

# Herald of Holiness



Official  
Organ  
of the  
Church of  
the Nazarene

October 1, 1958

One day I was in conversation with a man, not of my church affiliation, who remarked, "Brother Williams, your people are common people, are they not?" To which statement I replied, "Possibly you mean poor, rather than common." "Well, yes," he said. Then I called his attention to the fact that "common" and "poor" might be entirely different in content.

I explained to him that our people are usually poor, but not common. We were all common once, but when a man touches God, is transformed by the Spirit, passes from death

## *Poor but Not Common* \*

*General Superintendent R. T. Williams*

to life, becomes the son of God by the new birth, is sanctified wholly by the baptism with the Holy Ghost and fire, and starts his walk with Deity toward character achievements and heaven, he is no longer common. He may continue to be poor, but not common.

We are pilgrims and strangers here, but if the sons of God and Spirit-filled, we are part of the aristocracy of heaven, than which there is nothing higher. The most common thing is sin, and the most common of men is the sinner, while the unusual thing is righteousness, devotion and holiness, and the outstanding character is the person who dares separate himself from the world and its foolishness, and walks devotedly with God, in the beauty of Christian ethics, serving God and lifting the souls and lives of his neighbors to a plane not crowded by the multitudes.

Let no Nazarene, or child of God, hang his head as if apologizing for his existence. We are children of the King; therefore, God the King, is our Father, and we are heirs and jointheirs with Jesus Christ. Who desires a higher relationship, and who with such relationship can be called common? We may be poor, which is no disgrace, but not common because the blood and life of royalty are within.

\*August 13, 1938, *Herald of Holiness*.

# LATE NEWS

Rev. Russell C. Gray, Nazarene elder since 1919, died September 10. Funeral service at Downey, California, on September 14.

Leslie Parrott, pastor of First Church of the Nazarene, Flint, Michigan, received the degree of doctor of philosophy from Michigan State University on June 8.

After pastoring the church in Selma, Alabama, for three and one-half years, Rev. Comer R. Johnson has resigned to accept the pastorate of the church in Fitzgerald, Georgia.

## On Changing Pastors

"Moses is dead!" Israel is weeping! Their leader is gone. The man God gave them is no more. They are left looking in dismay at one another, remembering the Red Sea, the sweetened waters, the manna from heaven, the tables of stone, the golden calf, the laws and the Tabernacle and the pillar of cloud and fire. But it is all gone! Moses is dead! Good old Moses couldn't get us into Canaan and therefore no one else can do it either! Let's quit!

But God had another leader ready to step in when Moses was gone. His first announcement was: "Moses my servant is dead; now therefore arise, go over this Jordan." Not: "Now therefore quit!" Not: "Now therefore stand off and see if Joshua does it just like Moses did!" But: "Now therefore arise, go . . . !"

It was time for a change and God ordered it. God had a man ready to step in—the minute Moses stepped out. He did not part his hair just like Moses, but he was God's choice and had a divinely sanctioned program to offer the people. When he presented the blueprint the "church" began to move forward . . . Moses or no Moses!

It was a compliment to Moses that the work of God prospered after he was gone. If they had failed to co-operate with Joshua it would have reflected on the leadership of Moses. Their attitude would have smacked of "preacher" religion. But they were tied to God rather than Moses.

God shifts His leaders around . . . occasionally up . . . but His work goes forward just the same. The people looked beyond Moses . . . beyond Joshua . . . to God! And a square-faced vision of God fired them for the giants and walled cities of their Canaan-land inheritance. It's good for us to change

## Herald of Holiness



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### Next Week . . .

#### Golden Anniversary Birthday Issue

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

pastors now and then, that we may face up to the true magnitude of our task. It is God's church . . . God's work . . . God's laymen . . . God's leaders! And we are all workers together with Him! Moses is dead but God isn't!

—FLETCHER SPRUCE in the "Texarkana Nazarene" as he resigned and moved to another field.

### Petition:

Dear Father, let me ever be  
Loyal in my heart to Thee,  
And let me speak with conscience clear,  
Devoid of bigotry or fear.  
Let every little song I sing  
Be one in honor of my King;  
And help me, Lord, each passing day,  
Spread peace and joy along life's way.

—ELLEN MARY STEWART

## Hope Thou in God

By PEARL BURNSIDE MCKINNEY

Why art thou cast down today,  
With courage lacking for the fray?  
Look up, and hear the Psalmist say:  
"Hope thou in God."

Why dost thou on wealth rely  
Till worries press and terrify?  
Seek first the Lord; He will supply.  
Hope thou in God!

Why art thou inclined to hear  
Temptations whispered in thine ear?  
Draw nigh, and find that He is near.  
Hope thou in God!



255  
days

130  
churches

### New churches:

Murray Bridge, South Australia, Australia District; Pomeroy and Proctorville, Central Ohio District; Geneva, Limestone Community Church, and Richton Park, Illinois, Chicago Central District; Fort Pierce, Florida; Praise Temple Church, Orlando, Florida, Gulf Central District; Carrollton, Lee's Summit, and Warrensburg, Missouri, Kansas City District; Lumberton, North Carolina; Oklahoma City Village Church, Northwest Oklahoma District; Eugene Fairfield Church, Oregon Pacific District; Blantyre, Nyasaland, South Africa District.

# Recapturing

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## the Romance of Our Religion

Although it has been several years, it seems as though it were but yesterday when Mrs. Wallace and I stood before the minister and said, "I do." Battles have been many and discouragements have been great across those years, but we have never forgotten our early romance! In spite of the many difficulties encountered along the way, we have managed to keep that romance alive. It is not necessary for us to base our happiness upon the lingering memories of other days; we are extremely happy with the heart-warming experiences of the eternal present.

Our happiness in Christ should also be based upon our personal relationship to Him *today*. It is not enough that we as Christians should linger long with the memories of our religious romance of other days. If we are to make the spiritual impact upon a lost world which our fifty years of existence demands that we make, we must retain or recapture the romance of our religion. It is my moral and legal responsibility to provide the things necessary for the welfare of my family. It is an extra thrill when I can slip home with a box of candy or a bouquet of flowers. It is also my responsibility to Christ and my church to fulfill certain obligations to them, but what joy fills my life when I am able to go beyond the call of duty and perform a task which was not assigned to me! There remains for each of us a real religious romance if we are willing to recapture it.

If we are to enjoy this glorious experience, *we must make sure that no condition now exists which would make our former relationship impossible.* Our devotion to Him and our desire to please Him must be as deep and as intense as in the early days of our relationship. Perhaps our minds and bodies will not be as active, but our hearts will be just as warm and our holy ambitions just as consuming. Neither unkind words nor unfair actions must remain upon our consciences if we are to stand unashamed in His presence. All that I placed upon the altar must be yet upon the altar if I am to feel

**By J. C. WALLACE, Pastor**

First Church, Charleston, West Virginia

the warm fellowship of His blessed Spirit when I am alone with Him in my own private devotions. All that I promised Him I would do I must have done, or be struggling valiantly to do, if I am to experience that wonderful communion with Him which makes my religion a real romance rather than a relic of the yesterdays.

I was once told by a minister friend that a man and his wife *enjoyed* each other for the first few years and then *endured* each other for the remaining years. I discovered that his married life had been very unhappy. There must have been a reason. There are certain principles that must be observed if the romance is to remain constant. *If our religious romance is to remain constant, we must likewise remember some abiding principles.* Let us remember that Christ *comes into* our lives that He might be *seen through* our lives. The Holy Spirit is *imparted to us* that He might be *dispensed through us*. The power of God is *entrusted to us* that He might be *glorified in us*.

Psychologists tell us that when a person enjoys living in the past more than he enjoys facing the present, he is growing old. When a Christian enjoys talking of "the good old days" more than he enjoys facing the challenge of the present, that person needs to recapture the romance of his religion.

Dear Lord, I need all the Spirit-anointed, God-directed religious zeal that I can acquire. Don't let my religious romance become so dead that I will no longer feel a real thrill in accepting the challenge of Christ to reach a lost world with His saving gospel. Let my life remain constantly filled with a religious exuberance which is the result of a personal relationship to Him each day. Amen.

# The Veil of Separation

By HAZEL E. HOWARD

*And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent (Matthew 27:51).*

We first hear of the veil, also spelled "vail," in Exodus 26:31-35. God handed Moses the pattern for it, along with the blueprints for the Tabernacle. Its material—fine-twined linen, violet, purple, and scarlet—was to be skillfully embroidered with cherubim. Suspended by golden hooks from four columns of acacia wood overlaid with gold, it would rest on four pedestals between the holy place and the holy of holies, or most holy place.

Behind this veil the ark of the testimony, containing the laws, which included the Ten Commandments, would be placed, while the mercy seat, where God forgave man's sins, would rest upon it.

"The veil," God's Word says, "shall divide unto you between the holy place and most holy." No one but the high priest might enter into this sacred precinct. "Into the second [the holy of holies] went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people" (Hebrews 9:7).

When Moses built the Tabernacle in the wilderness, he followed the directions God had given, and many years later King Solomon made a new veil for the Temple he built and which was eventually destroyed. No doubt the veil in the Temple which Ezra constructed was identical in design with the original in the Tabernacle, as would also be the one in Herod's Temple, which existed in Christ's time.

According to the dictionary, a veil is something which hides or conceals from view, and therefore stands for separation. Thus this Temple veil stood for separation.

Only a few years ago Moslem women were not permitted on the street without their faces heavily veiled and were thus separated from the curious eyes of the world. When a nun "takes the veil," she renounces the world, figuratively speaking, shutting herself off from contact with it. In the Tabernacle, and later the Temple, the sinner stood without the veil while the high priest made the annual atonement for his sins behind it.

Like a veil, sin has stood between God and man since the days of Adam and Eve. "But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isaiah 59:2).

Man saw only the beautiful side of the Temple veil. He could not see the disfiguring knots where

## MY DAY TO WITNESS

By L. J. DU BOIS

(With apologies to the unknown author of the poem with similar theme)

*'Twas Christ's command—to go, the gospel share  
With all the world, and save the world from Satan's  
snare.*

*His disciples heard and went without delay,  
For each was sure, "I shall not pass again this  
way."*

*'Tis ours, too, this Great Commission of our Lord;  
For sin's the same and men are lost without His  
Word.*

*I too must go; I cannot stay,  
For I, like they, shall not pass again this way.*

*Go to "my world"; and every creature there  
To seek to win, by life and word and burdened  
prayer.*

*God has for me a role that others cannot play;  
For I, not they, must pass along this way.*

*Christ's love for me with kin and neighbors I must  
share;*

*It may well be their immortal souls are in my care.  
My life is short; I live but for a day.*

*May they be glad I passed along their way.*

*Today's the day; a word of witness I must give,  
To speak and speak again that Christ can save.*

*The night moves in; I soon shall have no light of  
day.*

*I'm sure that I shall not pass again this way!*

the threads were joined or the dull colors. Like this veil, sin appears beautiful to the human eye. We see only its attractive, alluring side, but God's eyes see the wrong side in all its sordid ugliness.

When the work on Calvary was ended and Jesus cried, "It is finished," then, "Father, into thy hands I commend my spirit," there came a terrifying rumble as the earth trembled as if in anger, and the three crosses swayed crazily. At that moment the veil of the Temple, the work of man's hands, was ripped from top to bottom. This can only indicate that it was an act of God because man would have started at the bottom and proceeded upward.

It is signified that the age-old sin barrier between God and man was destroyed when Jesus took the sinner's place on the Cross and paid the penalty for his guilt. As the writer of Hebrews

expresses it: "Now where remission of these [sins] is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh" (10:18-20).

As the unrent veil stood for the law, so the rent veil—the body of Christ, our Substitute—replaced the law with grace. Now through His name all have access to God, He being our High Priest. No longer does the blood of animals, but His blood, atone for our sins.

Tradition says that the scribes and Pharisees tried to repair the damaged veil but their threads refused to hold. And why? Christ tore down the sin veil, opening the new and living way to God forever.

*As quiet and colorful as the paper on the wall, she died and made us feel—*

## Do I Wish I Could DO More?

By ILA R. MONDAY

Helen was quiet, retiring, and not the kind of person one would say was on fire for the Lord. She was not a leader—seemed to have no outstanding talents—a child could have drawn better than she, or written, or perhaps have explained the Sunday school lesson better. Sadly, Helen was not teacher material either.

She never volunteered for special work, in fact seemed slow of understanding and doing, if assigned to it. Helen seemed to be able to witness for the Lord only by living a clean life. Nobody seemed to think of her especially, except as always being there, a part of the background. Restful and pleasant—she was like familiar wallpaper.

But after Helen had gone, people began to see how she had witnessed. If the children acted up when everyone else was busy with a planned program—where was Helen? She could always seem to quiet them! If someone's feelings had been hurt, there was Helen's pleasant voice asking how in the world the "hurt" person managed to do so much work, or how had she made that special cake for the social, or saying it had been so long—when was she coming to see her?

Then, vacation Bible school—somehow, now, the blackboards never seemed to keep erased or the

erasers cleaned. And had the cupboards always gotten so cluttered? And hadn't someone always kept the paste sticks washed and the jars clean? And had the children's work always been shoved so hurriedly together when they had ended the day? It certainly made a lot of extra work for the teachers! And had Helen typed out the certificates, and helped arrange the tables for the parents' program? It certainly was missed this year! But most of all there was *someone* missing—a plain, gentle person who smiled readily, sympathized quietly, laughed warmly at other people's jokes! A slow body, who seemed always the last one in, for perhaps she had stopped to place boots neatly in the outside corridor or hang up a child's coat that hadn't quite made the hook. There was no "complete" feeling of "we're all here" that used to be there, subconsciously, when Helen had softly closed the door.

The background wasn't missing but the dear, familiar wallpaper was gone—and there was a blank. The person who had made the blank was not a leaping, roaring flame for the Lord, but Helen had been on fire, nevertheless. Hers was a fire of quiet steadiness—a constant flame. Hers was a personality who seemed to know her limitations, and had decided that she could serve the Lord best as a Christian—just by *sincerely being one!*

# Harry Denman Called an Unusual Kind of Christian

By

LOUIS CASSELS

United Press International

Harry Denman is a disturbing kind of Christian.

He takes seriously an aspect of Christian teaching that most church members prefer not to think about: the responsibility of every layman to be an outspoken "witness" for Jesus Christ.

For more than thirty years Denman has been talking about religion, quietly and unaffectedly, to taxi drivers, department store clerks, Pullman porters, and virtually everyone else he meets. Billy Graham calls him "the greatest practitioner of personal evangelism in America."

Denman is not the brash kind of extrovert who finds it easy to strike up conversations with strangers. By nature he is a sensitive and diffident man. He carries on his private evangelistic crusade because he is convinced that "Jesus was speaking to all Christians—not merely to ministers—when He said, 'Ye shall be witnesses unto me.'"

"Do you really believe that the average housewife or businessman could do the kind of 'witnessing' you do?" I asked Denman in an interview. "Yes," he replied. "Anyone can do it if he tries. It's like jumping under a cold shower. After you get under, it's all right."

Denman was an office worker for a Birmingham industrial firm when he began his career as a lay evangelist. Although he still is technically a layman—in the sense that he has never been ordained—he now devotes full time to church work. Since 1940 he has served as general secretary of the Methodist Board of Evangelism at Nashville.

In recent years Denman has been much in demand as a speaker. He stays on the road constantly, visiting local Methodist churches in every part of the country to help organize evangelistic missions. In the course of a year he probably preaches to more people than any other churchman with the possible exception of Billy Graham.

He has done his best to remain what he feels he was called to be—a "lay witness to Christ" rather than a professional evangelist. He refuses to accept a salary from the

Board of Evangelism. ("I am a bachelor and do not need a salary," he explained.) His living expenses, which the board pays, are held to the bare minimum. When I interviewed him, he was staying in a cramped single room in a second-class hotel.

He was extremely reluctant to talk about himself or his work, but he opened up when the conversation switched to a layman's opportunity for evangelism.

"Your basic witness is the kind of life you lead," he said.

"A sincere Christian can have a profound effect on the people around him without saying a word about religion. But the same Christian will accomplish far more for the kingdom of God if he learns to witness with his lips as well as his life.

"There are many ways of doing it. It is easier, usually, to start with someone you know. If you have new neighbors and notice that they stay home on Sunday morning, you have an opening to invite them to go to your church with you. They may accept your invitation—or they may tell you that they don't believe in going to church. Either way, you have a chance to talk about Christ.

"Maybe you have a friend or a business associate who is in trouble. Help him in any concrete way that you can, and meanwhile watch for the right moment to tell him where you turn for strength and courage when you are in trouble."

Won't people resent such overtures and treat you as an unwelcome meddler in their personal affairs?

"I've talked to a good many thousands of people, and I've never met one who resented it," said Denman. "You cannot do this kind of thing unless you really care for people—and they can always tell. If you are trying to get an 'A' on your own spiritual report card, instead of trying to help someone else find Christ, you'll fail."

Can one casual conversation actually convert a non-Christian?

"In most cases, no. What you are doing is sowing seed. Many of them are bound to fall on rocky ground. But some will take root and

grow. A word or two from you at the right moment may be just the little push that's needed to change a man's entire life. I would rather say a million words that did no good than leave unsaid the one or two that could have been crucial."

How can you know which are the right "one or

two words"? What if you are a tongue-tied fellow with no eloquence at all?

"The words will come. You are never asked to do this work alone. Just remember that God is working on this project too."

—The Nashville Banner, July 12, 1958

## Meet Me at Pilot Point!

That October 13, 1958, is a red-letter day to be looked forward to by all Nazarenes everywhere goes undisputed. For this is the fiftieth anniversary of the official birth date of the Church of the Nazarene. And this is the only denomination in the United States of major proportions that dates its beginning in the state of Texas. Texans are proud of this fact.

Someone may ask the question: "Just when was the Church of the Nazarene organized?" This question can be answered by quoting from the *Manual* of 1923, paragraph 467. "We would recommend that the time when the Second General Assembly of our church met at Pilot Point, Texas, and the three streams of the 'water of life' had their glorious confluence—one from the Pacific, one from the Atlantic, and one from the Gulf of Mexico—be recognized as the date when our church wedding took place, and we were united as one people amidst scenes of rapture far transcending the possibilities of description. We would further recommend that the Board of General Superintendents be authorized to fix the exact date of this great spiritual marriage, and to make all necessary arrangements for its proper observance throughout our church."

Dr. James B. Chapman suggests in his *History of the Church of the Nazarene*, published in 1926, that "it would seem that the date for the beginning of the Church of the Nazarene as a united people must by very fact be placed as October 8, 1908."

As the date October 13, 1958, takes on significant proportions one is led to think of some of the personalities present on that occasion: Phineas Bresee, the founder of the Church of the Nazarene on the West Coast; C. B. Jernigan, the outstanding organizer of churches in the Southwest; and E. E. Angell, beloved saint of the church in the East.

These were all present at the historic Pilot Point meeting of 1908.

But there were others. I have come across them on my evangelistic jaunts. Agnes White Dillie of Pine Bluff, Arkansas; Emma Irick, who is pastor of beautiful First Church of the Nazarene in Lufkin, Texas, which she built; Rev. W. F. Rutherford, lately deceased, of McAllen, Texas, whose wife showed me minutes of district assemblies taken by her husband in longhand prior to 1908 in the Holiness Church of Christ, forerunner of the Church of the Nazarene in Texas; Mr. Nathan Wash, a godly and humble layman of the San Marcos, Texas, Church of the Nazarene; Mrs. Lula Wilkinson, still active in the San Antonio Houston Terrace Church of the Nazarene; and W. D. McGraw, of Temple, Texas, father of W. D., Jr., and James—they were all there on that historic occasion.

What did they help to set in motion? Statistics help us to come to some conclusion as to the significance of their actions:

	1908	1958
Church members	10,414	280,000
Sunday school enrollment	7,800	606,000
Total money raised	\$140,756	\$ 35,144,000
Value of property	\$559,953	\$140,866,000

Time has attested to their faith and vision, in God's will. Nazarenes will once again gather at Pilot Point, Texas, October 13. We may or may not march around a tent singing a gospel song to the tune of "Dixie." But the humble prayer of this evangelist is that the spirit of P. F. Bresee, Mary Lee Cagle, and C. B. Jernigan may once again grip every Nazarene around the world and send us out to accomplish in this, our generation, that which these sacrificial pioneers so admirably, under God, accomplished in theirs.

—EVANGELIST ERNEST MOORE

# You

## Can Clean Up Your Newsstands!\*

By O. K. ARMSTRONG

In a midwestern town recently three boys in their late teens obtained some liquor, "borrowed" the car of one of the families, picked up a teen-age girl. They were arrested on the serious charge of rape. The news story said:

"In their possession, the boys had several sets of pornographic playing cards, and obscene magazines."

Was there any connection between those indecent cards and magazines and the crime they committed? Of course! It is impossible for impressionable young people to be fed a steady diet of filth and not themselves become filthy in mind and heart.

Do you—Christian father or mother—know what the newsstands of your community are displaying and selling? Have you ever inspected these newsstands? Have you ever stood by as teen-agers pour out of high school and into a drugstore nearby to get cold drinks, and watched what magazines and paper-books they are buying?

Well, you'd better! For a veritable flood of indecent literature has risen in the last five years. It is vulgar, dirty, and obscene. It appeals to all that is wicked and vile. It is closely connected with the liquor traffic, and it encourages delinquency and crime.

Rev. Ralph A. Cannon, a Methodist pastor of Spartanburg, South Carolina, four years ago began a study of indecent literature. He now estimates that there are at least fifty magazines sold openly on the newsstands, and almost countless paperback books, also sold openly to all comers, that are so obscene and pornographic as to be unfit for any person to read, and especially for young people. He calls the tide of indecent publications the result of a "sickness in society."

About two years ago Postmaster-General Arthur E. Summerfield informed me that there was a great need to strengthen the federal laws against indecent literature, to make it easier to bar it from the mails, and also to prosecute the publishers of the filth. He asked me to call together some church leaders to discuss the problem.

\*Syndicate article by Evangelical Press Association, Box 41076, Los Angeles 41, California; by the Honorable O. K. Armstrong, a staff writer for the *Reader's Digest*, a Baptist layman.

I did so. About twenty-one Christian leaders, most of them official spokesmen for their denominations in matters of temperance and public morality, came together in April, 1957. The result was the formation of the Churchmen's Commission for Decent Publications. About 80 per cent of all the organized Protestant denominations are represented in this co-operative movement to strengthen the federal laws against obscenity and to awaken our communities to the attacks upon decency by pornographic literature.

Chairman of the Churchmen's Commission is Dr. Inman Douglass, of the Christian Science Board of Publications. The secretary is Dr. Clyde W. Taylor, executive secretary of the Evangelical Foreign Missions Association and public affairs director of the National Association of Evangelicals, 1405 G St., N.W., Washington 5, D.C. Dr. A. C. Miller, of the Southern Baptist Christian Life Commission; Glenn D. Everett, Washington correspondent of the Religious News Service; and Dr. Carl F. H. Henry, editor of *Christianity Today*, are leading members of this group.

We have spent many days and weeks "inspecting" the contents of numerous questionable publications. That means *reading* the filth—despite the nausea of soul one gets in the process. We consider the following publications as among the worst:

*Playboy—Tiger—Fling—Bare—High—Escapade—Sir Knight—Satan—Adam* ("The Man's Home Companion")—*Bedside Reader—Jem* ("A Treasure House of Rare Spice")—*Rex* ("For the Man About Town")—*Monsieur* ("Sophisticated Entertainment for Men")—*Dude* ("Devoted to pleasure")—*Gent* ("An Approach to Relaxation")—*Rogue* ("For Men")—*Jackpot* ("The Cad's Home Companion").

As to the "pocket" or paperback books, best (or worst) recent example of the indecent is *Peyton Place*, a book that is extremely suggestive and immoral in tone, and yet so popular that it has sold millions of copies. Some high schools and colleges have even listed it as prescribed reading in English classes!

Let us summarize what seems to be the purpose of such publications: It is to glorify the lewd, the abnormally sexual, the obscene, in such a way as to arouse and appeal to the lowest interest of readers, of both sexes and all ages. To accomplish this, these





# News in Picture



Photo by Brooks Crummett of the "Kansas City Star"

**A SURPRISE FOR DR. D. I. VANDERPOOL**, that mightily moved the beloved evangelist, was the presentation of a fine Bible upon the start of his fiftieth year in the holiness ministry. Dr. Hardy C. Powers (second from left) made the presentation on behalf of his colleagues at a Sunday morning worship service in Kansas City First Church of the Nazarene. Other generals, left to right, are: Dr. G. B. Williamson, Dr. Samuel Young, and Dr. Hugh C. Benner. In his anniversary message Dr. Vanderpool exhorted Nazarenes to "believe God for a sweeping revival in 1958 in a world never more ready for revival than today!" The "Generals" were in Kansas City to make final plans for the program at Pilot Point, Texas, on Monday, October 13, and to transact other business.—Nazarene Information Service.

magazines and books consistently and regularly offer articles, pictures, cartoons, jokes, advertising, and other material which do the following:

1. Present illicit sexual relations in an attractive manner.
2. Glorify adultery, fornication, and prostitution.
3. Present infidelity as the accepted way of life, holding in contempt the marriage relations and the sanctity of the home.
4. Suggest ways and means of seduction, drunkenness, theft, sadism, and general disrespect for law and order.
5. Create disrespect for religious ideals and for religious leaders by presenting them in a ribald or obscene manner.

What can we do about it?

First, we can inform ourselves as to what sort of literature is being sold on the newsstands of our communities.

Second, we can support the efforts of the Churchmen's Commission for Decent Publications in its program of legislation and information. (Write directly to Dr. Taylor!)

Third, we can organize a Decent Literature Council in our community.

The city of Coral Gables, Florida, led by a fine Christian woman, Mrs. Sue Addington, became aroused over the problem of obscene literature and drove the filth from its newsstands. (See "Coral Gables Versus Obscenity," in December, 1957, *Reader's Digest*.)

Let me use my home town of Springfield, Missouri, as an example of how to organize a council. We first contacted several church and civic leaders, asking them to join us in studying the contents of our newsstands. That accomplished, we called a meeting to organize a Decent Literature Council.

*We kept the membership of our council small.* It is a working group rather than a mass meeting. But we made it widely representative of the best religious and civic leadership of our town. And that is important! One lone crusader crying out against indecent literature might be shrugged off by officials and citizens of a community. But you can't shrug off nor ignore the weight of public opinion in our membership. It includes:

The president of the Parent-Teacher Association, a group vitally interested in decent literature; president of the Ministerial Alliance, which includes more than half of our Protestant churches; president of the Council of Churches; president of

the Springfield Writers Guild; manager of the Boys' Club; president of the county W.C.T.U.; business manager of Evangel College; president of the Camp of Gideons; church school editor of the Assemblies of God (Rev. Ralph W. Harris, treasurer of the Evangelical Press); editor of the *Baptist Bible Tribune*; two Negro members, both teachers in our public schools; two Catholic leaders, a man and a woman, willing to work with Protestants and others in the common fight against indecency.

Our plan of action? After a careful study and evaluation of the magazines being sold on our newsstands, we appeared in a body before our city council. We laid our findings before this ruling body. We showed the members of the council "samples" of the trash being openly sold. We declared:

"We believe that a considerable number of these publications are so lewd, obscene, and pornographic as to be in violation of our laws against obscenity. We further believe that such publications,

slanted as so many are to students and other young people, are definitely responsible for some of the alarming increase in juvenile delinquency and crime."

Almost immediately most of the newsstand proprietors withdrew the objectionable publications from sale. Many of them called our members to express their thanks for our efforts. We had some temporary difficulty with the principal wholesale distributor, for he protested that if the publications on our list could go through the mail surely they were not obscene. However, when the retail newsstand dealers refused to handle the objectionable literature, he could do nothing but fall in line.

Always we have emphasized that *our council is not a censorship body*. Rather, we believe in enforcing the laws against indecency. In this way we follow the positive approach. We think it is the Christian approach. And, like all things which spring from Christian faith and action, it gets results!

## When Dr. P. F. Bresee

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### Preached on Psalms 23

By EVANGELIST E. E. WORDSWORTH

One morning during the Pittsburgh District Assembly held in Pittsburgh, Pennsylvania, in 1914, Dr. Bresee, presiding officer, preached on Psalms 23. He believed in "getting the glory down," preaching to bless the saints, and in getting "honey out of the Rock," rather than scolding, criticizing, castigating, and fulminating. He believed sugar to be more palatable than vinegar. Strawberries do taste better than persimmons, lemons, and bitter herbs. One would rather eat sweet fruit than sawdust.

So the good doctor expounded this wonderful psalm to the edification of the saints and the enrichment of their souls in Christ. When he came to the last verse, "Goodness and mercy shall follow me all the days of my life," he dramatically emphasized his point by pressing into service Rev. and Mrs. George Ward. He was a pastor on the district and she was an ordained deaconess, and wearing her deaconess bonnet.

By this time Dr. Bresee had stepped down from the pulpit platform and was within the altar as he beckoned them to assist him in the illustration. He called them his shepherd dogs, Goodness and Mercy, in keeping with Palestinian shepherd life. I can see him yet as he slowly began moving out from within the altar, then with faster pace, still faster, then a movement to the right or to the left

or in any direction, while his shepherd dogs (the Wards) kept pace with him all the while, never more than two steps behind. Goodness and Mercy were close to his heels every moment no matter where he went, like the dogs of Palestine following their faithful shepherd.

Then with burning eloquence Dr. Bresee inspired his large audience with comforting, encouraging words as he told of the goodness and mercy of God. The saints were melted to tears and the sweet, beautiful presence of Christ was in the midst.

Those pioneer heroes and heroines of the early days of our movement—preachers and laymen alike—were rugged characters. They fought hard battles, endured persecutions and scorn, were frowned upon and hated by an unfriendly world in a way not known in our day. To preach holiness cost something in those days. Many were expelled from their churches or urged to leave, and went out "under the stars" like our leader—dear and much-beloved Dr. Bresee.

A veteran minister said in his closing years, "If I had my ministry to live over again I would preach more comforting messages to my people." Dr. Bresee was wise enough to "feed the flock of God," and his exposition of Psalms 23 was a fitting illustration of feeding them.

# A Camp Meeting and a District Assembly

This report is on the Cedardale Canada Central District camp meeting and the Kansas City District Assembly. The camp meeting is chiefly spiritual in its aim, while the assembly is mainly for the purpose of business. Still, there was not as much difference between them as one might think. There was some business which had to be attended to during the camp meeting, and plenty of room was made for the presence and blessing of God in the assembly. This is as it should be. Even the most evangelistic of gatherings cannot be carried on without organization and direction, just as the business of a truly spiritual church cannot be conducted successfully without the presence and help of the Holy Spirit. There was a camp meeting spirit in the Kansas City District Assembly and a businesslike concern for the welfare of the Canada Central Cedardale camp meeting with all of its needs and interests.

The camp meeting was held on Cedardale Nazarene Campground, July 25 to August 4, only a few miles from Pefferlaw, Ontario. This camp is beautifully located and has been considerably improved since I was there in 1951. The climate was ideal, except that a few nights were colder than Mrs. White and I had been accustomed to in August.

Rev. H. Blair Ward, superintendent of the Canada Central District, was on the job and worked wisely almost day and night. God honored his efforts in the camp as He has on the district. It was a joy, too, for Mrs. White and me to have a room in the superintendent's cottage and get better acquainted with Mrs. Ward and their daughter and two sons.

Other workers in the camp besides the writer were Rev. Roy T. Sellick, whose preaching was especially honored of the Lord. He is truly an evangelist, and I enjoyed my fellowship with him very much. Professors DeVerne and Paul Mullen had charge of the music. The former led the singing most of the time and the latter played the piano. They were also blessed in their special singing. These brothers make a real team for the Lord. They are Reformed Baptists and rank with the best of these excellent holiness people. Then there were Mrs. Robert Woods, district president of the N.F.M.S., who presided at several missionary meetings which were held; Rev. and Mrs. Donald Ault of Indiana, who thrilled us with their missionary messages; Mrs. Alfred H. Armstrong, who had charge of the children's services; Rev. Dwight L. Deeks, who was there representing the Nazarene

Publishing House; and many others who contributed in various ways to the success of the camp meeting. Best of all, God was with us in saving and sanctifying power. This was especially true of the two Sunday night services, when the altar was filled with seekers, many of whom became happy finders.

The Kansas City District Assembly convened September 3 and 4. This was its first meeting after being divided. General Superintendent Hugh C. Benner presided. There was no feeling of hurriedness, and yet all of the necessary business was cared for. Further, plenty of time was given for God to bless, and He came and thrilled our hearts. Dr. Benner's messages, Wednesday and Thursday mornings and Tuesday and Thursday nights, were very helpful and inspiring.

Dr. Jarrette Aycock gave his report Wednesday morning, and it was above the average by any standard which might be applied. There were good gains in every department. The goal for new churches for the anniversary year had already been reached, there was a commendable increase in church membership, and the district went beyond the 111½ per cent mark in its giving.

After his report Dr. Aycock was re-elected to his sixteenth year as superintendent of the Kansas City District. He and Mrs. Aycock, who had already been re-elected president of the district N.F.M.S., were presented to the assembly and a love offering was taken for them. During the years of Dr. Aycock's leadership the progress of the district has been phenomenal. In the Greater Kansas City area alone there are now twenty-three churches, whereas there were only seven when Dr. Aycock was first elected to this position. Also, there were then only twelve active churches within what is now the Kansas City District, while at present there are fifty-two. These figures speak for themselves!

Other outstanding features of the assembly were the message of Rev. Harold Daniels, superintendent of the Illinois District, on Wednesday night and the ordination service on Thursday night, when five men were ordained to the ministry of the Church of the Nazarene, and the regular reports of the pastors and other ministers who are members of this district. The Anniversary year assembly of the Kansas City District was A-1, and we are encouraged to go forward with new zeal and enthusiasm during the coming assembly year.—STEPHEN S. WHITE, *Editor*.



# EDITORIALS

## BUDGETS

The local church is very important. It is the home base. However, it must reach out—the world is its parish. World evangelism is its mission, and this makes many types of activities essential. There must be more than the regular Sunday and weekday services which are built around the local church. In addition, there must be missionaries, home and foreign, educational institutions, and district and general organizations with their several tasks and achievements. Thus world evangelism when understood in its truest and broadest sense has many and varied facets. In the light of these facts it is thrilling when one thinks of what the Church of the Nazarene can do if it really makes the world its parish, even though it is small in comparison with some denominations.

This brings up the thought of budgets. One very significant way for the local church to reach out beyond itself is by paying its budgets. Many of our churches recognize this fact and faithfully take care of their budgets year after year. But some fail at this point. They make provision for their local interests without giving attention to the district and general needs. The churches which are guilty of this could do better if they would. Any church which really wants to can pay not only its local budget but also its district and general budgets. Of course there may be exceptions to this principle, for there are exceptions to all rules. On the other hand, the chances are that if your church has failed it comes under the rule and not the exception. This is said because 99 times out of 100,

or probably 999 times out of 1,000, your failure to meet this obligation is not the exception.

The pastor is the leader of the church. He, more than anyone else, is responsible when the budgets for others are not paid. When a pastor year after year takes care of his local budget, especially his salary, and yet comes up to the end of the year without all of his district and general budgets—or but little or none of them—he proves himself untrue to the trust which God and the church have placed in him. This is said by a friend and defender of the preacher. His crowd is my crowd and, on the whole, I believe he represents the best group in the world. Nevertheless, the writer affirms once again that the pastor who gets his salary year by year, fat or lean, and yet his church does not pay its district and general budgets ought to be ashamed to face his congregation and his God. It is admitted that comparatively speaking there are not many pastors in this class, but one is too many.

A pastor in a church of one of the larger denominations had an excellent membership and congregation. Further, times were good, and yet the people did not want to pay what is equivalent to our district and general budgets. It should also be added that this church had a half-dozen or more men in it who could have paid all of the church's district and general budgets without suffering in the least. Each of these men could have lived just as well as he did and have paid the whole of both budgets himself, and yet the church was not paying its budgets. But the preacher didn't stay with that

church long until it was paying its budgets. Why? How? Simply because he let the church know that he was not going to serve them for any long time, however much they might want him to, if they did not pay their budgets. More than that, he got out and worked at the job of getting the budgets paid: he put a lot of shoe leather and time into it because he thought it was worthwhile and necessary.

Another preacher was serving a church which didn't want to pay its district and general budgets.

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

Finally, he said to his church board, "From now on I'll take only that per cent of my salary which equals the per cent of the budgets, district and general, which you have paid." They wanted him to have his full salary and, therefore, it wasn't long

until they were paying his full salary again as well as all of the district and general budgets. Where there's a will, there are twenty ways, as Dr. J. G. Morrison used to say.

There is, and should be, much concern about the pastor who serves a church year by year, receives his full salary, and yet that church falls short on its district or general budgets or both. God have mercy on such a leader at the Judgment!

You say, That's pretty straight talk. Yes, it is, but remember, we are not in cheap, shoddy business; we are working for the King of Kings and the Lord of Lords. He sits upon the throne of the universe, and the destinies of men and nations are in His hands. He's watching every shepherd of a flock and every flock. He sees the needs of the world, district-wide and general-wide, and He cannot place His sanction upon a church which can take care of only its own interests. "God so loved the world,"—not just a part of it, not just the local church, but the world—"that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

## **Don't Fail to Read This!**

Some weeks ago the editor pointed out a weakness in some evangelical preaching today. I headed the article "Repent or Accept." My main point was that there can't be acceptance in the truest sense without repentance. All this talk about accepting Christ is worthless unless repentance is emphasized along with it. Of course we need acceptance, but we need repentance to precede it. What does repentance mean? As I indicated in that article, it signifies at least two things—a godly sorrow for one's past sins and a forsaking of sin. Acceptance in your sins, that is, without this twofold repentance, is futile. You can't hold on to sin with one hand and accept Christ with the other—that is impossible. The message of the gospel is, "Repent and accept." The bitter portion in this dual condition is repentance; people do not like to repent. They do not like to admit that they have been sinners; they do not like to forsake their sins and sinning. But this is enough as to the former article. It is not my purpose to rewrite it.

What I want to do here is somewhat the same thing as to the experience of entire sanctification. Some people let commitment, or consecration, take the place of entire sanctification, the actual cleansing from inbred sin, the crisis, the act which brings that about which is done by God himself. Con-

secration, or commitment, is absolutely essential—it must precede entire sanctification, which is a gift of God; but it can never take the place of entire sanctification. Commitment, or consecration, alone will not cash for anything at the Bank of Heaven; it takes more than commitment, or consecration, to make commitment, or consecration, worthwhile. This we must never forget as a holiness movement.

Again, we must not substitute power for purity. Power is not something that is given apart from purity; it is something which results from purity. Cleansing by faith through the baptism with the Holy Ghost is the foundation for a life of power. Don't misunderstand me in this. There will always be emphasis in the holiness movement on the baptism with the Holy Ghost, Pentecost, and power. Nevertheless, we must remember that the blessing which Jesus prayed that His disciples might receive (John 17) is the basis in salvation for a holy life; and a holy life is the source of Pentecostal power—not some mystical, intrinsic, heavenly impartation apart from the holy heart which is produced by the indwelling Spirit. He who in any way permits power to take precedence over purity is heading in the wrong direction. He is beginning an emphasis which will lead to more thought about signs,

miracles, and miraculous manifestations than to the living of a holy life.

Further, we must remember that there is growth in holiness. Entire sanctification is not a conclusion; it is an introduction to a type of Christian living that can, more than anything else, produce growth in the Christian life. Still, we must never forget the fact that this growth begins with the crisis. There can't be growth after entire sanctification until there has been the crisis experience of entire sanctification. The former is an absolutely essential foundation for the latter. There must always be emphasis, let me say once more, upon growth in holiness. If the holiness movement has failed anywhere, it has failed here. On the other

hand, if it brings in that emphasis and lets it take the place of, or supersede, the emphasis which it has always had upon the crisis upon which this superstructure of growth is built, it will wreck the holiness movement.

These three points add up to one thing, and that is that, while we should emphasize consecration, or commitment, power, and growth in holiness, we must never forget the truth that cleansing from inbred sin by faith through the Blood and the baptism with the Holy Ghost is the one experience which makes the other three worthwhile or possible. Destroy it, neglect it, pass it by, and all of our other emphases will be finally and hopelessly ineffective.

## The Sunday School Lesson

MILTON  
POOLE



Topic for  
October 12:

### The Promise Fulfilled

SCRIPTURE: Luke 2:1-40 (Printed: Luke 2:25-35)

**GOLDEN TEXT:** *For mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel (Luke 2:30-32).*

What about this man Simeon, around whom this lesson centers?

He was singularly distinctive, for he was *just* and *devout*, a man whose conduct was regulated by the law of his God, and whose heart was utterly His. While piety was rare in those days, God found a man in whom the Spirit of holiness and the Spirit of prophecy could reside.

Other men longed for release from military yoke, but Simeon looked for "the consolation of Israel." Searching the prophecies of the Word, perhaps he accepted the promise of Malachi, "... and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts" (Malachi 3:1). Of this he was sure, God's promise meant certain fulfillment. What a glorious

revelation! "... he should not see death, before he had seen the Lord's Christ."

It was forty days after the birth of Jesus. Joseph and Mary took their Son to the Temple at Jerusalem with an offering to comply with the law. The Holy Spirit had already directed Simeon to the Temple, for there he would see the "Anointed One." With the Babe in his arms—what a blessed privilege!—there was revealed to him the blessing of Christ unto the world, "a light to lighten the Gentiles," and to the Church, "the glory of thy people Israel." The same Spirit who had provided for his hope now provided for his joy. But also the coming of Christ shall be as a sword. His presence a revealing presence. In some will be revealed good affections

and a right heart; and in others, secret corruptions and inner enmity toward God.

Lifted to new heights in this lesson is the truth that God is ever faithful to His promises. Not one of them has failed. Let us not be discouraged but in faithful hope, without wavering, "believe that ye receive them, and ye shall have them."

What an exalted privilege shall come to those who, like Simeon, just and devout, and Spirit indwelt, shall receive "the things which God hath prepared for them that love him!"

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.



REMISS REHFELDT, *Secretary*

### A Trip to Alaska

By FRANCES VINE  
*Philippine Islands*

In the Philippines? How can that be? But it's true—we have Alaska in the Philippines. It is a very different Alaska from the one we know in the north. Instead of a land of ice and snow, it is a place of extreme heat and humidity. The only thing that our Philippine Alaska has in common with the United States Alaska is the fact that many fish are found there, for it is a small fishing village.

To reach this remote village of Alaska we must drive for two hours over highways until we come to Aringay, where one of our beautiful new churches is

found. If there has been rain recently we must hike the rest of the way. It takes about an hour of walking over muddy roads, then along a muddier trail. At last we come to a wide river. Sometimes a bamboo bridge spans the river—it consists of single pieces of bamboo to balance on, and shaky pieces to hold to on one side.

Many times, however, this bridge (?) is washed away, or part of it. In such cases we go as far as we can by bridge and then take off our shoes and take to the water. Once we had to cross via raft, for the bridge was completely gone.

We hike a short distance over more trails and finally reach our destination—Alaska. We begin to play the accordion.

# Servicemen's Corner



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United Press International

Three noted chaplains, one a Nazarene, are shown here at a dinner at the Hotel Astor in New York City honoring the nation's war dead. It was held in connection with the thirty-third annual meeting of the Military Chaplains' Association with 1,000 chaplains and guests attending. Chaplains representing army, navy, and air force,

left to right in the above photo, are: Dr. Daniel A. Poling of Philadelphia, retired army chaplain and former president of the association; Chaplain (Rear Admiral) Edward B. Harp, Jr., retiring chief of navy chaplains; and Chaplain (Major) Claude L. Chilton, of the air force.

Chaplain Chilton is stationed at Truax Field, Madison, Wisconsin. He is staff chaplain for the 37th Air Division, which takes in parts of Illinois, Wisconsin, Michigan, and Ontario, Canada. He is supervisor and co-ordinator of eight military chaplains and thirteen auxiliary civilian chaplains; twenty-one clergymen on fourteen bases in three states, plus parts of Canada.

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**NAZARENE SERVICEMEN'S COMMISSION**  
*Louise W. Gilliland* DIRECTOR

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The crowd gathers, around three hundred people. Raggedly dressed children and some with no clothing at all crowd to the front. They listen eagerly, sing the choruses and gospel hymns in their own language—a beautiful sound. The students testify, the Filipino pastor preaches, the altar call is given, and the people kneel on the sand. They are hungry to know God. Pray for this little preaching point.

## Missionaries on the Move

Rev. and Mrs. Charles Gates sailed August 29 for Brazil.

Miss Evelyn Mewes and Rev. and Mrs. Roy Henck sailed on August 20 for Portugal, where they will spend a year in language study before proceeding to their fields. Miss Mewes is destined for Portuguese East Africa, and the Hencks are going to Cape Verde Islands.

Mrs. Don DePasquale and family left for the Middle East on August 20. They will join Rev. Don DePasquale in Syria.

Rev. and Mrs. Cleve James and family sailed September 4 for India.

## Progress in Africa

Three new outstation churches and a parsonage were dedicated recently—the

chapel at Cwayi, built by the African Christians with the help and supervision of Miss Mary Cooper. This is not a permanent building, but is very substantially built of native materials. At Bango we dedicated the Gilbert Spencer Memorial Chapel, and at Newington the Hugh Clark Memorial Chapel and the parsonage, which was built with funds raised in the camp meeting on the Eastern Transvaal Zone. It is entirely the work of the African Christians. Then on the tenth of May the field superintendent dedicated the new tubercular block at the Ethel Lucas Memorial Hospital at Acornhoek. A large part of the funds for this block were provided by the Union Health Department here in Africa.

We now have a site for a church and parsonage in the Matero Location in Lusaka, Northern Rhodesia, where the Wissbroeckers will be located. We are obtaining a fine site in Woodlands for the missionaries' home. Halfway between Lusaka and Kafue, friends who have a farm have offered a site to us for a church and parsonage. Evangelist Jeremiah Ngozo is doing good work and has a thriving church.

In Nyasaland we have a splendid little church and pastor's cottage built by

Brother Hall at Chipoka, with funds provided by our African missionary societies. Evangelist Nathaniel Banda is doing a fine work there and already has a number of good converts. The Grahams have started some preaching points around Fort Johnston which promises to become permanent outstations. Several have been converted here also. The site for the mission station at Fort Johnston has been secured.

In Tete, Portuguese East Africa, Brother and Sister Salmons are doing a splendid job under many difficulties. The zone has already surpassed its goal for gain in Sunday school membership. There were more than two hundred in the service the Sunday we were there.

Do continue to pray for the granting of government permission for Brother Salmons to work in Angoniland and the Changara area. This permission was applied for months ago. In Angoniland alone there are more than two thousand souls who look to us for spiritual leadership, which we cannot effectively give until the permission has come from the government to work in this area. Until this comes these people are carrying on as best they can alone, for they have no one else to give them guidance.

# Thought for the Day

by BERTHA MUNRO



## Making the Weather

### Monday:

I saw it in Britain, a lovely "calendar of happy months," designed and composed by a young man with no arms—only stumps. The spirit of the man behind the rhymes shines through with a silent testimony, shaming our weak exaggeration of petty trials, reminding us of another man's testimony given long ago. A Christ-believer can be a weather-maker—or at least a weather-master. Read Paul's weather report in II Corinthians 4:7-10, 16.

### Tuesday:

*January's joys are rare,  
But smiles are welcome everywhere.  
In February falls the rain,  
So sunshine make with might and main.*

A happy privilege, sunshine-making for others. Every person carries about and communicates his own atmosphere; Christians are responsible to be light-bearers. (Malachi 4:2; Matthew 5:14.)

### Wednesday:

*The March winds have a boisterous way;  
We too may blow the clouds away.  
Tears should pass like April showers  
And laughter fill the sunny hours.*

Christians have troubles just as everybody else: a glorious opportunity for testimony. Dominate your moods, live on top of your circumstances; and your neighbors will begin to ask why and how. (Acts 4:13.)

### Thursday:

*May is the month of bloom,  
So let's away with gloom.  
All the merry month of June  
May love and laughter set the tune.*

You—and you only—set the tune of your life and your contacts. As the old weather vane said, "God is love which ever way the wind blows." Tune in to the keynote of His love, and only joy will follow. (Ephesians 5:2.)

### Friday:

*May sunshine gild each July day,  
And bring you gladness all the way.*

*May August bring you all success  
In harvesting life's happiness.*

You must harvest happiness as you go, or not at all. To glean some joy from every day as it passes and give God thanks is an art worth cultivating. You will not find yourself a pauper at the end of your days. (I Thessalonians 5:16-18; Ephesians 5:20.)

### Saturday:

*September ends the longer days,  
But kindness lasts and gladness stays.  
Gold on brown, October's dress,  
Glow in the warmth of kindness.*

The world—even your little world—is full of chilly-hearted people, half frozen

by selfishness or sorrow. Keep your spirit warm and don't keep it to yourself. See what happens. (Matthew 5:9, 44-45; Luke 4:18; II Corinthians 6:18.)

### Sunday:

*November needs hearts blithe and gay  
To chase the mists and fogs away.  
May each December still increase  
The world's great store of joy and peace.*  
Sooner or later every soul will run into a winter fog that no human skill or cheer can lift. Only the Maker of suns is Master of all weathers. He masters them by lighting up hearts. Here is no "Let's pretend." The Master died to make it real. (John 1:1-5; I John 3:8c.)

## Nazarene Young People's Society and Nazarene Junior Society

PONDER W. GILLILAND  
Executive Secretary

### Bible Societies

Scriptures for service personnel continues to represent the largest single item in the National Distribution budget. Chaplains requested, and received, a total of 1,079,391 scripture volumes for free distribution in 1957. The following resolution adopted by the 1957 Advisory Council of the American Bible Society stresses the urgency of this particular work.

"The pyramiding call for the Holy Scriptures around the world flings wide to us the door of opportunity. The spiritual hunger of our military personnel based throughout the world, and in veterans' hospitals, manifested in their growing requests for whole Bibles, makes imperative the \$225,000 required to meet this need."

#### DISTRIBUTION ABROAD:

The foreign Department reports, "During the year 1957 we, and more than 330 colleagues overseas, in 60 countries, using hundreds of languages, have been devoting our time and energies to the wider distribution of this Book because we believe it contains the answer to man's deepest quest."

#### LATIN AMERICA:

More than three million volumes were circulated in Latin America. To the total for which the American Bible Society is responsible should be added 1,646,175 volumes credited to the Brazil and British Societies, which work in co-operation with the American Bible Society. The results are more conversions and more rapid and vigorous church growth than in any other comparable area in the world.

#### EUROPE:

The emphasis in scripture distribution in Europe has changed somewhat since the 1956 report. It is now on work with the churches of both *West Germany* and *East Germany*. The twelve part-time workers in refugee camps in the West have been replaced by four full-time workers, three of whom are helping the churches rediscover effective ways of using the Scriptures in community evangelism. A similar program is under way in *East Germany*, where the post-war emergency needs have been largely met. Paper was again shipped to *East Germany* in sufficient quantity to supply the need. The American Bible Society provided major support for meeting scripture needs due to the Hungarian uprising. A large shipment of Hungarian Gospels was sent into *Hungary* with relief supplies. Greek and Hebrew Scriptures have been sent to *East Germany*, *Czechoslovakia*, and *Hungary* for free distribution to theological students and pastors. At the request of the British and Foreign Bible Society 4,000 Bibles, 500 New Testaments and Psalms, and 2,000 Gospels in Russian were sent to *Poland*. Forty thousand Gospels of John were printed in *Denmark* for use in the Sunday schools and \$500 worth of Scriptures were provided for summer colportage. In *France* the American Bible Society has taken on responsibility for half the total budget requirements in order that the work might be more adequately supported.

#### MIDDLE EAST:

The tensions in *Egypt* which came to focus in 1956 have persisted and made long-range planning difficult. Work



# the Question box

Conducted by STEPHEN S. WHITE, Editor

has, however, continued. Printing has continued in *Cairo* and colportage in the *Delta* and upper *Nile Valley* has been improved. In *Iraq* circulation continues to increase. A new Bible van makes possible the visiting of many out of the way villages in *Lebanon*. Many volumes were printed in *Beirut*. In *Greece* approximately 80,000 New Testaments were provided for free distribution to the army and navy, for prisons, and the national institute for boys. Colporteurs continue to cover all of Greece.

PONDER W. GILLILAND  
Executive Secretary

## Braille Scriptures

When a U.S. Army chaplain in Germany needed a Braille Bible he wrote to the American Bible Society: "In a hospital near our post there is a wing set aside for refugees from Communist countries. One of these men is a Russian who will no doubt be there for the rest of his life. He is now blind and also an invalid. I would like to ask how we might go about getting some portion of Braille Scriptures for this man. He speaks several languages and reads English in Braille. I will appreciate any help you can give."

Braille Scriptures were forwarded by the Bible Society immediately to fill this request.

## Selected to Serve

The following have recently been elected or re-elected to serve as district youth leaders:

### DISTRICT N.Y.P.S. PRESIDENTS:

Colorado	James Hamilton
Dallas	Milton Parrish
Houston	Arthur Payne
Illinois	P. C. Snellenbarger
Iowa	Forrest Whitlatch
Kansas City	Edwin Murphey
Michigan	Paul K. Moore
Minnesota	David Ehrlin
Missouri	M. L. McCaskell
New Mexico	Hugh Russell
Northeastern Indiana	Walter Graefflin
Northwest Indiana	Robert Griffin
Northwest Oklahoma	Eugene Riddle
Southwest Indiana	Samuel Childress
Southwest Oklahoma	Bob Carroll
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**There are several things that I would like to know concerning your beliefs, and I would appreciate your help in finding the right answers. I have heard many say that you believe in this or that, and I do not know which is right. Do you take the Bible as the true Word of God?**

Yes. We believe in the plenary, or full, inspiration of the Bible. It is God-

given in a sense in which no other book has ever been or will ever be.

**What are the steps of salvation in your church? Would you explain each of them?**

The steps of salvation are: repentance, faith, justification, regeneration, consecration, the baptism with the Holy Spirit, entire sanctification, and glorification. Repentance is a godly sorrow for your sins, which results from conviction by the Holy Spirit plus a turning away from them. This opens the way for saving faith, or faith which brings God's justification, or the forgiveness of one's sins. By this means the sinner stands before God uncondemned. At the same time that the sinner is forgiven, or justified, he is regenerated, or born again—made a new creature in Christ Jesus. All of the foregoing steps in salvation have to do with the first crisis of salvation, which is often spoken of as conversion. After this, or as a definite second work of grace, the Church of the Nazarene holds that in this life a converted person, or a Christian, can and should go on and be sanctified wholly, or obtain the blessing of entire sanctification. Here the conditions are consecration and faith on the part of the person seeking entire sanctification. Also, it should be stated that entire sanctification is wrought in the heart by the

baptism with the Holy Spirit and is instantaneous. Consecration, faith, the baptism with the Holy Spirit, and entire sanctification are involved in a second crisis—consecration and faith being the human phase, and the baptism with the Holy Ghost unto entire sanctification the divine. God actually does the work of cleansing from the sin nature, which remains after the first crisis, by means of the incoming of the Holy Ghost in His fullness. Further, it should be added that growth in the Christian life both precedes and follows the blessing of entire sanctification. In fact, a person can keep saved only by growing in grace, and the same is, if possible, more true of the second crisis. It is in no sense an end in itself. It should be the basis for a more accelerated spiritual development. It should truly be "as the shining light, that shineth more and more unto the perfect day" (Proverbs 4:18). Finally, glorification is another crisis, at which time a glorified body is bestowed upon the followers of Christ at the resurrection or at the time Jesus comes back to earth again.

**Where do you get the name Nazarene? The Bible says they are called Christians.**

We get the name Nazarene from the Bible. Matthew 2:23 gives us these words: "And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene." "The Old Testament prophecies referred to here, in the opinion of a noted commentator, may have been Judges 13:5 and Isaiah 11:1 as well as Numbers 6, where the whole Nazarite institution is discussed"

(p. 6, *Manual, Church of the Nazarene, 1908-1958. Comparisons and Comments*, by General Superintendent Hardy C. Powers). Then in Acts 24:5, Jesus' followers are called "Nazarenes." This word is very definitely a name for Jesus and His followers and therefore, for these and other reasons, makes a very fitting and beautiful name for a Christian denomination.

**Does the Church of the Nazarene believe that once a person is in grace, he is always in grace? In other words, do you believe that a saved person can never backslide?**

No!

**On the front page of the "Herald of Holiness," the date of the beginning of your church is given as 1908. I thought that the Church of Jesus Christ started on the Day of Pentecost.**

The Church of Jesus Christ is generally thought of as having been formally inaugurated on the Day of Pentecost. To this extent you are right. On the other hand, no denomination past or present can claim to be the specific descendant of that first Church. It is the ancestor of all of the Christian churches, or denominations, in a general way, but of none of them in a specific sense. In addition, I am ready to say that few

reputable church historians would have the face to contradict what I have just stated, and none could hope to successfully deny it except for some of the people of his own denomination. All of this means that all denominations, such as we know them now, started at some time after the Day of Pentecost. At last, then, I gladly admit that the Church of the Nazarene had its official beginning in 1908.

# You and your Morals



Our Nazarene people should be acquainted with the Christian Amendment Movement. This is a movement in our nation to place in the Constitution of the United States an acknowledgement of the Lord Jesus Christ as our nation's Saviour and King, that this nation under God might have a new birth of freedom. The headquarters of the movement are at 804 Penn Avenue, Pittsburgh 21, Pennsylvania. The proposed amendment is as follows:

**"Section 1.** This nation devoutly recognizes the authority and laws of Jesus Christ, Saviour, and Ruler of nations, through whom are bestowed the blessings of Almighty God.

**"Sec. 2.** This amendment shall not be interpreted so as to result in the establishment of any particular ecclesiastical organization, or in the abridgment of the rights of religious freedom or freedom of speech or press, or of peaceful assemblage.

**"Sec. 3.** Congress shall have power, in such cases as it may deem proper, to provide a suitable oath or affirmation for citizens whose religious scruples prevent them from giving unqualified allegiance to the Constitution as herein amended."

The values to be gained are outlined as follows:

1. It will bring our government into line with the moral law of God.

2. It will recognize Christ's claim upon America.

3. It will bring our written Constitution into line with our unwritten constitution.

4. It will help to counteract the danger we face in not having such an acknowledgement in our written Constitution.

5. It will prepare our nation for meeting the present world situation.

Why not write the headquarters of the Christian Amendment Movement and get a copy of the complete amendment, study it, and then give it your support?

**KENNETH S. RICE, Secretary  
Committee on Public Morals**

God marches through human history and confronts human lives, declaring that neutrality is impossible and compelling men to make their choice.—**EDWARD LAWLOR.**

## Deaths

### REV. J. L. ROBY

Rev. J. L. Roby, founder of Central Church of the Nazarene, Miami, Florida, died August 10, 1958, at the age of eighty-six. He was born in 1872 at Stewart, Tennessee; converted at the age of sixteen, sanctified six years later, called to preach, and entered the ministry as a young Methodist circuit rider in 1899. He was a co-worker with Rev. J. O. McClurkin in spreading scriptural holiness in many parts of Tennessee. After the formation of the Church of the Nazarene in 1908, Brother Roby became convinced of the need and importance of an organized holiness church and united with the Church of the Nazarene in 1909. In 1906 he was united in marriage to Mary E. Wilson. To this union were born two daughters; the first died at birth and the second, Mary Elizabeth (Mrs. Earle Vennum), survives her father. After serving as pastor in Paris, Tennessee, Rev. and Mrs. Roby returned to Nashville, where they supervised the "Door of Hope" for ten years. In 1921, Brother Roby became pastor of First Church in Miami; three years later he helped to organize the Northside Church, which he pastored for six years. Later the church moved, and changed the name to Central Church. He also pastored churches in Waycross, Georgia, and Fort Lauderdale, Florida. His faithful companion, Mary, died and later (1937) he was married to Eva C. Carpenter. She has been his devoted helpmate in his declining years, and survives him. At age sixty-five, he retired, but later did supply work at Fort Myers, High Springs, and Paola, Florida. Some fourteen years ago he returned to Miami and had been a faithful member of Central Church, also taking an active part in the Miami Rescue Mission and street services. Brother Roby loved people, his family, his church, and his Lord. In spite of his age, he still preached at every opportunity; he had a tireless zeal for the Lord, and died with great victory.

### REV. JACOB C. HENSON

Rev. Jacob Cornelius Henson was born in McLennan County, Texas, September 15, 1875, and died August 24, 1958, in Sweetwater, Texas, at the age of eighty-two. In 1896 he was united in marriage with Miss Lucy Plunkett. That same year he entered the ministry working in the United Baptist church for eleven years. For one year he was with the Methodist Protestant church and then was with the New Testament Church of Christ and Independent Holiness Church of Christ, which merged in 1904 and became the Holiness Church of Christ. He followed this church through the different steps and was one of the original group that formed the Church of the Nazarene at Pilot Point, Texas, in 1908. Since that time he pastored Nazarene churches in Sweetwater, Abilene, and Cisco, Texas; served as superintendent of the Hamlin District; as business manager of various Nazarene colleges (Hamlin, Bethany-Peniel, Eastern Nazarene, Pasadena Nazarene, Northwest Nazarene) for about sixteen years; and as superintendent of the Arkansas and San Antonio districts for four years each. Since 1939 he was very active in holiness and stewardship conventions, which took him into every state of the Union. He is survived by his wife, Lucy; five sons, J. F., A. M., William F., J. C., Jr., and R. Eugene; five daughters, Mrs. Hattie Broadwell, Mrs. Rose McKinnon, Mrs. Dove Wales, Mrs. Ida Barton, and Mrs. Alice Towe; one brother, Leonard; and one sister, Mrs. Lydia Jinks. Funeral service was held in First Church, Bethany, Oklahoma, with Dr. A. K. Bracken and Rev. E. G. Theus officiating, with interment in the Bethany cemetery.

### REV. FLOYD L. ALGER

Rev. Floyd L. Alger, age fifty-nine, pastor of the Church of the Nazarene, in Mount Morris, Michigan, suffered a fatal heart attack on July 30. He was buried from Flint Central Church, where he was a charter member. He served as Sunday school superintendent before beginning his ministry. Under his leadership the Charlotte church was organized on the Michigan District. He pastored North Flint Church for nine years, also at Pottsville and Mount Morris. He was ordained in 1946. He is survived by his wife, Emily; one son, Floyd L., Jr.; a daughter, Mrs. Roy Donaldson, all of Flint; and two sisters, Mrs. Eulalia Richards and Mrs. James Lundgren. Funeral service was conducted by Dr. W. M. McGuire, district superintendent, with words of appreciation by fellow pastors. About forty pastors served as honorary pallbearers.

### REV. MRS. W. H. HOPSON

Rev. Mrs. W. H. (Allbritten) Hopson, known by her friends as "Miss Jessie," was born April 4, 1885, at Bagette, Texas, and died May 20, 1958, at a nursing home in Newton, Texas, after an illness of more than fifteen months. She was converted at the age of fifteen, sanctified in 1902, and became an active worker in the church. She was attending school at Peniel, Texas, when the Church of the Nazarene was organized, and joined as one of the charter members. She was a member of

Kirbyville (Texas) church at the time of her death. She was ordained an elder in 1913. She worked in the evangelistic field, in home mission campaigns, and pastored several churches in Texas; she saw many souls pray through to God. She gave faithfully of her time and money to the spreading of scriptural holiness. Her husband died in 1957. She is survived by three stepsons, Woodrow H. and Pelham Hopson, and Almond F. Segrest; three stepdaughters, Mrs. Otis Yeates, Mrs. Merle Bostick, and Mrs. Dollie Beard; one brother, W. B. Allbritten; and sister, Mrs. Henry Burkhalter. Until her death she maintained a glowing testimony of God's grace and was a blessing to many even during her long illness.

## Announcements

### RECOMMENDATIONS

I am pleased to recommend Kenneth A. Klemme, 1229 North 11th Street, Enid, Oklahoma, as a song evangelist in our church. He is a good singer and is effective in leading choir and congregational singing. He is a graduate of Bethany Nazarene College and will do a fine work in any church.—**J. T. Gassett, Superintendent of Northwest Oklahoma District.**

After pastoring in Colorado, Kansas, and Oklahoma for more than twenty years, Rev. Dave Severin is entering the evangelistic field. I am pleased to recommend him as a good preacher and an effective soul winner. Write him, 5108 N. Grand Blvd., Oklahoma City, Oklahoma.—**J. T. Gassett, Superintendent of Northwest Oklahoma District.**

### WEDDING BELLS

Miss Bonnie Schmidt and Richard L. Neufeld, both of Danville, Illinois, were united in marriage on August 23 in Danville Westside Church of the Nazarene with Rev. E. J. Neufeld, father of the groom, officiating.

Miss Justine A. Rushing and Rev. John A. Knight were united in marriage on August 22 at First Church of the Nazarene, Nashville, Tennessee, with General Superintendent G. B. Williamson and Dr. John L. Knight, father of the groom, officiating.

Miss Marlene Curless of Port Arthur, Texas, and Mr. Harry E. Peacher of Kansas City, Missouri, were united in marriage on August 16 at Grace Church of the Nazarene in Kansas City, Missouri, with Rev. V. B. Curless, father of the bride, officiating, assisted by Rev. Allan B. Miller.

Mrs. Allie B. McDonald and Rev. C. E. Coatney, both of Portland, Oregon, were united in marriage on June 15 at Highland Park Church of the Nazarene in Portland with Rev. Joseph E. Kiemel officiating.

**BORN**—to Edward J. and Mary Lou Gallup of Omaha, Nebraska, a son, Edward Jerome, Jr., on September 4.

—to Ronald Spencer and wife of Kansas City, Missouri, a daughter, Sharon Joann, on September 3.

—to Rev. and Mrs. Norman Ford of Riviera Beach, Florida, a daughter, Donna Marie, on August 29.

—to A. William and Arlene (Reiff) Haddow of Kansas City, Missouri, a daughter, Rhonda Kay, on August 25.

—to Rev. and Mrs. Frank L. Dabney of Placentia, California, a son, Timothy Lee, on August 11.

—to Wayne and Carol (McClain) Ingalls of Mokense, Illinois, a daughter, Ronda Rae, on August 4.

**SPECIAL PRAYER IS REQUESTED** by a reader in Ohio "that I may be sanctified wholly"; by a Nazarene lady in Arkansas for the salvation of her husband—they have five small children and need the help of a Christian husband and father; by a devoted Christian man "that God will give a job quickly to a well-trained worker on the wrong side of thirty-five . . . a desperate call for prayer";

by a lady in Texas who needs special help financially and spiritually, also for the salvation of a daughter and her husband.

## Directories

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**Evangelists' Slates****A to C**

Abla, Glen W. P.O. Box 527, Kansas City 41, Mo.  
Poteau, Okla. . . . . October 1 to 12  
El Dorado, Kans. . . . . October 15 to 26

Akin, G. M. 627 Pine St., Minden, La.  
Allee, G. Franklin. 1137 Skyline Drive, Moses Lake, Wash. . . . . October 2 to 12  
Goldendale, Wash. . . . . October 16 to 26  
Open Date (cancellation) . . . . . October 16 to 26

Allen, Jimmie. Sunday School Evangelist, P.O. Box 527, Kansas City 41, Mo.

Amos, C. A. Route 4, Boonville, Indiana  
Caro (Ellington), Mich. . . . . October 1 to 12  
Ridge Farm, Ill. . . . . October 14 to 26

Anderson, G. R. Route 1, Linesville, Pa.  
Jerome, Pa. . . . . October 1 to 12  
Jefferson, Pa. . . . . October 15 to 26

Anderson, Gilbert and Sylvia. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.  
Waldron, Ark. . . . . October 1 to 12

Ashby, Kenneth and Geneva. Singers and Musicians, 1254 E. Thompson Rd., Indianapolis, Ind.

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

Bailey, Clarence and Thelma. Song Evangelists, Route 4, Portland, Ind. . . . . October 1 to 12  
La Porte, Ind. . . . . October 15 to 26  
Portland, Ind. . . . . October 15 to 26

Bailey, E. W. Evangelist, Box 239, Nocatee, Florida

Balsmeier, A. F. 14 N. Maple, Hutchinson, Kansas

Barkley, Arthur and Vada Lee. Preacher and Singers, 305 W. Main St., Bethany, Okla.  
Denhoff, N.D. . . . . October 1 to 12  
St. Croix Falls, Wis. . . . . October 15 to 26

Bartee, Robert H. and Belle M. Evangelist and Singers, 156 Winn Ave., Winchester, Ky.

Battin, Buford. 1509 Seventh St., Lubbock, Texas  
Lufkin, Texas . . . . . October 1 to 12  
Amarillo, Texas . . . . . October 16 to 26

Belw, P. P. and Marie. Preacher and Singer, P.O. Box 527, Kansas City 41, Mo.

Berry, D. D. and Juanita. Evangelist and Singer, Walkerville, Mich.  
Edinburg, Ind. . . . . Sept. 24 to Oct. 5  
West Branch, Mich. . . . . October 8 to 19

Bertoletti, The Musical (Fred and Grace). 1349 Perkiomen Ave., Reading, Pa.  
Sturgis, Mich. . . . . Sept. 24 to Oct. 5  
Coshocton, Ohio . . . . . October 8 to 19

Bettcher, Roy A. c/o First Church of the Nazarene, Maine & Willow St., Chattanooga, Tenn.

Bierce, Jack. Song Evangelist, Box 118, Idaville, Ind.  
Fort Worth, Texas . . . . . October 1 to 12  
Lima (First), Ohio . . . . . October 15 to 26

Bierce, Joseph. Evangelist, P.O. Box 527, Kansas City 41, Mo.  
Ft. Worth (Arlington Hghts.), Tex. . . . . October 1 to 12  
Odon, Ind. . . . . October 15 to 26

Bishop, Joe. Box 47, Yukon, Okla.  
Brookfield, Mo. . . . . October 1 to 12  
Richland, Okla. . . . . October 15 to 26

Blair, Earl E. 941 Idlewild Ct., Lexington, Ky.  
Fairborn, Ohio . . . . . October 15 to 26

Boggs, W. E. P.O. Box 527, Kansas City 41, Mo.  
San Bernardino, Calif. . . . . October 8 to 19

Bongardner, Harold E. Song Evangelist, 3522 N. Cascade, Colorado Springs, Colo.

Bouse, Fred. 420 East 12th St., Indianapolis, Ind.

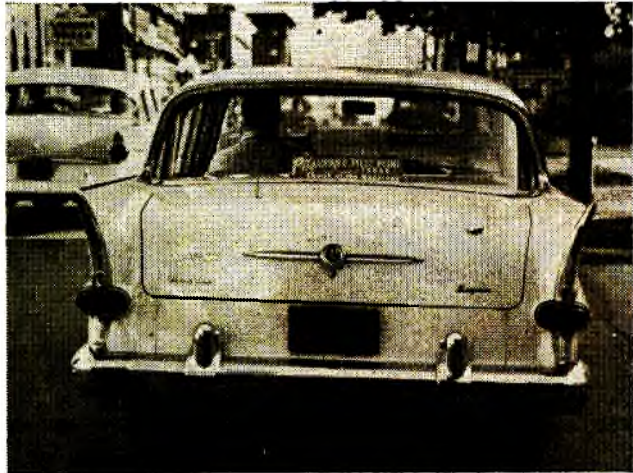
Bowman, Russell. 11 Kelso Road, Columbus, Ohio

Bracken, A. K. 115 N. Mueller Ave., Bethany, Okla.

Brannon, George. 125 N. Wheeler, Bethany, Okla.  
Ft. Wayne (Grassmere Hghts.), Ind. . . . . Sept. 24 to Oct. 5  
Wichita (Eastridge), Kans. . . . . October 8 to 19

Brannon, Wilbur W. 177 Marshall Blvd., Elkhart, Ind.  
Santa Rosa, Calif. . . . . Sept. 24 to Oct. 5  
San Antonio (Hatfield Mem.), Texas . . . . . Oct. 8 to 19

Bridgwater, R. E. and Dorothy. 116 Wolfe Ave., Colorado Springs, Colo.  
Guthrie, Okla. . . . . October 1 to 12  
Oklahoma City (S. Side), Okla. . . . . Oct. 15 to 26



**NOTICE—All persons driving automobiles who will attend the Pilot Point, Texas, celebration of the church's founding, October 13, may receive FREE OF CHARGE bumper stickers reading: "Pilgrimage to Pilot Point, Texas, Church of the Nazarene." Address your request AT ONCE to the General Secretary, 6401 The Paseo, Kansas City 10, Missouri.**

Brockmuller, C. W. 1318 W. Mountain Ave., Fort Collins, Colo.  
Wales and England (Hol. Conv.) . . . . . October 8 to 24  
Morley, England . . . . . October 25 to 30

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

Brown, Marvin L. 810 Pleasant St., Kewanee, Ill.  
Brown, Melza H. 224 Holly, Nampa, Idaho

Brown, W. Lawson. P.O. Box 527, Kansas City 41, Mo.  
Junction City, Kansas . . . . . October 1 to 12  
Creston, Iowa . . . . . October 15 to 26

Budd, Jay B. Evangelist, 5030 Renard Drive, Dayton 24, Ohio  
Dayton (Kettering), Ohio . . . . . October 1 to 12  
London, Ohio . . . . . October 15 to 26

Burchfield, Riley and Mildred. Preacher and Musicians, Tallassee, Tenn.

Burnem, Eddie and Ann. Box 1007, Ashland, Ky.  
Glendale, Ariz. . . . . October 1 to 12  
Coolidge, Ariz. . . . . October 15 to 26

Burson, H. D. 4609 Briarabend, Houston 35, Texas  
Albuquerque, N.M. . . . . October 1 to 12  
Norman (First), Okla. . . . . October 15 to 26

Burton, C. C. P.O. Box 145, Somerset, Ky.  
Little Rock, Ark. . . . . October 8 to 19

Butcher, Bill R. 4713 S.E. 28th, Oklahoma City 15, Okla.

Callihan, Jim and Evelyn. Singers and Musicians, Box 3123 O.B., Dayton 31, Ohio  
Erie, Pa. . . . . Sept. 24 to Oct. 5  
Powhatan Point, Ohio . . . . . October 8 to 19

Cargill, A. L. and Myrta. 838 W. Kiowa, Colorado Springs, Colo.  
Denver (Arvada), Colo. . . . . October 1 to 12

Carleton, J. D., and Wife. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.

Carlsen, Harry and Esther. Preachers and Musicians, 168 Belmont St., Carbondale, Pa.  
Gary (Glen Rock), Ind. . . . . October 2 to 12  
Detroit (Calvary), Mich. . . . . October 16 to 26

Carpenter, Harry and Ruth. Evangelists and Singers, 5 Reading Ave., Hillside, Mich.

Carroll, Morgan. Evangelist, 205 Emerson, Kennett, Mo.

Carter, Jack and Ruby. Preacher and Singers, 609 N. Mueller St., Bethany, Okla.  
St. Louis (Golden Gate), Mo. . . . . October 1 to 12  
Fredericktown, Mo. . . . . October 15 to 26

Carter, W. A. 3808 Park St., Greenville, Texas  
St. Louis (Lemay), Mo. . . . . October 1 to 12  
Jackson (Van Winkle), Miss. . . . . October 15 to 26

Casey, H. A. and Jewel. Preacher and Musicians, P.O. Box 527, Kansas City 41, Mo.  
Richmond (St. Paul), Ind. . . . . Sept. 24 to Oct. 5  
Harrah, Okla. . . . . October 8 to 19

Chatfield, C. C. and Flora N. Evangelists and Singers, P.O. Box 527, Kansas City 41, Mo.  
Sharon, Pa. . . . . October 1 to 12  
Greenville, Ohio . . . . . October 15 to 26

Clark, Eddie. Route 1, Colona, Ill.

Clark, Hugh S. 602 S. Broadway, Georgetown, Ky.  
Danville, Ky. . . . . Sept. 24 to Oct. 5  
Modoc, Ind. . . . . October 8 to 19

Ciift, Norvie O. P.O. Box 85, San Luis Obispo, Calif.  
Niles, Calif. . . . . October 1 to 12  
Los Gatos, Calif. . . . . October 15 to 26

Cochran, Gene W. 6718 McCorkle Ave., St. Albans, W.Va.

Cole, George O. 413 E. Ohio Ave., Sebring, Ohio  
E. Liverpool (Gardendale), Ohio . . . . . October 1 to 12  
Painesville, Ohio . . . . . October 15 to 26

Cook, Charles T. Evangelist, 122 Central Ave., Red Key, Ind.  
Laona, Wis. . . . . October 8 to 19

Cooper, Marvin S. 1514 N. Wakefield St., Arlington, Va.  
Corbett, C. T. P.O. Box 215, Kankakee, Ill.  
Evanville (Vict. Chap.), Ind. . . . . October 1 to 12  
Pekin (First), Ill. . . . . October 15 to 26

Cordell, Joe Glyn. Evangelist, 704 E. Park Ave., Searcy, Ark.  
Cookeville, Tenn. . . . . October 1 to 12  
Mansfield, Ark. . . . . Oct. 15 to 26

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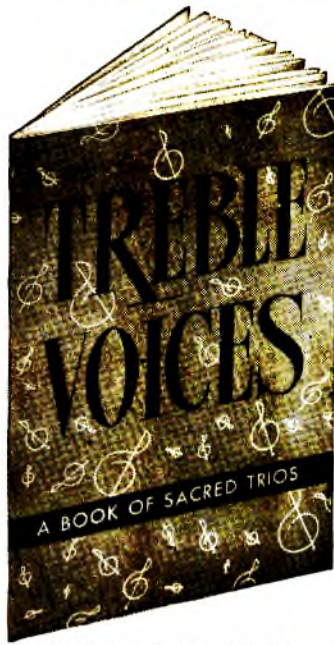
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- Drye, J. T. and Vesta. Evangelist and Singer, P.O. Box 527, Kansas City 41, Mo.
- Oskaloosa, Iowa . . . . . Sept. 24 to Oct. 5
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- Casper, Wyo. . . . . October 15 to 26
- Edwards, L. T., and Wife. P.O. Box 1219, Lowell, Oregon
- Prospect, Ore. . . . . October 1 to 12
- Elkins, W. T. Wurtland, Kentucky
- Glasgow, W.Va. . . . . Sept. 30 to Oct. 12
- Nitro, W.Va. . . . . October 14 to 26
- Elsea, Cloyce. Box 18, Van Buren, Ohio
- Emrick, C. Ross and Dorothy. Evangelist and Musician, 600 Trumbull St., Bay City, Mich.
- Danville (First), Ill. . . . . October 1 to 5
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- Emley, Robert. Bible Expositor, P.O. Box 527, Kansas City 41, Mo.
- Billings (First), Mont. . . . . Sept. 28 to Oct. 12
- Portland (Mt. Scott), Ore. . . . . October 15 to 26
- Erickson, Wm. ("Billy"). 2607 Adams St., Ashland, Ky.
- Florissant, Mo. . . . . October 1 to 12
- Roanoke (Garden City), Va. . . . . October 20 to 26
- Erickson, David C. 3972 Christopher St., Charleston Heights, S.C.
- St. Louis (First), Mo. . . . . October 1 to 12
- Arenzville, Ill. . . . . October 15 to 26
- Esmond, Sarah M., Evangelist; and Pilot, Verle, Singer. 20 Beulah Park Dr., Santa Cruz, Calif.
- Estep Alva O. and Gladys. Preacher and Singers, Box 238, Losantville, Ind.
- Denver (Edgemont), Colo. . . . . October 1 to 12
- Tulsa (Univ. Park), Okla. . . . . October 15 to 26
- Fagan, Harry, and Wife. Singers and Musicians, Carmichaels, Pa.
- Felter, H. J., and Wife. Box 87, Leesburg, N.J.
- Butler N.J. . . . . October 1 to 12
- Laurel, Del. . . . . October 15 to 26
- Ferguson, Edw. R. and Alma. Preacher and Singer, 3144 McCracken Ave., Muskegon, Mich.
- Canton, Ill. . . . . Sept. 24 to Oct. 5
- Peoria, Ill. . . . . October 8 to 19
- Ferguson, Lois. Song Evangelist, 702 First Ave. East, Oskaloosa, Iowa
- Files, Gloria; and Adams, Dorothy. Evangelist and Singer, Wiley Ford, W.Va.
- Ava, Mo. . . . . Sept. 25 to Oct. 5
- Richland Center, Wis. . . . . October 8 to 19
- Finger, Maurice and Naomi. Route 3, Lincolnton, N.C.
- Oakwood, Ill. . . . . Sept. 24 to Oct. 5
- Hollywood, Maryland . . . . . October 8 to 19
- Fisher, Al. Evangelist, 911 Clark Ave., Nampa, Idaho
- Caldwell (First), Ida. . . . . October 10 to 12
- Caldwell (Canyon Hill), Ida. . . . . Oct. 15 to 26
- Fisher, C. Wm. P.O. Box 527, Kansas City 41, Mo.
- Dayton (Parkview), Ohio . . . . . October 1 to 12
- Columbus (Warren Ave.), Ohio. . . . . October 15 to 26
- Fitz, R. G. Evangelist, 215 Chestnut, Nampa, Idaho
- Fleener, Maurice. Song Evangelist, Route 3, Box 209A, Martinsville, Ind.
- Florence, Ernest. Evangelist, Barry, Ill.
- Dayton, Ky. . . . . Sept. 25 to Oct. 5
- Ford, A. E. and Mrs. Song Evangelists, 647 W. Lincoln St., Caro, Mich.
- Flat Rock, Mich. . . . . Sept. 21 to Oct. 5
- Fowler Family Evangelistic Party, Thomas. Preacher and Musicians, 3906 Ninth Ave., Parkersburg, W.Va.
- Martinsburg, W.Va. . . . . October 2 to 19
- Chester, W.Va. . . . . Oct. 22 to Nov. 2
- Fraleigh, Hazel M. 458 Minore Ave., New Castle, Pa.
- Franklin, Cletus. 116 McGrath, Battle Creek, Mich.
- Viriden, Ill. . . . . Sept. 29 to Oct. 5
- Decatur (S. Side), Ill. . . . . October 8 to 19
- Free, O. S. P.O. Box 527, Kansas City 41, Mo.
- Kirkwood, Mo. . . . . October 8 to 19
- Charleston, Mo. . . . . Oct. 22 to Nov. 2
- Freeman, Mary Ann. Evangelist, 404 N. Clinton St., Bloomington, Ill.
- East Peoria, Ill. . . . . Sept. 29 to Oct. 12
- Stockton, Ill. . . . . October 14 to 26
- Frodge, Harold C. Box 96, Pana, Ill.
- New Richmond, Ohio. . . . . Sept. 24 to Oct. 5
- Somerset, Ky. . . . . October 8 to 19

- Coulter, Phyllis. Song Evangelist, Nineveh, Ind.
- Ellington, Mich. . . . . October 1 to 12
- Lincoln Park, Mich. . . . . October 13 to 19
- Cox, C. B. 1322 N. First Ave., Upland, Calif.
- Crabtree, J. C. 1506 Amherst Rd., Springfield, Ohio
- St. Louis (Lafayette Pk.), Mo.
- . . . . . October 1 to 12
- Oklahoma City (Penna. Ave.), Okla.
- . . . . . October 15 to 26
- Craven, Erden R. Evangelist, Box 443, Bethany, Oklahoma
- Open dates for fall
- Cravens, Rupert. 823 N. Kramer Ave., Lawrenceburg, Tenn.
- Lexington, Ala. . . . . October 5 to 12
- Houlka, Miss. . . . . October 13 to 19
- Crews, H. F., and Wife. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.
- Baytown (First), Texas . . . . . Sept. 24 to Oct. 5
- Sherman, Texas . . . . . October 8 to 19
- Crider, Jim and Janet. Singers and Musicians, 1014 S. Tompkins St., Shelbyville, Ind.
- Ashland (First), Ky. . . . . October 1 to 12
- Iowa District Tour . . . . . October 20 to 27
- Crutcher, Estelle. 2134 S.W. 82nd Place, Miami, Florida
- Lowell, Mass. . . . . October 2 to 12
- Melrose, Mass. . . . . October 19 to 26

### D to F

- Daniel, Grant. Evangelist, 2 Paige Court, Prattville, Ala.

- Danner, Joel. Box 724, Bethany, Okla.
- Tucson, Ariz. . . . . October 3 to 12
- Kingman, Kansas . . . . . October 15 to 26
- Darnell, H. E. Box 929, Vivian, La.
- Greensfork, Ind. . . . . October 1 to 12
- Richmond (First), Ind. . . . . October 15 to 26
- Darnell, Leo and Pauline. Evangelist and Singer, 1524 Laurel Drive, Columbus, Ind.
- Stinesville, Ind. . . . . Sept. 24 to Oct. 5
- Bloomington (E. Side), Ind. . . . . October 8 to 19
- Davis, C. W., and Florence. 930 N. Institute, Colorado Springs, Colo.
- Shreveport, La. . . . . October 2 to 12
- Georgetown, Ill. . . . . October 15 to 26
- Davis, Leland R. Song Evangelist, Nazarene District Center, R.D. 1, Louisville, Ohio
- Frammingham, Mass. . . . . October 1 to 12
- Haverhill, Mass. . . . . October 14 to 26
- DeBord, Clifton and Nelle. Box 881, Ashland, Ky.
- Ashland (First), Ky. . . . . October 1 to 12
- Greensboro, Ind. . . . . October 15 to 26
- Dickerson, H. N. 5220 N.E. 20th Ave., Ft. Lauderdale, Fla.
- Mt. Vernon, Ill. . . . . Sept. 24 to Oct. 5
- Oklahoma City, Okla. . . . . Oct. 22 to Nov. 2
- Dobbins, C. H. Evangelist, 604 S. Wayne St., Alexandria, Ind.
- Kramer (Covington), Ind. . . . . October 1 to 12
- Newport, Ky. . . . . October 15 to 26
- Dobson, J. C. Box 504, Bethany, Okla.
- St. Louis (Wellston), Mo.
- . . . . . Sept. 24 to Oct. 5
- Atlanta (First), Ga. . . . . October 8 to 19

Fugett, C. B. 4311 Blackburn Ave., Ashland, Ky.  
Cincinnati, Ohio.....Sept. 30 to Oct. 5  
Charleston, W.Va.....October 12 to 19

## G and H

Geeding, W. W. and Wilma. Preachers and Chalk Artist, 376 W. Pine St., Canton, Ill.  
Winfield (First), Kans.....October 1 to 12  
Jackson (First), Miss.....October 15 to 26  
Gillespie, Sherman and Elsie. Song Evangelists, Box 312, Farmland, Ind.  
Carlos (Union Chapel), Ind.....October 5 to 19  
Gleason, J. M., and Wife. Preacher and Singers, 935 N. Mueller, Bethany, Okla.  
Godfrey, Laura M. Singer, 797 N. Wilson, Pasadena 6, Calif.  
Goodall, Haven and Gladys. Evangelist and Singers, Box 232, Worth, Ill.  
Bradford, Pa.....Sept. 24 to Oct. 5  
Ashland, Ohio.....October 8 to 19  
Gough, J. J. 6553 Monte Vista Dr., San Bernardino, Calif.  
Gordon, Maurice F. 2417 "C" St., Selma, Calif.  
Granger, Miss Marjorie. Song Evangelist, 3634 Blaine Ave., St. Louis 10, Mo.  
Granger, Olen C. 3906 Oakwood St., Pine Lawn 20, Mo.  
Gray, Ralph C., and Wife. Evangelist and Singer, P.O. Box 527, Kansas City 41, Mo.  
Miami, Ohio.....October 1 to 12  
Plymouth, Ind.....October 15 to 26  
Green, James and Rosemary. Singers and Musicians, 1201 Bower Ct., New Castle, Ind.  
Hoopston, Ill.....Sept. 24 to Oct. 5  
Plymouth, Mich.....October 8 to 19  
Greenlee, Miss Helen. Evangelistic Singer, Route 2, Humeston, Iowa  
Decatur, Ind.....October 8 to 19  
Ottumwa (First), Iowa.....Oct. 22 to Nov. 2  
Griffin, "Bill." 108 Maple St., Nampa, Idaho  
Griffin, George J. 513 Diamond St., Sistersville, W.Va.  
Dorset, Ohio.....Sept. 24 to Oct. 5  
Paden City, W.Va.....October 8 to 19  
Grubbs, R. D. 1704 Madison Ave., Covington, Ky.  
Wapakoneta, Ohio.....October 1 to 12  
Haas, Wayne and June. Singers and Musicians, Route 1, Cory, Ind.  
Maysville, Ky.....October 1 to 12  
New Albany (First), Ind.....October 14 to 26  
Haden, Charles E. P.O. Box 245, Sacramento, Ky.  
Hall Evangelistic Party, The Dave. Preacher and Singers, 776 E. Simpson, McPherson, Kansas  
Beatrice, Neb.....Sept. 24 to Oct. 5  
Searcy, Ark.....October 8 to 19  
Hamilton, Jack and Wilma. Box 172, Hays, Kansas  
Topeka (First), Kans.....October 2 to 12  
Stillwater, Okla.....October 15 to 26  
Hampton, Pleais and Dorothy. Evangelist and Singers, 123 Moreland Ave. S.E., Atlanta 16, Ga.  
Brightwaters, N.Y. ....Sept. 24 to Oct. 5  
Dalton (First), Ga.....October 8 to 19  
Harding, Mrs. Maridel. 803 N. Briggs, Hastings, Neb.  
Harley, C. H. Burbank, Ohio  
Hawthorn, Pa.....Sept. 24 to Oct. 5  
Columbus (Whitehall), Ohio.....October 8 to 19  
Harrington, Wm. N. Rt. 3, Box 666, Gainesville, Fla.  
Munroe (First), N.C.....October 1 to 12  
High Springs (First), Fla.....October 15 to 26  
Harrod, John W. Box 309, Red Key, Ind.  
Kendallville, Ind.....October 1 to 12  
Columbia City, Ind.....October 15 to 26  
Hart, H. J. Route 1, Owasso, Okla.  
Hayes, Thomas. P.O. Box 527, Kansas City 41, Mo.  
Costa Mesa, Calif.....October 1 to 12  
Los Angeles (Riverside), Calif.....Oct. 15 to 26  
Hegstrom, H. E. 521 Third St. S.W., Cedar Rapids, Iowa  
Albia, Iowa.....Oct. 1 to 12  
Bloomfield, Iowa.....Oct. 22 to Nov. 2  
Henbest, C. L. Box 345, Rogers, Ark.  
Chicago (Austin), Ill.....October 1 to 12  
Indianapolis (W. Side), Ind.....October 15 to 26  
Henck, Nelson H. 714 Campbell St., Williamsport, Pa.  
Henriksen, G. W. P.O. Box 527, Kansas City 41, Mo.  
Marysville, Calif.....October 1 to 12  
Springfield, Ore.....October 15 to 26  
Henry, John W. P.O. Box 248, Redlands, Calif.  
Huntington Park, Calif.....October 5 to 12  
Corona, Calif.....October 15 to 26  
Higgins, Charles A. 1402 Boutz Rd., Las Cruces, N.M.  
Heriford, Russell W. 2505 Queensberry Rd., Pasadena, Calif.  
Lodi, Calif.....October 1 to 12  
Hokada, James. Evangelist, 4509 Spring Hill Ave., So. Charleston, W.Va.  
Hoicomb, T. E. 62 Chestnut Dr., Route 4, Clarksville, Tenn.  
Holstein, James and Lois. Evangelist and Singers, R.F.D. 5, Russ Rd., Greenville, Ohio  
Bedford (Davis Mem.), Ind.....October 3 to 12  
Kewanee, Ill.....October 14 to 22

Hooker, H. H. P.O. Box 11, Gardendale, Ala.  
Frostburg, Md.....Sept. 24 to Oct. 5  
Bradford (Boliver Dr.), Pa.....October 8 to 19  
Hoot Evangelistic Party. P.O. Box 745, Winona Lake, Ind.  
Kenton, Ohio.....Sept. 24 to Oct. 5  
Corey, Mich.....October 8 to 19  
Hubartt, Leonard G. Route 3, North Manchester, Ind.  
Hughes, Guthrie. Box 212, Valley Station, Ky.  
Huntington (Central), W.Va.....Sept. 24 to Oct. 5  
Humble, James W. 116 Holly St., Parma, Ohio  
Hutchinson, C. Neal. 933 Linden St., Bethlehem, Pa.  
Albany (First), N.Y.....October 1 to 12  
New Cumberland, Pa.....October 14 to 19

## I to L

Ingland, Wilma Jean. Evangelist, 322 Meadow Ave., Charleroi, Pa.  
Windham, Maine.....October 1 to 12  
Schuykill Haven, Pa.....October 17 to 26  
Isenberg Evangelistic Party. Evangelist and Musicians, Box 388, New Cumberland, Pa.  
Jantz, Calvin and Marjorie. Singers and Musicians, P.O. Box 527, Kansas City 41, Mo.  
Cleveland (First), Ohio.....October 1 to 12  
Springfield (First), Ill.....October 15 to 26  
Jerrett, Howard W. 630 W. Hazelhurst, Ferndale, Mich.  
North Branch, Mich. (P.H.).....Sept. 30 to Oct. 12  
Mount Pleasant, Mich.....October 15 to 26  
Jewel, G. Raymond. Evangelist, 619 Fifth St., Fort Wayne, Ind.  
Johnson, A. G. and Elveda. Evangelist and Singers, 355 61st St. N.W., Albuquerque, N.M.  
Texhoma, Okla.....Sept. 24 to Oct. 5  
Ryan, Okla.....October 8 to 19  
Johnson, Andrew. Wilmore, Kentucky  
Tangier, Va.....Sept. 28 to Oct. 12  
Jones, A. K. 309 1/2 N. Franklin St., Danville, Ill.  
Rochester, Mich.....Sept. 30 to Oct. 12  
Pontiac, Mich.....October 14 to 26  
Jones, Claude W. R.F.D. 1, Bel Air, Maryland  
Cleveland (Garfield Heights), Ohio.....Oct. 1 to 12  
Pittman, N.J.....Oct. 22 to Nov. 2  
Jones, M. J. 119 N. Colorado Ave., Indianapolis, Ind.  
Farmland, Ind.....October 8 to 19  
Berne (Mt. Hope), Ind.....Oct. 22 to Nov. 2

Jordan, Hugh R. 1124 Fort St., Boise, Idaho  
Keith, Donald R. P.O. Box 527, Kansas City 41, Mo.  
Union City, Ind.....October 1 to 12  
Springfield (First), Ill.....Oct. 15 to 26  
Keller-York Party, The. Singers and Musicians, Box 256, Seelyville, Ind.  
Spokane (Bethel), Wash.....Oct. 15 to 26  
Kelly, Arthur E. 331 Whaley St., Columbia, S.C.  
Indianapolis (Meridian), Ind.....October 8 to 19  
St. Albans, W.Va.....Oct. 22 to Nov. 2  
Kent, Maurice B. Evangelist-Artist, 76 S. Cedar Rd., Tippecanoe, Ind.  
Kleven, Orville H. and Kathryn. Evangelists and Musicians, 3259 E. Colorado St., Pasadena, Calif.  
The Dalles, Oregon.....October 7 to 19  
Burns, Ore.....Oct. 21 to Nov. 2  
Kruse, Carl H., and Wife. Evangelist and Singer, 503 N. Redmond, Bethany, Okla.  
Independence, Mo.....October 1 to 12  
Springfield (Scenic Dr.), Mo.....Oct. 14 to 26  
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.  
Shelbyville, Tenn.....October 8 to 19  
Saginaw (Sheridan), Mich.....Oct. 22 to Nov. 2  
Langford, J. V. 701 N. First, Henryetta, Okla.  
Artesia, N.M.....October 7 to 19  
Hobbs, N.M.....Oct. 21 to Nov. 2  
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.  
Louisville (B'dway), Ky.....Oct. 1 to 12  
Parsons, Kansas.....Oct. 17 to 26  
Lee, Mason. 217 Division St., Huntington, W.Va.  
Nashville (Immanuel), Tenn.....Oct. 8 to 19  
Memphis, Tenn.....Oct. 29 to Nov. 9  
Leih, Martin. 309 Violet, Monrovia, Calif.  
Leonard, James C. 223 Jefferson St., Marion, Ohio  
Circleville, Ohio.....October 1 to 12  
Titusville, Pa.....October 14 to 26  
Leverett Brothers. Preacher and Singers, P.O. Box 326, Lamar, Mo.  
Lisbon (Westpoint), Ohio.....October 1 to 12  
Stafford, Kansas.....October 17 to 26  
Lewis, E. E. 305 N. Shepherd, Ironton, Mo.  
St. Louis (No. Side), Mo.....October 5 to 12

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**Nazarene Publishing House**      2923 Troost, Box 527  
Kansas City 41, Missouri

Liddell, T. T. 381 E. Bourbonnais St., Kankakee, Ill.  
 Harrisonburg, Va. . . . . October 1 to 12  
 Salisbury, Md. . . . . October 13 to 19  
 Lilly, Herbert E. 1203 Maple, Route 2, Nampa, Idaho  
 Tillamook, Oregon . . . . . Sept. 24 to Oct. 5  
 Monroe, Wash. . . . . October 8 to 19  
 Lipker, Charles H. Box 2, Alvada, Ohio  
 Little, H. C. 1338½ Hunter Ave., Columbus 1, Ohio  
 Syracuse (First), N.Y. . . . . Oct. 1 to 12  
 Troy, Ohio . . . . . October 19 to 26  
 Lockard, Dayton and Patricia. Preacher and Singers, Rt. 2, Box 312-C, Charleston, W.Va.  
 Rand, W.Va. . . . . October 8 to 19  
 Sistersville, W.Va. . . . . Oct. 22 to Nov. 2  
 Logan, J. Sutherland. P.O. Box 527, Kansas City 41, Mo.  
 Long, Harry C. Route 1, Morrow, Ohio

Lucas, C. H. 6420 Frisco, Houston 22, Texas  
 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  
 Syracuse, N.Y. . . . . October 8 to 19  
 Mackey Evangelistic Party, D. D. Preacher and Musicians, Box 113, Bethany, Okla.  
 Madden, Paul A. Route 1, Mel-Ray Park, Ankeny, Iowa  
 Council Bluffs (Central) Iowa . . . . . October 1 to 12  
 Peoria (Sunnyland), Ill. . . . . October 15 to 26  
 Markham, Walter. 408 S. Cottage Ave., Porterville, Calif.  
 Arcata (Samoa), Calif. . . . . Sept. 24 to Oct. 5  
 Antioch, Calif. . . . . October 15 to 26

Martin, Edwin C. P.O. Box 527, Kansas City 41, Mo.  
 Springfield, Ohio . . . . . October 1 to 12  
 Lansing (First), Mich. . . . . October 15 to 26  
 Martin, Paul. 914 Greenwich, San Francisco, Calif.  
 Sacramento (First), Calif. . . . . October 5 to 12  
 Mathews, L. B., and Wife. Evangelist and Singer, 514 West 15th St., Columbia, Tenn.  
 Tyler (Grace), Texas. . . . . October 1 to 12  
 Richmond, Mo. . . . . October 15 to 26  
 Maurer, Mrs. Ferne (Stinette). Song Evangelist, 1601 W. RayMar St., Santa Ana, Calif.  
 May, Buddie. 217 Third St., Ashland, Kentucky  
 McCants, H. T. Evangelist, 412 Waco St., Conroe, Texas  
 Albany Calif. . . . . October 1 to 13  
 Pittsburg, Calif. . . . . October 15 to 26  
 McCoy, Norman E. Song Evangelist, 1318 East 28th St., Anderson, Ind.  
 Carthage, Ky. . . . . October 13 to 26  
 McDowell, Mrs. Doris M. Evangelist, 948 Fifth St. Apt. H, Santa Monica, Calif.  
 Brush, Colo. . . . . October 15 to 26  
 Greeley (First), Colo. . . . . Oct. 27 to Nov. 2  
 McFarland, C. L. Route 1, Michigantown, Ind.  
 Noblesville, Ind. . . . . October 14 to 26  
 Michigantown, Ind. (P.H.) . . . . . Oct. 26 to Nov. 9  
 McGuffey, J. W. 1628 N. Central, Tyler, Texas  
 Open dates  
 McNatt, J. A. P.O. Box 527, Kansas City 41, Mo.  
 Kansas City (First), Mo. . . . . Sept. 24 to Oct. 5  
 Orlando (Central), Fla. . . . . October 8 to 19  
 McMurrin, A. R. 9724 Ridgeway, Cincinnati 42, Ohio  
 McNutt, Paul W. Song Evangelist, P.O. Box 527, Kansas City 41, Mo.  
 Bluefield, W.Va. . . . . October 1 to 12  
 Athens, Ohio . . . . . October 15 to 26  
 Meadows-Reasoner Gospel Duo. Preacher and Singers, 2510 Hudson Ave., Norwood 12, Ohio  
 Mitchell, Ind. . . . . October 1 to 12  
 Elizabethtown, Ky. . . . . October 15 to 26  
 Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, P.O. Box 527, Kansas City 41, Mo.  
 Oklahoma City (Penna. Ave.), Okla. . . . . October 15 to 26  
 Tulsa (Carbondale), Okla. . . . . Oct. 29 to Nov. 9  
 Messer, Haley. P.O. Box 527, Kansas City 41, Mo.  
 Guymon, Okla. . . . . October 1 to 12  
 Midland, Texas. . . . . October 15 to 26  
 Mickel, Ralph and Lillian. Evangelist and Singers, Alum Bank, Pa.  
 New Albany (E. Side), Ind. . . . . October 1 to 12  
 California, Pa. . . . . October 15 to 26  
 Mickey, Bob and Ida Mae. Evangelist and Singer, 309 Cimarron Ave., La Junta, Colo.  
 Greenfield, Calif. . . . . Sept. 24 to Oct. 5  
 Auburn, Calif. . . . . October 8 to 19  
 Mieras, Edward E. 1962 Brigden Rd., Pasadena 7, Calif.  
 Yreka, Calif. . . . . Sept. 24 to Oct. 5  
 Coalinga, Calif. . . . . October 12 to 19  
 Miller, A. E. and Pauline. Preachers and Chalk Artist, 307 S. Delaware St., Mt. Gilead, Ohio  
 Merritt (Butterfield), Mich. . . . . Sept. 24 to Oct. 5  
 St. Clair, Mo. . . . . Oct. 8 to 19  
 Miller, E. J. P.O. Box 527, Kansas City 41, Mo.  
 Houston, Miss. . . . . October 15 to 26  
 Baxter Springs, Kans. . . . . Oct. 29 to Nov. 9  
 Miller, J. B. P.O. Box 527, Kansas City 41, Mo.  
 Placerville, Calif. . . . . Sept. 29 to Oct. 5  
 Springfield, Calif. . . . . October 8 to 19  
 Miller, L. C. P.O. Box 372, Montrose, Calif.  
 Miller, Leila Dell. c/o Trevecca Nazarene College, Nashville 10, Tenn.  
 Moultrie, Ga. . . . . Sept. 24 to Oct. 5  
 Bradenton (First), Fla. . . . . October 8 to 19  
 Miller, Nettie A. c/o Trevecca Nazarene College, Nashville 10, Tenn.  
 Austin, Texas. . . . . October 6 to 12  
 Enid, Okla. . . . . October 15 to 26  
 Miller, Mrs. Ruth E. Song Evangelist, 1414 N. Sierra Bonita, Pasadena 7, Calif.  
 Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.  
 Princeton, W.Va. . . . . October 8 to 19  
 Shadyside, Ohio . . . . . Oct. 22 to Nov. 2  
 Mills, F. J. Evangelist, Bellaire, Mich.  
 Glenola, N.C. . . . . Sept. 21 to Oct. 5  
 Lansing (Towar Gard.), Mich. . . . . October 9 to 19  
 Mitchells, The Musical (Lloyd and Addie). Song Evangelists and Musicians, Kersey, Pa.  
 Mock, Richard (Dick) and Mary Kathryn. Preacher and Singers, Route 1, Elwood, Ind.  
 Huntington, Ind. . . . . October 3 to 12  
 Brazil, Ind. . . . . October 15 to 26  
 Moore, Ernest, Jr. 419 E. Vestal, San Antonio, Texas  
 Moore, Franklin M. Box 54, Kurtz, Indiana  
 Anadarko, Okla. . . . . October 8 to 19  
 Mohawk, Ind. . . . . Oct. 22 to Nov. 2  
 Morgan, J. Herbert and Pansy S. Evangelists, 5 Nineteenth St., Newport, Ky.  
 Open dates after October 1  
 Morgan, Oliver and Ruth, and Daughter Mardell. Evangelist and Singers, 820 W. North St., Kokomo, Ind.  
 Portland, Mich. . . . . October 1 to 12  
 Akron (Kenmore), Ohio . . . . . October 15 to 26

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2923 Troost, Box 527  
Kansas City 41, Missouri

Morgan, Wilbur W. 224 Sixteenth Ave. South, Nampa, Idaho . . . . . October 1 to 12  
Sunnyside, Wash. . . . . October 15 to 26  
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.  
Cleveland, Ohio . . . . . October 1 to 12  
Hamilton, Ontario . . . . . October 15 to 26  
Mounts, Dewey and Wavolene. Evangelist and Singers, 12300 W. Ridgeland Ave., Worth, Ill.  
Mercer, Wis. . . . . October 1 to 12  
Pickford, Mich. . . . . October 15 to 26  
Murphy, B. W. 2952 Fourth Ave., Huntington 2, W.Va.  
New Liberty, Ky. . . . . October 1 to 12  
Olive Hill, Ky. . . . . Oct. 22 to Nov. 2  
Myers, J. T. 502 Lafayette St., Danville, Ill.  
Columbus (Beechwood), Ohio . . . . . October 1 to 12  
Cory, Ind. . . . . October 15 to 25

Norsworthy, Archie N. 113 N. Asbury, Bethany, Okla.  
Norton, Joe. Box 143, Hamlin, Texas  
Bakersfield, Calif. . . . . Sept. 25 to Oct. 5  
Delano, Calif. . . . . October 8 to 19  
Nutter, C. S. P.O. Box 58, Parkersburg, W.Va.  
Prosperity, W.Va. . . . . October 1 to 12  
Crooksville, Ohio . . . . . October 15 to 26  
O'Brien, Paul R. Evangelist, 1226 Glencairn Rd., Weirton, W.Va.  
Oren, Thurman. Box 327, Parker, Ind.  
Osburn, Orian. Blind Song Evangelist, 2206 Oregon Ave., Orlando, Fla.  
West Palm Beach, Fla. . . . . Sept. 28 to Oct. 12  
Parrott, A. L. P.O. Box 298, Bourbonnais, Ill.  
Alliance, Ohio . . . . . October 1 to 12  
Oklahoma City, Okla. . . . . October 15 to 26  
Patrone, D. E. Evangelist-Violinist, P.O. Box 618, Painesville, Ohio  
Howell, Mich. . . . . October 1 to 12  
Ludington, Mich. . . . . October 15 to 26  
Pattan, Martin L. Rt. 11, Box 54, Fort Worth, Texas  
Patterson, Walter. Route 3, Waurika, Okla.  
Comanche, Okla. . . . . October 3 to 12  
Malvern, Ark. . . . . October 17 to 26  
Payne, L. M. 509 Northwest Main, Bethany, Okla.  
Peck, W. A., and Wife. Preacher and Singer, c/o Trevecca Nazarene College, Nashville 10, Tenn.  
Tuscaloosa (Holt), Ala. . . . . October 1 to 12  
Clarksburg, W.Va. . . . . October 15 to 26  
Phillips, Miss Lottie. c/o Trevecca Nazarene College, Nashville 10, Tenn.

Pickering Musicalaires, The. Evangelist and Musicians, 4042 Linden St., Allentown, Pa.  
Rio Grande, N.J. . . . . October 3 to 5  
Lewisburg, Pa. . . . . October 10 to 12  
Pierce, Boyce, Catherine, and Linda. Singers and Musicians, 505 Columbia Ave., Danville, Ill.  
Portsmouth (First), Ohio . . . . . October 8 to 19  
Dayton (Central), Ohio . . . . . Oct. 22 to Nov. 2  
Plummer, Chester D. 515 N. Chester Ave., Indianapolis 1, Ind.  
Anderson (First), Ind. . . . . Sept. 24 to Oct. 5  
Pittsburg (First), Kans. . . . . October 8 to 19  
Potter, Lyle and Lois. Sunday School Evangelists, P.O. Box 527, Kansas City 41, Mo.  
N.W. Okla. Dist. Tour . . . . . Sept. 29 to Oct. 4  
Abilene Dist. Conventions . . . . . Oct. 7 to Nov. 30  
Purkhiser, H. G. 4531 Marcellus St., Canton 8, Ohio  
Muncie (First), Ind. . . . . October 1 to 12  
Sterling, Colo. . . . . October 15 to 26  
Qualls, Paul M. Song Evangelist, 5487 Lake Jessamine Dr., Orlando, Fla.  
Dayton (First), Ohio . . . . . October 1 to 12  
Covington (First), Ky. . . . . October 15 to 26  
Rahrar, H. J. 2042 Singleton St., Indianapolis, Ind.  
Richards, Alvin and Annabelle. Preacher and Singers, Linden, Mich.  
Alanson, Mich. . . . . October 1 to 12  
Mahall, N.D. . . . . October 15 to 26  
Richardson, Harold S. and Flossie. Evangelist and Musician, Route 4, Muncie, Ind.  
Riden, Kenneth R. 117 Orchard St., Cambridge City, Ind.  
Cambridge City, Ind. . . . . October 1 to 12  
Knightstown, Ind. . . . . October 15 to 26  
Ridings, E. Paul. 708 N. College, Bethany, Okla.

### N to R

Nelson, Charles Ed. and Normadene. Preachers and Singers, P.O. Box 241, Rogers, Ark.  
Buffalo, Okla. . . . . Sept. 26 to Oct. 5  
Macon, Mo. . . . . October 8 to 19  
Norris, Roy and Lilly Anne (Holso). Evangelist and Singers, c/o Trevecca Nazarene College, Nashville 10, Tenn.  
Anna, Ill. . . . . October 8 to 19  
Langley, S.C. . . . . Oct. 22 to Nov. 2

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**October 1, 1958**

Robbins, James. 1817 "F" St., Bedford, Ind.  
Ridgeville, Ind. . . . . October 1 to 12  
N. Manchester, Ind. . . . . October 15 to 26  
Roberts, Robert C. Evangelist, 121 W. Marsile St.,  
Bourbonnais, Ill. . . . . October 1 to 12  
Cannonsburg, Pa. . . . . October 1 to 12  
Smyrna, Del. . . . . October 14 to 26  
Robinson, Paul E. 318 Garfield St., Middletown,  
Ohio  
Rodgers, Clyde B. Artist-Evangelist, 505 Lester Ave.,  
Nashville 10, Tenn.  
Birdsboro, Pa. . . . . Sept. 24 to Oct. 5  
Broad Top, Pa. . . . . October 8 to 19  
Roedel, Bernice L. 423 E. Maple St., Boonville, Ind.  
Rogers, Lelan J. P.O. Box 527, Kansas City 41,  
Mo.  
Kent, Ohio. . . . . October 1 to 12  
Elkhart, Kansas. . . . . October 15 to 26  
Rothwell, Mel-Thomas. 701 Donald Ave. North,  
Bethany, Okla.  
Rushing Family Trio, The (Dee, Bernadene, and  
Tracy). Singers and Musicians, King City, Mo.  
Seattle (Beacon Hill), Wash. . . . . October 13 to 19  
Kent, Wash. . . . . Oct. 22 to Nov. 2

**S and T**

Samuel, O. D. and Thelma. Preachers and Singers,  
Box 8, Halltown, Mo.  
Sanford, Mrs. Ruth. Song Evangelist, 9533 Hi-way  
67, St. Louis 21, Mo.  
Savage, F. C. P.O. Box 3, Kokomo, Ind.  
Scarlett, Don. Route 1, North Vernon, Ind.  
Danville, Ill. . . . . Sept. 25 to Oct. 5  
Weirton, W.Va. . . . . October 10 to 19  
Scherrer, L. J. 930 Floral Drive, Orlando, Fla.  
Maryville (Alcoa), Tenn. . . . . October 7 to 19  
Oshkosh, Wis. . . . . Oct. 26 to Nov. 9  
Schmidt, Wm. and June. Evangelist and Singers,  
Box 331, Vicksburg, Mich.  
Highland, Mich. . . . . October 8 to 19  
Evansville, Ind. . . . . Oct. 22 to Nov. 2  
Schriber, George R. 5949 N. Forestdale, Glendora,  
Calif.  
Schultz, Walter C. Song Evangelist, 707 S. Chip-  
man St., Owosso, Mich.  
Sellick, R. T. Box 22, Oxford, N.S., Canada  
Selz Joseph W. 627 Juniper St., Walla Walla, Wash.  
Shank, R. A. and Mrs. P.O. Box 563, Fostoria, Ohio  
Sharp, L. D. P.O. Box 527, Kansas City 41, Mo.  
Cimarron, Kansas. . . . . October 1 to 12  
Great Bend, Kansas. . . . . October 15 to 26  
Sheridan, W. Q. ("Bill"). Route 3, Rising Fawn,  
Georgia  
Thomaston (Crest), Ga. . . . . October 5 to 12  
Dublin (Meeks), Ga. . . . . October 15 to 26  
Shook, Curtis. Evangelist, Route 4, Ponca City,  
Okla.  
Short, J. W. and Frances. Evangelists, P.O. Box  
527, Kansas City 41, Mo.  
Chattanooga (St. Elmo), Tenn. . . . . Oct. 16 to 26  
Lafayette (First), Ga. . . . . Oct. 29 to Nov. 9  
Silvernail, Donald R. Route 2, Vicksburg, Mich.  
Sawyer, N.D. . . . . October 2 to 12  
Mandan, N.D. . . . . October 13 to 19  
Slack, D. F. Song Evangelist, Route 2, Vevay, Ind.  
Overland, Mo. . . . . October 1 to 12  
Georgetown, Ill. . . . . October 15 to 26  
Slater, Hugh. P.O. Box 527, Kansas City 41, Mo.  
St. Marys (First), Ohio. . . . . Sept. 25 to Oct. 5  
Petersburg, Ind. . . . . October 9 to 19  
Slayton, Hubert W. 237 N. Fifth St., Elwood, Ind.

Smiley, Thos. R., and Wife. c/o Gen. Del., Odon,  
Ind.  
Smith, Bernie. P.O. Box 145, Harrisburg, Ill.  
Smith, Billy and Helen. Evangelist and Singers, 816  
McKinley Ave., Cambridge, Ohio  
Blissfield, Ohio. . . . . Oct. 22 to Nov. 2  
Smith, Charles Hastings. P.O. Box 778, Bartles-  
ville, Okla.  
Flint (Central), Mich. . . . . October 2 to 12  
Akron (First), Ohio. . . . . October 15 to 26  
Smith, Ottis E. P.O. Box 61, Chatham, N.J.  
Cambridge, Ohio. . . . . October 1 to 12  
Murphysboro, Ill. . . . . October 15 to 26  
Smith, Paul and Hallie. Evangelist and Singers,  
P.O. Box 527, Kansas City 41, Mo.  
Colorado Springs (Central), Colo.  
Centralia, Wash. . . . . Sept. 24 to Oct. 5  
Centralia, Wash. . . . . October 8 to 19  
Smiths, The Singing (Eugene and LaNora). Song  
Evangelists, Winnsboro, S.C.  
Snow, Loy. Route 1, Bedford, Ind.  
Brownstown, Ind. . . . . October 1 to 12  
New Albany, Ind. . . . . October 15 to 26  
Stabler, R. C. Box 34, Montoursville, Pa.  
Stafford, Daniel. Box 207, Southport, Ind.  
Freedom, Okla. . . . . October 2 to 12  
Durand, Mich. . . . . October 16 to 26  
Steininger, Dwight F. Artist-Evangelist, Route 3,  
Nashville, Ind.  
Grand Rapids, Minn. . . . . Sept. 24 to Oct. 5  
Watseka, Ill. . . . . October 8 to 19  
Steininger, Leo D. Evangelist and C.S.T. Teacher,  
General Delivery, Brainerd, Minn.  
Auburn, Ind. . . . . Sept. 28 to Oct. 5  
Stinnette, Frank. 939 N. Lincoln, Loveland, Colo.  
Strack, W. J. Box 215, New Lyme, Ohio  
Youngstown (Wickliff), Ohio. . . . . October 1 to 12  
Augusta, Maine. . . . . October 15 to 26  
Sutherland, Jack and Naomi. Preacher and Singers,  
Route 5, Canton, Ill.  
Erlanger, Ky. . . . . Sept. 24 to Oct. 5  
Lexington, Ky. . . . . Oct. 8 to 19  
Talbert, George H. Abilene, Kansas  
Tarvin, E. C. California, Ky.  
Richmond (Rosemount), Ky. . . . . Sept. 24 to Oct. 5  
Augusta, Ky. . . . . October 15 to 26  
Taylor, B. W. 3509 Avenue "S", Lubbock, Texas  
Taylor, Raymond G. 505 West 52nd St., Ashta-  
bula, Ohio  
Taylor, Robert W. 117 Valentine Dr., Dayton, Ohio  
Terry, Glenn. P.O. Box 527, Kansas City 41, Mo.  
Denver (Green Acres), Colo. . . . . October 19 to 29  
Vici, Okla. . . . . Oct. 30 to Nov. 9  
Thomas, Fred. 177 Marshall Blvd., Elkhart, Ind.  
Old Hickory, Tenn. . . . . October 2 to 12  
Nashville (Bethel), Tenn. . . . . October 16 to 26  
Thomas, James W. Rt. 2, Box 55 A, Gravette, Ark.  
Springdale, Ark. . . . . October 15 to 26  
Ruston, La. . . . . Oct. 29 to Nov. 9  
Towns, Jesse. Evangelist, 4929 Ford St., Indian-  
apolis, Ind.  
Thompson, Harold C. P.O. Box 549, Blytheville,  
Ark.  
Tink, Walter and Kathryn. Evangelist and Singer,  
1232 Avenue "C" East, Oskaloosa, Iowa  
Oskaloosa, Iowa. . . . . Sept. 24 to Oct. 3  
Muncie (S. Side), Ind. . . . . October 5 to 12  
Tripp, Howard H. 1111 Shannon Ave., Indianapolis,  
Ind.  
Acton, Ind. . . . . October 1 to 12  
Jacksonville, Ark. . . . . October 15 to 26

Trissel, Paul D., and Family. Evangelist and Sing-  
ers, P.O. Box 352, Bradenton, Fla.  
Ft. Recovery, Ohio. . . . . October 1 to 12  
McConnellstown, Pa. . . . . October 17 to 26  
Turpel, John W. Route 2, Minesing, Ontario, Can-  
ada  
Clearfield, Pa. . . . . October 8 to 18

**U to Z**

Underwood, G. F., and Wife. Preacher and Singers,  
243 Mulberry, N.W., Warren, Ohio  
Hamilton, Ohio. . . . . October 8 to 19  
Wellston Ohio. . . . . Oct. 22 to Nov. 2  
Van Slyke, D. C. 508 Sixteenth Ave. South, Nampa,  
Idaho  
Britt, Iowa. . . . . Sept. 28 to Oct. 8  
Decatur (W. Side), Ill. . . . . October 12 to 22  
Volk, Harold L. P.O. Box 527, Kansas City 41, Mo.  
Wachtel, David K. 3925 Oxbow Drive, Nashville 7,  
Tenn.  
Anderson (Goodwin Mem.), Ind. . . . . Oct. 3 to 12  
Martinsville (First), Ind. . . . . October 13 to 19  
Wagner, Betty; and Lavelly, Helen. Preacher and  
Singers, Box 661, Mt. Vernon, Ill.  
Wakefield, A. C. Song Evangelist, 515 Woodland,  
Nashville 6, Tenn.  
Newport, Ky. . . . . October 1 to 12  
Miami (First), Fla. . . . . October 15 to 26  
Ward, Lloyd and Gertrude. Preacher and Chalk Ar-  
tist, 2047 McGregor Blvd., Ft. Myers, Fla.  
Toledo, Ohio. . . . . Sept. 24 to Oct. 5  
Elkhart, Ind. . . . . October 8 to 19  
Wells, Kenneth and Lily. Evangelist and Singers,  
Box 1043, Whitefish, Mont.  
Ellendale, N.D. . . . . October 1 to 12  
La Moure, N.D. . . . . October 15 to 26  
Whisler, John F. Blind Singer, 404 N. Francis,  
Carthage, Mo.  
White, W. T. 116 E. Keith, Norman, Okla.  
Springfield, Ohio. . . . . October 1 to 12  
Little Rock (Broadmoor), Ark. . . . . Oct. 15 to 26  
Whitley, C. M., and Wife. Preacher and Singer,  
P.O. Box 527, Kansas City 41, Mo.  
Patterson, Mo. . . . . Sept. 24 to Oct. 5  
Mabelvale, Ark. . . . . October 8 to 19  
Wilkinson Trio (Lloyd M., Wife, and Daughter). 1104  
Penn St., Columbus, Ind.  
Franklin (Walters Chapel), Ind. . . . . Oct. 5 to 19  
Williams, Earl C. P.O. Box 527, Kansas City 41, Mo.  
Williams, J. E. P.O. Box 527, Kansas City 41, Mo.  
Williams, Lillian. 327 W. Broadway, Sparta, Tenn.  
Wilson, Matthew V. Evangelist 215 E. Third St.,  
Gaylord, Mich.  
Bertrand, Mich. . . . . October 1 to 12  
Wolfe, E. D. P.O. Box 527, Kansas City 41, Mo.  
Wire, B. N. 109 N.W. Seventh St., Bethany, Okla.  
Woods, Robert (Bob) F. Pepperlaw, Ontario, Canada  
Norristown, Pa. . . . . October 3 to 12  
Oxford, Pa. . . . . October 15 to 26  
Wootton, B. H. 2519 Galbreth Rd., Pasadena 7,  
Calif.  
Wordsworth, E. E. 107 E. Sammamish Road North,  
Redmond, Wash.  
Fortuna, Calif. . . . . October 1 to 12  
Wright, Fred D. Hometown, Indiana  
Kenosha, Wis. . . . . October 1 to 12  
Geneva, Ind. . . . . October 15 to 26  
Wynkoop, Ralph C. 6120 S.E. Knapp, Portland 6,  
Ore.  
Redding, Calif. . . . . October 8 to 19  
Alameda, Calif. . . . . Oct. 22 to Nov. 2

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