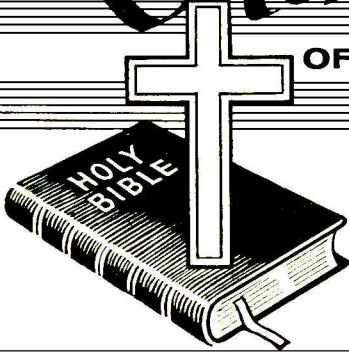


Herald of Holiness

OFFICIAL ORGAN • CHURCH OF THE NAZARENE



November 6, 1957

We stand at a vantage place in the history of the Church of the Nazarene. For a moment we look with reverence and gratitude upon the past with its rich heritage, worthy accomplishments, and valued lessons for us and our successors. But with deeper concern we turn to the future with its potential for increased achievement, its undeniable dangers, and its unmeasured responsibilities. These thoughts can but drive us to our knees to pray. That is the only appropriate point of beginning again.

Only the God of our fathers can supply us the strength and wisdom

The Point of Beginning Again

General Superintendent Williamson

we must have. Only as He continues to lead can we move into the future with confidence. The assurance of His presence is available to those who examine themselves, confess their need with utter dependence upon Him, and sincerely pledge themselves to pursue the path of unflinching obedience to His holy will.

As we make our prayer unto God we will do well to use the appeal of Moses. He said, "If thy presence go not with *me*, carry us not up hence" (Exodus 33:15). That is insistence amounting to refusal to go, even with an angel to guide.

It was a personal matter to Moses. If God did not lead on to the promised land, it must be some failure of *his*. Shall not we condition the leadership of God in the great company upon our individual knowledge of His presence in *our* hearts? With each one taking responsibility for having the glory of God in his own experience, the greater glory in the midst of His people is assured.

The place of beginning again is on our knees, in secret and in public prayer. Let us continue there until God's presence is unmistakably renewed in our hearts and His effulgent glory seen in our transfigured lives. Let us linger until God's word of counsel and assurance to Joshua is renewed to us: "Every place that the sole of your foot shall tread upon, that have I given unto you, . . . as I was with Moses so I will be with thee; I will not fail thee, nor forsake thee Only be thou strong and very courageous, . . . to do according to all the law, . . . turn not from it to the right hand or to the left, that thou mayest prosper . . ." (Joshua 1:3-7).



LATE NEWS

Dr. G. B. Williamson left the States on October 25 en route to Brazil, where he will explore the possibility of opening a Nazarene mission there during our Golden Anniversary year. While in South America he will visit our work in Peru, Bolivia, Argentina, and Uruguay. He will also visit our home mission work in the Panama Canal Zone. Accompanying Dr. Williamson will be Dr. Honorato Reza, editor of Spanish publications, who will promote the interests of the Spanish Department and also act as interpreter. Dr. Williamson and Dr. Reza will be out of the country for over a month. Please remember them in prayer that God's blessings will rest upon their efforts.

Word received on Monday, October 21, from Dr. Haldor Lillenas' son states that "Dad is now on the road to recovery . . . unless something develops he will be able to get home in a week or so. That does not mean however that he will be up and around. It will be many weeks before he will be fully recovered." He says, "We all appreciate so very much the prayers and thoughtfulness of our friends."

After serving the church at Hillsboro for twelve years (except for nine months at Post), Rev. A. F. Duke has resigned to become pastor of the church at Vernon, Texas.

After pastoring First Church in Owosso, Michigan, for more than six years, Rev. Oliver and Ruth Morgan have resigned and are re-entering the evangelistic field immediately. They spent fifteen consecutive years in the field of evangelism before going into the pastorate, where they have served twelve years, pastoring three churches.

Pastor Preston J. Theall of First Church, Dodge City, Kansas, sends word: "A recent revival with Evangelists G. Franklin Allee and Wilbur Morgan was a time of spiritual uplift for members and the many visitors attending nightly. Many young people definitely accepted Christ. This is a very fine team and we deeply appreciated their fine program; arrangements have been made for their return in '59."

Word has been received that Rev. Joseph Polmounter, Nazarene pastor at Pickford, Michigan, has been elected to the presidency of the Locks Holiness Association. This includes the areas in and around Sault Ste Marie, Ontario, Canada, and Sault Ste Marie, Michigan.

Herald of Holiness



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

Rev. W. J. Blackmon has resigned as pastor of Central Church in Norfolk, Virginia, to accept a call to pastor Grace Church in Ashland, Kentucky.

Rev. Carl J. Moore has resigned as pastor of the church in Capitan, New Mexico, to accept the pastorate at El Campo, Texas, on the Houston District.

Rev. J. Erben Moore, Jr., pastor of First Church, Tucson, Arizona, has been elected as president of the Tucson Ministers' Association for the coming year.

Evangelist J. P. McIntosh has left the field to accept the pastorate of the Westside Church in Long Beach, California.

In the Rain

*A robin sings
Outside my door;
He tries his wings,
Then sings some more.*

*When both his wings
Are dripping rain,
He sweeter sings . . .
Should I complain?*

*Should I not try
To do my best,
Even though the sky
Be overcast?*

By MARION B. SHOEN

Let the Children Pray!

Recently I have been in a number of Nazarene homes where the children are taught not only to pray around the family altar but are called upon regularly to ask the blessing at the table—even in the presence of guests when their visit is to be an extended one in the home.

I was impressed by five-year-old Roger's prayer at lunch one day. When called upon, this pastor's young son, without embarrassment, closed his big brown eyes, bowed his head, and prayed extemporaneously and rather slowly: "Deah Lawd, . . . we thank for the food. . . . Help Daddy and Mommie . . . and Allen [his older brother]. . . . In Jesus' name. Amen."

The next time he was called upon he prayed a similar prayer, but included the evangelist being entertained in the home, also, in the blessings he invoked upon the family. Rather timidly he then raised an inquiring face to his father and asked, "Daddy, was that good?" The father placed his arm around the small shoulders and assured him his prayer was fine.

I think God gave His commendation too. I know I did.

—EVANGELIST BERNICE L. ROEDEL

He Called Himself Christ's Slave

By H. H. SMITH, SR.

The Apostle Paul has been called the world's greatest Christian, preacher, theologian, and ambassador for God. Next to Christ, our Saviour, he is most worth knowing and, fortunately, the Bible gives us a full account of the man—in the Acts of the Apostles and the several Epistles the Apostle wrote.

The aim of this article is to recall some of the salient facts about this great servant of God—especially as they have been portrayed by a distinguished minister and theologian of Scotland—Dr. James Stalker. This gifted minister was the author of a short, but intensely interesting, *Life of St. Paul*. Space will allow only brief excerpts here.

His Place in History

"There are some men," says Dr. Stalker, "whose lives it is impossible to study without receiving the impression that they were expressly sent into the world to do a work required by the juncture of history on which they fell. . . . This impression is produced by no life more than that of the apostle Paul. . . . The Christian movement at the moment when Paul appeared upon the stage was in the utmost need of a man of extraordinary endowments, who, becoming possessed with its genius, should incorporate it with the general history of the world; and in Paul it found the man needed. . . . Christianity obtained in Paul an incomparable type of Christian character. . . . He was naturally of immense mental stature and force. He would have been a remarkable man even if he had never become a Christian. The other apostles would have lived and died in the obscurity of Galilee if they had not been lifted into prominence by the Christian movement; but the name of Saul of Tarsus would have been remembered still in some character or other even if Christianity had never existed. Christianity got the opportunity in him of showing the world the whole force that was in it."

Spectacular Conversion

Bible readers are familiar with the scriptural account of the conversion of Saul of Tarsus, as he journeyed toward Damascus to persecute the Christians. Dr. Stalker says: "A voice sounded in his ears: 'Saul, Saul, why persecutest thou me?' and as he looked up and asked the radiant Figure that had spoken, 'Who art Thou, Lord?' the answer was, 'I am Jesus, whom thou art persecuting.'"

Continuing, Dr. Stalker says: "The language in

which he ever afterwards spoke of this event forbids us to think that it was a mere vision of Jesus he saw. He ranks it as the last of the appearances of the risen Savior to His disciples, and places it on the same level as the appearances to Peter, to James, to the eleven, and to the five hundred."

His Mission to the Gentiles

Paul, who called himself a "Hebrew of the Hebrews," became the great missionary to the Gentiles. Dr. Stalker says: "Originally attached more strictly than any of the other apostles to the peculiarities and prejudices of Jewish exclusiveness, he cut his way out of the jungle of these prepossessions, accepted the quality of all men in Christ, and applied the principle relentlessly in all its issues. He gave his heart to the Gentile mission, and the history of his life is the history of how true he was to his vocation. There was never such singleness of eye and wholeness of heart. There was never such superhuman and untiring energy. There was never such an accumulation of difficulties victoriously met and of sufferings cheerfully borne for any cause. In him Jesus Christ went forth to evangelize the world, making use of his hands and feet, his tongue and brain and heart, for doing the work which in His own bodily presence He had not been permitted by the limits of His mission to accomplish."

Outstanding Characteristics

Dr. Stalker gives as the two most distinctively Christian features of Paul's character: (1) the sense of having a divine mission to preach Christ, which he was bound to fulfill, and (2) personal devotion to Christ. "This was the supreme characteristic of the man and from first to last the mainspring of his activities. From the moment of his first meeting with Christ he had but one passion; his love to his Savior burned with more and more brightness to the end. He delighted to call himself the slave of Christ, and had no ambition except to be the propagator of His ideas and the continuer of His influence. He took up this idea of being Christ's representative with startling boldness. He says the heart of Christ is beating in his bosom towards his converts; he says the mind of Christ is thinking in his brain; he says that he is continuing the work of Christ and filling up that which was lacking in His sufferings; he says the wounds of Christ are reproduced in the scars upon

his body; he says he is dying that others may live, as Christ died for the life of the world. But it was in reality the deepest humility which lay beneath these bold expressions. He had the sense that Christ had done everything for him; He had entered into him, casting out the old Paul and ending the old life, and had begotten a new man, with new designs, feelings and activities. And it was his deepest longing that this process should go on and become complete—that his old self should vanish quite away, and that the new self, which Christ had created in His own image and still sustained, should become so predominant that, when the thoughts of his mind were Christ's thoughts, the words on his lips Christ's words, the deeds he did Christ's deeds, and the character he wore Christ's character, he might be able to say, 'I live; yet not I, but Christ liveth in me.'

What a high ideal of the Christian life! But let no one imagine that it is unattainable, except by an apostle. Writing to his Philippian converts, Paul said: "Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you" (Philippians 4:9).

His Priceless Writings

It should be borne in mind that the writings of Paul cover a large part of the New Testament. Of these priceless writings, Dr. Stalker says: "If his Epistles could perish, the loss to literature would be the greatest possible, with only one exception—that of the Gospels which record the life, the sayings and the death of our Lord. They have quickened the mind of the Church as no other writings have done, and scattered in the soil of the world hundreds of seeds whose fruit is now the general

possessions of mankind." (We can't imagine the New Testament without the thirteenth and fifteenth chapters of I Corinthians—the poem on love, the greatest thing in the world, and the chapter on the resurrection.)

The last scriptural account of Paul is contained in his Second Letter to Timothy. The Christians were being severely persecuted and a leader like Paul could not expect to escape. Facing death (perhaps at the hands of the wicked tyrant, Nero), he writes to Timothy: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day: and not to me only, but unto all them also that love his appearing" (II Timothy 4:6-8).

"Being Dead Yet Speaketh"

Dr. Stalker closes his interesting life of the Apostle with these words: "Even on earth Paul could not die. He lives among us today with a life a hundred-fold more influential than that which throbbed in his brain while the earthly hull which made him visible still lingered on earth. Wherever the feet of those who publish the glad tidings go forth beautiful upon the mountains he walks by their side as an inspirer and guide; in ten thousand churches every Sabbath and on a thousand thousand hearths every day, his eloquent lips still teach that Gospel of which he was never ashamed; and wherever there are human souls searching for the white flower of holiness or climbing the difficult heights of self-denial, there he whose life was so pure, whose devotion to Christ was so entire, and whose pursuit of a single purpose was so unceasing, is welcomed as the best of friends."

MERCY VERSUS MIGHT

By DONALD S. METZ

Professor of Religion, Bethany Nazarene College, Bethany, Oklahoma

Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? (Matthew 26:53)

The caliber of a man's service to his fellow men is not judged by the sacrifices he is *forced* to render them. The prisoner molding a life away behind musty prison bars is not decorated for bravery because he volunteers to fight for his country in order to have his term shortened. But the young Virginia physician who voluntarily left a promising career to go as a medical missionary and be returned three years later, broken and spent, does embody the truly heroic spirit.

To a far greater extent the everlasting mercies

of Christ are portrayed in their boundless love when we remember that Jesus willingly trod the path of His suffering, "as a lamb [that is led] to the slaughter." The infinite power of Christ which calmed the sea could have been diverted upon His religious and heathen persecutors, destroying them instantly. The tremendous strength inherent in our Saviour could have shriveled and withered this group of tormentors as easily as it did the barren fig tree.

Christ himself tells Peter, the militant sword

swinger, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" Remember the consternation caused by *one* angel who placed crepe on every Egyptian mother's heart by killing the first-born in the land of hardhearted Pharaoh. Think of the destruction of Sodom and Gomorrah by the two angels. Recall how the avenging angel of the Lord shattered the haughty regiments of Sennacherib and slew 185,000 Assyrians. But here Jesus talks of "legions" of angels, and according to the military specifications of the Roman army, a legion numbered 6,000 soldiers. And Jesus speaks not of a single legion, but of more than twelve, of at least 72,000 holy, mighty, ministering divine warriors! What an army!

Christ turned His back on the destructive might

Let the Thanksgiving Offering be an unselfish THANKS-giving to God for His goodness.—M. Lunn.

Our gift to the Thanksgiving Offering is our testimony in appreciation for what God has done for us.—John Stockton.

at His command, gently rebuked defiant, blustering Peter, and, with deft hand, performed His last act of mercy by restoring and healing the ear of Malchus. Mercy superseding might! Love rising above hate! The power of Christ was infinite. The mercy of Christ was infinite—and inspiring!

Responsibility to Servicemen

. . . Indoctrination



By Chaplain (Major) John T. Donnelly

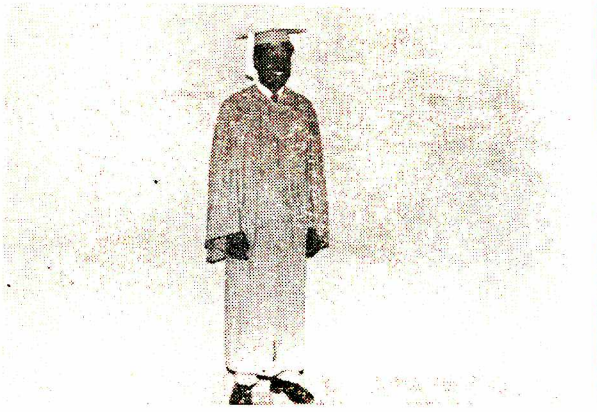
In 1945 the war was over and men were returning home to their loved ones and to their churches. The Church had a definite responsibility to those men in their definite needs. They needed rehabilitation. For some, their lives needed to be re-evaluated, their faith re-established, their Christian convictions renewed. The Church did not fail in her task then and has not failed in the intervening years since the war.

Yet things are different now. With the passing of time and the changing of circumstances perhaps it would be well to rethink the old problem in a new light. We are not in war and our Nazarene young people have been leaving home, doing military duty with the nation's global defense forces, and returning home again somewhat as a matter of course. Yes, we still have Nazarene servicemen and the Church still has a responsibility, but that very responsibility is different too. The present problem is not a matter of rehabilitation but of thorough indoctrination. Indoctrination before military service is the ounce of prevention that is worth the proverbial pound of cure, making all

but totally unnecessary any rehabilitation following military duty.

For is it not prayerful trust in a merciful Saviour that our nation, our church, and its youth must have in our shadow-clouded day and the new age that is in the making? Probably never before have the tides of adversity swept more furiously over youth. They face a future saddled with pyramided billions of public debt. They are confronted with increasingly complex problems. They see the foundations of morality weakened. They hear the splattering spit of the machine gun that laughs justice to scorn. They behold the assaults on the Christian home. They have had revealed the unbelief in modern churches. If the two preceding generations, those of World War I and those of World War II, felt they were "the expendable generation," the thoughtful young people of today wonder whether they are "the surplus generation."

With selfishness, immorality, and irreligion clawing and grappling for supremacy, our youth must turn unreservedly to Christ. In facing the ponderous questions of whether to give their consecration, and thereby their lives, to God or gold, faith or force, prayer or politics, Christ or crime, church



This is Oliver Ottley, a 1956 graduate of our Fitkin Bible College in British Honduras. He is one of nearly 500 students enrolled in the 25 Bible schools on our foreign mission fields. In addition we have over 10,000 students enrolled in 138 mission day schools. These schools are maintained and the teaching ministry of the Word goes forth because our loyal Nazarenes give regularly to the General Budget! When you GIVE November 24—your gift helps spread the “good news” around the world.

Give Sacrificially . . . November 24

or cult, our Nazarene servicemen must know beyond any doubt and without any mental reservation that everything else other than CHRIST fails.

St. Paul wrote to young Timothy, “Fight the

good fight of faith” (I Timothy 6:12). There can be no pacifism in Christ’s creed, no shaking hands with sin, no making relationships with iniquity. It was the Saviour himself who, as He viewed the endless battle between right and wrong, cried out: “Think not that I am come to send peace on earth: I came not to send peace, but a sword” (Matthew 10:34).

Let youth in the intelligence of their own inner consciousness find the sins that nailed Christ to the Cross. With the presence of the Saviour in their lives, with the power of His blood cleansing their hearts and minds, and with the imprint of His cross pressed upon their lives, the zeal of their faith will tell them that always and everywhere, *they must fight* “the lust of the flesh, and the lust of the eyes, and the pride of life,” that encircle them on every side. They will *know* that “this vile world” is no “friend to grace to help us on to God.”

But to combat this there must be a superhuman energy. That, thank God, the “power of God unto salvation,” is given in our own Christian faith. “Fight the good fight of *faith*.” Fight the good fight of faith, reinforced by the Word, supported by prayer, and guided by the unfailing companionship of our blessed Saviour, with the unswerving confidence that we are “*more than conquerors* through him that loved us” (Romans 8:37).

Not PREPOSITIONS but PEOPLE

By NORMAN R. OKE

It happened just as it had a thousand times before and since—a budding high school orator was giving the Gettysburg Address. As is usual and proper, the speaker started out calmly but with force, “Fourscore and seven years ago . . .” Gaining in power as he ascended the higher planes of that historic address, he fairly glowed as he climaxed, “that government *of* the people, *by* the people, and *for* the people shall not perish from the earth.” It was over. He sat down in a burst of applause.

An old man made his way slowly through the crowd at the close and stopped the young orator. “You did a grand job, Son,” he said. “And, Son, you might be interested in knowing that I was

present at Gettysburg when Lincoln made that memorable speech. I heard him with these very ears. What an occasion! But, Son, you didn’t say it just like Lincoln did; that was the one thing I wanted to tell you. You said, ‘Government *of* the people, *by* the people, and *for* the people.’ When Lincoln spoke those words (I can hear him still) he said ‘Government *of* the *people*, *by* the *people*, and *for* the *people* shall not perish from the earth.’”

The difference? Lincoln had his eyes on *people*; the young orator was trapped by *prepositions*—and that is a world of difference. It is people, not prepositions, that count. You see, in the world of grammatical construction verbs, nouns, and adjectives are big words; prepositions are incidental words. Oh, it’s true they are necessary for they are relating words, connecting words. But they are secondary in the scale of grammatical values. And far more important still—in comparison with people, prepositions are definitely incidental.

Paul was well aware of this. The rugged old warrior from Tarsus could well have succumbed to “preposition-itis” just like the budding orator. Paul used prepositions but he refused to let them smother people. He was especially careful of this when prepositions endangered the Person. Read Romans 11:36 and you will see what I mean: “For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.”

Spiritual Ancestors

By E. WAYNE STAHL

*We feel that, spiritually, he is our father,
Blest Phineas Bresee, he who became
The founder of our great denomination,
Which "Nazarene" has for its noble name.*

*Our spiritual grandfather is John Wesley;
'Twas through his writings Phineas Bresee
Perceived the truth as it is found in Jesus.
That through His grace our lives can holy be.*

*And we are Martin Luther's great-grandchildren:
Religion was for Wesley chiefly form
Till he heard words by the reformer written:
With the "new birth" then Wesley's heart was
warm.*

*Paul's words that we by faith obtain salvation
Brought peace to Luther; peace—his heart's true
home.*

*And so that brave and glorious apostle
Great-great-grandfather of us has become.*

*Bresee, John Wesley, Luther, Paul of Tarsus!
Oh, what a shining ancestry have we!
Give grace to us, their spiritual descendants,
Lord God, of them to walk all worthily!*

Here, again, it is easy to read yourself under the sway of prepositions and be enamored by the "of" and the "through" and the "to." But here is a case where it would verge on crass irreverence! Paul was not writing this to display his vocabulary of prepositions. He wrote to glorify God Almighty. To Paul the everlasting God was everything. Go back a few verses and note how Paul fairly glowed as he exclaimed about "the depth of the riches both of the wisdom and knowledge of God."

Coming to a grand finale, Paul wants to etch the grandeur of God. Reaching for words, yearning for adequate expression—read what he wrote. Not a string of prepositions but a song of praise—"For of *him*, and through *him*, and to *him*, are all things: to *whom* be glory for ever. Amen."

Well, there it is. Prepositions are necessary; words must be tied together. We could not have a language without them. But people are more important still; we could not have a world without them. So let's not submerge people—especially God—under a pile of prepositions when we read the Bible.

Just a practical note. Don't pray *for* the lost; pray *for* the lost. Don't witness *for* Christ; witness *for* Christ.

Abraham Lincoln was right; the budding orator was wrong. May we all hear it again. It is *people* and not prepositions that count!

ME

A Missionary!

By SADIE VAUGHAN

Did you ever wish you had been called to be a missionary and could live a glamorous life in some far-off, storybook land? I suppose most of us have when we were young. Well, we can all be missionaries in the truest sense of the word. We can win the heathen to Christ literally. How can we do this? By giving to the Thanksgiving Offering. That seems far-fetched, you say. Not at all! We can give our dollars and, with every dollar, our prayers and ourselves. Can a missionary give more than his money, his prayers, and himself? Of course not.

So we will thank God for every dollar we can give to missions, for every dollar affords us an opportunity to pray, not only for the missionaries by name and occupation, but also for the natives: for the Christian natives married to and living with heathen mates; for Christian children in heathen homes; for native workers that they may have wisdom above their own knowledge in dealing with their neighbors; and for the schools, churches, and hospitals that they may even by their very buildings be an attraction to Christ and that the activities within may perfect that which the buildings began.

We can give ourselves to the study of the different active mission fields until we know who works where and what his duties are. We can inform ourselves concerning the portion of work carried on by natives and what some of their problems are, so that we can pray intelligently for them.

We can study the geography and history books and the daily papers, and map out the places in faraway lands and in our own large cities where there is real need for the gospel, and pray for God to open a way for us to send someone there.

All of this takes time—our time; and prayer—unceasing prayer; and money—much money, yes, even our money.

Thank God, we have money! Let us give it back to God by way of missions through the Thanksgiving Offering.

Love counts no cost—if we love His cause enough we will not count the cost but give sacrificially in the Thanksgiving Offering, November 24.—Dean Wes-sels.

Beware of the Tongue

By Evangelist BUFORD BATTIN

The human race is the only creature on earth God has endued with ability to use the voice for expression of intelligent thought. The tongue shapes the sounds for forming words and serves as the principal organ of speech.

The tongue can be employed as a blessing with unlimited possibilities for good. Solomon was inspired to write, "A word fitly spoken is like apples

of gold in pictures of silver" (Proverbs 25:11). All of us have been lifted and encouraged by a kind word, a compliment, or an expression of confidence that came unsolicited from a sincere friend. Many have been challenged to strive to maintain high and noble ideals because someone has expressed confidence in them or spoken a word of admiration for them. Life is easier for us if we are convinced there are those who believe in us.

Words fitly spoken can restore broken fellowship and quench the fires of strife. Words of praise and thanksgiving we offer to God will edify us and may be a means of encouragement to our brethren. David prayed, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer" (Psalms 19:14).

In the third chapter of James we are warned of the perversity and inconsistency with which men use the gift of speech. James dwells on the evil possibilities of the tongue and the problem of bringing it into subjection. Bits are placed in horses' mouths that they may obey us and we turn about their whole bodies. A great ship is turned about with the touch of the pilot. The tongue is like the bit and like the rudder. It is a little member but so much depends on the way it is used. A spark may set a great forest fire. "Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity" (James 3:5-6). The sacred writer further illustrates: "For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: but the tongue can no man tame: it is an unruly evil, full of deadly poison" (James 3:7-8).

Without the power of God's redeeming grace man finds that by nature the tongue is less commonly brought under control than the fiercest beast and the most deadly serpent. Men use the tongue to blaspheme God and to take His name in vain, but "the Lord will not hold him guiltless that taketh his name in vain" (Exodus 20:7). Men use the tongue to gossip, slander, bear evil surmises about their neighbors.

Opinions about another need not always be expressed and some facts ought never to be revealed. Solomon wrote that there is "a time to keep silence, and a time to speak" (Ecclesiastes 3:7). Men can be cruel, heartless, and cause untold suffering as a result of their words. Our speech

When I Fast

By JUNE RUDD PITTMAN

Fasting "is denial of the rights of the body while one listens for the whispered claims of the soul."* And, oh, how those claims fasten themselves upon me, and how easy it is to sort out the paramount issues of life from among the clamor and clutter of a thousand duties when I fast!

My spiritual perception is sharpened; God's voice is distinctly heard; the outlines of spiritual realities are clear-cut and bold as I wait before Him. His will is made plain to me, and I no longer doubt as to the steps I shall take.

As I pray for specific needs on the mission fields, the burden is more peculiarly mine when I fast, and my faith reaches up and out to touch the very heart and hand of Divinity. What a special privilege it is to feel His keen awareness of the needs for which I pray and to know that, because I fasted and prayed, God's power will be released upon some problem hitherto unsolvable—not because I merit His favor, but because I am fulfilling the conditions stated in a divine pledge: "If ye have faith as a grain of mustard seed, ye shall say unto this mountain [an unsurmountable difficulty], Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting" (Matthew 17:20-21)!

*"Search the Scriptures," Vol. 1, Nazarene Publishing House, p. 17, Norman R. Oke.

should always be governed by the golden rule. Paul stated the law of sowing and reaping, and Jesus taught that "with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again" (Matthew 7:2).

Proper control of the tongue and a right use of speech are evidence of Christian purity. Unkind, bitter, and impure speech indicates an unregenerate heart regardless of one's profession. Jesus said, "For out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things" (Matthew 12:34-35). We must keep our hearts pure, our attitudes wholesome, and set a guard over our lips. Beware of the tongue!

NEWS in PICTURE



IDAHO-OREGON DISTRICT CARAVAN WORKSHOP was planned and sponsored by the District Church School Board. Rev. Lyle K. Potter, the general Caravan director, was in charge of the program. The Idaho-Oregon District is certainly to be congratulated, for, as far as we know, this is the first district-wide Caravan Workshop to be held.

CANCERETTES



With great interest we are reading the articles and bona fide reports in the *U.S. News, Reader's Digest*, and other publications on what the cigarette companies would like to call "a cigarette scare." Perhaps they are the scared ones! They would undoubtedly be glad for the public to think of all of these articles and factual findings as being just "a scare"—and like other scares, hope this will pass away. An aroused public is hard to combat, for factual statistics are leading to the conclusion that cigarettes are a definite cause of lung cancer and might well be called "cancerettes."

What fools these mortals be to swallow the suave, satanic, and lying propaganda of the cigarette companies—and shall I say also of the beer barons! Beer is a spearhead for hard liquors—and consequently "alcoholism"—another killing *disease*.

President Eisenhower, who quit cigarettes, tells cigarette smokers to quit—and then quit pitying themselves. Thank God for such a president, but this is easier said than done. By the grace of God we long since quit "cancerettes" and the stuff that leads to "alcoholism," another word for drunkenness.

The Bible says, "Wherefore do ye spend money for that which is not bread?" In other words, why spend your money for that which is no good—that which contributes to death-dealing diseases!

(N.B.) From the *U.S. News and World Report*, July 26, 1957.

"The British Government, acting on the findings made by the Medical Research Council, now is distributing posters through local health authorities that read as follows:

"To All Smokers: There are now the strongest reasons to believe that smokers—particularly of cigarettes—run a greater risk of lung cancer than nonsmokers. The more cigarettes smoked, the greater the risk."

—C. E. RYDER

“With Musick . . . Praise Him!”

By MONT HURST

God's true Word reveals many ways in which we can praise Him. One of the ways is in song and music. From Old Testament times on down through the ages until the present, mankind has lifted his voice in song and through music as outlets for praise that comes from the deep recesses of his soul. We instinctively know when religious music is anointed; there's a supernatural power in it that does something to us.

It is a fact that good music is one of the by-products of Christian civilization. Simply compare

the music of civilized Christian nations with the so-called music of those nations where false gods are worshiped. Have you ever heard of any divinely inspired, lovely music originating in lands where Buddhism, Confucianism, Mohammedanism, or other idolatrous religions have hold of the people? Here we find the proof that the divine power of Christianity helps develop the very highest and noblest qualities of mind and art. God is the only Giver of good things.

Of course it is well to remember that music, like

“I Am the Good Shepherd”

(John 10:14)

By W. Don Adams, Pastor, Kalispell, Montana

Jesus looking out over the multitude had compassion on them, for they were as sheep without a shepherd. The vast majority of mankind is still that way—running here and there looking for greener grass—bleating, dissatisfied, hungry for that which will satisfy their souls' desire. Startled, terrified by enemies both real and imaginary, yet blindly blundering on to certain death!

Jesus said, “I am the good shepherd, and know my sheep, and am known of mine.” He is the Good Shepherd, for He has laid down His life for His sheep. He paid the supreme price that He might defeat the archenemy of the souls of men. He met Satan on every possible battle front and defeated him on all—even in death itself—for He came forth from the tomb victorious.

He not only is the Good Shepherd, but He knows every one of His flock by name. Jesus doesn't save a lost world

en masse; but He saves men one by one as they come to Him in true repentance. It is not a guessing proposition with Him; He knows the hearts of men and He knows those that are truly His.

He said, “and am known of mine.” The sheep in His flock know their Shepherd. They will not be enticed away from the fold by the dazzle of things about them, nor by doubts and fears that press upon them, but will stay up close to “the Shepherd's tent.” We need have no doubts about being His, for the Scriptures plainly state that “the Spirit itself beareth witness with our spirit, that we are the children of God” (Romans 8:16).

If you do not have His witness within your heart why not do as the Apostle Peter admonishes: Return “unto the Shepherd and Bishop of your souls”—then stay close by the Shepherd's tent?

other noble manifestations of art, has also been perverted by sinful minds bent on intensifying the worst in man's nature. But the "jungle jive" and wretched "rock and roll," now popular with unthinking and unconverted people, are destined to have their day and fade out. It has always been thus since the days of the old-time ragtime. On the other hand, divinely inspired hymns and music in the realm of Christianity never die. Even after one hundred and more years, there are certain hymns still heard which manifest their original power each time they are used.

Music finds its greatest development as a result of the Christmas season. What would Christmas be without music? Music is a definite and important factor in all programs and practices of the Christmas season. This is the time when churches plan more elaborate musical programs than at any other time. Sunday schools go to considerable effort and expense in preparing special programs, all of which have music as a vital element.

You can give God praise for the inspiring religious music that oftentimes almost seems to translate you into the heavenlies! It brings out praise and adoration where a sermon will lack fire. It will even stop a prepared sermon and worship program where the Holy Spirit is escorted down through heavenly melodies and God-inspired lyrics that make one "get the glory down," as Dr. Bresee used to say!


Did you ever stop to wonder why music has played such an important part in church services, revivals, in weddings, funerals, and at different types of meetings, conventions, and gatherings? Why do armies have bands? Music inspires worship, bravery, love. It comforts in time of trouble and sorrow, forms an atmosphere in which the Holy Spirit moves quicker, and reveals divine art at its best. Tens of thousands of churches across the United States have invested multiplied thousands of dollars in music, and where this is done to the glory of God, great and profitable results follow.

Music is a vitally important part of worship. It inspires and lifts the soul heavenward. It is a product of inspired composers. They could not compose certain numbers without having had the Holy Spirit as Guide. The angels sang at the birth of our Saviour. Music is heard in heaven at all times. Music is the most emotional and elevating of all arts when it has been divinely inspired. Let us continually thank God for this great blessing which comes to us from inspired composers and dedicated musicians. We truly believe that God smiles in approval from the windows of heaven as He listens to His children praising Him in music! Let us thank Him for the music He gives to us and for inspiring writers who compose it.

I saw

The General Budget

in action



Mr. General Budget went up to Nyasaland in central Africa. He left two of the finest young couples in the Church of the Nazarene on the west coast of Lake Nyasa at a little place called Chipoka. He promised to support them and to send them a monthly sum for food and traveling expense.

Five weeks later I had the opportunity to look in on this little group. They were four starry-eyed, smiling missionaries, deeply tanned and red-nosed. They lived in a mud and grass hut.

This old building rented from a native has a partial partition dividing the one room into two sides. It serves as bedroom, living room, drug room, cupboard, and storeroom. Under the eaves of the grass roof at the front is the kitchen—a couple of little tables, a primus stove, and a kerosene refrigerator. In the front yard are two packing barrels with a top made of the side of a packing box. This is the dining table. Their bathroom in front of the house always has plenty of water. The tub is three hundred fifty miles long and fifty miles wide.

When there is no rain and when the wind leaves the sand on the ground and before the mosquitoes come at night, it is very pleasant to cook, eat, and live at the pioneer mission station at Chipoka.

A small, two-roomed house with a screened veranda and garage is quickly taking shape. This will be home for one couple for a time.

These young missionaries are very grateful to Mr. General Budget and the home church for giving them the privilege of living in what they declare to be a "missionaries' paradise." They quote scripture about open doors that no man can shut and declare that they would rather pioneer in Nyasaland than live in any other part of the world.

There are over two and a half millions of Nyasaland natives living along the lake shores and on either side of the roads and the rivers. Like the inhabitants of Nineveh, concerning salvation they "cannot discern between their right hand and their left hand."

The millions of Nyasaland challenge the Church of the Nazarene this Thanksgiving season. Thank God for Mr. General Budget's new advance. It has promise of immediate and rich returns.

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

The Mathematics of Salvation (II)

The Second Crisis . . .

Entire Sanctification: Subtraction

The first aspect of the second crisis is entire sanctification. It describes the fact that the individual has been freed from the inborn nature of sin. It is a case of subtraction, taking out, or away, of that with which we were born after we have been justified and regenerated. After there have been subtraction and addition in the first crisis, there must come subtraction in the second crisis. Subtraction in the first crisis removes the guilt of one's actual transgressions; subtraction in the second crisis destroys the sin nature with which man is born. In this subtraction, or entire sanctification, of the second crisis, sin is eradicated; the "old man" is bound hand and foot and cast out. Man, then, is truly dead to sin, for the old man of sin has been crucified.

In Romans 6:6-7 we have two very significant verses: "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin." One commentator says of the word translated destroy here, "Paul uses the verb translated destroy in the sense of to annihilate, to put an end to, to bring to naught, hence the Apostle declares, that he is made free from the law of (uniform tendency to) sin and death (spiritual death)."

Thank God for the mathematics of salvation, which means spiritually that the sin nature is subtracted from the heart of the saved, those who have experienced the first crisis. The teaching of the New Testament as to this subtraction of the carnal mind from the heart of the Christian has been summarized thus by one authority:

1. Jesus prayed for it. John 17:17
2. Jesus died for it. Ephesians 5:25; Hebrews 13:12
3. God wills it. I Thessalonians 4:3; 5:24
4. God promises it. I Thessalonians 5:24
5. God commands it. I Peter 1:15

The Second Crisis . . .

The Baptism with the Holy Spirit: Addition

Along with the subtraction of the carnal mind, there is the infilling of the Holy Ghost, the baptism with the Holy Ghost, or Pentecost. "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

Then there is the account of the Pentecostal

outpouring, which is given in Acts 2:1-4. Nothing more significant ever happened in the Christian movement than the outpouring of the Holy Ghost. Without it, Christianity could not have lived. It is not enough to subtract the sin nature from the heart of the regenerated and then leave it empty and an easy prey to the devil. The heart which has thus been freed from the sin principle, has had the work of subtraction, must also have the work of addition; the Holy Ghost must come in to empower it. John the Baptist said, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire" (Matthew 3:11).

The Church was formally inaugurated at Pentecost. This was very significant indeed. However,

Editorials

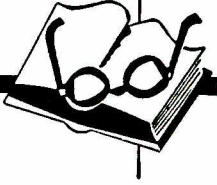
Pentecost's meaning for the individual was more important. It brought into the heart of the Christian the abiding Comforter, the Holy Spirit. He then lives there as the special Representative of the triune God. Without this addition to the individual, the Church could not have advanced as it did. The negative phase of the second crisis is very important indeed, but the positive phase is very significant too. Subtraction is needed, but there must also be addition in order for the subtraction to be dynamic and permanent. It is not surprising, then, that the Bible exhorts us to "be filled with the Spirit" (Ephesians 5:18). "The possession of the Spirit," says A. J. Gordon, "commits us irrevocably to separation from sin. The fulness of the Spirit cannot be realized by a corrupt, defiled heart." Thus there must be the cleansing, the subtraction, which precedes the addition—the mighty baptism with the Holy Ghost.

The First and Second Crises . . . Division

The third point of emphasis in the discussion of the mathematics of salvation is division. Just as truly as the first and second crises bring unity among those who have experienced them, they bring division, or separation from those who are still in sin. Christians will not turn their backs on the sinner. There will still be a passion for lost souls and they will want to do everything they can to reach them for Christ; nevertheless, they will have set themselves across the ways of

The Sunday School Lesson

MELZA H.
BROWN



Topic for
November 17:

The Resurrection and Our Faith

SCRIPTURE: I Corinthians 15 (Printed: I Corinthians 15:3-8, 42-52)

GOLDEN TEXT: *Be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord* (I Corinthians 15:58).

The truth of the Resurrection is essential to Christian faith. Paul puts this truth first of all in his teachings. The entire Christian gospel rests upon the fact that Christ was crucified, buried, and that He rose again the third day.

Today's lesson emphasizes three truths. The certainty of the resurrection, the nature of the resurrection, and an exhortation to steadfastness. The first two truths are certainly an evident argument for the latter.

The fact of Christ's resurrection is established in the Scriptures as beyond doubt. There were many witnesses and a number of them testified in writing and we have their written declarations today. Paul here enumerates six appearances of Christ after the Resurrection. These who testified were all God-fearing men of reputable and holy character. Such evidence would stand in any court and does satisfy the heart of all those who want to believe. For those who do not want to believe, there is no proof possible. Jesus said, in His message concerning hell, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (Luke 16:31). It is not difficult to believe the truth of the gospel if you want to, but impossible if you do not want to, for with the heart man believeth spiritual truth and desires come from the heart.

The lesson (vv. 42-52) gives us the best description of the nature of the resurrection found in the Bible. Just as truly as God hath given us a physical body that is made for this physical world, He shall in the resurrection give us a spiritual body made for living in a spiritual world. This body, which is natural, is made only for temporary habitation and soon wears out, but, thanks be to our God, He will give us a body which is made for eternity.

Truly, many of us can join in the popular song "This Old House." But "we have a building of God, an house not made with hands, eternal in the heavens" (II Corinthians 5:1).

No wonder Paul closed with the exhortation to steadfastness. The hope of the Christian is worth the steadfast

living in faith even unto death. "Wherefore we labour, that, whether present or absent, we may be accepted of him" (II Corinthians 5:9).

Lesson material is based on International Sunday School Lessons, the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

SUNDAY SCHOOL ATTENDANCE REPORT



	September, '56	September, '57	No. Increase
SOUTHERN ZONE			
Northwest Oklahoma	5,191	5,755	564
Northeast Oklahoma	3,804	3,896	92
Kansas	7,839	7,866	27
Nebraska	2,628	2,641	13
North Arkansas	3,561	3,560	-1
Houston	3,660*	3,658	-2
South Arkansas	3,944	3,741	-203
San Antonio	3,715	3,485	-230
Southeast Oklahoma	3,881	3,557	-324
Dallas	5,090	4,597	-493
Louisiana	4,242*	3,406	-836
Kansas City		4,869	
<i>Districts not reporting:</i> Abilene, Southwest Oklahoma			
SOUTHWEST ZONE			
Southern California	11,056	11,781	725
Northern California	15,380	15,646	266
New Mexico	3,125	3,139	14
<i>Districts not reporting:</i> Arizona, Colorado, Hawaii, Los Angeles			
NORTHWEST ZONE			
Washington Pacific	4,717	5,486	769
Oregon Pacific	7,139	7,290	151
Alaska	639	756	117
Minnesota	2,321	2,316	-5
Nevada-Utah	888*	850	-38
Northwest	6,479	6,422	-57
North Dakota	1,747	1,616	-131
<i>Districts not reporting:</i> Idaho-Oregon, Rocky Mountain, South Dakota			
CENTRAL ZONE			
Northeastern Indiana	9,471	9,973	502
Western Ohio	14,160	14,526	366
Central Ohio	13,913	14,172	259
Iowa	6,148	6,368	220
Chicago Central	5,590	5,692	102
Indianapolis	8,916	9,111	195
Eastern Michigan	8,624	8,808	184
Illinois	8,605	8,656	51
Michigan	8,580	8,506	-74
Northwestern Illinois	5,613	5,320	-293
<i>Districts not reporting:</i> Missouri, Southwest Indiana, Wisconsin, Northwest Indiana			
SOUTHEAST ZONE			
Florida	7,633	8,231	598
Mississippi	2,756	2,950	194
West Virginia	10,942	11,055	113
Virginia	3,163	3,212	49
Georgia	5,870	5,761	-109
East Tennessee	5,934	5,770	-164
Alabama	7,481	7,003	-478
<i>Districts not reporting:</i> Eastern Kentucky, North Carolina, Tennessee, Kentucky, South Carolina			

District	September, '56	September, '57	No. Increase
EASTERN ZONE			
Akron	11,502	11,954	452
Albany	3,265*	3,100	-165
Washington		5,416	
<i>Districts not reporting:</i> Pittsburgh, Philadelphia, New England, New York			
BRITISH COMMONWEALTH			
Canada Central	1,863*	1,919	56
British Isles South	3,228	3,110	-118
Canada West	4,062	3,861	-201
<i>Districts not reporting:</i> Maritime, Canada Pacific, British Isles North, Australia			
<i>Estimated average for September, 1957</i>		389,955	
<i>Increase over average for September, 1956</i>		12,573	
<i>Percentage of increase</i>		3.33	

ERWIN G. BENSON, *Field Secretary*

*Average attendance last assembly year.



HOME MISSIONS

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

ROY F. SMEE, Secretary

NOTE HOLDERS RECEIVE \$5,088.19

Checks have been sent out to depositors in the General Church Loan Fund for their semiannual interest payment for the six months ending October 30. They received a total of \$5,088.19 and these deposits now total \$317,630.00. These deposits are for a specific length



of time. Many of the one-year notes have come due. Some of them have been paid back to the depositors, but others have asked for the money to remain in the fund until they need it. It is continuing to earn them interest and it goes right on helping to build new churches.

Deposits continue to come in every week. During September the largest amount was received for any month this year. Over \$10,000.00 was received during the first half of October. By depositing our savings in the General Church Loan Fund we are able to set aside something for a "rainy day," or save for some future need, and we are working together to help build churches across North America. This fund has enabled thirty-eight churches to build or purchase buildings or finance building debt. A total of \$435,078.64 has been

sent out to these churches, which are scattered across thirty-four districts. Over \$2,500.00 in principal on the loans is now being paid back by these churches each month, and this money goes right into new loans.

There are many ways to invest money today. Some of them border on dangerous speculation. Through the General Church Loan Fund we are assured of a fair interest return on our savings, we have a sound and safe investment that is carefully administered by the Division of Church Extension and examined by the Investment Committee of the General Board, and we are helping in God's work.

We particularly appeal to our Nazarenes in Canada. A number of building loans have been made to churches in Canada that either could not secure a loan locally or would have had to pay an oppressive interest rate. But so far we have received very few deposits from our Canadian Nazarenes. We must receive more deposits from Canada if we are to continue to help our churches in Canada. Such deposits, sent in Canadian dollars, are deposited in the General Board's account in a Canadian bank, and are sent to churches in Canadian funds.

We are glad to answer any questions concerning the General Church Loan Fund at any time. Address the Division of Church Extension, Box 6076, Kansas City 10, Missouri.

The Thanksgiving Offering

Our annual Thanksgiving Offering is for world missions. Most of it is for our missionary outreach through the Department of Foreign Missions. It is a privilege to have a share in spreading the

Sometimes when you think the devil is routed, he's only rerouted, ready to attack from another direction.—HAZEL HOWARD.

gospel of Jesus Christ in countries around the world.

The Department of Home Missions also shares in the Thanksgiving Offering. Funds are provided for our comparatively young work in Alaska, Hawaii, the Panama Canal Zone, Australia, New Zealand, and the European work in South Africa. Churches have sprung up in these countries and territories within the last ten years until now we have fully organized districts in all of them except the Canal Zone and New Zealand; we have 56 churches and 24 home mission congregations, 1,612 members, and 5,501 enrolled in Sunday school. Our Nazarenes in these overseas fields gave \$257,555 for all purposes last year and we have property in them valued at nearly \$1,500,000. We have Bible colleges in Australia (also serving New Zealand) and South Africa, where young men and women are being trained for the ministry and other full-time Christian service. Our Thanksgiving Offering helps to make this work possible. As the churches gain in strength and become more numerous, these districts will be able to be fully self-supporting.

The Thanksgiving Offering also helps in our home mission work among the Negroes and Chinese in the United States. Progress in our Negro work has many times seemed distressingly slow, but God has rewarded our patience and we are now seeing the greatest growth we have yet had. We also maintain a Bible training school in West Virginia for Negro ministerial students. In our Chinese work we have two organized churches and three missions in California. We have some fine pastors and God is blessing this work.

The Thanksgiving Offering also helps in home missions throughout our home districts, especially our smaller districts in Canada, the United States, and the British Isles. These districts with limited resources because of a small membership receive aid in their home mission budget.

The Nazarene Radio League is beaming the gospel into areas at home and around the world where the church has not yet been able to go. This, too, is a part of our world missionary program. The Thanksgiving Offering helps to take "Showers of Blessing" and "La Hora Nazarena" into homes that have never heard the gospel.

God has filled our lives with many blessings. Let us give largely this Thanksgiving time in humble and grateful appreciation to Him, and that others may also hear the gospel message.



Foreign Missions

REMISS REHFELDT, *Secretary*

Prayer Request for Bolivia

Please pray for our mission field in Bolivia. The work is beset with increasing difficulties and problems. The missionaries fear a serious curtailment of our mission activity unless God intervenes.

God Is Blessing in New Guinea

By SIDNEY KNOX

The district commissioner came to visit the station recently and had a very careful look around. He was very pleased with the progress of the work. After viewing the situation, he said he

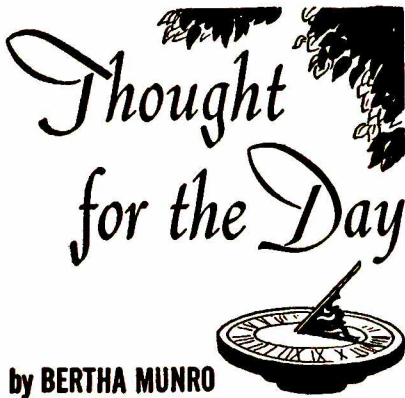
felt we had adequately developed the present holding of land and that our plans for the future warranted additional consideration from them.

He also said that our station had been given a very high recommendation on the school facilities and operation, and that that was what the government was interested in. If they feel a mission is trying to contribute to the upbuilding of the native community, they are disposed to help them. We tell you this, not to be bragging, since God knows how little the human instrument has had to do with the progress of the work

thus far here, but rather to let you rejoice with us in what God has enabled us to accomplish.

We are having our first term break in school. It is definitely good to let the boys go back to their villages for a short period of time in order to appreciate better their facilities here. We were not disappointed, since the great majority of them came today asking to be allowed to return since, in pidgin, "they were not enough to stay in their village any more!" I feel they will be much more easily controlled the next term.

We are praying for Tal, who is with the Pacific Island Regiment for three years now. We will keep in touch with him through friends in Moresby. When we go to Moresby I will see him personally. We pray that the discipline of the army will help him spiritually, and that he can still be won back to be a useful servant of God. His brother Tangip has filled our need for an interpreter admirably and I feel will one



by BERTHA MUNRO

They Had to Guess

Monday:

Rereading Homer's *Iliad* and *Odyssey*, the Greek "Bible," with its very human gods and goddesses, the most attractive deities of the pagan world, all that is in me sings praise for our holy God and for His revelation of himself. They had to guess; we know. Do we appreciate truly? And do we let our knowledge make the difference it should? What does it mean to me that I can say, "I know whom I have believed"? (II Timothy 1:12; I John 4:12-16.)

Tuesday:

Their gods were human, made in their own image; full of human frailties, on the same level or even lower ethically than themselves. They had no power, nor inclination, to lift. Our God is high-

er than the heavens and seeks to raise us to fellowship with himself. Have we let Him lift us? Are we seeking His presence today? (Isaiah 40:21 ff.; Psalms 40:2.)

Wednesday:

They had to guess. When evil came to them—suffering, loss, catastrophe—they said their gods were angry, offended, retaliating. We have our Father's word that trouble can be chastening, that in it He works for our good; it is meant to help us grow. It works "peaceable fruits" to those who are "exercised thereby." We know; do we use our troubles that way? or blame God, as do the "heathen"? (Hebrews 12:11; Romans 8:28.)

Thursday:

Their gods were governed by whim, treating and using men for their own interests. Our God is working out through human history a large purpose that we can share. We know; have we become co-workers with Him, investing our resources in His grand enterprise? He offers us a partnership. (Isaiah 45:1-5; I Corinthians 3:9.)

Friday:

They guessed; they saw only shifting currents—no steady, dependable unity. They saw favoritism or barter—no impartial justice. We know that the Judge of all the earth will do right. We know the commands He has enunciated plainly are woven into the texture of the universe: the one who obeys cannot fail; there is no respect of persons with Him.

We know; do we accept our moral responsibility? dare to do right even when it seems the right does not pay? (Genesis 18:25; Psalms 19:8-9.)

Saturday:

They had to guess; they looked into blank darkness. In time the clearest-thinking minds guessed wisely and discerned faint rays of light—still guesses. We have the dazzling sunlight of a clearly defined ethical standard—a dependable guide for conduct (the Ten Commandments), and a "Cross uplifted high" with God's own Son giving His life (the law of love). Are we still trying to reason our way into something we call "truth," or will we rest our whole weight on His immutable Word? (Exodus 20:1-17; John 3:16.)

Sunday:

They guessed into the dark. Something told them that these limited, human gods were not enough. Beyond them somewhere must be All-Power; they called it an impersonal *ananke*, fate. We know that All-Power is also All-Love. We know that this All-Power is *Person*, perfect, Father, Provider, and Providence. We know Him because Jesus came, Light of the World. And He said, "Be . . . perfect [in love], even as your Father . . . in heaven is perfect." Have we reckoned with this command? (John 14:9; Matthew 6:31-33; 5:48.)

Knowing the God of revelation, can we still live, in any sense, as if He were not—"practical atheists"?

the Question box

Conducted by STEPHEN S. WHITE, Editor

day make a great contribution to the work here. He is attending classes and is picking up a good bit of English. Moca is still holding true. It is not as easy to do much with Poga because of his withdrawn personality, but I have high hopes for him even yet. He is a willing and steady worker.

You will rejoice with us to know that the lady Tul-Tul (leader) from Kurumal has publicly evidenced her interest and desire in becoming a Christian. She never misses a service and visits us often. She needs much instruction but her definite stand can be a real boost to us. One day after I had been preaching a series of sermons on the commandments, and had spent three Sundays on the marriage problem, the lady Tul-Tul came to us after service and asked us to help her get her daughter back from a non-Christian to whom she was married. The girl is about fourteen. The mother wanted the marriage broken because she didn't want her daughter to miss hearing the truth and go to hell when she died. Though we could not help the woman with her problem as far as getting her daughter back, we were encouraged that she was thinking of someone else's soul. God's Spirit is working among these people and we believe there will be others who will choose to serve Him in the days ahead.

New Sunday School

On Sunday we started another new wayside Sunday school at Simelane's kraal, five and one-half miles from Bremersdorp. We had forty on the first Sunday. Last week we had sixty-three, including nearly twenty adults. At the end of the service, five or six grownups stayed behind for prayer, and nine heathen children gave themselves to the Lord for the first time. This Sunday school should grow quickly, for there are many people living near Simelane's place. Some are Zionists or Catholics in name, but in name only, and many are unchurched.

The Lord is working in our midst, but the devil is fighting hard. Just last week at Gundwini the local chief refused to let our mission put up a tent there for revival services. Also he said that we must stop going to a "Country Dairy" for weekly services. About thirty heathen children go to this dairy each day to get tins of milk separated, and we had been having short services with them. The native man in charge had agreed, but the chief has stopped us.

Yet God is working! The chief at Embekelweni readily agreed for us to put up the tent at his place; so on Sunday, revival services began there with 114 present and a very good altar service. So in spite of some difficulties, we are encouraged in the Lord. Do ask the people to continue to pray.—DOROTHY BEVILL, Africa.

Jeremiah 17:8 and Psalms 1:3 are similar in word and thought. Will you please give the name of the author of each and the approximate date of each?

Jeremiah would generally be thought of as the author of the verse in his prophecy. As to the verse in the first psalm, we are not sure. Most of the psalms are ascribed to David, but not all of them. But the first psalm is thought of as an anonymous, or orphan, psalm. This means, of course, that we are not sure who wrote it. Personally, however, I like to think of David as having written this beautiful psalm. As to the verse in Jeremiah, it was prob-

ably written during the reign of Josiah, king of Judah, which began in 638 B.C., according to one very reliable authority. As to the verse in the first psalm, it would be hard to date it if it were anonymous, as even many reliable conservative authorities hold. On the other hand, if it were written by David, it would have had to be produced during his lifetime, and one authority gives that as 1000-960 B.C.

Is there any possibility of life before birth, as well as life after death? Can there be anything to this reincarnation that we are beginning to hear about again?

There is absolutely nothing in the Bible which teaches the pre-existence of the soul or its reincarnation. We did not exist before we were born, and

we are not going to exist as some other kind of creature, or being, in another world after this life.

Is it too much to ask that those in charge of the communion services use regular unleavened bread at the communion table? I'm somewhat tired of getting regular bread cut up in cubes or broken-up Ritz crackers. I realize that these are just symbols, but so is unleavened bread.

In this connection, the *Manual of the Church of the Nazarene* says: "Only unfermented wine and unleavened bread should be used in the sacrament of the Lord's Supper" (1956, page 48, paragraph 36). The main element in unleavened bread is that it lacks those ingredients which especially cause bread

to rise. It also has no salt or shortening in it. In other words, it is just flour and water mixed together quickly and cooked a certain way. Crackers—especially some varieties—meet most of these requirements. However, if you want to be legalistic, you can buy Matzoth, which is Jewish-made unleavened bread.

What is the meaning of Isaiah 45:7, where God says, "I create evil"? In the discussion of this passage this question was asked, "Is evil coexistent with God?"

This is a difficult passage, but when one gets the whole setting, he can understand what Isaiah is teaching. Cyrus was a polytheist—he believed in many gods, and not just one God. Through Isaiah, God was doing His best to bring Cyrus to a belief in monotheism, one God. In the ultimate sense, God is the source of everything—woe, judgment, war, and disaster as well as weal, rewards, peace, and blessing. God created all in the beginning, and it was good. However, sin came into the world through angels and men, or free moral agents, who were created by God. This moral evil, or sin, made natural evil—suffering, woe, disaster, judgment, and war—inevitable. Thus God was and is directly the source of the good, and indirectly, or through finite persons (men and angels), the source of all sin and suffering. There are not two or more eternal sources of that which exists. This is the truth which God is trying to teach Cyrus. The God of the Bible is

the only God. This is taught especially in this forty-fifth chapter, from the fifth to the twentieth verses, which begin as follows: "I am the Lord, and there is none else, there is no God beside me: I girded thee, though thou hast not known me: that they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord, and there is none else. I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things" (Isaiah 45: 5-7). The "evil" in the last verse, according to most Bible students, means natural evil—woe, disaster, war, or suffering. These result from sin, or moral evil, which God made possible by creating men and angels, moral persons, who were endowed with the power to choose between good and bad. Thus God became the indirect source of all evil when He created the possibility of evil, or free moral agents. Evil is not coexistent with God.

When does the soul enter the infant, at conception, birth, or later?

This is a question which cannot be answered with certainty. Nevertheless,

I believe that human life should be held sacred from the moment it begins.

PONDER W. GILLILAND
Executive Secretary

Fifteen Thousand Nazarenes

Did you know that . . .

1. We have approximately ten thousand young men and women in the armed services?
2. Counting the wives and children who move with military husbands to bases throughout the world, this involves a total of fifteen thousand or more of our people?
3. Our military leaders, and especially our chaplains, insist that the needs, dangers, and temptations of military personnel are greater under current conditions than during the time of war?
4. The servicemen and their families

in your church, or from your church, NOW need your prayers and a new manifestation of interest in their welfare?

SERVICEMEN'S DAY November 10, 1957

Your church should do something special on this day:

1. If you have service personnel, let part of the service especially honor them. Use them if you can.
2. If there are young people in the armed services from your church, write to them and mail the letters so they

will reach these young people by November 10. Why not send an official telegram from your church to them for that day? Perhaps you could use a platform telephone and make a long-distance call from the service itself.

3. In any case, have special prayer in the service for all our service personnel, our various governments, and for peace in the world.

Selected to Serve

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

DISTRICT N.Y.P.S. PRESIDENTS:

Joplin Ralph Jared
Southeast Oklahoma . . . John L. Harrison

DISTRICT N.J.S. DIRECTORS:

East Tennessee . . . Miss Lillian Williams
Southeast Oklahoma
. Mrs. John Cochran

Where there's *God's will*, there's a way.
—H. E. HOWARD.

Servicemen's Corner



Chaplain Claude Chilton:

"This was a rather quiet quarter. Visited four of my sixteen bases. Two small radar sites have been closed, effective 8 October, leaving us with fourteen bases. The nature of my work being administrative rather than with troops, and with no Sunday chapel service commitments, prevents a normal parish ministry. I, however, have more time to make Nazarene contacts and speak in our own churches. A staff visit was made by a full colonel chaplain from Headquarters Air Defense Command, Ent. Air Force Base, Colorado Springs, Colorado, to this headquarters and six of our bases. He gave an exceptionally good write-up and rating to his chief of staff and to this division commander."

Chaplain Herbert J. Van Vorce:

"The summer quarter in our battalion has been one in which God has blessed in many ways. "During the 'leave' time, for many of our men, not one met with a tragic accident or death. "The attendance has increased each month in all the batteries, and God's presence has been very manifest. "A fine spirit of co-operation has existed in all the commands, and we have much for which to praise God. "We do covet a continued interest in your

prayers that we may be used of Him in a still greater way for the salvation of many of these fine young men."

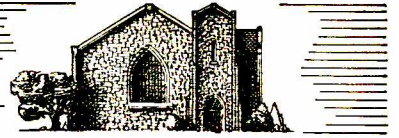
A note of victory:

"My oldest brother recently went to California, and he picked up a sailor in Barstow, California. He was headed for North Carolina. My brother stopped to see me in Memphis, Texas, where I am copastor of the church. I went with them to West Virginia to visit my home. On the way this sailor began to open up his heart to me and told me of how he had been afraid for the past seven months. I prayed much while he talked and the Lord helped me to deal with his soul and he gave a good testimony after prayer and said that he had never felt like that before. With tears in his eyes, he told my brother that God had saved him and that he could hardly wait until he got home to tell his mother what had happened. He didn't know a thing about our church; however, I encouraged him to look up a Church of the Nazarene in California when he came in from sea duty, at every opportunity."
—REV. FRANCES CARPENTER.

NAZARENE SERVICEMEN'S COMMISSION

Ponder W. Gilliland DIRECTOR

NEWS of the Churches



Dr. and Mrs. A. S. London report: "Pastor Nesmith of Cushing, Oklahoma, is in his sixth year in this pastorate. We had 240 present in the Sunday school, with dinner served on the ground to the whole school as an annual friendship affair. It was a good day. This pastor and family are a credit to the church; devout, aggressive, courteous, and favorably known throughout the city. It was a joy to be with them."

Evangelist H. E. Darnell writes: "I have an open date in the spring of 1958. Any church or pastor desiring this time may contact me at P.O. Box 929, Vivian, Louisiana."

Rev. S. L. Mosley writes: "I am now available for revival meetings, or week-end conventions or meetings. Will go anywhere for freewill offerings. Write me, 911 Water Street, Salem, Missouri."

Rev. Ralph Ahlemann writes: "It has been a privilege to serve the good people of Central Church, Orlando, Florida, and to work with Dr. John L. Knight, district superintendent, one of the great leaders of our church. It was not easy to leave Florida, but feeling it to be God's will, I have accepted the pastorate of our Central Church in Norfolk, Virginia. I shall be glad to contact any navy personnel stationed in Norfolk at the request of pastors or friends. Write me, 405 West 27th Street, Norfolk, Va."

Pastor Delmar Dravenstatt reports: "It was good to serve the wonderful folks of Cherry Grove Church, near Cadillac, Michigan, for the past three years. They are holding on to God in spite of the oil industry ceasing in that area and consequently many families moving away. A Pioneer Activity League was wonderfully accepted by the teen-agers of the church and community. The morning and evening services were well attended with the presence and blessing of God manifestly in our midst. I have now accepted appointment to our church in Temple, Michigan."

Evangelists H. A. and Jewel Casey report: "Truly, these are victorious days in God's harvest field. We have seen many souls pray through during the past year, and also many new tithers added to the church. We held twenty-five meetings during the past assembly year, and thank the pastors and people with whom we have labored for their kindness to us. We carry the whole program—preach, sing, and play several musical instruments. We have some open dates in the summer of 1958; also a week open, December 29 through January 5, '58; and a week end, January 9 through 12, immediately after the Evangelists' Conference; and a February date. We will go anywhere for freewill offerings. Write us, P.O. Box 206, Bethany, Oklahoma."

Evangelist E. C. Tarvin writes: "Glad to report victory through Christ; two meetings recently in Ohio, at Rockford with Pastor Clark and at Hamilton with Pastor Dozier. Some said this latter was one of the greatest meetings they ever had been in. I am now in a meeting in Gary, Indiana, and God is blessing. I go next to Kentucky, then return to Ohio. Please remember me in prayer. I thank God for His blessings."

Pastors Oliver and Ruth Morgan report from Owosso, Michigan: "In recent months we have had two very profitable revival meetings: with Rev. D. K. Wachtel and Boyce and Catherine and Linda Pierce, and recently with Evangelist H. D. Burson and Singer Paul Qualls. God blessed the spiritual, anointed preaching and singing of all these workers with good attendance and many people seeking help at the altar of prayer. It has been our pleasure to serve this church for more than six years, during which time we have received 140 people into membership, purchased a different parsonage, and built a new \$40,000 annex, which is practically completed. With the pastor serving as buyer and doing some of the contracting, and the help of members' donated labor, we were able to build the annex for about \$24,800. The seating capacity is around 425. It has been wonderful to work with District Superintendent O. L. Maish and wife. He has been in our church twice, serving as evangelist in our indoor camp meetings with the Keller-York Party as singers. We are now re-entering the evangelistic field, as of November 13, where we previously spent fifteen years. We will carry the full program, preaching and singing with piano-accordion and electric guitar. Our ten-year-old daughter, Mardell, will be with us to sing and give religious readings. Write us, 2003 N. Delphos St., Kokomo, Ind."

Steele, Missouri—Recently we had a very successful revival with our pastor, Rev. R. H. Zumalt, preaching. We had good attendance, and during the two weeks' meeting God gave forty-seven seekers to be saved, reclaimed, or sanctified. Sixteen people were baptized by immersion, and seventeen were received into the church membership by profession of faith. Since the beginning of the assembly year we have received eighteen members, all but one by profession of faith. Our Sunday school is steadily increasing.—Secretary.

Gary, Indiana—The Black Oak Church recently had a truly great revival. The church was greatly benefited, and on several nights the altar was lined with hungry-hearted seekers. Evangelist E. C. Tarvin is a Spirit-filled, dynamic preacher and we greatly appreciated his ministry with us. We give God praise for this good meeting.—M. B. LICHT, Pastor.

South Euclid, Ohio—The past four years have been outstanding for this church. The spiritual condition of the church has been excellent, with very few barren altar services—a spirit of almost continuous revival prevails. Our good pastor, Rev. James R. Kus, continues to preach with the anointing of the Holy Spirit, and every department of the church is showing a marked gain. Our Sunday school maintained an average of ninety-two for September, in spite of the fact that we lost twenty-one members to college, armed services, and some who moved away. All property indebtedness has been paid, and many improvements have been made, both inside and outside the church building. Finances are good, and the missionary giving is excellent. We have given our pastor a fine three-year recall vote. We give God praise for what has been accomplished, and much love and appreciation to our beloved pastor and wife.—EDITH WILSON, Secretary.

Valparaiso, Indiana—In September our church had an outstanding revival meeting. Evangelist Chester Plummer preached the gospel of full salvation, and God gave many seekers at the altar, some for regeneration and many for the experience of entire sanctification. The Sunday morning services were high lights of the revival. The music, which added much to the spiritual atmosphere, was in charge of Geneene Hoot and Ray Morrison, Olivet Nazarene College; Gene Foils; and Philip Dunn. Rev. L. E. Myers, who has served this church for twenty-six years, is appreciated by both church and community.—Reporter.

Evangelists C. W. and Florence Davis report: "Recently we closed a blessed revival with our church in Arkansas City, Kansas. Pastor and people had been praying and preparing for revival, and God richly rewarded them. The meeting began well and increased in attendance, interest, and salvation to the close. We witnessed some beautiful scenes of salvation at the altar of prayer. On Monday night, in a precious healing service, God met with us and touched the bodies of a number of people. Pastor Don Crenshaw and wife are spiritual and aggressive leaders. Under their leadership we had wonderful singing. God is good to us these days, and we are happy in His work."

Gospport, Indiana—Our church recently closed a revival with our new pastor, Rev. Bennie Dale, doing the preaching. The Lord visited us in a wonderful way, and night after night there were seekers at the altar; some were converted, backsliders were reclaimed, and some were sanctified. On Sunday afternoon we had a baptismal service with fifteen candidates, and a good class was added to the church membership.—FILA HALL, Reporter.

Velva, North Dakota—In October we had a six-night meeting with Evangelist J. W. Short and wife as the special workers. In a wave of spiritual glory, boys and girls, young people, and adults found their way to an altar of prayer. We love and appreciate Brother and Sister Short; their godly spirit and daily walk with the Lord made a deep impression on this church. We feel we can never be the same after this meeting.—A. E. BELZER, *Pastor*.

Rev. Charles A. Gibson writes that he and Mrs. Gibson are now located in Bourbonnais, Illinois, at 192 Olivet Street. They are happy and well, and he is giving time for conventions as God may lead.

Boys' and Girls' Camp South Dakota District

The second annual South Dakota boys' and girls' camp was held at the Riverside Camp near Mitchell; it was a real spiritual success.

Every boy and every girl either renewed their vows with God, were sanctified, or saved for the first time. Some of the campfire services became times of seeking God. In one chapel service every camper was a seeker.

The camp was under the direction of Rev. N. J. Arechuk, with Rev. Jim Wolstenholm as the camp chaplain; he also had charge of the singing. Other workers were Rev. and Mrs. Paul Chavet, Mrs. Clinton Wickham, and Carol Olson. Rev. Crawford Vanderpool, district superintendent, was an inspiration to the workers and campers when he was able to be present. South Dakota will reap a harvest of souls as a result of these camps.—*Reporter*.

Hawaii District Youth Camp and Institute

The annual Hawaii District youth camp and institute was held in August at Camp Puu Kahea on Oahu under the efficient leadership of District President Harold Meadows, with 105 young people and workers enrolled. Two other islands of the chain were represented by Rev. Bob Moran and family of Maui and Rev. and Mrs. Paul Schmidt and son of Kauai.

Dr. Paul Gresham of Pasadena College (Pasadena, California) served as dean of the institute, and under his supervision four classes in Bible study and soul winning were given. Mrs. Harold Meadows was in charge of the juniors.

Rev. J. W. Ellis, pastor of Pasadena First Church, was the special speaker. He endeared himself to the young people of Hawaii by his kind spirit and refreshing style. His sermons made alive Bible characters and challenged the youth to positive Christian living among the many religions of our islands. The high light of the camp was a campfire and faggot service on the beach the last night. God met with us and many gave testimony to definite victory received during the altar scenes of the camp.

Unique activities of the week included a pre-sunrise hike to a hilltop, counseling program, elections for Mr. Nazarene and Miss Nazarene, and awards for the best boy and girl athlete.

We express our appreciation to Rev. Cecil Knippers, district superintendent,

for his enthusiastic interest; Rev. Robert Gore, the dining hall manager; Hotch Kekea, the athletic director; the teachers of the institute; counselors; and all who worked behind the scenes to make this a most successful camp.—Mrs. HAROLD KEMMEL, *Reporter*.

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

The Kansas City District held its annual N.Y.P.S. convention at Lakeview Park campgrounds, September 3, with Rev. Preston J. Theall presiding in capable fashion. Since he had moved to the Kansas District, the convention reluctantly accepted his resignation and gave him a love offering of one hundred dollars. Five hundred dollars was sent to the Department of Foreign Missions to apply on the equipment fund of Rev. Russell Brunt, former district N.Y.P.S. treasurer, recently appointed to Trinidad.

Rev. Harold Morgan was elected to presidential leadership for the coming year, and elected to assist in the task were: Rev. Ed. Murphey, vice-president; Rev. Floyd Hess, secretary; and Rev. J. Russell Smith, treasurer.

The task of election was nullified by the action of the District Assembly in dividing the district into the Joplin District and the Kansas City District. Dr. Hardy C. Powers, presiding general superintendent, appointed the following officers to serve their respective districts:

Kansas City District: Harold Morgan, president; Ed. Murphey, vice-president; Kenneth Meredith, secretary; Carl Pratt, treasurer; and Jack Scharn, teen-age supervisor.

Joplin District: Ralph Jared, president; John Taylor, vice-president; Floyd Hess, secretary; J. R. Smith, treasurer; and Roger Young, teen-age supervisor.—KENNETH T. MEREDITH, *Reporter*.

Second Regional Church Schools Convention

The second Regional Church Schools Convention and Workshop, under the direction of the Department of Church Schools, was held in First Church, Waco, Texas, September 26 and 27, with the Abilene, Dallas, Houston, and San Antonio districts participating. Rev. Nelson Mink, pastor, and his people provided well for the enjoyment of all for the two-day stay in their midst.

The Department of Church Schools was represented by Dr. A. F. Harper, Dr. E. G. Benson, Dr. R. E. Swim, Dr. Kenneth S. Rice, Rev. Earl C. Wolf, and Rev. Neil B. Wiseman. District Superintendents Paul Garrett, W. Raymond McClung, and W. H. Davis, together with Church School Chairmen Meadows, Spruce, Rogers, and Humrich, were present. Rev. Orville Jenkins was absent due to illness.

Assisting the Church Schools staff in age-group and special interest workshops were Mrs. Virgil Scroggs, Chesney Lewis, Mrs. C. B. Dickerman, and Rev. Robert G. Neilson.

Special meetings were held for the local directors of Christian education and district directors of the following fields: Vacation Bible School, Camps, Christian Family Life, Christian Service Training, Caravan, Home Department, and Cradle Roll.

The special speaker for this occasion

was Rev. Andrew Young, of Santa Ana, California, whose messages were inspirational, timely, and certainly applicable to the problems faced by the people of this regional conference.

Attendance was excellent in all the services with some 430 present the first evening; 137 pastors registered, 12 evangelists participated, 79 Sunday school superintendents were present, and 125 teachers signed the official register, to make it one of the largest Texas state conferences that have been held. Many visitors were present from Louisiana and Oklahoma. Rev. W. T. Johnson, superintendent of the Southwest Oklahoma District, was in attendance.

The more than 220 local church schools of the Texas districts can face the Golden Anniversary year with plans, projects, and programs that will serve to make it one of the great years in our denominational history.

The pastors and laymen of the Texas districts are indebted to the Department of Church Schools for this comprehensive and extensive emphasis that is aimed at helping each unit to be more efficient and effective in the winning of souls to the Lord through the Sunday school.—PAUL H. GARRETT, *Reporter*.

Hooker, Oklahoma—In October we had a Sunday school revival with Rev. Frank McConnell, pastor of Williams Memorial Church in Bethany, as the special worker. There were eleven seekers at the altar in the seven-day meeting, and sixteen persons pledged themselves to a program of Sunday and church calling and visitation. We appreciate the ministry of Brother McConnell; his messages were challenging and inspiring. The work of the church here is moving forward.—R. EARL CORTON, *Pastor*.

Announcements

SPECIAL NOTICE—A few weeks ago Rev. D. K. Wachtel concluded nine years of service as district superintendent of the Tennessee District. His record there as a leader and an organizer is an enviable one, particularly in the area of home missions. At present he is giving himself to evangelism and a limited number of home mission tours. Brother Wachtel has been known throughout our church for many years as an energetic evangelist and soul winner, and has preached in the leading camp meetings throughout our denomination. Any church or district that can secure his services will be fortunate, indeed, and I write these words of commendation without any request on his part. Address him, R.F.D. 3, Nashville 7, Tennessee.—Samuel Young, General Superintendent.

RECOMMENDATIONS

I am happy to announce that Mr. Harold E. Bomgardner, of Colorado Springs, Colorado, has returned to the work of song evangelism. For twenty-five years Mr. Bomgardner has been prominent as a voice teacher, minister of music, and song evangelist. He has sung in every state in the Union and throughout Canada. We are certain that there are pastors and people in all sections of our country who will be pleased to know that he is available once more as a song evangelist.—Oscar J. Finch, Superintendent of Colorado District.

This is to recommend to our pastors and people Rev. Joseph Gray as evangelist. Brother Gray has had good success as pastor, teacher, writer, and evangelist. He is especially gifted as a holiness preacher. He resigned from the active pastorate some time ago and is now available for holiness conventions and revivals. Write him, 1003 Sixteenth Street, Lubbock, Texas.—Orville W. Jenkins, Superintendent of Abilene District.

Rev. George O. Cole, who has been pastoring our church at Sebring, Ohio, for several years, is enter-

Emergency

Revival Date Service

Notice: Evangelists and Pastors

The Department of Evangelism, 6401 The Paseo, Box 6076, Kansas City 10, Missouri, gladly lists open dates of commissioned evangelists, provided such open date is within the next six months. Pastors may contact the Department of Evangelism for names and dates of evangelists available during the next six months.—**V. H. Lewis, Executive Secretary.**

Evangelists' Slates

L and M

Laing, Gerald D., and Wife. Preacher and Singers, 130 E. Reasoner, Lansing 6, Mich.
Camden, Tenn. Nov. 3 to 13
Miami, W.Va. Nov. 17 to 27
Latham, Joy and Mary E. P.O. Box 527, Kansas City 41, Mo.
Law, Dick and Lucille. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
Coffeyville (Central), Kans. Nov. 1 to 10
Trenton, Mo. Nov. 15 to 24
Lee, Mason. 217 Division St., Huntington, W.Va.
Winchester, Ind. Nov. 5 to 17
Cleveland, Ohio Nov. 19 to Dec. 1
Leih, Martin. 309 Violet, Monrovia, Calif.
Leverett Brothers. Preachers and Singers, Lamar, Mo.
Darbydale, Ohio Oct. 31 to Nov. 10
Crockett, Texas Nov. 15 to 24
Lewis, E. E. 305 N. Shepherd, Ironton, Mo.
Meta (Ricker Mem.), Mo. Nov. 13 to 24
Lewis, Ellis, 311 N.W. Eighth St., Bethany, Okla.
Muncie (First), Ind. Nov. 13 to 24
Pekin, Ill. Nov. 27 to Dec. 8
Liddell, T. T. P.O. Box 98, Bourbonnais, Ill.
Boise (First), Idaho Nov. 13 to 24
Portland, Mich. Nov. 27 to Dec. 8
Lilly, Herbert E. 1203 Maple, Route 4, Nampa, Idaho
Paonia, Colo. Oct. 30 to Nov. 10
Baker, Ore. Nov. 13 to 24
Lipker, Charles H. Box 2, Alvada, Ohio
Detroit (Ferndale), Mich. Nov. 13 to 24
S. Charleston (First), W.Va. Nov. 27 to Dec. 8
Little, H. C. 1338½ Hunter Ave., Columbus 1, Ohio
Athens, Ohio Nov. 3 to 10
Cedarville, Ohio Nov. 13 to 24
Lockard, Dayton and Patricia. Preachers and Singers, Rt. 2, Box 312-C, Charleston, W.Va.
Freedom, Pa. Oct. 29 to Nov. 10
Webster Springs, W.Va. Nov. 13 to 24
Logan, J. Sutherland. P.O. Box 527, Kansas City 41, Mo.
Sturgis, Mich. Nov. 6 to 17
Long, Harry C. Route 1, Morrow, Ohio
Reardon, Ohio Nov. 1 to 10
Cincinnati (Brighton), Ohio Nov. 17 to Dec. 1
Lummus, H. T. Evangelist, 507 S. Fourth St., Albion, Neb.
MacAllen, L. J. Artist-Evangelist, 119 W. Rambler, Elyria, Ohio
Mackey Evangelistic Party, D.D. Preacher and Musicians, Box 113, Bethany, Okla.
Madden, Paul A. 4210 East 14th St., Des Moines, Iowa
La Moure, N.D. Oct. 30 to Nov. 10
Des Moines (First), Iowa Nov. 13 to 24
Markham, Walter. 408 S. Cottage Ave., Porterville, Calif.
Vacaville, Calif. Nov. 6 to 17
Martin, Edwin C. P.O. Box 527, Kansas City 41, Mo.
Phoenix (Sunny Slope), Ariz. Nov. 13 to 24
Long Beach (Lakewood), Calif. Nov. 25 to Dec. 1
Murtin, Paul. P.O. Box 527, Kansas City 41, Mo.
Hanford, Calif. Nov. 10 to 17
Salem, Oregon Nov. 20 to Dec. 1
Mathews, L. B., and Wife. Evangelist and Singer, 514 West 15th St., Columbia, Tenn.
Potomac, Ill. Nov. 13 to 24
Kansas City (Calvary), Mo. Dec. 1 to 8
Maurer, Mrs. Ferne (Stinnette). Song Evangelist, 1601 W. RayMar St., Santa Ana, Calif.
May, Frank W. 324 East 47th St., Covington, Ky.
McCullom, W. B. Box 48, Kingman, Kansas
McCoy, Norman E. Song Evangelist, 1318 East 28th St., Anderson, Ind.
Spring Mills, Pa. Nov. 3 to 10
McDowell, Mrs. Doris M. Evangelist, 948 Fifth St., Apt. H, Santa Monica, Calif.
Bakersfield, Calif. Nov. 6 to 17
Torrance, Calif. Nov. 20 to Dec. 1
McKinley, Pauline. Song Evangelist, P.O. Box 201, Greensburg, Ind.
McNatt, J. A. P.O. Box 527, Kansas City 41, Mo.
Oskaloosa (First), Iowa Nov. 13 to 24
Burlington (First), Iowa Nov. 27 to Dec. 8
McNutt, Paul W. Song Evangelist, P.O. Box 527, Kansas City 41, Mo.
Mansfield, Ohio Oct. 30 to Nov. 10
Du Bois, Pa. Nov. 13 to 24
Meadows, Naomi F., and Reasoner, Eleanore. Preachers and Singers, 2510 Hudson Ave., Norwood, Ohio
Chrisman, Ill. Nov. 17 to Dec. 1
East Peoria, Ill. Dec. 3 to 8
Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, P.O. Box 527, Kansas City 41, Mo.
Duncan (Oak Ave.), Okla. Nov. 11 to 17
Tucson (First), Ariz. Nov. 20 to Dec. 1

Messer, Haley. P.O. Box 527, Kansas City 41, Mo.
Dallas, Texas Nov. 13 to 24
Denver, Colo. Nov. 27 to Dec. 8
Mickel, Ralph and Lillian. Evangelists and Singers, Alum Bank, Pa.
Butler, N.J. Nov. 13 to 24
Toronto (Main St.), Ont. Nov. 27 to Dec. 8
Mickey, Bob and Ida Mae. Evangelist and Singer, 309 Cimarron Ave., La Junta, Colo.
Weiser, Idaho Nov. 6 to 17
Cortez, Colo. Nov. 20 to Dec. 1
Mieras, Edward E. 1962 Brigden Rd., Pasadena 7, Calif.
Albany, Calif. Nov. 4 to 17
San Francisco (Sunset), Calif. Nov. 19 to Dec. 1
Miller, A. E. and Pauline. Preachers and Chalk Artist, 307 S. Delaware St., Mt. Gilead, Ohio
Smyrna, Delaware Nov. 5 to 17
Belpre, Ohio Nov. 20 to Dec. 1
Miller, E. J. Evangelist, P.O. Box 527, Kansas City 41, Mo.
Brent (Ridgeville), Ala. Nov. 17 to 24
Miller, Leila Dell. % Trevecca Nazarene College, Nashville 10, Tenn.
Miller, Nettie A. % Trevecca Nazarene College, Nashville 10, Tenn.
Norfolk (Central), Va. Nov. 13 to 24
Toronto (St. Clair), Ont. Nov. 27 to Dec. 8
Miller, Mrs. Ruth E. Song Evangelist, 1414 N. Sierra Bonita, Pasadena 7, Calif.
Bakersfield, Calif. Nov. 6 to 17
Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.
Brockton, N.Y. Nov. 6 to 17
Joplin (Calvary), Mo. Nov. 20 to Dec. 1
Mitchells, The Musical (Lloyd and Addie). Song Evangelists and Musicians, Kersey, Pa.
Peoria, Ariz. Nov. 14 to 24
Mock, Richard (Dick) and Mary Kathryn. Singers and Musicians, Route 1, Elwood, Ind.
Carlisle, Pa. (Hol. Chr.) Nov. 5 to 17
Brainerd, Minn. Nov. 27 to Dec. 8
Moore, Franklin M. 1227 Fields St., Hammond, Ind.
Decatur, Ind. Nov. 6 to 17
Sayre, Okla. Nov. 20 to Dec. 1
Morgan, Oliver and Ruth, and Daughter Mardell. Evangelist and Singers, 2003 N. Delphos St., Kokomo, Ind.
Mt. Vernon, Ill. Nov. 12 to 24
Felicity, Ohio Nov. 26 to Dec. 8
Morgan, Wilbur W. 224 Sixteenth Ave. So., Nampa, Idaho
Stevenson, Wash. Nov. 17 to 24
Moulton, M. Kimber. P.O. Box 527, Kansas City 41, Mo.
Lindsay, Calif. Nov. 6 to 17
Riverside, Calif. Nov. 20 to Dec. 1
Mounts, Dewey and Wavolene. Evangelist and Singer, 12300 W. Ridgeland Ave., Worth, Ill.
Mt. Erie, Ill. Oct. 30 to Nov. 10
Osgood, Ind. Nov. 13 to 24
Murphy, B. W. 2952 Fourth Ave., Huntington 2, W.Va.
Frank, W.Va. Nov. 6 to 17
Middleport, Ohio Nov. 20 to Dec. 1
Myers, J. T. 502 Lafayette St., Danville, Ill.

N to R

Neese, Albert R. and Bessie. 675 S. Decatur, Denver, Colo.
Greeley (Sunnyview), Colo. Nov. 13 to 17
Larned, Kansas Nov. 24 to Dec. 1
Nelson, Charles Ed. and Normadene. Preachers and Singers, P.O. Box 241, Rogers, Ark.
Cross Roads, Mo. Nov. 6 to 17
Nowata, Okla. Nov. 20 to Dec. 1
Norris, Roy and Lilly Anne (Holso). Preachers and Singers, % Trevecca Nazarene College, Nashville 10, Tenn.
Ironton (Coalgrove), Ohio Nov. 13 to 24
Norsworthy, Archie N. 113 N. Asbury, Bethany, Okla.
Norton, Joe. P.O. Box 143, Hamlin, Texas
Wellington, Kansas Nov. 6 to 17
Springdale, Ark. Nov. 20 to Dec. 1
Nutter, C. S. P.O. Box 48, Parkersburg, W.Va.
Woodland, W.Va. Nov. 6 to 17
Wellsville, Ohio Nov. 20 to Dec. 1
Oren, Thurman. 230 E. Washington St., Box 327, Parker, Ind.
Red Key, Ind. Nov. 6 to 17
Upland, Ind. Nov. 19 to Dec. 1
Parrott, A. L. Box 298, Bourbonnais, Ill.
Irvine, Ky. Nov. 13 to 24
Patrone, D. E. Evangelist-Violinist, P.O. Box 618, Painesville, Ohio
Richmond (First), Va. Oct. 30 to Nov. 10
Fort Wayne (S. Side), Ind. Nov. 13 to 24
Pattan, Martin L. Rt. 11, Box 54, Fort Worth, Texas
Patterson, Walter. Route 2, Waurika, Okla.
Amarillo, Texas Nov. 24 to Dec. 8

ing the field of evangelism as of January 1. He has had many years of pastoral experience and has been very successful in this field. He is a strong preacher and can serve well any church or camp. Those who know him are slating him and his slate is filling fast. I can heartily recommend him, and assure you that he will not disappoint those who call him. Address him, 413 E. Ohio Ave., Sebring, Ohio.—C. D. Taylor, Superintendent of Akron District.

BORN—to Mr. and Mrs. Francis Cundiff of Collison, Illinois, a daughter, Marlena Kay, on October 5.

—to Rev. and Mrs. John Hieftje of Ludington, Michigan, a son, Bradford Lee, on October 4.

—to Robert and Grace (Eliades) Clark of Lowell, Massachusetts, a daughter, Dawn Susan, on October 2.

—to Pfc. and Mrs. (Betty Lou Batner) Wendell R. Parsons of Fort Knox, Kentucky, a son, Michael Lewis, on September 28.

—to Rev. and Mrs. Lyle Akers of Danville, Illinois, a son, Curtis Lyle, on September 23.

SPECIAL PRAYER IS REQUESTED by a lady in New Mexico, "now in a health resort," that God will touch and heal her;

for a friend in Ohio, reader of the "Herald," for "father, wife, and seven lovely children," that all nine may get saved and sanctified soon;

by a lady in Tennessee who writes, "I have had so much sorrow in my home recently that I feel a drift in my soul, yet I long to get nearer my Lord";

by a reader in Ohio for the conversion of a son, for a special personal problem, for healing of wife of chronic illness, a problem in their church, and a special unspoken request;

by a lady in Kansas for herself and her loved ones—she is now near fifty years of age, and is having great trouble and sorrow in her home and family, and her faith is weak—she needs special help from God in these burdens, and for the salvation of her husband and children;

by a Nazarene in Colorado for a friend in Illinois who has heart trouble and very sick—may not live, and he needs salvation;

by Nazarene friends in Indiana that God may help them in solving a problem in regard to selling their home now or keeping it a few more years—they do want to know God's will for them in the matter.

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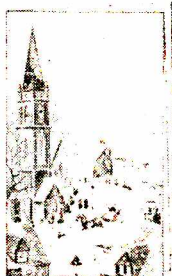
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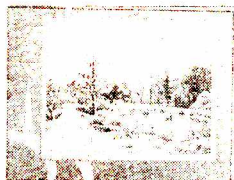
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 Holt, Ala. Oct. 30 to Nov. 10
 Crawford, Neb. Nov. 14 to 24
 Peters, Max F. 8665 Dearborn Ave., South Gate,
 Calif.
 Colton, Calif. Nov. 13 to 24
 Phillips, Miss Lottie. % Trevecca Nazarene Col-
 lege, Nashville 10, Tenn.
 Phillips, Wm. H. Box 131, Apple River, Ill.
 Pierce, Boyce, Catherine, and Linda. Singers and
 Musicians, 505 Columbia Ave., Danville, Ill.
 Champaign (Grace), Ill. Nov. 13 to 24
 Granite City, Ill. Nov. 27 to Dec. 8
 Plummer, Chester D. 515 N. Chester Ave., Indian-
 apolis 1, Ind.
 Warren, Ohio Nov. 6 to 17
 Winter Haven, Fla. Nov. 20 to Dec. 1
 Potter, Lyle and Lois. Sunday School Evangelists,
 P.O. Box 527, Kansas City 41, Mo.
 Fresno, Calif. (conv.) Nov. 12 to 17
 Wasco, Calif. (conv.) Nov. 19 to 24
 Purkhiser, H. G. 4531 Marcellus St. N.W., Canton
 8, Ohio
 St. Louis (Wellston), Mo. Nov. 13 to 24
 Columbus, Miss. Nov. 27 to Dec. 8
 Qualls, Paul M. Song Evangelist, 5487 Lake Jessa-
 mine Dr., Orlando, Fla.
 Deep Water, N.J. Nov. 11 to 17
 Hot Springs (First), Ark. Nov. 20 to Dec. 1
 Rahrar, H. J. 2042 Singleton St., Indianapolis,
 Ind.
 Minerva, Ohio Nov. 6 to 17
 New Lexington, Ohio Nov. 20 to Dec. 1
 Reed, Fred W. 612 S. Seventh St., Billings, Mont.
 Rice, Cecil H. 1128 Grace St., Washington C.H.,
 Ohio
 Richards, Alvin and Annabelle. Preacher and Singers,
 Linden, Mich.
 Fessenden, N.D. Nov. 13 to 24
 Pierre, S.D. Nov. 27 to Dec. 8
 Richardson, Harold and Flossie. Preacher and Sing-
 ers, Route 4, Muncie, Ind.
 Riden, Kenneth R. 117 Orchard St., Cambridge
 City, Ind.
 Dublin, Ind. (mission) Oct. 29 to Nov. 10
 Centerville, Ind. (P.H.) Nov. 12 to 24
 Robbins, James. 1817 "F" St., Bedford, Ind.
 Brownstown, Ind. Nov. 13 to 24
 Milltown, Ind. Nov. 27 to Dec. 8
 Robinson, John. P.O. Box 9151, Huntington, W.Va.
 Robinson, Paul E. 319 Garfield St., Middletown,
 Ohio
 Rogers, Clyde B. Artist-Evangelist, 505 Lester
 Ave., Nashville 10, Tenn.
 Providence (First), R.I. Nov. 13 to 24
 Mineral City, Ohio Nov. 26 to Dec. 8
 Roedel, Bernice L. Evangelist, 423 E. Maple St.,
 Boonville, Ind.
 Orleans, Ind. Nov. 4 to 10
 Clifton, Ill. Nov. 12 to 24
 Rothwell, Mel-Thomas. 21 Bromfield St., Wollas-
 ton, Mass.
 Rushing Family Trio, The (Dee, Bernadene, and
 Tracy). Singers and Musicians, King City, Mo.
 Santa Rosa, Calif. Nov. 4 to 10
 Oakland, Calif. Nov. 13 to 24
 Russell, J. Reynald. 602 So. 8th St., Abilene,
 Texas
 Andrews, Texas Nov. 6 to 17
 Hydro, Okla. Nov. 20 to Dec. 1

S and T

Samuel, O. D. and Thelma. Preachers and Singer,
 Box 8, Hallowton, Mo.
 Harmon, Okla. Nov. 6 to 17
 Sanford, Mrs. Ruth. Song Evangelist, 5636 Wilborn
 Dr., St. Louis 20, Mo.
 Savage, F. C. P.O. Box 3, Kokomo, Ind.
 Scarlett, Don. Route 1, North Vernon, Ind.
 New Castle (Broad St.), Ind.
 Oct. 30 to Nov. 10
 Tulsa (West), Okla. Nov. 13 to 24
 Scherrer, L. J. 930 Floral Drive, Orlando, Fla.
 Tulsa (Carbonate), Okla. Nov. 13 to 24
 Schmidt, Wm. and June. Preacher and Singers,
 Box 331, Vicksburg, Mich.
 Pontiac (Clintonville), Mich.
 Oct. 30 to Nov. 10
 North Star, Mich. Nov. 13 to 24
 Scriber, George R. 5949 N. Forestdale, Glendora,
 Calif.
 Schultz, Ernest, and Wife, and Son, Gerald. Preacher
 and Musicians, P.O. Box 527, Kansas City 41,
 Mo.
 Antigo, Wis. Oct. 27 to Nov. 10
 Dawson, Minn. Nov. 12 to 24
 Schultz, Walter C. Song Evangelist, 707 S. Chip-
 man, Owosso, Mich.
 Open dates after November 1
 Sellick, R. T. Harbor St., Box 22, Oxford, N.S.
 Buffalo, N.Y. Oct. 30 to Nov. 10
 Lynn, Mass. Nov. 13 to 24
 Selz, Joseph W. 627 Juniper St., Walla Walla,
 Wash.
 Denhoff, N.D. Nov. 5 to 17
 Shank, R. A., and Mrs. P.O. Box 563, Fostoria,
 Ohio

Sharp, L. D. P.O. Box 527, Kansas City 41, Mo.
 Sheridan, W. Q. (Bill). Lookout Mountain, Tenn.
 Thomaston, Ga. Nov. 6 to 17
 Cairo, Ga. Nov. 20 to Dec. 1
 Short, J. W. and Frances. Evangelists, P.O. Box
 527, Kansas City 41, Mo.
 Spencer, S.D. Nov. 10 to 17
 New Castle (S. Side), Ind. Dec. 1 to 8
 Silvernall, Donald R. Route 2, Vicksburg, Mich.
 Spencerville, Ohio Nov. 7 to 17
 Munith, Mich. Nov. 21 to Dec. 1
 Slack, D. F. Song Evangelist, Route 2, Vevay, Ind.
 Slater, Hugh. P.O. Box 527, Kansas City 41, Mo.
 Denair, Calif. Nov. 7 to 17
 Marysville, Calif. Nov. 21 to Dec. 1
 Slayton, Hubert W. 237 N. Fifth St., Elwood, Ind.
 Smiley, Thos. R., and Wife. % Gen. Del., Odon,
 Ind.
 Smith, Bernie. P.O. Box 145, Harrisburg, Ill.
 Milwaukee, Wis. Oct. 30 to Nov. 10
 Lansdale, Pa. Nov. 13 to 24
 Smith, Billy and Helen. Evangelist and Singers,
 816 McKinley Ave., Cambridge, Ohio
 Stratton, Ohio Nov. 6 to 17
 Avon Lake, Ohio Nov. 20 to Dec. 1

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Smith, Charles Hastings. P.O. Box 778, Bartles-
 ville, Okla.
 Van Nuys, Calif. Oct. 30 to Nov. 10
 Glendora, Calif. Nov. 11 to 17
 Smith, J. E. 621 Del Mar Ave., Chula Vista, Calif.
 Smith, Otis E. P.O. Box 602, Greensboro, N.C.
 Claytonia, Pa. Nov. 6 to 17
 Angola, Ind. Nov. 20 to Dec. 1
 Smith, Paul and Hallie. Evangelist and Singers,
 318 N.W. 5th St., Bethany, Okla.
 Bethany (Williams Mem.), Okla.
 Nov. 13 to 24
 Virden, Ill. Dec. 6 to 15
 Smiths, The Singing (Eugene and La Nora). Song
 Evangelists, Winooski, Vt.
 Snow, Loy. Route 1, Bedford, Ind.
 Morristown, Ind. Nov. 5 to 17
 Cory, Ind. Nov. 19 to Dec. 1
 Stabler, R. C. Box 34, Montoursville, Pa.
 New Castle, Pa. Nov. 6 to 17
 Dalton, Ohio Nov. 20 to Dec. 1
 Stafford, Daniel. Box 207, Southport, Ind.
 Scottsburg, Ind. Nov. 14 to 24
 Clay City, Ind. Nov. 28 to Dec. 8
 Stanley, T. H. 1242 Cottage Ave., Middletown,
 Ind.
 Blythe, Calif. Oct. 29 to Nov. 10
 San Diego (Univ. Ave.), Calif. Nov. 12 to 24
 Steingard, Dwight F. Artist-Evangelist, Nashville,
 Ind.
 Mackey, Ind. Nov. 13 to 24
 Goshen, Ind. Nov. 27 to Dec. 8
 Stewart, Claude E., Jr. 7804 Grandview, Arvada,
 Colo.
 Stockton, Fred G. Rt. 1, Box 149, Sumner, Wash.
 Strack, W. J. Box 215, New Lyme, Ohio
 Portsmouth, Va. Nov. 13 to 24
 Massillon, Ohio Nov. 17 to Dec. 8
 Strait, Neil. Evangelist, P.O. Box 112, Olivet Naz-
 arene College, Kankakee, Ill.
 Columbus (Linden), Ohio Nov. 28 to Dec. 1
 Sutherland, Jack and Naomi. Preacher and Singers,
 Route 5, Canton, Ill.
 Sweeten, Howard W. Ashley, Ill.
 Tarvin, E. C. California, Ky.
 South Lebanon, Ohio Nov. 6 to 17
 Lexington (First), Ky. Nov. 21 to Dec. 1
 Taylor, Raymond G. 505 West 52nd St., Ashtabula,
 Ohio
 New Galilee, Pa. Oct. 30 to Nov. 10
 Taylor, Robert W. P.O. Box 527, Kansas City 41,
 Mo.
 Amelia, Ohio Nov. 13 to 24
 Mt. Blanchard, Ohio Nov. 27 to Dec. 8
 Terry, Glen. P.O. Box 527, Kansas City 41, Mo.
 Houston (Lake Forest), Tex.
 Oct. 30 to Nov. 10
 Burlington, Colo. Nov. 27 to Dec. 8

Thomas, Fred. 177 Marshall Blvd., Elkhart, Ind.
 Nashville (Grace), Tenn. Nov. 13 to 24
 New Philadelphia (First), Ohio
 Nov. 28 to Dec. 8
 Thomas, James W. 615 Cedar St., Yukon, Okla.
 Woodbury, Ga. Oct. 30 to Nov. 10
 Tahlequah, Okla. Nov. 13 to 24
 Thompson, Harold C. P.O. Box 549, Blytheville,
 Ark.
 West Memphis, Ark. Nov. 6 to 17
 Tripp, Howard M. 3047 W. Michigan St., Indian-
 apolis, Ind.
 Trissel, Paul D., and Family. Evangelist and Sing-
 ers, P.O. Box 352, Bradenton, Fla.
 Dayton (Central), Ohio Nov. 7 to 17
 Turpel, John W. Route 2, Minesing, Ontario, Canada
 Oxford, N.S., Can. Oct. 30 to Nov. 10
 Millinocket, Maine Nov. 13 to 24

U to Z

Underwood, G. F., and Wife. Preacher and Singers,
 916 Buckeye St. N.W., Warren, Ohio
 Zoarville, Ohio Nov. 6 to 17
 Dover, Ohio Nov. 20 to Dec. 1
 Van Slyke, D. C. 508 16th Ave. South, Nampa,
 Idaho
 Tulsa (Dawson), Okla. Oct. 30 to Nov. 10
 Clovis, N.M. Nov. 17 to 27
 Volk, Harold L. P.O. Box 527, Kansas City 41, Mo.
 Wachtel, D. K. 3925 Oxbow Drive, R.F.D. 3, Nash-
 ville 7, Tenn.
 Colorado Springs (First), Colo. Nov. 1 to 10
 Ft. Wayne (Nelson St.), Ind. Nov. 13 to 24
 Wagner, Allen H. 404 N. Kentucky Ave., De Land,
 Fla.
 Tipp City, Ohio Oct. 30 to Nov. 10
 Connell, Wash. Nov. 13 to 24
 Wagner, Betty; and Lavelly, Helen. Preacher and
 Singers, Box 661, Mt. Vernon, Ill.
 Springfield (Third), Ill. Oct. 30 to Nov. 10
 Open date Nov. 13 to 24
 Wakefield, A. C. Song Evangelist, 515 Woodland,
 Nashville 6, Tenn.
 Weirton, W.Va. Nov. 13 to 24
 Esther, Mo. Nov. 27 to Dec. 8
 Ward, Lloyd H. and Gertrude. Preacher and Chalk
 Artist, P.O. Box 825, Fern Park, Fla.
 Portland, Ind. Nov. 13 to 24
 Kalamazoo, Mich. Nov. 27 to Dec. 8
 Warren, W. H. G-3189 Beecher Rd., Flint, Mich.
 Welis, Kenneth and Lily. Evangelists and Singers,
 Box 679, Whitefish, Mont.
 Dayton, Oregon Oct. 30 to Nov. 10
 Battle Ground, Wash. Nov. 13 to 24
 Whisler, John F. Blind Singer, 404 N. Francis,
 Carthage, Mo.
 White, W. T. 116 E. Keith, Norman, Okla.
 Kilgore, Texas Oct. 30 to Nov. 10
 Houston (Woodsdale), Texas Nov. 13 to 24
 Whiting, Warren and Katherine. Musician and Song
 Evangelist, 1239 S.W. 35th Ave., Fort Lauder-
 dale, Fla.
 Whitley, C. M., and Wife. Preacher and Singer,
 P.O. Box 527, Kansas City 41, Mo.
 Wiggs, W. Frank, and Wife. Preacher and Singers,
 2625 E. Nettleton, Jonesboro, Ark.
 Milwaukee, Wis. Oct. 29 to Nov. 10
 Home for Thanksgiving
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 1104 Penn St., Columbus, Ind.
 Staunton, Ind. Nov. 13 to 24
 Williams, Earl C. P.O. Box 527, Kansas City 41,
 Mo.
 Karval, Colo. Oct. 30 to Nov. 10
 Gooding, Idaho Nov. 13 to 24
 Williams, J. E. P.O. Box 527, Kansas City 41, Mo.
 Tulsa (First), Okla. Oct. 30 to Nov. 10
 Nampa (First), Idaho Nov. 13 to 24
 Williams, Mrs. Lillian. Evangelist, 327 W. Broad-
 way, Sparta, Tenn.
 Wilson, Matthew V. 215 E. Third St., Gaylord,
 Mich.
 Wire, B. N. 109 Northwest 7th St., Bethany, Okla.
 Goodland, Kansas Nov. 3 to 17
 Wolfe, E. D. 820 Edina Ave., Salem, Oregon
 Woods, Robert F. (Bob). Pefferlaw, Ontario, Canada
 Hammond (First), Ind. Nov. 13 to 24
 Monongahela, Pa. Nov. 27 to Dec. 8
 Wooton, B. H. 2519 Galbreth Rd., Pasadena 7,
 Calif.
 Escondido (First), Calif. Nov. 6 to 17
 Casa Grande, Ariz. Nov. 20 to Dec. 1
 Wordsworth, E. E. 20828 Fifty-third Ave., West,
 Lynnwood, Wash.
 Wright, Fred D. Huntertown, Ind.
 Columbia City, Ind. Nov. 18 to 25
 Parker, Ind. Dec. 3 to 15
 Wright, Guy and Lillian. Preacher and Singers,
 % Gen. Del., Bridgewater, Va.
 Clarksburg, W.Va. Nov. 6 to 17
 Covington, Va. Nov. 20 to Dec. 1
 Wynkoop, Ralph C. 6120 S.E. Knapp, Portland 6,
 Oregon
 Grafton, N.D. Nov. 13 to 24
 Yakima, Wash. Nov. 27 to Dec. 8

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