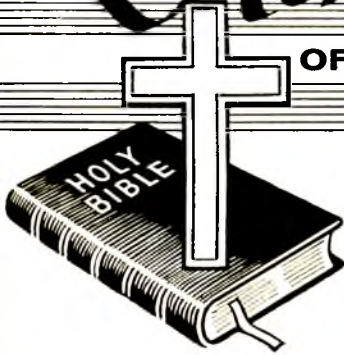


Herald of Holiness

OFFICIAL ORGAN • CHURCH OF THE NAZARENE



September 26, 1956

Take ye away the stone (John 11:39).

Learning to co-operate with God is among the first steps to victorious living. Any dilemma of life will find its best solution by full co-operation with God. *Strong confidence* in the promise of God, *faithful obedience* to His will, and *unwavering patience* to wait were the imperative factors of co-operation. These the Master waited for before His power was released.

He had said to Martha, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall

Releasing God by Co-operation

General Superintendent Vanderpool

he live" (John 11:25). To Mary and Martha He had emphasized, "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" (v. 40.) The above statements called for faith in God's promise. But Jesus also said, "Take ye away the stone." This was a call for obedience in service. *Faith in God* and *obedience in service* are the conductors over which divine power is released.

With due regard and respect for the rich, elite friends who had come to mourn with them, knowing that Lazarus had been dead for four days, and realizing that decomposition had set in, Mary and Martha, in obedience to Christ's command ("Take ye away the stone"), with tender hands rolled the rough stone away, leaving the yawning tomb door open wide. The last thing that Mary and Martha could do had been done to leave "nothing between." This last act of co-operation released divine power. The Saviour, after having been afforded faith, obedience, and patience as conductors over which He could operate, stepped to the door of the open tomb and cried with a loud voice, "Lazarus, come forth." Instantly Lazarus, who had been dead four days, had been wrapped in graveclothes and laid upon a marble slab in the tomb, sat upright, slid off the marble slab, hobbled over to the door, and greeted the Saviour. Mary's and Martha's *faith* in the *promise* and *obedience* to *His will* were the two human factors in co-operation with God that released resurrection power upon their dead brother.

These same two factors—*faith* and *obedience*—form the co-operation conductors by which divine power may be released in our behalf.

And he said, Thus saith the Lord, Make this valley full of ditches. For thus saith the Lord, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts.

—II Kings 3:16-17

LATE NEWS

Rev. F. D. Ketner, Jr., has accepted a call to pastor the church at Media, Pennsylvania. He is a recent graduate of Nazarene Theological Seminary.

After serving on the Kansas District during all his ministry thus far, Rev. Clifton Norell has accepted a call to pastor First Church in Springfield, Illinois. He has just closed a six-year pastorate at First Church in Newton, Kansas; also served as district secretary on the Kansas District for eleven years.

"Nazarene Chaplain John T. Donnelly at Eglin AFB, Florida, has responsibility for what is believed to be the largest Sunday school in the U.S. Air Force. He reports that about 950 children are registered in the base program and the average weekly attendance is over 800. The school is staffed with a director of religious education, 5 superintendents, 35 teachers, and many 'second' teachers. The base motor pool provides six buses that carry the majority of the children to and from classes."—The Chaplain.

Rev. Charles D. Ide has resigned as pastor at Bradenton, Florida, and accepted a call to pastor the church in Plymouth, Michigan. He writes that he enjoyed his stay of three years and three months at Bradenton, with a wonderful people, and God helped in the building of a new auditorium and Sunday-school annex.

After pastoring the church in Asheville, North Carolina, for four years, Rev. Doyle C. Smith has resigned to accept a call to pastor the church in Fitzgerald, Georgia.

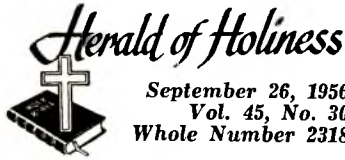
Rev. Wilbur H. Warren writes that he has resigned as pastor of the Peniel Church at Akron, Colorado, to enter the field of full-time evangelism. He is ordained and commissioned by the Colorado District.

I WOULD WALK LIFE'S WAY WITH THEE

By ANNA M. GILLELAND

Lord, I would walk life's way with Thee
Above all pride and vanity,

Above the creeds of mortal man,
According to Thy perfect plan.
I would not choose the fruitless way
That many travel day by day,
But ever seek Thy righteousness
In truth and love and holiness.
I would not be outside Thy will
But all my mission here fulfill,
Giving to Thy cause my best
'Til Thou dost call me into rest.



September 26, 1956
Vol. 45, No. 30
Whole Number 2318

- 1 Releasing God by Co-operation. *General Superintendent Vanderpool*
- 2 Late News
- 2 I Would Walk Life's Way with Thee. *Anna M. Gil-land*
- 2 Seeing Beauty. *Enola Cham-berlin*
- 2 Nevertheless—It's a Reality! *H. Doyle Smith*
- 3 To Whom Does the Holy Spirit Come? *Chaplain John T. Donnelly*
- 4 God Bless the Bartons! *Wou-ter Van Garrett*
- 5 Why I Appreciate the Church of the Nazarene. *Mike Court-ney*
- 6 The Most Deadly Sin. *Fannie Erb*
- 7 The Divine Interlude. *Eliza-beth W. Sudlow*
- 8 Choose the Best! *Mrs. W. W. Roseboro*
- 8 Let's Pray About the Head-lines! *Katherine Bevis*
- 9 News in Picture
- 9 "When the Saints Go March-ing In." *Ruth Williams Grooms*
- 10 The Road Home. *Thelma Gray*
- 10 Jesus of Nazareth. *F. W. Da-vis*
- 10 Welcome Guest. *Christine White*
- 11 Back Up Your Brain Power! *Alice W. Norton*
- 11 Revival. *Frances B. Erickson*
- 12 Editorials. *Stephen S. White*
- 14 Love Thinketh No Evil. *A. S. London*
- 15 The Sunday-School Lesson
- 15 Foreign Missions
- 16 Home Missions
- 16 Religious News and Com-ments
- 17 Servicemen's Corner
- 17 Thought for the Day. *Bertha Munro*
- 18 The Home Circle
- 19 News of the Churches
- 21 Evangelists' Slates

"Christ, Our Rock," *Roy A. Beitcher*

"Good Soap, and a Clean Soul," *Genevieve Thompson*

"Are You in Reverse?" *E. E. Wardsworth*

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.

SEEING BEAUTY

By ENOLA CHAMBERLIN

One man may see beauty in everything—
Silver droplets of rain,
Tawny wheat that bends before
A wind that sweeps the plain,
The mountains crowned with forest
trees.
The desert brown and bare,
The ocean stretching to the sky,
Gulls that split the air.
Another man may pass these things
And never, never see
The loveliness of desert, hill,
Of prairie, rain, or tree.
No sudden, flinging flash of joy
Will make his pulses start,
For we see beauty only if
It lives within the heart!

Nevertheless— It's a Reality!

By H. DOYLE SMITH

Pastor, Bordeaux Church
Nashville, Tennessee

My wife and I, traveling cross-country, stopped for an evening meal in Ogden, Utah. After finishing our meal we decided to get some exercise by strolling about town a bit, just window-shopping.

We were especially impressed by the beauty of the city and the surrounding countryside. Yet we were more delighted by the grandeur of a great mountain that reared itself majestically into the heavens above the skyline of the city. The mountain seemed to hover there above the city in an ever-present testimony of its magnificent beauty. I mentioned to my wife that it seemed impossible to "get away from that mountain." Regardless of where we went, there it was seemingly hovering over us, testifying of its presence and reality.

Many times since then I have thought of holiness as being like that. It stands forth in the Scriptures as majestic truth that rears its peaks above that which is changeable or optional. Regardless of our notions or prejudices, its reality is scriptural and experiential.

I could have stood at the base of that mountain and stamped my foot and cried out that it did not exist, that it was not real, but the reality of its presence and beauty would not have been changed.

Opposing holiness is just as futile. We may cry out against it, say we do not believe it, say it is not obtainable, but this does not change that which was ordained "before the foundation of the world" by an immutable and unchanging God. For, as the sun shines through a cloudy sky, so holiness shines through the Holy Bible and the lives of the saints. It lights the world with its beauty—the beauty of holiness!

To Whom Does the Holy Spirit Come?

He who knows his Bible knows that he can no more sanctify himself than he was able to beget himself anew. In sanctification a new life of the Spirit is involved; but this life can live and develop (grow in grace) only by the sustaining power of the Holy Spirit.

It belongs to the nature of the believing Christian to desire and to pray for the gift of the Holy Ghost. However, our desires are not entirely decisive. There may be inconsistencies in our lives and in our personal attitudes which hinder God from granting our desires and answering our prayers. "Ye ask, and receive not, because ye ask amiss" (Jas. 4:3). Are we such that God can pour out His Spirit upon us in Pentecostal fullness? The Holy Spirit does not come indiscriminately to anyone and to everyone; therefore, to what kind of people is this promise given?

Consider first of all that Jesus gave the Pentecostal promise specifically to His chosen twelve. It was not given to the world, nor to unregenerate sinners. On the evening of the day of our Lord's resurrection, Jesus appeared in the midst of His disciples and said, "Receive ye the Holy Ghost" (John 20:19-31). This was the Saviour's distinctive message to His disciples during the forty days after His resurrection and until His ascension. He kept repeating the truth in different ways:

"Tarry ye in the city of Jerusalem, until ye be endued with power from on high"; "Behold, I send the promise of my Father upon you." Almost at His ascension, He pronounced: "Ye shall be baptized with the Holy Ghost not many days hence"; and added, "Ye shall receive power, after that the Holy Ghost is come upon you." The emphasis which Jesus put upon the truth of the personal bestowment of the Holy Ghost is indispensable to the believing Christian and to the Church. Jesus himself was the glorious Proclaimer of the dispensation of the Holy Ghost, and it is the child of God, whose sonship is certain and definite, who is the heir and eligible to the gift of the Holy Ghost.

The promise was made, and the gift was given, consistently with God's plan and purpose. The apostles were first of all, and in fullest measure, given the Holy Ghost on the Day of Pentecost.

Through them and their inspired word, the Holy Spirit came in increasing fullness to the Church, and through the Church in its preaching of the gospel to the world that was lost in sin.

The Holy Spirit comes now, as He came then, in a spiritual manner, and in the producing of spiritual results. We are so inclined to want the Holy Spirit to come merely in an outward and formal way. He comes in His own way, which is God's way, and upon conditions that God has determined; that is why we speak of surrendering our wills to God. Jesus indicates the condition that must be fulfilled if the Holy Spirit is to come in the fullness of His grace and power. Note seriously what our blessed Lord says: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." This is the condition of the Pentecostal promise. Is it little wonder that the experience of sanctification has been called "perfect love"? Are you such a one as can claim the promise?

Love is the giving of self. "God so loved the world, that he gave his only begotten Son." In giving the Son, God gave himself in love to mankind; and the Son, our Lord, in His infinite love for sinful men, gave himself in love even unto death, that they might be saved. Should we not, in responding love, give ourselves in consecration and devotion to Him?

The Pentecostal promise is given, therefore, to those who love Jesus, and who manifest this love in the keeping and obeying of His Word. The coming of the Holy Spirit in Pentecostal fullness is for the specific purpose of effectuating in our individual lives, and thereby in the Church and in the world, the saving and sanctifying objectives of the Son of God. He will come to us according as He is permitted to use us for these purposes.

The Holy Spirit *is* come, and is here for the purpose of accomplishing His saving and sanctifying work in us and through us. We need to pray that we may become vessels "meet for the master's use" —men and women, young people and children, cleansed by Him, filled by Him, and used by Him!

By Chaplain John T. Donnelly, Eglin Air Force Base, Florida

God Bless the Bartons!

By **WOUTER VAN GARRETT**
Sea Isle City, New Jersey

The Bartons are a vital part of our church; one could hardly conceive of it without them. They seem so indispensable. There are father and mother and four children, two girls and two boys, ranging in age from seven to seventeen. Only those who know them intimately understand the secret of their importance to our congregation. Those who know them only casually may often wonder why they occupy so prominent a place in the activities of our group.

They represent no unusual qualities of leadership; in fact, they are far better as followers than they are as leaders. They have no particular talents that are unusual, none of them. There is no particularly striking personality in the whole family. They are just the ordinary run of good, loyal folk, but there isn't a single activity in the church that does not reflect the personal influence of one or more of the Bartons. They are a pacifying power in the congregation whenever someone seems to get out of line. Whenever everything goes well and things are running smoothly one hardly notices that the Bartons are around. But if misunderstandings arise, or cruel criticism gets started, or even unkind suggestions are made, you can notice a calm word here and there from one of the Bartons, and then things quiet down and resume their normal course.

It would be interesting to get behind the scenes and learn something of the secret of the Bartons, and their priceless influence in our church family. To do that we will have to get into the home and observe the attitudes that are prevalent there, and something of the philosophy of living that is evident. I have been a frequent guest in the home and have taken quite a few meals with them, and I believe that I can give an unbiased report on the inner workings of this splendid family.

One of the things I noticed a long time ago is their intense loyalty to their church. It is not the fanatic type of loyalty which sees no good in other religious groups, but something far deeper and more Christlike. It is a loyalty which recognizes the Church—all churches—as the bride of Christ and therefore regards it as an instrument of God which should be held in great respect and should always be lifted above destructive personal criticism. The church, the pastor, and other members of their church are frequently discussed in their

home but no unkind remark is ever permitted to go unchallenged. Since the youngest child, as well as the oldest, has never been exposed to the cruel criticisms that are so often leveled at the church or the pastor in some homes, they know nothing but the kindest attitudes toward their church and those who labor there.

As a result every member of the family is respectful toward the pastor. When they meet him on the street, or when he is in the home, or wherever they happen to meet him they act as if they like to be in his company. No one can sense the attitude of the home toward the church and its ministry so well as can a pastor when he meets the children of that home, even if the meeting is a casual one. Their very manner toward him reveals what type of conversation is directed toward the church and him in that home.

Parents may not always realize that young ears are big ears when an adult conversation is not intended for them. So much of the unfriendly or indifferent attitude toward the church and its ministry which present-day adults have has usually had its first beginnings in their childhood when idle and unkind remarks came from parents and other adults. The Bartons are never guilty of this sort of thing. Any remarks about the church and those who serve her are always kind and sympathetic.

That was the second thing I noticed about the Bartons; they always had a kind word for their church and their pastor. He and his family are always welcome in their home and they remember them in many kind and thoughtful ways. So much of the sweetness and warmth that are to be found in the church have their origin in the Christian home which is careful about its intimate discussions on the church and its ministers. Children reflect the attitudes of the home. If the home is warm and friendly toward the church, the children will grow up in that same atmosphere, and will continue in that same genial fashion.

I noticed another thing about the Bartons. They usually manage to do what they are asked to do for their church. Even the youngest child is taught that a call from their church is a call from the Lord and must not be disregarded. So whenever any member of the family is asked to serve in some way, all the others offer encouragement and

Why

I appreciate the Church of the Nazarene

By **Mike Courtney**
Pastor, Yukon, Oklahoma

Sitting here in my study this evening I began to think of the blessings and benefits that are mine in being a part of the Church of the Nazarene. After thinking about it for a time I have reached some conclusions as to why I appreciate the Church of the Nazarene.

I appreciate the Church of the Nazarene because it is composed of some of the best people on earth, and I enjoy the privilege of associating with the best.

The Church of the Nazarene puts no limit on spirituality. I can be as spiritual as I choose. In fact, I am encouraged to be spiritual by my church's ministry and laity. I am grateful for that.

I am thankful for the church because her human leadership is sane, sensible, satisfactory, and spiritual.

Our church has a world-wide vision. New fields are being entered by our missionaries and new fields are being surveyed for entrance. This world-wide vision is the lifeblood of any church and any Christian. This kind of program is perfect for me.

I love our church because men are still being saved and sanctified in it and through it. Revivals are still known in our midst, and God still answers prayer in our behalf. The Church of the Nazarene has high principles, clear purpose, and her program is geared for the needs of the present-day world.

Again, I appreciate the Church of the Nazarene because she provided a place for me to receive a Christian education. Her teachers were patient. Her laymen have provided me a place to preach, and they too are patient. The least I can give is my best.

Finally, I love the Church of the Nazarene, and love covers a multitude of faults.

May God bless our church and help me to give God and my church my redeemed best.

co-operation. It may be a request from the pastor, or from the president of an auxiliary organization, or the chairman of some committee; each request for help is received with sincerity—and always the work is done to the best of their ability.

Now I think you will begin to see why the Bartons are so vital a part of our congregation. They are all loyal members and they make their loyalty a precious possession. They always speak well of their church, and their pastor, and all others who serve; and they are always ready to respond to any call for service. When we add all these qualities together we have a mighty important unit, and when we add them to the devotional life of the Bartons and to the devout personal faith that is being developed in that home, we can understand why they hold so vital a place in our church.

There is never any sparring for leadership among the Bartons; they are willing to lead when they

are called upon to do that, but they know that *following* is every bit as important as *leading*. They never criticize what someone else does; they seem to understand that we are all human and therefore subject to making mistakes, and also that there are different methods of doing the same thing, as well as there are differences of opinion. Not all others are that wise, so the Bartons frequently have to act as a soothing influence, but they are so sincere and so charming and tactful in their approach that the ones who caused the disturbance are soon ashamed of themselves.

That's *part* of the Barton picture; there is a great deal more, but this much will give you a good idea why they are so vital in the life of our congregation. I wish with all my heart that every church in our land could have a Barton family or two. Wouldn't you like to meet the Bartons? The name is fictitious, but a family like that is found in almost every church. God bless them!

The Most Deadly Sin

By Fannie Erb, Aurora, Oregon

There is nothing more subtle, deceiving, unreasonable, deadly, or damning than self-righteousness. Nothing is more blinding, more insidious, more treacherous, more binding, and yet thousands of people in our churches are enthralled with it.

Jesus was all sympathy, love, and tenderness for the sinner, but His most scathing rebukes and exposures were leveled at the self-righteous Pharisees, whom He called "generation of vipers," hypocrites, and said to them directly, "How can ye escape the damnation of hell?" (Matt. 23:33.) It was they who hounded His steps when He went about doing good, and they did not rest until they hung Him on the tree—putting Him to death on the cross in the most cruel manner known to the human brain, in spite of everything God could do to let them know their Messiah was among them. Even when He arose from the dead, they refused to allow the truth to change their hearts.

Cain was the first self-righteous transgressor, and in acting his part, showed every trace of carnality: self-sufficiency, self-importance, pride, jealousy, envy, hatred, cruelty, murder, and hellish self-will.

Ananias and Sapphira are also examples of the self-righteous spirit. Pretending they were 100 per cent Christians, they kept back part of the price. That is one of the great marks of the self-righteous; he selfishly wants all the benefits of the Christian life without paying the price for it. God hates pretense, hypocrisy, veneer, whitewash, imitation. Judas sold his Lord for thirty pieces of silver, but afterwards acknowledged his wrong and took his own life. But God did not strike Judas dead, as He did Ananias and Sapphira, showing the sin of

self-righteousness was the greater sin because it is living a lie, and the person will go to almost any length to protect that lie.

Self-righteousness is inexorable and is incapable of appeasement. Its position being false, it must keep its guard up and protect its position at all costs. The self-righteous are so sure of their superior worth, ability, and piety that they strive for position, and when once it is obtained, they will hold their posts with tenacity.

Some will teach a Sunday-school class and then leave and not stay for the morning worship service, with the excuse they must go and visit a sick relative, they are having company—almost anything will suffice, for the self-righteous man and woman do not rejoice in the truth. They avoid it whenever they can and are very uncomfortable under its searching light. They are the ones who fail to attend the evening services and are strangers to the prayer meeting. They begrudge the Lord His tithe, and will pinch every penny beyond the tithe. Their little, dried-up, pinched souls are so small and shriveled up that they do not need rich, spiritual food for sustenance and spiritual strength; therefore they do not feast on the Word of God, and prayer is just a by-product, to get through with as quickly as possible.

But how may I know now but that I am already caught in the silken folds of a self-righteous spirit? It may feel very soft and clinging to my touch, but God calls it "filthy rags" (Isa. 64:6). Thank God, if I have failed, but will come to Him with an honest, contrite heart, He will be faithful to my soul, rescue me out of the clutches of the devil, and set me straight with Him.

These questions will help me to know just where I am spiritually:

Has prayer become insipid and a formal routine, so that I am glad when it is over?

When the truth of God comes close and searching, do I use the pitchfork instead of the rake?

Do I reach for a worldly magazine instead of the Bible or good, spiritual reading when I have a little leisure time?

Do I allow the HERALD OF HOLINESS and other

Divine grace has intervened in many lives. Sinners have been made strong by a touch of the Master's hand, and in that strength they have resisted the natural tendency to evil. Our tendency toward evil today can be overcome by divine grace in conversion, then purged out by the Holy Spirit in His cleansing baptism.—Louis McCurdy.

good papers to lie unwrapped for days, while I devour the daily newspapers?

Do I want God's will in my life more than anything else in the world?

Do I put God first in everything that pertains to my life?

Is the doing of the will of God my meat and my drink?

Do I love the prayer meeting more than social gatherings?

Am I one of those who do not count their lives dear unto themselves?

Am I faithful even unto death?

Am I a cheerful giver?

Do I sacrifice in order to give?

Can I see other worthy ones rise to power and rejoice?

Am I willing that others receive the praise due me?

Can I have my name cast out as evil and still keep sweet?

Do I love the truth—can I rejoice in it—when it comes close and searching?

The Divine Interlude

By Elizabeth W. Sudlow, Miami, Florida

And he [God] rested on the seventh day from all his work which he had made (Gen. 2:2).

Almighty God had just finished a rather big task, the creation of the world. There must have been plenty of "little things" He wanted to complete, yet He took time off and rested the seventh day.

When we see men and women busy on the Lord's day with the odd jobs they want to finish and which they consider more important than attending a service in the house of worship, we feel like asking: "Are you bigger and stronger than God, that you do not need rest and the spiritual uplift that comes with worship?" Someone has said that Sunday is ours so that we may give our souls a chance to catch up with our bodies.

God planned it so that we would have one day in seven to spend in rest, in worship, in soul refreshment. It is the "Divine Interlude." There is a story told of a Chinaman walking along the highway and over his shoulder hung a long string of cash. A beggar accosted him, asking for alms, and the generous man emptied his string of all but one piece of money and gave it to the poor man. Later the ungrateful beggar crept up behind his benefactor and took the remaining piece of copper. "Very ungrateful," you say. Yes, but how different are we when we steal the one day in seven that God set apart and asked us to reserve for Him!

God rested. Time spent by mortals in resting is not wasted. If God needed to rest, how much more do we need to set aside some time when we can replenish our physical and spiritual forces! How foolish it is for any of us to expect to get along without rest! All week long we are giving

out while at work or play; we are expending our strength. We need the refreshment and revival that Sunday offers. We need to build up our reserve energy—to restore our souls. We constantly hear the Sabbath spoken of as a "day of rest," but is it in your life and mine?

The God who created us knows what we need. If we squander the Lord's day on frivolous activities, how shall we replenish our supply of grace?

The Divine Interlude as provided by God gives us the Sabbath. Like the ungrateful Chinese beggar, shall we take that too for our own selfish use? Someone has said: "Test of character is what we do on the Sabbath. Devotion to physical exercise that day marks us as seeking primarily to be healthy animals. Going in for good times writes us down as caring most for pleasure. Friendly visitation exclusively followed on that day registers us as satisfied with earthly associations. Devotion to the home, the church, the needy, indicates that we are at least trying to be children of our Heavenly Father."

The Divine Interlude may be used or abused. Shall we not use it as a means of increasing our usefulness by building up our spiritual and physical life? It is said that mules worked in the mines six days of the week are brought into the light on Sunday to keep them from going blind. Are the mules more in need of refreshing than we? Do we want blind, dead, starved souls, and blind, dead, tired bodies as the result of ignoring the Divine Interlude?

Let us be thankful for the pattern set by almighty God in making use of the Divine Interlude and resting one day in seven. Our physical bodies need rest; our souls need nourishment and exercise.

Choose the Best!

By Mrs. W. W. Roseboro
Selah, Washington

When an apple tree is blooming it is a pale pink swath of sweet-scented blossoms. But each blossom does not become a fruit. Even then the tree is often covered thickly with little green beginnings of apples.

"Splendid!" you may say; but not so the farmer. As soon as the fruit is well formed, he begins to thin. He takes out not just bad-looking apples; he takes out good apples, not because they are good, but because there are too many of them. The farmer knows that unless they are thinned the apples will be small and will not bring a good price.

After he has thinned the tree and the fruit has ripened, he looks with satisfaction at the large, juicy apples, knowing that all the strength of the tree has gone into their manufacture.

Many people miss the best for the good, the interesting, the legitimate, the noble; all very fine, but not the best. One may have talent, but his strength is dissipated here and there among seemingly necessary incidentals until his talent lies rotting in a musty corner of a dark closet. His well-kept secret is that God's finger occasionally prods and stirs that talent until he becomes uneasily aware that he has neglected a gift given by an inquisitive Donor.

An old man dozing away the closing days of his life may wonder what he might have been had he tried God's best.

A middle-aged woman pales at the mention of the mission field which once she knew to be God's call to her.

A young man rests his feet before the TV on Sunday evening after an exhaustive holiday spent here and there. When the hour for worship comes, he has no strength to attend.

These are regretful scenes among many—but they do not need to be. The tick of the clock reminds us we have little time for anything except the most important. A life carefully planned and lived may be full and sweet when the "second bests" have been thinned away.

LET'S PRAY *About the Headlines!*

By Katherine Bevis
Houston, Texas

As our newspapers come out with headlines splashed blatantly across their columns, do we as Christians hurriedly turn the pages to the more entertaining part of the paper, with the remark, or thought, "What does it mean to me? I'm not a politician or a statesman!"?

Politically, we may be able to remain isolationists, but spiritually we must never be. It does mean something to us if Mau Mau terrorists ravage Kenya in Africa, for how far-reaching, how much can this movement affect the work of the missionaries we know in Africa? Nationalism is sweeping the world from the Fiji Islands to the pyramids of Egypt, but we as Christians calmly turn the pages as we renounce the news report as much too distant ever to touch us. Sadly, most of us do not even realize how contagious this menace is already and can become.

Little did we realize, only a few years ago as the headlines blazed forth, "Red Troops Chase Chiang's Men South," the Red peril to our missionaries in China. As we turned to the sports page or the comic strip that day, and relaxed, reading that which interested us most, we would not let ourselves believe that the news meant anything to us. We failed to pray! We did not feel the need to be concerned about the increasing persecution of our missionaries. We failed God—and today that land of China, for which young men and women had trained and labored to save souls for Christ, is hedged in by a bamboo curtain, the missionaries evacuated.

Now let us go back to 1746. The French were coming! The Massachusetts colonists were troubled. According to reports the enemy was aiming to sweep down through the entire section of New England; their fleet was already on the sea. The governor called for a fast day. Throughout the colony men and women put aside the more entertaining things of the day and fell on their knees to pray. Those who could went to the churches, while others prayed at home. The headlines of that day were, "The French Are Coming!" There was no time for thinking of anything but those headlines—and though the folk were not politicians or statesmen, they were people who believed in God and in prayer.

It was in Boston's Old South meeting house that

Rev. Thomas Prince stood that day to pray. The bright sun gleaming through the branches of the trees outside cast its latticed picturesque scenes on the floor.

"O God," he pleaded, "deliver us from the enemy, scatter the ships of our tormentors, and drive them hence."

As he opened his eyes and looked out the window, the sun no longer beamed down in its glory. A great cloud darkened the sky as a mighty wind roared, and so furiously did it blow that the great steeple bell rang twice. Rev. Thomas Prince stood there as great tears welled in his eyes, rolling down his cheeks and to the floor, and humbly said, "Thine be the glory, Lord. Amen."

The people of that day had taken time out to "pray about the headlines" and God had sent deliverance in the form of a storm. So sure was Mr. Prince that day of God's answer that he sent the sloop, the "Rising Sun," out to get the news. When it returned, its crew verified the miracle. The storm sent by God had sunk two of the largest French frigates, and had destroyed nearly all the fleet, with two thousand Frenchmen dead, twice that number sick, and the remaining thousand desperately struggling to return to their harbor in the West Indies. Said the governor that day, "There has been nothing like it since the destruction of

NEWS in PICTURE



"IT PAYS TO ADVERTISE" IS A TIME-WORN, BUT PROVED, CLICHE! This welcome Nazarene roadmarker sign was photographed by a recent traveler in Oklahoma, who remarked, "I wish every Nazarene church would employ this effective means of advertising."

the Spanish Armada. The Lord has caused the wind to blow and they were scattered."

Let's pray about the headlines! The Lord intervened in world affairs in the centuries that have passed; He can and will again if His people pray!

"When the Saints Go Marching In"

This past June it was my glorious privilege to sit at my hotel window in Kansas City and gaze down upon thousands of praise-filled Nazarenes in front of the Municipal Auditorium, filling the night air with that grand chorus "When the Saints Go Marching In." I realized that I was an eyewitness to a sublime spectacle that was a foretaste of the singing that will "rend the courts of heaven" when the saints go marching in.

It seemed to me that I was in heaven's corridor, and that I could hear the brush of angel wings, and the tramp, tramp, tramp of the Blood-washed millions who one glad day, and perhaps sooner than we think, will march into that longed-for home of the soul, there to see and enjoy

forever the things that God has prepared for them that love Him.

I have often thought that it would be tragic indeed to be merely an onlooker when the saints go marching in. As my sainted husband, Don H. Crooks, used to say, "If I miss heaven, I miss all." Thank God, he did not miss heaven, and he will be a part of that grand procession when the saints go marching in.

As I write this I am glad that I too, by His grace, shall join the countless millions who will march into that celestial city; and may there be others, many others, in that grand procession whom I have won for Christ. For how could I ever look into Thy face, Lord, if I go empty-handed?

By Ruth Williams Crooks, Topeka, Kansas

The Road Home

By **Thelma Gray**
Moscow, Idaho

It was the evening before Thanksgiving, and I was ill. Our son with a carload of college companions was on the road that night, coming home for the holiday. My husband came in and said that a heavy fog was settling, and we knew if it continued through the night that driving would be very difficult on the White Bird grade and down the Winchester Hill.

Somewhere in that dense fog, our son was trying to see the road home, that he and those for whom he was responsible might arrive safely. My husband knelt and we prayed that God would guide our son even though the conditions might be hazardous. We were grateful to know, as we prayed, that our son had been a Christian since he was a small boy, and as far as we knew his experience was still glowing. We knew that the young people in his car knew how to pray, and we committed him and them to the God whose permissive providence had allowed the fog to blanket the earth that night.

I lay in bed watching the reflections from car lights skim across the wall, shine on the mirror, and then vanish down the highway. Suddenly we heard the sweet music of twin pipes; lights flashed across the wall, slid to the ceiling, and hesitated there—a car pulled into the driveway.

Our son was home, and our hearts were filled with glad thanksgiving. The night had been hard, he was exhausted from the rigors of the trip, and the fog had been almost impenetrable, but God had brought them safely through.

I have thought often of the trip *home* we plan to make, with God's help, someday. We want to take as many with us as we can. Sometimes the road seems long and rough, the horizon is often concealed by fog, and the grades seem almost too steep to climb; but our God is able to take us through the night. Then, just to be *home*, not for the week end, not even for the longer holidays, but *forever!* Surely, it will be worth it all when we see Jesus!

Jesus of Nazareth

By **F. W. Davis**

*Jesus of Nazareth, what a wonderful Friend,
A Saviour on whom we can always depend!
Day after day, He walks by our side,
Our invisible Guest, Redeemer, and Guide.*

*Jesus of Nazareth, oh, wonderful name!
In sunshine or shadows, He's always the same;
Our Giver of peace, our strength hour by hour,
In times of temptation, our victory and pow'r.*

*Jesus of Nazareth, I thank Thee today
For all of Thy blessings that have fallen my way.
In joy or temptation, in sorrow or strife,
I'll love Thee, dear Master, for all of my life.*

Welcome Guest

By **Christine White**

Lawndale, California

Recently I was quite disturbed about financial matters, and one night the idea came to me, What if Christ were to visit our town?

I dreamed that He came and was welcomed in every home, however humble. He spent several days with every family, speaking little but observing much. When a person was irritable or difficult to get along with, He encouraged him by saying He had found great improvement. Indeed, this was true, for an aura of abiding peace seemed to surround Him, so that after a few days in His company people became calmer, gentler, and more settled in their minds.

When He needed money He worked, but seemed to have no desire to accumulate wealth. He gave away much of what He earned. A few books and a box of simple clothing were His entire possessions. More than this, He said, would destroy His peace of mind.

Ever ready to help the unfortunate, He never permitted the sorrows of others to upset His own reliance on God and His supreme power. He healed many, and helped and blessed all. He stayed a month and everyone was sorry to see Him go.

In London there is a saying, "England is different since Billy Graham was here." Ah, but it was not Billy Graham, but the Christ he brought, that wrought the miracle. Would that He might visit our towns, our churches, our homes! In place of fears and worries, we should experience a renewal of spiritual fervor and progress in Christian living the like of which we never have known.

BACK UP YOUR BRAIN POWER!

By Alice W. Norton, Nashville, Tennessee

If you happen to be one of that silly sort of people who believe they can get the best out of their brain power without putting anything into

it, then get yourself ready for a great disappointment, for it can't be done. What we get from brain power comes from what we put into the old furnace to give power to stimulate the brain. Why we accomplish so little in this world is often a surprise to ourselves. We don't understand it. We feel that we have as much ability as the fellow next door who is making good in his line of common clay molding. We know we have more personality than the woman down the street who is making good at public speaking. We know we have as much religion as the superintendent of the Sunday school, and yet we are failures!

That's the way a lot of us feel about the matter—but is it right? No, it isn't. When we get right down to the bottom of things we have to admit we are failures because we are not backing up our brain power in the right way.

Would you put a half-starved baby in a baby contest? Would you put a crippled boy in a race? Would you put a withered blossom in a flower show?

Instantly you answer NO! Then why should we expect to get great results from a brain that isn't half cared for?

Look at the fellow next door. Study him for just a moment. Is he idling away the moments, or is he rambling through various libraries in search of information concerning clay molding?

Is the woman down the street who is making good at public speaking a morning bridge fiend—or is she spending the early hours in pleasant study?

And the superintendent of the Sunday school—the man with no more religion than you—is he reading cheap literature of the day as he goes back and forth to his office on the streetcars, morning and night—or will you find him buried behind a little pamphlet on ways and means of building a Sunday school?

In every instance you will find the people who are making a success of things are those who constantly back up their brain power with good, stimulating fuel. Make a habit of giving recreation to the tired brain just as you do to the body. Both must have relaxation if they function properly. They must have proper rest, proper food, regular habits.

Give to your body and brain the things God demands that they have, and watch yourself grow.

REVIVAL

By Frances B. Erickson

*Isaiah saw God "high and lifted up,"
"Sitting upon a throne" in heaven's
midst;*

*And seeing Him, he saw himself un-
done—*

*In need of holy fire to cleanse his lips!
God sent a seraph down with living coal;
Purged him from sin, and all iniquity—
Bathed him with love until Isaiah cried,
In answer to God's call, "Send me."*

*I saw the glory of the Lord come down—
His blessing fall like rain on thirsty
souls;*

*His Spirit sought the lost, and they were
found—*

*He purged sick hearts again with
living coals!*

*I heard the shouts of victory in the
camp;*

*Saw tear-stained faces glow with heav-
en's bliss—*

*God lives! God saves! The Blood still
sanctifies!*

*How could one doubt, and witness
scenes like this?*

*And now those scenes are but a memory
That warm and bless this ordinary
day;*

*But somehow what I tasted, and I felt,
The cares of life shall never steal away!
God did not feed my soul with manna
there,*

*Nor let me see Him work so won-
drously,*

*Except that I should sense anew His
call*

*And, strengthened, answer, "Here am
I: send me."*

How Do You Keep Calm In Today's Hectic World?

Several weeks ago I saw the following question in one of the largest newspapers in the United States: "How do you keep a calm disposition in today's hectic traffic?" It was answered by four men, each holding an outstanding position in the safety program of his city.

The first man said: "I try to leave my worries at home when I am on the road. If two tense people get together there is liable to be an accident. I feel that a good citizen has a responsibility to be a calm driver." The second replied: "I don't expect people to do everything right. If I see someone doing something that is obviously wrong, I don't take it as a personal insult. My reaction is—why should I be as silly as he is? Two wrongs don't make a right." The third answered the question thus: "One way to keep calm and collected is to act your age, which means that you are not going to be distracted by the juvenile, erratic, and irresponsible actions of others around you." Finally, the fourth responded: "It helps to realize that any flare of temper might result in a serious tragedy. I always try to drive for five drivers: myself, the man in front, the man in back, and those on either side of me."

As I pondered this question and its answers, I thought it might be well to broaden it a little, stating it as follows: "How do you keep calm in today's hectic world?" No one can doubt that our present world is hectic—one filled with pressure and excitement. If we do keep calm today, we'll have to have divine help as well as human resolution. Never was there more need of meditation, prayer, quietness before God, than now. We are fast becoming a people beset by high blood pressure because of the tensions which possess us.

The traffic problem is only a concrete illustration of the feverishness of life. Along with it there is one's work, and the responsibilities which come with the same. The lack of regard that many have for God, the church, and righteousness is due in part to the demands made upon them by the age in which we live. Anyone can readily see that it isn't traffic problems alone which the average person must face. There are other conditions which create tensions.

Life in all areas has speeded up since horse-and-buggy days. Now most people live in twenty-four hours as much as our forefathers lived in a month. We can't escape this fact. Nevertheless, there never was a time when men needed more to be calm than today. What shall it profit a man if he meets all of his engagements and solves most of his prob-

lems, but finally becomes a victim of the feverishness of his day, either physically or mentally?

They put up markers for those who are killed at certain dangerous crossings, or corners, or along the highway; but the truth is, if they were to put markers for all those who become wrecks physically or mentally, sometimes spiritually, because of the tensions of our day, we would hardly have room to place the markers and wood from which to make them. What shall it profit a man, let me say again, if he makes a success and yet in the long run loses his health, or mind, or soul? How do you keep calm in today's hectic living? The only answer, I believe, is the proper response to God and religion.



Editorials

Standards!

There are still homes which have standards as to right and wrong. The same can be said of certain colleges and churches. To be reared in such a home, attend such a college, or belong to such a church is a great privilege. But it may be asked, "Will standards save a person if he lives up to them, as far as a finite being can with the help of divine grace?" No, nothing merely external will save anyone, either in this life or the one to come. Salvation is something which must go deeper than the outside; it must touch the heart, the center of one's personality.

"What are some of the standards advocated by the type of homes, colleges, and churches which you have in mind?" Here are a few of them: The use of tobacco in any form is forbidden. Some people may think this is crazy, but it is not. The best that can be said for smoking or chewing tobacco is that it is a waste of money. A few days ago a newspaper writer said that President Eisenhower would probably not be alive today if he had not quit smoking. The same authority stated that Franklin D. Roosevelt went on smoking and came to an untimely death. These conclusions were not drawn by a crank. Any fair-minded physician will admit that the use of tobacco in any form, and especially the smoking of cigarettes, does not tend to lengthen a man's life.

Also, the use of intoxicating liquor is banned. This is an ideal of which any individual or institution can well afford to be proud. Of course there are some people today who are trying to popularize the drinking of intoxicating liquors. They insist that you can take a little along and

stop when you want to, but there are too many who can't live up to this rule. Besides, even if you drink moderately and then can break off, what have you gained? You have spent money and received no value in return. Further, it is a bad example to set before those who are unable to do what you have—be a moderate drinker. In addition, the catastrophes which are caused on the highways and in many other places by drinking alcoholic beverages do not recommend their use.

Further, lies, black and white; swearing, or taking the Lord's name in vain; and going to movies of any kind in a moving picture theater are tabooed. Moreover, the individuals and institutions

STEPHEN S. WHITE

to which I refer hold that while radio and television are not excluded, they should be turned off when the programs are not what they ought to be. The person who does not have the character and courage to do this will have to get rid of his radio and television or else lose his soul over them.

Radio and television have tremendous possibilities for blessing the world, but they also have all but unlimited potentialities for damning it. I'm afraid that by far the greater weight of their influence is on the latter side, at present.

Another standard is that Sunday is a day to be kept holy. It is not a newfangled something which is open to all kinds of recreation and business. There was a time when even those who didn't go to church respected God's day. Now many people who attend church don't respect it. It is just another day, and God is out of their thoughts to a large extent.

This discussion of standards does not mean that everything is "going to the dogs." It does indicate, however, that there is a need for a revival of the old-fashioned virtues. They will always enhance rather than limit one's life. God give us ideals, standards, and the grace and grit to live according to them!

Distractions!

This is Friday, July 20. At nine o'clock the signal was given, and everything at the publishing house stopped for the two-minute prayer period. Our office windows are open to Troost Avenue. In spite of the quietness in the publishing house, there were plenty of noises—trucks, streetcars, and pas-

senger cars moving on almost constantly. The siren was blowing and, along with the other noises I have mentioned, there was a general din which one gets in a great city, especially when the windows are open. I was able to pray, nevertheless, and in a sense to forget about the distractions. When the two minutes were over, there were plenty of other distractions which joined in the conglomeration of noises: the typewriters in the offices about me, walking of people in the halls, noises in adjoining offices, the machinery which must keep going in the publishing house as the work is carried on, the ringing of the telephones here and there on the third floor, where my office is. Noises, noises, noises! Distractions, distractions, distractions! These are a part of city life, and it is difficult to get away from them day or night. It is not easy to think and dictate editorials under such circumstances. Nevertheless, I have it to do. Further, I am not the only one in the publishing house who has to think while bombarded by such distractions. It can be done, though you may sometimes think from what I write that I am not doing much thinking. I agree with you! Still, I have to do some thinking in order to produce what I do.

Why am I saying all of this? To emphasize the fact that we live in a world which is becoming more beset by distractions day by day. It is not easy to be spiritual today; it is not easy to pray; it is not easy to read the Bible; it is not easy to center your thoughts upon God. Not only do you have the kind of distractions which I have been speaking of, which come in through one's ears and eyes, but also many other distractions. There are distractions which come through wandering thoughts, through conflicting interests. It is not easy to be a Christian today. Still, a person can be one, in spite of all the distractions which surround and disturb him.

We can learn to build a wall, a fence, about ourselves, right down here in this world, and thus exclude a lot of things that otherwise would not only keep us from coming to God but would run us insane! Man does have a wonderful power of concentration. He can center his mind on certain things to such an extent that these other things—noises and distractions—are pushed out to the fringe of his consciousness, if not completely out of consciousness. There is a way, by God's help, to read our Bibles, to pray, and to think on things divine. If we succeed in the Christian life, we have to find that way. Today, as never before, we can't get away, actually, from the things which surround us, which would keep us from concentrating on God and holiness, and keep us from slipping into our closets, where we might be alone. But we can, let me say again, with the help of God, so concentrate on Him and His goodness as to be able to commune with Him, in spite of all the distractions.

Love

Thinketh No Evil

By A. S. London

Sunday-School Evangelist, Oklahoma City, Oklahoma

I have just read of a tribe of Indians who hold to the theory that if any member of their group does wrong, or even thinks wrong thoughts, he is held responsible, as he becomes a menace to the whole tribe.

This tribe of Indians believe that wrong thinking in the life of one of their members can upset the balance of the whole group; and, if they fail to change the thinking of this individual, they fear calamity, prolonged drouth, famine, or some other misfortune may fall on them. This tribe of Indians feel that if one person nurses or holds a grudge, or ill feeling toward another, disaster may be the result.

It is true that if one person enters a room with a group of people, a peculiar feeling or atmosphere comes over the crowd if this person has hatred or envy in his heart against another.

Some people think it is their privilege to hate, cut, and slash another and that it is nobody's business but their own. They think that so long as they can get by with it they may engage in gossip and slander with a degree of impunity.

This tribe of Indians mentioned above demand that every member of their group examine his thoughts and attitudes quite often to insure his being "in a happy state of mind." How much of suffering, anxiety, and sleepless nights might be avoided if all of us would examine our hearts and keep the right attitude toward one another! Paul says that love "thinketh no evil." It does not hold a grudge, or bear ill will against another.

Every thought or act of wrongdoing does an injury to someone. One rude gesture, one harsh word, a discourteous act may incite distrust and bring untold suffering in the life of another. On the other hand, a kind word, a tender look, patient, kind treatment often help to lift the burden off another's heart and make a true friend.

Right thinking, as well as wrong thinking, has repercussions!

It is true that one person can upset the balance in a family, a church, or an entire community. I have often seen it done. One man at different intervals in the world's history has upset the balance of whole nations.

Some people think and act as if they have no sense of responsibility for their wrong acts. They can do and think as they please, and it is no one's business but their own.

"Charity [love] suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth" (I Cor. 13:4-6).

May God help each of us to examine ourselves relative to our thoughts and attitudes toward our fellow man, is my prayer!

The Sunday-School Lesson

FLETCHER
GALLOWAY



Topic for
October 7:

God Wants a Holy People

SCRIPTURE: Exod. 19:5-6; Lev. 11:44-45; Isaiah 35; Hab. 1:12-13; Luke 1:67-68, 72-75; Eph. 1:3-4; I Thess. 4:7; Heb. 13:12-13 (Printed: Hab. 1:12-13; Lev. 11:44; Isa. 35:8-10; Luke 1:67-68, 72-75; Heb. 13:12-13; I Thess. 4:7)

GOLDEN TEXT: *For God hath not called us unto uncleanness, but unto holiness (I Thess. 4:7).*

Man was created pure and innocent, in the image of God. This reveals God's design and plan for him. Somewhere in the councils of eternity, before there was a world, or a man, the Divine Trinity sat in conference—"Let us make man." The perfect unity of this coordination was. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." An unholy man is an abnormality. It is no wonder that fallen man finds himself unhappy and out of harmony with the will and purposes of God.

Man's innocence had to be tested in order to have moral value. So long as it was purely a divine endowment it was not man's own character. He had to make a choice in order to make it holiness. But when the test came, man failed. He disobeyed; he became guilty and ashamed. Immediately Adam began to recognize a change in his whole spirit and attitude—he was a different kind of person. Whereas he formerly responded gladly to the voice of God, now he was afraid; he did not want to see God or be seen of God. Whereas he formerly felt free and easy in the divine presence, now he discovered a streak of deceptiveness, he wanted to hide. Even when Adam was forced into the open, he still tried to place the blame for his trouble on someone else. Fellowship was broken.

God wants men to be holy, so that fellowship can be restored. The Prophet Amos asks, "Can two walk together, except they be agreed?" Certainly God could never compromise His own holiness and step down to man's moral level in order that He could have fellowship with us again. But God could, and did, step down to the level of our humanity

in the person of His Son in order that we might come to know His compassion and His love. Then He provided a redemption on the cross which included not only a work of grace whereby we could be forgiven, but one by which our nature could be cleansed and changed.

The second reason God wants a holy people is because He wants men to be happy. Men cannot be happy when they find themselves in bondage to inner contradictions. These inner contradic-

tions create inner tension and frequently bring on outer tensions. They become the occasion for friction and broken fellowship with other people. Hot words stem from an unholy heart. "Grievous words stir up anger."

God's strong desire that men should be holy knew no limit. The Cross is a picture of His far reach for us. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate."



Foreign Missions

REMISS REHFELDT, Secretary

Note

Something that has made my heart ache for some time is the way our good folk back home send mail by boat for eight cents, and it takes three months to arrive. For two extra cents it could come air mail in a matter of a few days. If you can, could you tell them of this in the HERALD OF HOLINESS? All kinds of cards could come for the same ten-cent rate.—DALE SILVERS, *Bolivia*.

Editor's Note: It is true that air-mail letters to Latin-American countries will go for 10 cents. Cuba is 8 cents. But ALL other places require from 15 to 25 cents per half ounce. It would be best for you to check with your post office on the postage to the country to which you wish to mail cards or letters. If you do not put sufficient postage on, the letter will go surface mail.

Air forms, of course, are ten cents to any country. Ask your postmaster about these.

heathen, one an elderly man and the other a middle-aged woman, have come to the altar for the first time and seem in earnest. They will need great prayer. We cannot imagine the darkness of these heathen people.

Others were out for prayer night after night. We know that the Lord helped our workers in prayer, and ourselves as well. I believe the evangelist returns home with a new vision, for the Lord really did help him.

An old blind heathen man has been back seeking the Lord. I know he has received help but he has not struck clear victory yet. Drink is his besetting sin, and his wife is a heathen who never comes to church. The whole family are most degraded. Only prayer can lift this benighted people.

Put us on your prayer list, for we feel we must go deeper still until a real awakening will come among the heathen around Lorraine.

We have a good class of probationers in the Mabins area, where we want to build a church as soon as we can. The work has a promising future. Our need is more workers to supplement our native staff. We have a few men looking forward to entering the Bible school. Johannes will graduate a year from now. He is a wonderful man and will be useful to us when we get him back from school. We are sending his wife down next week.

Another young man intends to enter next term from here. He is from an outstation but has been here this past year. He is determined to get to Bible school and is willing to earn the money to pay his way through, so we will give him a trial. Two of our teachers who have been seeking the Lord this week will probably go next term or in a year's time.

The fields are opening up. New native areas are being assigned and I want to get in applications to get a church site on those farms.—I. E. DAYTOFF.

From Lorraine Mission Station Africa

We closed a series of meetings here at Lorraine a few weeks ago which lasted twelve days. The Lord met with us in a very special way. We arranged two prayer meetings daily and a regular service at seven in the evening and engaged our retired evangelist from Thabeng to help us out. God was with him and folk overcame their fear of the altar and came out for prayer, some getting very definite help. One of our teachers was seeking sanctification and another seeking the assurance that he was definitely saved. He was a professing Christian and in the probationers' class. One of our workmen here, a young man, I believe has really made some progress. When I paid him yesterday, for the first time he handed me back his title. Two

ROY F. SMEE, *Secretary*

PICTURES For Missionary Societies

A number of requests have been received for pictures of district superintendents, pastors, and other workers in the overseas home-mission areas included in this year's study book. *Our Pacific Outposts*. We are sorry that we have no printed literature with these pictures. However, we have arranged to print the pictures of the district superintendents of all the overseas fields on the overseas home-missions page of the October issue of the *Other Sheep*. These will be useful in the preparation of posters and other displays on the year's study.

SLIDE SETS On the Missionary Study

There has been a great demand for the slide sets of the overseas fields, so that all requests for renting these should be sent in as far in advance as possible, in order to secure a reservation for the date desired. These will provide a pictorial survey of the work in these fields and are particularly useful in missionary societies this year. Showing a set of the pictures takes approximately forty-five minutes, and the people and places that are read about in the study

book take on new reality and significance as they are seen in full color pictures. These are the sets that fit into the study book this year:

Set No. 1, Alaska, for Chapter I

Set No. 3, Hawaii, for Chapter II or III

Set No. 2, Australia, for Chapter IX, X, or XI

Set No. 9, New Zealand, for Chapter XII

It may not be possible for you to secure a set for the month you want it, but it can be shown at a later meeting during the year. These sets are changed frequently as new pictures are received, in order to keep them up to date. The set on Alaska has recently had twenty-one new pictures added, some of them replacing older pictures. The rental charge is only \$2.00.

Also on other home-mission fields are also available as follows:

Set No. 4, South Africa (European)

Set No. 5, U.S. Negro and U.S. Chinese (combined set)

Set No. 7, Nazarene Bible colleges in Australia and South Africa (Rental, \$1.00)

Set No. 10, Panama Canal Zone

Write for any of these to the Department of Home Missions, 6401 The Paseo, Box 6076, Kansas City 10, Missouri.

nence: (1) "an affectionate, abiding concern for the individual"; (2) every student has opportunities to participate in activities that will develop his maximum capacities—"here everybody has a chance to be somebody"; (3) "its concern, rooted in religion, for character development." Contributing to the rebirth of the small college are: (1) the "upswing of alumni giving"; (2) "the rallying of industry and business to small college support." "With its concern not only for scholars of excellence but for persons of excellence, the small college is one of our best hopes," Dr. Trueblood said.

"Star Graduate"

So she is named by the *Oklahoma City Times*. She is Mrs. B. N. Wire, wife of Rev. B. N. Wire, Nazarene evangelist, mother of twelve children, eleven of whom are living. At the age of fifty-two, Mrs. Wire was graduated from Bethany Nazarene College with grades in the upper quarter. She was married to Mr. Wire, a theological student in Greenville (Ill.) College in the year 1927. She was graduated from Okmulgee high school in 1922 and went immediately into college for one year. Her second year of college, also in Greenville, was 1928, soon after the birth of her first baby. As the children came, her college work was interrupted but not forgotten. She finished her college work in Bethany Nazarene College. Mrs. Wire attends church regularly, is president of the missionary society, teacher of a Sunday-school class, and is president of the youth group of her church. In her leisure time she cares for the six children yet at home, works in the college business office, and, as a substitute teacher, she teaches in the public school when needed. A happy Christian woman in a large, happy, Christian family, a "star graduate" from a Christian school. For joy, happiness, and security, where can you beat it?

"Sacred Cow"

The grief-stricken family of the Weinbergers was in deepest distress. Their baby had been kidnaped. The family wanted privacy and an opportunity to negotiate for the return of their child. As it was long ago, with the Lindberghs, and in countless other situations of grief and turmoil, where individuals wished and deserved to have the privacy of their homes, reporters and photographers moved in on them. "Freedom of the press," that "sacred cow," was their defense. There can be no quarrel with an honorable press; but when it is in the hands of the dishonorable, the "sacred cow" becomes more like the proverbial "bull in the china closet." America is woefully in need of a voice of authority that will protect individuals and institutions against the ruthless practices of the misguided and inconsiderate devotees of the "cow."



By A. K. BRACKEN

Self-torture

In protest over "cruelty," "beatings," and "brutality" forty-one convicts in a Georgia prison took a twenty-pound sledge hammer and broke each other's legs. (*U.S. News and World Report*). The stories told by the prisoners and the prison officials differed, of course. It should be well remembered always that prisons are not supposed to be first-class, or even second-class, hotels. Many, many of the prisoners are bad, wicked, desperate, and some very desperately wicked. Others, many others are not so bad. Some, even, are only very unfortunate. But it must always be kept in mind that they are persons created in the image of God. None of them have completely lost the divine touch. On the other hand, prison authorities have a difficult and thankless task. Most of them are doubtless doing the best they can do. Prisons are correctional institutions and cannot use methods that

would be appropriate for a college or university. But, in the case of this particular prison, something very drastic must have been done that would move so many to such extreme self-torture. Doubtless, the state of Georgia will make a sincere and thoroughgoing investigation and take proper action suited to their findings.

A "Best Hope"

In an article in the *Reader's Digest*, D. Elton Trueblood presents a strong case for the small college. He said, "Out of all proportion to its size and material resources, the small independent college produces eminence in our nation." He states that it is the most productive source of future scientists, men of eminence in economics, of business executives of eminence, as also of leaders in humanistic fields. He gives three elements at work to produce this emi-

Servicemen's Corner



"It has been a blessing to me to receive the HERALD OF HOLINESS, *Come Ye Apart*, and *Conquest* while I have been stationed away from my home and the church; but I am so thankful despite this fact our Lord's presence is always so near. Yes, our Lord is always present if we just humble ourselves before Him. I know His promises are true. It is because of His death on the cross that I have eternal life.

"I want to let you know that it has been a blessing also to work in the Totem Park Church with Rev. and Mrs. Charles Powers and the many wonderful people that are working so hard to see

Christ and His kingdom progress. I know as I leave Fairbanks, Alaska, that I leave many Christian friends behind. I know if we never meet again here upon this earth that we will meet in that home over on the other side that is prepared for His children.

"I will be leaving the service soon. I want to take the church publications when I have settled down again back into civilian life to do the job which our Lord would have me to do.

"May the Lord bless the work that the commission is doing with the servicemen. The Lord has told us that we will not always see the fruit of things which we do for Him, but I can say as one who has been away from home and the church that the publications have been a blessing to me. We know that what is done for Christ will last throughout eternity."—BOBBY L. KENYON.

"A very hearty thank you to the Servicemen's Commission for the wonderful Christian literature that has been sent to me during my enlistment in the air force.

"I have gained a richer knowledge of the things of God through the HERALD OF HOLINESS. *Come Ye Apart* has proved to be an inspiration and help in my daily Bible reading.

"I am leaving the service now to enter college, so please remove my name from the mailing list. Along with my release from the service goes a prayer that the commission may always be able to render the same faithful Christian service to all servicemen that it has to me.

"Thank you again and may God bless you always."—MARY E. FRANKLIN.

NAZARENE SERVICE MEN'S COMMISSION
Roder W. Gilliland DIRECTOR

Thought for the Day



by BERTHA MUNRO

Ask for a Song

Monday:

A friend of mine has a lovely custom. She has asked God to give her a song every morning. His choice. The other day I needed to be rescued from a silly ditty of the Singing Weather Gal on the early weather forecast which buzzed persistently through my semi-subconsciousness (varied—worse yet!—by a singing cigarette commercial that had slipped in before I could reach the button). In desperation I asked for a song and got a good exchange—my old friend, "Glorious Freedom."

Tuesday:

My mind goes back to the many times the song has been sent without my asking. "Before they call, I will . . ."

Especially those seven weeks in a hospital when every morning some strain of "Great Is Thy Faithfulness" came just as I awoke—every morning until the day of my return home.

Wednesday:

How different the needs have been, yet the song has found them out! That day in my early teens:

*All the vain things that charm me most,
I sacrifice them to His blood.*

I stiffened with unwillingness, and first recognized the nature and the power of carnality. That later day when the letter that tested my consecration to the limit had been mailed:

*All the way my Saviour leads me. . . .
Gushing from the Rock before me,
Lo! a spring of joy I see.*

Thursday:

That Sunday evening service years ago I sang with other young people, but the song seemed only for me:

Wherever He leads, by His grace I will follow;

Jesus is precious to me.

Two days later I lay caught under the wreckage of a railroad train, and the song was there, singing itself: Jesus, "how sweet the name!"; and Jesus, "every day the same."

Friday:

In a time of extreme distress in the fortunes of the college a little group were praying. The song came to us all simultaneously:

*Then forward still, 'tis Jehovah's will, . . .
He'll roll the sea away.*

The song was achieving faith to us and has been many times since.

God still works by songs, and only the other day "How Firm a Foundation!" struck a like fire.

Saturday:

One desperate all-night fight for and with a discouraged, almost despairing soul, my only ammunition, it seemed, was a song—sent unexpectedly, then repeated over and over for hours:

*All the rivers of Thy grace I claim;
Over every promise write my name.*

Wonderful when it changed to "The Comforter Has Come"—that too repeated verse by verse, over and over!

Sunday:

In the routine of a college chapel service suddenly mine:

*He is my Comforter, Counselor, Leader,
Over the uneven journey of life. . . .
Jesus will walk with me.*

(Copyright, Lillenas Publishing Company)

On a vacation trip, as we drove into the sunset, almost startlingly:

*He will lead me safely in the path that
He has trod.*

*Up to where they gather on the hills
of God.*

So much junk thrown at our ears these days, it may not be a bad idea to ask God to choose some songs for you—then clear the way.

the HOME CIRCLE



Conducted by GRACE RAMQUIST

What God Sees . . .

A rare privilege was mine some three or four weeks ago. During the days I was in Chicago attending a booksellers' convention, I visited a Welfare Association. A dear friend of mine, Dorothy Kelley, is promotional director of this organization and she kindly took me through her office and through those occupied by others of the association.

The sun had gone down and darkness was fast making its appearance as my friend and I walked the blocks which lay between my hotel and the headquarters of the association. The neighborhood toward which we walked became less and less attractive. Because of the type of people who seemingly lived near, I began to feel frightened.

"Oh, don't be afraid," Mrs. Kelley said. "The policemen around here know me and they will watch out for us."

I then felt a bit more confident. When we reached the building where the offices were located, the man in the elevator was friendly and pleasant. A little nine-year-old boy joined us as we started up to the ninth floor and soon was telling us of his summer activities.

In the office where the main social work is carried on, we stopped for a few moments. There were boxes of used clothing all around the walls. There were boxes of used clothing on tops of the chairs and tables.

"Whatever do you do with all these clothes?" I asked.

"Come with me," said Mrs. Kelley, failing to answer my question directly. She led me to a double closet. There hung every type of garment and seemingly many of every size.

"These have all been put away according to size and are ready to give away," she said. She pointed to a row of shoes which ran clear across the floor of the closet and also to the rows which filled many shelves in the closet. "Those shoes are sized and ready to be fitted. We will soon use all of these and need many more," she explained.

"But where do you find people who need all these things?" I asked.

"Everywhere in the streets of Chicago. Sometimes they are deserted children, many times deserted girls and needy families. Oh, there is so much need! Every day I see so much that I often find it hard to be joyful and happy."

"Do you not have a tendency to become hardened to it all?" I asked.

"Never! I can cry any time when I stop to think of the problems I am seeking to solve at the moment. Some cases take days and months to complete.

I pray that God will never allow me to become calloused. I want always to pity and understand those I seek to help."

She told me of numbers of cases on which she had worked.

A Deserted Teen-age Girl

A short time ago a young girl from a Southern state arrived in Chicago. She knew no one in the city. She could find no place to spend the night. As the evening hours wore away, she finally wandered into a tavern. There she was picked up by a strange old man, and after living with him for several months, was deserted by him. The police finally found the needy girl. They took her to



MEMO to all Nazarenes

Nazarene Theological Seminary and the colleges of the Church of the Nazarene have been founded for one purpose—to help train young people, in both lay and ministerial fields, for dedicated service to their day and generation according to the will of God.

These institutions are supported by the church through educational budgets, building campaigns, and tuition from students. However, these sources of income are not sufficient to meet the rising cost of food, maintenance, erection and equipping of buildings, and adequate teachers' salaries. Additional income is urgently needed.

This is one way Nazarenes and friends of Christian education can help: REMEMBER YOUR ZONE COLLEGE OR THE SEMINARY IN YOUR WILL. If you would like to make a gift to one of these institutions and receive substantial interest on the amount as long as you live, then inquire about an annuity contract.

For Information Write:



DR. JOHN STOCKTON, General Treasurer
Church of the Nazarene
6401 The Paseo
Kansas City 10, Mo.

the Welfare Association where my friend works. The young teen-age girl had no clothes except a man's filthy shirt and a dirty skirt. After being given a bath, she was fitted out with clothes. She was then given a temporary home and after her baby was born a job was found for her. Carefully the social workers check on her activities even now after she has passed her time of desperate need.

Little boys and girls are often deserted by their parents. It is the business of my friend and her associates to find homes for these poor little ones. Always Christian homes are located, and chil-

dren who otherwise would have no chance to live decent lives are given the privilege of being raised by godly men and women, and of attending church and Sunday school.

I live in a medium-size city. Because I more or less stay in the section in which I live, I wonder how much need I fail to see. All is not perfect in our city, this I know. I wonder what I see not, hear not, and know not.

In the office of the head of the association a prayer-poem was hanging. The words were so appropriate for any of God's children!

GOD, GIVE ME A HEART

*God, give me eyes that I might see
The work that can be done by me.
God, give me ears that I may hear
The cries of these who need me near.
God, give me lips that I might speak
Comfort and peace to all who seek.
God, give me a mind that I might know
To help the ones who need me so.
God, give me hands that I might do
Some large or simple task for You.
God, give me prayer, that I may pray
Thy help and guidance every day.
And these things all else above,
God, give me a heart, that I might love.*

NEWS of the Churches



Rev. Charles A. Hoos writes: "After closing the best year of six successful years as pastor of Grace Church in Detroit, Michigan, I am entering the evangelistic field. I have open dates this fall for youth meetings, holiness conventions, or regular revivals. Write me, 502 E. Marcngo, Flint 5, Michigan."

Des Arc, Missouri—The Des Arc camp was conducted this year with the Lewis Brothers (E. E. and Ellis) as the special evangelists. Crowds came from far and near to hear them preach, and God blessed in the old-time way. The At-nips were the special singers; Aresta and Mary Ruth and their daughter did the singing, while Preston played the piano. They all contributed greatly to the fine spirit of the camp. The glory of God was on the services and we give Him praise for His blessings. Our pastor for the past five years, Rev. Lee W. Faulkner, closed his work with our church at camp-meeting time to enter the full-time evangelistic field.—Frieda Rowland, Secretary.

Song Evangelist Walter C. Schultz writes: "I have been out of the active evangelistic field for fourteen months because of being ill with arthritis. However, I am now able to be back in the work and would be glad to slate revivals or camps. Write me, 707 S. Chipman Street, Owosso, Michigan."

Kansas District N.Y.P.S. Convention

The Kansas District N.Y.P.S. met for its annual convention at the District Center in Hutchinson, Kansas, on August 4. The feeling of friendliness and warmth of fellowship paralleled our wonderful, warm Kansas weather.

The convention re-elected as district president Rev. Milton Huxman, to serve with us for another year; and Rev. Bob Leffel, of Wichita Eastridge Church, was elected as vice-president.

The reports showed gains made in many phases of the work; especially heartening were the results in regard to the PAI program. The convention

each year adopts a home-mission project; this year the project was Derby. Enough money was raised to buy property and help to get this fine new work started.

Kansas Nazarene youth are growing deeper in the things of the Lord, adopting higher goals to be reached; and, since "We Are His Witnesses," we cannot be other than at our best in speaking to win others for the Kingdom.—LEWIS R. THOMPSON, Reporter.

East Tennessee District N.Y.P.S. Convention and Institute

The ninth annual convention of the East Tennessee District N.Y.P.S. was held on August 3 at the district center, near Louisville, Tennessee.

Our good president, Rev. Ray Dunning, presided with ease and efficiency. The love and appreciation which the entire district feels for him were evidenced by the overwhelming majority vote which he received for re-election. Other officers re-elected were: Rev. Douglas Reid, vice-president; Rev. S. M. Shaw, secretary; Rev. William Stone, treasurer; and Mrs. Louise Cordell, teenage supervisor.

A very progressive year was indicated by the fine reports, which revealed gains in every phase of the work, with an increase in membership of 216, or 18 per cent. Also, our subscriptions to *Conquest* had more than doubled.

The convention was highlighted by the wonderful messages of our special speaker, Dr. Charles Strickland, who gave a stirring challenge to the youth of East Tennessee, carrying out the theme, "What It Will Pay to Obey God."

The very successful convention was followed by the N.Y.P.S. Institute, August 6 to 10, during which we studied *Cardinal Elements in Sanctification*, by Dr. Stephen S. White. Teaching the class was Dr. Mendell Taylor, who also thrilled the young people with his stirring Bible messages as he alternated in the preaching with Rev. Ray Hance for the services of the district camp.

The young people of East Tennessee march forward in the efforts to win other young people to our Christ.—LADLE CARTER, Reporter.

Evangelist E. T. Harris writes: "Because of a cancellation and a change of pastors, I have two open dates, one in November and one in January. I'll be glad to go anywhere the Lord may lead. Write me, c/o our publishing house, P.O. Box 527, Kansas City 41, Missouri."

The Musical Messengers (Don and Wanda Ratliff) write that due to a change of pastors they have an open date, November 21 to December 2, which they will be glad to slate as the Lord may lead. Write them, 3423 Janell Road, Louisville 16, Kentucky.

Evangelist Olen C. Granger writes: "Due to a cancellation I have an open date, October 31 to November 11. I'd like to slate this time somewhere in the Middle West. Also, I have an open date, November 28 to December 9, and will be glad to slate this with any church or pastor. Write me, 2351a Louisiana Avenue, St. Louis 4, Missouri."

Canada Pacific District Boys' and Girls' Camp

The third annual boys' and girls' camp on the Canada Pacific District was held this year August 6 to 11, at a rented camp site at Rathrevor Beach, Vancouver Island. There were 144 boys and girls registered, making the enrollment far above our early expectations and by far the largest camp ever held.

The spiritual tide was high Under the ministry of our camp chaplain, Rev. Bert Daniels, over fifty boys and girls sought and found the Lord during the campfire services; others were saved in their cabins and during the class periods.

We were also privileged to have Terry Yoda of Japan with us for two days of camp. The children enthusiastically responded in an offering for Mr. Yoda, which offering he in turn pledged to buy a pew for the new church in Tokyo.

The director of the camp, Rev. Leonard Falk, and those who assisted, deserve our sincere thanks for their many hours of hard work to make the camp such a great success.—HAROLD HOFFMAN, Reporter.

Notice to Pastors

The General Stewardship Committee is making available again this year a phonograph record (78 rpm) for use in local churches. This is designed to aid in publicizing the Thanksgiving Offering.

On one side General Superintendent Young will speak to the church. On the other side, Rev. Samuel Bhujbal, district superintendent of our work in India, will give his testimony and relate some facts about our work. It will be a challenge to hear these men speak to your people.

The playing time of the record is about five minutes for each side. It can be used in your church service as an announcement or in Sunday school, N.Y.P.S., N.F.M.S., or prayer meetings.

This record will be sent to you free of charge upon REQUEST, provided you will help to get it into three other nearby churches. Make your request AT ONCE while the supply lasts. Records will be sent to reach you sometime during the week of October 8.

SEND REQUEST TO:

General Stewardship Committee
6401 The Paseo
Kansas City 10, Missouri

S. T. Ludwig
Stewardship Secretary

West Virginia District N.Y.P.S. Convention and Institute

The West Virginia N.Y.P.S. convention and institute was held August 20 to 24 at the District Center in Summersville, with District President Harvey Hendershot presiding in an excellent manner. Brother Hendershot has led the district N.Y.P.S. to both spiritual and numerical heights in the past four years. Feeling it to be the will of God, he resigned as president.

The following were elected as officers for the new year: Rev. John Hancock, president; Rev. Harvey Hendershot, vice-president; Rev. Ira E. Fowler, secretary; Rev. Wm. G. Hill, treasurer; Rev. George Pitzer, teen-age supervisor; and Judy Hissom and Kermit Hudson were elected as teen-age members.

The convention adopted as district projects the purchase of a portable tabernacle for home-mission work and the completion of the district youth educational building.

The special speaker for the institute was Rev. Earl C. Wolf, of Kansas City. To know Brother Wolf is to love and appreciate him. Under his ministry the altar was filled time after time. More than two hundred were registered for the convention and institute.

The presence of our much-loved district superintendent was a source of encouragement and inspiration. The young people of West Virginia have no better friend than Dr. Edward C. Oney. West Virginia young people are marching forward for God and holiness.—IRA E. FOWLER, Secretary.

Rev. T. Thomas Liddell writes: "Feeling the leading of the Lord that we have completed our work with the wonderful folk of Calvary Church in Arlington, Virginia (a new building, and parsonage, finances well adjusted, and growth in all departments), we have resigned to enter the evangelistic field. We have slated meetings to November 11, then have three open dates—until Christmas. We will be at home in Kankakee, Illinois, during the Christmas season. Write us, if interested in these open dates, or week-end services, c/o our publishing house, P.O. Box 527, Kansas City 41, Missouri."

Indianapolis District Assembly

The thirty-first assembly of the Indianapolis District convened August 21 at the district campgrounds southwest of Indianapolis, with Dr. D. I. Vanderpool, our beloved general superintendent, presiding. All those present were blessed and inspired by his anointed ministry, and under his efficient direction the business moved along smoothly.

A new tabernacle, 100 x 160 feet, has been constructed completely of steel, with insulated roof and skylights. Built at a cost of only \$27,750.00, it stands as a monument to the glory of God. At the camp meeting, held two weeks prior to the assembly, God appeared to set His seal of approval on it by His presence in every service and by granting the most outstanding time of revival the camp has known, characterized by old-fashioned conviction, repentance, and praying. In response to the need for further camp improvements, \$10,000.00 was pledged. Plans are being laid for a more adequate dining hall and modern rest rooms.

A district cottage on the grounds is nearing completion. It will be a beautiful little house for the use of the district superintendent and his family during the various activities at the camp.

The high light of the assembly was the splendid report of District Superintendent Luther Cantwell, showing over \$831,000.00 raised for all purposes—an increase of \$70,000.00 over the previous year. The membership totals 5,901, and the average weekly Sunday-school attendance 9,014. The district gave \$58,545.00 on the General Budget, with gains listed in almost every department, and four new churches organized. Superintendent Cantwell challenged the district to go in for "Holy Ghost revivals in every church, a deeper devotion in every life, and a live, active Crusade-for-Souls program in every local church and department."

Rev. Luther Cantwell was re-elected as district superintendent for the fourth consecutive year by a very excellent vote. Mrs. Cantwell was re-elected district N.F.M.S. president in the convention which preceded the assembly. As a token of the high esteem in which the Cantwells and their family are held by their people, they were given an offering of \$1,718.00 on a new car.

We were honored by the presence of Rev. Samuel Bhujbal, district superintendent of India, who spoke during the missionary convention. He proved himself to be a deeply spiritual Christian

brother, a leader of rare capabilities, and an inspiring speaker.

Don Young very ably represented the Nazarene Publishing House, and endeared himself to the district by his own personal charms.

Rev. J. W. Swearingen represented Olivet Nazarene College, together with Miss Helen Greenlee, who sang a beautiful solo. The Reverend Mr. Cunningham spoke in behalf of the colored work at Institute, West Virginia.

Among other guests in the assembly were Dr. Maynard James, from England; Miss Irene Jester, missionary from this district now on furlough from Africa; and several district superintendents.

The assembly closed on Thursday night with a beautiful and impressive service in which W. A. Burton, Carl Greene, Darrell McCaslin, Gordon Dawes, Donald Konkle, and Allen Wilson were ordained as elders.—MARY BANE, Reporter.

Western Ohio District Camp

The Western Ohio District had an old-fashioned, Holy Ghost camp meeting, July 27 through August 5, at the Nazarene Center, St. Marys, Ohio.

Dr. Mendell Taylor and Dr. L. T. Wells were the evangelists; Marjorie and Calvin Jantz the special singers; with Rev. Ira Akers, platform manager. With God in our midst and this group of splendid workers, many said it was the best camp Western Ohio District ever has experienced.

The closing night was the high light of all. Under the anointing of the Holy Spirit, without any preaching, Dr. Taylor gave four altar calls, filling the altar with penitent seekers at each call. The revival spirit is still on! Western Ohio District goes forward for God and souls! —R. L. ELLIS, Camp Secretary.

DEATHS

MRS. GRACE A. CHAMPLIN was born June 10, 1875, in Sag Harbor, and died July 12 in Patchogue, New York. As a young woman she was converted and sanctified, and lived by His help and grace until her death. She joined the Church of the Nazarene in Patchogue in 1922, and was its oldest member. For a number of years she was secretary of the missionary society, a regular subscriber to the "Herald of Holiness" and the "Other Sheep," and faithfully attended all the means of grace. The Sunday before she died, "Grandma Champlin" was in her regular place in the sanctuary. She is survived by two sons, Nelson and Herbert; and four daughters, Mrs. Harold Leo, Mrs. Andrew McLachlan, Mrs. Louis LaFontaine, and Mrs. Ralph Smith. Funeral service was held in the Patchogue church by her pastor, Rev. Stanley Dixon, with burial in the family plot in the Sayville, New York, cemetery.

MRS. THONINA MAY DOWNING died July 18 at Placerville, California; she was born February 11, 1877, in Pike County, Georgia. She was converted in 1898, and was a charter member of First Church of the Nazarene in Lowell, Massachusetts. Her whole life was given to the church and she worked faithfully with her husband in building the Kingdom. Her home-going was victorious in spirit and triumphant in faith. She is survived by her husband, Rev. Andrew Downing; nine sons, Woodrow, William, Charles, Robert, Albert, Paul, Howard, Andrew, and John; and two daughters, Mrs. Pearl King and Mrs. Eleanor Carter. Funeral service was held at Placerville, with the pastor, Rev. Robert Gray, officiating. Interment was at the Westwood Hills Memorial Park.

MRS. LETTIE J. JOHNSON, age sixty-nine years, widow of Rev. Ray S. Johnson, died of a heart attack on July 19, in Princeton, Indiana. She is survived by one daughter, Mrs. E. E. Zachary; two brothers, David and William Huey; and three sisters, Mrs. Mary Brenton, Mrs. Ralph Robling, and Mrs. Helen Atkinson. Funeral service was conducted by her pastor, Rev. Clyde Montgomery, in the Princeton church.

H. ARTHUR WESTMARK of Minneapolis, Minnesota, was born February 17, 1891, and died July 30, 1956. His lifetime was spent in and near Minneapolis. As a young man he was genuinely converted. He was married to Edith Nelson, who also was a devoted Christian, and to this union were born three sons. Mr. and Mrs. Westmark joined Minneapolis First Church of the Nazarene in 1922, and through the years they have labored for the building of the Kingdom and the salvation of souls. Brother Westmark's Christian example left a definite impression on those whom he contacted; especially was his influence truly Christian as a husband and father. He is survived by his wife, Edith; and three sons, David of Nampa, Idaho; Raymond of Minto, North Dakota; and Harold of Williston Park, Minneapolis. The three sons and their families are all faithful Christians and members of the Church of the Nazarene. Mr. Westmark is also survived by four sisters and one brother. Funeral service was conducted at Minneapolis First Church, by the pastor, Rev. Robert E. Harding, assisted by Rev. Roy F. Stevens, district superintendent, and Rev. Ed Johnson.

MRS. A. C. DE GROODT (nee Taylor) was born June 28, 1892, in Illinois, and died July 2, 1956, in Coalgate, Oklahoma. She was married to Clarence DeGroot in 1910; he died in 1940. She was converted at the age of eighteen. In 1919 she and her husband moved to Sulphur, Oklahoma, where they united with the Church of the Nazarene. The family moved to Bethany in 1931, transferring their membership to Bethany church, where she remained a faithful member until her death. She had an unusual interest in young people and children; some 103 young people lived in her home for various lengths of time, from a few months up to eight years. She is survived by a daughter, Lucena; Mrs. Lucille Miller Hogan, who lived in the home as one of the family; also one sister and two brothers. Funeral service was conducted at Bethany First Church with Dr. Fred Floyd in charge, assisted by Professor A. Leroy Taylor and Rev. Glen Jones, with interment in the Bethany cemetery.

ANNOUNCEMENTS

RECOMMENDATION—This is to recommend to our people everywhere Rev. O. S. Free, who is entering the evangelistic field. He served in this capacity for several years before coming to pastor our church in Hannibal, where he gave almost three years of wonderful service as pastor. Brother Free is a good preacher, a Christian gentleman, and carries a real burden for lost souls. We recommend him highly to our pastors and people everywhere. Write him at Beebe, Arkansas.—E. D. Simpson, Superintendent of Missouri District.

WEDDING BELLS—Miss Marilee Kinne of San Benito, Texas, and Airman/3c Glenn Duane Mace of Bethany, Oklahoma (now stationed at Lackland Air Force Base, San Antonio), were united in marriage at San Benito, Texas, on July 20, with Rev. L. Lee Gaines officiating, assisted by Rev. E. Fleming Parmer.

BORN to Rev. and Mrs. Howard W. Doerle of South Point, Ohio, a daughter, Melodie Lynn, on August 27.

—to Prebble (Whitley) and Gale Dudley of Highland Park, California, a daughter, Sharon Manon, on August 23.

—to Rev. and Mrs. Darrell W. Holland of Nazarene Theological Seminary, Kansas City, a son, Darrell Wendell, Jr., on August 15.

SPECIAL PRAYER IS REQUESTED by a reader in Ohio for help "to bear a thorn in the flesh" if it is not God's will to remove it, and for a condition of "worldliness existing in our church" and that the Lord may help especially in a coming revival;

by a Nazarene lady in Indiana for her unsaved husband, in deep sin (home on the verge of being broken up), the salvation of a son, a daughter, and a son-in-law, also for one daughter who is a Christian;

by a Christian mother in Kansas for herself and two sons—they have been reared in a Christian home but seem to be slowly drifting away from God, and one especially is being influenced by a wayward woman;

by an aged Christian brother in Washington, facing a problem, that this unfortunate situation may work out for God's glory and that he may not bring disgrace to God.

DIRECTORIES

GENERAL SUPERINTENDENTS

HARDY C. POWERS

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

G. B. WILLIAMSON

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

SAMUEL YOUNG

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

D. I. VANDERPOOL

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

HUGH C. BENNER

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

EVANGELISTS' SLATES

A to C

Allee, G. Franklin. 1137 Skyline Drive, Moses Lake, Wash.
 Huron, S.D. Sept. 26 to Oct. 7
 Nampa (First), Ida. Oct. 10 to 14
 Allen, Jimmie. Sunday-School Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Anderson, G. R. Box 76, Lindsey, Ohio
 Columbus (Beechwood), Ohio Oct. 2 to 14
 South Amherst, Ohio Oct. 16 to 28
 Anderson, Gilbert and Sylvia. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
 Sublette, Kans. Sept. 19 to 30
 Ashby, Kenneth and Geneva. Singers and Musicians, 1111 Shannon Ave., Indianapolis, Ind.
 Bailey, Clayton D. Box 579, Fort Dodge, Iowa
 Clearwater, Fla. Sept. 19 to 30
 Lubbock, Texas Oct. 3 to 14
 Baker, Miss Peggy. Song Evangelist, 329 East E, Hutchinson, Kansas
 Cimarron, Kans. Sept. 19 to 30
 Baker, Ralph and Betty. Preacher and Singers, Box 171, Newell, W.Va.
 West Newton, Pa. Sept. 26 to Oct. 7
 Gaylord, Kans. Oct. 24 to Nov. 4
 Baldwin, C. R. 1122 W. Texas, Durant, Okla.
 Wakeeey, Kans. Sept. 19 to 30
 Broken Bow, Okla. Oct. 7 to 14
 Barkley, Arthur and Vada Lee. Preacher and Singers, 305 N.W. St., Bethany, Okla.
 York, Neb. Oct. 2 to 14
 Humboldt, S.D. Oct. 17 to 28
 Barte, Robert H. and Belle M. Evangelist and Singers, 156 Winn Ave., Winchester, Ky.
 Battin, Buford. 1509 Seventh St., Lubbock, Texas
 West Helena, Ark. Sept. 26 to Oct. 7
 Fort Worth, Texas Oct. 17 to 28
 Below, P. P. P.O. Box 527, Kansas City 41, Mo.
 Bennett, Ed. 3614 Liberty Drive, Corpus Christi, Texas
 Berryhill, Noble E. P.O. Box 527, Kansas City 41, Mo.
 Jackson, Tenn. Sept. 26 to Oct. 7
 No. Hollywood, Calif. Oct. 10 to 21
 Bertolots, The Musical (Fred and Grace). Preacher and Musicians, 1349 Perkiomen Ave., Reading, Pa.
 Toledo, Ohio Oct. 5 to 14
 Waynesburg, Pa. Oct. 19 to 28
 Bierce, Jack. Song Evangelist, 417 North St., Apt. C, Logansport, Ind.
 Springfield (First), Ohio Oct. 10 to 21
 Marion (First), Ohio Oct. 24 to Nov. 4
 Bierce, Joseph. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Ogdensburg, N.Y. Sept. 26 to Oct. 7
 Trenton, N.J. Oct. 10 to 21
 Bishop, Joe. Box 47, Yukon, Okla.
 Atlanta (Riverside), Ga. Sept. 19 to 30
 Morristown, Tenn. Oct. 3 to 14
 Blair, Earl E. Evangelist, 941 Idiewilde Ct., Lexington, Ky.
 Boggs, W. E. P.O. Box 527, Kansas City 41, Mo.
 Bakersfield, Calif. Sept. 26 to Oct. 7
 San Bernardino, Calif. Oct. 10 to 21
 Bouse, Fred. 420 E. 12th St., Indianapolis, Ind.
 Beech Grove, Ind. Sept. 18 to 30
 Muncie (Sunny South), Ind. Oct. 2 to 14
 Bowman, Russell. 1841 Belmead Rd., Columbus 23, Ohio
 New Boston, Ohio Sept. 25 to Oct. 7
 Dayton, Ohio Oct. 9 to 21
 Bracken, A. K. 115 N. Mueller St., Bethany, Okla.
 Brannon, George. 125 N. Wheeler, Bethany, Okla.
 Ottumwa (First), Iowa Sept. 26 to Oct. 7
 Clinton, Iowa Oct. 10 to 21
 Brannon, J. S. 2209 N. Main St., Point Pleasant, W.Va.
 Brannon, Wilbur. 177 Marshall Blvd., Elkhart, Ind.
 Evansville (Vict. Chap.), Ind. Sept. 26 to Oct. 7
 Peru, Ind. Oct. 10 to 21
 Bridgwater, R. E. and Dorothy. 116 Wolfe Ave., Colorado Springs, Colo.
 Las Animas, Colo. Sept. 26 to Oct. 7
 Des Moines, Iowa Oct. 10 to 21
 Brinkman, George and Flora. 76 Orange St., St. Augustine, Fla.
 Brockmuller, C. W. 1318 W. Mountain Ave., Ft. Collins, Colo.

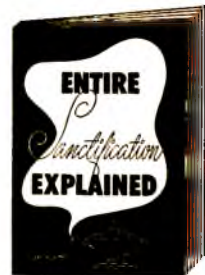
READY FOR OCTOBER 7?

Entire Sanctification Explained

By
C. W. RUTH

111 pages
paper cover

75c



Here is some excellent supplementary material to this next quarter's Sunday-school lessons, "The Doctrine and Experience of Entire Sanctification"—a concise, clear-cut explanation of forty-seven different phases of practical holiness living.

In addition, you may receive Christian Service Training unit number "Special A," entitled "Entire Sanctification Explained."

FOR COMPLETE INFORMATION, ORDER BLANK, AND REGISTRATION FORM, SEE THE OCTOBER 5 OR 19 ISSUE OF THE "HERALD OF HOLINESS"

Lessons Begin Next Week ACT NOW

NAZARENE PUBLISHING HOUSE

Brough, C. Wesley. 304 W. Belleview, Porterville, Calif.
 Denver (Daniels Garden), Colo. . . Oct. 3 to 14
 Placerville, Calif. Oct. 17 to 28
 Brown, Clon C. 112 Manor Dr., High Point, N.C.
 Floyd, Va. Sept. 25 to Oct. 7
 Shreveport, La. Oct. 11 to 28
 Brown, Curtis R. Song Evangelist, 912 Fifth St. N.W., Canton 3, Ohio
 Bucyrus, Ohio Sept. 19 to 30
 Ashland (First), Ky. Oct. 1 to 7
 Brown, Marvin L. 1309 N. Main St., Kewanee, Ill.
 Buffington, Ralph. Box 707, Denver City, Texas
 Burk, Elbert F. 2711 Danube Dr., Sacramento 21, Calif.
 Burnem, Eddie and Ann. Box 1007, Ashland, Ky.
 Ludlow, Ky. Sept. 19 to 30
 Charleston (First), W.Va. Oct. 3 to 14
 Burson, H. D. 401 W. Clay, Houston 6, Texas
 Cedar Rapids, Iowa Sept. 26 to Oct. 7
 Tulsa (Springdale), Okla. Oct. 10 to 21
 Burton, C. C. P.O. Box 145, Somerset, Ky.
 Eikton, Ky. Oct. 2 to 14
 Henderson, Ky. Oct. 16 to 28
 Bush, Russell, and Wife. Evangelist and Musicians, P.O. 527, Kansas City 41, Mo.
 Pittersville, W.Va. Oct. 9 to 21
 Sittersburgh (Bellevue), Pa. Oct. 23 to Nov. 4
 Cargill, A. L. and Myrta. 838 W. Kiowa, Colorado Springs, Colo.
 Scott City, Kansas Sept. 19 to 30
 Payette, Idaho Oct. 3 to 14
 Carleton, J. D., and Wife. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.
 Poteau, Okla. Oct. 3 to 14
 Springfield (Scenic Dr.), Mo. Oct. 17 to 28
 Carlsen, Harry and Esther. Preachers and Musicians, Box 200, Carbondale, Pa.
 Akron (Goodyear Hgts.), O. Sept. 20 to 30
 Wilmington, Del. Oct. 3 to 14
 Carlton, W. E. P.O. Box 527, Kansas City 41, Mo.
 Wakeeey, Kans. Sept. 26 to Oct. 7
 Stafford, Kans. Oct. 10 to 21
 Carpenter, Harry and Ruth. Evangelists and Singers, 323 N. Franklin, Greensburg, Ind.
 Carter, Jack and Ruby. Preacher and Singer, 609 N. Mueller St., Bethany, Okla.
 Los Gatos, Calif. Oct. 3 to 14
 Marysville, Calif. Oct. 17 to 28

Christmas STORY CANTATAS For Your Choir



The Lillenas cantatas are as easy to learn as new gospel songs. Choirs with only average voices experience no difficulty in mastering the simple, but melodious arrangements.

Best of all, in each cantata there rings the spiritual message that must be kept prominent in all of our programs.

CHOOSE FROM THIS GROUP

- ★ *King and Saviour* 35c
- ★ *Song from the Sky* 40c
- ★ *The Quest of the Magi* 25c
- ★ *While Shepherds Watched*... 25c
- ★ *Wonderful* 25c
- ★ *Immanuel Forever* 25c
- ★ *Night of Nights* 50c
- ★ *Prince of Bethlehem* 40c
- ★ *The Great Light* 60c
- ★ *The Gift Supreme* 40c
- ★ *Silent Night (Ladies' Voices)* 40c

Returnable copies sent for examination

Outstanding Carol Books

SING NOEL 40c

48 pages. Solos, two-part numbers, quartets. Many for children's voices.

CHRISTMAS CAROLS NEW AND OLD 40c

56 pages. Recognized as a practical collection of the favorite songs and carols of the season.

Both of these books are extremely valuable to any choir during the Christmas season.

Nazarene Publishing House

2923 Tiross Avenue, Box 527
Kansas City 41, Missouri

Washington at Bresee 1592 Bloor St., W.
Pasadena 7, California Toronto 9, Ontario

Special Announcement



Your Christian Service Training Office, working with the Church Schools Department, has arranged for Christian service training credit to be given in connection with the fourth quarter Sunday-school lessons on "The Doctrine and Experience of Entire Sanctification." Credit will be given to those who:

1. Study the Sunday-school lessons.
2. Read the book, "Entire Sanctification Explained," by C. W. Ruth (Nazarene Publishing House, 75c).
3. Attend at least ten of the thirteen class sessions.

A FREE "Reference Guide" showing what sections of the book to read with each Sunday-school lesson will be sent to all who register their classes with the Christian Service Training office.

KENNETH S. RICE, Director
CHRISTIAN SERVICE TRAINING

Carter, W. A. 3808 Park St., Greenville, Texas	DeBord, Clifton and Nelle. Box 881, Ashland, Ky.
Corpus Christi (First), Tex. Oct. 3 to 14	Olive Hill, Ky. Oct. 2 to 14
Waldron, Ark. Oct. 17 to 28	Richmond (First), Ind. Oct. 17 to 28
Casey, H. A. 1801 N.E. Madison, Oklahoma City, Okla.	DeLong, Russell V. P.O. Box 527, Kansas City 41, Mo.
Kurtz, Ind. Sept. 26 to Oct. 7	Uhrichsville, Ohio Oct. 7 to 21
Sherman, Texas Oct. 10 to 21	Middleboro, Mass. Oct. 24 to 28
Casto, Clyde C. 2016 North Ave., Del Paso Heights, Calif.	DiCicco, Frank and Dolores. Preacher and Singers, 4387 West 28th St., Cleveland 9, Ohio
Hanford, Calif. Sept. 23 to 30	Cleveland (W. Side), Ohio Sept. 18 to 30
Berkeley, Calif. Oct. 3 to 14	Oil City, Pa. Oct. 2 to 14
Chatfield, C. C. and Flora R. Evangelists and Singers, P.O. Box 527, Kansas City 41, Mo.	Dickerson, H. N. 2235 N. Alabama, Indianapolis 5, Ind.
Bryan, Ohio Oct. 3 to 14	Monmouth, Ill. Sept. 26 to Oct. 7
Waterloo, Iowa Oct. 17 to 28	Centerville, Mo. Oct. 10 to 21
Clark, Eddie. Route 1, Colona, Ill.	Dixon, George and Charlotte. Preachers and Singers, 39 S. Prospect Ave., Patchogue, N.Y.
Jamesville, Wis. Sept. 26 to Oct. 7	Dobbins, C. H., and Wife. Evangelist and Musicians, 604 S. Wayne St., Alexandria, Ind.
Mt. Sterling, Ohio Oct. 10 to 21	New Castle, Ind. Sept. 17 to 30
Cleveland, B. H. 6771 Orange Ave., Long Beach, Calif.	Carthage, Ind. Oct. 3 to 14
Clift, Norvie O. P.O. Box 52, Cambria, Calif.	Dobson, J. C. Box 504, Bethany, Okla.
Springville, Calif. Sept. 23 to 30	Carthage, Mo. Sept. 20 to 30
Pittsburg, Calif. Oct. 3 to 14	Norman, Okla. Oct. 3 to 14
Collins, A. E. P.O. Box 682, Carleton Place, Ontario, Canada	Drye, J. T. and Vesta. Evangelist and Singer, Box 1, Coffeyville, Kansas
Conway, L. W. 223 South 8th St., Vincennes, Ind.	Duncan, W. Ray. Evangelist, Waverly, Ohio
Cooper, Marvin S. 1514 N. Wakefield St., Arlington, Va.	Dunn, T. P. 222 S.E. Waverly, Bartlesville, Okla.
Corbett, C. T. Box 215, Kankakee, Ill.	Cozad, Neb. Sept. 26 to Oct. 7
Milwaukee, Wis. Sept. 26 to Oct. 7	Chase, Kansas Oct. 10 to 21
Fergus Falls, Minn. Oct. 10 to 21	Dye, Esther M. Musical Evangelist, Crystal Beach, Fla.
Cornelison, E. L. 617 Kinnikinnik, Colorado Springs, Colo.	Eastman, H. T. and Verla May. Preacher and Singers, 2005 East 11th, Pueblo, Colo.
Denver, Colo. Sept. 19 to 30	Seminole, Okla. Oct. 3 to 14
Lakewood, Colo. Oct. 3 to 14	Wichita (Eastridge), Kans. Oct. 17 to 28
Cox, C. B. 1322 N. First Ave., Upland, Calif.	Edwards, L. T., and Wife. Lowell, Oregon
Crabtree, J. C. 1506 Amherst Rd., Springfield, Ohio	Portland (F.M.), Ore. Sept. 19 to 30
Harvey (First), Ill. Oct. 10 to 21	Coos Bay, Ore. Oct. 3 to 14
Springfield, Oregon Oct. 24 to Nov. 4	Elkins, W. T. Wurtland, Ky.
Cravens, Rupert. 823 N. Kramer Ave., Lawrenceburg, Tenn.	Elsa, Cloyce. Box 18, Van Buren, Ohio
Crawford, J. H. 910 N. Pleasant St., Springdale, Ark.	Open dates after October 1
Van Buren, Ark. Sept. 26 to Oct. 7	Emrick, Ross and Dorothy. Evangelist and Musicians, 600 Trumbull St., Bay City, Mich.
Moberly, Mo. Oct. 9 to 21	Columbus (First), Ohio Oct. 7 to 14
Crider, Jim and Janet. Singers and Musicians, Gen. Del., Southport, Ind.	Buffalo, N.Y. Sept. 23 to 30
Corydon, Ind. Sept. 26 to Oct. 7	Emsley, Robert. British Holiness Evangelist, P.O. Box 527, Kansas City 41, Mo.
Connerville (First), Ind. Oct. 10 to 21	Rocky Mt. Dist. Hol. Conv. Sept. 26 to Oct. 2
Crist, Wesley F. P.O. Box 527, Kansas City 41, Mo.	Modesto, Calif. Oct. 3 to 7
Crutcher, Estelle. 3725 S.W. 86th Ave., Miami, Fla.	Erp, J. R. 415 N. Biltmore, Muncie, Ind.
Toronto, Ontario Sept. 23 to 30	Estep, Alva O. and Gladys. Preacher and Singers, Box 238, Losantville, Ind.
Cleveland (First), Ohio Oct. 4 to 14	Dayton (Fairborn), Ohio Sept. 23 to Oct. 7
D to F	Kalamazoo (First), Mich. Oct. 10 to 21
Darnell, H. E. Box 929, Vivian, La.	Felter, Harry J., and Wife. Box 87, Leesburg, N.J.
Coraopolis, Pa. Sept. 19 to 30	Westerville, Ohio Oct. 3 to 14
Salem, Ind. Oct. 3 to 14	Lancaster, Pa. Oct. 18 to 28
Darnell, Leo and Edith. 1524 Laurel Drive, Columbus, Ind.	Ferguson, Edw. R. and Alma. Preacher and Singer, 920 21st St., Orlando, Fla.
Ottumwa, Iowa Sept. 19 to 30	Rock Island, Ill. Sept. 26 to Oct. 7
Esther, Mo. Oct. 3 to 14	Canton, Ill. Oct. 10 to 21
Davidson, Otto, and Wife. Evangelist and Singers, 224 Ames St., Mt. Vernon, Ohio	Fetters, Fred W. 546 Vermont St., Altadena, Calif.
Adrian, Mich. Sept. 25 to Oct. 7	Dayton, Wash. Sept. 19 to 30
Reed City, Mich. Oct. 16 to 28	Johnson, Kans. Oct. 24 to Nov. 4
Davis, C. W. and Florence. 930 N. Institute, Colorado Springs, Colo.	Files, Gloria; Adams, Dorothy. Preacher and Singers, Wiley Ford, W.Va.
Davis, Leland R. Song Evangelist, 2021 12th St., Akron 14, Ohio	Finger, Maurice and Naomi. Route 3, Lincolnton, N.C.
Power Point, Ohio Oct. 2 to 14	Mooreville, N.C. Sept. 27 to Oct. 7
Open date Oct. 16 to 28	Parkersburg, W.Va. Oct. 17 to 28
	Fisher, C. Wm. P.O. Box 527, Kansas City 41, Mo.
	Fitch, James S. 1134 Winding Way, Nashville, Tenn.

Foltz, John C. Cherryville, Penna.
Washington (Cap. Hghts.), D.C. Sept. 19 to 30
Millville, N.J. Oct. 3 to 14
Fouse, Fay A. 635 Western Ave., Winchester, Ind.
Paoli, Ind. Oct. 10 to 21
Frale, Hazel M. 458 Moore Ave., New Castle, Pa.
Franklin, Cletus. Box 181, Odon, Ind.
Sullivan, Ind. Oct. 3 to 14
Peoria (Faith), Ill. Oct. 17 to 28
Free, O. S. Beebe, Ark.
Kokomo, Ind. Sept. 19 to 30
Danville, Ill. Oct. 3 to 14
Frodge, Harold C. Box 181, St. Paris, Ohio
Assumption, Ill. Oct. 3 to 14
Beardstown (Bethel), Ill. Oct. 17 to 28
Frost, Earl L. 510 W. Market St., Troy, Ohio
Fugett, C. B. 4311 Blackburn Ave., Ashland, Ky.
Jasper, Ala. Oct. 1 to 7
Nashville, Tenn. Oct. 8 to 14
Fuller, J. O. P.O. Box 81, Nashville, Ga.

G and H

Gardner, Earl and Pearl. Preacher and Singers, 435
North 30th, Milwaukee 8, Wis.
Geeding, W. W. and Wilma. Preachers and Chalk
Artist, 376 W. Pine St., Canton, Ill.
Bath, N.Y. Oct. 3 to 14
St. Louis (Page-Warson), Mo. Oct. 17 to 28
Gillespie, George M. P.O. Box 208, Auburn, Ind.
Gillespie, Sherman and Elsie. Song Evangelists, Box
312, Farmland, Ind.
Churubusco, Ind. Sept. 18 to 30
Portland (Collett), Ind. Oct. 2 to 14
Godfrey, Laura M. Singer, 797 N. Wilson, Pasadena
6, Calif.
Goodall, Haven. 6850 W. 115th St., Worth, Ill.
Danville, Ill. Sept. 18 to 30
Fort Recovery, Ohio Oct. 2 to 14
Gordon, Maurice F. 2417 "C" St., Selma, Calif.
Gospel Light Trio (Rev. Lyle Leach, Fred Findley,
and Wife). Preacher and Musicians, Rt. 1, Box
175, Salem, Ore.
Cody, Wyo. Sept. 19 to 30
Laurel, Mont. Oct. 3 to 14
Granger, Miss Marjorie. Song Evangelist, 4322
Manchester St., St. Louis 10, Mo.
Granger, Olen C. Evangelist, 2351a Louisiana,
St. Louis 4, Mo.
St. Clair, Mo. Oct. 3 to 14
Mountain View, Mo. Oct. 17 to 28
Granger, R. L. Evangelist, 1143 Treat Lane, Concor-
d, Calif.
Gray, Ralph C., and Wife. Evangelist and Singer,
P.O. Box 527, Kansas City 41, Mo.
Knoxville (First), Tenn. Oct. 3 to 14
Fort Valley, Ga. Oct. 17 to 28
Green, James and Rosemary. Singers and Musicians,
1201 Bower Ct., New Castle, Ind.
Rochester, Minn. Sept. 23 to 30
Garrett, Ind. Oct. 3 to 14
Greenlee, Miss Helen. Evangelistic Singer, Route 2,
Humboldt, Iowa
Bloomington (First), Ind. Sept. 26 to Oct. 7
Oakland City, Ind. Oct. 10 to 21
Griffith, C. A. Evangelist, 614 N. Jefferson St.,
Knightstown, Ind.
Laurel, Ind. Sept. 25 to Oct. 7
Grubbs, R. D. 1704 Madison Ave., Covington, Ky.
Shenandoah, Iowa Sept. 18 to 30
Haas, Wayne and June. Singers and Musicians, Route
1, Cory, Ind.
Olive Hill, Ky. Oct. 2 to 14
Richmond (First), Ind. Oct. 16 to 28
Haden, Charles E. Sacramento, Kentucky
Owensboro (Grace), Ky. Sept. 19 to 30
Hahn, O. G. 230 Leyte St., Mishawaka, Ind.
Hale, R. Lester. Nazarene Assembly Park, Route 2,
Vicksburg, Mich.
Vicksburg, Mich. Sept. 23 to 30
Beaverton, Mich. Oct. 17 to 28
Hall, Miss Clarine. Song Evangelist, 819 Milburn,
Dayton 4, Ohio
Hall, Dave. 776 E. Simpson, McPherson, Kansas
Pine Bluff, Ark. Oct. 3 to 14
Hamilton, Jack and Wilma. Box 172, Hays, Kansas
Stillwater, Okla. Sept. 26 to Oct. 7
New Lothrop, Mich. Oct. 14 to 24
Harding, Mrs. Maridel. 803 N. Briggs, Hastings,
Neb.
Spokane (Bethel), Wash. Oct. 3 to 14
Los Angeles (First), Calif. Oct. 18 to 28
Harley, C. H. Burbank, Ohio
Lucasville, Ohio Oct. 2 to 14
Darbydale, Ohio Oct. 16 to 28
Harrington, Wm. N. Rt. 3, Box 666, Gainesville, Fla.
Harris, E. T. P.O. Box 527, Kansas City 41, Mo.
Little Rock (Rose Hill), Ark. Oct. 24 to Nov. 4
Harrison, Ray. Neotsu, Oregon
Puyallup, Wash. Oct. 3 to 14
Salem (Keizer), Ore. Oct. 17 to 28
Harrold, John W. Box 309, Red Key, Ind.
Kendallville, Ind. Oct. 3 to 14
Yorktown, Ind. Oct. 17 to 28
Hart, H. J. Route 1, Owasso, Okla.
Breckenridge, Texas Oct. 10 to 21
Harvey, Hoyer. Box 124, Hodge, La.

Follow This Special Holiness Series Each Day of This New Quarter

COME YE APART

Daily devotional comments based on the Sunday-school lessons, "The Doctrine and Experience of Entire Sanctification," for October, November, December. Written by a general superintendent and Nazarene seminary and college faculty.

One Year's Subscription (4 issues) ONLY 40c



In Forthcoming Issues

January, February, March
Public School Educators

April, May, June
Canadian Contributors

July, August, September
Pastors' Wives

October, November, December
British Writers

Tailor-made COVER

A distinctive, handy way to keep your "Come Ye Apart." Grained black leatherette . . . gold imprint . . . silk page marker . . . magazine fits easily and firmly.

No. S-5509

ONLY 50c

DON'T MISS THE VALUE THESE READINGS CAN BE TO YOU

Order AT ONCE for Your October 1 Reading

Washington at Bresee
Pasadena 7, California

NAZARENE PUBLISHING HOUSE
2923 Troost, Box 527, Kansas City 41, Missouri

1592 Bloor St., W.
Toronto 9, Ontario

Hayes, Thomas. P.O. Box 527, Kansas City 41, Mo.
Pierre, S.D. Oct. 3 to 14
Fillmore, Calif. Oct. 18 to 28
Henbest, C. L. Box 345, Rogers, Ark.
Arkansas City, Kans. Sept. 26 to Oct. 7
Monterey, Tenn. Oct. 10 to 21
Henck, Nelson H. 714 Campbell St., Williamsport,
Pa.
McConnelstown, Pa. Oct. 3 to 14
Uxbridge, Mass. Oct. 17 to 28
Hendrick, Doris V. Evangelist, 342 North St., Bad
Axe, Mich.
Henson, J. C. 103 N. Peniel, Bethany, Okla.
Higgins, Charles A. 1702 Pecos St., Las Cruces,
N.M.
Hodge, W. M. Science Hill, Ky.
Science Hill, Ky. Sept. 25 to 30
Unioopolis, Ohio Oct. 9 to 21
Hoke, J. O. and Helen (Peters). Evangelist and
Singers, 525 W. Green, Virden, Ill.
Hoof, A. J. (Jack). 1610 S. Grand St., Monroe, La.
Hooker, H. H. P.O. Box 11, Gardendale, Ala.
Conemaugh, Pa. Sept. 25 to Oct. 7
Richmond, Ky. Oct. 10 to 21
Hoot Evangelistic Party. P.O. Box 745, Winona
Lake, Ind.
Elkhart (First), Ind. Oct. 3 to 14
Hobart, Ind. Oct. 17 to 28
Huff, Thomas. Box 228, Zyks, La.
Hughes, Guthrie. Box 212, Valley Station, Ky.
Louisville, Ky. Sept. 26 to Oct. 7
Connersville (First), Ind. Oct. 10 to 21
Humble, Dave and Mary. Singers and Musicians,
Worthington, Ind.
Ogdensburg, N.Y. Sept. 26 to Oct. 7
Peoria (Faith), Ill. Oct. 17 to 28
Hutchinson, C. Neal. P.O. Box 527, Kansas City
41, Mo.
Grove City, Pa. Oct. 3 to 14
Corry, Pa. Oct. 17 to 28

I to K

Inglard, Wilma Jean. Evangelist, 322 Meadow Ave.,
Charleroi, Pa. Oct. 10 to 21
Hawthorn, Pa. Oct. 4 to 14
Pittsburgh (McCandless), Pa. Oct. 16 to 21
Iseberg Evangelistic Party. Evangelist and Singers,
P.O. Box 527, Kansas City 41, Mo.
Norristown, Pa. Sept. 19 to 30
St. Petersburg, Fla. Oct. 3 to 14
Jackson, R. V. Box 31, Elizabethtown, Ill.
Jantz, Calvin and Marjorie. Singers and Musicians,
P.O. Box 527, Kansas City 41, Mo.
Garden City, Kans. Oct. 9 to 14
Wichita (W. Side), Kans. Oct. 15 to 21
Jenkins, Gerald and Donna Lou. Evangelistic Singers,
P.O. Box 527, Kansas City 41, Mo.

Jerrett, Howard W. 630 W. Hazelhurst St., Fern-
dale, Mich.
Johnson, A. G. and Elveda. 355 61st St. N.W.,
Albuquerque, N.M.
Truth or Consequences, N.M. Oct. 3 to 14
Kalvesta, Kans. Oct. 16 to 28
Johnson, Andrew. Wilmore, Ky.
Jones, A. K. P.O. Box 527, Kansas City 41, Mo.
Nashville, Tenn. Oct. 3 to 14
Rochester, Mich. Oct. 16 to 28
Jones, Clarence "Tiz." Evangelist, 2022 Lippert
St., Charleston, W.Va.
Charleston (Valley Grove), W.Va. Oct. 3 to 14
Mannington, W.Va. Oct. 17 to 28
Jones, Claude W. R.F.D. 1, Box 172, Bel Air, Md.
Arlington (First), Va. Sept. 26 to Oct. 7
So. Portland (First), Maine Oct. 16 to 28
Jones, Lum. 630 West 9th St., Ada, Okla.
Columbus, Miss. Sept. 26 to Oct. 7
Hendersonville, N.C. Oct. 10 to 21
Jones, Marvin J. 119 N. Colorado St., Indianapolis,
Ind.
Ossian, Ind. Sept. 19 to 30
Jordan, Hugh R. P.O. Box 527, Kansas City 41, Mo.
Keith, Donald R. P.O. Box 527, Kansas City 41, Mo.
Wabash, Ind. Sept. 26 to Oct. 7
Huntington, Ind. Oct. 10 to 21
Keller-York Party, The. Singers and Musicians,
Box 256, Seelyville, Ind.
Lethbridge (First), Alberta Sept. 24 to 30
Boise (First), Idaho Oct. 11 to 22
Kelly, Arthur E. 331 Whaley St., Columbia, S.C.
Tiltonville, Ohio Oct. 10 to 21
Clendenin, W.Va. Oct. 24 to Nov. 4
Kimball, Everett and Irene. Evangelist and Singers,
P.O. Box 527, Kansas City 41, Mo.
Logan, Ohio Oct. 3 to 14
Shaftsbury, Mich. Oct. 17 to 28
King, Charles L. Evangelist, 726 North 32nd,
Kansas City, Kansas
Kleven, Orville H. and Kathryn. Evangelist and
Musicians, 2355 Roosevelt Blvd., Eugene, Ore.
Artesia, N.M. Oct. 2 to 14
Roswell, N.M. Oct. 16 to 28
Krauss, James L. 818 1/2 E. Spring St. Marys, Ohio
Krusc, Carl H., and Wife. Evangelist and Singer,
503 N. Redmond, Bethany, Okla.
Durango, Colo. Sept. 25 to Oct. 7
Stettler, Alberta Oct. 10 to 21
Kunze, R. J. Sunday-School Evangelist, 614 W.
Elm St., Compton, Calif.
Lowell (First), Mass. Sept. 22 to Oct. 20
Kuschner, Allard and Dorothea. Evangelist and Sing-
er, R.F.D. 1, Burton, Ohio
Martins Ferry, Ohio Oct. 3 to 14
Watertown (First), N.Y. Oct. 31 to Nov. 11

September 26, 1956

W A N T E D

Groups

SOCIETIES, CLASSES—interested in distributing an outstanding line of Christ-honoring Christmas card assortments and Scripture Text Calendars

Individuals

MEN, WOMEN, YOUNG PEOPLE—with a few spare hours, wishing to earn a bit of extra money in a most pleasant and profitable way

1957 "Christ Knocking at the Door" Scripture Text Calendar

AN EXCELLENT WAY OF GETTING THE GOSPEL
INTO NON-CHRISTIAN HOMES



Beautiful ALL-NEW Christmas Cards

Outstanding Value No One Can Resist!
Selling for just 65c, \$1.00, and \$1.25 a box

EVERYONE IN YOUR COMMUNITY IS GOING TO
BUY CHRISTMAS CARDS—WHY NOT FROM YOU?

Seeing is Buying!
Start NOW Showing
Your Neighbors—Friends

**Write
Today**

**GENEROUS
DISTRIBUTOR'S
DISCOUNT**

NAZARENE PUBLISHING HOUSE
2923 Troost Avenue, Box 527, Kansas City 41, Missouri