

# Herald of Holiness

OFFICIAL ORGAN • CHURCH OF THE NAZARENE



October 31, 1956

*And when he is come* (John 16:8). As we begin reading these words, we have to face up to this fact, the personal pronoun "he" refers to the Holy Spirit, the Comforter. The Holy Spirit is not an influence, an environment, an atmosphere, a thing; neither is He an animal. The Holy Spirit is a Person, and we should never refer to Him as "it."

As a Person, He can sympathize with us; He can love us, and we can love Him; He can speak to us, and we can speak to Him. We can have fellowship with a person; we cannot have fellowship with a thing or an animal, in the true sense of that term. "And when he is come."

I remember when this or that gift came to me as I grew up. Since I have been grown, I have bought a car, a suit of clothes, a new hat, a

## "And When He Is Come" (John 16:8)

Stephen S. White

*And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: . . . when he, the Spirit of truth, is come, he will guide you into all truth.*

John 16:8-13

pair of shoes, and a house. Further, I am not too old to get a real thrill out of getting anything that is new and valuable. But still, the coming of "things" can never equal the coming of a person. The coming of a baby into the home, especially the first one, is an event that lifts the parents out of themselves. I remember, as a boy, when my father came home from being away for a week or longer. He was stern, but loving, and our whole world was changed by his presence. I remember when Christmas time came in our home, and our best known uncle paid us a visit, as he often did at that time of the year. He was a person, and his very presence changed things. It was a delight to have him with us.

But greater than the coming of any other person is the coming of the Holy Spirit—"And when he is come." We should remember that His coming is always to persons. He is a Person and He comes to persons; the heart is His dwelling place. Note the words in the preceding verse in John 16: "But if I depart, I will send him unto you" (v. 7); and then in verse 8, "And when he is come [unto you]"—those last two words are implied by what has gone before. *And when he is come unto you*—His coming here, let me say again, is to persons. Only personality can be a temple for the Holy Ghost. At Pentecost this prophecy was fulfilled, for those who were of one accord and in the one place. People today may still have their Pentecost; the Holy Spirit still comes into the Christian's heart to dwell in all of His fullness. "And when he is come"—the Holy Spirit's coming is the beginning of God's greatest work in the world. The Holy Spirit chiefly, not altogether, works through human personality, and He can work through no other human personality so well as that one who receives Him in all of His fullness. "And when he is come." Never, never, when "it" is come, but "when he is come"; when the Holy Ghost, the third Person in the Trinity, a divine Personality, comes into the Christian's heart, the disciple's heart, to dwell, then His work in the earth is intensified and extended.

# LATE NEWS

## Telegrams

**Kankakee, Illinois**—A genuine revival came to both campus and community of Olivet Nazarene College, October 7 through 14. Evangelist William Fisher wonderfully anointed in presenting Bible truth. Altars overflowed at each invitation. College Church makes forward strides under leadership of pastor, Dr. L. Guy Nees. The fall semester opened September 11 with a 5 per cent increase in enrollment. Dr. Harold W. Reed, president, along with faculty and staff, wonderfully united in carrying out motto, "Education with a Christian Purpose." Plans are being formulated to celebrate the Golden Anniversary of Olivet Nazarene College during the year of 1957. Five events during the year will be the occasions for special commemoration.—J. W. Swearingen, Field Secretary.

**Louisville, Kentucky**—On Sunday, October 7, we organized one of the finest churches since our election as district superintendent, at Corydon, Kentucky. Rev. Robert Altman and the fine folks at Henderson First Church sponsored the home-mission campaign that was conducted by Dr. C. E. Hayden and gave two-thirds of the members that we organized with. The church is fully organized with all necessary officers, and Rev. Virgil Womack, Jr., was installed as pastor. This makes ten new churches since our election a little over two years ago. We give God the praise for the wonderful way He is blessing the Kentucky District.—D. D. Lewis, Superintendent of Kentucky District.

Rev. Robert A. Moran, who has been pastoring the church in Rock Springs, Wyoming, has been called to pastor the Kahuli, Maui, church in the Hawaiian Islands; his first Sunday there will be November 11.

Rev. Kenneth P. Fulmer has recently resigned as pastor in Atlantic City, New Jersey, to accept the pastorate of First Church in St. Paul, Minnesota.

Pastor M. W. Kemper sends word: "On October 7, North Nampa Church (Idaho) concluded a glorious revival, with Evangelist Leila Dell Miller, and Mrs. Kemper and daughters in charge of the music. Every service was marked by the unusual presence of the Holy Spirit; altar lined night after night, with a total of more than 250 seekers. Greatest crowds in years with overflow on several occasions; old-timers say the greatest revival they can remember. Church united in love and going forward. We give God the glory."

## Herald of Holiness



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Rev. A. E. Leonard, pastor of the Dellroy (Ohio) Church of the Nazarene, writes that he has been elected president of the Carroll County Ministerial Association for the year 1956-57, after serving as vice-president during the past year.

First Church of the Nazarene in Lowell, Massachusetts, celebrated its fiftieth anniversary, during the week September 18 to 23, under the leadership of Rev. E. R. Bradley, who came to pastor the church in June of 1952. The First Pentecostal Church was organized in Lowell on January 21, 1903, with Rev. A. B. Riggs as pastor, and approximately eighty members. In January of 1907, it became the Pentecostal Church of the Nazarene.

Rev. Kenneth Sullivan, pastor of First Church in Providence, Rhode Island, is in Roger Williams Hospital for a complete rest after a heart attack. Prayer is requested for him.

Pastor Price Richardson sends word from Midway, Kentucky: "On October 14 our church closed the greatest revival of its history, with Rev. William Deal as the evangelist. God worked in a mighty way through the ministry of Brother Deal; and folks came from miles around to hear this man of God."

After serving as pastor of Central Church in Tulsa, Oklahoma, for four years, Rev. H. C. Thomas has resigned to accept the pastorate of First Church in Newton, Kansas.

Pastor Roy Wells sends word from Bowling Green, Kentucky: "Just closed a good revival with Rev. Guthrie Hughes, evangelist; Boyce, Catherine, and Linda Pierce, singers. Attendance good, about sixty seekers, and a bus was purchased, with the evangelist raising money to pay for it. Thirty-two brought in by bus the first Sunday. We are enjoying our work with these folks."

Rev. Josephine B. Sulston, retired minister of the Washington Pacific District, sends word: "For months I was in and out of hospitals, with little help for my condition. I have deep gratitude and thanks for the splendid doctors, nurses, and hospitals, but give God praise for the divine touch—I am whole again and fully recovered. I thank all of you for your prayers."

"Today the Spirit of God still appears to those who live in anticipation of divine guidance; 'looking unto Jesus the author and finisher of our faith'; inclining an ear to the voice of God; remaining sensitive to the checks of the Spirit. But all divine guidance is predicated on a moral basis of spiritual depth and responsibility."—LESLIE PARROTT.

# the 3 baptisms

***I indeed baptize you with water unto repentance (Matt. 3:11).***

***He shall baptize you with the Holy Ghost, and with fire (Matt. 3:11).***

***I have a baptism to be baptized with (Luke 12:50).***

***Can ye . . . be baptized with the baptism that I am baptized with? (Mark 10:38.)***

**By MAYNARD G. JAMES, *British Holiness Evangelist***

The New Testament speaks of at least three baptisms. This does not contradict Paul's statement in Ephesians that there is "one Lord, one faith, one baptism." Evidently the apostle refers to that unique act of the Holy Spirit whereby penitent sinners become members of the true Church, the mystical body of Christ. He brings out the same thought in I Corinthians where he writes, "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles" (12:13). In other words, there is only one baptism that can make us members of the true Church; it is the baptism administered by the Holy Ghost himself. It must be distinguished from Christ's act of baptizing His people *with* the Holy Spirit.

Coming back to our texts, we notice that they point to three distinct baptisms:

### ***The Baptism of Water***

I do not wish to provoke controversy as to the right mode of water baptism, whether by sprinkling or immersion. For after all, water baptism, whatever method be used, is but a symbol of the washing away of past transgressions and of the regeneration of the human heart. All over Christendom, with rare exceptions, such as among the Quakers and Salvationists, water baptism is intended to be an outward sign that the baptized person has been admitted into church fellowship and is separated from the old life.

During one of my visits to France, I realized this fact as never before. In a memorable service in Paris one Sunday morning, a splendid youth gave his heart to Christ. Although belonging to a Roman Catholic home he had frequently attended Pastor Roberts' evangelical church in Rue de Musset. But he never had expressed a desire for baptism in a Protestant church. Shortly after his conversion, however, he was publicly baptized along with other candidates. Pastor Roberts told me that for a

Catholic to submit to baptism in an evangelical assembly in France was to publicly announce his admittance into a new church fellowship, and his complete severance from Rome. Thus, to that youth, water baptism was the most fitting symbol of a spiritual regeneration and renunciation.

### ***The Baptism of the Holy Ghost***

This baptism can never be effected by man. Christ alone is able to administer it, for it is He who baptizes with "the Holy Ghost, and with fire." It is not for sinners, but is the exclusive right of all Christian disciples.

In the record in Acts, of the four outpourings of the Holy Spirit—upon Jews (chapter 2), Samaritans (chapter 8), Romans (chapter 10), and Greeks (chapter 19)—the recipients in every case were believers in the Lord Jesus. This mighty baptism of fire purges the nature from all carnality and empowers the life for victorious and fruitful service. The symbol of cloven tongues in the Upper Room, so different from the dovelike appearance of the Spirit at Christ's baptism, confirms Peter's statement in Acts 15:8-9 that, when God gives the Holy Ghost in Pentecostal measure, He purifies the heart by faith. The promise of Jesus that the baptism of the Spirit would give His disciples power to witness for Him, even in most difficult places, was abundantly proved on the Day of Pentecost. Millions of Christians down the centuries also have found the promise to be true.

Only three simple conditions are laid down for Christians to receive the baptism of the Holy Ghost. They are: first, *prayer* (Luke 11:13); second, *obedience* (Acts 5:32); and third, *faith* (Gal. 3:14).

### ***The Baptism of Suffering***

This is a mysterious, hallowing process which comes after a personal Pentecost. In the Hebrew economy, it is significant that after the Feast of

Pentecost and the Blowing of Trumpets came the Feast of Atonement, when the children of Israel had to "afflict their souls." This is always the divine order.

Following His Jordan baptism, when the Holy Spirit came upon Him in bodily shape like a dove, Jesus declared that He had yet "a baptism to be baptized with." To the Spirit-anointed Jesus came a mighty baptism of suffering which qualified Him to be a Saviour and Redeemer. "For it became him, for whom are all things, . . . in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." "Though he were a Son, yet learned he obedience by the things which he suffered." Such a baptism brought forth supplications and prayers with strong crying and tears; yea, it issued in sweat that was like great drops of blood.

The disciple is not above his Master, nor the servant above his Lord. Therefore, every Spirit-baptized Christian qualifies for a baptism of suffering. Let him not shrink from the cup, but let him drink it, bitter though it be, as the portion appointed by a loving Heavenly Father. It is to fit him for closer identification with His Son, Jesus Christ, that God entirely sanctifies the believer. For it is only "if we suffer" that "we shall also reign with him."

It seems that in these, the closing days of the dispensation of grace, the Lord of the harvest is rapidly ripening His grain. To prepare the bridehood saints to meet their heavenly Bridegroom, Jesus Christ, the Father is sending dark, dusky sorrow in increasing measure. In Korea, China, Russia, and other lands, the people of God are wading to glory through seas of great tribulation. In the measure that they can receive it, God will honor His children everywhere with the fellowship of Christ's sufferings.

The crowns of the saints are cast in crucibles; scars are the price of their scepters. That they might occupy exalted places in the millennial age, the Lord takes His chosen ones deep into the valley of humiliation. Let us then take courage as we enter our baptism of suffering. "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

*Out of the presses of pain  
Cometh the soul's best wine,  
And the eyes that have shed no rain  
Can shed but little shine.*

Many years ago, at a holiness convention in Battersea, London, an old saint sat next to me at the dining table. Pointing to the first chapter of the Philippian Epistle, he read the words: "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." Then he emphasized the truth that suffering, when in the will of God, is as much a gift as salvation itself.

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*It's growing!*

*I have witnessed more definite engagement and enthusiasm from our people everywhere on the church's TEN PER CENT FOR WORLD MISSIONS program since the General Assembly than I have observed in any comparable period since the days of the great Easter offering of 1949.*

*We all know that money without men will not spread the gospel or build His Kingdom, but we must likewise agree that men without adequate resources will fail.*

*The Thanksgiving Offering for 1952 is our first major test for the new year's beginning. I believe it will exceed \$900,000 this time. Let us all give with our thanks!*

*Samuel Young*

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That old warrior was God's messenger to a young man who had not long been sanctified wholly. Until that memorable table talk he had known little, if any, of the third baptism; that honor was reserved for later days.

It makes all the difference when the Spirit-filled child of God can believe that crushing sorrow and bitter disappointment are agents in the omnipotent hand of the Father to perfect the work of grace in his soul and fit him for greater usefulness in the Kingdom. A discerning disciple has aptly said:

*I walked a mile with Pleasure,  
She chattered all the way,  
But left me none the wiser  
For all she had to say.*

*I walked a mile with Sorrow,  
And ne'er a word said she;  
But, oh, the things I learned from her  
When Sorrow walked with me!*

The long summer sun "smites its burning into the grain and turns it to sweetness." So, for the child of God, fierce trial is "the burning of his Father's sunshine." The golden grain of harvest is bound to follow.

# Hidden Perils on Easy Paths

By David R. Taylor, Pasadena, California

One of the characteristics of our modern civilization is the ease with which we live. It is true that life is still the struggle it has always been—the struggle with ourselves; but though it appears a paradox, this day is a day of comparative ease. For example, the air-coach has replaced the oxcart. Or take another area. The domestic scene knows the magic of the finger-tip controls in contrast with the weariness of the washtub, the wood stove. Our lives are cushioned by a thousand gadgets of which our forefathers never dreamed.

To frown denouncingly upon this general characteristic is unwise, if not wrong. As Christians we look upon God as Father; thus we ought to thank Him for His gifts which make life easier, healthier, and happier. Also, it must be remembered that these gifts of our twentieth century provide marvelous possibilities for service. Some, like radio and television, can be used directly as instruments for the spreading of the gospel; others make free time more of a reality and thus open our lives to greater possibilities of usefulness.

But just as it is unwise to completely negate our modern way of life, so it is foolish and costly to shut our eyes to its dangers. In the cushion of our comfortable civilization there are some hidden pins. The path we walk, while in many ways an easy one, also is very definitely bordered by hidden perils.

Part of the danger lurks within the psychology of our comfort, in the mental effect our gadget-infested world has upon us. Unless we are extremely careful, the subtle psychology of our world will creep in and weaken our moral and spiritual fibers. There are two possibilities which need to concern us and thus ought to be mentioned.

*One of these dangers is the tendency to look*

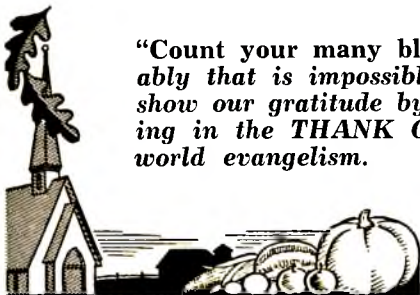
*upon life as primarily a matter of comfort. It is so easy to make the symbol of our lives a couch. A thousand voices call to greater ease until our minds are apt to become comfort-conditioned, until gradually we begin to look upon comfort as the end of life. How subtly this comes upon us, moving us to the place where inner rebellion is triggered by anything which prods us out of our relaxation! We are in danger of substituting the pillow of comfort for the pain of commitment.*

The true end of life is not comfort. There are times when we need to climb a small hill where a stone is the pulpit and listen to the Master: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head" (Matt. 8:20). We need to remind ourselves that for Christ there was much of far greater importance than comfort. We need to climb still a higher hill, where Calvary's tree becomes the pulpit, and Christ's great sermon is preached to a needy world, and remember One who knew not a cushion of relaxation but a cross of reconciliation; not the softness of the receiver but the suffering of the Giver. There we see the shallowness, yes, the sinfulness, of looking upon life as a matter of comfort. The claims of Christ call us to the highlands of usefulness and not the lowlands of ease.

Closely aligned with the first danger is the second. *How easily we forget our purpose in life!* Part of the psychology of our age is the "serve me" attitude. With the constant commercial call, "Be good to yourself!" there is the tendency to feel that we are here to be served. The emphasis day after day is upon things being given to us, aiding us, serving us. We go to the restaurant to be waited upon, to the motor station to be served. Our gadgets within our homes are expected to be servants. We are in real danger of becoming ensnared by the habit of being the recipients.

How wrong this is! This is completely foreign to the spirit of Christ. It was Christ who said, "The Son of man came not to be ministered unto, but to minister, . . ." (Matt. 20:28). It was Christ who took the cloth and basin and bathed the disciples' feet, thus taking the part actually of a servant. It was of Christ that it was said, "He saved others; himself he cannot save" (Matt. 27:42).

**"Count your many blessings"—probably that is impossible, but we can show our gratitude by generous giving in the THANK OFFERING for world evangelism.**



Christ had to take the cross and batter down the concept so many have held, that we are here to be served.

This fact needs to come trouncing in upon us, breaking the superficial barriers of our instrument-infested world. Sounding trite but standing true is the fact that we are not here to be served, but to serve. We are not here to be amused; we are here to be used. Our hands are to reach out not to grasp, but to give. Our supreme occupation is lovingly lifting men, taking our place as servants of God.

Here we come to the very heart of the Christian message. We are not called to be spiritual oddities for some religious side show. We are not called to snore away our lives as spiritual Van Winkles. We are called rather to take our place as serving sons of God. Our vocation is found within the words of our Example: "The Son of man is come to seek and to save that which was lost" (Luke 19:10). Here is our challenge: *Let us not allow the way of our lives to be a product of the times but let us make the way of the times a product of our lives.*

# When HE Is Come

## II. THERE IS HEART PURITY

May I be sure that the Holy Ghost in His Pentecostal fullness has come into my heart? This is a legitimate and important question. I am not now thinking of the inner, divinely given certainty. Besides that, what is the sign, the test, the true evidence that the Holy Spirit has come in His abiding fullness?

Several things have been regarded by various groups of people as this test. One is the working of miracles, manifested in healings or wonderful revivals. The writer once knew of a community where a great revival swept through, with unusual manifestations of God's presence and power. Many were saved, including a number of young people. And most of them stayed saved and sanctified through the years, even after they found out that the one who conducted the revival was living in open sin. That revival was no evidence whatsoever that the evangelist had the Holy Spirit.

Nor is emotional ecstasy an evidence. Sometimes this does accompany the experience of the second blessing, but always there comes a time when it subsides. Many a soul who had regarded this ecstatic blessing as an evidence has found out someday that the ecstasy was gone, and then has had to fight the insinuations of Satan that he had lost the blessing.

Let us call Peter to the witness stand. If anyone ought to know, it is he, the preacher at Pentecost. In the fifteenth chapter of Acts we are told that a great council had met in Jerusalem to settle the question of whether or not the Gentiles should be received into fellowship in the Church. Peter was the leader of the party who demanded that the Gentiles be kept out of the Church until they had

legally been made Jews through circumcision, while Paul was the leader of the opposite party.

But a surprise speaker in favor of Paul and against Peter got up to speak. And it was Peter himself! What a wonderful character Peter was anyway! With all his faults he had a trait that helped him out, something that many preachers do not have, and that is a reverse gear. One does not use the reverse gear of his car to travel many miles, but, oh, how convenient it is! It often saves calling up the telephone company and asking them to remove one of their poles, so we can get through. How many preachers—and laymen—wreck the work of God just because they do not have a reverse gear! Instead they say, "Well, bless God, I'm not going to back down even if it splits the church!"

It is evident that Peter had been convinced that he was wrong. But it was a hard task to convince that crowd of Spirit-filled, but hardheaded and prejudiced Christian leaders who were at that council. So Peter reminded them of Cornelius and his friends. They were Romans, but God had given to them an experience identical to that which they received at Pentecost. Then it seems we can hear one of the apostles, perhaps James, ask: "But, Peter, how do you know that the Holy Ghost fell on them? Are you sure?" Whether that question was asked or not Peter knew it was in their minds, for he answered it. And that answer was vitally important.

Peter might have spoken of the inner joy when the Holy Ghost comes in; yet all of them knew that joy is evanescent. Or he might have spoken of their bold, Spirit-filled witnessing, for that happened in

**By Warren W. Clay, Pastor, Chapman Memorial Church, Vicksburg, Michigan**



**KENNETH STARK, M.D.**

*E.L.M. Hospital, Acornhoek, Union of South Africa*

"Where did they bury my wife?"

Astonished at the question, I looked around to find myself gazing into the face of a witch doctor—hair hanging down to his shoulders, the thousands of tiny ringlets plastered in grease and red clay; face wrinkled and lined with sin; neck, wrists, and ankles covered with sacred seeds and bones, charms that are used by the demon worshipers.

As I stared at him he repeated, "Where did they bury my wife?"

He mentioned her name; memories flooded in then.

I was there when they lifted her gently out of the ambulance. What a sight, dirty, covered by native medicines, emaciated, dying!

A few days later we operated. A great non-malignant abdominal mass was removed. God undertook, held our hands and gave her strength. She gained weight rapidly.

I was there that morning when a nurse led her to Christ. With tears streaming down her face she thanked God for life and forgiveness of sins.

Here was her heathen husband seeking her grave. It didn't take long to unite them. He couldn't believe his eyes. To complicate matters, she had a smile on her face and a light in her eyes that he couldn't understand.

Now it was our turn to ask questions.

"What do you think of such a Christ? Don't you want the happiness He can give?"

That hot African afternoon with the help of the ambulance driver and another Christian native, he started to pray.

What a battle it was! It seemed that all the powers of hell were arrayed against us. But prayer prevailed. The demons, rebuked, came out of him. His proud heart was yielded and broken before the Christ of Calvary.

I was there when he became a new creature in Christ Jesus.

I was there when the two new Christians wended their way homeward down that dusty road together.

Instead of finding a grave in the bushveldt they had found a life-giving Christ at our hospital. It was a great reunion and time of Thanksgiving for them.

My heart also was full of thanksgiving to God for such a Christ and His love; for a church with a vision; for a people that respond to Thanksgiving offerings. This makes it possible for us to bring the mighty, conquering, fetter-breaking Christ to those other sheep, who also are precious in His sight.

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both instances. If speaking in tongues were an evidence, surely he would have told of that, for both at Pentecost and with Cornelius' group that was the most spectacular phenomenon of all. And regardless of what we may think of present-day speaking in tongues, they had the genuine gift of speaking in other languages, so that others could hear about Christ. But the Church knew what Paul afterward put into the inspired record, that all do not speak with other tongues, only those who spoke as "the Spirit gave them utterance."

But there is in this experience a glorious result, unvarying to all persons and through all the ages, and Peter knew what it was. How hushed must have been that gathering as Peter came to the climax of his speech, and under the inspiration of the Holy Spirit told what was the true evidence! "Giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith" (Acts 15:8-9). Heart purity, entire sanctification, the cleansing of the heart from all sin, this is the true evidence that the Holy Spirit has come in His fullness.

In other words, if you are sanctified, the Holy

Ghost has come. If the Holy Ghost has come in His fullness, you will find yourself cleansed from what Paul called "the sin that dwelleth in me." The inspired author of the Book of Hebrews puts the question conversely, saying that there is a way we may know that we are sanctified. He says: "For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us" (Heb. 10:14-15). Notice it does not say that the Holy Spirit bears witness of our sanctification. In Rom. 8:16 we are told: "The Spirit itself beareth witness . . . that we are the children of God." But this passage says that the Holy Ghost himself—His infilling presence—is the witness that we are sanctified.

So let us thank God, not alone for the gifts the Spirit brings, but for the Spirit himself, in His glowing, indwelling, infilling presence. Let us each day open our hearts to His supreme possession of our hearts. If He in His fullness reigns within, our hearts will be kept holy, our lives will have victory, and our service for Christ will have back of it the Holy Spirit's power.

*(Concluded in next issue)*

# "I Wish All of Our People Could Go!"

By Mrs. J. C. Wallace, Huntington, West Virginia

Some time ago I was feeling very discouraged; life seemed to be meaningless, and everything around me looked dark and gloomy. Realizing my need for strength and encouragement, I remembered a lesson which I had learned in the past: The best way to defeat discouragement is to seek to help someone else. I quickly made ready to go calling with my husband.

In a few moments we were knocking on a door where we were greeted by an elderly lady, friendly, and apparently happy. My husband said to her, "We are looking for a blind lady. Does she live here?"

The lady quickly replied, "Oh, yes, she is inside, but you see, I am blind also. I can see light, but my sister-in-law is totally blind." Inside we were greeted by the other lady and enjoyed a brief visit with two blind, but happy Christians. Before we left, one lady arose, took down her Braille Bible, read a familiar psalm, and then we

prayed together. I left that home feeling guilty that I ever had been discouraged.

Down the street a few blocks we were greeted by a young man who had been out of a job for several weeks. He was forced to stay home and care for his mother, who was dying with tuberculosis. As we walked up to the bed, this little lady, struggling for every breath, raised her hand and testified to the saving grace of Jesus. We left, knowing that in a few hours she would be with that One whom she loved.

A little farther on, a young father met us and led us inside to the bedside of a beautiful, little, brown-haired girl about four years of age. Cancer had fastened its cruel fangs upon this precious darling and her suffering was intense. Both father and mother stood helplessly by and seemed to say, "We don't understand; but we know that God's way is the best way."

Sometime later we found ourselves in a yard where a little crippled boy was trying to play. He told us that his mother was in bed. Inside the house lay a mother who was helpless from a crippling rheumatism. Her husband had spent much of his wages on various kinds of treatments, trying to bring relief to her twisted body. With the help of family and neighbors, she was trying to keep her home going. We prayed and encouraged her as best we could.

A short time later we were inside a hospital room where a young woman was struggling to hold on to life. Her husband, in a jealous rage, had stabbed her in the heart and lungs. I prayed that God would spare her life and save her soul. I sat with her some time and wondered what the next moment would bring for her.

Then we made our way home. I wanted to find a refuge within the walls of my own home. I wanted to get away for a few moments from the misery, the suffering, and the dying.

Inside our home the telephone was ringing—"Come quickly, Brother — has just passed away and the family needs your help." I hung up the phone, pulled myself together, and forgot that I had ever had a problem. I thanked God that in those few short hours He had let me go down into the valley to help suffering humanity; and I said to my husband as we sped along, "I wish all of our people could go . . ."

## **There's None Exempt**

By Thelma McDonald

**Mark 6:56**

*Lives that should be touched with saving grace*

*Are lives that could fill a noble place.  
Christians need His cleansing power  
To live victoriously every hour.*

*Some need the Great Physician's touch—  
Their suffering is harsh—they need it so much.*

*There are lives that need Christ, their burdens to bear;*

*Lacking in faith, they're weighted with care.*

*Lives that need comfort find God's words are true:*

*"As one whom his mother comforteth, so will*

*I comfort you" (Isa. 66:13).*



## Prayers of Other Years

By E. WAYNE STAHL

*How sweet and golden are the memories  
Of words which godly men and women used  
When, in life's morning time, I heard them pray!  
They are to me as holy, tender tunes  
Played on a spinet of the long ago.  
Before a meal it frequently was said,*

"Lord, bless the hands that have this food  
prepared."

*And this would be on supplicating lips,  
"God, choose our changes"; and He heard that  
prayer.*

*From hearts sincere, devout would often rise,  
"Our neighbors bless, and bless their children too."  
When for the sinners our foreparents prayed,  
They would with ardor plead, "Have mercy on  
The ones who have no mercy on themselves."  
Those saintly souls, of dear and vanished years,  
In their petitionings would sometimes say,  
"May our last days indeed our best days be";  
And so it was for them. Oh, they "died well,"  
And, now, forever done with prayers of time,  
They sing eternal praise before the throne.*

## NEWS in PICTURE



**NAZARENE PASTOR in California: Rev. L. A. Whitcomb, pastor of First Church of the Nazarene, Lynwood, California. He has served thirty-one years in the pastorate, most of the time on the three California districts. He was ordained in 1922 by the late Dr. R. T. Williams.**

## God's Appetizers

By Art Rakestraw, Ada, Oklahoma

Ever eat an aperitif, or drink one? I hope not, if in beverage form, because an aperitif is defined as "an alcoholic drink taken at the beginning of a meal to stimulate the appetite." My attention was directed to this theme when I read in *God's Minute*, a devotional booklet, this prayer: "Lord, make my religion satisfying to myself and appetizing to others."

These two pleas, far from being contradictory, are rather complementary and correlative. A religion which was unsatisfactory to the possessor thereof would hardly appeal to another. We have all heard of people who had just enough religion to make them miserable; and, if we are so unfortunate as to wear our misery on our sleeves, so to speak, others will be repelled, if not scared away, rather than attracted to us. Amanda Smith, a well-known Negro evangelist of the past generation, used to say of sour-faced, faultfinding Chris-

tians, "Lawd bless yo', honey. Dey's not preserved, dey's pickled."

Naturally, then, the first requisite for displaying an appetizing religion is to have one that completely satisfies ourselves, *with something left over*. David wrote, "My cup runneth over," and it is true that the only part of our religion that will do anyone else any good is what runs over. If we have barely enough to keep ourselves spiritually alive, we will not have a crowd of Elishas around us pleading for a "double portion" of what we have. But if we, as the old-time Methodists used to say, "enjoy" our religion, it is bound to be reflected in our looks, our speech, and general attitude towards life, and we will hear others say, "I wish I had what you have."

Morton Vayhinger, former president of Taylor University, used to illustrate this by relating incidents of his school life, when the boys would open their boxes at lunch time. Some would have peaches, a bunch of grapes, some honey wafers, or other delicacies. When one would pull a grape or two from the bunch and smack his lips over it, there would be a chorus of "Gimme!" But the boys would rarely, if ever, beg for a pickle!

Finally, it is very easy to repel a hungry soul. A cross word will do it, a display of temper, a fit of impatience, a fretful disposition, a "shady" business deal—all these and others will utterly nullify your Christian influence, and instead of wanting what you have, your neighbors and associates will say, "If that is religion, I don't want any of it."

***The faithful preaching of God's Word, at home and abroad, is the divine method for saving men. My gifts through the church help to make it possible.***

# Working with Nazarenes in Five States

## SEVERAL CHURCHES

Since last reporting I have preached in five states. First, I spoke Sunday morning and evening at *Freeport, Illinois*. Rev. Roger Williams is pastor of our church there. It was a delight to fellowship with him and Mrs. Williams again and to minister to their people in a beautiful new church.

Next I preached on a Sunday evening at the *Kansas City Mission*, which is sponsored by Dr. Jarrette Aycock and the Kansas City District, of which he is superintendent. The superintendent of the mission, Rev. Bert Hotchkiss, presided, and Mr. and Mrs. Floyd Davis had charge of the music.

It was my happy privilege to preach one Sunday at *Pittsburg, Kansas*, while their pastor, Rev. Ralph Simpson, was on his vacation. I have supplied a number of times at Pittsburg. The people of this church are A-1, and they know how to choose A-1 pastors.

Another Sunday was spent at *Hastings, Nebraska*, where Rev. Norman Bloom is pastor of our church. Mrs. White and I and two of our grandchildren were on our way to Yellowstone Park and Nampa, Idaho. I preached both times in the Hastings' church and dedicated Rev. and Mrs. Bloom's little son in the morning service. The facilities of our church in Hastings are excellent, and we were well cared for during our visit of two nights and a day.

As I went on to Nampa, I stopped off Wednesday evening and preached at the Southside Church of the Nazarene at *Boise, Idaho*, where the pastor, Rev. Paul R. Weaver, and his people were in the process of building a new church.

## THE IDAHO-OREGON CAMP MEETING

My next appointment was the Idaho-Oregon District camp meeting at Nampa, Idaho. In that gathering, I preached at the morning services, and Rev. Earl Mosteller brought a missionary message in the afternoons. He not only stirred our hearts along missionary lines but also contributed much to the spirit of the camp meeting. Rev. D. K. Wachtel, superintendent of the Tennessee District, had the night services. God honored his preaching night after night, and we closed out the last Sunday night with the long altar and several rows of seats across the front filled with seekers. Professor Ron Lush had charge of the music. With the special singing of him and Mrs. Lush, the singing of his "tween" age and young people's choirs, the congregational singing, and the orchestra, he did exceptional work. He was assisted at the organ by Mrs. Alline M. Swann, and at the piano by Mrs. Ruby Sanner. The over-all director of the camp meeting was the superintendent of the Idaho-Oregon District, Rev. I. F. Younger. He is a Christian gentleman of the highest order and is giving a wise and deeply spiritual leadership to the Idaho-Oregon District.

Nampa is a Nazarene center, with its several Nazarene churches and institutions. Outstanding among these is Northwest Nazarene College, whose president is Dr. John E. Riley. The pastor of the College Church is Rev. Eugene Stowe, recently elected general president of the Nazarene Young People's Society. It was a pleasure to fellowship again with the workers in this camp and the Nazarenes of Nampa and of the Idaho-Oregon District.—THE EDITOR.

## BE AN EXPERT!

*By Katherine Bevis, Houston, Texas*

This is the age of the expert. Specialization is now so characteristic of our civilization that somebody's wisecrack about it has become a modern adage: "An expert is an ordinary man away from home—giving advise."

But there is one thing that not many of us

have specialized in, that is, "How to deal with fear."

Fear is the thief that robs you of your power to do.

When fear rules in our lives, we are defeated before we start!

What is fear? Norman Vincent Peale gives us this definition of fear: "It is not a substance. It is a thought as tenuous as a wisp of vapor—but it has the strength of steel. It arises from within ourselves . . ."

All through the Holy Scriptures we are told to "fear not." Words of comfort were continually upon the lips of the Master. To fishermen struggling with contrary winds, to a father grieving over the death of his child, to disciples stunned in the presence of glory they could not understand—to all He said: "Fear not; be of good cheer."

Then when the black anguish of Golgotha seemed to have blotted out every hope, and the weary hours of waiting over at last, women with fearful hearts came to view the sepulcher, once more they were met with thrilling tidings of joy: "Fear not . . . for he is risen, as he said. . . . go quickly, and tell his disciples" (Matt. 28:5-7).

When Paul, hoping to bear the word to Rome itself, and with his dream about to be fulfilled, saw the ship in which he was traveling lashed by the angry waves—and those aboard the seemingly doomed ship were in terror for their lives—he was able to speak these words: "Be of good cheer: . . . For there stood by me this night the angel of God, . . . saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me" (Acts 27:22-25).

But always the vision passes and the darkness returns. Indeed, has it ever seemed to envelop the world so completely as today? Fear has wrought havoc, turning brother against brother, so that there is no peace even among men of good will. Shall we stand paralyzed in helpless terror, or in blind rage pull down upon our heads the temples we have labored long to build?

Let us fall on our knees and hear the message the world so needs today—"Fear not!" Let us listen to the words of the Psalmist as he says: "What time I am afraid, I will trust in thee" (Ps. 56:3).

A newspaper editor once said, "When nine out of ten people want safety—want safety enough to pay the price of safety—we will have safety overnight."

Jesus tells us: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27).

This is not a case of nine out of ten people wanting peace in order to have peace overnight—it is but a question of one soul specializing in faith—faith that God is able to give that peace which will take away all fear. In this age of experts, let's specialize in that faith which will overcome fear.



By Harold F. Bell  
Detroit, Michigan

## Divine Protection On the Airways

It is a wonderful thing to feel the presence of God in times of joy, sorrow, trouble, and danger. I have felt the presence of the Holy Spirit under these circumstances.

On a recent Thursday afternoon, on an air flight from Detroit to Indianapolis, the weather was very bad—fog, rain, and snow. I felt His presence as I walked down to the hangar. We boarded the plane inside the hangar to keep the rain from freezing and forming ice. The flight was delayed half an hour waiting for the weather to clear up some. Then they opened the big doors in the hangar and the jeep towed us out where the aircraft could start its propellers and proceed under its own power.

We started down the runway and waited for other aircraft to take off before starting our flight. The wind was blowing hard and the rain and snow swirling about, and I wondered again what this trip would hold but, thank God, again came that sense of His presence.

We eventually were up in the air and solid fog closed in around us, but I was not afraid, as I knew my Guide was watching over me.

I am reminded that the Spirit of God is not necessarily found in great cathedrals nor shrines, nor even in our churches; but the Bible says that if we have had our sins forgiven and the Holy Spirit abides in our hearts, we are the temples of God. Thus, it behooves us to keep God's temple clean—free from outside evil influences, evil thoughts, and evil desires.

I am so thankful that my sins are under the Blood and that His Holy Spirit abides just now; thankful to the Church of the Nazarene and that, as a businessman and lay preacher, I can serve Him.

## The Spirit of Truth

The significant phrase, "The Spirit of truth," appears three times in Jesus' farewell address to His immediate followers. Here are the passages with somewhat of their context: "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you" (John 14:15-17). "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me" (John 15:26). "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come" (John 16:13).

"The Spirit of truth" carries with it two thoughts, *inspiration* and *illumination*. Inspiration means literally "breathing into." That is the work of the Holy Ghost. He inspired those who wrote the Scriptures. Here are some definitions of inspiration: "That extraordinary agency of the Holy Spirit upon the mind in consequence of which the person who partakes of it is enabled to embrace and communicate the truth of God without error, infirmity, or defeat." Again, by inspiration, we mean that "influence of the Holy Spirit which when breathed into the mind of man guides and elevates and enkindles all his powers to their highest and noblest exercises." Third, inspiration is "that influence of the Spirit of God upon the minds of the scripture writers which made their writings the records of a progressive, divine revelation, sufficient when taken together and interpreted by the same Spirit who inspired them to lead every honest inquirer to Christ and salvation." And the last one we shall give reads thus: "By inspiration we understand that activating energy of the Holy Spirit, guided by which the human agents chosen by God have officially proclaimed His will by word of mouth, or have committed to writing the several portions of the Bible."

The Holy Spirit is the One who inspired the Word of God. This means that He so worked upon the minds of certain of its writers that they were able to communicate its truth to others in such a way as to reveal infallibly, or without error, the will of God.

Another very important function which the Holy Spirit performs is that of illumination. The last quotation above brings this out: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself;

but whatsoever he shall hear, that shall he speak: and he will shew you things to come" (John 16:13). Note, "He will guide you into all truth." He is not only the Spirit of inspiration, but also the Spirit of illumination. He comes to illuminate the mind of the Christian, so that the truth of the Word which He has inspired may be grasped, or understood.

When I call Him the Spirit of illumination, I do not mean that His function today is to bring new truth. The full revelation of God has been given in His Word, and it will not be added to; it is final. I do not believe in the doctrine of the inner light,

## Editorials

in the sense that the Holy Spirit gives to individuals some added truth above and beyond that which is found in the Bible. I do believe, however, that the Holy Ghost has a very definite function to perform today in connection with the Bible. He who inspired this Word illuminates its pages, or its truths. Most of us are conscious of the fact that we may read scripture without understanding it; in fact, we may read one scripture many times without grasping its meaning. Then suddenly when we read it again, the Holy Spirit is very near and our hearts are open, and the truth is flashed upon us. The Holy Ghost is the Spirit of enlightenment!

This leads me to say what I have said many times: Education is very valuable, but education, even in the field of religion and the Bible, is not enough. All of us need the Holy Ghost in all of His wonderful presence if we would become masters of the Word of God. This is especially true of the preacher. In saying this I do not depreciate the value of education—I have given much of my life to it, and am still tremendously interested in that type of work. Nevertheless, I do not hesitate to say that a preacher with all the education he can get, without the Holy Ghost in His fullness, cannot deal with the Word of God as he should. We need the education, but we need something which, in a sense, is vastly more important—we need the Holy Ghost, that He may abide with us day by day and bring to us the illumination of the truth which only His presence can give.

It was, no doubt, because of this that Dr. Daniel Steele called the Holy Spirit "the conservator of orthodoxy." Protestantism believes in all men reading the Bible—the layman as well as the preacher. We are anxious and glad to place the Holy Scriptures into the hands of the laymen; they, too,



## The Sunday-School Lesson

FLETCHER  
GALLOWAY



Topic for  
November 11:

### "Not My Will, but Thine"

SCRIPTURE: I Chron. 29:5; Matt. 19:16-22; Rom. 6:13; 12:1-2 (Printed: I Chron. 29:5; Matt. 19:16-22; Rom. 6:13; 12:1-2)

GOLDEN TEXT: *I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service* (Rom. 12:1).

A complete, final, and unconditional surrender of our wills to God is the personal preparation for the baptism with the Holy Spirit. He could not make our bodies His temples unless we were willing to voluntarily surrender them. Neither could God afford to place at our disposal the power of Pentecost so long as there was any question about how we would use that power. The disciples of Jesus suggested calling down fire from heaven to burn up the Samaritans. If we are to be trusted with fire-releasing power, we must first have completely surrendered wills to the will and purposes of God. Even Jesus in His humanity prayed to the Father, "Not my will, but thine be done."

This subjection of our wills to the will of God does not weaken or destroy our personalities but lifts them to a new height. It is a sign of wisdom and good judgment to place ourselves in subjection to a Guide with infinitely greater wisdom. Life can reach its highest potential only when it is brought into the control of the One for whose glory it was designed.

Full consecration is also the normal response of those who are the recipients of redemption. How can we repay our debt of love? There is no other way we can do it except to dedicate ourselves to the One who died for us.

Rev. Joseph Smith told of a man from the North who visited New Orleans during slavery times. For the first time he saw human beings sold at auction and he was deeply stirred. Husbands and wives were separated in some instances, and children taken from their parents. However his blood really

boiled when he saw a beautiful mulatto girl placed on the block and saw the type of men who were bidding. The bids were lively and the price soared. At \$1,500.00 it looked as though she was about to be sold, when this gentleman from the North stepped up and raised the bid to \$1,600.00. This brought an angry outburst from the man who thought he had the purchase made. Again there was lively bidding between the two of them until at \$2,000.00 the original bidder dropped out and the gentleman from the North bought her. The poor girl stood there trembling as the papers were being made out,

realizing the possible fate that awaited her. But to her surprise this man wrote across the bill of sale, "I hereby set this woman free. She is no longer a slave but a free woman," signed his name to it, and handed her the paper. She could not understand at first what was happening but finally it dawned upon her that this stranger had stepped in and bought her, on purpose just to set her free. She broke into tears, fell at his feet, and said, "O Mister, how can I ever thank you? How can I ever thank you? Will you just please let me work for you all the rest of my life?"



## Foreign Missions

REMISS REHFELDT, *Secretary*

### God Has Wonderfully Answered

Mrs. Everette Howard, who recently underwent critical heart surgery, has been released from the hospital nine days after her operation. The doctors had expected her to be there a month, but her recovery has been so remarkable that they have permitted her to leave in this short time. The surgeon has told Mrs. Howard that after six months she should be completely restored in health and able to go anywhere in the world for missionary service. Thank God for this wonderful answer to the prayers of His people.

### Prayer Request

The Watonga Indian Mission chapel was recently destroyed by fire. Please pray for Brother Wissbroeker and the Indian Nazarens there as they attempt to replace their building.

### Prayer Request

Please pray much for our Christians and missionaries in Latin-American countries.

Catholic persecution of Protestant evangelicals is increasing. Protestant Christians are being imprisoned, some have been killed, some have been driven from their homes. Others have been severely beaten. Protestant literature is confiscated whenever it is found.

These brave Protestant Christians need our prayers. Do not fail them. They are giving their lives to tell others the good news of salvation from sin; surely we can give a little time in earnest intercession for them.

### Bolivia Bible School

The school year will close the twentieth of October. All of our students now are first- and second-year, so we will not have any graduates from this group for two more years. We are pray-

ing much for a good group of called young men to form the new class for the coming year.

The harvest certainly has never been whiter in Bolivia and the laborers are very few. Doors are wide open to the gospel in these days, and we are virtually free to preach the Word. This does not mean that the days of persecution or opposition are past, but it does mean that there are no government restrictions on our preaching.

There is such need for workers that one could almost want to turn all of the students out to start their work immediately, were it not for the fact that we know they will be much better laborers in the vineyard after their training in the Bible school. We are sure that the work of the Bible school will produce an abundant harvest in the coming years, although at times it seems very slow, now.—FRANK VANDEVELDER, *Bolivia*.

### Newly Arrived on Field

Miss Hilda Moen and Rev. and Mrs. Wallace Helm arrived in India to begin their missionary service, October 8, 1956.

### Korea

The Korean work is moving along, with two new churches being started in areas south of Seoul. The Lord is helping in the work in a wonderful way.—DON OWENS.

### Benque Viejo

Here in Benque Viejo the Bible school is once again in session. The students arrived Monday, with eight new freshmen, giving us a student body of twenty-two. We are looking forward to a good year with these students. Miss Dech is the college director, and Rev. Donald Tucker is helping us this year also. I

know he will prove to be a real boost to our school.—ROBERT ASHLEY, *British Honduras*.

## Greetings from Nicaragua

"Untold multitudes still untold" expresses this needy land. Two church buildings were completed in Popouapa and Nancimi this year; the churches at Catarina and Los Chiles were organized and the district membership increased by eighty-four members.

Dr. Benner's visit, his Spirit-filled messages, and the closing ordination service—our first—with five young men being ordained into the ministry, left an indelible impression.

The new Central Day School in Rivas is going up rapidly. It is modest and attractive in appearance. We appreciate your help through "Pablo Wants a School." This year for the first time we are using graduates from the Bible school as teachers.

It has been a year of "growing pains" in the Bible school and we have rejoiced to see the influence of the school in the stabilizing of our young people.

In the clinic, 6,588 patients were treated this year.

And, in the work of evangelism, our most important field of service—we were busy holding revivals in most of the churches on the district. Many people found spiritual help. "Evangelize now" is our theme.

We would deeply appreciate an interest in your prayers that many will come to know Him, whom we serve.—MRS. EVELYN RAGAINS, *Council Secretary, Nicaragua*.

## Giving for Missions

At the Boys' and Girls' Camp on the Pittsburgh District the campers gave \$76.60 for foreign missions! Congratulations to these young people. We sincerely appreciate their interest in the missionary work of their church. May God's blessings surround each one of them during the years ahead. Who knows? Perhaps some of these same boys and girls will be serving God on one of our mission fields fifteen years from now.

part of the General Church Loan Fund in the event of the death of the depositor before the due date. But also today we received several requests for applications for loans from churches unable to secure money from other sources. If you have savings or other money you could deposit in the General Church Loan Fund, let your money work for the church while it earns you interest. Write to the Division of Church Extension, Box 6076, Kansas City 10, Missouri, for further information.

## Income Tax Deduction Guide

We have a number of copies of *The Contributor's Income Tax Deduction Guide*, a booklet prepared by the J. K. Lasser Tax Institute. It tells what and how much you can deduct from your income for contributions to the church, how much these deductions actually cost you, how you can give other contributions such as farm products, securities, life insurance, and real estate, and how corporations can secure deductions for contributions. This is not a booklet on general income tax computation, but only on deductions for gifts to charity. A free copy will be sent upon request, as long as our supply lasts.

With the end of the year approaching, remember some of the areas of work of the Department of Home Missions in any special charitable contributions you plan to make above your regular contributions through the budget channels of the church. These include:

- Home missions anywhere in the United States, Canada, or the British Isles
- Overseas home missions—Alaska, Australia, Canal Zone, Hawaii, New Zealand, South Africa (European)
- Home missions among United States Negroes and Chinese

- Bible colleges in Sydney, Australia, and Potchefstroom, South Africa, and Nazarene Bible Institute, Institute, West Virginia

- General Church Loan Fund (for every dollar of permanently owned funds we are permitted to borrow up to two dollars for this church building revolving fund)

Send such contributions to John Stockton, treasurer, clearly designating the special purpose to which you wish them to apply.

## New Churches

There are now twenty-six new churches organized since the General Assembly in June. Many others are approaching that stage and we expect at least fifty more before January 1. These are a few recently organized:

District Superintendent Harvey S. Galloway has organized two new churches on the Central Ohio District. The Chillicothe West Side Church was officially launched in August. Rev. Basil Duhl has been appointed pastor. A district revolving fund is making possible the



ROY F. SMEE, *Secretary*

## Church Extension Loans Top Half Million

The report of the general treasurer, Dr. John Stockton, for September 30, 1956, shows \$501,608.69 in total current church building loans from the Division of Church Extension. The General Church Loan Fund that was started in 1955 has now passed our regular church extension loan fund in outstanding loans as follows:

Short-term construction loans	..... \$250,063.76
General Church Loan Fund amortized loans	..... 251,544.93

When we remember that ten years ago there was no church extension loan fund and that four years ago there was only a short-term loan fund of \$125,000.00, we rejoice in the wonderful growth of these funds that makes it possible for churches unable to secure loans from other sources to get the money with which to erect much-needed buildings.

The short-term loans are used primarily to help home-mission churches. Nearly every district in the church has received at least one of these loans. Although the fund has been growing steadily and the turnover is rapid, there is a waiting list for this fund. For the district that does not have a building revolving fund, it has provided much-appreciated assistance.

The new General Church Loan Fund is helping in an area of building need that most districts are unable to provide. Loans up to \$15,000.00, representing not more than 60 per cent of the construction cost, are made to churches unable to borrow from other lending sources and are repayable over a ten-year period. So great is the need and demand for these loans that churches are willing to wait six months after their application is approved in order to get the money.

Many Nazarene members and churches are co-operating to make possible the loans from the General Church Loan Fund. By lending their savings, they receive a good interest return while they are helping some church to build. On September 30 loans to the General Church Loan Fund amounted to \$229,171.67. Adequate safeguards, securities, and reserves protect these savings.

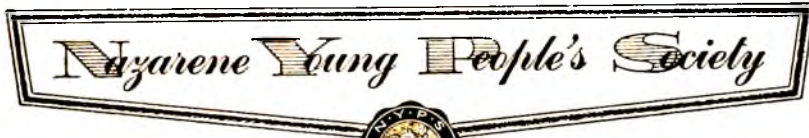
The day this column was written we received a phone call from a pastor whose church had just voted to lend a building fund of \$2,500.00 to the General Church Loan Fund for one year, when they plan to have enough more raised to proceed with their building. This church will help another church to build and earn 3 per cent interest during the year. In the mail today we received a loan of \$200.00 for five years at 3½ per cent interest with the request that the money become a permanent

erection of a building. The new church at Plymouth was organized in September, with Rev. Herman Ashby as pastor. It has been made possible through the co-operation of the churches of the Ashland Zone, Rev. Ellis Teasdale, home-mission captain. The zone has set a goal of three new churches this year and this is the first.

District Superintendent D. S. Somerville organized a new church at May-

king, Kentucky, on September 2, with Stephen J. Polly as pastor. It is the outgrowth of a mission Sunday school conducted by Pastor Polly for several months. It is on the Eastern Kentucky District.

Space does not permit additional reports in this issue. The Home Missions column now appears every two weeks. Other new churches will be reported in the November 14 issue.



**PONDER W. GILLILAND**

*General Secretary*

### From Youth Down South

The young people of Peru held their District N.Y.P.S. Convention on August first and second. The song services and messages were "typically Nazarene." Students of the Bible Training School took part. The pastor from Ovotum, Rev. Baltazar, spoke on Daniel.

The convention adopted a special project for the year on a small mission at Tumbes, located in the extreme north of the country. (To us, that would be Home Missions by a Foreign Mission group.—P. G.) Each local society will raise funds for this project.

Rev. Harry Flinger was elected president, and we are looking forward to another year of blessing as we push forward, and a society for God.—MARY N. MILLER, *Reporter*.

### Did You Know

. . . that the young people of our South African work raised \$230.00 this past year for the Bible Society? (Note: Your church will be co-operating in a Bible Society offering on December 9. Surely we can see something of its value by the giving of the above group.)

### Not So Far South

The Georgia District N.Y.P.S. reports a gain for the year just closing of 11½ per cent in N.Y.P.S. membership. In the past six years, under the guidance of President H. Warren Minglehoff, the N.Y.P.S. membership has made a gain of 70 per cent. District Superintendent Mack Anderson is a real booster of the N.Y.P.S. work. The new district president is Rev. Jack Dell.

### Over the Waves

"We are having an encouraging year in the N.Y.P.S. work of the British Isles North District. Record numbers at our institute and rallies are tokens of the

Lord's blessings. We are also starting a project and raising money to start our work in Dublin, Ireland. (Note the wide interest in home-mission work among our young people everywhere.—P. G.)

We are ready to start our P.M. program. Please send materials.—RIV. BRIAN FARMER, *District President*.

### Junior Society

We will be sharing these columns with our Junior Society, and will try to keep you posted on activities, special events, and reports from around the world in our Junior work.

### News of Youth

The following have recently been elected or re-elected as district N.Y.P.S. presidents: Brian Farmer, British Isles North; W. J. T. Wescott, British Isles South; Joseph F. Nielson, Central Ohio; Bennett Dudnev, Chicago Central; C. Marselle Knight, Dallas; Raymond Williams, Eastern Michigan; Jack Dell, Georgia; Van Turman, Houston; P. C. Snellenberger, Illinois; Kenneth Jewell, Indianapolis; Forrest E. Whitlatch, Iowa; Preston Theall, Kansas City; Richard H. Thompson, Louisiana; R. T. Albertson, Maritime; Paul K. Moore, Michigan; David K. Ehrlin, Minnesota; B. W. Downing, Mississippi; Marion Holloway, Missouri; Winston R. Ketchum, Nevada-Utah; Marion D. Guy, North Arkansas; Claire W. Kern, North Dakota; James Snow, N.E. Indiana; Jimmy Blankenship, N.E. Oklahoma; Robert L. Griffin, N.W. Indiana; Melvin Riddle, N.W. Oklahoma; Franklyn Wise, Pittsburgh; Bob Lindley, S. Arkansas; Wesley Hoekle, South Dakota; Samuel Childress, S.W. Indiana; C. William Ellwanger, Virginia; John J. Hancock, W. Virginia; Carl B. Clendenen, Western Ohio; Edwin J. Simmens, Wisconsin; Jack Fowler, North American Indian.

## MUSIC MEMOETTES



### Two Noted Sacred Musicians Die

Within recent months Thoro Harris and Dr. F. Melius Christiansen have been called from their work in sacred song. Both of these musicians were child prodigies and each represented a different religious background. Thoro Harris once stated: "One of my earliest recollections is that of having composed a melody at the age of four." This tune was published several years later. By the age of ten he had written many hymn tunes, and at the age of eleven he had invented a shorthand system of musical notation to assist himself in writing music as it was sung or written. Concerning his religious experience, Harris grew up under the influence of camp meetings, and since he was saved—"born again"—he was concerned to get others saved, which was his philosophy, and which manifests itself in his simple, personal hymns. From the heart he wrote: "Jesus Bears You on His Heart," "All That Thrills My Soul Is Jesus," and "Your Last Invitation."

Dr. Christiansen was born near Eidsvold, Norway, and at three played the clarinet. Later he studied violin, and at fourteen he was church organist. The Hauge revival movement swept Norway in the late 1800's, but neither his local church nor he were affected by this evangelistic movement. He always preferred his early musical diet of solid German Lutheran chorale rather than the more "sentimental" American and English hymns. Christiansen was approached by a Salvation Army worker who asked him if he was saved. His reply was, "Religion is a private affair." He believed in hymn writing, not song writing, and thus addressed his music to God and not his fellow men. Very typical of this is his famed choral hymn, "Beautiful Saviour," and his entire "St. Olaf Choir Series." Yes, these two octogenarians, though at variance in their type of music, will be missed as sacred music pioneers.

*By Ovella S. Shafer*  
Plainville, Kansas



# Servicemen's Corner



Chaplain Clifford Keys, Jr., recently stationed at Fort Campbell, Kentucky, writes the following:

"I have the Primary Department of the post Sunday school. We are running between 185 and 200 every Sunday in this department. I have my morning worship service at 1100 hours. Last Sunday evening I started the only Sunday night service on the post, and from the looks of things, I believe it will grow into a good, active service. I am also opening up a Troop Chapel Facility here in my troop area—strictly for the troops. So that will give me four services every Sunday, which should keep me occupied for a while. This is a new division, and an entirely new concept of military organization. We will be pioneering in the use of atomic weapons with air-borne capabilities. The opportunities here are unlimited as far as leading men to Christ, and that is my mission. I completed my eighty-sixth parachute jump last week, and hope to make it 100 by Christmas if all goes well!"

"I want to thank you for the *HERALD*, *Conquest*, and *Come Ye Apart*. They have been a great blessing, especially while being over here. I haven't had the opportunity of seeing a Nazarene chaplain and so the *HERALD* has been a link between the church and me.

"You might be interested to know that the *HERALD* was very well used. Our chaplain here used many portions of *HERALD* articles for the devotional which appeared in the Sunday bulletin. Though not a Nazarene, he especially appreciated the *HERALD*. I am returning to the States soon for release from the army. Thank you again for sending me the periodicals."—SP-3 PAUL VERMILION.

"I received your letter and was very glad to hear that I am to receive the periodicals. It was a blessing to find that the church does this much for her young people.

"Thank you for the address of the church and the pastor here, near my base. I found the church about two months ago, and have been attending regularly since then. With people like this behind me and around me, I don't know how I can help but live a Christian life. Pray for me that I will be a servant for Him."—A/3C PAUL SEXTON.

# the Question box

Conducted by STEPHEN S. WHITE, Editor

**Are the funds of the N.F.M.S. which are paid on the General Budget counted on the "10 per cent" giving of the church? Also, does the Alabaster Box giving count?**

I have just talked to the general treasurer of our church, Dr. John Stockton, and he answers both of your questions in the affirmative. The funds which you mention do count on the "10 per cent" giving of your church.

**Is it all right for a Christian to go on a hunting and fishing trip and be gone over Sunday, provided he does not hunt or fish on that day? Of course, he is absent from the Lord's house on Sunday.**

It is all right provided it does not happen too often. I would add also that if it is possible he should find some church and attend services there. The fact that he cannot get back to his own church does not necessarily mean that he should not attend church.

**A question came up in our men's Sunday-school class that I would like for you to answer. Does an animal have a soul?**

The word soul has several different meanings. If you mean by soul merely a living something which animates a body, you might say that the animal has a soul. However, if you mean by soul the immortal spirit which resides in man and makes him like God, a person capable of the higher forms of knowledge and the power of choice between right and wrong, an animal does not have a soul. Christians have usually thought of soul in this latter sense.

**After hearing many sermons and reading much material, I am confused about the backslider. Can you define what a backslider is—tell his condition and name the exact act which changed him into that condition? It is on this last point that I am most confused.**

A backslider is a person who was once saved, but is not now saved. His condition is that of a sinner, and not that of a Christian. He was once free from the guilt of sin, but such is not the case now. What changed this Christian into a sinner? A conscious, deliberate sin, or, as Wesley would say, "a willful transgression of a known law of God."

**Can a Christian live a perfect life, entirely free from sin, or transgression of the law, as he recognizes it?**

If you mean by perfect life, or a life free from sin, a life lived without deliberate, or willful, sinning, I answer your question in the affirmative. On the other hand, if you mean by a perfect, or sinless, life, a life in which no mistakes are made as well as one in which no willful sins are committed, I answer your question in the negative. A Christian does make mistakes, or commit sins of ignorance, but he does not deliberately sin.

**The Mormons teach the complete apostasy of the Christian Church from the closing of the apostles' days until the coming of their prophet, Joseph Smith. My question is, Did the Christian Church ever become a completely backslidden people?**

No! Any reputable history of the Christian Church will prove that the claim of the Mormons at this point is false. I might add that there are dozens of reputable histories of the Christian Church.

**A well-known radio speaker of the present day defines a sinner as someone less perfect than God. What would you say as to this definition?**

I would not accept it. According to that definition, Adam was a sinner before he fell in the Garden of Eden, the angels in heaven are sinners, and the redeemed saints in heaven are sinners. Finally, all of the inhabitants of heaven will be sinners throughout all eternity, for they will all be less perfect than God. No created being will ever, in time or eternity, be as perfect as God. I much prefer to define sin in John Wesley's terms: "A sinner is a willful transgressor of a known law of God."

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



Evangelist Lillian Williams writes: "Through the summer months I worked with the following churches in vacation Bible schools—First Church, Huntington, West Virginia; Radnor and Bethel churches in Nashville, Tennessee; First Wesleyan Church in Chattanooga, Tennessee; Allardt, Himesville, Oneida, Newport, East Lake, and East Tennessee Camp, on the East Tennessee District. God blessed, and many boys and girls found Jesus. The Lord also gave us a number of week-end services with souls praying through to victory. I am now making up my spring and summer slate for 1957, and have some open fall dates. I use fluorescent Scene-o-felt pictures. Write me, 327 W. Broadway, Sparta, Tennessee."

Freeport, New York—The Community Church of the Nazarene recently had an excellent preaching mission with Rev. Robert Emsley as the special evangelist. The congregation deeply appreciated Brother Emsley's sound expository messages on Biblical holiness. A helpful feature of Brother Emsley's ministry with us were the morning Bible study sessions which he conducted. Attendance during this meeting was considerably greater than in any previous revival during my four-year tenure in this pastorate. We greatly appreciated Brother Emsley's ministry with us, and have given him a call to return in 1958.—EDWARD W. LEVIN, *Pastor*.

Letona, Arkansas—Pickens Chapel Church recently had a good revival with Evangelist R. F. Lindley and wife as the special workers. We had good crowds, and God blessed with good altar services, and seven people added to the church membership on the closing Sunday.—R. F. TWINING, *Pastor*.

Indianapolis, Indiana—East Side Church recently enjoyed a wonderful revival with Rev. C. A. Griffith as evangelist and Brother A. C. Wakefield as the singer. The work of these brethren was outstanding, and the church enjoyed and appreciated their ministry. God gave victory at the altar, and on the closing Sunday both the altar and front seats were lined with seekers. On the Monday night following, we had the largest group yet out for visitation, with 109 out for the midweek prayer meeting. Every department of the church was helped, as Brother Griffith preached with the anointing of God, and Brother Wakefield sang and shouted in the Spirit. We give God the praise.—ERNEST SHORT, *Pastor*.

Richmond, Kentucky—Rosemont Church is enjoying the love and blessings of the Lord. Recently we had a successful revival with Evangelists Robert H. and Belle M. Bartee as the special workers. Our church was wonderfully helped by their good, spiritual singing and Mrs. Bartee's deep preaching. The

Lord moved in our midst in a wonderful way. Three new members were added to the church, and a fine love offering was given to the pastor and his family. We are thankful for the work of our good pastor, Rev. Allen A. Fredrick. We have built three nice Sunday-school rooms, and will have a gas-heating system installed this winter. We thank God for His blessings.—MRS. CHARLES MOODY, *Secretary*.

Rev. T. J. Daggett writes: "I am now re-entering the field of evangelism. God gave me some wonderful years in the field, and feeling it is His will, I am now making up my slate for 1957 and '58. I will go anywhere that God leads for freewill offerings. Write me, 219 N. Wildwood Avenue, Kankakee, Illinois."

Cambridge, Ohio—On September 26 we closed a very good revival meeting with Evangelist Ottis E. Smith. His music and preaching had the anointing of God, and the presence of the Lord was manifest in the services. Brother Smith helped to make new friends for the church, and we had a number of seekers at the altar. On Tuesday evening, designated as young people's night, we had 120 present. On the closing Sunday we had 172 present for the Sunday-school rally. Brother Smith was given a call to return in the fall of '58.—RUSSELL J. LONG, *Pastor*.



by BERTHA MUNRO

### Spot the Temptations

#### Monday:

"There is no danger now!" But Satan never sleeps, and his eyes are widest open when the "normal" routine takes over. The moment when your feet touch the earth after a remarkable blessing or a strenuous bit of service for God is your most vulnerable. Keep your guards up. (Matt. 4:2.)

#### Tuesday:

"Be just human—live a few minutes on your own." Spot this for temptation. Even your relaxation is to be under heavenly direction; and always your means of support is the invisible. (Matt. 4:1.)

#### Wednesday:

"You are exempt; excuse yourself." Satan said that to Christ: "Because You are the Son of God, He won't want You to go hungry or unhappy. You don't have to live on the poor level of these humans." But if you have been given a particular assignment, you must accept its limitations. "Others may, you cannot." All Jesus' life would have been a failure if He had made stones into bread.

"God is asking too much. I didn't realize accepting a call would involve this." But to go halfway is never to arrive. (Matt. 4:3-4.)

#### Thursday:

"If You're the Son, prove You're right." You don't have to show your

credentials; and you cheapen yourself and your cause if you let yourself be pushed into the self-defense that takes you off your job. (Matt. 4:6.)

#### Friday:

"Tempt God; set up your own idea of success and expect God to come to it." He doesn't move; you can only cheat yourself. (Matt. 4:7.)

#### Saturday:

"Hurry God up. Rush ahead of God. Expect quick results." God can't be hurried. He is doing the right thing.

"Get results cheap." You can, but they will be cheap—and counterfeit. The real is not bought by compromise of convictions or commands. (Matt. 4:8.)

#### Sunday:

There is always a right way through, and it is the Bible way. There is always a scripture principle to give the clear answer. Commit yourself unreservedly and irrevocably to live by these. Direct faith is smarter than Satan. And a conference with God first will give you His program. (Matt. 4:4, 7, 10.)

Evangelists Alva O. and Gladys Estep report: "Recently we closed a very successful revival campaign in our First Church, Yuma, Colorado, where Rev. and Mrs. M. G. Bassett are the outstanding pastors. Outstanding freedom of the Spirit was manifest in every service, and seekers responded readily. Nine new members were added to the church, seven by profession of faith. We were given a call to return in '58. We have one May date open for '57 which we'll be glad to slate as the Lord may lead. We carry the full program of the meeting. At this writing we are in the midst of an outstanding revival with our Wright View Church in Dayton, Ohio. Write us at our home address, Box 238, Losantville, Indiana."

Corinth Church, near Mena, Arkansas, was organized last June 26 by District Superintendent W. L. French, with eighteen charter members, and Rev. Paul Reynolds was appointed pastor. Recently we closed a very good revival with Rev. T. C. Potts as the evangelist. Six people prayed through to God, and a woman past eighty years of age was sanctified wholly. Brother Potts is an excellent preacher and soul winner; pastor and people are encouraged.—*MRS. ONA BARRON, Reporter.*

Mrs. Raymond C. Zechman, evangelist, reports: "We had a glorious meeting at Angola, Indiana, with fourteen people saved and twenty-two sanctified wholly. Pastor Robert James said he never had been through a revival like this before in all his ministry. Truly, it was a visitation from God, a revival of love."

Nady, Arkansas—We have had a wonderful and fruitful ten months of service with the good folks here. My son, Clayton, pastor in Jacksonville, Florida, was with us for a revival in July. He did some forceful preaching, souls were stirred, and a number prayed through to victory at the altar, with some sanctified, and three baptized. The prayer band kept the blessings of God poured out on every service. On the closing day we had all-day services, with our district superintendent, Rev. W. L. French, bringing a great message in the afternoon. These good folk know how to take care of their pastor and wife.—*W. S. GENTRY, Pastor.*

Evangelist Lowell L. Yeatts reports: "God has been giving us some very good revivals this fall, with souls getting saved and sanctified and the churches being helped. God gave a good revival with the Bethel Lane Church in Bloomington, and also at Riverhaven Church in Fort Wayne, Indiana, with Pastor C. H. Templin. At this writing we are in a good meeting with Pastor I. G. Young and the church in El Paso, Illinois, and go from here to Sioux City, Iowa, with Rev. M. W. Myers. I have some open time in the winter and spring of 1957; will go anywhere the Lord may lead. Write me, 325 W. Sixth Street, Peru, Indiana."

Rev. J. L. Bates writes: "Wife and I have just closed a good year as pastors of our church at Kingston, Oklahoma. God blessed, a number of people sought and found the Lord, our membership was increased more than 25 per cent, and all budgets were paid in full. We were able to make improvements on both church and parsonage, and left the church free of debt. We have a wonderful people at Kingston. We are now entering the evangelistic field, and will be glad to go anywhere the Lord may lead. We have spent twenty-six years as pastors, and also served for some time in the evangelistic field. We will be glad to hold home-mission meet-

gregation in a special way as Brother Thomas poured out his heart in a message on the quadrennial theme, "We Are His Witnesses."

The beautiful spirit of the convention seemed to be a continuation of the wonderful youth camp and institute held in August at the Dwight Mission Camp near Crystal City. Rev. Dick Littrell was the speaker. Time and again he preached under the unction of the Holy Spirit with an outstanding passion for the salvation of youth. God rewarded with great altar services—our youth are going deeper with God.

One of the high lights of the camp, beside the great spiritual tide, was the election of Mr. and Miss Nazarene. Doyle Brinkley and Miss Freda Hinkle were elected to these places of high honor.

Southeast Oklahoma District youth have planned a full program for the year under the leadership of President Harrison, the Council, and District Superintendent Glen Jones. They will meet at Durant, November 23 (the Friday following Thanksgiving), for the district-wide youth rally, with Rev. Robert Neilson, pastor of Dallas First Church, as the special speaker.—*Reporter.*

#### Georgia District N.Y.P.S. Convention

The twenty-ninth annual N.Y.P.S. convention of the Georgia District was held September 11 at Columbus—the best convention ever held on our district, both in society representation and spiritually.

The district president, Rev. H. W. Mingleldorff, gave his sixth report and presided efficiently. Feeling it to be the will of the Lord, he asked that we not vote for him for president for another year. Rev. Jack Dell was elected as president on the first ballot with an almost unanimous vote; Rev. George Privett was elected vice-president; Rev. Fletcher Digby, Jr., was re-elected secretary; and Rev. Robert Huff was re-elected treasurer.

Dr. Remiss Rehfeldt was the special speaker and our hearts were stirred by his challenging message.

The Georgia young people love and appreciate Brother Mingleldorff for his good work during the past six years. As a token of their appreciation they gave him a Parker-51 pen and pencil set. We look forward to another good year under the leadership of our new president, Jack Dell.—*TERRY SOLES, Reporter.*

#### DIRECTORIES

##### GENERAL SUPERINTENDENTS

<b>HARDY C. POWERS</b> Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri.	_____
<b>G. B. WILLIAMSON</b> Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri.	_____
<b>D. I. VANDERPOOL</b> Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri.	_____
<b>SAMUEL YOUNG</b> Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri.	_____
<b>HUGH C. BENNER</b> Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri.	_____



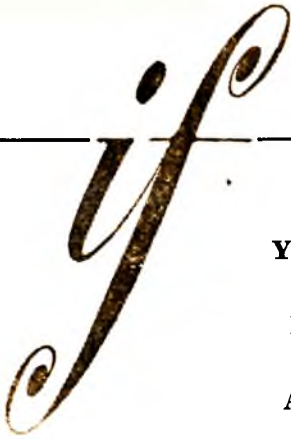
ings. Write us at our home address, Box 681, Bethany, Oklahoma. We are commissioned evangelists on the Southeast Oklahoma District."

#### Southeast Oklahoma District N.Y.P.S. Convention

The Southeast Oklahoma District N.Y.P.S. convention was held in the Holdenville church, September 17, with Rev. John L. Harrison, president, presiding. He was elected to fill the vacancy when Rev. W. R. Butcher left the district during the year. Brother Harrison has endeared himself to the youth of the district, who are back of him in a forward program. He was re-elected on the first ballot with a nearly unanimous vote.

Other officers elected for the new year were: Rev. Billy Duncan, vice-president; Miss Wanda Hinkle, secretary; Lenard Stubbs, treasurer; Rev. Harold Rains, high school supervisor; Rev. Orville Williams, boys' and girls' work; and Doyle Brinkley and Freda Hinkle, teen-age members.

The speaker at the giant youth rally on Monday night was Rev. J. Melton Thomas. The Spirit came on the con-



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NAME .....

ADDRESS .....

.....

**DEATHS**

REV. MRS. SALLIE E. GITHENS, elder of the Southwest Oklahoma District, died March 13, 1956, in El Reno, Oklahoma. She was born November 10, 1871, near Corning, Iowa. In 1899 she was united in marriage to Orlando N. Githens. Moving to Oklahoma in 1901, they filed on a claim ten miles from Woodward. She was converted at an early age, called to the ministry in 1912, and with her husband pastored several churches. In 1919 she was ordained as the first Methodist woman minister in Oklahoma. She united with the Church of the Nazarene in 1935, and did missionary work among the Indians. Her husband died in 1942. Never having been able to go to college herself, she invested her money, with the help of the Lord, and used it to help several young men through school, so they could go out and preach the gospel. Only a few hours before she died, she signified to her daughter she wanted to put five dollars in her Prayer and Fasting envelope. She is survived by two daughters: Mrs. J. C. Pavy, of Calumet,

Oklahoma; and Mrs. M. L. Whaley, of Vacaville, California; also a sister, Mrs. Lida Roots, of Hardtner, Kansas. Funeral service was conducted by her pastor, Rev. Carl Prentice, with interment in the cemetery at El Reno.

MRS. PANZIE MARIE WAGNER (nee Balding) was born June 1, 1887, in Dallas County, Iowa. In 1905 she was united in marriage to Tom W. Wagner; to this union were born one son and six daughters. In 1905 they moved to Loomis, South Dakota, and in 1932 to Flathead County, Montana. She was converted in 1926, and from that time walked continuously with the Lord. The Wagners became charter members of the Church of the Nazarene in Loomis, and upon moving to Montana became charter members of the Church of the Nazarene in Kalispell. She went to be with Jesus on August 13, 1956. She is survived by her husband; a son, George; and six daughters: Mrs. Marie Lawrence, Mrs. Ruth Johnson, Mrs. Darlene Laurin, Mrs. Doretta Nees, Mrs. Lois Nail, and Mrs. Bonnie Chandler.

FRANK WILLIAM TEMPERO of Palouse, Washington, died August 26, 1956, at the age of eighty-nine years. In his long illness he was always cheerful, always in victory. “Grandpa Tempero” was one of the fine, faithful members of the Palouse Church of the Nazarene, giving a devoted life of service and inspiration to all. He is survived by his wife, Myrtle, two sons, and three daughters. Funeral service was conducted at his home church, with Rev. Lester Eggebraaten and Rev. Carl T. Lindbloom officiating. Burial was in the Palouse cemetery.

MRS. TRULY JANE WHALEY of Sherman, Texas, died August 3, 1956, at the age of forty-eight years. She was the daughter of the late Rev. J. A. Sharp, Nazarene elder. Mrs. Whaley had served her church faithfully as church board member and a Sunday-school teacher for a number of years, until her health forced her to resign the positions about a year ago. She will be remembered for her wonderful consecrated life, her sweet spirit, and her faithfulness to her church. She is survived by her husband, F. I. Whaley, of Sherman; a daughter, Mrs. Gilbert J. Orsak; three brothers, Reese, Troy, and Carlton Sharp; and three sisters, Mrs. Vera Eudy, Mrs. L. F. Anderson, and Mrs. C. C. Fulton. Funeral service was conducted by her pastor, Rev. J. T. Crawford, assisted by the district superintendent, Dr. Paul H. Garrett, and Rev. R. B. Gilmore.

**ANNOUNCEMENTS**

**RECOMMENDATION**—Miss Lois Ferguson of our Oskaloosa First Church is entering the field of song evangelism, and is now available for meetings. She has been a faithful worker in our Oskaloosa church and now feels the call to launch out into this full-time service. She is qualified to take charge of the music for revivals and do solo work. She is capable of handling the organ or piano, and is one of the best musicians for evangelistic work that have met. She will also carry on children's and youth work, if such services are desired in connection with the revival. I can highly recommend her to any of our churches. Address her, University Park Iowa.—Gene E. Phillips, Superintendent of Iowa District.

**WEDDING BELLS**

Miss Maxine Berry of Chicago, Illinois, and Mr. William R. Moore, Jr., of Wichita, Kansas, were united in marriage on September 29, at Chicago South Shore Church of the Nazarene, with the pastor, Rev. Charlie Harrison, officiating, assisted by the former pastor, Rev. Willard H. Taylor.

Juanita Eby of Ft. Lauderdale and Sgt. William C. Croft of Hernando, Florida (now stationed at Camp Lejeune, N.C.), were united in marriage on September 27, at First Church of the Nazarene in Ft. Lauderdale, with the bridegroom's father, Rev. W. D. Croft, officiating, assisted by Rev. B. F. Marlin.

Miss Patricia Thompson of Zephyrhills, Florida and Mr. Michael Hutchens of Batavia, Ohio, were united in marriage at Batavia, on September 1 with Rev. James Hillman, officiating.

Joyce Elaine Schurman and Wayne Cooper Murphy were united in marriage on August 28, at Grace Church of the Nazarene, Nashville, Tennessee with Rev. Ralph Schurman, father of the bride, and Rev. Ernest Marsh of Columbus, Ohio, officiating.

**BORN**—to Mr. Lelan McBryant and wife (ne Joan Bird) of Frankfurt, Germany, a daughter, Rebecca Joan, on September 25.

—to Mr. and Mrs. Geron Brown of Bartlesville Oklahoma, a son, Bradley Don, on September 19.

—to Mr. and Mrs. Jim Hartman of Eugene Oregon, a daughter, Jana Kay, on September 17.

**SPECIAL PRAYER IS REQUESTED** by a brother in California for two friends, a man and a woman to be saved;  
by a Christian friend in Pennsylvania for a nurse by of unspoken requests;  
by a lady in Florida, “that my husband will be saved and returned to his family and take responsibility—I know God can save him and change him”  
by a reader in Ohio for a special revival meeting in that place, and also for an unspoken request by a Nazarene mother in Missouri for a wayward teen-age daughter, that God may get to her heart—for her oldest son in U.S. service overseas—for a married daughter and her husband—the God will supply financial needs since the death of her husband and give her real victory and grace also for a friend with an unsaved husband and wayward children;  
by a Christian friend in Ohio for the healing of chronic condition of body, and also for a special unspoken request.

## EVANGELISTS' SLATES

### L and M

Langford, J. V. 808 N. College St., Bethany, Okla. Alva, Okla. . . . . Nov. 6 to 18  
 Arnold, Neb. . . . . Nov. 20 to Dec. 2

Latham, Joy and Mary E. P.O. Box 527, Kansas City 41, Mo.

Law, Dick and Lucille. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.

Neodesha, Kansas . . . . . Nov. 2 to 11  
 Columbia, Mo. . . . . Nov. 16 to 25

Lee, Mason. 217 Division St., Huntington, W.Va. St. Marys, Ohio . . . . . Nov. 6 to 18  
 St. Louis (N. Side), Mo. . . . . Nov. 20 to Dec. 2

Leih, Martin. 721 E. Foothill, Monrovia, Calif. Kirkland, Wash. . . . . Oct. 28 to Nov. 7  
 Connell, Wash. . . . . Nov. 11 to 21

Leverett Brothers. Preachers and Singers, Lamar, Mo. Prescott, Ark. . . . . Nov. 2 to 11  
 Cass City, Mich. . . . . Nov. 16 to 25

Lewis, E. E. 305 N. Shepherd, Tronton, Mo.

Lewis, Ellis. 308 N.W. Second, Bethany, Okla. St. Louis (Wellston), Mo. . . . . Nov. 4 to 11  
 Peoria (First), Ill. . . . . Nov. 14 to 25

Liddell, T. Thomas. Evangelist, P.O. Box 527, Kansas City 41, Mo. . . . . Oct. 31 to Nov. 11

Lindley, R. F., and Wife. Evangelist and Children's Worker, P.O. Box 527, Kansas City 41, Mo. Ivanhoe, Calif. . . . . Nov. 1 to 11  
 Exeter, Calif. . . . . Nov. 14 to 25

Lipker, Charles H. Box 2, Alvada, Ohio Mt. Vernon, Ohio . . . . . Oct. 31 to Nov. 11  
 Dayton, Ohio . . . . . Dec. 2 to 9

Little, H. C. Evangelist, 1338 1/2 Hunter Ave., Columbus, Ohio Grand Prairie, Texas . . . . . Oct. 31 to Nov. 11  
 Dallas (Hampton Pl.), Tex. . . . . Nov. 13 to 25

Lockard, Dayton and Patricia. Preacher and Singers, Rt. 2, Box 312-C, Charleston, W.Va. Niles, Ohio . . . . . Oct. 30 to Nov. 11  
 Belington, W.Va. . . . . Nov. 20 to Dec. 2

Logan, J. Sutherland. P.O. Box 527, Kansas City 41, Mo.

Lummus, H. T. and Jessie. Preachers and Singers, 4480 63rd St., Sacramento 20, Calif.

Mackey Evangelistic Party, D. D. Preacher and Musicians, Box 113, Bethany, Okla.

Madden, Paul A. 4210 East 14th St., Des Moines, Iowa Bloomfield, Iowa . . . . . Oct. 24 to Nov. 4  
 Newton, Iowa . . . . . Nov. 7 to 18

Markham, Walter. 408 S. Cottage Ave., Porterville, Calif.

Martin, Edwin C. P.O. Box 527, Kansas City 41, Mo. Frankfort, Ky. . . . . Oct. 24 to Nov. 4  
 Lexington (Kenwick), Ky. . . . . Nov. 7 to 18

Martin, Paul. P.O. Box 527, Kansas City 41, Mo. Yakima (First), Wash. . . . . Nov. 1 to 11  
 Modesto, Calif. . . . . Nov. 14 to 25

Mathews, L. B., and Wife. Evangelist and Singer, 514 West 15th St., Columbia, Tenn. Ottawa (First), Ill. . . . . Oct. 31 to Nov. 11  
 Baxter Springs, Mo. . . . . Nov. 14 to 25

May, Frank W. 324 East 47th St., Covington, Ky.

McCoy, Norman E. Song Evangelist, 1318 East 28th St., Anderson, Ind. Van Buren, Ind. . . . . Nov. 4 to 11

McCullough, Forrest H. Evangelist, 787 E. Waldorf Ave., Memphis, Tenn.

McDowell, Mrs. Doris M. Evangelist, 948 Fifth St., Apt. H., Santa Monica, Calif. Collingdale, Pa. . . . . Nov. 7 to 18  
 Norfolk, Va. . . . . Nov. 21 to Dec. 2

McIntosh, John P. 8240 E. Third, Paramount, Calif. Hollydale, Calif. . . . . Nov. 1 to 11  
 Pomona (Lamont), Calif. . . . . Nov. 14 to 25

McKinley, Pauline. Song Evangelist, P.O. Box 201, Greensburg, Ind.

McMahon, Louis O. Evangelist, P.O. Box 527, Kansas City 41, Mo. Palmdale, Calif. . . . . Nov. 7 to 18  
 Seaside, Calif. . . . . Nov. 23 to Dec. 2

McMillan, Wilsie. 506 N. Court St., Circleville, Ohio Roseville, Ohio . . . . . Nov. 6 to 18  
 Perrysburg, Ohio . . . . . Nov. 20 to Dec. 2

McNatt, J. A. P.O. Box 527, Kansas City 41, Mo. Charlotte (N. Side), N.C. . . . . Nov. 6 to 18  
 Guymon, Okla. . . . . Nov. 21 to Dec. 2

Meadows, Naomi; and Reasoner, Eleanore. Preachers and Singers, 2510 Hudson Ave., Norwood 12, Ohio Mansfield, Ohio . . . . . Oct. 31 to Nov. 11  
 Albany (N. Side), Ky. . . . . Nov. 14 to 25

Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, P.O. Box 527, Kansas City 41, Mo. Cape Girardeau, Mo. . . . . Nov. 7 to 18  
 Iaeria, Mo. . . . . Nov. 21 to Dec. 2

Messer, Haley. P.O. Box 527, Kansas City 41, Mo. Amarillo (Grand Ave.), Tex. Oct. 31 to Nov. 11  
 Duncan (Oak Ave.), Okla. . . . . Nov. 14 to 25

Micke, Ralph and Lillian. Evangelists and Singers, Alum Bank, Pa. New Cumberland, Pa. . . . . Oct. 31 to Nov. 11  
 North East, Md. . . . . Nov. 14 to 25

Mickey, Bob and Ida Mae. Song Evangelist and Chalk Artist, 309 Cimarron Ave., La Junta, Colo. Alva, Okla. . . . . Nov. 6 to 18  
 Arnold, Neb. . . . . Nov. 20 to Dec. 2

Mieras, Edward E. 1962 Bridgen Rd., Pasadena 7, Calif. Sparks, Nevada . . . . . Oct. 24 to Nov. 4  
 Waterford, Calif. . . . . Nov. 7 to 18

Miller, A. E. and Pauline. Preachers and Chalk Artist, 307 S. Delaware St., Mt. Gilead, Ohio Veedersburg, Ind. . . . . Oct. 31 to Nov. 11

Miller, E. J. P.O. Box 527, Kansas City 41, Mo. Robertsdale, Ala. . . . . Nov. 21 to Dec. 2

Miller, Leila Dell. Trevecca Nazarene College, Nashville, Tenn. Moscow, Idaho . . . . . Oct. 31 to Nov. 11  
 Reserved . . . . . Nov. 12 to 18

Miller, Nettie A. Trevecca Nazarene College, Nashville, Tenn. Washington (First), Pa. . . . . Oct. 31 to Nov. 11  
 Langley, S.C. . . . . Nov. 14 to 25

Miller, Ruth E. (Mrs. Henry A.). Song Evangelist, 1414 N. Sierra Bonita, Pasadena 7, Calif. Auburn, Calif. . . . . Oct. 31 to Nov. 11

Miller, W. F. 521 Victoria Ave., Williamstown, W.Va. Uhrichsville, Ohio . . . . . Nov. 7 to 18  
 Greenvile, Pa. . . . . Nov. 21 to Dec. 2

Mingledorff, O. C. P.O. Box 43, Douglas, Ga. Mitchells, The Musical (Lloyd and Addie). Song Evangelists and Musicians, Kersey, Pa. Moore, Franklin M. 200 1/2 W. Lincoln Ave., Goshen, Ind. Georgetown, Ky. . . . . Oct. 31 to Nov. 11  
 Mohawk, Ind. . . . . Nov. 14 to 25

Moore, John E. Song Evangelist, P.O. Box 527, Kansas City 41, Mo.

Mounts, C. Dewey. 12300 W. Ridgeland Ave., Worth, Ill. Cadillac, Mich. . . . . Oct. 31 to Nov. 11  
 Utica, Ill. . . . . Nov. 14 to 25

Murphy, B. W. 2952 Fourth Ave., Huntington 2, W.Va. Open date (change) . . . . . Nov. 8 to 18  
 Musical Messengers, The. Don Ratliff, 3423 Janell Rd., Louisville 16, Ky. Mitchell, Ind. . . . . Nov. 7 to 18  
 Highway, Ky. . . . . Dec. 9 to 16

Myers, J. T. 502 Lafayette St., Danville, Ill. Corey, Ind. . . . . Oct. 31 to Nov. 11  
 Dupo, Ill. . . . . Nov. 14 to 25

### N to R

Neese, Albert R. and Bessie. 675 S. Decatur, Denver 19, Colo.

Nelson, Charles Ed. and Normadene. Preacher and Singers, P.O. Box 241, Rogers, Ark. Cabot, Ark. . . . . Oct. 24 to Nov. 4  
 Bentonville, Ark. . . . . Nov. 7 to 13

Norris, Roy and Lilly Anne (Holso). Preacher and Musicians, 5332 Summer Ave., Ashtabula, Ohio Hanging Rock, Ohio . . . . . Oct. 24 to Nov. 4  
 Winstonsboro, S.C. . . . . Nov. 7 to 19

Norsworthy, Archie N. 113 N. Asbury, Bethany, Okla. Ellendale, N.D. . . . . Oct. 21 to Nov. 11  
 Denhoff, N.D. . . . . Nov. 13 to 25

Norton, Joe. Box 143, Hamlin, Texas Gainesville, Texas . . . . . Oct. 31 to Nov. 11  
 Arlington, Texas . . . . . Nov. 14 to 25

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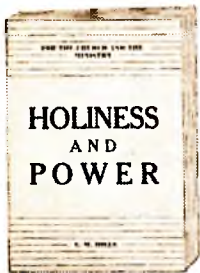
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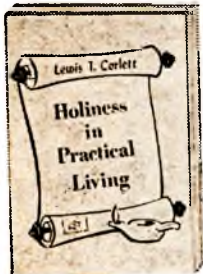


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- Nutter, C. W. P.O. Box 48, Parkersburg, W.Va.  
Oakville, Ind. . . . . Oct. 31 to Nov. 1  
Crooksville, O. (F.M.) . . . . . Nov. 14 to 2  
Oven, Thurman. Box 327, Parker, Ind.  
Upland (Pleasant Grove), Ind. . . . . Oct. 30 to Nov. 1  
Muncie (Mayfield), Ind. . . . . Nov. 14 to 2  
Orton, Ernest E. Rt. 1, Box 57, Canon City, Colo.  
Osborne, Geoffrey A., and Wife. Preacher and Singers, Box 36, Kurtz, Ind.  
Parrott, A. L. 16 Bresee Ave., Bourbonnais, Ill.  
Pasadena, Texas . . . . . Nov. 7 to 1  
Houston, Texas . . . . . Nov. 21 to Dec.  
Patrone, D. E. Evangelist-Violinist, 224 Liberty St Painesville, Ohio  
Pattan, Martin L. Evangelist, Rt. 11, Box 5, Fort Worth, Texas  
Patterson, Walter. Route 2, Waurika, Okla.  
Wizard Wells, Texas . . . . . Oct. 31 to Nov. 1  
Wheeler, Texas . . . . . Nov. 16 to 2  
Payne, L. M. 509 Northwest Main, Bethany, Okl.  
Pestana, George C. Evangelist, 1743 Sunnysva Ave., Walnut Creek, Calif.  
Dinuba, Calif. . . . . Oct. 31 to Nov. 1  
Peters, Max F. 8665 Dearborn Ave., South Gate Calif.  
Manhattan, Kansas . . . . . Oct. 31 to Nov. 1  
Downey, Calif. . . . . Nov. 14 to 1  
Phillips, Miss Lottie. Trevecca Nazarene College Nashville, Tenn.  
Greenfield, Ind. . . . . Oct. 31 to Nov.  
VanBuren, Ind. . . . . Nov. 14 to 1  
Phipps, C. H., and Wife. Evangelist and Singer 2209 N. Main St., Pt. Pleasant, W.Va.  
Sidney, Ohio . . . . . Nov. 7 to 1  
Pierce, Boyce and Catherine. Singers and Musicians 505 Columbia Ave., Danville, Ill.  
Muncie (S. Side), Ind. . . . . Nov. 7 to 1  
New Castle (First), Ind. . . . . Nov. 21 to Dec  
Pittenger, Twyla. R.D. 1, Shelby, Ohio  
Jersey Shore, Pa. . . . . Oct. 30 to Nov.  
Omaha, Ill. . . . . Nov. 13 to 1  
Plummer, Chester D. 515 N. Chester Ave., Indianapolis 1, Ind.  
Rockford, Ill. (Conv.) . . . . . Oct. 31 to Nov  
Mackey, Ind. . . . . Nov. 7 to 1  
Potter, Lyle and Lois. Sunday-School Evangel P.O. Box 527, Kansas City 41, Mo.  
Pittsburgh Dist. Tour . . . . . Oct. 23 to Nov  
P. Carolina Dist. Tour . . . . . Nov. 7 to 1  
Purkhiser, H. G. 4531 Marcellus St. N.W., Cambridge, Ohio  
Fresno (First), Calif. . . . . Oct. 31 to Nov  
Yuba City, Calif. . . . . Nov. 14 to 1  
Qualls, Paul M. Song Evangelist, 5487 Lake Juliette Dr., Orlando, Fla.  
East Liverpool (First), Ohio . . . . . Oct. 24 to Nov  
Chillicothe, O. (1st E.U.B.) . . . . . Nov. 12 to 1  
Rahrar, H. J. Evangelist, 2042 Singleton Indianapolis, Ind.  
Oshkosh, Wis. . . . . Nov. 6 to 1  
S. San Gabriel (Del Mar), Calif. . . . . Nov. 21 to Dec  
Reed, Fred W. 612 South 7th St., Billings, Mont.

Rice, A. Gordon. Evangelist, c/o Gen. Del. Bourbonsais, Ill.  
 St. Louis (Golden Gate), Mo. Oct. 31 to Nov. 11  
 Rice, Cecile H. 1128 Grace St., Washington C. H., Ohio  
 Berne, Ind. . . . . Oct. 24 to Nov. 4  
 Sciotoville, Ohio . . . . . Nov. 7 to 18  
 Richards, Alvin and Annabelle. Preacher and Singers, Linden, Mich.  
 Sawyer, N.D. . . . . Oct. 30 to Nov. 11  
 Richards Evangelistic Party. Preachers and Singers, Box 313, Sparta, Mich.  
 Richardson, Harold and Flossie. Preacher and Singers, Route 4, Muncie, Ind.  
 Caro, Mich. . . . . Oct. 31 to Nov. 11  
 Centerville, Ind. . . . . Nov. 14 to 25  
 Riden, Kenneth. Evangelist, 117 Orchard St., Cambridge City, Ind.  
 Ridings, E. Paul. 708 N. College, Bethany, Okla.  
 Riepe, Alden. 1807 Josephine St., Cincinnati, Ohio  
 Riffle, Brady. 902 Mel St., Charleston, W.Va.  
 Miami, W.Va. . . . . Oct. 30 to Nov. 11  
 Roach, Douglas F. 2625 Southwood, Dallas, Texas  
 Robbins, James. 1817 "F" St., Bedford, Ind.  
 Clay City, Ind. . . . . Oct. 31 to Nov. 11  
 Mt. Vernon, Ind. . . . . Nov. 14 to 25  
 Robinson, John. 448 Washington Ave., Huntington, W.Va.  
 Ladoga, Ind. . . . . Oct. 31 to Nov. 11  
 Long Beach, Calif. . . . . Nov. 14 to 25  
 Rodgers, Clyde B. Artist-Evangelist, 505 Lester Ave., Nashville 10, Tenn.  
 Birdsboro, Pa. . . . . Nov. 6 to 18  
 Marmet, W.Va. . . . . Nov. 20 to Dec. 2  
 Roedel, Bernice L. 423 E. Maple St., Boonville, Ind.  
 Rothwell, Mel-Thomas. 21 Bromfield St., Wollaston, Mass.  
 Rushing Family Trio, The (Dee, Bernadene, and Tracy). Singers and Musicians, King City, Mo.  
 Yakima (First), Wash. . . . . Nov. 1 to 11  
 Sunnyside, Wash. . . . . Nov. 12 to 18  
 Rushing, Charles and Emma Jean. Singers and Musicians, P.O. Box 527, Kansas City 41, Mo.  
 Ladoga, Ind. . . . . Oct. 31 to Nov. 11  
 Uhrichsville, Ohio . . . . . Nov. 12 to 18  
 Ryall, Frank L. (Toby). Evangelist, 3022 14th Ave., Chattanooga, Tenn.

**S and T**

Samuel, O. D. and Thelma. Box 8, Halltown, Mo.  
 El Dorado Springs, Mo. (F.M.)  
 Oct. 23 to Nov. 4  
 Sanford, Mrs. Ruth. Song Evangelist, 5636 Wilborn Dr., St. Louis 20, Mo.  
 Sturgis, Mich. . . . . Nov. 28 to Dec. 9  
 Scarlett, Don. Route 3, Oakland City, Ind.  
 Kokomo (First), Ind. . . . . Oct. 24 to Nov. 4  
 Mitchell, Ind. . . . . Nov. 7 to 18  
 Scherrer, L. J. Evangelist, 3030-A North 62nd St., Milwaukee 10, Wis.  
 Newport, Tenn. . . . . Oct. 30 to Nov. 11  
 Marion (First), Va. . . . . Nov. 13 to 25  
 Schmidt, Wm. and June. Preacher and Singers, Box 331, Vicksburg, Mich.  
 Eaton Rapids, Mich. . . . . Oct. 31 to Nov. 18  
 Schultz, Ernest. 606 Maple Ave., Mora, Minn.  
 Schultz, Walter C. Song Evangelist, 707 S. Chipman St., Owosso, Mich.  
 Seay, L. M. Evangelist, 405 Washington, Garland, Texas.  
 Sellick, R. T. Box 22, Oxford, N.S., Canada.  
 Selz, Joseph W. 627 Juniper St., Walla Walla, Wash.  
 Battle Ground, Wash. . . . . Oct. 31 to Nov. 11  
 Sharp, L. D. 1449 S. Main, Wichita, Kansas  
 Bedford, Ind. . . . . Nov. 6 to 18  
 Short, J. W. and Frances. Evangelists, P.O. Box 527, Kansas City 41, Mo.  
 Alamogordo, N.M. . . . . Nov. 7 to 11  
 Silvermail, Donald R. Nazarene Assembly Park, Route 2, Vicksburg, Mich.  
 Laingsburg, Mich. . . . . Oct. 23 to Nov. 4  
 Okemos, Mich. . . . . Nov. 7 to 18  
 Slack, D. F. Song Evangelist, Route 2, Vevey, Ind.  
 Cayuga, Ind. . . . . Nov. 7 to 18  
 Ogleville, Ind. (U.B.) . . . . . Dec. 5 to 16  
 Slater, Hugh. P.O. Box 527, Kansas City 41, Mo.  
 Troy, Ohio . . . . . Nov. 14 to 25  
 Slayton, Hubert W. 237 N. Fifth St., Elwood, Ind.  
 Smith, Bernie. Box 145, Harrisburg, Ill.  
 Burlington, Iowa . . . . . Oct. 31 to Nov. 11  
 Bloomington, Ind. . . . . Nov. 14 to 25  
 Smith, Billy and Helen. Evangelist and Singers, 816 McKinley Ave., Cambridge, Ohio  
 Smith, Charles Hastings. P.O. Box 778, Bartlesville, Okla.  
 Upland, Calif. . . . . Nov. 1 to 11  
 Ke so, Wash. . . . . Nov. 15 to 25  
 Smiths, The Singing (Eugene and LaNora). Song Evangelists, Winstonsboro, S.C.  
 Newell (First), W.Va. . . . . Oct. 31 to Nov. 11  
 Dunbar, W.Va. . . . . Nov. 21 to Dec. 2  
 Smith, J. E. 621 Del Mar Ave., Chula Vista, Calif.  
 Smith, Otis E. Box 602, Greensboro, N.C.  
 Zelienople, Pa. . . . . Nov. 7 to 18  
 Bel Air, Md. . . . . Nov. 21 to Dec. 2

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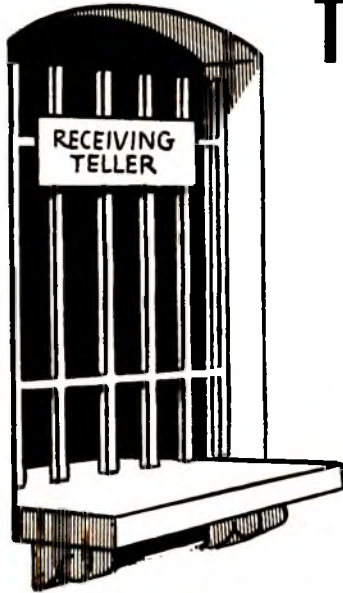
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 Gilmer, Texas . . . . . Oct. 29 to Nov. 4  
 Guthrie, Okla. . . . . Nov. 7 to 18  
 Snow, Loy. Route 1, Bedford, Ind.  
 Shirley, Ind. . . . . Nov. 6 to 18  
 Willow Grove, Ind. . . . . Nov. 20 to Dec. 2  
 Sparks, Sammy. 510 N. Pickaway, Circleville, Ohio  
 Stabler, R. C. Box 34, Montoursville, Pa.  
 Wheeler, Mich. (F.M.) . . . . . Oct. 31 to Nov. 11  
 Deerfield, Mich. (U.B.) . . . . . Nov. 14 to 25  
 Stafford, Daniel. Box 1514, Indianapolis, Ind.  
 New Castle (Broad St.), Ind.  
 Cincinnati (Mt. Adams), Ohio . . . . . Nov. 14 to 25  
 Stanley, T. H. 1242 Cottage Ave., Middletown, Ind.  
 Tracy, Calif. . . . . Oct. 23 to Nov. 4  
 Sanger, Calif. . . . . Nov. 6 to 18  
 Starnes, Earl. 1317 Keller St., Evansville, Ind.  
 S. Charleston (Spring Hill), W.Va.  
 . . . . . Nov. 7 to 18  
 Dunbar, W.Va. . . . . Nov. 24 to Dec. 2  
 Steelman, Mrs. Thelma. P.O. Box 294, Gilmer, Texas  
 Paris, Texas . . . . . Nov. 7 to 18  
 Mt. Vernon, Texas . . . . . Nov. 21 to Dec. 2  
 Steinger, Dwight F. Artist-Evangelist, Box 445, Nashville, Ind.  
 La Porte, Ind. . . . . Oct. 31 to Nov. 11  
 Indianapolis (Winter Ave.), Ind.  
 . . . . . Nov. 14 to 25  
 Stevenson, Edward and Lydia. Singers and Musicians, Box 154-B, Cuba, Ill.  
 Stewart, Milton, and Wife. Evangelist and Singer, Route 2, Robeline, La.  
 Stockton, Fred G. Rt. 1, Box 149, Sumner, Wash.  
 Strack, W. J. Box 215, New Lyme, Ohio  
 Delta, Pa. . . . . Oct. 30 to Nov. 11  
 Upper Sandusky, Ohio . . . . . Nov. 13 to 25  
 Sutherland, Jack and Naomie. Preacher and Singers, Route 5, Canton, Ill.  
 South Point, Ohio . . . . . Oct. 24 to Nov. 4  
 Rochelle, Ill. . . . . Nov. 21 to Dec. 2  
 Sweeten, Howard W. Ashley, Ill  
 Amarillo, Texas . . . . . Oct. 31 to Nov. 12  
 Tulsa, Okla. . . . . Nov. 13 to 25  
 Swisher, Ralph and Connie. Preachers and Chalk Artists, 722 Heyward St., Columbia, S.C.  
 Tarvin, E. C. California, Ky.  
 Thomas, Fred. 177 Marshall Blvd., Eikhart, Ind.  
 East Liverpool (First), Ohio  
 Cape Girardeau, Mo. . . . . Oct. 24 to Nov. 4  
 Thompson, Harold C. P.O. Box 549, Blytheville, Ark.  
 Towns, Jesse. 4929 Ford St., Speedway, Ind.  
 Tripp, Howard. Evangelist, 12408 Florida Ave., Tampa, Fla.  
 Turpel, John W. R.F.D., West Baldwin, Maine  
 Owen Sound, Ontario . . . . . Oct. 23 to Nov. 4  
 Hamilton (Mt. View), Ont. . . . . Nov. 6 to 18  
 Tyson, Joe M., and Wife. Evangelist and Children's Workers, Rt. 6, Box 446, Waco, Texas

U to Z

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- Calgary (Bowness), Alberta Nov. 7 to 18
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- Vennum, Earle W. and Elizabeth. P.O. Box 527, Kansas City 41, Mo.
- Tifton, Ga. Oct. 28 to Nov. 7
- St. Augustine, Fla. Nov. 11 to 21
- Volk, Harold L. P.O. Box 527, Kansas City 41, Mo.
- Wagner, Allen H. 404 N. Kentucky Ave., De Land, Fla.
- New Hampshire, Ohio Oct. 31 to Nov. 11
- Vale, Ore. Nov. 14 to 25
- Wagner, Miss Betty; and Lavelly, Helen. Preacher and Singers, Gen. Del., Mt. Vernon, Ill.
- Russellville, Ark. Nov. 6 to 12
- Benton (Mulberry), Ark. Nov. 20 to Dec. 2
- Wakefield, A. C. Song Evangelist, 515 Woodland, Nashville 6, Tenn.
- Newport (First), Ky. Oct. 24 to Nov. 4
- Handley, W.Va. Nov. 7 to 18
- Walker, Lawrence and Lavona. 349 E. High Ave., New Philadelphia, Ohio
- Reading, Mich. Oct. 31 to Nov. 11
- Warwick, Ohio Nov. 14 to 25
- Walker, W. B. P.O. Box 527, Kansas City 41, Mo.
- Columbus (Wilson Ave.), Ohio
- Oct. 31 to Nov. 11
- Hamilton (Millville), Ohio Nov. 14 to 25
- Ward, Lloyd H. and Gertrude. Preacher and Chalk Artist, P.O. Box 501, Fern Park, Fla.
- Lomax, Ill. Oct. 31 to Nov. 11
- Rockford, Ill. Nov. 14 to 25
- Warren, W. H. Evangelist, G 4299 Calkins Rd., Flint, Mich.
- Wells, Kenneth and Lily. Evangelist and Singers, Box 679, Whitefish, Mont.
- Egan, S.D. (Meth.) Oct. 31 to Nov. 11
- LaMoire, N.D. Nov. 14 to 25
- Whisler, John F. Blind Singer, 404 N. Francis St., Carthage, Mo.
- White, W. T. 116 E. Keith, Norman, Okla.
- Hawthorne, Calif. Oct. 24 to Nov. 4
- Whiting, Warren and Katherine. Musician and Song Evangelist, 1239 S.W. 35th Ave., Ft. Lauderdale, Fla.
- Whitley, C. M., and Wife. Preacher and Singer, P.O. Box 527, Kansas City 41, Mo.
- Monahans, Texas Oct. 24 to Nov. 4
- Whittaker, Frank B. 273 W. Locust St., Newark, Ohio
- Groves, Texas Oct. 24 to Nov. 4
- Houston (Denver), Texas Nov. 7 to 18
- Whitworth, James H. Evangelist, 804 S. Fell Ave., Normal, Ill.
- Wiggs, W. Frank, and Wife. Preacher and Singer, 2625 E. Nettleton, Jonesboro, Ark.
- Melfort, Sask. Oct. 21 to Nov. 4
- Wilkinson Trio (Lloyd M., Wife and Daughter). 1104 Penn St., Columbus, Ind.
- Mohawk, Ind. Nov. 14 to 25
- Williams, J. E. P.O. Box 527, Kansas City 41, Mo.
- Ashland, Ore. Oct. 24 to Nov. 4
- Couer d'Alene, Ida. Nov. 7 to 18
- Williams, Lillian. Evangelist, 327 W. Broadway, Sparta, Tenn.
- Winegarden, Robert. Route 1, Cayuga, Ind.
- Granite City, Ill. Oct. 31 to Nov. 11
- Edgewood, Ill. Nov. 14 to 25
- Wire, B. N. 109 Northwest 7th, Bethany, Okla.
- Wolfe, E. D. 820 Edina St., Salem, Ore.
- Woods, Bob. Evangelist, Pefferlaw P.O., Ontario Indian Head, Md. Nov. 4 to 11
- Cumberland (First), Md. Nov. 14 to 25
- Woolman, J. L. 223 N. Hammond, Bethany, Okla.
- Colorado Springs (Trinity), Colo. Nov. 7 to 18
- Clovis (Fairview), N.M. Nov. 21 to Dec. 2
- Wooton, B. H. 2519 Galbreth Rd., Pasadena 7, Calif.
- Grass Valley, Calif. Nov. 7 to 18
- Great Falls (First), Mont. Nov. 21 to Dec. 2
- Wright, Guy and Lillian. Preacher and Singers, Gen. Del., Bridgewater, Va.
- Clarksburg, W.Va. Oct. 24 to Nov. 4
- Norwood, N.C. Nov. 7 to 18
- Wynkoop, Ralph C. 6120 S.E. Knapp, Portland 6, Ore.
- Fessenden, N.D. Oct. 31 to Nov. 11
- Yeatts, Lowell L. 325 W. Sixth St., Peru, Ind.
- Sioux City, Iowa Oct. 30 to Nov. 11
- Ridgeville, Ind. Dec. 2 to 9
- Zechman, Raymond and Ruth M. 45 E. Broad St., Shillington, Pa.
- Frackville, Pa. Nov. 4 to 18