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.
Telegram

Louisville, Kentucky—The fifty-first assembly of the Kentucky District just concluded. General Superintendent Harry C. Powers at his best. Grace 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 19,408, 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 Asten of Lille was elected to elder's orders in beautiful ordination service. Mrs. Grace Hempel at Roseburg, Oregon: "One of our church family, killed in a freight train accident. He was seventy-five years of age.

Word has been received that Dr. Haldor Lilienas 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 Warrika, Oklahoma.

Word received from Pastor Robert Hempel at Roseburg, Oregon: "One young man, Dennis Tandy, among the four years of age.

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. Hendricks is an original old tabernacle in Los Angeles. Dr. F. P. Bresee licensed him to preach, October 10, 1899. Dr. Hendricks' address is 569 N. Raymond Avenue, Pasadena, California.

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 me to 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.
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.  
(devotion 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 3:15). 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-drunk 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, unmovable, 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.
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 prayer.

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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 worshiping 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 "prayer" 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..."


6 (626) • HERALD OF HOLINESS
You will recall the Biblical account of the imprisonment of the Apostle Peter in Jerusalem. The Church at Jerusalem received notice of his imprisonment of the Apostle Peter in Jerusalem. The like to call your attention to two of these incidents.

Prayer moves the hand of God. 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'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.

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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 HANSCHE 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.
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, jogged 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.

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**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?
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 6:1-6; 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 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 because 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
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 earthy pursuits, 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!

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**Religious News & Comments**

*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 29,846 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.
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

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.

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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..."
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; 31:6-7.)

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; 1 Peter 1:18-19.)

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.)

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. Suwaritik Galkwad, 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.—MARGARET 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.
The Question Box
Conducted by Stephen S. White, Editor

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" (1 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.
Report of New Churches

A new record was made during 1958, our Golden Anniversary year, in number of churches organized in any one year, 233, 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.

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<th>Churches Organized</th>
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<tr>
<td>Iowa</td>
<td>5</td>
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<tr>
<td>Joplin</td>
<td>7</td>
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<tr>
<td>Kansas</td>
<td>4</td>
</tr>
<tr>
<td>Kansas City</td>
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<td>Missouri</td>
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<td>4</td>
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<td>Nevada-Utah</td>
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<td>New England</td>
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<td>New Mexico</td>
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SUNDAY SCHOOL ATTENDANCE REPORT

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<tr>
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<tr>
<td>Increase over average of July, 1958</td>
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<tr>
<td>% of increase</td>
<td>1%</td>
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</table>

*Average attendance last assembly year.

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E. G. BENSON  
Field Secretary

SEPTEMBER 2, 1959  O (639) 19
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. Send mail, merchandise, and other items relating to the assembly c/o the entertaining pastor, Rev. J. W. Livingstone, 509 N. Greenwood St., Fort Worth, Texas. (N.F.M.S. convention, September 21 and 22.) Dr. G. W. Williamson presiding.

NORTH CAROLINA—Assembly, September 23 and 24, at First Church, First Avenue West, Hendersonville, North Carolina, merchandize, and other items relating to the assembly c/o the entertaining pastor, Rev. Eldred R. E. Dickerson, 136 Wolfe Ave., Asheville, North Carolina. (N.F.M.S. convention, September 22.) Dr. Hugh C. Benner presiding.

SOUTHWEST OKLAHOMA—Assembly, September 23 and 24, at First Church, First Avenue West, Duncan, Oklahoma. Send mail, merchandise, and other items relating to the assembly c/o the entertaining pastor, Rev. Eldred R. E. Dickerson, 136 Wolfe Ave., Asheville, North Carolina. (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. 23 to 27
Aldie, G. Franklin. 1137 Skyline Drive, Moses Lake, Wash.
Allen, Jimmie. P.O. Box 527, Kansas City 41, Mo.
Anderson, Gilbert and Sylvia. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
Anderson, H. A. and Jewell. Preacher and Musicians, Box 222, Kansas City 41, Mo.
Bartoletts, The Musical (Fred and Grace). 1349_c, Kansas City 41, Mo.
Bailey, Clarence and Thelma. Song Evangelists, Route 4, Box 527, Kansas City 41, Mo.
Bailey, E. E. Box 239, Nocatee, Florida
Barnes, A. F. 14 N. Maple, P.O. Box 3123 O.B., Dayton 31, Ohio
Barnett, Robert H. 9701 Jamaica Drive, Miami, Fla.
Bartee, R. E. 111 Bradford Ave., Kansas City 41, Mo.
Bergholz, Ohio.....................................Sept. 2 to 13
Billings, Oregon..................................Aug. 27 to Sept. 6
Biscoe, C. B. 1322 N. First Ave., Upland, Calif.
Bledsoe, V. H., and Wife. Evangelists and Musicians, 222 N. 2nd St., Lebanon, Ohio
Blevins, Robert, 1137 Skyline Drive, Moses Lake, Wash.
Boggis, W. E. P.O. Box 527, Kansas City 41, Mo.
Bowerman, The Musical, 521 17th St., Indianapolis, In.
Brown, Curtis R. Song Evangelist, 383 Breese Ave., Bourbonnais, Ill.
Brown, James. 1134 E. Thompson Rd., Indianapolis, Ind.
Buckley, Ray. Evangelist, P.O. Box 3802, Orlando, Fla.
Burch, Jack. Song Evangelist, Box 318, Idaho
Buechel, R. E. 111 Bradford Ave., Kansas City 41, Mo.
Bud, L. I. 1322 N. First Ave., Upland, Calif.
Budrow, W. 177 Marshall Blvd., Elkhart, Ind.
Brousseau, J. L. 1125 Jamaica Drive, Miami, Fla.
Burkett, R. E. 1349_c, Kansas City 41, Mo.
Burns, D. B. 1134 E. Thompson Rd., Indianapolis, Ind.
Burton, C. L. 222 W. 7th St., Indianapolis, Ind.
Byrd, R. E. 111 Bradford Ave., Kansas City 41, Mo.
Cargill, Porter T. 405 W. First St., Bethel, Okla.
Campbell, J. M. 4505 South Allee, Fort Wayne, Ind.
Cartwright, O. C. 111 Bradford Ave., Kansas City 41, Mo.
Carter, Jack and Ruby. preacher and Singers, Box 222, Kansas City 41, Mo.
Casey, H. A. and Jewell. Preacher and Musicians, P.O. Box 527, Kansas City 41, Mo.
Caswell, Daniel, 1137 Skyline Drive, Moses Lake, Wash.
Caulder, Miss Phyllis. Song Evangelist, P.O. Box 33, New York
CHASE, C. A. and Lillie. Preachers and Singers, 9301 Jamaica Drive, Miami, Fla.
Chiles, W. E. 1137 Skyline Drive, Moses Lake, Wash.
Coffin, Loan, Silver Lake, S.D.
Coffman, Charles. 1033 E. 73rd St., Indianapolis, Ind.
Coke, J. L. 3200 South 4th Ave., Chatsworth, Tenn.
Coker, W. H. 1137 Skyline Drive, Moses Lake, Wash.
Colin, Akin, G. M. 627 Pine St., Minden, La.
Collins, Colo.
Collins, D. I. Vanderpool, 6401 The Paseo, Box 6076, Kansas City 41, Mo.
Coombs, L. W. Song Evangelist, 11 Big Arroyo, Forest Park, Mo.
Cooper, Mark S. 1514 W. Kellogg, Arlington 7, Va.
Corbett, C. T. P.O. Box 215, Kankakee, Ill.
Cox, C. B. 1322 N. First Ave., Upland, Calif.
Cromer, R. W. 1137 Skyline Drive, Moses Lake, Wash.
Crutcher, Estelle. 9301 Jamaica Drive, Miami, Fla.
Darnell, Leo and Pauline. Evangelist and Singer, 1524 Laurel Dr., Columbus, Ind.
Davis, Leland R. Song Evangelist, Nazarene District Office, 6401 The Paseo, Box 6076, Kansas City 41, Mo.
P.O. Box 527, Kansas City 41, Mo.
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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 critic felt that they could 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 constructive in training musicians from all over the world. Everyone getting together and discussing church music plans, better church music as a means to an end for the salvation of souls, has meant much and experiences gained that would have taken possibly years otherwise. I praise God for such an institute.”

DANIEL M. HYDE

SEPTEMBER 2, 1959 • (641) 21
I to L

Ihig, R. L. 2819 St. Edwards Drive, Nashville, 11

Ingard, Wilma Jean. 322 Meadow Ave., Chariro, Penn.

Corry, Pa. Sept. 2 to 13

Freedom, Pa. Sept. 16 to 27

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

Wichita, Kans. Aug. 27 to Sept. 6

Eldon, Mo. Sept. 16 to 20

Iseberg, Don. Chalk Artist-Evangelist, 17 Third St., McPherson, Kansas

New Haven, Conn. Sept. 16 to 27

Ogdensburg, N.Y. Sept. 30 to Oct. 11

Jantz, Calvin and Marjorie. Evangelist and Singers, RFD 1, Earin, Ohio

Junction City, Kan. Sept. 2 to 13

Jans, A. C. 701 Main St., Sidney, Ohio

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


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

Jennison, A. C. Mich. (P.H.) Sept. 16 to 27

Johnson, A. G. and Elveda. Evangelist and Singers, 355 63rd St. N.W., Albuquerque, N.M. Sept. 16 to 27

Palisade, Colo. Sept. 30 to Oct. 11

Johnson, Andrew, Willmore, Kentucky

Johnston, D. and Mary. 2749 S. Chicago Ave., Highland Park, Ill.

Jones, A. K. 309 S. Franklin, Danville, Ill.

Concord, Ind. Sept. 16 to 27

Alexandria, La. Sept. 30 to Oct. 11

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

Jones, F. W. 720 North, Lackawanna, Ind.

Jones, Frank, J. 194 South, Ashland, Ky.

Angola, Ind. Sept. 23 to Oct. 4

Jacksonville, Ill. Sept. 16 to 27

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. The Singers and Musicians, Box 256, Seville, Ohio

Kellogg, Dora and Irene. Evangelist and Singers, P.O. Box 346, Pottsville, Pa.

Kimbrough, J. 2723 Ventura Blvd., Oldique, Calif.


McNeeley, Texas Sept. 1 to 15

Gothenburg, Neb. Sept. 15 to 27

Kuchser, Allard and Irene. Evangelist and Singers, RFD 1, Burton, Ohio


Sparta, Mich. Sept. 2 to 13

Pittsburgh, Pa. Sept. 16 to 27

Land, James R. 2318 Beachwood Blvd., Tishomingo, Okla.

Sept. 2 to 13

Land, James W. Sept. 16 to 27

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

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

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

Law, Dick and Lucille. Preachers and Singers, P.O. Box 30, Kansas City 43, Mo.

Lincoln, Neb. Sept. 2 to 13

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

Sept. 2 to 13

Walnut, Ia. Sept. 16 to 27


Wasco, Calif. Sept. 6 to 12

Pasco, Wash. Sept. 16 to 27

Leonard, Mrs. I. 223 Jefferson St., Washington C.H., Ohio Sept. 2 to 13

Lewis, Martin C. P.O. Box 326, Lakemont, Neb. Sept. 16 to 27

Danville (Cedar Grove), Ill. Sept. 3 to 14

Colorado Springs (Comm. Ch.), Colo. Sept. 16 to 27

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

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

Lockard, Dayton and Patricia. Preacher and Singers, RFD 1, Earin, Ohio

Pataoka, Ohio Sept. 16 to 27

St. Albans, W.Va. Sept. 16 to 27

Lockard, Dayton and Patricia. Preacher and Singers, RFD 1, Earin, Ohio

Grafton, W.Va. Sept. 2 to 13

Charleston (Lons Creek), W.Va. Sept. 16 to 27

Logan, John. S. Ureisher. P.O. Box 527, Kansas City 41, Mo.

Long, Harry C. Route 1, Morrow, Ohio

Leumon, L. E. 1001 Main St., Enid, Okla.

Lumus, P. T. 575 S. Fourth St., Albion, Neb.


Ma

MacAiken, L. J. Artist-Evangelist, 199 W. Rambler Ave., Elgin, Ill.

Markham, Walter. 408 S. Cottage Ave., Fortville, Ind.

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

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

Mathis, L. B., and Wife. Evangelist and Singers, 514 West 15th St., Columbia, Tenn.

Marr, Paul. 4212 Wiggue Ave., Nashville, Tenn.


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


Corcoran, Calif. Sept. 16 to 27

El Soledtate, Calif. Sept. 16 to 27

McCoy, Richard E. Song Evangelist, 12th East, 82nd St., Anderson, Ind.

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

Kent, Ohio Sept. 2 to 13

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

Anderson, Ind. Sept. 1 to 13

Veedersburg, Ind. Sept. 16 to 27

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

McInt, J. A. 2912 Wiggue Ave., Nashville, Tenn.

Fort Worth (Glen Park), Tex. Sept. 2 to 13

Houston (Livington), Tex. Sept. 16 to 27

McMack, Paul W. Song Evangelist, R.O. Box 527, Kansas City 41, Mo.

Kansas City 41, Mo.

Teledyne, Calif. Sept. 16 to 27

Xenia, Ohio Sept. 10 to 20

Mead, J. 2112 Willow Oak Drive, Fort Wayne, Ind.

Ohio Sept. 16 to 27

Maysville, Ky. Sept. 16 to 27

Mecum, W. G. Sept. 10 to 20

Arcadia, Calif. Sept. 23 to Oct. 4

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

Ohio Sept. 3 to 13

Mansfield, Ohio Sept. 23 to Oct. 4

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

Williamsburg, Ind. Sept. 23 to Oct. 4

Mayfield, Ky. Sept. 3 to 13

Richardson, Min. 902 S. 22nd St., Anderson, Ind.

Angola, Ind. Sept. 23 to Oct. 4

Moores, E. S. Sept. 23 to 27

Midland, Mich. Sept. 23 to Oct. 4


Creston, Iowa Sept. 16 to 27

Palisade, Colo. Sept. 30 to Oct. 11


Waverly, N.Y. Sept. 9 to 20

Waterloo (First). Iowa Sept. 23 to Oct. 4

Mickey, Bob. 217 Third St., Ashland, Ky.

Columbus, Ohio Sept. 30 to Oct. 11

Williamsburg, Ind. Sept. 16 to 27


Becall, Calif. Sept. 23 to Oct. 4

Lindsay, Calif. Sept. 13 to 20

Bel Gardner, Calif. Sept. 27 to Oct. 4


St. Edward, Neb. Sept. 4 to 13

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

Ohio Sept. 23 to Oct. 4

Moores, E. S. Sept. 23 to 27

Moores, E. S. Sept. 23 to 27

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Steele, Martin, Evangelist, Box 397, Mt. Vernon, Kentucky
- Grayson, Kentucky . . . . . . . . . . September 2 to 13
- Lackland, Ohio . . . . . . . . . . . . . September 16 to 27

Stewart, Paul J. Evangelist, Box 850, Jasper, Alabama
- Ashland, Ky. . . . . . . . . . . . . . September 3 to 13
- Johnstown, Pa. . . . . . . . . . . . . October 23 to 4

Stinnette, Frank. 939 N. Lincoln, Loveland, Colo.
- Stockton, Fred G. Rt. 1, Box 149, Sumner, Wash. . . . . . . . . . . September 16 to 27

Strack, W. J. Box 112, Jefferson, Ohio
- Henderson, Texas . . . . . . . . . . . . . September 1 to 13
- Houston (Lake Forest), Tex. . . . . . . . September 30 to Oct. 1

Sutherland, Jack and Naomi. Preacher and Singers
- Route 5, Canton, Ill.
- Switch, Ralph and Connie. Preachers and Musicians
- 722 Heywood St., Columbus, S.C.
- Talbert, George H. Aflame, Kansas City 41, Mo.

Taylor, B. W. 3509 Avenue "S," Lubbock, Texas
- Thomas, Fred. 177 Marshall Blvd., Elkhart, Ind.
- Franklin, Ohio . . . . . . . . . . . . . September 22 to 27

Talbot, George H. Abilene, Kansas
- Tarvin, E. C. California, Kentucky
- Talbert, George H. Abilene, Kansas
- Taylor, B. W. 3509 Avenue "S," Lubbock, Texas

Turner, B. W. 3509 Avenue "S," Lubbock, Texas
- Thomas, Jones W. Rt. 2, Box 55 A, Gravette, Ark.
- Thompson, Harold C. P.O. Box 549, Bigby, Ark.
- Trisel, Paul D., and Family. Evangelist and Singers
- P.O. Box 352, Bradenton, Fla.

Turner, J. W. Route 2, Minesing, Ontario, Canada
- Turpel, John W. Route 2, Minesing, Ontario, Canada
- Turn, N. Windham, Kent, Ind. . . . . . . September 9 to 20

U to Z

Underwood, G. F., and Wife. Preacher and Singers
- 243 Mulberry St., N.W., Warren, Ohio
- Van Suyk, D. C. 508 16th Ave., So., Nampa, Idaho

- New Castle, Ind. . . . . . . . . . . . . . September 6 to 16
- Garyton, Ind. . . . . . . . . . . . . . September 10 to 20

Volk, Harold L. P.O. Box 527, Kansas City 41, Mo.
- Wachtel, David K. 1025 Berwick Trail, Madison, Tenn.

- Kankakee (West), Ill. . . . . . . . . . . September 6 to 13
- Parkersburg, W.Va. . . . . . . . . . . . . September 17 to 27

Walker, Betty and Lavelle. Preacher and Singers
- Box 661, Mt. Vernon, Ohio
- Winkfield, A. C. Song Evangelist, 515 Woodland St., Nashville 6, Tenn.

- Ward, Lloyd and Gertrude. Preacher and Chalk Artist
- 2047 McGee Rd., Ft. Myers, Fla.
- Oregon, Ill. . . . . . . . . . . . . . August 26 to Sept. 6

- Watson, C. R. Sealy, Texas . . . . . . . September 3 to 13
- Watson, Paul. 311 N.W. 7th, Bentonville, Ark.
- Williams, G. M. Song Evangelist, 515 Woodland

- Watson, Robert E. Box 366, Dana, Ind.
- Wells, Kenneth and Lily. Evangelists and Singers
- Box 1045, Whitefield, Mont.
- Whisler, John F. Blind Singer, 404 N. Franch, Carthage, Mo.

White, W. T. 116 E. Keith, Norman, Okla.
- Paragould (Beach Grove), Ark. . . . . . . September 2 to 13
- Pensacola (First), Texas . . . . . . . . . . September 16 to 27

- Whiteley, C. M., and Wife. Preacher and Singer
- P.O. Box 527, Kansas City 41, Mo.
- Only date . . . . . . . . . . . . . September 16 to 27

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- 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, St. Louis, Tenn.
- Willis, Harold J. and Mae. Preachers and Singers
- P.O. Box 597, Kansas City 41, Mo.
- White Stone; Colorado
- Homer, S.C.
- Sublette, Kan.
- Sublette, Kan.
- Sept. 23 to Oct. 4

- Wilson, Matthew V. R.D. 2, Vicksburg, Mich.
- Wines, Robert E. 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). Pfeifer, Ontario, Canada
- Pitman, N.J.
- Sept. 11 to 20
- Pawtucket, R.I.
- Sept. 21 to 27
- Worchester, Gerald. Route 2, Twin Falls, Idaho
- Wright, Fred D. Huntontown, Ind.
- Anderson, Ind. . . . . . . . . . . . . . September 16 to 27

- Highland, Ind. . . . . . . . . . . . . . October 30 to Oct. 11
- Wright, John H. Evangelist, 146 South Ave., Sea- side, Oregon
- Prospect, Oregon
- Sept. 6 to 13
- Wright, Ralph C. 4122 E. Gladstone, Portland 6, Oregon
- Zeichman, Mrs. Ruth M. Evangelist, 45 E. Broad St., Shiloh, Tenn.
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