



Herald of HOLINESS

September 2, 1959

The Church in the World

General Superintendent Williamson

In His prayer to the Father, Jesus said: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world" (John 17:15-16). The distinction of the Church is in her Christlike character. The glory of the divine presence in the Church distinguishes her. Holy people receive and transmit the glory of God through their incandescent spirits. The shining out is an implication of the indwelling Spirit. Pretense of righteousness without inward holiness is hypocrisy. The fullness of the Spirit is not real unless the fruit of the Spirit is produced.

The Church is in the world that by its influence the world might believe (John 17:21). This requires the Church to maintain contact with the world. Bishop Stephen C. Neill, in his excellent book *Fulfil Thy Ministry*, has pointed out that to a disturbing degree the Church has lost contact with the people it is expected to save. This hiatus between the Church and the world may be due to a threadbare formality in worship services, or to a ministry remote because it is offered from an ivory tower of intellectual superiority, or to a pharisaical holier-than-thou attitude, or to offering the hungry a stone instead of living bread. To save the world the message of the Church must be given in the language of the plain people. The greatest Preacher spake as never man spake and the common people heard Him gladly. The threshold of the Church must be near the street where the weary, wayward feet of men shuffle past.

At the same time the Church must be in a position for mediating God to men. As the habitation of God, it must offer a vision of His grace and glory that redeems and hallows human life. It must proclaim with clear voice that God is love and that Christ Jesus died to save sinners. It must provide the Holy Spirit with a long arm to reach around mankind, and a strong arm to lift mankind up to God and heaven.



LATE NEWS

Telegram . . .

Louisville, Kentucky—The fifty-first assembly of the Kentucky District just concluded. General Superintendent Hardy C. Powers at his best. Gains reported in all departments for the past year. General giving 3 per cent increase over last year. Church membership climbed 266, and Sunday school enrollment went up to 9,408, with average weekly attendance of 5,940. A grand total of \$479,224 was raised for all purposes. Four new churches organized. District Superintendent D. D. Lewis received a fine three-year recall vote with a generous love offering. Rev. Delbert Austrew elected to elder's orders in beautiful ordination service. Mrs. Grace Clark re-elected N.F.M.S. president; Rev. Hadley Hall re-elected Church School chairman in pre-assembly convention.—Oliver C. Huff, Reporter.

Word has been received that Dr. Haldor Lillenas died of a heart attack on the morning of August 18, at Aspen, Colorado. He was seventy-four years of age.

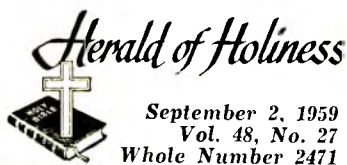
Evangelist Joe Bishop writes that after nine good years in the field of evangelism he has accepted the pastorate of the church in Waurika, Oklahoma.

Word received from Pastor Robert Hempel at Roseburg, Oregon: "One young man, Dennis Tandy, among the families related to the church, killed in August 7 disastrous explosion in this city. Others of our church family suffered material losses, but miraculously escaped serious bodily injury. No serious structural damage to our Nazarene properties."

Evangelist Ralph C. Gray writes that after six years of evangelism he is leaving the field to accept a pastorate in Georgia.

After pastoring Southside Church in New Castle for six years, Rev. S. T. Moore has accepted a call to pastor the Speedway Church in Indianapolis, Indiana.

September 27 will be the eightieth birthday of Dr. A. O. Hendricks, retired Nazarene elder; and October 10 will be his sixtieth anniversary as a minister in the Church of the Nazarene. In the original old tabernacle in Los Angeles, Dr. P. F. Bresee licensed him to preach, October 10, 1899. Dr. Hendricks' address is 569 N. Raymond Avenue, Pasadena, California.



September 2, 1959
Vol. 48, No. 27
Whole Number 2471

- 1 The Church in the World, General Superintendent Williamson
- 3 Christian Holiness, C. E. Shumake
- 4 Hotter than the Boiling Point! Wallace A. Ely
- 5 There Is Safety in Simplicity, B. V. Seals
- 6 Practical Pointers to Public Prayer, Sterling Williams
- 7 Night Songs, Kathryn Blackburn Peck
- 8 The Fall of Man, Joseph Mayfield
In the Darkness, Alice Hansche Mortenson
- 9 News in Picture
"Be Strong and of a Good Courage," Ruth Vaughn
- 10 "Sowing in the Morning," Donna M. Clark
"She Has Everything," Joan Meriwell
- 11 Hands Reaching Upward, Edwin Zimbelman
- 12 Guest Editorials, Mel-Thomas Rothwell

Next Week . . .

"No Peaceful Coexistence," L. Guy Nees
Noah, the Perfect Man, J. V. Wilbanks

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

Pastor Fred Moore sends word from Nashville, Tennessee: "Evangelist Paul Stewart used mightily of God in great revival at Bell Road Church. Revival closed on Sunday, August 9, with 'clean sweep'; thirty-three found the Lord as Saviour or Sanctifier. Church revived and united as never before. Pastor starts three-year recall with increased determination."

For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil (1 Peter 3:12).

Enroll Teen-agers in the Sunday School

Find them! Enroll them! Keep them coming! These are worthy goals which are set before us by the Department of Church Schools. When are we to do this? During September and October. This can prove to be one of the most important undertakings the Sunday school has ever promoted if each of us will do his duty. Send for the special materials which have been prepared for this campaign by the Department of Church Schools. These are *Go, Teens, over the Line* and *Teens Win Teens*. Take care of this matter at once if you have not already done it. Let's get into action and bring in the teen-agers during September and October. The devil is bidding for them and we must defeat him in his efforts. This special emphasis is an open door for every Sunday school! Let's use it!—S. S. WHITE.

Another Little Look at Life

By MRS. W. M. FRANKLIN

The thunder was crashing, trees were being uprooted, buildings were being torn to pieces, and the group of children in the chapel on the outskirts of a Dakota city were huddled together with their teacher in the basement. Lights went out, the roar that sounded like a freight train passing over them frightened some, and then they started to sing the chorus that had been upstairs on the blackboard before the storm started.

The teacher prayed for protection and in a few moments quietness reigned. They went to the main exit of the chapel and looked out upon a scene of destruction, thankful that none of their group had been harmed in any way.

Windows were out, but storm windows were available. Workers cleared the debris and not one service was missed in that little chapel which stands today as a monument to God's loving care. Leaning against the wall, the workers found the little, portable blackboard and not one word had been erased by any part of the storm. Can you guess what the favorite chorus was for a long time? Yes, the song on the blackboard: "Jesus Is a Wonderful Saviour." Certainly He carried them through, for they rested in the bosom of His care.

CHRISTIAN HOLINESS

By C. E. SHUMAKE

Superintendent of Tennessee District

Great emphasis is placed in the Word of God upon the person and the work of the Holy Spirit. One cannot lightly brush aside this emphasis of the Word. And, though throughout the Old Testament the Holy Spirit has been merely progressively revealed, there is a full and complete revelation of the Holy Spirit since the incarnation, the crucifixion, and the ascension of Christ.

It was upon the Day of Pentecost, after Jesus had ascended back to the Father, all things being ready, that the Holy Spirit came in His own proper person as the inner Comforter. Pentecost marks a new dispensation, the dispensation of the Holy Ghost. Christianity itself is at once identified with the reception of the Holy Spirit; and when Christianity becomes emptied of the presence of the Holy Spirit, it becomes as lifeless and decadent as any other religion. Cleansing and power are brought to the regenerated heart by the Holy Ghost.

At the outset it must be understood that Christian holiness is that which is made possible, through the grace of God, for the Christian to possess. Absolute holiness belongs to God; angels are holy by creation, never having lost their first estate: man may be made holy by the "fountain opened . . . for sin and for uncleanness."

A Christian is a human being who has accepted Christ as his own personal Saviour, having by faith been born again by the transforming power of the blood of Christ. Christian holiness, then, is that holiness which is possible for man to possess. Man is not holy in the absolute sense that God is holy, though he may be holy in his capacity as a human being. Men are not holy as angels—they are holy as *men*. Christian holiness is that holiness that is consistent with humanity.

Holiness is a provision of God's grace. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Hebrews 13:12). God has made provision, then, for the cleansing of the heart from sin, and Paul enjoins, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (I Thessalonians 5:23). The mighty baptism with the Holy Spirit is the crisis experience cleansing the heart from sin. "And

God, . . . put no difference between us and them, purifying their hearts by faith" (Acts 15:8-9).

Every Christian who will press his claim for full salvation may experience this provision for heart holiness. This provision represents the standard of character for all of those who are fully the Lord's. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Corinthians 7:1). "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love" (Ephesians 1:4).

Christian holiness is expressed well in the words of this famous song:

*Take my life, and let it be
Consecrated, Lord, to Thee.
(devotement of life)*

*Take my hands, and let them move
At the impulse of Thy love.
(commitment for service)*

*Take my lips, and let them be
Filled with messages for Thee.
(living testimony)*

*Take my silver and my gold;
Not a mite would I withhold.
(consecration of substance)*

*Take my will and make it Thine;
It shall be no longer mine.
(God's will only)*

*Take my heart; it is Thine own!
It shall be Thy royal throne.
(ownership of heart)*

*Take my love; my God, I pour
At Thy feet its treasure store.
(centered affections)*

*Take myself and I will be
Ever, only, all for Thee.
(complete surrender)*

Hotter than the Boiling Point!

By WALLACE A. ELY

The church of the Laodiceans made God so sick at His stomach that He said, "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth" (Revelation 3:16). Thus we know positively that lukewarm hearts nauseate God, and we are safe in concluding that hearts "hotter than the boiling point" are a delight to Him.

Those whose hearts are at the boiling point for the redemption of the lost are the only ones who are really like our Lord and Master, Jesus Christ. He arose a great while before dawn to pray; often He prayed all night. His passion for the lost overshadowed His hunger at Jacob's Well when He had the opportunity to tell the sinful woman and her "gang" how they could have the water of life. In the Garden of Gethsemane a lost world came upon Him so heavily that He sweat drops of blood and prayed alone while the inner circle of His apostles slept. His heart hurt to the breaking point when He saw people as "sheep having no shepherd."

Jesus did much of His soul winning through personal contacts: the woman at the well, the man from the tombs, the rich young ruler, the man at the Pool of Siloam, and many others as given in the divine record. We would do well to follow His example.

Most people are led to make their final decision for Christ through a Christian's making a personal appeal to them. Children of God whose hearts are "hotter than the boiling point" can never see lost persons pass and repass before them without urging them to know Him in whom is "life eternal."

Too often the situation is like that of the half-drunken man. He said, "I have lived here better than four years. Many persons have urged me to take a drink with them. Often I have been cordially invited to card parties and to accompany people to places of sin. Not one time has anyone asked me to be a Christian. The life of the worldly must mean more to a person than the church life."

Are Christians really less concerned about telling of the "feast of the Lord" than the persons in sin are in telling others about the "carnival of the devil"? Will the feet of the Christians be so slow in taking the gospel of peace and the tidings of good things that the churches will become sepulchers drifting with the tide, bearing an unconcerned, frozen crew?

Soon after the resurrection of our Lord two men were on their way to Emmaus. Jesus "drew near, and went with them," and as they walked He "expounded unto them in all the scriptures the things concerning himself" (Luke 24:15, 27). Later these two who walked with Him said, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?" (Luke 24:32) Yes, burning hearts bring a knowledge of the Lord that can be had in no other way. Oh, that we all had burning hearts!

It was the burning heart in the Apostle Paul that made him able to say: ". . . in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness" (II Corinthians 11:23-27).

Only with his heart "hotter than the boiling point" could Paul say in the face of all this, "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, . . ." (Philippians 3:7-8).

When it came time for his head to be severed from his body and for him to make a one-way trip into eternity, where he would receive the things done in his body, he stood the test. Then he said: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (II Timothy 4:7-8).

This great apostle leaves to us the admonition: "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (I Corinthians 15:58). Only with hearts heated beyond the boiling point can we accomplish this!

THERE IS SAFETY IN SIMPLICITY



And the king said, Is the young man Absalom safe? (II Samuel 18: 29) David's concern for Absalom has echoed down across the years and the question we are all concerned with is, "Is the young man safe?" Safety measures are often very simple—*Stop, Look, and Listen*. The simple whistle on the old steam engine train has saved many a wreck at crossings. Sticking to the old paths is another safety measure that is simple. Jeremiah 6:16 says, "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

I was lost one time on a dark night on a mountain while on a hunting trip. We had a lot of difficulty until we stumbled onto the old trail that led out of camp. We could follow it in the dark by the feel of our feet. There is safety in sticking to the old, well-beaten paths. It is frightening to hear someone holding to a former testimony with an apology.

I knew of a young preacher once who was planning on leaving our denomination. He was sitting in the office talking to the leader of another denomination. For an hour he talked and told him that he no longer believed in the rugged standards of the Church of the Nazarene and wanted to be affiliated with this man's organization. The old man finally asked him how he was going to do it. He said, "Oh, I can go on preaching for the Nazarenes until you get something."

The man said: "That doesn't sound right. If you don't believe what Nazarenes believe, it is dishonorable for you to ever take another pay check from them. You ought to resign. You should never stand in their pulpit again. Young man, don't feel too hilarious about coming to us, for your kind don't often make good with us either. It has been our experience that when a young man gives up a church that has pretty high, rugged standards and tries to adjust to something lower he often doesn't stay there. It doesn't take much of a stretch of my imagination now to see you a year or two from now sitting in somebody else's office and bragging about the fact that you no longer believe what we believe." I think the old man had something at both points.

First of all, I don't think that anybody ought to take Nazarene money unless he preaches what

Nazarenes are committed to in the matter of doctrine. Second, it is dangerous to start giving up convictions and standards that you have one time held to. I am not infallible; I might be mistaken as to some of my convictions. But just as a matter of safety, I am going to try to keep them anyway. I think a man might as well imagine he could fall out of a fourth-story window and fall into the third on his way down as to believe that he could give up his fundamental positions in the church and ever find any place to stop.

We can stick to the old paths and make it. We can follow others as they have followed Christ. I do not believe that the days ahead will necessarily be evil, but if we have hearts that are full of love for God and humanity, we can take the Blood-stained banner of the Prince Emmanuel through the fire and smoke of this present conquest and land it farther out on the ramparts than any million that has ever gone before. But if we do this and stand true, there will have to be not even any mental reservation in our full commitment to God.

SURRENDER

By ENOLA CHAMBERLIN

Tonight my life is held in silent wonder.

*The sunset flags are beauty's scarves unfurled;
And listening close I hear the awful thunder
Of God, who cleft the sky and made the world.*

*For I have found a clear-cut star to guide me,
Become an acolyte before a shrine,
And eagerly with Christ here close beside me
Have eaten of the bread and drunk the wine.*

I heard Dr. U. E. Harding tell about the preacher who at one time had been outstanding in every way but had gone clear to the bottom and was now in rags and poverty and sin. Dr. U. E. Harding asked him, "Man, how did it happen?" The old man thought for a little bit and said, "Oh, a lot of little things." May we as ministers of the gospel be first partakers of the fruit. May we be able to say with enthusiasm, "Come, and 'taste and see that the Lord is good.'"

PRACTICAL
POINTERS
TO

PUBLIC

Prayer

Praying aloud, extemporaneously, in the worship services of your church can be a spiritually rewarding act. Written prayers read from a prayer book are inspirational and effective but lack the vitality and personality of the creation of your own soul. Prayer is the sincere desire of the soul.

Public prayer differs from private prayer in that public prayer should express the heart cry of the entire group, not of the individual alone. This may seem at first glance to present an impossible task. But if we analyze the needs of those with whom we worship, we find that the individual need is expressive of the group need in relationship to prayer. All men have a basic need to worship. This is the common bond that has called us together to pray. Both public and private prayer encompass some, if not all, of the following component parts.

One is *the act of praise*. Praise is essential to prayer. Praise in its essential nature is making our love known to God. But, you say, God already knows that I love Him. True. My wife knows that I love her, too, but she appreciates the fact that I vocally remind her of that fact occasionally. And while we realize that God is not an extension of man, yet I cannot but feel that He too is well pleased when we make audible our love for Him. I am sure that God is grieved when we fail to express our praise to Him through the avenue of prayer. All men everywhere should give God praise, so let praise be included in your public prayer.

Ingratitude is an offense to God. Many lavish gifts has He bestowed on the children of men, and we should be quick to express our gratitude. But, you reply, I thought that *thanksgiving* and praise were synonymous. No, indeed. We praise God because we have a personal love for Him. We praise Him because of His attributes. We thank Him for His benevolence, or goodness toward us. The time of prayer should be a time to "count your many blessings; see what God has done." Thanksgiving is a basic utterance of all God's creation and should by all means be included in your public as well as private prayer.

Samuel Logan Brengle has expressed *supplication* thusly: "Prayer is a puzzle to unbelievers but a sweet privilege to us. A stranger will hesitate to approach a king, but the king's child will climb

onto the king's knee, and whisper in the king's ear, and ask all sorts of favors of the king; and get them, too, because he is his child. Now that is the secret of prayer."* Supplication speaks for self, while intercession pleads for others. Both may find their answer by being "whispered in the King's ear." The deep heart cry of your soul may well be the echo of the longing of another who worships with you. Men's needs are basically the same. Thus, when you have expressed your need, you have probably also expressed the corporate need of those worshipping with you.

Public prayer should seek to *edify the entire group of worshipers*. If it does not accomplish this end, it is unfruitful as an act of worship. In order to be effective, public prayer should be audible throughout the place of worship. Perhaps the reason for the absence of public "pray-ers" from the laity can be traced to this one problem. The worshiper prays inaudibly. God is not deaf, but some of the worshipers may be. It is necessary in public prayer to "speak up." Do not shout your prayer, but make it possible for that timid soul in the last pew at the rear of the sanctuary to hear.

Public prayer should be *understandable*. Praying should be couched in the very best and most beautiful vocabulary that is at your command, but meaningless, "fifty cent" words are superfluous. Edification is paramount. If the other worshipers cannot understand, we "become as sounding brass, or a tinkling cymbal." In this same vein of thought we might speak of rate and of diction. We are certain that God can interpret those "machine gun" type prayers, but their rapidly flying words make it impossible for anyone else to decipher them. Pray slowly—it may mean that your prayer will be more than thirty seconds in length. Speak the words of your prayer distinctly; in short, don't talk like you "have a mouth full of mush."

The "*pray-er*" should be *led by the Holy Spirit*. It is the custom of our church for lay persons to be called upon often to lead in the public prayer. Shortly after my conversion my pastor called upon me to lead the congregation in prayer. I was terrified. But as I arose to pray publicly I whispered into the King's ear: "O Lord, help me

*THE WAY OF HOLINESS, by Commissioner S. L. Brengle, D.D., O.F.
Salvationist Publishing and Supplies, Limited, 1951

to pray." A sense of serenity swept over me and it was easy for me to pray. "He knoweth our frame" and "ever liveth to make intercession" for us (Psalms 103:11; Hebrews 7:25). A consciousness of God's direction should prevail in our souls as we pray publicly.

A lady came to me recently and said: "I just can't seem to feel the presence of the Lord in the public prayers." My reply to her was this, "You must forget yourself and find God." Public prayer must *bring the Divine Presence*. If it does not, it falls short of the desired goals. All those who participate in public prayer should feel the presence of God and not the "prayer" only. It is written, "If ye seek him, he will be found of you" (II Chronicles 15:2). Praying is seeking for God. In our "seeking" we must exclude all else from our thinking. Pretty platitudes are not effective unless they come from the heart. Do not seek to pray eloquently; seek only to pray well. In our praying, when we forget ourselves, we find God.

Public prayer *brings a divine-human action and reaction*. "Where two or three are gathered together in my name, there am I in the midst of them" (Matthew 18:20). Notice that divine worship unites the souls of men with God; and when men gather together to pray, God is in the midst. Notice in the Bible that the three Hebrew worthies in Nebuchadnezzar's furnace were accompanied by the presence of one "like the Son of God" (Daniel 3:25).

Rev. Reuben Robinson, fondly called "Uncle Bud," has said in his homespun philosophy, "The promises of the Bible are pretty large; you can lie down and stretch out on them and you can't kick the footboard, scratch the headboard nor touch the railing on either side."* This was "Uncle Bud's" interpretation of the words of the Master, who said, "Ask what ye will [in my name], and it shall be done unto you" (John 15:7). At the end of a prayer are all the resources of heaven. Prayer moves the hand of God.

There are many Biblical accounts of public prayer and its actions and reactions. I would like to call your attention to two of these incidents. You will recall the Biblical account of the imprisonment of the Apostle Peter in Jerusalem. The Church at Jerusalem received notice of his imprisonment and immediately called a night of public prayer. You will also recall that even while they prayed an angel was sent from the Lord to free the apostle. The angel of the Lord appeared to Peter in that midnight hour, lifted him to his feet, burst asunder his bonds, miraculously opened the gates of the prison, and sent Peter on his way a free man. Upon realizing his freedom was real, he found his way to the place of worship and sought admission. So surprised were those who prayed that they were frightened at his appearing

and thought that he was a ghost. What had happened? Prayer had moved the hand of God. Are you surprised when your prayers are answered? It should not be so.

NIGHT SONGS

By KATHRYN BLACKBURN PECK

*Last night I heard a mockingbird;
'Twas singing in the rain.
I wondered why in dark and damp
He sang his glad refrain,
As if he cared not it was night
And all the heavens weeping,
The while his mates with wing-tucked heads
In cozy nests were sleeping.*

*And then I thought, O small, brave bird,
I think that I can see
The purpose of your midnight song:
I think that it must be
You teach me too, when troubles come
And sorrow's rains come sweeping,
To lift my heart in midnight praise
Instead of midnight weeping.*

*For surely as tomorrow's sun,
So surely rains must fall,
And songs that rise from hearts of pain
May be the best of all!*

Come with me to the dreary inner cell of the prison at Philippi. Here we find the Apostle Paul and his colaborer, Silas, locked in stocks. Their clothing is tattered and their bare backs reveal fresh wounds. They have been scourged and imprisoned, not for a felony, but rather for doing good—paradoxical, but true. Through the power of God they had restored sanity to a slave girl, and for their trouble they have been beaten and imprisoned. But, look—and listen! They pray and sing. And as a result the prison is shaken to its foundations, the stocks that bound them are loosened, and the jailer is converted. The reason? Prayer has moved the hand of God.

"More things are wrought by prayer than this world dreams of." Public prayer brings a divine-human action and reaction. It is an effective and satisfying act of worship. Small wonder that the disciples of Jesus asked longingly: "Lord, teach us to pray." Make prayer a daily practice. In your private prayer, pray aloud. Become accustomed to the sound of your own voice in prayer. Practice giving voice to your thoughts. Public prayer is the touchstone of divine worship—become proficient in its use.

*SUNSHINE AND SMILES, by Bud Robinson, The Christian Witness Co., 1903

THE FALL OF MAN

By **JOSEPH MAYFIELD**

Professor of Philosophy and New Testament Greek
Pasadena College, Pasadena, California

WHAT'S WRONG WITH MAN?

This is an appropriate question. That something is wrong is evidenced by the persistent facts of crime, delinquency, immorality, and perversion of the good. Two world wars born of hate and pride with untold misery and suffering along with death to millions of people in their wake bear testimony to the fact that something is wrong with man.

But the pertinent question is, "What's wrong with man?" The simple yet exact answer is that man is a fallen creature. Sin is a universal fact. "For all have sinned, and come short of the glory of God" (Romans 3:23).

WHY HAVE ALL MEN SINNED?

This is like asking, "Why do all men breathe?" Men breathe because it is a part of their nature to breathe. Why does a man sin? It is a part of his nature to sin. Why have all men sinned? Because all men are fallen creatures. As a consequence of the Fall man's mind is darkened, his will is perverted, and his emotions are unstable and unbalanced. Because all men are fallen creatures, all have sinned.

But it was not always so. God did not create man a sinner. Adam, the first man, faced the option to eat or not to eat, to obey or to disobey. He was free not to disobey, not to sin, but he chose not to obey, and hence, to sin. There the whole sorry business of sin had its beginning, the whole of mankind became involved. "For that all have sinned" (Romans 5:12).

WHY ARE THERE NO EXCEPTIONS?

Though a man is not inclined to disclaim the fact of sin in his life, he is a habitual "buck passer" concerning his own responsibility for his sin. Someone else is responsible. Adam, confronted by God, "passed the buck." He said, "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat" (Genesis 3:12). Eve did the same when she excused herself by saying, "The serpent beguiled me" (Genesis 3:13).

But sin is universal. All have sinned. Any morally responsible man is personally responsible for his own sin. "If we say that we have no sin, we deceive ourselves, and the truth is not in us"

(I John 1:8). The easy thing for a man to do is to excuse himself by blaming someone else or the circumstances of life for his sin.

IS THERE A WAY UP?

Yes, there is! But you must find help outside yourself. It is God alone who can forgive your sins, free you from the slavery of sin, and purge your innermost being. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9).

Cry out, as did the prodigal, "Father, I have sinned against heaven, and in thy sight" (Luke 15:21), and God's forgiveness will be yours. Confess your sins, admit your guilt—He is faithful and just to forgive you.

Confess, as did Isaiah, "Woe is me! for I am undone!" (Isaiah 6:5), and your inner fallen nature will be cleansed. Once your unclean heart was the source of "evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" (Matthew 15:19). "But now being made free from sin, and become servants of God, ye have your fruit unto holiness, and the end everlasting life" (Romans 6:22).

In the Darkness

By **ALICE HANSCH MORTENSON**

*In the darkness of my sorrow
I can see the Master's face.
And no fears of "bleak tomorrow"
Can this ecstasy erase.*

*In the darkness I can feel Him
Closer than the air I breathe,
As His tender love enfolds me
Like a warm, protecting sheath.*

*In the darkness I can hear Him
Speaking softly through my pain,
"Keep on trusting. No one ever
Trusted Jesus Christ in vain!"*

*So I'm resting in the darkness,
Sweetly anchored in His love,
For I know a bright tomorrow
Waits for me in heaven above.*

Copyright © 1959 by Lillenas Publishing Co.
International copyright secured. All rights reserved.



KOREAN ORPHAN and her new parents visit the Nazarene Publishing House. Rev. and Mrs. Robert E. Phillips, pastors at San Pablo, California, and their newly adopted daughter, Mary Elizabeth, five years old, were photographed as they left the House.

Through the storm's loud crash I heard a voice saying—

“Be Strong and of a Good Courage”

By RUTH VAUGHN

The thunder crashed! The lightning rolled!
The world was cold and fierce!

I looked about and there were only the wailing wind and the naked trees. The dead leaves blew in whispering swirls about my feet. The rain knifed down relentlessly. The storm raged fierce and wild.

And I stood in the midst of the storm—tired, bewildered, and bleeding from pain. Those in whom I had trusted had turned away, indifferent to my plight. Those on whom I had leaned had backed away, leaving me to stand alone in the midst of fury. Those with whom I had laughed and played had only a glance of pity and a deaf ear turned to my cry.

I stood alone!

I shouted, but the sound was lost in the midst of the pounding storm. I sighed, but its echo bounced against the stony heavens. I wept, but the salty tears only made rivulets on my frightened face. In the midst of turmoil, with all friends gone away, I stood alone.

And then—suddenly—I wasn't alone! For Someone was there beside me. He had a strong voice and the sound of His voice calmed the storm. The thunder quieted. The lightning ceased. The wind suddenly became an anthem. And this is what He spoke to me:

“Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee” (Deuteronomy 31:6).

And in that moment my pain was healed, for I realized that those who had turned away, whose opinions I had valued so much, those who had wounded so mercilessly, they were not important after all—for I was serving a higher authority, a higher purpose, a higher commission. Christ was with me. That was all that mattered!

And I knew as I stood there that the storm would come again. Problems would arise. People would misunderstand and turn away. The thunder would crash. The wind would wail and the lightning would roll. But as long as I had that Voice ringing that wonderful promise through the storm, I knew that never more would I fear.

For through His grace I had become greater than the storm. Through His power I had become stronger than the pain. Through His promise I could serve Him even under tremendous pressure.

“Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee.”

His grace is sufficient for life!

Even a bus can be fertile soil for evangelism—



“Sowing in the Morning”

By DONNA M. CLARK

There would never be a beautiful field of yellow corn if a seed had not first been planted. There would be no stately oak, no swaying weeping willow if there had been no one to watch over it as a small sapling, someone to water and encourage it daily. So, too, will we never see a revival sweep through our churches and our nation unless someone is willing to sow that first seed.

“It seems so difficult,” we may say. “The seed so often falls by the wayside, upon stony places, and among thorns.” But how do we know this to be true? Some seed falls into good ground. Have we watched that seed? Perhaps it has begun to grow without our knowledge.

Oh, it is so easy to plant a seed in the hearts of hungry men and women! They are eager to hear the gospel, though many are too proud to admit it.

An experience happened to this writer as she was on her way to Kansas City one day on the bus. A young family man sat beside me and we began to converse. Soon we passed a large penitentiary. He began to speak of what the prisons were actually doing for those inside. The writer made the comment that the prison laws could change only the outside of a man, that it takes a higher law to really change the heart.

From there, talk led to salvation, but he shrugged it off by saying that he would wait until he was older: then he would have time for “religion.” The illustration was given of a person wanting to buy an apple but receiving only the core. When we give our lives to God after the best years have passed, we are giving Him only the core.

After thinking quite a while the young man finally said, “Perhaps that’s true, but if I need to be changed, I can take care of it myself.” In conclusion the writer asked him this question, “If you can save yourself, then why did Christ have to die for you?” All was silent. As the bus pulled into the big station, the passenger turned to the writer, saying, “You have shown me my need tonight. Pray for me.” And he was gone! *But* the seed had been planted.

On the next part of the journey the writer was seated next to a very fashionable lady, wealthy with this world’s goods. Throughout the course of

conversation it was discovered that she was on her way to a specialist for treatment of cancer on her face. As she prepared to leave, visibly upset and worried, the writer said, “I’ll be praying for you.” The woman turned around and with tears streaming down her weary face, she answered, “That’s the first time anyone has ever prayed for me.” The seed was planted. Would it ever grow? Oh, that someone else might go on from there, watering the seeds, helping to keep away the weeds of worldliness, of doubt, of sin!

If we are faithful in sowing the seeds, morning, noon, and night, God will give the increase and we will “doubtless come again with rejoicing, bringing . . . sheaves” with us! (See Psalms 126:6.)

Have you ever said it?

“She Has Everything”

By JOAN MERIWELL

The wind was whipping around the corners of the downtown buildings as I stopped in at the coffee shop for a sandwich and a cup of coffee. I flung the door open, made my way to a stool at the counter, plopped down with a sigh, ordered, and looked around. With a stab of loneliness I glanced at the booth where so often Larry and I had sat enjoying a snack after a concert or a service. How little I’d dreamed then that a truck zooming down the highway would crash into Larry’s car, and—I turned back to the counter, trying to wink back the tears.

The coffee shop door opened and, to get my thoughts off my own state of mind, I looked to see who was coming in; looked and saw Randolyn and Jim Marshall. A warm, friendly “Hello” and they made their way to the booth Larry and I had often called “our booth.”

Randolyn Marshall! Resentment rose within my heart. Jim Marshall was an up-and-coming professor at the local college. Randy, his bride of six months, was a beautiful girl with charm to spare and, report had it, a considerable estate in her own name. Randolyn Marshall has everything, I told myself bitterly. Especially she had Jim, who looked so much like Larry!

The rest of that evening is a blur in my memory. I only know that through a rising blizzard I stumbled the eight blocks to my rooming house, went to bed, wept heartbroken tears.

The rest of that year I avoided the Marshalls, tried to keep them out of my thoughts—and gradually my grief began to heal. The next summer I took a position in another town. Life began to fall into place. Time went by. The Marshalls faded into obscurity in my memory.

They might have been completely forgotten except that five years later, driving to the West Coast, I found that Pine Valley was only a few miles off the U.S. highway I was traveling. Now, after five years I would face Pine Valley again and, mellowed by time, even look at the old landmarks that would bring Larry's face into focus. I turned off the highway, joggled into the little town.

At the coffee shop I thought of that stormy evening years before. What had become of the Marshalls? Had they built a lovely home on the bluff overlooking the valley? Did they have a little girl as lovely as Randolyn? A sturdy, small boy who looked like Jim (and Larry!)? I'd drop in to see my friend Marianna Bates and find out.

"The Marshalls?" she asked in a surprised tone. "You mean you haven't heard?"

"Heard what?" I queried.

"Randolyn's in a mental hospital. Been there over three years."

I gasped.

"Poor Jim!" Marianna said. "She doesn't even know him when he goes in to see her!"

Shame burned in my mind and heart. Randolyn Marshall, the girl I'd said had everything! How foolish, how shortsighted it had been to evaluate someone else's life!

Now what could I do to help? One thing, stop in to see Jim Marshall. And that evening hour with Jim is an unforgettable memory—our quiet talk, his sorrow, but through the grief a steadfast, unconquerable faith that was like a candle in a dark valley. I had come to bring comfort, but went away having received more abundantly than I had given.

Leaving Pine Valley the next morning, I was filled with a sense of peace and cleansing, of deep humility. And, driving through the lovely countryside, I prayed earnestly that never again should jealousy find root within me, never lead me to evaluate another's life, or compare or contrast it with my own.

Hands Reaching Upward

By **EDWIN ZIMBELMAN**

Pastor, Napa, California



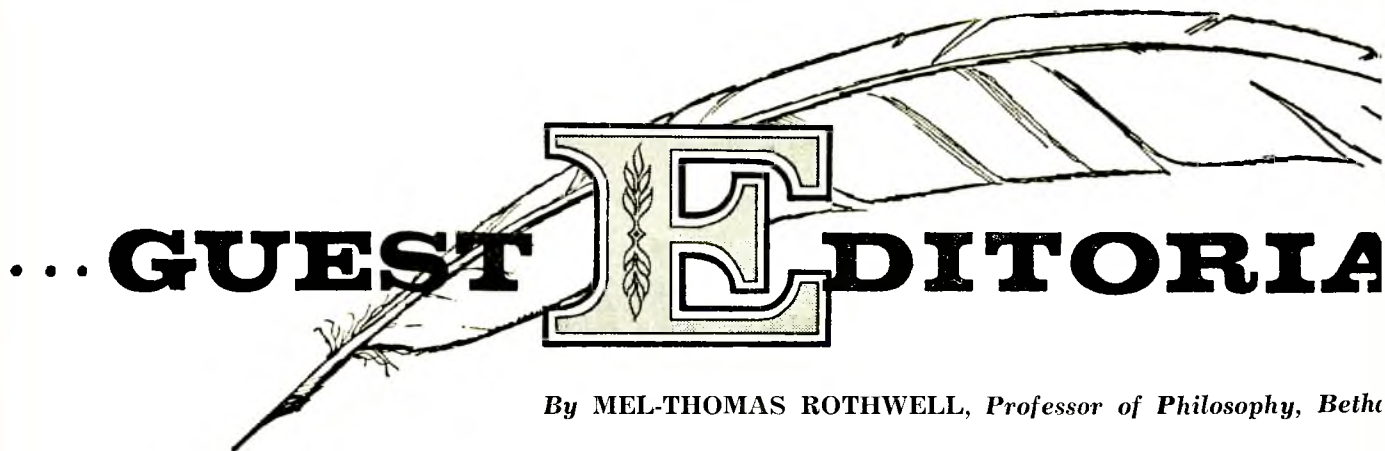
If you have attempted to photograph a glorious sunset or cloud formation from within one of the average modern cities, you have found obstructions on the horizon to mar the picture. One can usually find a place where trees, buildings, electric or telephone poles and wires can be avoided—but it is almost impossible to avoid marring a breath-taking sunset picture by the forest of television antennas reaching upward from the housetops. Since our city lies in a valley surrounded by mountains, this is especially true here.

Each home is represented, and it seems to be a symbol of the families of humanity reaching upward in an effort to receive something. It may be entertainment, information, musical inspiration, or some other message that they desire. That thick growth of antennas says, "We want something; we reach out for *something*—our hands and arms are extended upward." That is the message they seem to convey.

I have often wondered whether God looks on in a similar fashion as He gazes down upon the groping, reaching human race. He observes the millions of outreaching hands and the empty hearts of men. Some are reaching out and upward to Him, and He is pleased. Many are reaching for other things. They are tuned to some beam, set on some channel, making an effort to make some kind of contact. He is concerned and moved by that forest of outreaching arms, for He wants them to make contact with heaven through faith in the Lord Jesus Christ.

He also sees among those reaching hands those that are stretched heavenward in intercessory prayer—lifted on behalf of His kingdom and the souls of men. The Scriptures exhort us that we are to "lift up . . . hands in thy name" (Psalms 63:4); to "lift up the hands which hang down" (Hebrews 12:12); and to "pray every where, lifting up holy hands, without wrath and doubting" (I Timothy 2:8). God is looking at those outreached hands with a sincere desire to answer those yearning desires of people in need, anxious that they might look unto Him, the Author and Finisher of our faith.

Are *your* hands reaching upward to contact Him? And are *you* concerned as you see the countless others who are reaching upward for something too?



... GUEST EDITORIAL

By MEL-THOMAS ROTHWELL, *Professor of Philosophy, Bethu*

REVIVAL: Its Meaning and Function

The slogan "Revival in Our Day" has cast a stimulating challenge into the ranks of religion. Every alert Christian prays and hopes earnestly for world-wide revival, for that broad and deep awakening such as marked the times of Moody, Finney, and other noted revivalists. However, in the impersonal vistas of mass movement lurks the suggestion that revival is a social event.

The purpose of this analysis is to recapture the obscured truth of revival as a personal process and not a social event. One could not calculate the blessing and worth of the extensive spiritual renewals we refer to historically as revivals, and the inevitable concomitant evangelistic results. For wherever and whenever true revival stirs the fainting hearts of God's people, mighty tidal waves of salvation sweep thousands of the unconverted into the fold of Christ. For that reason this type of spiritual uplift is a sound, enhancing ideal, a goal for which all Christians should prayerfully and arduously strive. Nothing, not even life itself, ranks above world-wide revival in the scale of spiritual values. Yet there is an aspect of revival which tends to drift from view, lost in the glamour and bigness of mass evangelism—revival primarily as a process which obtains in a person.

Primarily, revival begins in a person, a living soul, someone already spiritually alive but low in spiritual potential and power. In revival the Christian is restored to his former state of vigor, vision, love, and activity. Thus, revive means to renew, recover, or to return to a former state of vigor and vitality of spiritual intensity, especially from a condition of languor and neglect. Hence we all need and must experience personal revival, else we will die utterly and finally. The gravest menace to spiritual well-being is a false sense of security apart from revival. Unquestionably there is security for time and eternity in Jesus Christ, but

there are decay and death in spiritual declension (Hebrews 6:4-6; Revelation 3:16).

Revival, in the strictest sense of the term, has no significance in relation to the sinner or the apostate. It can have meaning only for born-again people, who have received spiritual life in the new birth. Whereas this potential can be increased or decreased, as we shall note later, it must be possessed to bear any relationship to revival. The term revival, however, as popularly used has many interpretations. It conventionally refers to an occasion, a calendar event in the church's program, or an emotional religious retreat. For some it may be merely a device to break monotony and routine, or possibly to highlight and give festive color to church activity.

In its essential nature, revival is not an event or part of the church's temporal program; neither is it a role nor a respite, a flavor nor a fad. These are superficial concepts, the splendid vices (with apology to St. Augustine) of notional religionists, which appeal to the whims of well-meaning but shallow religious programers. Revival is not simply a church event; it is a process, the only effective counter to a vitiating drag in the spiritual life of every bona fide child of God. Revival is the Christian's lifeline, the *sine qua non* of the Christian's spiritual being and welfare, that "without which" there would soon be no genuine spiritual life.

The spiritual potential received in the soul at the new birth is possessed by the Christian in kind and in degree. It is possessed in kind; it is a distinct divine reality resident in, and only in, the twice-born child of God. But being a potential it can diminish or increase, so it is possessed in degree as well as in kind. This is the subtle factor which makes revival imperative. To maintain a high degree of spiritual potential one needs con-

stantly and faithfully to replenish the energy involved; else the tragedy of the five foolish virgins obtains—the “oil” runs out and the light fades. It is the nature of any dynamic potential to decline, and an effective counter must be employed to prevent complete loss. It is to countermand the debilitating

cause iniquity shall abound, the love of many shall wax cold” (Matthew 24:12). Revival and prayer are inseparable complements of the Christian life; on that account prayer needs regular, diligent attention.

Revival and Love

The Christian ideal, the true standard of discipleship, is represented authentically in love. Christ undoubtedly refers to this in Mark 12:29-31: “And Jesus answered him, The first of all the commandments is, . . . And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself.” To love God with ALL one’s redeemed powers is perfect love, or complete devotion. In a seminar in Boston University a student, addressing Professor Edgar S. Brightman, said, “What about Christian perfection, Dr. Brightman?” To which the well-informed Methodist teacher and minister replied: “If you mean perfect skill or judgment, I do not believe it possible. But if you mean complete devotion, full commitment, then I cannot see but that it is possible.” John Wesley and the early Methodists used the expression “perfect love.” It is not only possible, but Jesus clearly taught it in the Sermon on the Mount, when He said, “Be ye therefore perfect, even as your Father which is in heaven is perfect” (Matthew 5:48).

Love is characterized by intensity. If devotion is a mark of love, then only entire sanctification, full commitment, can provide ground for it. The highest intensity of love is the only state consistent with the Bible concept of a Christian. But love has its enemies; its loyalties are constantly challenged. Love suffers most from neglect, when tender sympathies and thoughtful attention are forgotten. For love’s survival heart-warming revival must be experienced. Because “the love of many shall wax cold,” adequate counters must be found, and this is the province of revival. Lack of devotion to God, the church, and the work of the Kingdom is a fatal telltale of faltering love. Then revival is urgent that the fires of divine love may be kept alive and burning warmly on the altar of the heart.

Revival and Works

When the spiritual potential is restored in the Christian’s heart, his works immediately increase. In a Biblical sense, works are an indicator of genuine faith. James implied this in his statement, “Shew me thy faith without thy works, and



College, Bethany, Oklahoma

drain on the soul’s dynamics that revival functions. Therefore, only through proper and effective measures affecting the vital areas of Christian experience can the normal loss be restored and the maximum potential regained. Unless life-renewing revival reaches the soul, restoring its depleted powers, loss ensues and backsliding becomes complete.

Because retrenchment in the spiritual realm is a perpetual threat, let us turn to an analysis of the most effective counters to the destructive entropy (tendency of inertia to increase) of the soul.

Revival and Prayer

The breath of spiritual life is prayer, which functions as a respiratory system for the soul. In effectual, fervent prayer man fortifies his soul with fresh spiritual energy. His vital powers are replenished and the perfecting Divine Presence pervades every part of his spiritual existence. Strength and power lost by the soul in living the “poured-out life” are restored; the drain on vital energies is competently offset by new anointing; and the whole condition and culture of the yielded soul return to their former vigor and beauty. Thus the function of prayer makes revival necessary. We must remember, however, that prayer here means more than mechanics and routine. Revival through prayer is effected by reaffirming our relationship to God in a real and vital sense, often referred to as praying through. Not only need a seeker pray through in the initial stage of salvation, the new birth, but that contact with God requires frequent renewals. It is not going back to see if God is still there, as some have facetiously quipped, but man by the nature of his spiritual awareness must experience reaffirmation. To fail at this point means that spiritual reality fades and the once-sensitive soul waxes cold. Jesus warned, “And be-

I will shew thee my faith by my works" (2:18). When faith is strong and the spiritual essence is intense, the compelling demand of love presses the Christian into service for Christ and the Kingdom. The dynamic (dynamite) of divine potential in the heart expresses itself through the loving works and activity of the true disciple, whose life is a channel to release God's realness and power in the world. We are God's temple, His workmen. "What? know ye not that your body is the temple of the Holy Ghost . . . and ye are not your own?" asks Paul (I Corinthians 6:19).

Theologically, we normally teach that backsliding begins at the heart, but for many it begins at the feet—neglect of works. Idleness, whether the result of indolence and laziness in which the individual does nothing for God, man, or himself, or whether it be the busy hum of industry and the press of business in which there is no time for God or others, the result is the same. The latter is more honorable, to be sure, but preoccupation with too many irons in the fire so that God's cause suffers is reflected in lost spiritual vigor even in the best saint. The proper spiritual tone in the Christian's life will effect an equalizing balance between the time spent for God and that spent for himself. As the balance tips toward earthly pur-

suits, the spiritual tone diminishes and the heart grows cold. But in revival the perspective is restored, the warmth of God's love pervades the soul with new proportion and persuasiveness, and the attention is redirected toward the needs of the doomed and dying. Love and works are parts of the great spiritual whole. When love fails, works cease; but when works begin to falter, it is doubtlessly a signal that love is dying. Always revival is marked by an increase in works. When works are absent or at a minimum, revival is needed. The thousands of idle church members of all denominations are subjects of revival. Some may be merely indolent, but most are too busy with their own affairs—God's cause suffers in proportion. Dying love, decaying works need urgent revival.

Inasmuch as every child of God is a subject of renewal, restoration, and there are no exceptions, let us with one mind and heart give ourselves to the demands of personal revival. No one can turn to another and say, "You are the one who ought to pray"; but rather let each of us pray. And when the spiritual renewal is experienced in our personal lives, revival will not be merely a calendar event: it will be a blessed and heart-warming reality in the lives of God's people everywhere. Saints, let us—we must—revive!



By LESLIE PARROTT

● Nikita Khrushchev's constant use of Communist proverbs in his speeches and off-the-cuff remarks are often a revelation of his religious attitude. For instance, he recently said, "Get rid of the devil and then there'll be nothing for the priest to do." This is another indicator of the firm philosophy of Communists that considers religion to be an opiate; the only heaven that will ever exist will result from the revolution that destroys the devil of capitalism and creates a millennium through the redistribution of wealth in a classless society.

● Southern Baptists in their annual statistics report a sizable increase in adult Sunday school attendance. Baptists also report 20,846 new members of their church in India.

● A Roman Catholic girl heeded the ban of her church and withdrew from the "Miss America" contest. Miss Mary Jean Belitz, a blue-eyed blonde, said the chief objection of the church was

to the "bathing suit competition." Contest officials said fearfully that a general ban by the Catholic church could ruin the future of the pageant. Other instances of a similar enforcement of the ban have been reported. This sudden concern of the Catholic church over young women in bathing suits seems strange when the same church has condoned the appearance of its members, including young ladies, in night club and movie performances with no dress ban.

● Methodist editorial writers have split on opinion concerning Roman Catholic John F. Kennedy. The *Alabama Methodist* states flatly that Methodists will not vote for Catholic Kennedy, while the August issue of *World Outlook*, another leading Methodist monthly, takes a more tolerant view, suggesting that "in a secular democracy, the position is the criterion and not the religious belief." This issue promises to increase through

the coming 1960 Democratic Convention and possibly through the November election. Its consequences could have a grave result.

● Robert Hill, a thirteen-year-old Negro boy from Waycross, Georgia, presented \$400,000 worth of medical supplies to Dr. Albert Schweitzer at his hospital in Lambarene on July 18. After reading a book about Schweitzer and his work, the colored boy responded by sending a bottle of aspirin to Lt. Gen. Richard C. Lindsay, commander of the Allied forces in southern Europe, asking if "any of your airplanes could drop it to Dr. Schweitzer's hospital." An Italian radio heard of the incident and made an appeal that brought in four and one-half tons of medical supplies. Both the Italian and French governments supplied planes for the airlift. Dr. Schweitzer, eighty-four, said on receiving the supplies, "I never thought a child could do so much for my hospital. It is an extraordinary thing."

● The first postwar exhibition of contemporary religious art was held in Communist-dominated Warsaw, Poland, this summer. The Communists suggested their lack of interest in the project by relegating it to the basement of a church. Nonetheless, its priceless treasures were viewed in reverence by many.

Servicemen's Corner



TO THANK YOU—"I want to thank you for the fine publications from your publishing house. They have been a great help to me since I have been in the service. I was saved by the grace of God at the Church of the Nazarene in Mitchell, Indiana, a little over a year ago, and it still holds true today."—PVT. LESLIE F. GOLDSBY.

FROM PUERTO RICO—"I truly appreciate the great effort put into sending the papers to the men in uniform. I am also proud of the fine spiritual aid, reading, and encouragement which are contained in this literature. On behalf of my wife and myself I would once again like to say thanks for sending the literature to us. May God bless you and all the staff of the Servicemen's Commission."—ROBERT J. PORTER, ET2, U.S. Navy.

SERVICEMAN IN GERMANY—"Thanks for serving me while here on my tour in Europe for eighteen months. I am so glad I am a Christian. I feel like He has truly been with me during my tour of service in the U.S. Army. I am only ten miles from Frankfurt, and have taken advantage of the opportunity to help with the first church in Germany. I'd like to say a big thank-you for all the periodicals that I've grown to really look forward to. It was a great thrill to be a part of

the great Nazarene Retreat in Berchtesgaden, Germany, in March, 1958. I won't be here for the Retreat next November. I'll soon be leaving here for the States, and be out of the army. Again I say thank you. May God bless the servicemen all over the world."—LEONARD FLUHARTY.

FROM ALASKA—"The family and I attended the boys' and girls' camp at King's Lake with the two churches of Anchorage. I had the privilege of speaking to the young people in the evenings. A fine altar service climaxed the services each evening. On the last day of the camp, I baptized eight of the young people who had gotten victory during the services. It was a real thrill to me to have a part in the camp."—CHAPLAIN (CAPT.) EARL A. KEENER.

CHAPLAIN REPORTS—"I had the privilege of conducting the baccalaureate service for the 1959 graduating class of Georgia Military College located in Milledgeville, Georgia. This was the first time that an active-duty army chaplain conducted such a service for the college."—CHAPLAIN (MAJOR) JAMES E. MORRIS, U.S. Army.

NAZARENE SERVICEMEN'S COMMISSION
London W. Gilliland DIRECTOR



Nazarene Ministers Benevolent Fund

DEAN WESSELS, Secretary

A lady minister now living in the Southwest writes regarding her monthly N.M.B.F. check:

"While the money is meeting a need, yet there is a deeper joy than that, which is the fact that our church remembers those of us who are advanced in age. This places us on the inactive list so far as regular work is concerned. Remembrance warms the heart."

This is just a sample of the many letters of appreciation received in the N.M.B.F. office. We share it with you because your giving made this letter possible. To you who gave faithfully toward the N.M.B.F. budget goes the credit for the work done in this needy field.

Thought for the Day



by BERTHA MUNRO

Humility

Monday:

First of the Christian graces—without humility all other virtues are ugly. "Should you ask me," wrote Augustine, "What is the first thing in religion? I should reply, The first, second, and third thing therein—nay all—is humility." But you don't work for humility. You get it by forgetting it.

"Humility is not thinking yourself little; humility is thinking little about

yourself." Humility is knowing yourself as you are, as God sees you, and then forgetting yourself in action directed elsewhere. (Matthew 5:2-3.)

Tuesday:

You don't work for humility. Benjamin Franklin concentrated for one week on acquiring it, thought he succeeded, and in that moment discovered he was proud of his humility!

How gain the true estimate of self that is humility? Ask God to show you what He sees in you, and make you fit for His Spirit's home—then look away from self. (Psalms 139:1-2; 51:6-7.)

Wednesday:

Look at *God*; you are *small*. "It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain." "What is man, that thou art mindful of him?" (Isaiah 40:22; Psalms 8:4.)

Look at *Calvary*; you are *great*. "But now thus saith the Lord that created thee, . . . Fear not: for I have redeemed thee, . . ." "not . . . with corruptible things, as silver and gold, . . . but with the precious blood of Christ." "This I was worth to God." (Isaiah 43:1; I Peter 1:18-19.)

Thursday:

Look at the *fields*, white to harvest, crying for reapers; you are *needed*. Important enough to be missed should your place be left vacant. (John 4:35-36; Matthew 9:37.)

Friday:

Look at your *talents*—many or few, you have at least one that the Spirit will show you—you are *responsible* to produce. You have ability to earn Christ's "Well done." (Matthew 25:14-30.)

Saturday:

Look at your *past*—once in a while it is wholesome—you are both *debtor* and *son*. Shame is swallowed up in loving gratitude. "A sinner saved by grace" can neither swagger nor grovel. (I Corinthians 6:11; Ephesians 2:12-13; Romans 8:15.)

Sunday:

Look at the persons who are *hungry* while you have plenty, those who are empty while you have Jesus. Know that you have the *greatness of those who serve*, the distinction of the ambassador of Christ: "as poor, yet making many rich; as having nothing, and yet possessing all things." "Humility" is forgotten. "Christ is all, and in all."

"True humility makes way for Christ, and throws the soul at His feet."—J. Mason. (II Corinthians 5:20; 6:10.)

For all flesh is as grass, and all the glory of man as the flower of grass. . . . But the word of the Lord endureth for ever (I Peter 1:24-25).



REMISS REHFELDT, *Secretary*

Mrs. True Somewhat Improved

Mrs. True shows some improvement. The doctors have definitely postponed any operation at this time. We thank all who have prayed for her. The pain she has suffered and is still suffering is tremendous. But there are times now that it lets up, so we are encouraged. —IRA TRUE, SR., *Superintendent of the Southwest Mexican District.*

Missionaries on the Move

Miss Lydia Wilke has moved from the island of Fogo to Sao Tiago. Her address is: Miss Lydia Wilke, St. Catarina, Sao Tiago, Cape Verde Islands.

Continue to Pray for India

The year ended with nine Bible school students enrolled. Four of these have applied to return next year. Others are seriously considering the Lord's will for them. Pray that God will give clear direction to these, and to others who are hearing His call to full-time service.

Our Bible school headmaster, Rev. Suwartik Gaikwad, has recently been chosen as the district superintendent of the Indian field. Pray that God will give him strength and wisdom for this important task, and that God will direct in the selection of someone to replace him in the Bible school.

Pray that God will definitely heal one of our Bible school students whom He has called into His service.

All the work in India needs your earnest prayers. Continue to hold this land and the Indian Christians up before God's throne in prayer.—MARJORIE CARTER.

Among the Rabinal-Achis

By JAMES HUDSON, *Guatemala*

We have been making progress in learning the Rabinal-Achi language, but have a long way to go yet. We have seen wonderful results of our ministry among these people already. Scarcely a week passes but what we see people accepting Christ for the first time. Last month we baptized twenty-six new Christians, conducted nine marriages, and dedicated nine babies. We have just closed a wonderful youth camp. God is blessing.

Back in Corozal

I am again settled here in Corozal and taking up the work where I left off the second of June. It may seem strange to some that I should return to the field and leave my family in the States.

Danny's doctor assured me that there was nothing I could do to help Danny by remaining in the States. The load will be heavier for Miriam, but we both felt that I was needed on the field, and we believe God will supply the grace for each day's demands.

We shall forever be indebted to God and the Church of the Nazarene for standing by us in this time of Danny's illness.

Upon my return to Corozal, I found the Cairnses here and the church and Sunday school holding up in fine shape. Wonderful altar services with seekers for salvation and sanctification. The day school had begun with a greater increase in attendance than ever before in the history of the school here in Corozal.

We covet your prayers for Danny's complete recovery.—LEONARD YORK, *British Honduras.*

The Sunday School Lesson

MEDELL
TAYLOR

Topic for
September 13:

God's Concern for All People (Jonah)

SCRIPTURE: Jonah (Printed: Jonah 3: 1-2, 10; 4:1-11)

GOLDEN TEXT: *The Lord is good to all: and his tender mercies are over all his works (Psalms 145:9).*

A Missionary Project: The Book of Jonah is the great missionary book of the Old Testament. For centuries the Jewish people had thought only of themselves and their own interests. The word of the Lord came in a new approach to Jonah. He was to engage in the business of preaching to a group of people who were of a different nationality. This was indeed a strange venture. To love or be concerned about anyone outside your own racial group was a new concept of religious service.

Jonah was to go to Nineveh, the capital of Assyria. Assyria was a world

the Question box

Conducted by STEPHEN S. WHITE, Editor

power and a bitter enemy of Judah. There had been nothing but enmity between these two racial groups. It was unthinkable that anyone would go from Judah to be helpful to the people of Assyria. Yet the Lord commissioned Jonah to engage in a missionary project of this type.

A Mourning Population: Jonah delivered his soul to the people of Nineveh. He proclaimed a message of warning and judgment. He outlined the punishment that would come upon them for their sins. The people responded in an amazing way. They repented of their evil ways—confessed their wrongs—humbled themselves before the Lord. They became a mourning population. This was the first city-wide revival in which the total population was touched. The Lord poured out love and mercy upon the people instead of wrath and punishment.

A Melancholy Prophet: Jonah had hoped that the people of Nineveh would be destroyed in the manner that he had described. Instead, they were spared. This was such a disappointment to Jonah that he went into a period of brooding and self-pity. He had wanted the worst to happen to Nineveh, and now that things took a change for the better, he felt that the Lord had let him down. Jonah had preached doom and it turned into a dawn; he had proclaimed destruction and it turned into a dedication; he had declared ruin and it turned into a reign of righteousness. Since the matter did not turn out the way he wanted it to, Jonah concluded that it would be better for him to die than to live. Since he could not say, "I told you so," or, "I was right," or, "It turned out just like I said it would," he preferred to make an exit out life's back door rather than face the future.

A Manipulated Plant: The Lord caused a plant to grow so rapidly that it became a source of shade for Jonah to rest under as he pondered his plight. Then the Lord sent a worm to strike the plant and cause it to die. As Jonah was exposed to the weather he once more prayed that he might die. He thought the Lord was unfair to take the life of a plant.

This manipulated plant became the basis for a great moral lesson. If Jonah loved the plant and wanted it to live, how much more does the Lord love people, and He wants them to live and be happy! The Lord wanted Jonah to know that the supreme object of His love was people, and that He delighted in being helpful to people, regardless of race or background.

Will you please explain antinomianism and the doctrine of the Nicolaitans?

The word antinomianism is generally used "to designate freedom from law or compulsion or external regulation to human living." This meaning of the term is clearly brought out in the definition which is given in *Webster's International Dictionary*. It says that an antinomian is "one who holds that, under the gospel dispensation, the moral law is of no use or obligation, on the ground that faith alone is necessary to salvation." In this way, plenty of room is made for a sinning religion. We are told that it is not your inner state or your outward conduct which counts with God, so far as your final salvation is concerned, but rather your standing through faith. Antinomianism is still in existence in its worst form in some quarters today. There are those among the adherents of "eternal security," or "once in grace always in grace," who hold that some who are committing the worst of sins will be caught up in

the air by Jesus when He comes the second time to get His bride. Further, I believe that antinomianism is rapidly being revived in many quarters in a milder and yet more subtle form. We still need to be alert to its dangers. The Nicolaitans were a sect in the churches of Ephesus and Pergamum. At the latter place they are associated with those who taught Christians "to eat things sacrificed to idols, and to commit fornication." It is also very interesting to note that one authority says of the Nicolaitans: "They converted the liberty of the gospel into license, carrying to an extreme the doctrine of those whom Paul had to rebuke at Corinth for trying to carry over into Christianity the pagan divorce between religion and morality" (I Corinthians 5). Converting the liberty of the gospel into license is one very significant way of describing antinomianism.

In the General Rules of the "Manual" it states that we are not to belong to any oath-bound secret orders. I would like to know the reasons for this position.

Several years ago a reader of the *Herald of Holiness*, a member of the Masons and one of the larger denominations, sent me a letter on this question which was written to him by Dr. J. B. Chapman. Here are Dr. Chapman's arguments against the lodge as given to this friend:

"(1) Its basis of fellowship is too broad, and since the spirit of the order must be the prevailing spirit, and the prevailing spirit is the spirit of the majority, the atmosphere is that of worldliness. And that this is true is proven by the sort of entertainments fostered by the lodge, and by the atmosphere that prevails in an institution where the most solemn rites are carried out by nonspiritual people. A church with unrestricted membership may come into the same fault I mention here.

"(2) The spiritual Christian seldom finds the lodge an agreeable place to emphasize the basis of all good life—regeneration, etc., hence the conflict which men like Charles G. Finney felt immediately after they came into the realization of the new life. And, by the

way, Finney's book on Free Masonry is one of the best and fairest I know of in presenting the arguments against the lodge.

"(3) Although not so intended, the lodge does become a substitute for the church. As proof of this, take note of the fact that one scarcely ever sees a person who is at the same time an enthusiastic lodge man and an enthusiastic church man. The cleavage is pretty definite on the basis of enthusiasm: one may be a member of both the church and the lodge, but he will be enthusiastic only over one or the other.

"There is not much more to it than this, in my judgment, but since the Church of the Nazarene is trying to build up a fellowship based upon spiritual verities, we do not find the lodge of any assistance in our program. And while we are not called to wage a crusade against the lodge, we are called to bring men into the consciousness of spiritual verities, and we are better off to make the efforts concentrated and intensive, rather than general and extensive."

I've always thought that those who believe in speaking in tongues as the sign of the baptism with the Holy Ghost claimed to be cleansed from sin at the same time. But recently I was told that this is not the case. The carnal mind remains in them until they die. Is this the teaching of all of those who believe in speaking in tongues?

No. The most representative groups among those who teach that speaking in tongues is the sign of the baptism with the Holy Ghost hold that we are

saved, then sanctified wholly, and in a third crisis baptized with the Holy Ghost.

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.

HOME MISSIONS

NEW CHURCHES OVERSEAS FIELDS CHURCH EXTENSION MINORITY GROUPS IN U.S.

ROY F. SMEE, Secretary

Report of New Churches

A new record was made during 1958, our Golden Anniversary year, in number of churches organized in any one year, 235, but this quadrennium as a whole has not kept pace with that record. On July 1 three years of the quadrennium were past and one year remained before the General Assembly of 1960. During those three years, 416 new churches were organized. These organizations cost more money per church than any home missionary activity in our history and may be on a sounder foundation than was true several years ago.

Four districts have reached or exceeded three-fourths of their quotas for new churches for the quadrennium and are thus on schedule. These are Florida (twenty new churches), Canada Central (nine), Washington Pacific (nine), and Gulf Central (eight). Eight others lack just one of being up-to-date on their quotas. These are to be commended for their planning, effort, and achievement. There have been very few churches organized in the first six months of 1959. We hope every district will give major emphasis to the planting of the church in needy areas of its district during this final year of the quadrennium. The record for the past three years is given below.

District	Churches Organized	District	Churches Organized
Indianapolis	4	North Dakota	2
Iowa	5	Northeastern Indiana	8
Joplin	7	Northeast Oklahoma	3
Kansas	4	Northern California	12
Kansas City	6	Northwest	2
Kentucky	8	Northwestern Illinois	5
Los Angeles	11	Northwest Indiana	4
Louisiana	2	Northwest Oklahoma	1
Maritime	1	Oregon Pacific	5
Michigan	7	Philadelphia	3
Minnesota	2	Pittsburgh	8
Mississippi	8	Rocky Mountain	2
Missouri	8	San Antonio	0
Nebraska	4	South Africa	7
Nevada-Utah	0	South Arkansas	5
New England	4	South Carolina	7
New Mexico	3	Southern California	10
New York	5	South Dakota	1
New Zealand	2	Southeast Oklahoma	1
North Arkansas	4	Southwest Indiana	9
North Carolina	4	Southwest Oklahoma	2
		Tennessee	10
		Virginia	6
		Washington	2
		Washington Pacific	9
		West Virginia	12
		Western Ohio	8
		Wisconsin	5
		TOTAL	416

SUNDAY SCHOOL ATTENDANCE REPORT



District	Churches Organized	July 1958	July 1959	Increase
Abilene	11			
Akron	10			
Alabama	7			
Albany	4			
Arizona	5			
Australia	2			
British Isles North	0			
British Isles South	1			
Canada Central	9			
Alaska	2			
Canada Pacific	1			
Canada West	6			
Canal Zone	0			
Central Ohio	15			
Chicago Central	8			
Colorado	3			
Dallas	5			
Eastern Kentucky	5			
Eastern Michigan	7			
East Tennessee	10			
Florida	20			
Georgia	7			
Gulf Central	8			
Hawaii	3			
Houston	7			
Idaho-Oregon	3			
Illinois	9			
Australia		750	851	101
Maritime		964	1,028	64
Canada Central		*2,107	2,113	6
Canada Pacific		*1,148	1,085	-63
Canada West		no report		
British Isles North		no report		
British Isles South		no report		
NORTHWEST ZONE				
Idaho-Oregon		5,548	5,882	334
Oregon Pacific		6,961	7,117	156
Rocky Mountain		2,176	2,262	86
Alaska		652	707	55
South Dakota		677	704	27
North Dakota		1,540	1,535	-5
Washington Pacific		*5,793	5,769	-24
Northwest		6,226	6,164	-62
Minnesota		no report		
Nevada-Utah		no report		
CENTRAL ZONE				
Michigan		7,726	8,753	1,027
Iowa		*6,396	6,544	148

	July 1958	July 1959	Increase
Wisconsin	2,191	2,283	92
Western Ohio	13,426	13,405	-21
Chicago Central	5,234	5,154	-80
Illinois	8,169	8,078	-91
Missouri	*7,013	6,841	-172
Southwest Indiana	9,026	8,767	-259
Central Ohio	13,910	13,262	-648
Eastern Michigan	no report		
Northeastern Indiana	no report		
Indianapolis	no report		
Northwest Indiana	no report		
Northwestern Illinois	no report		



**Back
to
School
with a**

**WORLD of
INFORMATION**

at your finger tips!

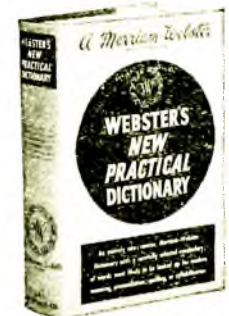
Latest edition . . .



Ideal for both the high school and college student. Contains over 125,000 entries, 2,300 illustrations, plus dozens of other special features helpful to students. 1,174 pages, board.

No. 9 \$6.00

Economy edition . . .



For those wanting a less expensive dictionary but very serviceable. Includes more than 40,000 words along with numerous frequent reference sections. 823 pages, board.

No. 49 \$2.95
No. 89 Thumb Index \$3.49

Children's edition . . .



Prepared specially for boys and girls fourth grade and up. Has some 18,000 carefully selected words, 1,600 pictures, with section on "how to use." Large print and simplified pronunciation. 579 pages, board.

No. 75 \$3.75

ORDER NOW

It's a wise investment

**Why go elsewhere? Your
NAZARENE PUBLISHING HOUSE
Has IT!**

SOUTHERN ZONE

Northeast Oklahoma	3,096	3,806	710
Northwest Oklahoma	5,211	5,667	456
Nebraska	2,548	2,812	264
Abilene	5,652	5,796	144
Joplin	4,271	4,295	24
Kansas	7,725	7,682	-43
North Arkansas	3,747	3,635	-112
South Arkansas	3,897	3,698	-199
Kansas City	no report		
Houston	no report		
Dallas	no report		
San Antonio	no report		
Southwest Oklahoma	no report		
Southeast Oklahoma	no report		
Louisiana	no report		

SOUTHWEST ZONE

Southern California	11,421	11,836	415
New Mexico	3,116	3,226	110
Arizona	3,672	3,743	71
Hawaii	806	681	-125
Northern California	14,765	14,589	-176
Los Angeles	9,758	9,562	-196
Colorado	no report		

SOUTHEAST ZONE

Eastern Kentucky	*5,057	6,101	1,044
Florida	8,184	9,041	857
West Virginia	10,386	10,781	395
Virginia	3,178	3,283	105
Alabama	*6,848	6,877	29
Tennessee	*7,614	7,617	3
Mississippi	2,844	2,828	-16
Georgia	5,638	5,584	-108
East Tennessee	5,818	5,628	-190
North Carolina	no report		
Kentucky	no report		
South Carolina	no report		

EASTERN ZONE

Pittsburgh	*8,237	8,394	157
New England	*7,060	7,120	60
Washington	*5,301	5,343	42
New York	2,073	2,089	16
Akron	no report		
Philadelphia	no report		
Albany	no report		

Estimated average for July, 1959 390,957
 Increase over average of July, 1958 4,137
 % of increase 1%

*Average attendance last assembly year.

E. G. BENSON
Field Secretary

Directories

GENERAL SUPERINTENDENTS

HARDY C. POWERS

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

District Assembly Schedule for 1959

Southeast Oklahoma.....September 16 and 17

G. B. WILLIAMSON

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

District Assembly Schedule for 1959

South Arkansas.....September 16 and 17
North Arkansas.....September 23 and 24

SAMUEL YOUNG

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

District Assembly Schedule for 1959

Georgia.....September 9 and 10
Mississippi.....September 16 and 17

D. I. VANDERPOOL

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

District Assembly Schedule for 1959

Kansas City.....September 9 and 10
Southwest Oklahoma.....September 23 and 24

HUGH C. BENNER

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

District Assembly Schedule for 1959

South Carolina.....September 16 and 17
North Carolina.....September 23 and 24
New York.....October 2 and 3

District Assembly Information

GEORGIA—Assembly, September 9 and 10, at the Methodist church in Swainsboro, Georgia (two blocks north of the square on corner of Green and Church Streets). Church just recently purchased by the Georgia District Church of the Nazarene. Send mail, merchandise, and other items relating to the assembly either c/o General Delivery, Swainsboro, Georgia; or Nazarene Campground, c/o Albert Johnson, caretaker, Adrian, Georgia. (N.F.M.S. and N.Y. P.S. conventions, September 10.) Dr. Samuel Young presiding.

KANSAS CITY—Assembly, September 9 and 10, at the District Center, 7700 Antioch Road, Overland Park, Kansas (from the Kansas City Union Station take the Overland Park bus). Send mail, merchandise, and other items relating to the assembly c/o Dr. Jarrette Aycock, district superintendent, 7700 Antioch Road, Overland Park, Kansas (N.Y.P.S. convention, September 7; N.F.M.S. convention, September 8.) Dr. D. I. Vanderpool presiding.

MISSISSIPPI—Assembly, September 16 and 17, at the Meridian Central Church, 22nd Avenue at 15th St., Meridian, Mississippi. Send mail, merchandise, and other items relating to the assembly c/o the entertaining pastor, Rev. E. Wayne Elliott, 1425 22nd Avenue, South, Meridian, Mississippi. (N.F.M.S. convention, September 15.) Dr. Samuel Young presiding.

SOUTH CAROLINA—Assembly, September 16 and 17, at First Church, 401 Catawba Ave., Columbia, South Carolina. Send mail, merchandise, and other items relating to the assembly c/o the entertaining pastor, Rev. J. H. Eades, 401 Catawba Ave., Columbia, South Carolina. (Sunday school convention, September 14; N.F.M.S. convention, September 15.) Dr. Hugh C. Benner presiding.

SOUTHEAST OKLAHOMA—Assembly, September 16 and 17 at the Church of the Nazarene, 409 Clayton, Poteau, Oklahoma. Send mail, merchandise, and other items relating to the assembly c/o the entertaining pastor, Rev. Bill Butcher, 409 Clayton, Poteau, Oklahoma. (N.Y.P.S. convention, September 14; N.F.M.S. convention, September 15.) Dr. Hardy C. Powers presiding.

SOUTH ARKANSAS—Assembly, September 16 and 17, at Little Rock First Church, 800 Battery Street and Maryland Avenue, Little Rock, Arkansas. Send mail, merchandise, and other items relating to the assembly c/o the entertaining pastor, Rev. Kiine F. Dickerson, 800 Battery, Little Rock, Arkansas. (N.F.M.S. convention, September 14 and 15.) Dr. G. B. Williamson presiding.

NORTH ARKANSAS—Assembly, September 23 and 24, at Central Church, N. Ninth and B Sts., Fort Smith, Arkansas. Send mail, merchandise, and other items relating to the assembly c/o the entertaining

pastor, Rev. J. W. Livingston, 509 N. Greenwood St., Fort Smith, Arkansas. (N.F.M.S. convention, September 21 and 22.) Dr. G. B. Williamson presiding.

NORTH CAROLINA—Assembly, September 23 and 24, at First Church, First Avenue West, Hendersonville, North Carolina. Send mail, merchandise, and other items relating to the assembly c/o the entertaining pastor, Rev. Wyatt H. Gentry, P.O. Box 1143, Hendersonville, North Carolina. (N.F.M.S. convention, September 22.) Dr. Hugh C. Benner presiding.

SOUTHWEST OKLAHOMA—Assembly, September 23 and 24, at First Church, Tenth and Willow Sts., Duncan, Oklahoma. Send mail, merchandise, and other items relating to the assembly c/o the entertaining pastor, Rev. Bob Carroll, Box 242, 1213 Hickory, Duncan, Oklahoma. (N.F.M.S. convention, September 21 and 22.) Dr. D. I. Vanderpool presiding.

Evangelists' Slates

A to C

Abla, Glen W. P.O. Box 527, Kansas City 41, Mo.
Lincoln Park, Mich.....Sept. 4 to 13
McPherson, Kansas.....Sept. 18 to 27
Akin, G. M. 627 Pine St., Minden, La.
Allee, G. Franklin. 1137 Skyline Drive, Moses Lake, Wash.
Dodge City, Kans.....Sept. 23 to Oct. 4
Bismarck, N.D.....October 8 to 18
Allen, Jimmie. P.O. Box 527, Kansas City 41, Mo.
Amos, C. A. Route 4, Boonville, Ind.
Odon, Ind.....Sept. 9 to 20
Hagerstown, Ind.....Sept. 22 to Oct. 4
Anderson, G. R. Route 1, Linesville, Pa.
Vicksburg, Mich.....Sept. 16 to 27
Pittsburgh (First), Pa.....Sept. 30 to Oct. 11
Anderson, Gilbert and Sylvia. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
Ashby, Kenneth and Geneva. Singers and Musicians, 1254 E. Thompson Rd., Indianapolis, Ind.
Ashcraft, Jim. 515 Denver St., Waco, Texas
Aycock, Mrs. Dell. Evangelistic Singer, P.O. Box 527, Kansas City 41, Mo.
Bailey, Clarence and Thelma. Song Evangelists, Route 4, Portland, Ind.
Bailey, E. W. Box 239, Nocatee, Florida
Balsmeier, A. F. 14 N. Maple, P.O. Box 745, Hutchinson, Kansas
Bartee, Robert H. and Belle M. Evangelist and Singers, 156 Winn Ave., Winchester, Ky.
Battin, Buford. 1509 Seventh St., Lubbock, Texas
Amarillo, Texas.....Sept. 2 to 13
Lebanon, Ohio.....Sept. 23 to Oct. 4
Bean, L. C. Route 1, Box 1010 C, Grants Pass, Oregon
Belew, P. P. and Marie. Preacher and Singer, P.O. Box 527, Kansas City 41, Mo.
Columbus (Whitehall), Ohio.....Sept. 9 to 20
Columbus (Frank Rd.), Ohio.....Sept. 23 to Oct. 4
Berry, D. D. and Juanita. Evangelist and Singer, Walkerville, Mich.
Bertelets, The Musical (Fred and Grace). 1349 Perkiomen Ave., Reading, Pa.
Muskegon, Mich.....Sept. 9 to 20
Mason, Mich.....Sept. 20 to Oct. 4
Bettcher, Roy A. 3212 South 4th Ave., Chattanooga, Tenn.
Louisville (Camp Taylor), Ky.
.....Aug. 27 to Sept. 6
Oklahoma City (Central), Okla.....Sept. 10 to 20
Bierce, Jack. Song Evangelist, Box 118, Idaville, Ind.
Hamilton (First), Ohio.....Sept. 16 to 27
Warren (First), Ohio.....Sept. 30 to Oct. 11
Bierce, Joseph. Evangelist, P.O. Box 527, Kansas City 41, Mo.
Blair, Earl E. 941 Idlewild Ct., Lexington, Ky.
Boggs, W. E. P.O. Box 527, Kansas City 41, Mo.
Bomgardner, Harold E. Song Evangelist, 917 Osage, Manitou Springs, Colo.
Bouse, Fred. 420 East 12th St., Indianapolis, Ind.
Bowman, Russell. 1841 Belmead Rd., Columbus 23, Ohio
Dexter, Mo.....Sept. 9 to 20
St. Louis (First), Mo.....Sept. 23 to Oct. 4
Brand, W. H., and Wife. Evangelists and Musicians, 2406 Weisser Park, Fort Wayne, Ind.
Brannon, George. 125 N. Wheeler, Bethany, Okla.
Arkansas City, Kans.....Sept. 9 to 20
Indianapolis (Ray St.), Ind.....Sept. 23 to Oct. 4
Brannon, Wilbur W. 177 Marshall Blvd., Elkhart, Ind.
Rio Grande, N.J. (camp).....Aug. 28 to Sept. 7
Bluefield, W.Va.....Sept. 9 to 20
Bridgewater, R. E. and Dorothy. 116 Wolfe Ave., Colorado Springs, Colo.
Sheridan, Wyo.....Sept. 9 to 20
Kellogg, Idaho.....Sept. 23 to Oct. 4
Brockmuller, C. W. 1318 W. Mountain Ave., Fort Collins, Colo.

Brown, Curtis R. Song Evangelist, 383 Breesee Ave., Bourbonnais, Ill.
Bluefield, W.Va.....Sept. 9 to 20
Yorktown, Ind.....Sept. 21 to 27

Brown, Marvin L. 810 Pleasant St., Kewanee, Ill.
Camden (First), S.C.....Sept. 2 to 13
Brown, W. Lawson. P.O. Box 527, Kansas City 41, Mo.

Buckley, Ray. Evangelist, P.O. Box 3802, Orlando, Florida

Budd, Jay B. 5030 Renard Drive, Dayton 24, Ohio
Springfield (Erie Ave.), Ohio.....Sept. 16 to 27
Cedarville, Ohio.....Sept. 30 to Oct. 11
Burnem, Eddie and Ann. Box 1007, Ashland, Ky.

Burton, C. C. P.O. Box 145, Somerset, Ky.

Huntington, W.Va.....Sept. 9 to 20
Kirkwood, Mo.....Sept. 23 to Oct. 4
Callihan, Jim and Evelyn. Singers and Musicians, Box 3123 O.B., Dayton 31, Ohio

Cargill, Porter T. 405 N.W. First St., Bethany, Okla.
Carleton, J. D., and Wife. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.

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

British Isles and Norway.....May to December
Carroll, Morgan. 205 Emerson, Kennett, Mo.

Carter, Jack and Ruby. Preacher and Singers, Box 222, Bethany, Okla.

St. Marys, W.Va.....Sept. 2 to 13
Carpenter, Harvey and Ruth. Evangelists and Singers, 5 Reading Ave., Hillsdale, Mich.

Columbia, Ind.....October 8 to 18
Casey, H. A. and Jewell. Preacher and Musicians, P.O. Box 527, Kansas City 41, Mo.

Shirley, Ind.....Sept. 9 to 20
Anna, Ill.....Sept. 23 to Oct. 4

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

Columbus, Ind.....Sept. 9 to 20
Mt. Vernon, Ind.....Sept. 23 to Oct. 4

Clark, Eddie. Route 1, Colona, Ill.

Clark, Hugh S. 602 S. Broadway, Georgetown, Ky.
Anderson (First), Ind.....Sept. 16 to 27

Clift, Norvie O. P.O. Box 527, Kansas City 41, Mo.

Exeter, Calif.....Sept. 2 to 13
Grants Pass, Ore.....Sept. 16 to 27

Cole, George O. 413 E. Ohio Ave., Sebring, Ohio
Bergholz, Ohio.....Sept. 2 to 13
East Liverpool (LaCroft), Ohio.....Sept. 16 to 27

Cook, Charles T. Box 275, Red Key, Ind.

Helmer, Ind.....Sept. 23 to Oct. 4
Cooke, Mervin. General Delivery, Abbotsford, B.C., Canada

Open dates for September and October
Cooper, Marvin S. 1514 N. Wakefield St., Arlington 7, Va.

Niles, Mich.....Sept. 2 to 13
Summer Center, Mich.....Sept. 16 to 27

Corbett, C. T. P.O. Box 215, Kankakee, Ill.
Wyoming, Ill.....Sept. 6 to 13

Marion, Ind.....Sept. 16 to 27
Coulter, Miss Phyllis. Song Evangelist, P.O. Box 37, Nineveh, Ind.

College Corner, Ohio.....Sept. 9 to 19
Bicknell, Ind.....Sept. 20 to 27

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

Crabtree, J. C. 1506 Amherst Rd., Springfield, Ohio
Dunbar, W.Va.....Sept. 2 to 13
Louisville (Broadway), Ky.....Sept. 16 to 27

Craven, Erden R. Box 433, Bethany, Okla.

Cravens, Rupert R. 823 N. Kramer, Lawrenceburg, Tenn.

Hendersonville, N.C. (Bap.)
.....Aug. 31 to Sept. 13
Piedmont, Ala. (Meth.).....Sept. 14 to 20

Crews, H. F., and Wife. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.

Baytown (First), Texas.....Sept. 2 to 13
Topeka (Oakland), Kans.....Sept. 16 to 27

Crider, Jim and Janet. Singers and Musicians, 511 Montgomery St., Shelbyville, Ind.

Crutcher, Estelle. 9301 Jamaica Drive, Miami, Florida

Hamilton (First), Ontario.....Sept. 16 to 27

D to F

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

Darnell, Leo and Pauline. Evangelist and Singer, 1524 Laurel Dr., Columbus, Ind.

Edwardsport, Ind.....Sept. 9 to 20
Nashville, Ind.....Sept. 23 to Oct. 4

Davis, C. W. and Florence. 930 N. Institute, Colorado Springs, Colo.

Holly, Colo.....Sept. 10 to 20
Oklahoma City (Shields), Okla. October 1 to 11

Davis, Leland R. Song Evangelist, Nazarene District Center, R.D. 1, Louisville, Ohio

Davis, W. H. "Bill." Route 3, Box 228 A, Henryetta, Okla.

Kingsville, Texas.....Aug. 27 to Sept. 6
Pasadena (First), Texas.....Sept. 10 to 20

DeBord, Clifton and Nelle. Box 881, Ashland, Ky.
Ironton (Elm St.), Ohio.....Sept. 2 to 13

South Point, Ohio.....Sept. 16 to 27
Dickerson, H. N. 5220 N.E. 20th Ave., Ft. Lauderdale, Fla.

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

Johnson, J. C. Box 504, Bethany, Okla.
 Kilgore, Texas.....Sept. 3 to 13
 Guymon, Okla.....Sept. 16 to 27
 Keeley, C. H. 2012 Boulevard St., Greensboro, N.C.
 Pensacola (First), Fla.....Sept. 2 to 13
 Nashville (Emmanuel), Tenn.....Sept. 18 to 27
 Kye, J. T. and Vesta. Evangelist and Singer, P.O.
 Box 527, Kansas City 41, Mo.
 Lancaster, Ohio.....Sept. 7 to 13
 Flat Rock, Mich.....Sept. 14 to 20
 Jumire, Ralph and Joann. Singers and Musicians,
 202 Garwood, Nashville, Tenn.
 Mannington, W.Va.....Sept. 1 to 13
 Franklin, Tenn.....Sept. 14 to 20
 Dunn, T. P. 318 E. Seventh St., Hastings, Neb.
 Junction City, Kans.....Sept. 2 to 13
 Port Arthur (Grace), Texas.....Sept. 16 to 27
 Durham, L. P. Jack. 1823 E. Abram, Arlington,
 Texas
 Dyer, Esther M. Musical Evangelist, P.O. Box 121,
 Crystal Beach, Fla.
 Eastman, H. T. and Verla May. Preacher and Sing-
 er, 2005 E. 11th, Pueblo, Colo.
 Farnam, Neb.....Sept. 2 to 13
 Colorado Springs (Central), Colo. Sept. 16 to 27
 Edwards, L. T., and Wife. P.O. Box 1219, Lowell,
 Oregon
 Elkins, W. T. Wurtland, Kentucky
 Elsea, Cloyce. Box 18, Van Buren, Ohio
 Emrick, C. Ross and Dorothy. Evangelist and Musi-
 cian, 600 N. Trumbull St., Bay City, Mich.
 Emsley, Robert. Bible Expositor, 26 Maple Ridge
 Ave., Buffalo 15, N.Y.
 Freepert, L. I., N.Y.....Sept. 16 to 25
 Erickson, Wm. "Billy." 2607 Adams St., Ashland,
 Ky.
 Covington (First), Ky.....Sept. 6 to 13
 Piesmont, Mo.....Sept. 16 to 27
 Estep, Alva O. and Gladys. Preacher and Singers,
 Box 238, Losantville, Ind.
 Pickford, Mich.....Sept. 2 to 13
 Boone, Iowa.....Sept. 16 to 27
 Fagan, Harry, and Wife. Singers and Musicians,
 R.D. 1, Box 93, Carmichaels, Pa.
 Pulaski, Tenn.....Aug. 23 to Sept. 6
 Felter, H. J., and Wife. Box 67, Leesburg, N.J.
 Leesburg, Va.....Sept. 16 to 27
 Ferguson, Lois. Song Evangelist, 702 First Ave.
 East, Oskaloosa, Iowa
 Files, Gloria; and Adams, Dorothy. Evangelist and
 Singer, Wiley Ferd, W.Va.
 Cumberland (First), Md.....Sept. 15 to 20
 Glenside, N.J.....Sept. 29 to Oct. 4
 Finger, Maurice and Naomi. Route 3, Lincolnton,
 N.C.
 Firestone, Orville. 736 East 43rd, North, Tulsa,
 Okla.
 Fisher, Al. 911 Clark Ave., Nampa, Idaho
 Fisher, C. Wm. P.O. Box 527, Kansas City 41, Mo.
 Dallas (S. Oak Cliff), Texas.....Aug. 30 to Sept. 6
 Akron (Kenmore), Ohio.....Sept. 9 to 20
 Fitz, R. G. 215 Chestnut, Nampa, Idaho
 Florence, Ernest. Barry, Illinois
 Ford, A. E. and Mrs. Song Evangelists, 647 West
 Lincoln St., Caro, Mich.
 Fowler Family Evangelistic Party, Thomas. Preacher
 and Musicians, 3906 Ninth Ave., Parkersburg,
 W.Va.
 Dayton (Glen Rd.), Ohio.....Sept. 2 to 13
 Hamilton, Ohio.....Sept. 16 to 27
 Fraley, Hazel M. 458 Moore Ave., New Castle, Pa.
 Franklin, Cletus M. 116 McGrath, Battle Creek,
 Mich.
 Wichita (W. Side), Kans.....Sept. 9 to 20
 Peoria, Ill.....Sept. 24 to Oct. 4
 Free, O. S. P.O. Box 527, Kansas City 41, Mo.
 Nacogdoches, Texas.....Sept. 9 to 20
 Searcy, Ark.....Sept. 24 to Oct. 4
 Freeman, Mary Ann. 404 N. Clinton St., Bloom-
 ington, Ill.
 Bath, Ill.....Sept. 23 to Oct. 4
 Frodge, Harold C. Box 96, Pana, Ill.
 Keokuk, Iowa.....Sept. 2 to 13
 Monticello, Ill.....Sept. 16 to 27
 Fugett, C. B. 4311 Blackburn Ave., Ashland, Ky.

G and H

Gaines, L. Lee. 3342 Olsen Drive, Corpus Christi,
 Texas
 Gardner, Earl and Pearl. Preachers and Singers,
 1641 Sycamore, Cincinnati 10, Ohio
 Garvin, H. B. Evangelist, P.O. Box 10067, Station
 "C," Charleston, W.Va.
 Geeding, W. W. and Wilma. Preachers and Chalk
 Artist, 376 W. Pine St., Canton, Ill.
 Tucson (Palmdale), Ariz.....Sept. 2 to 13
 Roseville, Calif.....Sept. 23 to Oct. 4
 Gillespie, Sherman and Elsie. Song Evangelists, Box
 312, Farmland, Ind.
 Gilmour, A. Alan. 186 McKinley Ave., Jamestown,
 N.Y.
 Beaver Falls (Immanuel), Pa.....Sept. 2 to 13
 California, Pa.....Sept. 16 to 27
 Gleason, J. M., and Wife. Preacher and Singers,
 935 N. Mueller, Bethany, Okla.
 Broken Arrow, Okla.....Sept. 1 to 13
 Clovis (Fairview), N.M.....Sept. 16 to 27

Godfrey, Laura M. Singer, 797 N. Wilson, Pasa-
 dena 6, Calif.
 Goodall, Haven and Gladys. Evangelist and Singers,
 Box 232, Worth, Ill.
 Gordon, Maurice F. 2417 "C" St., Selma, Calif.
 Granger, Miss Marjorie. Song Evangelist, 3634 Blaine
 Ave., St. Louis 10, Mo.
 Granger, Olen C. 3906 Oakwood St., Pine Lawn 20,
 Mo.
 Green, James and Rosemary. Singers and Musicians,
 1201 Bower Ct., New Castle, Ind.
 Woodland (Union), Mich.....Sept. 2 to 13
 Charleston (S.E.), W.Va.....Sept. 16 to 27
 Greenlee, Miss Helen. Song Evangelist, Route 2,
 Humeston, Iowa
 Keokuk, Iowa.....Sept. 2 to 13
 Little Rock (First), Ark.....Sept. 16 to 27
 Griffin, "Bill." 108 Maple St., Nampa, Idaho
 Victoria (First), B.C.....Sept. 6 to 13
 Seattle (Briar), Wash.....Sept. 16 to 27
 Grimm, George J. 513 Diamond St., Sistersville,
 W.Va.
 Grubbs, R. D. 1704 Madison Ave., Covington, Ky.
 Haas, Wayne and June. Singers and Musicians,
 Route 1, Cory, Ind.
 Mitchell, Ind.....Sept. 2 to 13
 Worthington, Ind.....Sept. 16 to 27
 Haden, Charles E. P.O. Box 245, Sacramento, Ky.
 Henderson (First), Ky.....Sept. 3 to 13
 Newell, W.Va.....Sept. 16 to 27
 Half Evangelistic Party, The Dave. Preacher and
 Singer, 776 E. Simpson, McPherson, Kansas
 Garden City, Kans.....Sept. 3 to 13
 El Dorado, Kans.....Sept. 16 to 27
 Hamilton, Jack and Wilma. 532 W. Cherokee,
 Springfield, Mo.
 Hampton, Pleais and Dorothy. Evangelist and Sing-
 ers, 123 Moreland Ave. S.E., Atlanta 16, Ga.
 Orangeburg (First), S.C.....Sept. 2 to 13
 Harding, Mrs. Maridel. 803 N. Briggs, Hastings,
 Neb.
 Olney, Ill.....Sept. 6 to 13
 Omaha (Central), Neb.....Sept. 14 to 20
 Harley, C. H. Burbank, Ohio
 Loudonville, Ohio.....Sept. 2 to 13
 Berea, Ohio.....Sept. 16 to 27
 Harrington, Wm. N. 1251 N.W. 44th Ave., Gaines-
 ville, Fla.

Harrison, Charlie. Evangelist, P.O. Box 527, Kan-
 sas City 41, Mo.
 Harrold, John W. Box 309, Red Key, Ind.
 Dixon, Ill.....Sept. 2 to 13
 Rutland, Ohio.....Sept. 16 to 27
 Hart, H. J. Route 1, Owasso, Okla.
 Hayes, Thomas. P.O. Box 527, Kansas City 41, Mo.
 Pomona, Calif. (tent).....Sept. 6 to 20
 N. Los Angeles (Glassel Park), Calif.
Oct. 4 to 11
 Hegstrom, H. E. University Park, Iowa
 Sayre, Okla.....Sept. 2 to 13
 Peoria (First), Ill.....Sept. 16 to 27
 Henbest, C. L. Box 345, Rogers, Ark.
 Oklahoma City (Cap. Hill), Okla.....Sept. 2 to 13
 Henry, John W. P.O. Box 248, Redlands, Calif.
 Heriford, Russell W. Box 82, Big Bear City, Calif.
 Higgins, Charles A. 1402 Boutz Rd., Las Cruces,
 N.M.
 Ft. Smith, Ark.....Sept. 2 to 13
 Open date.....Sept. 16 to 27
 Hoffman, Daniel C. P.O. Box 31, Mentor, Ohio
 Brilliant, Ohio.....Sept. 13 to 27
 Hokada, James T. 4509 Spring Hill Ave., South
 Charleston, W.Va.
 New Cumberland (First), W.Va.....Sept. 1 to 13
 Holstein, C. V. 623 Village St., Kalamazoo, Mich.
 Manistee, Mich.....Sept. 2 to 13
 Highland, Mich.....Sept. 17 to 27
 Holstein, James and Lois. Evangelist and Singers,
 Route 5, Greenville, Ohio
 Hooker, H. H. P.O. Box 11, Gardendale, Ala.
 Hoot Evangelistic Party. P.O. Box 745, Winona
 Lake, Ind.
 Hoots, Bob. Evangelist, P.O. Box 756, Columbia, Ky.
 Hubart, Leonard G. Route 4, Huntington, Ind.
 Markie, Ind.....Sept. 2 to 13
 Pekin (North), Ill.....Sept. 16 to 27
 Humble, James W. 219 Elder St., Nampa, Idaho
 Sioux City, Iowa.....Sept. 9 to 20
 Medicine Hat, Alberta.....Sept. 23 to Oct. 4
 Hutchinson, C. Neal. 933 Linden St., Bethlehem,
 Pa.
 St. Albans, Vermont.....Sept. 3 to 13
 Bangor, Pa.....Sept. 15 to 20

Reflections from the . . .



At Indian Lake, Vicksburg, Michigan

From Vicksburg, Michigan

"The National Church Musicians' Institute was an uplift and blessing to the community around Indian Lake

"On the night of the Sacred Festival some of our non-Nazarene neighbors went to the tabernacle at 6:00 p.m. to choose seats inside where they could see and hear. Another friend declared that a ten dollar charge would have been a small price of admission to such an unusual display of musical talent. All agreed that it was a privilege, a once-in-a-lifetime occasion, to hear the chorus and orchestra render sacred music in such a dynamic, spiritual, and appealing manner.

"The Spirit of the Lord made himself seen and felt at Music City. The Indian Lake Community will be a better neighborhood because of the Church Musicians' Institute."

LOUISE R. CHAPMAN
 General President, N.F.M.S.

From Eureka, California

"We felt it to be a very profitable institute. The spiritual emphasis and presence of the Holy Spirit were most outstanding. Together we learned much in each class that will help in music directing."

MR. AND MRS. MERLE SHUSTER

From Albany, Georgia

"Such an institute has been needed in our church for many years. I feel that not only has this institute been an inspiration, but it has also been highly instructive. Musicians from over the world actually getting together and discussing church music problems, plans for better church music as a means to an end for the salvation of souls, have meant much and experiences gained that would have taken possibly years otherwise. I praise God for such an institute."

DANIEL M. HYDE

I to L

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

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

Corry, Pa. Sept. 2 to 13
Freedom, Pa. Sept. 16 to 27

Isbell, R. A. Box 957, Crowley, La.

Wickes, Ark. Aug. 27 to Sept. 6
Eldon, Mo. Sept. 10 to 20

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

New Haven, Conn. Sept. 16 to 27
Ogdenburg, N.Y. Sept. 30 to Oct. 11

Jantz, Calvin and Marjorie. Singers and Musicians, P.O. Box 527, Kansas City 41, Mo.

Junction City, Kans. Sept. 2 to 13
Rock Island, Ill. Sept. 16 to 20

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

Jerrett, Howard W. 630 W. Hazelhurst, Ferndale, Mich.

Ashley, Mich. (P.H.) Sept. 2 to 13
Detroit, Mich. (P.H.) Sept. 16 to 27

Johnson, A. G. and Elveda. Evangelist and Singers, 355 61st St. N.W., Albuquerque, N.M.

Palisade, Colo. Sept. 30 to Oct. 11

Johnson, Andrew. Wilmore, Kentucky

Johnson, W. Talmadge. Box 249, Duncan, Okla.

Jones, A. K. 309 1/2 N. Franklin, Danville, Ill.

Creston, Iowa Sept. 16 to 27
Alexandria, La. Sept. 30 to Oct. 11

Jones, Claude W., R.F.D. 1, Bel Air, Maryland

Portage, Pa. Sept. 9 to 20
Roanoke (First), Va. Sept. 23 to Oct. 4

Jones, M. J. 6207 Lorimer St., Dayton 27, Ohio

Dayton (Radcliff), Ohio Sept. 9 to 20
Angola, Ind. Sept. 23 to Oct. 4

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

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

Portland, Ind. Sept. 16 to 27
Midland, Mich. Sept. 30 to Oct. 11

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

Kelly, Arthur E. 331 Whaley St., Columbia, S.C.

Kurtz, Ind. Aug. 26 to Sept. 6
Charleston (First), S.C. Sept. 20 to 27

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

Kimball, Everett and Irene. Evangelist and Singers, P.O. Box 346, Pottsville, Mich.

Kleven, Orville H. and Kathryn. Evangelist and Musicians, Box 55, Sandnes, Norway.

Evangelistic tour in Norway. Sept. 13 to Dec. 6

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

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

McKinney, Texas Sept. 1 to 13
Gothenburg, Neb. Sept. 15 to 27

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

Laing, Gerald D., and Wife. Preacher and Singers, 130 E. Reasoner, Lansing 6, Mich.

Sparta, Mich. Sept. 2 to 13
Pittsburgh, Pa. Sept. 16 to 27

Land, Herbert. Box 212, Bethany, Okla.

Tishomingo, Okla. Sept. 2 to 13
Stephenville, Texas Sept. 16 to 27

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

Amarillo (N. Beacon), Texas Sept. 16 to 27

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

Law, Dick and Lucille. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.

Tiffin, Ohio Sept. 2 to 13
Oxford, Pa. Sept. 16 to 27

Leichty Family, The (Elvin, Marge, Dianne, Donald). Evangelist and Singers, R.F.D. 1, Earl Park, Ind.

Peoria, Ill. Sept. 2 to 13
Walnut, Ill. Sept. 16 to 27

Leih, Martin. 309 Violet, Monrovia, Calif.

Wasco, Calif. Sept. 6 to 12
Pasco, Wash. Sept. 16 to 27

Leonard, James C. 223 Jefferson St., Marion, Ohio

Washington C.H., Ohio Sept. 2 to 13

Leverett Brothers. Preacher and Singers, P.O. Box 326, Lamar, Mo.

Danville (Cedar Grove), Ill. Sept. 4 to 13
Colorado Springs (Comm. Ch.), Colo. Sept. 18 to 27

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

Lilly, Herbert E. 1207 Maple St., Nampa, Idaho

Lipker, Charles H. Route 1, Alvada, Ohio

Salem (First), Ohio Sept. 2 to 13
Birmingham (First), Ala. Sept. 17 to 27

Little, H. C. 1338 1/2 Hunter Ave., Columbus 1, Ohio

Pataskala, Ohio Sept. 6 to 13
St. Albans, W.Va. Sept. 16 to 27

Lockard, Dayton and Patricia. Preacher and Singers, Rt. 2, Box 312-C, Charleston, W.Va.

Grafton, W.Va. Sept. 2 to 13
Charleston (Lens Creek), W.Va. Sept. 16 to 27

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

Long, Harry C. Route 1, Morrow, Ohio

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

Lummus, H. T. 507 S. Fourth St., Albion, Neb.

Lyons, James H. 3117 W. Foster, Apt. C-3, Chicago 25, Ill.

M

MacAllen, L. J. Artist-Evangelist, 119 W. Rambler Ave., Elyria, Ohio

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

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

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

Mathews, L. B., and Wife. Evangelist and Singer, 514 West 15th St., Columbia, Tenn.

Scottsbluff, Neb. Sept. 2 to 13
Independence, Mo. Sept. 16 to 27

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

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

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

Corcoran, Calif. Sept. 2 to 13
El Sobrante, Calif. Sept. 16 to 27

McCoy, Norman E. Song Evangelist, 1318 East 28th St., Anderson, Ind.

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

Kent, Ohio Sept. 2 to 13
Litchfield, Minn. Sept. 16 to 27

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

Andrews, Ind. Sept. 1 to 13
Veederburg, Ind. Sept. 16 to 27

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

McNatt, J. A. 2932 Wingate Ave., Nashville, Tenn.

Fort Worth (Glen Park), Tex. Sept. 2 to 13
Houston (Irvington), Tex. Sept. 16 to 27

McNutt, Paul W. Song Evangelist, P.O. Box 527, Kansas City 41, Mo.

Toledo, Ohio Sept. 1 to 6
Xenia, Ohio Sept. 10 to 20

Meadows, Naomi, and Reasoner, Eleanor. Preachers and Singers, 2510 Hudson Ave., Norwood 12, Ohio

Tilden, Ill. Sept. 2 to 13
Iowa Falls, Iowa Sept. 16 to 27

Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, P.O. Box 527, Kansas City 41, Mo.

Mayfield, Ky. Sept. 3 to 13
Maysville, Ky. Sept. 16 to 27

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

Ft. Worth (North), Texas Sept. 10 to 20
Arcadia, Calif. Sept. 23 to Oct. 4

Meyer, Virgil G. 3112 Willow Oak Drive, Fort Wayne, Ind.

Loveland, Ohio Sept. 2 to 13
New Richmond, Ohio Sept. 16 to 27

Mickel, Ralph and Lillian. Evangelist and Singers, Alum Bank, Pa.

Waverly, N.Y. Sept. 9 to 20
Waterloo (First), Iowa Sept. 23 to Oct. 4

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

Manzanola, Colo. Sept. 9 to 20
Williamsburg, Ind. Sept. 23 to Oct. 4

Mieras, Edward E. 1692 Bridgen Rd., Pasadena 7, Calif.

Lindsay, Calif. Sept. 13 to 20
Bell Gardens, Calif. Sept. 27 to Oct. 4

Miller, A. E. and Pauline. Preachers and Chalk Artist, 307 S. Delaware St., Mt. Gilead, Ohio

St. Edward, Neb. Aug. 26 to Sept. 6
Brunswick, Ga. Sept. 16 to 27

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

Miller, J. B. 2231 Newport St., Denver 7, Colo.

Montrose, Colo. Sept. 16 to 27
Hawthorne, Calif. Sept. 30 to Oct. 11

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

Snyder, Texas Sept. 11 to 20

Miller, Leila Dell. c/o Trevecca Nazarene College, Nashville 10, Tenn.

Paterson, N.J. Sept. 7 to 13
Ropesville, Texas Sept. 14 to 20

Miller, Nettie A. c/o Trevecca Nazarene College, Nashville 10, Tenn.

Lynwood, Calif. Sept. 2 to 13
Vista, Calif. Sept. 16 to 27

Miller, Mrs. Ruth E. Song Evangelist, 1840 A. W. Davis, Dallas 8, Texas

Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.

Cleveland, Ohio Sept. 18 to 27
West Point, Ohio Sept. 30 to Oct. 11

Mills, F. J. Bellaire, Michigan

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

Mock, Richard (Dick) and Mary Kathryn. Singers and Musicians, Route 1, Elwood, Ind.

St. Louis (Ferguson), Mo. Sept. 2 to 13
Mansfield (First), Ohio Sept. 16 to 27

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

Moore, Franklin M. Box 54, Kurtz, Ind.

Bloomington (Miller Dr.), Ind. Aug. 26 to Sept. 6
Winslow, Ind. Sept. 9 to 20

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

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

Morgan, Oliver and Ruth and Daughter, Mardell. Evangelist and Singers, 485 S. Bresee Ave., Bourbonnais, Ill.

Wheeling, W.Va. Sept. 2 to 13
Garrett, Ind. Sept. 16 to 27

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

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

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

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

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

Webster Springs, W.Va. Sept. 23 to 27
Open date (change) Sept. 30 to Oct. 11

Myers, J. T. 502 Lafayette St., Danville, Ill.

Flat Rock, Ill. (F.M.) Sept. 23 to Oct. 4

N to R

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

Harrah, Okla. Sept. 2 to 13
Halltown, Mo. Sept. 23 to Oct. 4

Noel, Ark and Lou. Preacher and Singers, 902 S. Pettit, Hominy, Okla.

Fairfax, Okla. Sept. 2 to 13
Barnsdall, Okla. Sept. 16 to 27

Norris, Roy and Lilly Anne. Evangelist and Singers, c/o Trevecca Nazarene College, Nashville 10, Tenn.

Dover, Ohio Sept. 9 to 20
Franklin, Pa. Sept. 23 to Oct. 4

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

Norton, Joe. Box 143, Hamlin, Texas

Nutter, C. S. Box 48, Parkersburg, W.Va.

Blountsville, Ind. Sept. 2 to 13
Charleston (Elk River), W.Va. Sept. 16 to 27

O'Brien, Paul R. Evangelist, University Park, Iowa

Osburn, Brian. Blind Song Evangelist, 2206 Oregon Ave., Orlando, Fla.

Oyler, Don. 415 E. Main, Lyons, Kansas

Palmer, "Bob." Evangelist, 59 Broad St., Jackson, Ohio

Jackson, Ohio Aug. 31 to Sept. 6

Parrott, A. L. P.O. Box 68, Bourbonnais, Ill.

Great Bend, Kansas, Sept. 2 to 13
Denver (Green Acres), Colo. Sept. 16 to 27

Passmore Evangelistic Party, The A. A. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.

Sidney, Neb. Sept. 4 to 13
Hastings, Neb. Sept. 16 to 27

Pattán, Martin L. Route 13, Box 54, Fort Worth, Texas

Patterson, A. B. Evangelist, Box 568, Abbottsford, B.C.

Lutes Mountain, N.B. Aug. 26 to Sept. 6
Elmsdale, P.E.I. Sept. 9 to 20

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

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

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

Dixon, Tenn. Sept. 9 to 20
Parkersburg (First), W.Va. Sept. 23 to Oct. 4

Peters, Joseph W. Evangelist, 121 W. Prairie St., Virden, Ill.

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

Philo, L. C. c/o Bethany Nazarene College, Bethany, Okla.

FREE!

Our nine simple steps
**CHRISTMAS CARD
SELLING PLAN**
to help you earn
many extra dollars
in your spare time
and bring blessing
and inspiration to
hundreds.

Write at Once!
Nazarene Publishing House

Pickering Musicalaires, The. Evangelist and Musicians, 4042 Linden St., Allentown, Pa.
 Kenvil, N.J. Sept. 25 to 27

Pierce, Boyce and Catherine and Linda. Singers and Musicians, 505 Columbia Ave., Danville, Ill.
 Pensacola (First), Fla. Sept. 2 to 13
 Huntington (First), Ind. Sept. 16 to 27

Plummer, Chester D. 515 N. Chester Ave., Indianapolis 1, Ind.
 Greenville, Texas Sept. 2 to 13
 Miami (Galvary), Fla. Sept. 16 to 27

Poe, Leslie C. Evangelist, Hulbert, Arkansas

Potter, Lyle and Lois. Sunday School Evangelists, P.O. Box 527, Kansas City 41, Mo.
 Chicago Cent. Dist. Tour. Sept. 9 to 12
 Central Ohio Dist. Tour. Sept. 14 to 20

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

Purkhiser, H. G. 4531 Marcellus St. N.W., Canton 8, Ohio
 Akron (Goodyear Hghts.), Ohio Sept. 16 to 27
 Iola, Kansas Sept. 30 to Oct. 11

Qualls, Paul M. Song Evangelist, 5441 Lake Jessamine Dr., Orlando, Fla.

Richards, Alvin and Annabelle. Preacher and Singers, Linden, Mich.
 Grand Rapids, Mich. Sept. 3 to 13
 Mattoon, Ill. Sept. 15 to 27

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

Riden, Kenneth R. 117 Orchard St., Cambridge City, Ind.
 Cambridge City, Ind. Sept. 2 to 13
 Wren, Ohio Sept. 16 to 27

Ridings, E. Paul. 708 N. College, Bethany, Okla.

Robbins, James. 1817 "F" St., Bedford, Ind.

Roberts, Robert C. 121 W. Marsile St., Bourbonnais, Ill.
 Frostburg, Md. Sept. 15 to 27
 Union City, Pa. October 1 to 11

Robinson, Paul E. 318 Garfield St., Middletown, Ohio

Robison, Robert, and Wife. Preacher and Musicians, Heaters, West Virginia

Rodgers, Clyde B. Artist-Evangelist, 505 Lester Ave., Nashville 10, Tenn.
 Lanett, Ala. Sept. 2 to 13
 Owensboro, Ky. Sept. 16 to 27

Rodgers, J. A. "Jimmy." R.D. 3, W. Beech Rd., Alliance, Ohio

Roedel, Bernice L. 423 Maple St., Boonville, Ind.
 College Corner, Ohio Sept. 9 to 20

Rogers, Lelan J. P.O. Box 527, Kansas City 41, Mo.

Rothwell, Mel-Thomas. 701 Donald Ave., Bethany, Okla.
 Marion, Ind. Sept. 8 to 11

Rushing Family Trio, The (Dee, Bernadene, and Tracy). Singers and Musicians, King City, Mo.
 Riverside, Calif. Sept. 9 to 20
 Southern Calif. Dist. Sept. 23 to Oct. 4

Rushing, Charles and Emma Jean. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.
 Oberlin, Kansas Sept. 2 to 13
 Arkansas City, Kans. Sept. 14 to 20

Rushing, V. S., and Wife. Evangelist and Singers, 3212 30th St., San Diego 4, Calif.

S and T

Samuel, O. D. and Thelma. Preachers and Singers, Box 8, Halltown, Mo.

Sanford, Mrs. Ruth. Song Evangelist, 9533 Highway 67, St. Louis 36, Mo.
 Hamilton (First), Ontario Sept. 16 to 26
 Warren (Bolidale), Ohio October 4 to 11

Savage, F. C. P.O. Box 3, Kokomo, Ind.

Scarlett, Don. Route 1, North Vernon, Ind.
 Tulsa (Springdale), Okla. Sept. 3 to 13
 Bartlesville (E. Side), Okla. Sept. 16 to 27

Schmidt, Wm. and June. Evangelist and Singers, Box 331, Vicksburg, Mich.

Schriber, George R. 5949 N. Forestdale, Glendora, Calif.

Schultz, Walter C. Song Evangelist, 707 S. Chipman, Owosso, Mich.

Sellick, R. T. Box 22, Oxford, N.S., Canada
 Bath, Maine Sept. 17 to 27

Setz, Joseph W. 627 Juniper St., Walla Walla, Wash.

Shank, R. A. and Mrs. P.O. Box 563, Fostoria, Ohio

Sharp, L. D. P.O. Box 527, Kansas City 41, Mo.
 Boonville, Ind. Sept. 10 to 20

Sheets, Lloyd Dean. Evangelist, Box 165, Waverly, Ohio

Sheridan, L. Q. ("Bill"). Route 3, Rising Fawn, Ga.
 Dalton, Georgia Aug. 30 to Sept. 6
 Oak Ridge, Tenn. Sept. 11 to 20

Short, J. W. and Frances. P.O. Box 527, Kansas City 41, Mo.

Sigler, Ray. Song Evangelist, 40 W. Second St., London, Ohio

Silvernail, Donald R. Nazarene District Center, Vicksburg, Mich.

Slack, D. F. Song Evangelist, Route 2, Vevay, Ind.
 Franklin, Ind. Sept. 16 to 27
 West Point, Ohio Sept. 30 to Oct. 11

Slater, Hugh. P.O. Box 527, Kansas City 41, Mo.
 Jackson, Ga. Sept. 10 to 20
 Greenville, S.C. Sept. 25 to Oct. 4

NEW Music for the Singing Church



DESIGNED TO STRENGTHEN THE MUSIC OF YOUR CHURCH
 WRITTEN WITH A MESSAGE TO DRAW MEN NEARER TO CHRIST

**MEN
 OF
 GOD
 \$1.00**



Arrangements for the male chorus or quartet by PAUL MICKELSON. The musicianship of this young man is known throughout the Christian world, as former organist for the Billy Graham Evangelistic Team and as a recording artist for several leading firms.

These male voice numbers include a diversified selection of fairly familiar hymns and songs such as:

"Rise Up, O Men of God"
 "We Have an Anchor"
 "All Glory, Laud, and Honor"
 "I'm on the Battlefield"
 "Just Over in the Glory Land"
 "God So Loved the World"

**ORGAN
 HYMN-
 SCRIPTIONS
 \$1.25**



By WILDA JACKSON AULD. The seven books of the "Sacred Transcriptions for the Piano" series, arranged by Mrs. Auld, hold an enviable position in the field of sacred music. More than 80,000 copies are in circulation. *Organ Hymn-Scriptions* was her first contribution for this instrument, and before it could be published, Wilda Jackson Auld was called to be with her Lord.

The fourteen numbers in the book are registered for pipe organ and Hammond. They range from the dynamic "A Mighty Fortress" to the quiet devotional hymn of Mrs. C. H. Morris, "Nearer, Still Nearer."

**MICKELSON'S
 CHORAL
 ALBUM
 \$1.00**



Mixed choir arrangements of well-known hymns, by PAUL MICKELSON. The style used here by Mr. Mickelson might be described as "contemporary," in which interesting harmonic effects are achieved with medium difficulty, but always in excellent taste.

A new challenge and blessing await the more accomplished choir in *Mickelson's Choral Album*.
 32 pages.

BE SURE TO ORDER A SECOND COPY FOR THE ACCOMPANIST

FREE upon Request: *Sacred Music Catalog with invaluable seven-page Song Finder*



Nazarene Publishing House

2923 Troost, Box 527, Kansas City 41, Missouri
 Washington at Breese, Pasadena 7, California
 IN CANADA—1592 Bloor Street, West, Toronto 9, Ontario

Rejoice and sing!—MUSIC YEAR, 1959

September 2, 1959



THE FINEST IN
**SACRED
MUSIC**

HIGH-FIDELITY, LONG-PLAY RECORDS

For an up-to-date listing of over seventy select recordings—the best from such well-known religious artists as . . .

Choral

Vocal

Instrumental

Orchestral

Children's

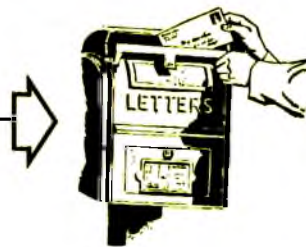
- PAUL MC NUTT
- GARY MOORE
- EARLE ANDERSON
- BEV SHEA
- BILL CARLE
- THE KELLER-YORKS
- THE MEREDITHS
- RALPH CARMICHAEL
- BERT JONES
- HERMAN VOSS
- PAUL MICKELSON
- plus many others

Send for Special Eight-Page Descriptive Folder

FREE upon request

With an Amazing 98c Offer on a \$4.98 Record

WRITE AT ONCE



NAZARENE PUBLISHING HOUSE

2923 Troost, Box 527, Kansas City 41, Missouri

Slayton, Hubert W. 237 N. Fifth St., Elwood, Ind.
Smiley, Thos. R., and Wife. c/o Gen. Del., Odon, Ind.
Smith, Billy and Helen. Evangelist and Singers, 816 McKinley Ave., Cambridge, Ohio
Tiltonville, Ohio. Sept. 2 to 13
St. Clair, Mo. Sept. 16 to 27
Smith, Charles Hastings. P.O. Box 778, Bartlesville, Okla.
Smith, J. E. 621 Del Mar Ave., Chula Vista, Calif.
Smith, Ottis E. 10 Sycamore Ave., Livingston, N.J.
Smith, Paul and Hallie. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.
Prichard, Ala. Sept. 9 to 20
Beckley, W.Va. Sept. 23 to Oct. 4

Smiths, The Singing (Eugene and LaNora). Song Evangelists, Winnsboro, S.C.
Snow, Loy. Route 1, Bedford, Ind.
Mitchell, Ind. Sept. 2 to 13
Indianapolis (Speedway), Ind. Sept. 16 to 27
South, J. W., and Wife. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.
Brownfield, Texas Sept. 3 to 13
Reserved Sept. 14 to 23
Sports, Miss Lala. Evangelist, Odum, Georgia
Stabler, R. C. Box 34, Montoursville, Pa.
Jerome, Pa. Sept. 2 to 13
Stockdale, Pa. Sept. 16 to 27
Stafford, Daniel. Box 207, Southport, Ind.
Indianapolis (Ben Davis), Ind. Sept. 3 to 13
Bridgeport, Ind. Sept. 17 to 27

Steininger, Dwight F. Route 3, Nashville, Ind.
Ft. Recovery, Ohio Sept. 9 to 20
Paoli, Ind. Sept. 23 to Oct. 4
Stepp, Martin, Evangelist, Box 397, Mt. Vernon, Kentucky
Grayson, Kentucky Sept. 2 to 13
Lockland, Ohio Sept. 16 to 27
Stewart, Paul J. Evangelist, Box 850, Jasper, Alabama
Ashland, Ky. Sept. 3 to 13
Johnstown, Pa. Sept. 23 to Oct. 4
Stinnette, Frank. 939 N. Lincoln, Loveland, Colo.
Stockton, Fred G. Rt. 1, Box 149, Sumner, Wash.
Strack, W. J. Box 112, Jefferson, Ohio
Henderson, Texas Sept. 16 to 27
Houston (Lake Forest), Tex. Sept. 30 to Oct. 11
Sutherland, Jack and Naomi. Preacher and Singers, Route 5, Canton, Ill.
Swisher, Ralph and Connie. Preachers and Musician, 722 Heyward St., Columbia, S.C.
Talbert, George H. Abilene, Kansas
Tarvin, E. C. California, Kentucky
Taylor, B. W. 3509 Avenue "S," Lubbock, Texas
Thomas, Fred. 177 Marshall Blvd., Elkhart, Ind.
Franklin, Ohio Sept. 3 to 13
Lansing (Pleasant Grove), Mich. Sept. 16 to 26
Thomas, James W. Rt. 2, Box 55 A, Gravette, Ark.
Thompson, Harold C. P.O. Box 549, Blytheville, Ark.
Trissel, Paul D., and Family. Evangelist and Singers, P.O. Box 352, Bradenton, Fla.
Flushing, Mich. Sept. 8 to 13
Lansing, Mich. Sept. 22 to 27
Turpel, John W. Route 2, Minesing, Ontario, Canada
N. Windham, Maine Sept. 9 to 20
Wolcott, Vermont. Sept. 23 to Oct. 4

U to Z

Underwood, G. F., and Wife. Preacher and Singers, 243 Mulberry St., N.W., Warren, Ohio
Van Slyke, D. C. 508 16th Ave. So., Nampa, Idaho
New Castle, Ind. Sept. 6 to 16
Garyton, Ind. Sept. 20 to 30
Volk, Harold L. P.O. Box 527, Kansas City 41, Mo.
Wachtel, David K. 1025 Berwick Trail, Madison, Tenn.
Kankakee (West), Ill. Sept. 6 to 13
Parkersburg, W.Va. Sept. 17 to 27
Wagner, Betty; and Lavelly, Helen. Preacher and Singers, Box 661, Mt. Vernon, Ohio
Wakefield, A. C. Song Evangelist, 515 Woodland St., Nashville 6, Tenn.
Ward, Lloyd and Gertrude. Preacher and Chalk Artist, 2047 McGregor Blvd., Ft. Myers, Fla.
Oregon, Ill. Aug. 26 to Sept. 6
Plymouth, Ind. Sept. 9 to 20
Watson, C. R. Sealy, Texas
Watson, Paul. 311 N.W. 7th, Bentonville, Ark.
Mountain Grove, Mo. October 4 to 16
Watson, Robert E. Box 366, Dana, Ind.
Wells, Kenneth and Lily. Evangelists and Singers, Box 1043, Whitefish, Mont.
Whisler, John F. Blind Singer, 404 N. Francis, Carthage, Mo.
White, W. T. 116 E. Keith, Norman, Okla.
Paragould (Beech Grove), Ark. Sept. 2 to 13
Waco (First), Texas Sept. 16 to 27
Whitley, C. M., and Wife. Preacher and Singer, P.O. Box 527, Kansas City 41, Mo.
Open date Sept. 16 to 27
Wilkinson Trio (Lloyd M., Wife, and Daughter, Margaret). 1104 Penn St., Columbus, Ind.
Williams, Earl C. P.O. Box 527, Kansas City 41, Mo.
Williams, J. E. P.O. Box 527, Kansas City 41, Mo.
Williams, Lillian. 327 W. Broadway, Sparta, Tenn.
Willis, Harold J. and Mae. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
Holyoke, Colo. Sept. 9 to 20
Sublette, Kans. Sept. 23 to Oct. 4
Wilson, Matthew V. R.D. 2, Vicksburg, Mich.
Winegarden, Robert. Route 1, Cayuga, Ind.
Oakwood, Ill. Sept. 2 to 13
Lincoln, Ill. Sept. 15 to 20
Wire, B. N. 109 N.W. Seventh St., Bethany, Okla.
Wolfe, E. D. P.O. Box 527, Kansas City 41, Mo.
Woods, Robert F. (Bob). Pefferlaw, Ontario, Canada
Pitman, N.J. Sept. 11 to 20
Pawtucket, R.I. Sept. 21 to 27
Wooton, B. H. 2519 Galbreth Rd., Pasadena 7, Calif.
Worcester, Gerald. Route 2, Twin Falls, Idaho
Wordsworth E. E. 107 E. Sammamish Rd. North, Redmond, Wash.
Wright, Fred D. Hometown, Ind.
Anderson, Ind. Sept. 16 to 27
Highland, Ind. Sept. 30 to Oct. 11
Wright, John H. Evangelist, 144 Sixth Ave., Seaside, Oregon
Prospect, Oregon. Sept. 6 to 13
Wynkoop, Ralph C. 6120 S.E. Knapp, Portland 6, Oregon
Yoakum, Beatrice. Song Evangelist, 309 W. Jackson Blvd., Medford, Oregon
Zechman, Mrs. Ruth M. Evangelist, 45 E. Broad St., Shillington, Pa.
Open dates