

# Herald of Holiness

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October 3, 1956

What is entire sanctification? Technical theological definitions often confuse those who seek this experience. Bishop Foster in defining it said: "We believe it is a Christian's privilege to attain to a state in which he will be entirely free from sin, properly so called, both inward and outward; a state in which he will do no act involving guilt; in which the entire outward man of the life and the entire inward man of the heart will be pure in the sight of God. It is not

## Sanctified Wholly

### General Superintendent Powers

*And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it.*

—I Thess. 5:23-24

said that evil and vicious suggestions will not be made to the heart in such a state, but both, that there will be not outward compliance, nor inward sympathy with the suggestions."

How may I attain to this glorious experience? It is by consecration and faith. Consecration has both a negative and a positive aspect. Negatively it means the forsaking of every relationship, attitude, or practice contrary to the will of God. These may not be sinful in themselves but are forbidden because they lie outside the will of God for that particular person. To illustrate, it is a legitimate ambition for a young man to desire to be a successful farmer, but if God has called him to the mission field, this ambition must be forsaken. Positively, consecration means a willingness to do the whole will of God. As long as there is an unwillingness to do all that the soul sees and believes to be duty, the consecration is incomplete, and the blessing is prevented.

The condition is faith. Sanctifying faith must include a clear conviction that the necessary provision has been made and that God is able, willing, and ready to accomplish the work now. John Wesley said: "Added to this there must be a divine conviction that He doeth it now. No man is sanctified until he believes; every man, when he believes, is sanctified. It is important to observe that there is an inseparable connection between these three points. Expect it by faith; expect it now; and expect it as you are. To deny one of them is to deny them all."

"And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, *purifying their hearts by faith*" (Acts 15:8-9).

Provision has been made; the fountain of cleansing lies open; the Holy Spirit prompts to action now. Why not be sanctified wholly?

# LATE NEWS

## Telegram

**Grand Rapids, Michigan—Rev. and Mrs. Earl Culp in automobile accident Sunday (Sept. 16); Rev. Culp killed instantly; Mrs. Culp died Monday night. Double funeral on Wednesday, September 19, at the Leroy Church of the Nazarene (Michigan), where Rev. Culp pastored for eight years.—Orville L. Maish, Superintendent of Michigan District.**

After serving for four years as pastor of the new church in Severy, Rev. Francis M. Runyon has resigned to accept the work of the church in Atwood, Kansas.

Evangelist Ford Boone has left the field to accept the pastorate of the church in Grenada, Mississippi.

Rev. George D. Andrews has resigned as pastor in Sweetwater, Texas, to accept the call to pastor Rosehill Church in Little Rock, Arkansas.

After serving for four years on Oahu and Maui in the Hawaiian Islands, Rev. Reeford Chaney has returned to the Mainland to accept the call to pastor First Church in Mobile, Alabama.

Rev. G. J. Wells has resigned as pastor of First Church in Knoxville, Tennessee, to accept the call to the pastorate of the Miamisburg, Ohio, church.

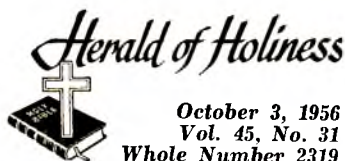
After serving a wonderful group of people for over seven years in the church at Princeton, Rev. Vane Anderson has resigned to accept the work of the church at Clendenin, West Virginia.

Rev. Paul W. Urschel has resigned as pastor at the Blythe church to accept a call to the church in Hemet, California.

Rev. Raymond DeShon has resigned as pastor of the Fort Mill church to accept a call to the Calvary Church in Langley, South Carolina.

After almost four years of service as pastor of North Side Church in Lincoln, Nebraska, Rev. Douglas Clem has resigned to accept the pastorate of the church in Sterling, Colorado.

*Make his paths straight.* The Lord never travels a crooked way. God has always required, does now require, and always will require, that those to whom He comes shall live straight, be straight, talk straight, stand straight, and walk straight.—MELZA H. BROWN.



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## "In Times Like These"

By MARIAN L. KNORR

*The lawlessness of days like these  
Would fill my heart with fear . . .  
Except I know that by my faith,  
Jesus lingers near.*

*The wickedness of men would seem  
To shroud the earth in night . . .  
But in Christ's great salvation,  
I've found a wondrous light!*

*They break his laws, deride His house,  
And mock the name He bears . . .  
Yet through the midst of sinning,  
My Jesus for them cares.*

*So while sin and shame are rampant,  
This truth I glory o'er . . .  
Praise His name, where sin abounds,  
His grace aboundeth more!*

## TRAPS and TRIGGERS

By John W. Cochran

Pastor, Marlow, Oklahoma

"Daddy, I'm going to catch a rabbit." Our five-year-old son declared as he came excitedly into the house. Now rabbits in our back yard were not an uncommon sight, but catching one, this I must see. We made our way out to John's rabbit trap.

He had a cardboard box propped up with a six-inch stick—the trigger for his trap, and a carrot lying on the ground beneath the box. Here were the rudiments for a trap, but they were so arranged that any self-respecting rabbit could come in the early morning light, see the carrot, avoid the trigger, have breakfast, and report home in time for dinner.

But the adversary of our souls is not as inept as a boy setting his first trap. He knows how to set a snare so that many a self-respecting Christian enters it unaware. Often, before it is even recognized as a snare, the trigger is touched off and the soul finds itself in the toils and snares of the enemy. The snares are so cleverly concealed that recognizing them requires constant watchfulness. The adversary is not above using our brothers in the Lord as bait in his traps.

But we must remember that the trigger of any snare he may set lies within our own hearts. We may walk unaware into the area prepared for our downfall, but until we have touched off the trigger we are not "caught." That is why we read, "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him" (1 John 2:10).

Satan may use our brother as his unwitting tool in setting a pitfall for us; a brother may actually "give offense," but we have not been offended until we "take offense." Abiding in the light, we may see clearly the intended offense, and recognize it for the occasion of stumbling that it is.

# Holiness

Sin separated Adam's race from communion with God. Only as man separates himself, in turn, from the sin in which he finds himself can he approach unto God. Those who believe that the victorious Christian life consists of little more than the suppression of carnality try to read into Old Testament holiness an idea of separation which is entirely devoid of ethical implications. While the Hebrew word for holiness does mean separation, this basic idea is enriched with the moral demand to eliminate sin from the life.

From a strictly logical standpoint it is impossible to think of voluntary separation without some kind of criterion marking the distinction. One cannot separate good apples from bad apples without a standard of goodness. A good apple must meet the demands acceptable to the person making or supervising the separation. A bad apple conforms to the concept of badness. Likewise in religion the person or the article set aside for use in worship must come up to the standard acceptable to the deity which is worshiped.

Some Hebrew scholars have been troubled by the fact that a variation of the word for holiness was used a few times for immoral women and sodomites who sold themselves in the service of Baal and Asherah. This immoral application of the root word does not contradict the basic moral implications of the original Hebrew idea. Every thing and every person dedicated to the only true God had to be morally perfect. Evolutionary thinkers contend that this higher ethical concept developed late in the process of evolution, but there is no scientific evidence to prove their opinion. Instead, it is more reasonable to assume that the misuse of the word *QDS* on the sensual plane was the result of man's depraved condition.

When fallen man created a degenerate idea of God to take the place of offended Deity, he insisted that every person or thing set aside for the service of his debased god had to be acceptable to the immoral standards of his vile god. Hence parallel moral implications are involved in both the Hebrew and the Canaanite usage of the word. That which is consecrated must be acceptable to the deity, whether good or bad. If God is holy, that

which is separated must be holy. If the god is degenerate, the thing separated must be unholy.

For the Hebrews from earliest times God was holy in the most perfect sense of the word. In order to restore fellowship with the Holy One, man had to eliminate the sin in his life which caused his alienation. This purification was accomplished by faith through the justification accompanying the trespass or the sin offering and the dedication implied in the whole burnt offering. While multitudes of Israelites who kept the sacrificial laws failed to comprehend the full meaning of holiness, many men of God in Old Testament times enjoyed an intimate fellowship with the Holy One comparable to the New Testament saints. By faith they claimed atonement which delivered them from their sins.

There is no veil before our eyes. We see Christ, who made complete atonement for our sins. Through faith in His blood, we are freed from all sin and can enter boldly into the very presence of God. The rigorous command, "Be ye holy; for I am holy," of the Old Testament becomes a glorious Christian experience through the efficacy of Christ's atonement. The transforming work of heart purification provides effective power enabling all to conform to the external law of righteousness. Thus moral victory is demanded of all Christians instead of a few chosen prophets.

When Reginald Heber saw the holiness of God, he wrote:

*Holy, Holy, Holy! Tho' the darkness hide  
Thee,  
Tho' the eye of sinful man Thy glory may  
not see,*

**BEULAH  
ITEMS  
From  
My  
Hebrew  
Bible**

*By James H. Whitworth*  
Evangelist, Normal, Illinois

*Only Thou art holy; there is none beside  
Thee  
Perfect in pow'r, in love, in purity.*

But the Psalmist asked: "Who shall ascend into the hill of the Lord? or who shall stand in his holy place?" And the answer came, "He that hath clean hands, and a pure heart" (Ps. 24:3-4).

Charles Wesley sang:

*He wills that I should holy be:  
That holiness I long to feel,  
That full divine conformity  
To all my Saviour's righteous will.*

On another occasion he wrote:

*The thing my God doth hate,  
That I no more may do.  
Thy creature, Lord, again create,  
And all my soul renew.  
My soul shall then, like Thine,  
Abhor the thing unclean,  
And, sanctified by love divine,  
Forever cease from sin.*

## Silent Messenger

**By Mayflower K. Miller**

North Kenova, Ohio

"Faith in God is the rock on which rest freedom, progress, and brotherly love among the peoples of the world."

These were the words the benedicated marine captain read on a little card lying on his table in an Illinois Central Railroad dining car. The I.C. president, Mr. Wayne Johnson, originated and set in motion the prayer-card project. New messages replace old ones monthly. The cards on which the messages are printed are 3 x 4 inches, in various colors.

This unique item on the menu, placed there by one who believes in the power of prayer, has created enthusiasm, interest, and respect from everyone.

If the rolling restaurants continue to bear the message of the power of prayer, outside the home and the church, it has many possibilities. If prayer cards or mottoes were used in lunchrooms, business offices, hotel lobbies, on ships, planes, buses, and in other places, there would be more people thinking of God, making them better to do more efficient work, and thus the Church would prosper and all would benefit.

A silent messenger hung on the wall of a home or in an office does something to those who come

## Let Go and Let God

**By F. W. DAVIS**

*Why complain about your troubles  
While you live from day to day?  
Why not take them all to Jesus,  
Simply trusting as you pray?  
Friend, there is no ill or conflict  
That can hide His loving face;  
If you come in faith believing,  
He'll endow you with His grace.*

*Life has many disappointments,  
And no matter where you go;  
Oft your faith inclines to weaken  
While you're living here below.  
But our God is so invincible,  
If you'll only grasp His hand,  
There's no need to fear or worry;  
He will give you power to stand!*

in contact with it. It makes one respect the one who placed it there, and above all, respect God.

Placing signs along the highway urging daily prayer, to greet the motorists, would help in the prescription for peace, and make our state and county roads take on new beauty, cut down accidents by causing drivers to think where they are going and thus be more careful. For those down and out, it may mean that they will make a comeback by reading the message, for it takes the Christ of the gospel to change the heart of a man and help him find his way back to God.

It would be a joy to any motorist to see Christ lifted up by these beautiful signs, and have the ones at dangerous intersections lighted at night. It would help the motorist to be alert in driving, and make prayer his practice; it would help people to love one another, for the name of Jesus carries power with it.

The time has come when people are looking and need something to brighten their day. Why not give them something out of the ordinary, something good, to cheer them on their way? The cold things of this world do not satisfy, for people are hungry for such as this—a bit of kindness, a word of cheer, a message of hope, an inspiration, an anchor of the soul. Money used for such a project would be well spent, and who knows the good that could be done in this manner? Only eternity alone could tell.

I would like to see these signs erected and Jesus lifted from coast to coast, to please Him who has said, "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32).

# Prayer and Politics

By E. Wayne Stahl, Nazarene Elder, Lowell, Mass.

"Politics" has acquired a somewhat bad reputation because it has been associated, in the minds of many, with the word "politician." Such a man is generally considered a cheap, selfish, scheming individual, the opposite of a statesman. But, fundamentally, politics is simply "the art of government": it is derived from the Greek word *polites*, a citizen.

The government of a country is what its voting citizens make it. Christian citizens "render . . . unto Caesar the things which are Caesar's" when, on election days, they cast their ballots as their consciences direct them. One reason why "politics" has such an offensive odor is that many decent voters fail to express themselves through the right of suffrage.

There should be an intimate connection between the closet of secret prayer and the election booth. In both places the voter is alone with his God. To me it is deeply, beautifully significant that the mark (X) we make on the ballot in the circle or square opposite the name of the party or candidate of our choice is in the dictionary defined as "Saint Andrew's Cross."

It reminds me of that apostle whose namesake such a sign is. We hear Evangelist John say, "He [Andrew] first findeth his own brother Simon, and saith unto him, We have found the Messiah" (John 1:41).

In other words, as we vote and mark our choices with the St. Andrew's cross we should be thinking of the welfare of others. "For my brethren and companions' sakes" (Ps. 122:8), as well as for our own advantage, we should cast our ballots, that

"righteousness," which "exalteth a nation," should prevail in our land.

For weeks preceding election day fervent prayers should ascend to God's throne that He in His mercy shall give us upright rulers. I once heard a preacher declare that prayer can change the course of history. It is true, transcendently true.

Daily, between now and November, let us offer the following petition, or supplications equivalent to it:

*God give us men! A time like this demands  
Strong minds, great hearts, true faith, and  
ready hands:*

*Men whom the lust of office does not kill;  
Men whom the spoils of office cannot buy;  
Men who possess opinions and a will;*

*Men who have honor; men who will not lie;  
Men who can stand before a demagogue  
And damn his treacherous flatteries without  
winking;*

*Tall men, sun-crowned, who live above the fog  
In public duty and in private thinking.*

—JOSIAH GILBERT HOLLAND

Then let us "put feet to our prayers"—as did the little girl who was telling a lady that her brother had set traps to catch birds. She loved the feathered singers, and said to the lady, "But I prayed that he would not catch any birds."

"Did God hear your prayers?" the lady asked.

"Oh, yes," was the reply. "After I prayed, I went and kicked the traps to pieces."

If we feel that the glorious American eagle is in danger of being enclosed in a trap, let us, after we have prayed, asking God that it may not be so, go and "kick the trap to pieces" by our vote.

The letters of this word "vote" also spell "veto," a Latin word meaning "I forbid." With our ballots we can say to the enemies of our free republic who would enslave us, "Thus far shall you come, and no farther."

Daily between now and election day let us be in fervent intercession that "men of God's own choosing" will be selected to be our rulers, men conforming to the great standard lifted up by David:

"He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain" (II Sam. 23:3-4).

***The crosses which we make for ourselves by overanxiety concerning the future are not heaven's crosses. The crosses which God lays upon us always bring sufficient grace and comfort with them. . . . if we leave all in His hands, He overrules it for good and gives us the comfort of the Spirit.***

—H. Orton Wiley.

# CHRIST, OUR ROCK

*When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it (Matt. 16:13-18).*

At this time Jesus was traveling toward Jerusalem. It would be only a few days until His disciples would be severely tried. They would see their Master, whom they loved and expected so much of, arrested, falsely accused, fearfully scourged, and then taken to Golgotha to die between two thieves. This would indeed try their faith, and they would be tempted to cast away their confidence and return to their former vocations. But much depended upon these men; Jesus had given unto them the Word. It was going to be up to them to write the New Testament, to found the Church that would carry the gospel to the ends of the earth. So Jesus wanted to make sure that these men had something within that would not let them "cave in" while the pressure was on.

As He came into the coasts of Caesarea Philippi, He asked them saying, "Whom do men say that I the Son of man am?" And they answered Him, "Some say that thou art John the Baptist." There must have been some similarity between Jesus and John for that crowd to think of John when they saw Jesus. The likeness was not in the clothes they wore, for John was clothed with camel's hair, and with "a girdle of a skin about his loins." If the pictures I have seen of John the Baptist are true, and I think possibly they are, John looked like an ancient "cave man" in his apparel, rough and rugged, and truly he sounded as "the voice of one crying in the wilderness."

The clothes of Jesus were unlike John's; He was arrayed more like a priest. His garments were fine linen; He wore a seamless garment. He looked nothing like a cave man but more like the minister

of the sanctuary. No, the likeness was not in the apparel.

Neither was the likeness in their social life, in their associations with people. If you should have asked John the Baptist to your home for a chicken dinner, he would have refused; he was not much on visiting. He would have said to you: "No, thank you, I am on a rigid diet; I live on locusts and wild honey; my residence is in the wilderness." But Jesus was of the friendly type; He would go home with the publican, the sinner; He would eat with the Pharisees, the rich, the poor, the learned, the unlearned—He was no respecter of persons; all men were alike to Him. He was so free to eat with all men that they called Him a glutton and a wine-bibber.

But there was a similarity between John and Jesus. What was it? It was in the message they preached. John preached repentance unto the sinner, and he preached the baptism of the Holy Ghost and fire unto the believer. When John was arrested and locked in prison, Jesus took up where John had left off and cried: "Repent or perish." He also preached the importance of being baptized with the Holy Ghost and fire. Their message was so much alike that the people said, "This must be John the Baptist."

Then some said Elias or Elijah. As I approach this, I am thinking of Elijah's prayer life. Elijah was not the preacher that John the Baptist was. We have nothing on record in the way of a great sermon from Elijah, but we have reports of his great success in prayer. In the face of infidelity, skepticism, or Baalism, Elijah was not defeated.

**By Roy A. Bettcher, Pastor, First Church, Chattanooga, Tennessee**

Alone he stands on Mount Carmel and prays: "Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word" (I Kings 18:36). And the fire fell! Elijah could pray the heavens open, and he could pray the heavens closed, too; he was a success in prayer.

Likewise, when the people heard Jesus pray, they thought of Elijah. When they heard the Master pray, they felt they never had prayed, and said unto Him, "Lord, teach us to pray." He would pray unto the Father, and then He would still the winds; He would heal the sick, cleanse the leper, open the eyes of the blind, and unstop deaf ears. If He arrived on the scene too late and the patient was dead, He would raise him from the dead. He looked up and said, "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always" (John 11:41-42). That day must have been the time when they thought of Elijah.

Then again, some of the people thought of Jeremiah. Jeremiah was not a great preacher; he was not a successful pray-er, as was Elijah. During the ministry of Jeremiah, Israel was mostly back-slidden and in bondage. Jeremiah's heart was broken, he was persecuted beyond our comprehension; but in all the persecution, suffering, and hard places, Jeremiah kept a good spirit. Jesus came and was rejected by His own. He was hungry at times; He was weary, persecuted, scourged, mistreated, and falsely accused; and yet He kept a sweet spirit. The people saw His Jeremiah-like spirit. What a wonderful Jesus! He could preach like John, pray like Elijah, and keep a tender spirit like Jeremiah.

Jesus "saith unto them, But whom say ye that I am?" Our security in times of trial and testing does not depend upon what the masses have to say about Jesus; our security depends upon what we have to say, what we know, as individuals. Simon Peter answered this question and said, "Thou art the Christ, the Son of the living God." Then Jesus said unto him, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also [this word 'also' implies that it is something aside from the main route] unto thee, That thou art Peter [*Petros*, a stone], . . ." In other words, it is this divine revelation, it is this inner knowledge, the Son of the living God, that will make you a rock, that will hold you steady, that will not let you "cave in" while the pressure is on. "Flesh and blood" did not reveal this unto Peter, but Jesus said it was "my Father which is in heaven." This experience comes to us as a work of divine grace wrought in the heart by God the Holy Ghost. No, it does not come through the channels of flesh and

***By giving a hand to a brother  
Who is bearing his burden alone,  
We will find as we walk beside him  
That we have lightened our own.  
—Enola Chamberlin***

blood; thank God, neither can flesh and blood take it away.

The modern scholar can see in Christ the mighty preacher like unto John, the miracle worker who did many wonderful works; as a teacher they say He was a wonder! He was a great philosopher—but this is not sufficient. You must see beyond this; you must see in Him the Son of the living God (Deity). We must be able to grasp the Virgin Birth; flesh and blood cannot do this; it takes God the Holy Ghost. And it is upon this rock, Jesus said, "I will build my church."

We are not building today upon flesh and blood, cement and stone; we are building upon an experience we have with the Son of the living God. He can be real unto you; He can be the Friend that sticketh closer than a brother, comfort like a mother, pity like a father.

I am reminded of an experience at Guadalcanal during the late war. The Japanese had attacked Henderson Field; the smoke of the battle was ascending into the heavens; the pilot was bringing in his big Liberator plane loaded with doctors and nurses to help the wounded and suffering. As they sailed in over the blazing, smoking field, the flak would patter on the sides of the plane; the impact caused by the bursting bombs caused the plane to rock and quiver. The doctors and nurses became frightened; they screamed, "Let us out of this plane; get us out of here, and to safety." But the pilot stayed at his post, and piloted the huge plane through the dangers. Afterwhile he circled the field, dropped five hundred feet, a little to the right, and then finally came to a safe landing. Just as he landed the plane, the doctors and nurses said to him, "You are indeed a great pilot; if it had not been for you we would all have been killed; we never could have made it." The pilot looked at his hands, removed the earphones from his ears, and said: "I saw all the danger, I saw your excitement and heard your screams, but all the while I was listening to another voice that guided me through."

Thank God, I am glad there is One in the observatory of heaven today who can see the end from the beginning, who can speak to our hearts and guide us through every danger of life. Do you know Him, this Christ, the Son of the living God? You may know Him; He is our Rock of Ages, our Shelter in the time of storm!

"Upon this rock I will build my church; and the gates of hell shall not prevail against it."

## Are You in Reverse?

By **E. E. Wordsworth**

Pastor, GoldenHale, Washington

*From that time many of his disciples went back, and walked no more with him (John 6:66).*

Many a journey these disciples had taken with Christ. They had seen His miracles, heard His wondrous words, but now they were offended. Loaves and fishes were acceptable, but the Cross was insufferable; the disciples "murmured" at it. The flesh they magnified, but the Cross they despised.

Dr. Chapman told of a strange animal in Australia which habitually travels backward, and seems more interested in where it has been than in where it is going. He warned, "Let us not be like that."

It was said of Dr. P. F. Bresee that he would rather drive around the whole block than back up a half-block—he was so averse to going in reverse! Livingstone said, "I am in favor of anything, providing it be forward."

I heard Dr. J. W. Goodwin say publicly that he never once voted against any progressive plans his pastor had. Too many are like the member of the board who said, in substance, "Tell them, no matter what comes up, I'm 'agin' it." Dr. R. T. Williams used to say, "When a church member is always voting negatively, he is showing the other members how to vote himself out of office, and they'll surely do it sooner or later." Those who get into the baneful habit of voting a big NO are on the way out themselves.

In a democracy we have the right of free speech and the ballot. This is true also in our church; but a domineering, dictatorial spirit is always out of order. It is definitely unchristian.

A church board member expressed his opinion about a church building program and said he would give so much. All the other members voted for a much larger edifice. Recognizing his defeat, the first member smilingly said: "All right, brethren, double my subscription." He thus retained his own self-respect and the confidence of his brethren.

*Don't let  
trials  
smother you . . .*

## KEEP MOVING!



By **CARL E. RYAN**

Nazarene Sunday-school teacher (layman), Milford, Ohio

***I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.***

—Rom. 1:16

The truths of God are better assimilated by example than by word. The footprints on the sands of time not only point the way, but also lead the way. They are confidences justified by living proof. That which has been done, reason most men, can be done again and better done.

Experience exceeds theory. Theory is powerless without experimental evidences. The testimonies of others far outweigh what we believe to be the truth. Truth in action generates life and hope; inactive truth is silent.

When I think of the old mule that was always falling into an open well of the farm, I think of those persons who are sometimes surrounded with the seemingly impossible situations and trials of life. One day the old mule fell into the well again. This time the farmer said: "I'm tired of pulling that mule out of there. He's getting old anyhow and he's not much use any more. Boys, go down there and fill up the well with dirt and we'll bury that old mule."

Well, they went down to the well and began throwing in the dirt. But old Mr. Mule wasn't in favor of the idea of being buried alive. As they threw dirt on his back, he'd just shake himself and keep moving his feet. By and by they were getting the hole filled with dirt, but the old mule kept tramping on the dirt until finally he just stepped out of the hole, unhurt, and with a look of victory in his eye.

There is power in the gospel to deliver all of God's children. Let people pitch the dirt on you; let them criticize you; let them lie on you; let them try to ruin your reputation. But you just keep moving (like the old mule) and God will bring you out, unhurt, clean, full of life, and free from the trials.

The old mule couldn't go up, down, forward, backward, right, or left—but he kept on moving until he got out. It didn't look like he was getting anywhere. His accusers thought they were doing away with him, but the things they did were the steppingstones to deliverance.



# NEWS in PICTURE



**Another busy Nazarene pastor—in the East: Rev. G. H. Keeler. Ordained in the Kansas Conference of the M.E. church in 1927; orders recognized by the Kansas City District Assembly, Church of the Nazarene, in 1931. Served as pastor, Grace Church, Kansas City, Missouri (5½ years); First Church, St. Paul, Minnesota (10 years); missionary 1½ years; and in his ninth year as pastor at Beverly, Massachusetts. He has served on the Board of Ministerial Studies on all three districts. Converted at the age of seventeen, sanctified while in Bible training school; received B.A. from Asbury College, and M.A. from Boston University.**

Daniel didn't quit serving God because things were going wrong. He didn't complain that if God loved him He would not let him go down into the lions' den. He just kept on praying until the lions quit growling and came up and licked his hands, tame as kittens. No defeat here! God is also Master of the lions.

Mordecai did not look down over his chin because of the death sentence passed upon him and his people; but he did fast and pray, and trusted God to take care of the rest. God did! Haman, who had thought to do away with the godly Mordecai, was hanged upon his own gallows. The things meant to ruin you often, through the power of God, become the downfall of your enemies.

Samson's faith did not fail him when he was surrounded by a thousand men. He knew what God had done before and believed that He was able to do even greater things. Thus he slew a thousand men with the jawbone of a dead animal. The difference is God! The balance of power is on our side.

Do you remember how Paul stood on that old sinking ship in the midst of the storm and said, "Sirs, . . . I believe God"? The ship was falling apart under him, there had been darkness for many days, the boat was tossed to and fro by an angry sea—but none of these things moved Paul because he had been listening to God, and the angel of the Lord had spoken to him. He was not afraid of circumstances. His God, your God, my God—overrules all things and reverses all things that He desires.

John was boiled in oil and thrown on an island to die, but God was with him. There on that island he received the greatest revelation of Christ and of things to come ever given to any man. When you come out of the heat of persecution and trials, you will receive new and great revelations from God. No man ever receives any visions of the sweetness of God unless he has been through the fire.

The poor woman with the issue of blood, whom the physicians could not heal, sought Jesus. Like the old mule, her case appeared hopeless, but she kept moving until finally she got up close to Jesus and touched the hem of His garment. She was healed! Had she given up in despair saying, "What's the use?" we never would have heard about her. The fact remains, no matter how severe your case may be, if you keep moving toward God you'll come out to victory by and by.

Shadrach, Meshach, and Abed-nego were thrown into flames so hot that they burned to death the men who threw them in. But they wasted no time finding fault with the Lord or someone else because they faced seeming impossibilities. No, they trusted God and believed that He would do His best for them—if He did not deliver them, they

would be satisfied anyway. But God delivered them. He walked with them, as He does with you and me in the fiery crucibles of life. God never has been known to forsake any of His children. He has promised, "Lo, I am with you always." Through trials, persecutions, sickness, weakness, through life and through death, through youth and old age, He will be with us.

And this Paul could say, and all others who keep the faith: "I am not ashamed of the gospel of Christ." In other words, I am not ashamed of such a God who has all power to deliver and to keep under all the changing vicissitudes of life and even in death.

Stephen was not ashamed of the gospel of Christ as he faced death. We cannot qualify for the visions of a loving Jesus until we have learned to suffer for Him. While being stoned, Stephen said, "Behold, I see . . . the Son of man." So let your confidence in this gospel have full reign in your heart and life, and the "clouds ye so much dread" will be found to be *big* with mercy and shall break upon your head with peace, *peace!*



## TITHING . . . a bank's business!

I have just come from the office of Mr. Pick Hollinger, who is president of the bank here in Blountstown, Florida.

While there I received a check for the Blountstown Church of the Nazarene. Ordinarily about three times a year we are notified to come to the Bank of Blountstown and pick up a sizable check for the church.

Now here is the story that makes this pleasant trip to the bank possible:

Mr. Hollinger believes that every business is under the moral obligation to tithe, the same as an individual. His system of distribution for this tithe on the bank's income is fair and impartial to all the churches of the area in which the bank serves.

Mr. Hollinger says he would like to know if there are other banks that do likewise. For a number of years this has been the practice of the Bank of Blountstown, Florida.

—J. A. BLACKWELL, *Pastor, Church of the Nazarene*

## Some Little Things Are BIG!

**By J. Kenneth Grider**

Professor, Nazarene Theological Seminary, Kansas City, Missouri

It is a little thing: what the sinner must do to receive Christ as Saviour. One need not raise a sum of money, which for most would be difficult; one need only repent of his sins and believe on Christ. One need not wait until he has accomplished some great thing, for he may come just as he is—and he cannot ask pardon on the basis of his own accomplishments, whatever they are. Forgiveness of sins, the consequent reconciliation to a holy God, the marvel of adoption into the family of the redeemed—every sinner surely yearns for this. And yet, since Jesus paid the price for our pardon, one need not do some great thing to obtain it.

It is a little thing, what part of the pew one sits in at church. Such a little thing! What does it matter whether one "scoots" to the middle of the pew, reserving the space near the aisle for others, or sits near the aisle and requires others to squeeze past him. Next to the aisle one has an armrest; he can be better noticed as being in church; there is more room to kneel when it comes time for prayer; and a person can get out of the

place more quickly when the service is over. So there are some small advantages and, after all, only two or three others are inconvenienced—and that only slightly. But still, the place where one sits is a small thing. Most folk will overlook the self-centeredness it sometimes evidences, although they might wish they could whisper a tiny suggestion.

It is a little thing to do home visitation. In this work one seldom talks to more than two or three persons at a time; and he converses only a little, informally—seldom as much as he would have to do in teaching a Sunday-school class. Moreover, he does not have to spend a great amount of time in preparing what he is to say—just speaks from his heart, with perhaps a few directives from his pastor or the visitation chairman. Further, if one is calling at a list of addresses which have been given him, as is the customary method in a church's continuous visitation program, most of the time will be spent in driving from one home to another.

But some *little* things are *big*. The little we do to obtain forgiveness of sins, or entire sanctification, results in so much! The little things we do in living the Christian life, as yielding to others the better position in the pew, reveal so much about the difference that Christ makes. The testimony we leave with two or three persons in a home might even be more significant than the one we give at church on Wednesday night, among other Christians, with the sanctuary half full. Yes—some little things *are* big!

# Good Soap, and a Clean Soul

By Genevieve Thompson, Falls City, Nebraska

A few days ago I attended a showing of merchandise, presenting new models by a leading manufacturer. Passing the booth where an automatic washer was on display, I was halted by the press of the crowd long enough to hear a woman ask what soap or detergent was recommended for it. The salesman answered her emphatically, "We recommend that you use only ---- in our washer." Before I had time to quench the impulse, I said to them both, "That is good advice. That is the only product on the market that will absolutely do a good job in an automatic washer." Hurrying on, I asked myself, "Now what possessed me to speak to two strangers like that?"

The answer was not long coming. It was because I knew by experience and because I was completely "sold" on the product. When I received an automatic washer and dryer for Christmas I was happy, as any woman would be. It was one of the finest brands on the market, but the first laundry I did looked dreadful, a disgrace to a good housewife. In the weeks which followed I tried nearly every highly advertised soap and detergent on the market, but my laundry was a dingy lot which filled me with shame.

Pride alone kept me from begging for my trusty old machine again. I felt if other women could use automatic washers, so could I; and the saving in time and effort was wonderful. But to my surprise, as I talked with other women I found that many of them were struggling with the same problem I had.

About that time I began seeing ---- advertised. In glowing terms the ads promised my money back if it did not remove both the new soil and the accumulation of old soil other soaps and detergents had left behind. Feeling it was probably a lot of advertising "hoovey," I bought a small box to try—my first laundry was beautiful. Each succeeding one seemed to improve; it did, indeed, remove the old soil I was so ashamed of. I became a one-woman crusade to bring ---- to my friends and neighbors. Not one who tried it was disappointed, and not one of us would use anything else today.

As I walked alone in the crowd that day, the Holy Spirit reminded me: "Once your heart and life were defiled with sin. You bore the soil of your own transgressions and you bore that old residue of sin ground deep into the fiber of your nature. You trusted your Christian home and early training, but the stain remained. You trusted water baptism and church membership, but the stain remained. You tried a moral life, but the stain remained. You tried daily Bible reading and prayer, sang in the choir, and taught a Sunday-school class, too, but the stain remained. Not until you tried faith in the precious blood of Jesus, shed on Calvary's cross for your sins and uncleanness, was the stain washed away. Every vestige of it was gone. You knew it by experience, and you are completely 'sold' on the product. But, are you as quick to recommend it to others as you were to speak to two strangers in praise of a common household help?"

What about *you, Christian?* You, too, know the time when the precious Blood washed away all the sins of your life. You remember when you came a second time and found it equally able to remove that old residue of Adam's sin which shamed you. (You were sometimes ashamed to hang your testimony on the line in plain view of the world because of the tattletale gray of that old residue!) But the blood of Jesus Christ removed every vestige of it, and how you rejoiced in the whiteness that was revealed!

You know by experience and you are "sold" on the product. Are *you* quick to recommend it to others still defiled by the stain of sin? "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18).

## Faucets of Fall

By Christine White

*In fall the fingers of the rain  
Come tapping at my windowpane:  
The drenched and dripping apple  
trees  
Drop yellow leaves before the breeze.*

*Fires are warm and bright within;  
Filled is every shelf and bin;  
Church bells in the distance chime,  
Thanking God for harvesttime!*

### What Is a Revival?

"After a particularly striking response to a series of meetings, Billy Graham was asked, 'Is this a revival?' He replied, 'No. When a revival comes I expect to see two things which we have not seen yet: a new sense of the holiness of God, and a new sense of the sinfulness of sin on the part of Christians.'"

I am not exactly sure what Billy Graham means here by "a new sense of the sinfulness of sin on the part of Christians." Therefore, I shall state the last part of his answer in a different way. When a real revival comes, there is a new sense of the holiness of God and of the sinfulness of sin. This "new sense of the sinfulness of sin" will be felt by the sinner as well as the Christian. Sin is exceedingly sinful, and all men should be awakened to this fact. Certainly, some will have to be aroused to it before there can be a real revival. When the Christian sees the sinfulness of sin in a new way, he will pray for sinners as never before; and when the awfulness of sin is intensified for the sinner, he will want to be delivered from his sins as never before. The realization of the holiness of God and of the sinfulness of sin complement each other. The more a person becomes aware of the holiness of God, the more he is going to become conscious of the sinfulness of sin; as opposites, the one brings the other into the limelight. The starting point is with the holiness of God.

We believe in the love of God, but it isn't an emphasis upon the love of God which has brought the great revivals; it has been an emphasis upon the holiness of God, and in contrast to that, the terribleness of sin. Remember that Isaiah said: "I am a man of unclean lips, and I dwell in the midst of a people of unclean lips" (Isa. 6:5). When did that vision come to him? When he saw a holy God "sitting upon a throne, high and lifted up" (Isa. 6:1). Too many people today, even among those who profess to be Christians, are trying to soft-pedal the truth of the holiness of God. This is dangerous. God is a holy God, and the sinner must be aware of that fact in order to realize as he should his own sins and his need of repentance. Likewise, the Christian must become tremendously conscious of the holiness of God if he would become seriously aware of the sinfulness of the sin nature within himself. We might go a step further and say that the sanctified person, the person who has been freed from the sin nature, as well as his sins, needs to catch a new vision of the holiness of God. And with that will always come a fresh view of the sinfulness of sin as it throttles the lives of many. Such experiences can do much toward forwarding a revival.

There are many lonely people in the world. With some, loneliness may be acute, but only occasional, while with others it is both chronic and acute. In this connection, the devil may bring upon us some of his worst temptations. At the Cross, Jesus said: "My God, my God, why hast thou forsaken me?" Jesus, no doubt, had this experience in mind when He cried out in the Garden of Gethsemane, "If it be possible, let this cup pass from me." The oneness of the persons in the Godhead is beyond finite comprehension. Jesus knew the wonder, glory, blessing, and fellowship of that oneness, and when He had to face the

## Editorials

absence of it even for a moment, it was almost unbearable. "My God, my God, why hast thou forsaken me?" The devil brought tremendous pressure on Jesus in connection with this feeling of loneliness. It climaxed the different types of loneliness which He had felt during His life on earth. He knew what it was to have those nearest Him turn their backs on Him.

Loneliness is one of the avenues through which the devil strikes to trip you and me; it is one of the doors through which temptation enters. Think of the mother who always has had a home of her own; now her companion is gone. She not only has to give him up, but she must be uprooted from her home and go and live with a relative, or friends, in a strange community and under very different conditions. It all but breaks her faith in God. She can't understand how a good God can fail to answer her prayer and save her from such loneliness. She is tempted at times to give up the Christ whom she has served for so many years.

Then there may be the mother who is still in her home and has her husband, but she has reared a family, and now they are all gone. It is difficult for her to adjust herself to the loneliness of these days. The children had been so close to her and demanded so much of her care, and now her hands and her time seem empty with them gone. This is a trial of her faith! She can't understand why it has come to her.

I knew a couple who were well along in years. Circumstances came up which demanded that they move into a new part of the country and associate themselves with a church which, although of their denomination, had practically no one attending it with whom they were acquainted. They had money to live on, but were bereft of their friends of many





## MUSIC MEMOETTES

by  
**OVELLA S. SHAFER**  
Plainville, Kansas

Did you know that Bernard D. Barton, a wise businessman from Halstead, Essex, was also a hymn writer of the eighteenth century?

Mr. Barton, with his brother, coal and corn merchants, proved that economic progress can be insured when wise businessmen conduct their businesses in accordance with God's Word. Later, Mr. Barton became a bank clerk and served in this profession for forty years. He lived a life of high devotion, as evidenced in his hymn poems. One most apt to be found in modern hymnals is "Lamp of Our Feet." I quote the first and fourth stanzas:

*Lamp of our feet, whereby we trace  
Our path when wont to stray;  
Stream from the fount of heav'nly grace,  
Brook by the trav'ler's way;*

*Word of the ever living God;  
Will of His glorious Son;  
Without Thee how could earth be trod,  
Or heav'n itself be won?*

HELP THE CHURCH GIANT TO WAKE UP!



# Thought for the Day



by **BERTHA MUNRO**

## "Now"

### Monday:

"Now is the day of salvation." *Now* is the day; in fact, the only day to do anything in—for sure. It could be wasted; and "salvation" is a big word; one of its meanings is *salvaging*. (II Cor. 6:2.)

### Tuesday:

"Sufficient unto the day" is its own trouble. Today's problems are enough to keep us busy, and we shall fumble them if we substitute tomorrow for today. "Suppose" is a word that will bear watching.

Jesus is saving us from excruciating suffering—our forecasting dark possibilities, calculating how to meet the worst if it should happen, planning a "way out" for troubles that never come—when He commands, "Take . . . no [anxious] thought for the morrow." Clear the road for today's issues. Live *now*. (Matt. 6:34.)

### Wednesday:

"Remember . . . not the former things"; "Cast the net on the right side"—these too are commands. "I will do a new thing"—this is a promise for *now*. Stopping to weigh your strength by yesterday's level of achievement, low or high, will steal a slice from today—your *now*. (Isa. 43:18-19; John 21:6.)

### Thursday:

"I am ready." was a great testimony. Ready to "preach" always—flexible in God's hands, willing for sudden changes of assignment—in any way, to any people. It means no moment caught off guard or out of connection with headquarters, eyes never shut and heart never closed to human needs around you. (Rom. 1:15.)

### Friday:

"It shall be given you in the same hour": words to speak, positions to

take, errands to run, supply to use. Disappointed in what you had planned to do for God? To a "now" liv-er there is no "interruption." Wherever you are there is someone to help, some useful work to do. "Lift up your eyes, and look." (Matt. 10:19; John 4:35.)

### Saturday:

"Your feet shod." Any time is *now*. No waiting for the day and the hour when the "visitation program" is to start, then shoes off when it is over. A heart interest is not put on and taken off so easily.

"As ye go, preach." Every individual and every activity is involved in Christian witnessing, for every act or word or thought is on display. No strain, then, but a life that is literally filled with the Spirit. (Eph. 6:15; Matt. 10:7.)

### Sunday:

"Up; for this is the day." Now is the time for action. If you do not intend to be passive, leaving no mark for God on this world, laying up nothing for heaven, then find a way to use your *Now*. Though it may seem all delay frustration, dead, now is His accepted time for loving, fruitful living. Your *now* might be your *all!* (Judg. 4:14.)

# The Sunday-School Lesson

FLETCHER  
GALLOWAY



Topic for  
October 14:

## Inherited Sin in the Soul

SCRIPTURE: Gen. 1:27; 2:16-17; 3; Ps. 51:5, 10; Mark 7:21-23; Rom. 5:12, 19; 7:20, 24-25 (Printed: Gen. 1:27; 2:16-17; 3:6, 8; Rom. 5:12, 19; Ps. 51:5, 10; Mark 7:21-23; Rom. 7:20, 24-25)

GOLDEN TEXT: *Create in me a clean heart, O God; and renew a right spirit within me (Ps. 51:10).*

We do not need the Bible to prove there is something wrong with the race. The fallen state of man is recorded in the pages of human history, and is dramatically displayed in all the currents of life about us.

Men do not trust one another. We put locks on our doors and hide our valuables. We place our money in banks and keep our valuable papers in safety deposit boxes. We have to have witnesses to protect our contracts and we have our titles and abstracts recorded. We hire men with fast cars and high-powered guns and put them in uniform with flashing badges and a show of authority to try to make our neighbors behave. Even these men, highly trained and skilled in all the arts of defense and combat, have to go in pairs for safety. We establish courts of law to protect our rights and property. We build great institutions with steel doors and barred windows and hire guards to keep some of the incorrigibles locked up, hoping that this will change them and also deter others.

Nations do not trust one another. More money is spent for defense than for any other purpose. Every nation has its army, navy, and air force, and right now there is a mad race to invent and perfect new and more fearful weapons of destruction. Even our own beloved America, which has a tradition of peace and benevolence toward other nations, was responsible for developing and using the most terrifying weapon of all history—the atomic bomb. The world right now has a new case of jitters, fearful that another Hitler, or Mussolini, or Stalin, will come onto the stage. Carnality in full bloom will be the Antichrist.

The worst aspect of carnality is, however, that it makes men so they cannot

trust themselves. The carnal heart "is deceitful above all things, and desperately wicked: who can know it?" To do "what comes naturally" is to destroy ourselves.

Carnality is not "caught," learned, or developed. All men are born with it; even innocent babies soon begin to show signs of it. Cross that "little angel," and he will quickly show a spirit that is anything but angelic.

Carnality is not something extraneous—something separate and apart. It is just our human nature, twisted and warped and out of balance. Dr. A. M. Hills, one of the great authorities of the modern holiness movement, was my theology teacher. He illustrated the

fallen state as follows: Unfallen man—intellect 25 per cent, sensibility 25 per cent, will 25 per cent, conscience 25 per cent, making a balanced total of 100 per cent. Fallen man (for instance), intellect 15 per cent, will 15 per cent, conscience 15 per cent, sensibility 55 per cent, making a very unbalanced 100 per cent. A man in a jealous rage (intellect, will, and conscience temporarily almost dormant) kills his wife. When he comes back to his senses he is penitent and broken, and cries out, "Why did I do it?"

If there were no provision in the plan of redemption to meet the challenge of carnality, redemption would be incomplete.

## SUNDAY-SCHOOL ATTENDANCE REPORT



	Last Year	August	Percentage
<b>Southwest Zone</b>			
Hawaii	519	650	125
Arizona	3,683	3,758	102
Northern California	14,748	14,762	100
New Mexico	3,126	3,065	98
Colorado	6,334	6,151	97
Southern California	11,161	10,499	94
Los Angeles	9,020	8,111	90
<b>Northwest Zone</b>			
Alaska	549	569	104
Washington Pacific	5,094	5,000	98
Oregon Pacific	7,253	6,971	96
Rocky Mountain	2,463	2,363	96
North Dakota	1,737	1,622	93
South Dakota	847	789	93
Nevada-Utah	893	831	93
Idaho-Oregon	6,179	5,587	90
Northwest	7,010	6,164	88
<i>District not reporting: Minnesota</i>			
<b>Central Zone</b>			
Northwestern Illinois	4,998	4,978	100
Central Ohio	13,336	12,963	97
Wisconsin	2,328	2,208	95
Northeastern Indiana	9,697	9,150	94
Michigan	8,347	7,667	92
Missouri	7,628	6,995	92
Southwest Indiana	9,359	8,553	91
Western Ohio	14,380	13,032	91
Illinois	8,788	7,923	90
Chicago Central	5,494	4,788	87
<i>Districts not reporting: Eastern Michigan, Iowa, Indianapolis, Northwest Indiana</i>			
<b>Southeast Zone</b>			
Georgia	5,596	5,784	103
East Tennessee	5,712	5,866	103
Florida	7,069	7,227	102
South Carolina	4,748	4,700	99
West Virginia	10,773	10,585	98
Mississippi	2,875	2,770	96
Virginia	3,144	3,015	96

District	Last Year	August	Percentage
Alabama	7,486	6,982	93
Eastern Kentucky	5,463	4,602	84
<i>Districts not reporting: Tennessee, North Carolina, Kentucky</i>			
<b>Eastern Zone</b>			
Washington-Philadelphia	10,467	10,108	97
Pittsburgh	8,535	8,241	97
New England	6,975	6,693	96
Akron	11,366	10,886	96
Albany	3,369	3,205	95
New York	2,137	1,947	91
<b>Canadian Zone</b>			
Maritime	1,087	1,053	97
Canada Central	1,887	1,621	86
<i>Districts not reporting: Canada West, Canada Pacific</i>			
<b>Southern Zone</b>			
Nebraska	2,728	3,131	115
South Arkansas	3,948	3,959	100
San Antonio	3,679	3,689	100
Abilene	5,687	5,662	100
Dallas	5,046	5,003	99
Southeast Oklahoma	3,955	3,911	99
North Arkansas	3,656	3,408	93
Northwest Oklahoma	5,989	5,568	93
Kansas	7,962	7,396	93
Northeast Oklahoma	3,961	3,671	93
Houston	3,582	3,131	87
<i>Districts not reporting: Kansas City, Southwest Oklahoma, Louisiana</i>			
<b>Miscellaneous</b>			
North American Indian	1,018	1,162	114
<i>District not reporting: Australia</i>			
<i>Estimated average for August, 1956</i>		374,765	
<i>Decrease over last year's average</i>		14,746	
<i>Percentage of decrease</i>		3.79	

ERWIN G. BENSON, *Field Secretary*

## COMMITTED

(Ps. 37:5)

By JESSIE WHITESIDE FINKS

*He bears us as on eagle's wings  
O'er hill and crag of our life's day.  
We rest secure and our heart sings,  
Our will committed to His sway.*

*He bears us as on eagle's wings  
Across the boisterous Sea of Life.  
We soar above the Sea of Things,  
Unscathed by sin, although so rife.*

*And He will bear on eagle's wings  
Across death's Jordan, dark and chill,  
To that fair land where glad praise  
rings,  
When we are His—lost in His will!*

## Servicemen's Corner



"Since I have been serving in the United States Army, I have been receiving your wonderful publications. All of them have arrived faithfully each month and including the HERALD, which of course has arrived each week. Many, many spiritual blessings have been mine through the reading of these publications on holiness.

"I joined the army in December, 1953, for three years. Upon enlisting in the service I was not a Christian. Through the guidance of Christian friends I soon came to know Christ as my personal Saviour. It was an army officer who led me to the Lord Jesus Christ right in his BOQ room (Bachelor Officers' Quarters).

"Upon receiving Jesus into my heart I soon began to remember the wonderful meetings that were held in my home church in Columbus, Ohio, back when I was a boy. My mother used to set me right beside her during the services and I sat there whether I wanted to or not. Just the same, I was not converted then; but when I was converted, I soon remembered the people testifying and shouting to the glory of God.

"My heart was longing for that kind of religion. I found several Nazarene churches near the fort here and started to pick out the one I thought I would receive the greatest blessing from. During all of this time, with the help of God, lots of other soldiers joined the ranks with me in church. What a blessing it was to bring a buddy to church and then see him give his heart to the Lord! There is nothing like it.

## Nazarene Young People's Society

LAURISTON J. DU BOIS



### Your New Secretary

Most of our HERALD readers are well acquainted with the fact that the past General N.Y.P.S. Convention elected Rev. Ponder Gilliland as executive secretary of the N.Y.P.S. for the coming quadrennium. In this the last offering I shall make as your retiring secretary, I should like to commend Brother Gilliland to all of our young people, to parents, and to our youth leaders. He really needs no formal introduction to our church, as he has served in several areas and was the General N.Y.P.S. president this past quadrennium. As such he has visited a number of areas of the church and found his way into the hearts of all who have heard him and met him.

Rev. Ponder Gilliland has a notable record as a youth leader. He was active in the N.Y.P.S. of the progressive Northern California District and served as its president. It was during his term of office that the Lamplighters' League was born. He also served as Institute director

of the Canada West District and was instrumental in inaugurating many fine features in the work there, which have continued. As a district superintendent and pastor, he has been a leader of youth and has given outstanding direction to the youth program wherever he has served.

Above all, your new secretary is a man devoted to God and carries a sincere burden for the souls of others. He is a sound and straight thinker and will give a leadership to the N.Y.P.S. office which will reflect the high traditions of your church headquarters.

We welcome the Gilliland family to Kansas City, as I know all of you will welcome them to your hearts and to your districts and churches as occasion may arise. I personally am comfortable as I turn the reins of the N.Y.P.S. office over to Ponder Gilliland. I know that he will give the spiritual and aggressive leadership which our youth need and will make a great contribution to our church in this capacity.

L. J. Du Bois



"I was fortunate enough even to get to go to E.N.C. for some special evangelistic services. The first time I walked on the campus I had a feeling that this was the place for me. I had not had any college preparation as yet, so I knew that if I did go to college I wanted a good old holiness college, where the gospel was preached strong.

"It just seems that the Lord has led me through His pastures and upon the way that leads to home. He called me to preach and has helped me in fixing my choice on Him. September fifth I will start to college at Eastern Nazarene.

The blessings are yet to come, aren't they?

"Pray for all of us servicemen. We need your prayers to overcome the adversary, who is going about night and day trying to gather more into his fold. But through the grace of our Sanctifier and Saviour, we shall all gloriously conquer him and join the ranks someday soon up in heaven."—JAMES W. ACKERSON.

**NAZARENE SERVICE MEN'S COMMISSION**  
*Walter W. Gilliland* DIRECTOR



## Finding Leads For New Churches

By Mark R. Moore

PART 2

### Population Leads

By *population leads* I mean that the population in a given community is sufficient to justify a Church of the Nazarene. I am sure that there is a wide range of opinion today as to what a sufficient number would be.

I pastored in a county a number of years ago which had a population of 128,000 and one denomination had 51 churches in the county, or they had a church for every 2,500 persons. Within a mile and a half of our church they had 7 churches, and 3 of the 7 averaged over 1,000 in Sunday school each week. It seems that they reasoned that 2,500 people constituted a sufficient number for a church.

When on the Northwest Oklahoma District, we faced the problem of not having a sufficient population to warrant a great number of opportunities. According to the 1950 census, we had only 374,000 people on the entire district. The largest city on the district is Enid, with 35,932 people; so, in a very real sense this is a rural district. A majority of our districts have at least one city with more people than we had on our entire district. How many leads do you think that you can find in the rural sections of your district? When I came to the Northwest Oklahoma District, I found that we did not have one town with two thousand people in it which did not already have a Church of the Nazarene. My predecessors had wrought well.

I took an inventory of our cities and of the towns under 2,000, and estimated that we had opportunities according to population leads of approximately

twenty churches. A number had to be in towns of 500 to 1,000, for we had only 7 towns from 1,000 to 2,000, without a Church of the Nazarene. In the course of two and a half years we had established 13 churches, and I could still see where we could organize 20 more churches. I have come to the conclusion that any time we have a few hundred people living in a given area we have an opportunity for a Church of the Nazarene.

Oh, yes! We can make excuses and more excuses. We may declare that they are Jewish, or Catholic, or they are not interested in church. *But*, with a plan to establish a church and a will to do so, I believe that we can organize a church where we have population nuclei, even though they are less than one thousand. We preach and teach heartfelt religion plus a Christlike life. The world is dying for this message. Our job is to get this message to them, and when we do we will have those who will want to come into the experiences of grace. Once they are saved and sancti-

fied, we will have a nucleus for the Church of the Nazarene.

While doing graduate work at Baylor University, I learned that the Roman Catholic and Southern Baptist churches were turning their attention to the rural areas. They are of the opinion that within the next decade their greatest growth will be in the rural sections. They likewise feel that if they reach the rural youth and get them into their churches, then, if and when they move to the cities, they will remain loyal. The general superintendents in 1948 urged us to consider the rural possibilities: "We should deliberately plan as districts to evangelize the rural areas as opportunity affords."

This is not a suggestion that we neglect the cities; for if we evangelize the rural areas, then we should give more attention to the cities to conserve the gains made in the smaller communities.

One student making a study of church members says that 95 per cent of the church members never win a soul. Is the Church of the Nazarene above the average at this point? Are we operating on the work and results of 5 per cent of the church members? If so, we have tremendous possibilities if we can get a substantial portion of the 95 per cent energized, inspired, and evangelistic.

A new residential area is generally a good population lead. People who are willing to tear up roots and move to a new community will often listen to a new voice. It is more difficult to enter into the old, established residential sections of our communities and "break into" the homes of the people living there.

It is a noticeable fact that the new residential areas are usually populated with the younger generation. They have new schools, new stores, young families, and if we start soon enough to establish a church which appeals to the people, we can have a new Church of the Nazarene.

(To be continued, October 17)



REMISS REHFELDT, Secretary

## "Show Them What We Have Been Saved from"

The quietness of the mission station was disturbed at regular intervals all day yesterday, all night, and throughout today by the beating of the drums calling the entire countryside to a big dance. It was to be held in the home of one of our consecrated church women, although she had nothing to do with the plans. The heathen relatives carried

on in spite of Rhoda's pleadings. It isn't very often that we have such a celebration so near the mission station. We held church today with the noise of the drums in our ears. In spite of it one soul found her way to the altar and to God. This afternoon one of our native workers offered to take Miss Pate and me over near the dance for us to get some pictures. He said: "The people who send you need to see what we have

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# the Question box

Conducted by STEPHEN S. WHITE, Editor

**Does the devil know our thoughts? If he doesn't know our thoughts, then the only way for him to know how his temptations are received will be by our words or actions.**

There is nothing in the Bible or from the standpoint of reason to cause us to believe that the devil possesses omniscience. This would mean, as you

indicate, that he can know our thoughts only as he judges what they are by our words or actions.

**What is a parent to do when he has taught his child not to do unnecessary work on Sunday, in the face of the fact that his Sunday-school teacher says that it is all right to go home and mow the lawn if you go to church first?**

I can't believe that any Sunday-school teacher in the Church of the Nazarene takes such a position. If there should happen to be one in this class, he certainly needs some help. I have seen people mow their lawns on Sunday, but never a member of the Church of the

Nazarene. Further, I don't believe anybody who does it could be counted on to do much real work for the kingdom of God. We can't disregard the Sabbath, even if many people are doing it, and keep a clear conscience before God.

**What is a parent to do when he has taught his child that it is wrong to buy or sell unnecessarily on Sunday when that child sees his Sunday-school teacher stopping at the ice-cream place?**

I believe that this is an exception rather than the rule. As a rule, our Sunday-school teachers are ready to bend over backwards rather than to do anything which would be misunderstood by those they teach. I might add,

however, that all of us who are followers of Christ, and especially those of us who are leaders in any part of His vineyard, should strive to set the best possible example.

**I am saved and sanctified, but I am continuously having trials and temptations. What is wrong with me? How can I be sure that the Holy Spirit is really in my heart?**

Certainly, the fact that you have trials and temptations is no proof that you do not have the Holy Spirit in your heart. No Christian experience guarantees that you will not have trials and temptations. It is not easy to understand such language, but James says: "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience" (1:2-3). And Peter declares: "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving

the end of your faith, even the salvation of your souls" (1 Pet. 1:6-9). The Bible has other similar passages as to temptations. You may know that you have the Holy Spirit in your heart by the witness of the Word—the promises given in the Bible. When the Bible says that if you will do certain things, God will respond in a certain way, it means just what it says. If your all is completely on the altar and you now believe that God accepts your gift, you have a right to trust Him that He now sanctifies you by baptizing you with the Holy Ghost. Further, I believe that if you follow these directions, not only will the Word witness to your entire sanctification, but also the Holy Spirit himself will witness to it directly. If you are sure that all of your sins are forgiven and that all has been consecrated, you may be certain that the work is done if you trust God that He does it now.

**When dissatisfied church members transfer to another church, don't you think they should go quietly and not raise a fuss and try to take as many other members as they can along with them? Are they not showing a very un-Christlike spirit in trying to persuade others to turn against the pastor and go with them?**

I answer both of your questions in the affirmative.

**What reason did Jesus have for telling the people, after He had performed miracles on them, to tell no man (Mark 5:43)?**

He did not want the crisis which brought on too soon. This is one

answer which has been given to your question, and I believe it has value.

Continued from page 17  
been saved from. Tell them I have not been to one for eight years."

That young man came from a heathen home but is now one of our most dependable workers. As we came up over the hillside, we could see and hear a great mob of people. We made our way into the crowd and people stepped aside to let their missionaries pass. We were ushered right to the front, where we took our pictures. They were celebrating a wedding. Words would fail to explain the type of dancing—dust-raising, to say the least. Everyone was dressed in the brightest possible colors and most of the men dancers had numerous mirrors tied to themselves—on their foreheads, down their backs, on knees and wrists. They love mirrors.

We took our pictures and then made our way back out of the crowd, greeted continually by those who knew us. Some had been here in the hospital and others to Sunday school. They have not been won for Christ yet, but the seed has been sown, and in spite of their heathen practices, they have begun to think of us as "their missionaries."

Coming back over the hill, we found a large group of our nurses and work girls wanting to go kraal visiting, but everyone from the kraals was at the dance. So we gathered the girls in a group in the yard and had a little service of our own. We praise God for each one of them and trust that God will help us to lead them into such a close walk with Him that we will not lose a single one of them to the devil. Some of the work girls have recently left homes where drinking, dancing, and fighting are common. Pray for them.

One of the nurses who was among the fifteen just recently capped, after passing the three-month trial period, is the daughter of one of our Nazarene preachers. Another of his daughters is a staff nurse here helping us to train her own people. Do Nazarene missions pay? A thousand times, "Yes!"—RUTH MATCHETT, *Acornhoek, Transvaal, Africa.*

## Progress in Italy

We have been having classes that were too brief, in our Bible school, but there was the acute problem of available time. Now, through a new arrangement, we are able to have two nights a week of longer classes, and we can expand this program until we have more evenings full.

We have seven that come as regularly as their work and schedules permit and others that come for English classes. I believe God is putting His hand on young people for a definite calling, and the boy we have requested prayer for so much in the past is our best prospect. He is full of zeal and has made marvelous progress in the Lord since coming from the sanatorium.

Please pray for other young people to prepare themselves.—EARL MORGAN, *Italy.*



Rev. Paul Pusey reports: "With the completion of my Seminary work last May, Wife and I accepted the work of our Ridge Chapel Church near Carey, Ohio. We found the people co-operative and interested in spiritual things. In August we had a wonderful revival with Evangelist D. E. Patrone; he is a good musician, preacher, and personal worker. More than 30 people sought help from God at the altar during the meeting, and on the closing Sunday we had 118 in Sunday school and for the evening service. We give God the praise."

Evangelist H. A. Casey reports: "This has been a busy year in God's kingdom. I have conducted 21 revivals on 11 different districts, seeing 1,340 seekers (counting as they came) at the altar, with 183 new tithers, and 70 new church members. I have enjoyed working with our pastors, and have return engagements slated with several of the churches. I have open time in January and February of '57, also some summer dates, and a little time in the fall. We carry the whole program, sing, play (vibraharp, chimes, trumpet, etc.), and preach. Write me, 1801 N.E. Madison, Oklahoma City, Oklahoma."

Belton, Texas—Recently our church had a campaign with Sandra Cox as the evangelist. Her ministry attracted large congregations in almost every service. Her preaching was scriptural, searching, and constructive, given in a fine spirit. The church was greatly helped, sinners were converted, and some new members have been added to the church. On July 22 we were fortunate in having Larry Richie and Lewis Hall for both services; God blessed and gave ten professions during the day. We are now in our fifth year with these good people, and God is blessing.—L. Lee Gaines, Pastor.

Evangelist H. H. Hooker writes: "Due to a recent cancellation, I have an open date, October 23 to November 4. If you can use me, contact me, P.O. Box 11, Gardendale, Alabama."

Pastor Robert F. Johnson reports from Greensfork, Indiana: "The past assembly year has been one of the best since coming here three years ago. We had a good revival, seekers, and additions to the church membership, four of whom were by profession of faith. We have some choice people—loyal, faithful, spiritual, co-operative, and generous. All of our budgets were paid and some overpaid, so much so that we gave more than 20 per cent for 'others,' and that without a pledge to be a '10 per cent' church. This is my forty-fifth year in the ministry, and my thirty-second in the Church of the Nazarene; the Lord is giving 'fresh' sermons and I am enjoying preaching them."

Rossville, Georgia—Recently our church completed one of the best years of its history. New records were established in average Sunday-school attendance and in over-all giving, with substantial gains being recorded in every department of the church. Evangelists Nettie Miller, Alva O. and Gladys Estep, and C. H. Dooley were our workers in three outstanding revivals. Rev. J. C. Henson and Rev. Jimmie Allen were with us for short meetings emphasizing stewardship and Sunday-school evangelism. We are completing an educational building to house our growing Sunday school, and our over-all building program calls for the erection of a new sanctuary in 1958. Our church is united, 100 per cent back of the world evangelism program of our general church, and moving toward a 10 per cent program in general giving. We thank God for our good district leaders, Rev. and Mrs. Mack Anderson.—HUGH R. MINCEY, Pastor.

Excel, Alabama—Recently our church had a fine revival with Evangelist H. A. Casey, wife, and daughter as the special workers. God really did bless, giving 45 seekers at the altar, and 6 new members added to the church. On the closing Sunday we had 123 in Sunday school. The Caseys were given a call to return next year.—Willard Kilpatrick, Pastor.

Dr. and Mrs. A. S. London report: "It was a joy to be with Pastor Eudaley, of West Side Church, Wichita, Kansas. The pastor is loved by his people, and they are Sunday-school-minded. They are completing a \$150,000.00 church property. Pastor Rowland, of Beulah Church in Wichita, has a school of above 300. They have a beautiful church property, and are united to go forward with a Sunday-school-building pastor. We appreciated their kindness and response to our message. Pastor Ingersol, of El Dorado, was host to the zone rally, where it was our privilege to speak to a fine group of ministers and laymen. Pastor G. A. Gough, of Wichita First Church, saw 838 present on Sunday at the close of an unusual institute. There were a fine corps of workers and we spoke twice each evening to the adults. Kenneth Armstrong is the educational director, with the pastor's father as the 'visiting pastor,' reaching around three hundred homes a month. First Church has a beautiful new sanctuary, one of the finest. Pastor and people were most kind to us."

Evangelists O. D. and Thelma Samuel report: "God has blessed us and given victories during the past assembly year. We have been made to rejoice as souls prayed through. We are now making up our slate for 1957, and have some open time for both spring and fall. Write us, Box 8, Halltown, Missouri."

Rev. C. A. Griffith writes: "After pastoring our Broad Street Church in New Castle, Indiana, for twelve years, I have resigned to enter the full-time evangelistic field. Although we had two more years on our call, and were getting along O.K., we felt that our work was complete at Broad Street Church. We will be in a meeting at East Side Church in Indianapolis, September 12 to 23; then at Laurel, Indiana, September 25 to October 7. We'll be glad to go anywhere we may be called; write us, 614 N. Jefferson Street, Knightstown, Indiana."

Evangelists Dewey and Wavolene Mounts report: "We wish to express our appreciation for the privilege of laboring with so many fine pastors and their churches during the past year. It has been the happiest year of our ministry as we have seen so many souls find the Lord. We have had four calls for return meetings in churches we were in this past year. We have two open dates—January 23 to February 3, and February 6 to 17 (1957). We'll be glad to slate these as the Lord may direct. Write us, 123rd Street and Ridgeland Avenue, Worth, Illinois."

#### Annual N.Y.P.S. Convention Kansas City District

The Kansas City District N.Y.P.S. convention was held on September 3, at Lakeview Campgrounds, Overland Park, Kansas. The day's proceedings were efficiently handled by District President Preston J. Theall.

Reports received from the local societies revealed a splendid year of growth and success in the young people's work. Three new societies were organized during the year, and around 20 per cent of the societies reached the three-point goal of an increase in membership, all dues and project apportionments paid in full, and giving to worldwide evangelism an amount equal to not less than "10 per cent" of their total income for the year.

Dr. L. J. Du Bois presented the theme for the new quadrennium, "We Are His Witnesses." His message challenged all those present to carry out this theme in their individual lives. The convention was greatly inspired by the evening message from Dr. L. Guy Nees, pastor of Olivet College Church, Kankakee, Illinois.

Re-elected as district president with a very wonderful vote was Rev. Preston J. Theall. Other officers elected were: Harold R. Morgan, vice-president; Floyd Hess, secretary; and Russell Brunt, treasurer.

The General N.Y.P.S. theme song, "We Are His Witnesses," caught the hearts of those attending the convention, and it was enthusiastically learned to be carried home to the local societies.—HAROLD R. MORGAN, Reporter.

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## Oregon Pacific District Boys' and Girls' Camps

The Oregon Pacific District boys' camp was held August 13 to 18, at the White Branch Youth Camp in the McKenzie Pass. One hundred and fifty-nine boys gathered with their counselors and director for six days of spiritual blessing amid nature's lavish display of natural wonders.

Rev. Forrest Hill, director, organized the camp into two groups with Rev. Donald Fivecoat directing all the activities of the younger and Rev. David Draper responsible for the older boys.

Both groups came together for morning chapel services with Dr. W. D. McGraw, Jr., district superintendent, the speaker. His flashing wit and keen insight made this hour of high interest to the boys. Again in the evening, the two groups gathered around the campfire for songs and choruses and then filed to the chapel on the hill for the evening evangelistic service.

Rev. Roscoe Hohn, chaplain, won the hearts of the boys immediately with his down-to-earth, clear, Spirit-filled messages. God used this friend of boys to reach their hearts, for only three or four left the camp without a definite testimony.

The week following the boys' camp, 161 girls gathered at White Branch under the direction of Mrs. Roscoe Pershall. "The Great Discovery" was the theme for the morning chapel services; a missionary theme with evangelistic emphasis claimed the evening hour. Mrs. Mary Kate (Schmelzenbach) Phillips drew from her great store of experience as a missionary in Africa to illustrate and enforce her messages as chaplain of the camp. The girls were held with a gripping interest and responded quickly to the call to seek God for forgiveness and holiness; others received a call to the mission field. At the end of the week only two girls could not witness to a personal experience with God.—*Reporter.*

## Northern California District Boys' and Girls' Camps

"The summer camp has become one of the finest opportunities for reaching the youth of our churches and towns for Christ, and it also serves often as the means of opening the way into non-church homes and families." Once again this statement has been proved true in the camping season for boys and girls of the Northern California District at Beulah Park. It is "Operation Action."

The record of the camping season for 1956 is a thrilling one written by an excellent adult staff of 240 unselfish volunteers: 45 were pastors in a busy General Assembly summer; 115 were fine adult lay ladies and gentlemen; 80 were high school and college students—all were devoted. They were important people filling big jobs like—chaplains, counselors, office workers, life guards, storekeepers, craft instructors, recreation directors, camp nurses, cooks and dining hall workers, trail directors, bus drivers.

There were 1,125 campers registered in 6 camps. A new record! They came in all sizes, shapes, colors, and speeds. Fifty-five campers represented 12 denominations other than Nazarene; 400 came from non-Christian homes; 150 of our 455 seekers were saved for the first time in their lives; 1,035 of our 1,125 campers returned to their homes with a clear testimony of definite spiritual victory. God wonderfully answered our prayers.

*Some special features:* First annual award to the Pathfinder of the Year, Indian Maiden of the Year, Trailblazer of the Year, and Indian Brave of the Year (this award was presented in the final campfire and was based on the Caravan record of the youngsters for the entire year); dawn hike and breakfast cook-out each morning of Trailblazer camp; explorer hikes; trail building and marking; bird identification in Pathfinder and Indian Maiden camps.

By using colored slides and word plates we were able to introduce to all campers the official camp hymn for this year, "Fairest Lord Jesus." The response was excellent and many of the campers memorized all three stanzas during the week.

A new camp mascot in this year's boys' camps—a friendly pack donkey appropriately named "Dusty Boots."

We praise God for the 235 campers who found Christ at chapel, the 150 who were saved at campfire, the 50 who prayed through during their devotions with the counselor in the tent at the end of the day, and the 20 more who were led to the Lord in a private interview with the counselor or chaplain.

Our camping motto is true: "At the end of every camping trail—we find Christ."—*PAUL SKILES, Camp Director.*

## DEATHS

**CLERMONT LEE ARNOLD** was born June 2, 1884, and died July 7, 1956. He spent his entire life in Meigs County, Ohio. He was married to Edna M. Ashworth on May 6, 1908. He gave his heart and life to God at the age of thirty-seven, and his whole thought was for others. His job for thirty-three years was Sunday-school superintendent; he was the "children's friend." He was very influential in starting the Syracuse, Ohio, Church of the Nazarene. He is survived by his wife, Edna; daughters, Ruth Richards and Evelyn Elliott; a sister, Helen Somerville; and a brother, Waid. His two great sorrows were the loss of his first-born, Olive Beree, and his son, Gerald Keith, who

died nine years ago. Funeral service was in charge of his pastor, Rev. M. C. Larimore, assisted by three other ministers, with burial at Beech Grove Cemetery, Pomeroy, Ohio.

**A. I. RICE** was born November 22, 1885, in Huntsville, Missouri, and died June 13, 1956, in Bethany, Oklahoma. His parents were leaders in the early holiness movement in north Missouri. He was saved and sanctified at an early age and was active in the holiness church all of his life. He played a large part in the organization of one of the first Nazarene churches in north Missouri, at Moberly, in 1923. He moved with his family to Bethany in 1925, and was a member of Bethany First Church from that time until his death. He served as mayor of Bethany for six years, as well as serving on boards of the local church, district, and college. He is survived by his wife, three daughters, and three sons. Funeral service was held in Bethany First Church, with Dr. E. S. Phillips, officiating, and interment in the Bethany cemetery.

**MRS. BERTHA LEE McCLUNG**, wife of Rev. James R. McClung, was born November 3, 1879, and died April 30, 1956. With her preacher husband, Mrs. McClung came into the Church of the Nazarene in the early days of the movement. They devoted their lives to helping start new churches, and were charter members of a number of such churches, both in the Southwest and in California. She was a charter member of the Church of the Nazarene in Sierra Madre, California, at the time of her death. She is survived by her husband, Rev. James R. McClung; a son, Paul; and a daughter, Mrs. Mary Carson. Funeral service was held in the chapel of Breese Church of the Nazarene, Pasadena, by her pastor, Rev. Oran G. Burlison, assisted by Dr. H. Orton Wiley and Rev. Gordon Whipple.

**DAVID S. McCLAIN** was born in Kansas, October 13, 1889, and died at his home in Bakersfield, California, August 20, 1956. He was a charter member of the East Bakersfield Church of the Nazarene; lived a devoted and sacrificial life for God and the church. An hour before his death he gave a testimony of victory and faith in Jesus Christ, his Lord and Saviour. He is survived by his widow, Mrs. Ida M. McClain; three sons, Rev. Thomas McClain, pastor of Immanuel Church of the Nazarene, El Paso, Texas; David of Rio Linda, California; and Donald of Tucson, Ariz.; one daughter, Miriam, of Bakersfield; also two brothers, J. Thomas and Henry Charles; and one sister, Miriam Sampson. Funeral service was conducted by his pastor, Rev. Arnold R. Carlson, assisted by Rev. A. G. Pool, with interment in the Union Cemetery.

**CHARLES WESLEY HOECKLE**, age five years, died August 26, 1956, in the hospital at Redfield, South Dakota. He was the son of Rev. and Mrs. Wesley Hoeckle, pastor of the Church of the Nazarene in Rapid City, South Dakota. He is survived by his parents, two sisters, Sharon and Cinda, and a brother, Donald. Funeral service was conducted by Rev. Howard Olson, with burial in the Redfield cemetery.

## ANNOUNCEMENTS

**NOTICE**—The Midyear Convention of the New Mexico District will be held at First Church, Portales, New Mexico; first service to be conducted Monday, October 29, at 7:30 p.m., and the convention continuing through October 30 and 31. Rev. J. W. Short, special speaker, with Dr. R. C. Gunstream, district superintendent, presiding. Host pastor is Rev. Eugene Culbertson, and he may be contacted for further information.

## RECOMMENDATIONS

Rev. C. A. Griffith, 614 N. Jefferson St., Knightstown, Indiana, who has served as chairman of the district church school board for six years and pastored the Broad Street Church in New Castle for twelve years, has entered the evangelistic field. He is a commissioned evangelist on our district, and we recommend him to our people everywhere as an outstanding evangelist.—*Luther Cantwell, Superintendent of Indianapolis District.*

Rev. H. J. Rahrar, pastor at Connersville First Church for the past four years, has re-entered the evangelistic field and is now available for revivals anywhere. Brother Rahrar spent thirty-one years on our district as pastor and several years in the evangelistic work. He is a soul winner. Contact him at 2042 Singleton St., Indianapolis, Indiana.—*Luther Cantwell, Superintendent of Indianapolis District.*

After ten years of pastoring the Clermont church on our district, and ten years prior to this as district superintendent, Rev. Jesse Towns has entered the evangelistic field. He is available for revivals, holiness conventions, or tours. Contact

him at 4929 Ford St., Speedway City, Indiana.—Luther Cantwell, Superintendent of Indianapolis District.

Rev. Kenneth Riden, pastor at Knightstown, Indiana, felt the call of God to enter the evangelistic field. He is a young man with a burden for the lost, a good preacher, and a soul winner. Address him, 117 Orchard St., Cambridge City, Indiana.—Luther Cantwell, Superintendent of Indianapolis District.

#### WEDDING BELLS

Robert P. Sisson and Hazel Ann Snapp were united in marriage at First Church of the Nazarene, Princeton, West Virginia, on August 14, with Rev. Vane Anderson officiating.

Miss Marlene Yvonne Buess and Mr. Stephen Ferrell Howard, both of Tacoma, Washington, were united in marriage on August 11, at Tacoma First Church of the Nazarene, with Rev. Merritt M. Mockler, pastor at Olympia, officiating.

Miss Shelby Dean Bruton and A/2C Gaston Brown of Meridian, Mississippi, were united in marriage on July 21, at Central Church of the Nazarene in Meridian, with Rev. B. W. Downing officiating.

**BORN**—to Rev. and Mrs. Paul A. Lain of New Ellenton, South Carolina, a daughter, Sandra Renee, on September 4.

—to Rev. and Mrs. Melvin V. Laws of Bellingham, Washington, a son, John Stuart, on August 29.

—to Rev. and Mrs. Clifford Schultz of Dixon, Nebraska, a daughter, Marilyn Delores, on August 18.

—to Rev. and Mrs. F. D. Ketner, Jr., of Media, Pennsylvania, a son, Stephen Daniel, on August 7.

—to Rev. and Mrs. Lewie L. Richards of Palm-dale, California, a son, Wiley Lester, on August 10.

—to Rev. and Mrs. James Tubbs of San Francisco, California, a son, David James, on August 7.

—to Mr. and Mrs. Milton W. Brasher of Bethany, Oklahoma, a daughter, Clara, on July 17.

**SPECIAL PRAYER IS REQUESTED** by a Nazarene lady in Colorado "for the defeat of the enemy in a prolonged spiritual battle";  
by a Christian lady, near seventy, former worker among the Indians, husband gone on to heaven, and she needs deliverance from severe physical ailments, that she may continue to labor on until Jesus calls her;

by a reader in Ohio for the unhappy condition of a son who has gone into the world and is very rebellious, that he may find a real experience with God; also for a special unspoken request;

by a friend in Michigan that God will undertake speedily for a home which is about to be broken up, that the folks involved may give their hearts to the Lord; also for an unsaved man who is in a critical condition physically;

by Nazarene pastor and wife for a little grandson, severely burned, that God may undertake for him and also help and bless his parents in these trying days (they are overseas with the air force).

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### EVANGELISTS' SLATES

#### L and M

Largford, J. V. 808 N. College St., Bethany, Okla. Medicine Hat, Alberta . . . . . Oct. 2 to 14  
Russell, Kans. . . . . Oct. 23 to Nov. 4  
Latham, Joy and Mary E. P.O. Box 527, Kansas City 41, Mo.  
Law, Dick and Lucille. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.  
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to them,  
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John his brot  
Zeb'e-dee their  
ing their nets; and he  
22 And they immediately le  
ship and their father, and fa  
him.  
23 ¶ And Jē'sus went about a

#### CHAPTER

23 And Jē'sus

into the

of the devil

when he had

forty night

hungred.

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said, If thou

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answered and said,



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Hannibal, Mo. . . . . Oct. 23 to Nov. 4  
Leith, Martin. 721 E. Foothill, Monrovia, Calif.  
Leverett Brothers. Preacher and Singers, Lamar, Mo.  
Jasper, Mo. . . . . Oct. 5 to 14  
Iola, Kansas . . . . . Oct. 19 to 28  
Lewis, E. E. 305 N. Shepherd, Ironton, Mo.  
Otisville (Richfield), Mich. . . . . Oct. 9 to 21  
Lewis Ellis. 308 N.W. Second St., Bethany, Okla.  
Washington, D.C. . . . . Oct. 3 to 14  
Toledo, Ohio . . . . . Oct. 17 to 28  
Lewis, Roy. Route 1, Albany, Ind.  
Liddell, T. Thomas. Evangelist, P.O. Box 527, Kansas City 41, Mo.  
Fayetteville, N.C. . . . . Oct. 3 to 14  
Tinley Park, Ill. . . . . Oct. 17 to 28  
Lindley, R. F., and Wife. Evangelist and Children's Worker, P.O. Box 527, Kansas City 41, Mo.  
Lemoore, Calif. . . . . Oct. 4 to 14  
Atwater, Calif. . . . . Oct. 17 to 28

Lipker, Charles H. Box 2, Alvada, Ohio Goshen, Ind. . . . . Oct. 3 to 14  
Pontiac (First), Mich. . . . . Oct. 17 to 28  
Little, H. C. Evangelist, 1338 1/2 Hunter Ave., Columbus, Ohio  
Avon Lake, Ohio . . . . . Oct. 3 to 14  
Medina, Ohio . . . . . Oct. 16 to 28  
Lockard, Dayton and Patricia. Preacher and Singers, Rt. 2, Box 312-C, Charleston, W.Va.  
So. Charleston (Grace), Va. . . . . Oct. 2 to 14  
Madison, W.Va. . . . . Oct. 16 to 28  
Logan, J. Sutherland. P.O. Box 527, Kansas City 41, Mo.  
Lummus, H. T. and Jessie. Preachers and Singers, 4480 63rd St., Sacramento 20, Calif.  
Mackey Evangelistic Party, D. D. Preacher and Musicians, Box 113, Bethany, Okla.  
Phoenix, Ariz. . . . . Sept. 27 to Oct. 7  
Madden, Paul A. 4210 East 14th St., Des Moines, Iowa  
Bussey, Iowa . . . . . Sept. 26 to Oct. 7  
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    Indianapolis, Ind. . . . . Oct. 10 to 21

Martin, Paul. P.O. Box 527, Kansas City 41, Mo. Alhambra (First), Calif. . . . . Oct. 3 to 14

    Sacramento (First), Calif. . . . . Oct. 15 to 28

Mathews, L. B., and Wife. Evangelist and Singer, 514 West 15th St., Columbia, Tenn. . . . . Oct. 3 to 14

    Monett, Mo. . . . . Oct. 17 to 28

    Westerville, Ohio . . . . . Oct. 17 to 28

May, Frank W. 324 East 47th St., Covington, Ky. . . . . Oct. 2 to 14

McCoy, Norman E. Song Evangelist, 1318 East 28th St., Anderson, Ind. . . . . Oct. 2 to 14

    Mansfield (First), Ohio . . . . . Oct. 21 to 28

    Bedford, Ohio . . . . . Oct. 21 to 28

McCullough, Forrest H. Evangelist, 787 E. Waldorf Ave., Memphis, Tenn. . . . . Oct. 2 to 14

McDowell, Mrs. Doris M. Evangelist, 948 Fifth St., Apt. H, Santa Monica, Calif. . . . . Oct. 10 to 21

    Warren, Pa. . . . . Oct. 24 to Nov. 4

    Ephrata, Pa. . . . . Oct. 24 to Nov. 4

McIntosh, John P. 8240 E. Third, Paramount, Calif. Bakersfield (First), Calif. . . . . Oct. 3 to 14

    Shelbyville, Ill. . . . . Oct. 17 to 28

McKinley, Pauline. Song Evangelist, P.O. Box 201, Greensburg, Ind. . . . . Oct. 17 to 28

McMahon, Louis O. Evangelist, P.O. Box 527, Kansas City 41, Mo. . . . . Oct. 10 to 21

    Bakersfield (Greenfield), Calif. . . . . Oct. 10 to 21

    Canoga Park, Calif. . . . . Oct. 24 to Nov. 4

McMillan, Willis L. 506 N. Court St., Circleville, Ohio . . . . . Oct. 9 to 21

    Wellington, Ohio . . . . . Oct. 23 to Nov. 4

McNatt, J. A. P.O. Box 527, Kansas City 41, Mo. Roanoke (First), Va. . . . . Oct. 10 to 21

    Topeka (First), Kans. . . . . Oct. 24 to Nov. 4

Meadows, Naomi; and Reasoner, Eleanor. Preachers and Singers, 2510 Hudson Ave., Norwood 12, Ohio Wheelersburg, Ohio . . . . . Oct. 3 to 14

    Mendota, Ill. . . . . Oct. 17 to 28

Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, P.O. Box 527, Kansas City 41, Mo. . . . . Oct. 10 to 21

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Messer, Haley. P.O. Box 527, Kansas City 41, Mo. . . . . Oct. 3 to 14

    Fort Scott, Kans. . . . . Oct. 17 to 28

    Cisco, Texas . . . . . Oct. 17 to 28

Mickel, Ralph and Lillian. Evangelists and Singers, Alum Bank, Pa. . . . . Oct. 2 to 14

    Minneapolis (Russell Ave.), Minn. . . . . Oct. 3 to 14

    Columbiana, Ohio . . . . . Oct. 17 to 28

Mickey, Bob and Ida Mae. Song Evangelist and Chalk Artist, 309 Cimarron Ave., La Junta, Colo. . . . . Oct. 2 to 14

    Medicine Hat, Alberta . . . . . Oct. 23 to Nov. 4

Mieras, Edward E. 1962 Bridgen Rd., Pasadena 7, Calif. . . . . Sept. 30 to Oct. 7

    Turlock, Calif. . . . . Oct. 10 to 21

    W. Sacramento, Calif. . . . . Oct. 10 to 21

Miller, A. E. and Pauline. Preachers and Chalk Artist, 307 S. Delaware St., Mt. Giload, Ohio . . . . . Oct. 2 to 14

    Detroit (W. Side), Mich. . . . . Oct. 16 to 28

    Roaring Springs, Pa. . . . . Oct. 16 to 28

Miller, E. J. P.O. Box 527, Kansas City 41, Mo. Miller, Leila Dell. % Trevecca Nazarene College, Nashville, Tenn. . . . . Oct. 10 to 21

    Boise (First), Idaho . . . . . Oct. 22 to 28

    Nampa (Franklin Rd.), Idaho . . . . . Oct. 22 to 28

Miller, Nettie A. % Trevecca Nazarene College, Nashville, Tenn. . . . . Oct. 3 to 14

    Oak Hill, W.Va. . . . . Oct. 17 to 28

    Columbus (Warren Ave.), Ohio . . . . . Oct. 17 to 28

Miller, Ruth E. (Mrs. Henry A.). Song Evangelist, 1414 N. Sierra Bonita, Pasadena 7, Calif. . . . . Oct. 10 to 21

Miller, W. F. 521 Victoria Ave., Williamstown, W.Va. . . . . Oct. 10 to 21

    East Liverpool (La Cret), O. . . . . Oct. 24 to Nov. 4

Mingledorff, O. C. P.O. Box 43, Douglas, Ga. . . . . Oct. 10 to 21

Mitchells, The Musical (Lloyd and Addie). Song Evangelists and Musicians, Kersey, Pa. . . . . Oct. 3 to 14

Moore, Franklin M. 200½ W. Lincoln Ave., Goshen, Ind. . . . . Oct. 3 to 14

    Oklahoma City (Penn. Ave.), Okla. . . . . Oct. 3 to 14

    Berger, Texas . . . . . Oct. 17 to 28

Moore, John E. Song Evangelist, P.O. Box 527, Kansas City 41, Mo. . . . . Oct. 3 to 14

Mounds, C. Dewey. 12300 W. Ridgeland Ave., Worth, Ill. . . . . Oct. 17 to 28

    Wausau, Wis. . . . . Oct. 3 to 14

    Viroqua, Wis. . . . . Oct. 17 to 28

Murphy, B. W. 2952 Fourth Ave., Huntington 2, W.Va. . . . . Oct. 3 to 21

    Reserved . . . . . Oct. 24 to Nov. 4

Musical Messengers, The. % Don Ratliff, 3423 Janell Rd., Louisville 16, Ky. . . . . Oct. 10 to 21

    Syracuse, N.Y. . . . . Oct. 24 to Nov. 4

    Argo, Ill. . . . . Oct. 3 to 14

Myers, J. T. 502 Lafayette St., Danville, Ill. . . . . Oct. 17 to 28

    Decatur, Ill. . . . . Oct. 3 to 14

    Sidney, Ill. . . . . Oct. 17 to 28

### N to R

Neese, Albert R. and Bessie. 675 S. Decatur, Denver 19, Colo. . . . . Sept. 26 to Oct. 7

Nelson, Charles Ed. and Normadene. Preacher and Singers, P.O. Box 241, Rogers, Ark. . . . . Oct. 10 to 21

    Oklahoma City (May Ave.), Okla. . . . . Oct. 10 to 21

Norris, Roy and Lilly Anne (Holso). Preacher and Musicians, 5332 Summer Ave., Ashtabula, Ohio . . . . . Oct. 17 to 28

Norton, Joe. Box 143, Hamlin, Texas . . . . . Oct. 4 to 14

    Florin, Calif. . . . . Oct. 17 to 28

    Udall, Kansas . . . . . Oct. 17 to 28

Nutter, C. S. P.O. Box 48, Parkersburg, W.Va. Zanesville (N. Side), Ohio . . . . . Oct. 3 to 14

    Pleasantville, Ohio . . . . . Oct. 17 to 28

Oren, Thurman. Box 327, Parker, Ind. . . . . Oct. 3 to 14

    Garrett, Ind. . . . . Oct. 17 to 28

    Farmland, Ind. . . . . Oct. 17 to 28

Orton, Ernest E. Rt. 1, Box 57, Canon City, Colo. Osborne, Geoffrey A., and Wife. Preacher and Singers, Box 36, Kurtz, Indiana . . . . . Oct. 10 to 21

Parrott, A. L. 16 Breesee Ave., Bourbonnais, Ill. . . . . Oct. 10 to 21

    Houston (First), Tex. . . . . Oct. 24 to Nov. 4

    Houston (Oakwood), Tex. . . . . Oct. 24 to Nov. 4

Patrone, D. E. Evangelist-Violinist, 224 Liberty St., Painesville, Ohio . . . . . Oct. 2 to 14

    Power Point, Ohio . . . . . Oct. 17 to 28

    Painesville, Ohio . . . . . Oct. 17 to 28

Pattann, Martin L. Evangelist, Rt. 11, Box 54, Fort Worth, Texas . . . . . Oct. 17 to 28

Patterson, Walter. Route 2, Waurika, Okla. . . . . Oct. 19 to 28

    Quanah, Texas . . . . . Oct. 19 to 28

    Mooreland, Texas . . . . . Oct. 19 to 28

Payne, L. M. 509 Northwest Main, Bethany, Okla. Peters, Max F. 8665 Dearborn Ave., South Gate, Calif. . . . . Oct. 3 to 14

    Kenesaw, Neb. . . . . Oct. 17 to 28

    Beatrice, Neb. . . . . Oct. 17 to 28

Phillips, Miss Lottie. % Trevecca Nazarene College, Nashville, Tenn. . . . . Oct. 31 to Nov. 11

    Greenfield, Ind. . . . . Oct. 31 to Nov. 11

Phillins, Wm. H. Box 131, Apple River, Ill. . . . . Sept. 30 to Oct. 14

    Blueford, Ill. . . . . Oct. 17 to 28

Phipps, C. H. 2209 N. Main St., Pt. Pleasant, W.Va. . . . . Oct. 3 to 14

Pierce, Boyce and Catherine. Singers and Musicians, 505 Columbia Ave., Danville, Ill. . . . . Oct. 10 to 21

    Huntington (First), Ind. . . . . Oct. 24 to Nov. 4

    Danville (First), Ill. . . . . Oct. 24 to Nov. 4

Pittenger, Twyla. R.D. 1, Shelby, Ohio . . . . . Oct. 2 to 14

    Slingo, Pa. . . . . Oct. 15 to 21

    Springboro, Pa. . . . . Oct. 15 to 21

Plummer, Chester D. 515 N. Chester Ave., Indianapolis 1, Ind. . . . . Oct. 10 to 21

    Piqua, Ohio . . . . . Oct. 22 to 28

    Van Dyke, Mich. . . . . Oct. 22 to 28

Potter, Lyle and Lois. Sunday-School Evangelists, P.O. Box 527, Kansas City 41, Mo. . . . . Oct. 3 to 14

    New York Dist. Tour . . . . . Oct. 16 to 21

    W.Va. Dist. Tour . . . . . Oct. 16 to 21

Pumpelly, Paul. 115 W. College, Lake Charles, La. Hendersonville, Tenn. . . . . Oct. 10 to 21

    Laurel, Ind. . . . . Oct. 24 to Nov. 4

Purkhiser, H. G. 4531 Marcellus St. N.W., Canton 8, Ohio . . . . . Oct. 3 to 14

    Pasadena (First), Calif. . . . . Oct. 17 to 28

    Altadena, Calif. . . . . Oct. 17 to 28

Qualls, Paul M. Song Evangelist, 5487 Lake Jessamine Dr., Orlando, Fla. . . . . Oct. 3 to 14

    Chariton, Iowa . . . . . Oct. 16 to 21

    Berne, Ind. . . . . Oct. 16 to 21

Rahrar, H. J. Evangelist, 2042 Singleton St., Indianapolis, Ind. . . . . Oct. 2 to 14

    Kennard, Ind. . . . . Oct. 16 to 28

    Osgood, Ind. . . . . Oct. 16 to 28

Rice, A. Gordon. Evangelist, Gen. Del., Bourbonnais, Ill. . . . . Oct. 3 to 14

    Chicago, Mt. Greenwood, Ill. . . . . Oct. 17 to 28

    Aurora, Ill. . . . . Oct. 17 to 28

Rice, Cecil H. 1128 Grace St., Washington C.H., Ohio . . . . . Oct. 2 to 14

Richards, Alvin and Annabelle. Preacher and Singers, Linden, Mich. . . . . Oct. 17 to 28

    Jeddo, Mich. (P.H.) . . . . . Oct. 2 to 14

    Minot, N.D. . . . . Oct. 17 to 28

Richards Evangelistic Party. Preachers and Singers, Box 313, Sparta, Mich. . . . . Oct. 17 to 28

Richardson, Harold and Flossie. Preacher and Singers, Route 4, Muncie, Ind.  
Logansport, Ind. Oct. 26 to Oct. 7  
Grafton, W.Va. Oct. 10 to 21

Riden, Kenneth. Evangelist, 117 Orchard St., Cambridge City, Ind.  
Church Hill, Tenn. Oct. 2 to 14  
Franklin, Ind. Oct. 21 to 28

Ridings, E. Paul. 708 N. College, Bethany, Okla.  
Waukegan, Ill. Oct. 7 to 14  
Jet, Okla. Oct. 21 to 28

Riepe, Alden. 1807 Josephine St., Cincinnati, Ohio  
Lancaster, Ky. October 6  
London, Ky. October 13

Riffle, Brady. 902 Mel St., Charleston, W.Va.  
Charleston (N. Side), W.Va. Oct. 1 to 14  
Miami, W.Va. Oct. 30 to Nov. 11

Roach, Douglas F. 2025 Southwood, Dallas, Texas

Robbins, James. 1817 9th St., Bedford, Ind.  
Bedford, Ind. Oct. 3 to 14  
Rantoul, Ill. Oct. 17 to 28

Robinson, John. 448 Washington Ave., Huntington, W.Va.  
Akron, Ohio Oct. 3 to 14  
Hammond, Ind. Oct. 17 to 28

Rodgers, Clyde B. Artist-Evangelist, 505 Lester Ave., Nashville 10, Tenn.  
Rochester, N.Y. Oct. 9 to 21  
Schenectady, N.Y. Oct. 23 to Nov. 4

Roedel, Bernice L. 423 E. Maple St., Boonville, Ind.  
Oakland City, Ind. Oct. 10 to 21

Rothwell, Mel-Thomas. 21 Bromfield St., Wollaston, Mass.  
Rushing Family Trio, The (Dee, Bernadene, and Tracy). Singers and Musicians, King City, Mo.  
Naches, Wash. Oct. 3 to 14  
Walla Walla (First), Wash. Oct. 17 to 28

Rushing, Charles J. and Emma Jean. Singers and Musicians, P.O. Box 527, Kansas City 41, Mo.  
Akron (Springfield Heights), Ohio Oct. 3 to 14

Ryall, Frank L. (Toby). Evangelist, 3022 14th Ave., Chattanooga, Tenn.

**S and T**

Samuel, O. D. and Thelma. Box 8, Halltown, Mo.  
Sanford, Mrs. Ruth. Song Evangelist, 5636 Wilborn Dr., St. Louis 20, Mo.  
Racine (Taylor Ave.), Wis. Oct. 18 to 28

Scarlett, Don. Route 3, Oakland City, Ind.  
Oklahoma City (Trinity), Okla.  
Sept. 26 to Oct. 7  
Akron (Arlington Heights), Ohio Oct. 10 to 21

Scherrer, L. J. Evangelist, 3030-A No. 62nd St., Milwaukee 10, Wis.  
Milwaukee, Wis. Oct. 9 to 21  
Wis. Preach. Meet. Oct. 23 to 25

Schmidt, Wm. and June. Preacher and Singers, Box 331, Vicksburg, Mich.  
Montpelier, Ohio Oct. 3 to 14  
Crothersville, Ind. Oct. 17 to 28

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

Seay, L. M. Evangelist, 405 Washington, Garland, Texas  
Garland, Texas Sept. 30 to Oct. 7

Sellick, R. T. Box 22, Oxford, N.S., Canada  
Lynn, Mass. Oct. 3 to 14  
Ravenna, Ohio Oct. 17 to 28

Selz, Joseph W. 627 Juniper St., Walla Walla, Wash.  
Hermiston, Ore. Oct. 17 to 28

Sharp, L. D. P.O. Box 527, Kansas City 41, Mo.  
Scott City, Kans. (P.H.) Oct. 3 to 14  
Fairfield, Ill. Oct. 16 to 28

Short, J. W. and Frances. Evangelists, P.O. Box 527, Kansas City 41, Mo.  
Greenville, Texas Oct. 2 to 7  
Sulphur, La. Oct. 12 to 21

Silvernail, Donald R. Nazarene Assembly Park, Route 2, Vicksburg, Mich.  
Winstow, Ind. Oct. 2 to 14  
Lainingsburg, Mich. Oct. 23 to Nov. 4

Slack, D. F. Song Evangelist, Route 2, Vevey, Ind.  
Indianapolis (W/brook), Ind. Oct. 10 to 21  
Champaign, Ill. Oct. 24 to Nov. 4

Slater, Hugh. P.O. Box 527, Kansas City 41, Mo.  
Roseville, Calif. Oct. 3 to 14  
Hughson, Calif. Oct. 24 to Nov. 4

Smith, Bernice. Box 145, Harrisburg, Ill.  
Albuquerque, N.M. Oct. 3 to 14  
Colorado Springs, Colo. Oct. 17 to 28

Smith, Billy and Helen. Evangelist and Singers, 816 McKinley Ave., Cambridge, Ohio  
Urbana, Ohio Oct. 3 to 14  
Winchester, Va. Oct. 17 to 28

Smith, Charles Hastings. P.O. Box 778, Bartlesville, Okla.  
Phoenix (First), Ariz. Oct. 3 to 14  
Eureka, Calif. Oct. 18 to 28

Smiths, The Singing (Eugene and LaNora). Song Evangelists, Winstboro, S.C.  
North Vernon, Ind. Oct. 3 to 14  
Rising Sun, Ind. Oct. 16 to 28

Smith, J. E. 621 Del Mar Ave., Chula Vista, Calif.  
Buchanan, Mich. Oct. 9 to 21

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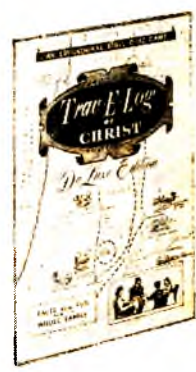
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| "The Everlasting Arms"             | "I Know God's Promise Is True"    |
| "The Fight Is On"                  | "The Past Is All Under the Blood" |
| "Victory All the Time"             | "'Tis Marvelous and Wonderful"    |
| "A World-wide Revival"             | "I'll Be a Soldier for Jesus"     |
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| "Make His Praise Glorious"         | "Conquerors Through the Blood"    |
| "God's Kingdom Is at Hand"         | "Hallelujah for the Blood"        |
| "Have Ye Received the Holy Ghost?" |                                   |

THE HOLINESS CHURCH owes a great debt of honor to the life which, under the inspiration of the Holy Spirit, gave us these songs and many others such as

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| Smith, Ottis E. Box 602, Greensboro, N.C.  | Stockton, Fred G. Rt. 1, Box 149, Sumner, Wash.   |
| Pittsburgh, Pa. . . . . Oct. 10 to 21  | Strack, W. J. Box 215, New Lyme, Ohio   |
| Murphysboro, Ill. . . . . Oct. 24 to Nov. 4  | Kittanning, Pa. . . . . Sept. 25 to Oct. 14   |
| Smith, Paul R. and Hallie. Evangelist and Singers,<br>318 N.W. 5th St., Bethany, Okla. | New Brighton, Pa. . . . . Oct. 16 to 28   |
| Carlsbad, N.M. . . . . Oct. 3 to 14  | Sutherland, Jack and Naomi. Preacher and Singers,<br>Route 5, Canton, Ill.                  |
| Kilgore, Texas . . . . . Oct. 17 to 28   | South Point, Ohio . . . . . Oct. 24 to Nov. 4   |
| Snow, Loy. Route 1, Bedford, Ind.  | Open date . . . . . November 7 to 18  |
| Indian Springs, Ind. . . . . Oct. 9 to 21  | Sweeten, Howard W. Ashley, Ill.   |
| Lansing, Ill. . . . . Oct. 23 to Nov. 4  | Ft. Wayne, Ind. . . . . Oct. 2 to 14  |
| Sparks, Sammy. 510 N. Pickaway, Circleville, Ohio                                      | Coshocton, Ohio . . . . . Oct. 16 to 28   |
| Stabler, R. C. Box 34, Montoursville, Pa.  | Swisher, Ralph and Connie. Preachers and Chalk<br>Artists, 722 Heyward St., Columbia, S.C.  |
| Warren, Ohio . . . . . Oct. 2 to 14  | High Springs, Fla. . . . . Oct. 2 to 14   |
| Broad Top, Pa. . . . . Oct. 17 to 28   | Tarvin, E. C. California, Ky.   |
| Stafford, Daniel. Box 1514, Indianapolis, Ind.   | Quincy, Ill. . . . . Oct. 2 to 14   |
| St. Louis (Teleg. Rd.), Mo. . . . . Oct. 4 to 14                                       | Newtownsville, Ohio . . . . . Oct. 16 to 28   |
| Martinsville, Ind. . . . . Oct. 19 to 28   | Thomas, Fred. 177 Marshall Blvd., Elkhart, Ind.   |
| Stanley, T. H. 1242 Cottage Ave., Middletown, Ind.                                     | Brea (First), Calif. . . . . Sept. 24 to Oct. 7   |
| Coalinga, Calif. . . . . Sept. 25 to Oct. 7  | Santa Ana (First), Calif. . . . . Oct. 10 to 21   |
| Merced, Calif. . . . . Oct. 9 to 21  | Thompson, Harold C. P.O. Box 549, Blytheville, Ark.   |
| Starnes, Earl. 1317 Keller St., Evansville, Ind.                                       | Searcy, Ark. . . . . Oct. 3 to 14   |
| Fairmont, W.Va. . . . . Oct. 10 to 21  | Tripp, Howard. Evangelist, 12408 Florida Ave.,<br>Tampa, Fla.                               |
| Newport (First), Ky. . . . . Oct. 24 to Nov. 4   | Turpel, John W. R.F.D., West Baldwin, Maine   |
| Steelman, Mrs. Theima. P.O. Box 294, Gilmer,<br>Texas                                  | Woodstock, Ontario . . . . . Oct. 9 to 21   |
| Zyiks (McCoy), La. . . . . Oct. 3 to 14  | Owen Sound, Ont. . . . . Oct. 23 to Nov. 4  |
| Peniel, Texas . . . . . Oct. 24 to Nov. 4  | Tyson, Joe M., and Wife. Evangelist and Children's<br>Workers, Rt. 6, Box 446, Waco, Texas. |
| Steininger, Dwight F. Artist-Evangelist, Box 445,<br>Nashville, Ind.                   |   |
| Indianapolis (Madison Ave.), Ind. Oct. 3 to 14   |   |
| Danville, Ky. . . . . Oct. 17 to 28  |   |
| Stevenson, Edward and Lydia. Singers and Musicians,<br>Box 154-B, Cuba, Ill.           |   |
| Stewart, Milton, and Wife. Evangelist and Singer,<br>Route 2, Robeline, La.            |   |

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| Van Slyke, D. C. 508 16th Ave., So., Nampa,<br>Idaho | Indianola, Iowa . . . . . Oct. 3 to 14              |
|  | Bartlesville (E. Side), Okla. . . . . Oct. 17 to 28 |

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| Vennum, Earle W. and Elizabeth. P.O. Box 527,<br>Kansas City 41, Mo.   | Middletown, Ohio . . . . . Sept. 30 to Oct. 10  |
|  | Chattanooga (Grace), Tenn. . . . . Oct. 14 to 24                                      |
| Volk, Harold L. P.O. Box 527, Kansas City 41, Mo.  |   |
| Wagner, Allen H. 404 N. Kentucky Ave., De Land,<br>Fla.  | Bellevue, Ohio . . . . . Oct. 3 to 14   |
|  | Fort Wayne (First), Ind. . . . . Oct. 17 to 28  |
| Wagner, Betty, and Lavelly, Helen. Preacher and<br>Singers, % Gen. Del., Mt. Vernon, Ill.                    | Metropolis, Ill. . . . . Oct. 3 to 14   |
|  | Mt. Vernon, Ill. . . . . Oct. 16 to 28  |
| Wakefield, A. C. Song Evangelist, 515 Woodland,<br>Nashville 6, Tenn.  | Parkersburg (First), W.Va. . . . . Oct. 10 to 21                                      |
|  | Newport (First), Ky. . . . . Oct. 24 to Nov. 4  |
| Walker, Lawrence and Lavona. 349 E. High Ave.,<br>New Philadelphia, Ohio                                     | Olean, N.Y. . . . . Oct. 3 to 14  |
|  | Youngstown, Ohio . . . . . Oct. 17 to 28  |
| Walker, W. B. P.O. Box 527, Kansas City 41, Mo.  | Portsmouth (First), Ohio . . . . . Oct. 3 to 14                                       |
|  | Hot Springs (First), Ark. . . . . Oct. 17 to 28                                       |
| Ward, Lloyd H. and Gertrude. Preacher and Chalk<br>Artist, P.O. Box 501, Fern Park, Fla.                     | Moundsville, W.Va. . . . . Oct. 3 to 14   |
|  | Payne, Ohio . . . . . Oct. 17 to 28   |
| Warren, W. H. Evangelist, G 4299 Calkins Rd.,<br>Flint, Mich.  | Wells, Kenneth and Lily. Evangelists and Singers,<br>Box 679, Whitefish, Mont.        |
|  | Geddes, S.D. (Meth.) . . . . . Oct. 3 to 14   |
|  | Napoleon, N.D. (Meth.) . . . . . Oct. 17 to 28  |
| Whisler, John F. Blind Singer, 404 N. Francis<br>St., Carthage, Mo.  | White, W. T. 116 E. Keith, Norman, Okla.  |
|  | Sylvia, Kansas . . . . . Sept. 23 to Oct. 7   |
|  | Marshall, Texas . . . . . Oct. 10 to 21   |
| Whiting, Warren and Katherine. Musician and Song<br>Evangelist, 1239 S.W. 35th Ave., Ft. Lauderdale,<br>Fla. | New Cumberland, W.Va. . . . . Sept. 23 to Oct. 7                                      |
|  | Whitley, C. M., and Wife. Preacher and Singer,<br>P.O. Box 527, Kansas City 41, Mo.   |
|  | Fairmount, Ill. . . . . Sept. 26 to Oct. 7  |
|  | Coleman, Texas . . . . . Oct. 10 to 21  |
| Whittaker, Frank B. 273 W. Locust St., Newark,<br>Ohio   | Whitworth, James H. Evangelist, 804 S. Fell<br>Ave., Normal, Ill.                     |
| Whitworth, James H. Evangelist, 804 S. Fell<br>Ave., Normal, Ill.  | Wiggs, W. Frank, and Wife. Preacher and Singer,<br>2625 E. Nettleton, Jonesboro, Ark. |
|  | Monaco, Pa. . . . . Oct. 2 to 14  |
|  | Melfort, Sask. . . . . Oct. 21 to Nov. 4  |
| Wilkinson Trio (Lloyd M., Wife, and Daughter).<br>1104 Penn St., Columbus, Ind.                              | Bloomington (S. Side), Ind. . . . . Oct. 1 to 14                                      |
|  | Mohawk, Ind. . . . . Oct. 17 to 28  |
|  | Williams, J. E. P.O. Box 527, Kansas City 41, Mo.                                     |
|  | Seattle, Wash. . . . . Sept. 26 to Oct. 7   |
|  | Vancouver, Wash. . . . . Oct. 10 to 21  |
| Williams, Lillian. Evangelist, 327 W. Broadway,<br>Sparta, Tenn.   | Winegardner, Robert. Route 1, Cayuga, Ind.  |
|  | Springfield (S. Side), Ill. . . . . Oct. 3 to 14                                      |
|  | Lancaster, Ohio . . . . . Oct. 17 to 28   |
| Wire, B. N. 109 N.W. Seventh St., Bethany, Okla.   | Wolfe, E. D. 820 Edina St., Salem, Ore.   |
|  | Paradise, Kansas . . . . . Oct. 3 to 14   |
|  | No. Manchester, Ind. . . . . Oct. 17 to 28  |
| Woods, Bob. Evangelist, Pefferlaw P.O., Ontario  | Somerville, Mass. . . . . Oct. 7 to 14  |
|  | Lansdale, Pa. . . . . Oct. 17 to 28   |
| Woodward, George P. Artist-Evangelist, 201 N.<br>Warren Ave., Columbus 4, Ohio                               | Columbus (Bellows Ave.), O. . . . . Oct. 5 to 14                                      |
|  | Toledo (E. Bdway.), Ohio . . . . . Oct. 19 to 28                                      |
|  | Woolman, J. L. 223 N. Hammond, Bethany, Okla.   |
|  | Hobart, Okla. . . . . Oct. 3 to 14  |
|  | Okmulgee, Okla. . . . . Oct. 24 to Nov. 4   |
| Wooten, B. H. 2519 Galbreth Rd., Pasadena 7,<br>Calif.   | Banning (First), Calif. . . . . Oct. 10 to 21   |
|  | Lindsay (First), Calif. . . . . Oct. 24 to Nov. 4                                     |
| Wright, Guy and Lillian. Preacher and Singers, %<br>Gen. Del., Bridgewater, Va.                              | Staunton, Va. . . . . Sept. 26 to Oct. 7  |
|  | Martinsburg, W.Va. . . . . Oct. 9 to 21   |
| Wynkoop, Ralph C. 6120 S.E. Knapp, Portland 6<br>Ore.  | Fresno (Grace), Calif. . . . . Oct. 3 to 14   |
|  | Rockford, N.D. . . . . Oct. 17 to 21  |
|  | Yeatts, Lowell L. 325 W. Sixth St., Peru, Ind.  |
|  | Zechman, Raymond and Ruth M. 45 E. Broad St.<br>Shillington, Pa.                      |
|  | Frackville, Pa. . . . . Nov. 4 to 14  |