

Herald of Holiness

OFFICIAL ORGAN • CHURCH OF THE NAZARENE



October 24, 1956

One of the attractions of the New Testament is the startling brilliance and clear insight of many of its parenthetical thoughts. One of these we find in the famous faith chapter (Hebrews 11), in which the writer describes the depth and measure of temptation pressed upon those ancient worthies. They were faced with death by stoning, by the saw, and by the sword, but they steadfastly refused to relinquish their faith. It was concerning these of deathless faith—so shamefully

A Parenthesis

General Superintendent Young

These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

Heb. 11:13

treated and hurled from this world with such contempt—that the inspired writer declares, "Of whom the world was not worthy." The record of the years thus acclaims them worthy in the midst of an unworthy environment.

A year ago while visiting our mission stations in South Africa, I spent two hours one afternoon with the local missionary and our district superintendent visiting some of the kraals in remote rural communities of the Eastern Transvaal. I was shocked by the firsthand view of heathenism in the raw—its superstition, spiritual darkness, entrenched corruption, and moral degradation. My first reaction was, "What a stupendous assignment these missionaries have! And how do they ever redeem any of these?"

That night I had my answer, for I ministered the Word of God to the Christian community in our chapel there. Here were samples of the redeeming grace of God, for *Operation Redemption* was at work on that lonely mission station. Then I recalled that just the night before, on another country station, I had seen heathen men and women bow at an altar of prayer for the first time in their lives and take their first steps in their break with the life of sin. Here the power of that ancient Cross was being applied to the ills of an unredeemed society.

After all, this is the Church's task, to build out of an unworthy social order lives that are worthy of the home of God. I observed the ferocity of the surrounding opposition to these new and struggling Christians, then watched the tenacity of their faith arise to meet the challenge of their day. Let all who bear the name of Jesus as Lord pray daily for these twentieth-century pioneers of faith around the world and for our esteemed missionaries while they build the kingdom of God in those faraway citadels of evil.

LATE NEWS

Telegram

Jackson, Mississippi—Just closed a series of most helpful Sunday-school booster rallies. Rev. D. D. Lewis, superintendent of Kentucky District, dynamic and experienced Sunday-school worker, challenged us to win souls through the Sunday school to Christ and the church. Rev. M. L. Turney, chairman, is leading Mississippi schools forward.—Otto Stucki, Superintendent of Mississippi District.

After five and one-half years of service as pastor of the Torrance church, Rev. Freeman A. Brunson has resigned to accept the pastorate of First Church in Lynwood, California, Southern California District.

Dr. A. O. Hendricks of 569 N. Raymond Avenue, Pasadena, California, celebrated his fifty-seventh anniversary as a minister, on October 10, 1956.

Bertha Goff and Harvey C. Humble were united in marriage on November 14, 1906, at Danville, Illinois. They have been active members of the Church of the Nazarene for the last thirty-three years, having joined First Church in Danville in 1923. Receiving a call to preach, Bertha Humble graduated from college at age forty-two, and has served in many areas of the church: eight years as District N.F.M.S. president, sixteen years as a member of the General N.F.M.S. Council in the interest of the work among the American Indians. She has been instrumental in the organizing of churches at Rossville, El Paso, Centralia, and Metropolis, Illinois. Brother and Sister Humble will celebrate their fiftieth anniversary on November 11, at First Church of the Nazarene, Oak at Wildwood Avenue, Kankakee, Illinois, where they are active members. A reception will follow at their home, 1355 E. Court Street, for their friends. They have two sons: Rev. Harvey N., professor at Olivet Nazarene College; and David R. of Durand, Michigan; and their daughter, Meldora Surbrook, who is home from the British West Indies, where she and her husband are missionaries.

Rev. Lawrence V. Hastie writes: "After nearly two years of pastoring the Bolivar Run Church in Bradford, Pennsylvania, and fourteen years on the Pittsburgh District, I have resigned to accept a unanimous call to pastor our Cleveland Brooklyn Church in the Akron (Ohio) District. If you have friends in that area, write me, 2005 Cypress Ave., Cleveland 9, Ohio."

Herald of Holiness

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

Rev. Dan Middleton is the new pastor of our church in Versailles, Kentucky, and sends word they have recently had a good revival with Evangelist W. M. Deal, who preached with the anointing of God. Many souls prayed through to victory while the saints shouted and praised God.

Rev. Leon G. Cook has resigned the pastorate at Langley, South Carolina, and accepted the call to pastor First Church in Covington, Kentucky.

Rev. Robert E. Woody writes that he has resigned as pastor of the church in Canadian, Texas, so he could enter Bethany Nazarene College.

Gleanings

from the
Office Editor's Desk

"Recently a dear Christian lady, eighty-five years of age, moved a few doors from us; she is all alone and a stranger to me. She had a stroke one morning and I was called by a friend to get a prescription filled for her. Three months have passed now and she is much improved. On one occasion I took a few copies of the HERALD OF HOLINESS over and just laid them on the table. The next time I called, she said, 'Oh, those papers are so good, I read every word.' The HERALD is really appreciated there."—California.

"Please keep my HERALD OF HOLINESS coming . . . I could not do without the paper, it's such a blessing to me."—Arkansas.

"We are thankful for the heavenly light that the HERALD OF HOLINESS brings into our home. Beside the church and its ministry, I think we all need the church's official organ, the paper which is our own publication."—Ohio.

"I am sending in my subscription that my HERALD may continue. I can't afford to be without it one week. I am a member of the — church and I get more help from the HERALD OF HOLINESS than any other reading material."—Indiana.

I certainly do appreciate your wonderful work with our great paper. I could not get along without this fourth member of our family—the HERALD OF HOLINESS. —West Virginia.

"Thank you for the fine paper that you are giving us. It grows better with age."—Nazarene Evangelist.

"The splendid material in the HERALD OF HOLINESS is showing fruit in the lives of many of my Christian brothers and sisters. May it have an increased circulation in many homes is our prayer."—Ohio.

Jesus Christ is "The mighty God, The everlasting Father." The Divine Word is limited neither by human weakness nor by time. He is characterized by power and timelessness—for He is God incarnate. His mercies are from "everlasting to everlasting" and "of the increase of his government and peace there shall be no end." Yes, Jesus is the Living Word!—OSCAR F. REED.

When HE Is Come

I. THERE IS A DIVINE PRESENCE

It happened in a Church of the Nazarene, and it could have happened in many Nazarene churches. The pastor was sincere, spiritual, and a good preacher. He not only believed in holiness as a second experience, but preached it and lived it. An educated young woman began to attend this church and was genuinely converted. Although the experience of holiness was a new doctrine to her, yet so well had her pastor presented it that she sought and found it. Then a Pentecostal preacher who knew her came to her and said, "You have been saved, and it was the best step you ever took. You have been sanctified, and that too is fine. Now your next step is to seek the baptism with the Holy Ghost. When He comes in, the sign will be that you will speak with tongues."

Now her pastor, in his teaching about this experience, had never once intimated that in this second experience the Holy Ghost was to come within her in His fullness. So for some time she was puzzled. She wanted all that God had for her, yet she did not feel the inner urge to seek for this new experience, as she had when she sought for salvation or to be sanctified. Then she heard a visiting minister preach that the greatest thing in holiness was not power or cleansing or blessing, though these were real and vital, but the Holy Spirit himself, and that it was His marvelous incoming in His fullness that brought the cleansing of the heart from all sin. Then she realized that she, already in

sanctification, had received the baptism with the Holy Ghost.

And I wonder if this is not a situation too often found among holiness people. In sermons and in books on the Holy Spirit He is honored as a Helper in the church services and spoken of as the source of power in revivals, and our people are urged to pray as a church that the Holy Spirit may come upon us in victory and blessing. Yet there is very little said about Him as the great, fundamental element in the experience of holiness.

When Jesus spoke of this experience that was soon to be a reality to His disciples, He put the emphasis on the Holy Spirit. His high-priestly prayer recorded in the seventeenth chapter of John refers to holiness as an experience rather than to the Holy Spirit's work. But in all other cases Jesus said, "And when he is come."

The Early Church, too, put the emphasis on the Giver rather than on any of His gifts. Read the sermon Peter preached at Pentecost—there is no mention of inner cleansing. Yet Peter later declared that both at Pentecost and again when the Holy Ghost fell on Cornelius their hearts were purified. Yet in His statement at that council the primary emphasis is on the incoming of the Holy Spirit, while the fact of cleansing is given as a proof that the Holy Ghost had really come in both instances: "Giving them the Holy Ghost, even as he did unto us; and put no difference

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

between us and them, purifying their hearts by faith" (Acts 15:8-9).

Then, too, Paul in his writings preached definitely the cleansing of the heart in this second crisis of the Christian life. Look at one out of the many passages that could be cited: "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed"—and we may well believe if the word "eradicated" had been in common use when the Bible was translated it would have been used here instead of "destroyed." Yet when he met a group of Christians of whom the only thing he knew was that they were believers, he did not ask, "Have you been sanctified?" but, "Have ye received the Holy Ghost?"

No, we must not in any respect quit preaching the experience of being sanctified wholly, the cleansing of our hearts from all sin. We need to preach more instead of less about the necessity of a clean heart, of its possibility, and of the inner peace and victory that come. But let us not forget to speak of something that comes then that is greater than the power and blessing and cleansing He brings, the fullness of the One whose name is holy, the Holy Ghost. As Dr. E. P. Ellyson used to say, "The high point of Pentecost is divine indwelling, divine presence, divine fellowship. While here in the flesh Jesus was Emmanuel—God with us. But the Holy Spirit is now God in us—in the individual and in the church."

(Continued in next issue)

Consider The Cross - and Hine!
Someone has said the Cross is God's way
of saying how important mortal man is.
The shame, the loneliness, the suffering,
the sacrifice of the Cross, all speak to
us of the limitless love of God and His
estimate of the value of the souls of men.
Does the Church partake of the spirit of
the Master at this point? "Let this mind
be in you, which was also in Christ
Jesus." Are we, as His people, ready
to go all the way to Calvary" in
seeking the lost around the world?
The Thanksgiving offering is a
practical opportunity for the Church
to demonstrate that the Church so
loves the world of lost men that it
gives in the spirit of Calvary.
Hardy C. Owens

The Sin of Halfheartedness

No person can succeed in any work to which he applies himself halfheartedly, for halfheartedness is untrue to the spirit of life. The whole realm of nature pulsates with life and energy, setting forth the dynamic principle of its Creator. This is also true in the moral nature of man, for God is love—active, creative, sustaining love—and all that He is, and all that He does, in the realm of the physical and the spiritual, are to be loved in their proper relationship when understood, or by faith trusted to His divine care.

The impartation of divine life in regeneration puts man in touch with God for a life of spiritual enrichment and increasing revelation, provided he abides faithfully in God's will; so great is the change brought about by the spiritual birth. It is no wonder that Paul wrote to the brethren at Corinth, saying, "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him,

By Evangelist Rupert Cravens

Lawrenceburg, Tennessee

in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you" (I Cor. 1:4-6). Again he said, "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (II Cor. 9:8).

It is an erroneous idea that it is difficult for one to live in the will of God. It is not true that a Christian must strive and wrestle with the powers of darkness, chiefly within his own life, and always be found "prone to wander . . . prone to leave the God" he loves. On the contrary, it is sweet to do the will of God when one has once fully presented his life as "a living sacrifice, holy, acceptable unto God." It should be considered a "reasonable" thing for one to give his life back to God in complete consecration; for God is love, and is therefore to

be fully trusted, even in matters unknown and unforeseen as to the future. His trusting child may always be assured that He is too holy and true to do wrong and too wise to make a mistake, even in the smallest matters pertaining to the consecrated life.

When the heart is purified by the cleansing fire of the Holy Spirit, and when in the same operation the Spirit takes up His abode in His fullness in the temple of the body, one is indeed a new creation. His will is now parallel with the will of God and his mind is changed to "the mind of Christ." Thus the indwelling God through the Spirit can mean nothing less than the ethical outworking of His holy will in the human life. The dynamic of God within the heart is in no way related to human halfheartedness.

It has been true of God's people from the beginning that "the soul of the diligent shall be made fat" (Prov. 13:4). A proper check on the heart life always has been a preventive of halfheartedness. A proverb of Solomon says, "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23). Moses admonished the people of Israel, "Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life" (Deut. 4:9).

Peter showed in his understanding of Christian service, in view of the coming of the Lord, that halfheartedness is never fitting to the Christian life. For he said: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless" (II Pet. 3:13-14). Finally, the writer to the Hebrews says: "Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God" (Heb. 12:14-15).

Much of Christendom suffers from the paralysis of halfheartedness. A feeling of inability or timidity may hinder one, but an honest, trusting heart can in due time overcome such a handicap and he can become victorious. A worse condition that prevails with many is that of divided loyalties. Some souls would hold on to the world with one hand and to Christ with the other, but this cannot be done. Such halfheartedness is synonymous with utter spiritual failure. *It must be all for Christ or nothing!*

The sin of halfheartedness is never justified. A solution is found in Paul's admonition to the brethren at Colosse: "And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ" (Col. 3:23-24).

*What shall
I be like,
now that*



The Summer Is Ended?

This has been a grand summer. First of all there was the General Assembly, where my heart was warmed and thrilled by the spiritual overtone and the evident signs of unity with God and with each other.

It wasn't long after this until it was district camp-meeting time, which was characterized with General Assembly spirit and unity, although on a much smaller scale.

Also packed into this wonderful summer was the district youth camp and institute, where saved and sanctified young people gathered. The same overtone and unity were dominant here as their elders had manifested in the other two gatherings.

Now the summer is ended and I am forced to ask myself the question, "What manner of person ought I to be after experiencing such a summer?" The answer is not long in coming. My heart should be ablaze with all these experiences packed into it. These have been my *spiritual retreat*; now I must plan my *spiritual advance*. My soul has visited the spiritual filling stations; now it must cross the deserts and mountains with enthusiasm for the cause of holiness. My vision has seen the vivid results of "Crusade for Souls"; now my sight must see Jesus back of every human face, and I must *crusade for souls*. Jesus walked with me this summer; now the summer is ended and He will still walk with me!

**By Milton Harrington, Pastor, First Church
Reno, Nevada**

Spirit-filled . . . Spirit-led

By Genevieve Thompson, Falls City, Nebraska

During a recent revival the evangelist, while stressing the importance of implicit obedience to God, made a strange statement. It was that the commands of the Spirit to the children of God are nearly always unreasonable on the surface, viewed in the light of human reason, or that we can often find many seemingly good logical reasons not to obey. The point our evangelist made was that the *reason* for a Christian's obedience to God must always be primarily because God commands.

At first I rejected the statement, thinking we have a reasonable God. He is not the Author of confusion but of law and order and reason. But as I followed that train of thought and digested the statement more thoroughly, I am forced to accept the truth of it. There are scores of examples in the Scriptures of apparently illogical commands of God, which when obeyed by Spirit-filled men set off a chain reaction as powerful as an A-bomb.

When the Spirit called Philip the evangelist to leave a rousing revival in Samaria to go into a desert place where there was no one to whom he could preach or even testify, so far as he knew, Philip had good reason, humanly speaking, to question the Spirit's leading. He did not know why, but he went, without question. There he brought one soul to the Lord; but that one soul took the gospel to a far-off land which tradition says was Christianized long before its neighbors.

When Peter had the vision on the housetop the Spirit commanded him to do a thing expressly forbidden by the Mosaic law. To Peter, a devout Jew, it was unthinkable that he should so flout the law of God as to eat that which the Scriptures called unclean.

I do not advocate that we, in our day, shall ever be led of the Spirit of God contrary to the express commands of the Word of God. On the contrary,

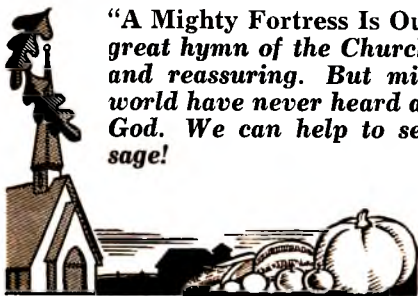
under grace, the Word of God is our infallible guide. But Peter stood in the doorway to the dispensation of grace and he must be pushed through somehow. For centuries God had kept the Jewish nation set apart from all others in order to preserve it until He could, by it, give His Son to be the Saviour of the world. But His Son had come and died and risen and ascended for all the world, and the world must hear that news. No doubt Peter was the most logical apostle to break old traditions; Peter the impulsive, the unconventional, the impetuous—it was not easy even for him. He argued (with good reason) until he *knew* God had spoken. Then he obeyed. And the gospel forever ceased to be a circumscribed national religion and became the glorious "whosoever" gospel because of his obedience.

Some time ago I heard a modern example of this kind of obedience. In a suburban area of one of our largest Midwestern cities there lives a plain little Spirit-filled woman. She has a passion for souls which makes her a great soul winner. One day, returning home from an afternoon of calling, she felt strongly impelled to knock on a door where she had never called before. It was near the supper hour and she hesitated to bother any housewife at such a time (a good human reason). Thinking she would just give an invitation to church and leave, she knocked on the door. But when a pretty, extremely worldly-appearing young woman answered, Mrs. M. felt led to speak to her definitely about her soul.

The young woman later testified that she never knew how it happened, but somehow this strange woman was in her house speaking seriously of things which were very disturbing. Mrs. M. urged her to kneel and allow her to pray and she did so, hoping to get rid of her annoying visitor more quickly. It was almost time for her husband's return and the meal was not finished. She thought a little prayer would pacify her caller and send her on her way. But the little prayer poured out in a mighty, Spirit-filled flood of intercession. When the husband came home he found two women who had been strangers only a short time before kneeling with arms about each other and tears streaming, thanking God for saving his wife's soul.

The young man had no religious background

"A Mighty Fortress Is Our God." That great hymn of the Church is inspiring and reassuring. But millions in our world have never heard about the true God. We can help to send that message!



We have so much—let us then give to others. THANK OFFERING, November 18!

at all. He was a professional boxer who picked up extra money playing with an orchestra in a night club. Such a scene was beyond his comprehension. He later testified that he thought his wife was "nuts." He, too, could never tell exactly how it happened that he found himself kneeling beside his weeping wife while the strange woman prayed for God to save him.

Who can say just how or when the Holy Spirit lays hold on a mind formerly in darkness or a heart dead in trespasses and in sins? Thank God, He does it and He did it again that day. That young couple rose from their knees born again because of the obedience of God's child to what seemed an untimely call under unpropitious circumstances.

I am resolved to be more sensitive to the voice of the Holy Spirit in the future and not to be guilty of rationalizing when He speaks. I have just read again in Isaiah: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (55:8-9).

Oh, Let Me Dwell Within That Secret Place!

(Psalms 91)

By Alice Hansche Mortenson

Oh, let me dwell within that secret place.

*Not just fly to it when sorely pressed
By care or fear or sorrow's piercing pain:
But underneath Thy shadow let me rest
So constantly that there can be no doubt
About my close identity with Thee.
For then and only then can I lay claim
To each and every promise made for me.*

*"Since thou hast made the Lord thy habitation,
No evil shall befall thee night or day,
For angel hands shall keep thy feet from falling,
And angel bands shall guide thee all the way.
Because that one has set his love upon Me,
Abiding in My presence night and day,
I surely will deliver him in trouble,
And I will answer when I hear him pray.*

*"I will satisfy and show him My salvation."
'Tis this, O Lord, I yearn the most to see—
Salvation of the dear lost ones about me!
This too is mine if I abide in Thee.
So let me dwell within Thy secret presence;
These promises are mine and even more,
For heaven itself is waiting for the Blood-washed,
Just beyond that secret closet door.*

Where Happiness Lies

By Justa Lee Allen, Tallahassee, Florida

Everything in creation seeks fulfillment. In man, fulfillment is thought of as happiness. Jesus' own words which comprise the Beatitudes are built upon this premise. Man, therefore, seeks happiness as the raindrop seeks its fulfillment in becoming a part of the brook, and as the brook, in turn, seeks to lose itself in the sea.

But in nature there is no peace. The brook is forever a running, babbling brook and the sea is a restless sea. It is no less true that happiness sought in material things that perish offers no peace, and without peace there can be no happiness.

The young daughter of missionary parents was seeking the fulfillment of her life in happiness. After studying for five years in the United States,

she thought she had found it in the bright lights, gay friends, and luxuries of the West. Returning for a year's visit to her home in Africa, she suffered an emotional conflict when her missionary aunt reminded her that God needed her in Africa now, as He had needed her parents there more than twenty years before. To justify her change of mind in not returning to the mission as a worker, Alice declared that she could not allow herself to be "buried" in Africa as her parents had been. "I want to live, Aunt Angie," she declared. "Can one live after being buried?"

The missionary was silent for a moment. Then she spoke: "That is a big question, Alice. It was answered long ago on that first Easter morning." Then to herself she thought: It is the old, old

By Evangelist Buford Battin, Lubbock, Texas



A FRUITFUL CHURCH

is not an accident!

Some time ago I traveled through the fertile valleys of eastern Washington, and I observed the fine apple orchards where the world-famous Washington apples are grown. The orchards were beautiful to look upon. The trees were loaded with ripe fruit. The tree limbs were supported with staves to keep them from breaking down as they carried their load. Like a rainbow, each limb was an arch of color and seemed to have apples evenly spaced from the trunk to the end of the limb. Hundreds of workers were employed in gathering this valuable harvest of fruit.

These apple orchards, producing such a luscious harvest, did not just happen to be growing there by chance. Pioneers came into these arid valleys, saw the possibilities, and went to work. The land was cleared, cultivated, and fenced. Canals were made to carry water from the streams and irrigation systems arranged to water the soil. Choice fruit trees were developed by specialists; these were purchased and set in uniform rows. The trees were watered, cultivated, pruned, sprayed;

the young fruit thinned on the trees and guarded against insects and disease. Today, the orchards are the results of such efforts, and people around the world enjoy the fruit.

Yes, I am thinking of something greater. The Church of Jesus Christ is bearing its fruit. People around the earth are enjoying the blessings of the Church. It is the Church that has carried the good news of salvation to the lost of earth. The Church provides the place and means of worship where we meet God and the inner life is fed, inspired, strengthened. The Church is the most important, most famous, and best loved organization in the world.

The Church did not just happen to be in the world. God saw the possibilities in the human race, and Christ "loved the church, and gave himself for it." Others have loved the Church and have invested their lives in its program. Back of every local church a large investment has been made. It takes all of us doing our part to make the church all that it should be. It encourages me to see the interest many people have in the church. Let us remember that we are admonished not to forsake the assembling of ourselves together—that we may have a fruitful church.

story of the conflict between the immature girl and the mature woman in us.

Near the end of the year, Alice, a young nurse, paused a moment in her ministrations to a patient in her aunt's mission hospital to listen to a boat whistle in the distance—the boat upon which she had intended returning to the U.S.A. She smiled contentedly to herself as the last resonant sound died away.

What did it matter now if the boat had sailed without her? She had found the place where, for her, lay the fulfillment of life and happiness—not in the *fleeting fun* of the big city, but in the *lasting joy* that comes from investing one's own life where it will be of greatest value to others.

Family and friends tried to tell Albert Schweitzer that he, too, would bury himself in Africa, that his

three careers—philosophy, music, and theology—already well established, would be sacrificed. But to Albert Schweitzer there was no fulfillment of life in happiness aside from duty. His reply, "I must do something for others in return for the much I am privileged to enjoy."

It is a well-known fact that along with "burying" himself in Africa, in addition to saving thousands of lives as a medical missionary, Albert Schweitzer has also gained fame in all his loved careers, and is rated as one of the world's greatest organists.

"Can one live after being buried?" asked Alice, the child. Said Alice, the woman: "Yes. For Jesus himself lived after having been buried. And Jesus says to youth and age alike, 'He that loseth his life for my sake shall find it.'"

WEAK TIMBER

By Alice Montgomery Barr

Two men were once looking over a grounded ship that lay a wreck on the shores of the Atlantic Ocean.

"That ship," said one man, "was wrecked because of somebody's carelessness."

"Oh, no," answered his companion, "she was washed ashore in a great storm."

"All the same," said the first speaker, "she was wrecked by some man's carelessness—see the prow of her?"

"Yes," admitted the companion, "but what of it?"

"It's weak timber," said the man of keen vision.

And, sure enough, when it was examined carefully, one could see that some of the timber that had broken when it was thrust against the rocks was worm-eaten. Throughout the fine grain of it the eye could trace the little channels made by some wood worm.

"Had the man who built that," said the man who had pointed out the defects, "followed the better judgment of his own heart, he would not have used that piece of timber. He was a careless workman, interested only in the salary his labor would bring, not the perfection of his work."

The men passed on, but the memory of their conversation lingered in my ears. The more I thought about it, the deeper convinced I became that he was right. So many laborers in this world are interested only in what their labors will bring, not in the perfection of their labor, whatsoever.

Take the average salesgirls, for instance; not enough of them take an interest in their customers. If the customer knows what she wants, the salesgirl will measure off the goods for her, all right; but if the woman is undecided, the majority of clerks will make little effort to help her. They are interested far more in the little check that is coming to them on Saturday night. But there is the exceptional girl, of course—she who always meets her customers with a smile, untiringly shows the goods on her counters, listens to the customers' chatter about the new baby, or the chicken house, or auto, or whatever it may be, and all the time she is showing goods. The result is that the customer usually goes away well satisfied and rarely empty-handed. And the girl—you ask for her, perhaps, the next time you go shopping and find that she has been promoted. She's a good worker and interested in the perfection of her work.

Invest in gilt-edged securities. Give thankfully to the church-wide offering at Thanksgiving time.

NEWS in PICTURE



NAZARENE THEOLOGICAL SEMINARY . . . beginning of a new school year. A student confers with Dr. Delbert R. Gish, registrar, as he prepares to begin his work in the Seminary.

Take the boy down in the grocery department who keeps his eyes on the clock instead of the counter. He's "weak timber," just as sure as you are born! Any individual who thinks first of his pay envelope, instead of the job that is to earn that pay, is weak timber. It's natural that we investigate any position or little job that we may consider doing; but when once we have investigated and agreed to do it, then we should forget the remuneration and do the thing with all our might. If not, first thing we know, we'll be considerably off the first rung of the ladder!

It takes fine timber for the best manufactures today. No ax- or hammer-handle factory will accept anything for their handles except the very best. No railroad company will accept anything except the very best of timber for its ties, and every corporation that is in operation today is looking for good workmen. "Weak timber" has no place in today's business, and so long as it is weak timber it will find no place of value.

Look deep into *your own heart*, and answer the question squarely with yourself. Are you doing the very best you can with the job that is yours to do? If you are not, you are weak timber, and like the old ship that went down in the storm, you will not be able to battle the storms of life successfully.

But the consoling thought I leave for the last—no matter how careless we may have been, there is a chance to improve. So let us not waste our lives in useless effort, but make the effort that sustains us day by day a thing worth-while; don't let the worm of laziness ruin the fine timber that God has put into your body.

Twenty-three Thousand Fell in One Day!

By A. S. London, *Sunday-School Evangelist, Oklahoma City, Oklahoma*

Immorality is one of the most blighting sins of this generation. It has taken its toll for centuries past. Satan has made it attractive in tempting people to wrong living. Self-centered men and women, for the sake of money, by means of books, pictures, and different forms of advertising, have degraded pure living.

The Apostle Paul said, "Flee fornication" (I Cor. 6:18); and one of the most startling statements relative to this matter of unclean living is found also in First Corinthians: "Neither let us commit fornication, as some of them committed, and fell

in one day three and twenty thousand" (10:8). Twenty-three thousand fell in a single day! What would be the figures if the facts were known in our day?

I made the statement in an Eastern city that I had lived as clean morally as any baby ever born, and treated every lady as I would want every gentleman to treat my womenfolk. A newspaper reporter picked up my statement and had quite an article about it. He could not quite understand such words.

"Mortify therefore your members which are

Libertine

Or Christian . . .



Which One Has Freedom?

By Ross R. Cribbis,
Pastor
Brantford, Ontario

The fact of my freedom in Christ has been made very real to me recently because of what has happened to an acquaintance.

The man of whom I write seemed to have pity for me because there are many things which I do not do. His attitude was expressed in his words: "No church, and no person, is going to tell me what I can or cannot do!" He prided himself on his freedom and looked on me as one who was bound. Whenever I attempted to speak to him of spiritual things he was quick to reply that he wanted nothing to do with religion, because he was going to live his own life. He extolled the privilege of being able to take a glass of some intoxicant whenever he wished.

Circumstances have changed for my acquaintance in the last few weeks. For

years he has been a slave to the drink habit, holding on to his job by ever-thinning strands of his employer's patience. Finally, this drink habit has resulted in his being out of a job, unwanted in his neighborhood, and bound by the tenacious hold of alcohol.

The question of freedom has stayed with me! Who is really free? Can he say that he is? I think not! He is bound by his habit. He is tied to his weakness. He knows no freedom!

In the matter of drinking, it is I rather than he who is free. Because he chose to drink he is no longer free to choose—but must have the intoxicating liquid. But because I have chosen *not* to drink such beverages, I am now free from the habit and still have a choice in the matter. So long as I choose not to drink, I am free to make that choice. I am not bound by the drink habit nor enslaved by its effects on my being. *I am free!*

Those who follow Christ do so because they choose to. It is by their free choice that they say good-bye to the binding things of this world and join themselves to the "things above." In following Him the captive is released from his sinful habits and wickedness and finds true freedom. "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36).

Every Christian should thank God for the glorious freedom that is found in surrendering one's life to Christ. Every bound sinner should take advantage of this seemingly paradoxical truth and find the release that comes in committing all to Jesus Christ.

The Transition of Delight

By Jack M. Scharn

*There has been a great transition
Take place within my soul
Since the blessed Holy Spirit came
To cleanse and make me whole.*

*I'm not glorified or perfect,
But I've lost a warring will,
And there's purity of motive—
Inner conflicts now are still.*

*I'm delighted in God's presence
As I choose His perfect plan;
And each day I feel His power
Surging through the inner man.*

upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry" (Col. 3:5). Solomon gave warnings relative to this matter of unclean living. The "strange woman," who appeared so beautiful and alluring, has been the trap for the downfall of millions down through the ages. "Let not thine heart decline to her ways, go not astray in her paths. For she hath cast down many wounded: yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death" (Prov. 7:25-27).

Every departure from purity has deadly implications. Any person who steps aside from the paths of purity pays a dear price down the way. It is the "high cost of low living." Any person who violates the commandment, "Thou shalt not commit adultery," destroys manhood and womanhood, dishonors his or her own body, brings shame to kindred and friends, and does something to himself or herself that God himself can never give back. Virtue once gone is gone forever. God can forgive, but He cannot give back that which was lost in the Fall.

Paul said we should not give a chance to the flesh to have its fling. God has warned that all who break the law of purity will be punished. The Old Testament tells of stoning those to death who were guilty of this awful sin.

"For the lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil: but her end is bitter as wormwood, sharp as a two-edged sword. Her feet go down to death; her steps take hold on hell" (Prov. 5:3-5).

Our prayer is: May God save our youth from going over this precipice from which millions have never returned, in Christ's name! Amen!



M. R. Korody

Pastor, Church of the Nazarene, Anchorage, Alaska

"Preacher, would your people think us strange if we went to that altar up front and prayed?"

You say, "Someone asking permission to go to the altar and pray?" Yes, but hear the rest. These people were near the seventy mark in age.

He had been what he termed a "boomer," had followed the gold strikes, construction booms, or any excitement that offered speculation and adventure in Alaska. She was refined and educated.

They had heard the Nazarene pastor speak in a municipal gathering of church people. Of late God had been speaking to both of them. They had gone from church to church seeking for something they could not define. As they listened to me preach, Bill said, "Mama, let's go to his church. He sounds like he knows something about our problem."

They had been in just two services. I watched scalding tears flow from their eyes as I preached. I gave the invitation for seekers. Some did come, but they still stood there. They thought this was for members of the church only, even though I had tried to clarify that point. Hence, at the door, that soul-searching question.

I did not wait but made haste to their home, where we knelt in prayer. For the first time in their lives, they met the Christ of Calvary in forgiveness of sins.

Yes, it's wonderful to reach them young, but it's also a great thrill to help souls in the sunset of life to meet the Son of God.

Here is an example of what many said could never be done—reaching Alaskan "old-timers" and frontiersmen for God. Offerings for the General Budget helped make this miracle of grace possible. That is why your Thanksgiving offering is so important. It can happen again. I was there!

STEWARDSHIP

Quote

"Christian stewardship is the name given to a life of total service to Christ, who gave His all for us."—W. J. Werning, in "Investing Your Life."

"I Think, Therefore I Am"

Modern philosophy begins with Descartes. He was a great thinker and a man who made a place for God and religion. He started out, however, doubting everything he could; he wanted to find out what he couldn't doubt. The usual translation of the Latin, "*Cogito ergo sum*," is, "I think, therefore I am." However, the more exact translation is, "I doubt, therefore I am." Descartes doubted the existence of things and the existence of God, and finally he tried to doubt his own existence. Here, in his reasoning, he ran up against a stone wall. He reasoned that when he doubted he was thinking, and when he was thinking, he must exist. "I doubt, therefore I am. I think, therefore I am." There couldn't be thinking without a thinker; there couldn't be even doubting—for that is one form of thinking—without a thinker.

With this basic principle, then, he began to rebuild his philosophy. He was able through reasoning to get back God and things, or the physical universe. Briefly, he reasoned thus: We are finite beings and could not cause the idea of a perfect being which we have. Therefore, there must be an Infinite Being, or God, who produces the idea of the infinite, or Perfect One, in our minds. Then, from the fact that God exists, Descartes moves on to belief in the reality of the world and all material things. God, a Perfect Being, would not permit us to be deceived—think there was physical reality when there was none. Therefore, the physical world is not an illusion but a reality. At present, however, my emphasis is upon his fundamental principle, "I think, therefore I am," and not on his philosophy as a whole.

The Bible is full of basic propositions which somewhat resemble this one laid down by Descartes. The young man of whom we read in John 9, when pressed with questions, finally said, "Whereas I was blind, now I see." In other words, he declared: "I see, therefore I am not blind; I who once was blind am not now blind, therefore I have been healed. The sight which I have now proves undoubtedly that the blindness which I did have has disappeared." "Whereas once I was blind, now I see." This much he knew, and no amount of argumentation or attempts at confusing him could make him doubt it. He didn't know just how Christ had done what He had, nor why He had done it; he didn't know fully who this Christ was; but he knew a change had come to his eyes. I can see, therefore I am not blind.

I think of another passage which might be looked upon as a fundamental principle. "There is therefore now no condemnation to them which are in

Christ Jesus." The man who gave this was speaking from experience. He might have said: "There is therefore now no condemnation in me. Thus I know I am in Christ Jesus. Once I had the condemnation, now I do not have it; I am no longer a sinner, I now have the approbation and favor of Jesus Christ."

Then there is a third passage, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). I have peace with God and that makes me know that I am justified by faith; one is a sure proof of the other.

Editorials

And again, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7). In other words, "I am walking in the light; therefore I am freed from all sin, the sin nature."

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3). I know God, I believe in Him, I love Him, I trust Him—then I must have eternal life.

These basic principles are really promises of God—what He says He will do if certain conditions are met. When God says that He will do something if we will do something, we may rest assured that if we do our part He will do His!

A Great Day In Kansas City First Church

Last Sunday, September 30, the people of First Church of the Nazarene in Kansas City moved into their new building at the corner of Rockhill Road and Meyer Boulevard. This places First Church within a few blocks of our International Headquarters and Nazarene Theological Seminary.

The day's services began with the Sunday school at 9:40 a.m.; more than seven hundred were present for it. Mr. Vernon Lunn, superintendent, and his corps of officers and teachers are leading the church forward in this field. The new sanctuary and education building will care for one thousand in Sunday school.

General Superintendent Hugh C. Benner

The Sunday-School Lesson

FLETCHER
GALLOWAY



Topic for
November 4:

This Is God's Will for Me

SCRIPTURE: I Pet. 1:15-16; Heb. 12:14-15; I Thess. 4:7-8; Luke 24:49; I Thess. 5:23-24; John 17:15-17, 20 (Printed: I Pet. 1:15-16; Heb. 12:14-15; I Thess. 4:7-8; 5:23-24; Luke 24:49; John 17:15-17, 20)

GOLDEN TEXT: *For this is the will of God, even your sanctification* (I Thess. 4:3).

Every sincere Christian starts out to do the full will of God. He wants to please God and fulfill His purposes. The thought of the song, "Oh, to be like Thee! blessed Redeemer," is the characteristic prayer of his heart. However, almost everyone soon finds that there are strange and almost unaccountable lapses in this high resolve.

*Prone to wander, Lord, I feel it,
Prone to leave the God I love.*

He finds himself torn between two loves—the love for Christ and the love of self and of the world. In prayer, or in times of blessing and inspiration, he is lifted to heights of joy and blessing; but under provocation he shows a very different spirit. Is this the best God can do for His children? Is this the kind of life to which we are all bound?

Hundreds of Christians have been driven to seek a closer relationship to God and a deeper experience of grace. My own father, who is now ninety-seven years of age, started out very young as a preacher in the Southern Methodist church. He was very zealous and enthusiastic as he went from one community to another holding revivals. However, he soon ran into difficulty. It was not the problems, but his own inner need, which started him seeking for a deeper experience. He had never heard a sermon on holiness. He did not even know that there was such an experience, but he began to pray and seek God's help. One night as he prayed in the pine woods all alone, God met him and did something for him that was so real and transforming that it changed the whole tenor of his life, and the whole tone of his ministry. Many months later he heard of a holiness camp meeting and went to attend it. The first time he heard holiness

preached he testified, "That is what I got out there in that night of prayer."

What a strange thing it is that some people who claim to be Christians, and who have the light on holiness, can go on for years indifferent to their need of the experience! Members of the Church of the Nazarene all promised at the time they united with the church to "earnestly seek to perfect holiness of heart and life in the fear of the Lord." There is no excuse for a Naza-

rene to be indifferent to the call to holiness.

The fact that sanctification is revealed as the will of God, the fact that it was provided at infinite cost through the blood of Christ, and the fact that no Christian can live victoriously without it make it an absolute imperative. It is not optional.

Do you have the experience? If not, then start now to seek it and do not stop until your own soul is satisfied.



Foreign Missions

Answered Prayer

Texas-Mexican District: Mrs. Everette Howard, wife of the Texas-Mexican district superintendent, recently underwent a delicate heart operation. God answered prayer and brought her through the operation successfully. Her improvement was so immediate and so marked that the doctors marveled. She has sent her thanks for the many prayers that were prayed for her during this critical time.

Cape Verde Islands: Mrs. J. E. Wood has been seriously ill in the Cape Verde Islands, but a telegram just received reads: "God answered prayer: Margaret improved."

Cape Verde Islands: This is an answer to a prayer of many months. In August, 1956, every inhabited island in the Cape Verdes had a Nazarene pastor on it. Thank God for this wonderful answer to prayer. For several years we have been in six of the islands, but there were three where the people were begging our workers to come, and we had no preachers to send them. With the Bible school graduation this year, we were able to release three pastors to go to these needy islands. Thank you for your faithfulness in prayer, which made this possible. Pray for these new islands, Picos, St. Tiago, and Porto Novo. The islands of Sal, Boa Vista, and Sao Nicolau also need special prayer.

(It is wonderful to see the power of believing prayer. I wonder if any of us realize the tremendous power for good that could be released into this world if we would line ourselves up with the will of God in intercessory prayer.)

Old Typewriters Needed

The Spanish Bible Institute could use some old typewriters with standard keyboards, for a class in typing. Anyone having a typewriter he would like to donate to our Mexican Bible School please write to Rev. W. C. Vaughters, Spanish Nazarene Bible Institute, 700 Lombroso Street, San Antonio 7, Texas, and tell him about your machine.

REMISS REHFELDT, *Secretary*

New Addresses

PERU: Rev. Clyde Gollither, Apartado 193, Chiclayo, Peru, S.A.

Rev. Samuel Heap, Canevaro 1424 Lince, Lima, Peru, S.A.

Rev. Harry Flinger, Apartado 163, Piura, Peru, S.A.

Rev. Elvin Douglass, Pucara, via Chiclayo, Peru, S.A.

PHILIPPINE ISLANDS: Rev. J. W. Pattee, Church of the Nazarene, Zamora St., Iloilo City, Philippine Islands

Newly Arrived on the Field

Rev. and Mrs. Kenneth Singleton left London, September 13, 1956, for Africa.

Rev. and Mrs. Ray Miller left the U.S., September 8, 1956, for Formosa, via Africa.

Miss Esther Thomas returned to Africa, September 15, 1956.

Miss Kathyren Dixon returned to Africa, August 31, 1956. Her address will be: Avon Halt, Private Bag 1412, Pietersburg, No. Transvaal, South Africa.

Miss Manita Clegg and Miss Frances Lively, new missionaries, left for Africa, August 31, 1956.

Rev. and Mrs. Stanley Storey arrived in Guatemala, September 18, 1956. Their temporary address is: c/o Rev. Robert Ingram, C.A. Box No. 11, Coban, A.V., Guatemala, Central America.

Rev. Paul Orjala arrived back in Haiti on September 17, 1956, after a year of furlough. His address is P.O. Box 414, Port au-Prince, Haiti.

Home on Furlough

Miss Ruth Brickman returned home on furlough, September 8, 1956. Her furlough address is: 617 North 2nd Avenue, Laurel, Montana.

"A person reared as a hothouse plant will be shattered by the first storm that strikes, but the one nurtured and trained to face sinful pressures with inner power can stand, and grow."—Selected.



GOLDEN ANNIVERSARY CRUSADE 1956-60

Department of Evangelism

V. H. LEWIS, Secretary

This is our first time to appear in the *HERALD OF HOLINESS* as a separate department, and we say, "Hello," to the great crowd of Nazarenes and friends everywhere.

Many people have asked about the duties and program of the Department of Evangelism, so we will discuss it a little now. The great Crusade for Souls program has been well promoted in the past by Dr. Roy Smece and his Department of Home Missions and Evangelism. Under his leadership it has grown until it required more and more of the time and personnel of that department. It was the desire of the General Assembly to make this "Golden Anniversary Quadrennium" the greatest in the history of the church. These were important factors in setting up the new department.

The General Assembly provided that the General Board and the Board of General Superintendents set up the new department, which has been done. Now the Board of General Superintendents, working with the department secretary, has begun the outlining of the program of the department.

Crusade for Souls Conferences are already scheduled on quite a number of districts. These are patterned after the suggestion of the department in line with the recommendation in the Quadrennial Report of the General Superintendents as given at the General Assembly, namely: "We propose that every district superintendent plan a 'Crusade for Souls Conference' of at least one

day on every zone on his district with special view to reaching the laymen with the inspiration and challenge for this work." This is a challenging recommendation and one that we shall endeavor to assist every district superintendent to meet.

Plans are now under way to have a follow-up program for such Crusade Conferences and tours. These plans will be given to the pastors who attend, for them to take home to their churches. It is one thing to have the inspiration of a conference gathering and another thing to translate that inspiration into reality. The follow-up program will be suggested ways and methods for the local church to reach out beyond its borders and bring the lost to the church and to Christ.

Essential in any religious program is its organization. Without it, co-ordination and continuity are impossible. A careful study of the history of the work of God in both the Old and New Testament reveals that planning was a part of it. The taking of the Promised Land was an organized effort. The building of the Temple was carefully planned and carried out. Jesus fed the multitude after the disciples had organized them into companies.

Church history reveals, likewise, that evangelism that remained in its fruitage was well directed and guided.

So, now we enter into this great quadrennium of our church with revival fires burning. Our greatest day is at hand!

ness matters were cared for, and then we started studying from the Bible. As soon as we read the words from Revelation, the strangeness was gone. I was at home.

That soon ended however and, as I left the classroom, it seemed that most of the people were strangers to me. I introduced myself and welcomed those I did not know. I walked on down the hall which leads to the auditorium.

As I reached one of the doors, I stood looking about for a few moments. Knowing I must find a seat, I walked down the aisle until it seemed I had reached the right spot and there I sat down.

The auditorium is large, but simple and beautiful. I liked the light-colored furniture. I liked the lightness of the room itself. I liked the way the choir loft is arranged. I liked the position of the organ and the piano. All these things I approved as I sat looking about the room. Still, it was so different and so strange.

The music started, the choir stood, and we all joined in singing together. The auditorium, which is much larger than the old one, was filled and many were seated in the balcony. Everyone seemed to be singing, and everyone acted as always.

THE GLORY OF GOD IN HIS HOLY TEMPLE

It was not until the special singer sang a song of praise to God for all His mercies and help that I knew there was no strangeness here. I belonged to this church. The people were mostly the same as those at the other church building, and there was One present who was exactly the same. He had made the move with us! His Spirit filled this holy temple! I belonged because He was here; and where He is, there I want to be!

The message was brought to us by one of our general superintendents. Yes, he, too, felt the presence of God's Spirit. The glory seemed to be in every crevice of the room. I wiped away tears of joy.

In the dedication of our church during the afternoon service, another of our general superintendents brought the message. In this morning's daily paper our speaker was quoted as saying, "To be a voice of spiritual power and authority in the world a church cannot have just ceremonial holiness or institutional holiness. It must have internal holiness." Then to the people themselves he exhorted, "Have joy in proclaiming the blessed gospel that Christ died to cleanse us of our sins. This message you must proclaim to others. Let nothing relieve you of the personal responsibility of the salvation of other men."

THE ACT OF DEDICATION

We stood and read together "The Act of Dedication." Each time, as I



I Went to a New Church—

Yesterday, our new church building was open for the first services. It is only four or five blocks from our house—so we walked.

Since I was a baby, I have been attending church, but yesterday was the first time I ever attended a first-service-to-be-held in a church building. As I walked up the steps, a strangeness came upon me. Near our new building there are three other churches representing one Protestant, one Jewish, and one Catholic group. That corner so near

Conducted by GRACE RAMQUIST

our house has never felt like "our" corner. So, yesterday, as I walked up the steps to enter the Sunday-school class, it didn't seem like I was at home.

The room in which my class was held is large. The class members had been working and inviting, and because of this, there were ninety-five in the class, which usually runs around sixty or sixty-five. There were beautiful flowers in the room, the chairs were arranged in a new fashion, and nothing looked like our old classroom.

During the class session, the visitors were welcomed, a few necessary busi-

My Faith and I

By Enola Chamberlin

*My faith and I walk side by side
Wherever our trails may go;
Whether the road be smooth and wide,
Or rough where our feet are slow.*

*My faith and I walk side by side,
But we are always three;
For close ahead is God, our Guide,
Who pilots my faith and me!*

read those words. "We dedicate this church," somehow. I felt we were turning it over to God. There is no purpose for a new church building unless it is to make room for more people. We had outgrown our old church, this we all knew. To build a larger one these days takes vision, prayer, and hours and hours of work. For weeks, men and women had spent every hour they could spare from their work, painting the walls of the Sunday-school rooms, cleaning away the debris caused from building, scrubbing windows, making and hanging curtains, doing work which our Sunday-school teacher described this way, "Work which you cannot buy with money!"

In one Sunday-school class, they tell me they had a shouting time. One good lady, member of the class, told me about it. She said, "I asked myself why I felt so thankful and could not contain my praises to God any longer. The answer came to me. Through these last few weeks, I have been praying more."

GOD'S SPIRIT DWELLS

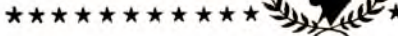
Somehow, as the day closed, I knew that the presence of God's Spirit had come to our new building to reign as long as one brick stands on top of the other. That beautiful church will always belong to anyone who has the Spirit of God living in his heart. It belongs to us only as we belong to Him. I pray that God will bless our work here in Kansas City and that His Spirit will work in us to do His good pleasure.

My Heart's Desire

By Anna M. Gilleland

*I do not know the Master's plan
And purpose for my life;
But humbly ask Him day by day
To keep me from all strife.
And make of me a light to shine
Through darkness and despair
To the weary, wayworn traveler,
Taxed by a load of care,
And blinded by the god of gold,
Of pleasure, and of fame.
My heart's desire and yearning is
To magnify His name!*

Servicemen's Corner



Rev. Ernest W. Moore, of the Cumberland Avenue Church of the Nazarene in Waco, Texas, is desirous of obtaining the names of incoming personnel to James Connally Air Force Base. He will be happy to call on them.

Chaplain Leonard W. Dodson writes the following report from the Far East:

"This has been a busy month in joining our squadron of destroyers. I joined them in Hong Kong and since then we have been in the major ports of the Far East. The needs of the men are many and spiritual guidance is welcomed by the majority of them. Every conceivable type of temptation is thrown before them here in the Far East. It takes a lot of prayer and help from God for these young men to say a firm no to many of the influences that they are subjected to. I have given lectures in the field of morals on each of my ships and have had good response from the men.

"On the first Sunday aboard, God

gave us two precious souls. Two fine young men were wonderfully converted and we give God the glory. The following Sunday I transferred to four ships by helicopter and held services aboard. This is appreciated by the men, and it is encouraging to find the interest and attendance are good even in an afternoon service.

"We are praying for wisdom and understanding as we deal with these men, that many lives will be won for the Lord. I am aware of the presence of Christ as Saviour just now and the abiding of the Holy Spirit in saving and sanctifying power. I am proud of this opportunity of representing the Church of the Nazarene as one of the 'padres' of the Pacific Fleet."

"I am a very happy Christian, as all Christians should be. I am in the service of my country, but that doesn't stop me from being in the service of my Lord also. I would rather serve my Jesus than do anything else in this world. I appreciate all your prayers, and someday I hope to meet each and every one of you."—LOUIS EDWARDS.

NAZARENE SERVICE MEN'S COMMISSION
London W. Gilleland DIRECTOR



By A. K. BRACKEN

Faith Healing

After a study of Oral Roberts, noted faith healer, so called, *Christian Century* magazine says his emphasizing healing supplements a ministry that is left wide open by Christian churches in general, although this emphasis was clearly prominent in the New Testament Church. This lack has been felt of late and has made people who are in distress more readily turn to (professional) faith healers. The magazine suggests that these faith healers "preach no ethic," which is far from the spirit and practice of the early Christian Church. Too, their gospel too often leaves off the preaching of "the fruits of the Spirit," which is indeed "a great omission." Again, in the true gospel there is, and apparently must be, suffering, even physical suffering. Some of the greatest saints of all ages are outstanding witnesses to this fact. The Cross and the daily cross are a part of the true gospel. In the emphasis of "faith healers" the gospel is fragmentary. Churches in general could with

profit give more attention to a healing ministry, the article concludes.

Bibles from Russia

The first consignment of Bibles printed in Russia recently arrived in New York, the first to come from there since 1917. The price is ten dollars and they are sold by the State Book Monopoly (Soviet) and were printed by the Moscow Patriarchate of the Orthodox Church. These Bibles bear no censor's stamp, are printed in the vernacular, and scholars say that the text has not been tampered with. Copies arriving in New York are from a printing of 25,000 with 75,000 more to be printed soon. The American Bible Society has sent two shipments since the end of World War II. Aside from these no new copies have been available in Russia for more than forty years. The demand for Bibles in Russia is so heavy that it is possible that they could be had from New York more easily than in their own country. (*Christian Century*)

Our Growing Church Membership

For the first time in history, church membership in continental United States has passed the 100 million mark, according to a report by the National Council of Churches. The total of all faiths is 100,162,529. Church membership gain has outstripped the population, having a gain of 2.8 per cent as against the population gain of 1.8 per cent. Protestant churches showed a total of 58,148,000 and Roman Catholics 33,996,000. In the latter statistics all baptized infants and children are counted, whereas in Protestant groups only those who have attained to full membership in the church are included. In the past year Protestants showed a gain of 1,321,485 or 23 per cent and Roman Catholics a gain of 993,315 or 31 per cent. According to the *Daily Oklahoman* this is about the relative percentage of gains for many generations. While this, together with huge gains in giving to churches, is not positive proof of a spiritual awakening, it is evidence pointing in that direction, and such evidence as cannot well be dismissed without some consideration.

Rayburn Joins Church

Speaker of the United States House of Representatives, Sam Rayburn, joined the Primitive Baptist Church of Tioga, Texas, September 2, and was baptized in the presence of a few close friends. Rayburn had never been a church member and he selected this particular denomination because "his father was a member of that church and it coincided with his religious beliefs." Of course we all know that the necessary thing with us all is that "we must be born again," but all Rayburn's friends and Christian people everywhere will commend him for this move. It is a testimonial to the fact that all, whether high or low, need the church, and coming as late as it has in his life, it reminds us again of the great love and mercy of God, who will receive any and all who come to Him with repentance and faith.

They Die So Young!

In the same edition of the daily paper were reports of the death, on the highways, of two boys, one fifteen years old and another seventeen, and also of two young men twenty three years old, born on the same day, who met in a head-on collision, and thus passed on. The next day was given the report of a young mother who, with her unborn infant, met "sudden death" on the highway. They die so young! The totals for the nation are mounting to new heights. Could Christian people not do something about it? Could they not at least plead for more moderation and care, and then set the example? *Would they?*

the Question box

Conducted by STEPHEN S. WHITE, Editor

What about I Thess. 5:23? Did the devil so defile man's spirit and soul and body that his actions and speech are defiled even after regeneration? Of what is the Christian cleansed?

The inner man is made up of spirit and soul, and the outer man, of course of the body. The source of sin is not in the body, the outer man, but in the inner man; that is, the personality which lives in the body. Nevertheless, this personality manifests itself through the body.

There are two kinds of sin; sin as an act, like lying and stealing, and sin as a principle, a nature, an inbeing, that something with which we are all born because we are a part of a fallen race. We are born depraved—that is, with the sin nature in the inner man. This sin nature mars the body, but it does not make the body sinful in and of itself. Mere matter cannot be sinful nor possess a sinful nature. The sin nature, however, which is in the inner man, causes all of us when we come to the years of moral accountability, or when we realize the difference between right and wrong, to commit acts of sin. The Bible says, "All have sinned, and come short of the glory of God" (Rom. 3:23). And Rom. 5:12-21 speaks about the effect of sin in man, which we have inherited from Adam through the Fall.

Thus we have, let me say once more, sin as a nature and sin as an act.

When we are saved, or converted, we are freed from the guilt of our acts of sin; but there still remains on the inside the carnal mind, or the sin nature (sometimes called the Adamic nature), which is not touched when we are converted. Christ dominates our lives after we are saved, and we do not sin. In other words, the sin nature is not allowed to express itself in acts. The saved man does not deliberately sin, but there is an inner struggle going on all of the time because of the continued presence of the sinful or fallen nature. The saved man is not really safe until he goes on and gets sanctified; then he gets rid of the sin nature; then the whole man is on the side of God. Man, after he has been cleansed from the sin nature by entire sanctification, can still fall and backslide, but the temptations come from without, not from within; the struggle is on the outside, and not on the inside. We all need to be saved and sanctified; that is, first, freed from the guilt of our actual transgressions, and second, from the sin nature, which lies back of those actual transgressions.

Do you think a man who is called to preach the gospel in our church should wear a ring, wedding band, or otherwise?

I answered this question two or three years ago in the Question Box. My answer then was: "It is neither neces-

sary nor wise." I still believe what I said at that time.

Do you believe in the bodily resurrection of Jesus and man?

I certainly do not believe that Jesus' resurrection body was purely spiritual, and I would say the same as to man's resurrection body. In fact, I cannot think of a resurrection which is not in some sense physical. The nonphysical personality of Jesus did not die, and, therefore, did not need any resurrection. The same is true of the Christian. His inner, invisible self does not die when his body separates from it and decays. There can be no other resurrection but a resurrection of the body. Daniel Steele in talking about the glorification of Jesus says that it did not occur until after Jesus left this earth. In this connection, he gives us this sentence: "We infer that Jesus' body was not changed by his resurrection, it still being flesh and bones (Luke 24:39)." Dr. H. Orton Wiley closes his discussion of man's resurrection with these words: "While there are a few writers who regard the

resurrection body as purely spiritual and in no sense material, the commonly accepted view is that which we have just stated—that the resurrection body is not purely spiritual (p. 332, Vol. III, *Christian Theology*). Now I present two Bible statements: "Who shall change our vile body, that it may be fashioned like unto his glorious body" (Phil. 3:21). Here Jesus' resurrection is made the pattern of our resurrection, and it is clearly taught that both resurrections are resurrections of the body. Also, we have these words: "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Rom. 8:11). The resurrection body will be different, all right, but it will not be purely spiritual. It could not be purely spiritual and still be a body.



Evangelist Gloria Files writes: "Miss Dorothy Adams, song evangelist, who traveled with me for five years, is now in the hospital with a bad heart condition and facing a possible operation. Please pray for her, and she would be glad to hear from her friends (Box 71, Ephrata, Pennsylvania). God has blessed the hearts of many through Miss Adams' wonderful singing. I will be traveling alone this fall. Write me, Wiley Ford, West Virginia."

Rev. L. E. Myers was surprised by members of his congregation in observance of his twenty-fifth year of service to the Valparaiso (Indiana) church, on August 19. The ceremony commemorating the silver anniversary was in the nature of a "This Is Your Life" program. Many incidents in the life of the pastor were given. A high light of the event was presentation of a banner on which was spelled in silver dollars, "25 years." Rev. G. W. Hoot, evangelist, and member of the Valparaiso church, a former classmate of

Brother Myers at Olivet Nazarene College, was the master of ceremonies. Out-of-town guests were present from Hobart, Chesterton, East Gary, and Chicago, and among the greetings was a letter read from Dr. S. T. Ludwig, general church secretary.—*Reporter.*

Boyce and Catherine Pierce, evangelistic singers and musicians, write: "Due to a cancellation, we have an open date, January 30 to February 10. We'd like to slate this time in Arizona or California, as we will be in that part of the country around this time. Write us, 505 Columbia Avenue, Danville, Illinois."

Omaha, Nebraska—Dr. and Mrs. Jarrette Aycock were a great blessing to Central Church in a recent revival campaign. Large crowds, good interest, and God's blessings characterized every service. It was a time that will be long remembered because of the able ministry, the good altar services, and the

many visitors who came to the services. God is blessing Central Church with increases in every department. If you have friends in Omaha, or Offutt Air Base, please notify us.—*ALVIN MAULE, Pastor.*

Southeast Oklahoma District Assembly

The fifth annual assembly of the Southeast Oklahoma District was held September 19 and 20 at Holdenville with Rev. Nolan Culbertson as the host pastor.

Dr. Hugh C. Benner presided with ease and keen efficiency. His inspiring ministry, capable leadership, and kindly spirit will linger long with us.

Rev. Glen C. Jones, our beloved district superintendent, was elected with the best vote in the history of the district—a nearly unanimous vote. Also the assembly gave him a love offering of \$510.00.

The guest speakers throughout the conventions and assembly, Rev. J. Melton Thomas, Rev. J. T. Gassett, and



by BERTHA MUNRO

Holiness Is Love

Monday:

"We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory." An aura of heaven seemed to clothe the saintly president of the school as again and again he challenged us to live in the presence of Christ. The mystic's vision, they would call it now. At the same school a year or so later a teacher—rather odd, he was thought—was dubbed "Mr. Holiness-in-Action"; he never spoke without using the phrase. The two are not contradictory extremes; they belong together; the glory of Christ in His nature of love; holiness is love in action. (II Cor. 3:18; I John 4:8.)

Tuesday:

Much in His presence, then like Him, as the boy Ernest in Hawthorne's "Great Stone Face" came unconsciously to resemble the rugged, noble face he had so admired and lived with. "We shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." But not by gazing only. Jesus prayed, "As thou hast sent me into the world, even so have I also sent them into the world." Holiness is Christlikeness in action. (I John 3:2-3; John 17:18.)

Wednesday:

As Ernest watched the Great Stone Face, we may watch and be changed. "God was in Christ, reconciling." See the Father waiting with aching heart, then running open-armed to welcome the wayward boy; see the Shepherd with bleeding feet searching for straying sheep. Holiness will be with them, not with the elder brother, thinking only of what the church does or doesn't do for him. (Yet Dr. Maynard James writes, "Four-fifths of the ordinary church members add nothing to the evangelizing force of the church of Christ.") (II Cor. 5:19; Luke 15:20, 29.)

Thursday:

Hear Jesus sum up holiness in two all-embracing commands: Love God with all there is of you; then you can, and must, love your neighbor as yourself. Watch Him, in the night of His own

supreme need, wash the feet of His friends, mindful only of their physical and spiritual well-being. Holiness is thinking of the other fellow first. (John 13:1-17; Phil. 2:4-5.)

Friday:

See Jesus look at the woman taker in adultery and hear Him speak. The love that is holiness will always remember to say, and think, of the sinner "There, but for the grace of God, go I"—and will speak and act accordingly.

Saturday:

See Him on the cross; hear the mocking jeers and the agonized, loving cries. Then read *Through Gates of Splendor* the story of the five airman missionaries in Ecuador who this year flung their lives away in a glorious recklessness to bring the gospel to the fierce Auca tribe. Holiness is the love that will save others, whether or not it can save itself.

Sunday:

His eyes. His ears. His touch for crooked little Zacchaeus, for despised Matthew, for blind beggar Bartimaeus for the shrinking diseased woman in the crowd, for the hungry thousands, for the milling sheep without a shepherd—even looking down the centuries to ordinary, unlovely you and me—holiness is that sort of love for "the lost, the last and the least" in the next house and the next hemisphere—as far as love can reach.

Dr. Charles Strickland, spoke with the gracious anointing of God and brought messages we shall not soon forget.

The pastors' reports were impressively good with many notable gains. A wonderful spirit of optimism and harmony prevailed.

The following district officers were elected for the new assembly year: Harold C. Harcourt, secretary; Orville E. Williams, treasurer; W. H. Deitz, H. M. Curtis, Lenard Stubbs, H. C. Rustin, Advisory Board; John L. Harrison, N.Y.P.S. president; Mrs. L. A. Richardson, N.F.M.S. president; and W. H. Deitz, Church School Board chairman.

We are looking to God for guidance as we enter upon the new year with courage, born of a conviction that with the blessing of God we can see real progress.—W. H. DEITZ, *Reporter*.

Canadian Nazarene College

Canadian Nazarene College opened the 1956-57 school year with the highest first-semester enrollment in its history. With registration not fully completed, 221 high school, college, commercial, and music students have enrolled. Almost all of the campus residences are taken, and a genuine spirit of optimism prevails. According to the president, Dr. Arnold E. Airhart, students are enrolled from all over Canada, one from the United States, and one from India.

A spiritual tide is rising among the student body and preparations are in full swing for the fall revival with Dr. Edward Lawlor, superintendent of the Canada West District.—E. DRILL ALLEN, *Reporter*.

Southern California College-Hi Camp

High in the mountains above San Bernardino, the Southern California District College-Hi camp met at Camp Cedar Crest. Two hundred and three teen-agers and college youth listened as Evangelist Paul Martin drew us near to God through his inspirational messages. More than one hundred sought God, and virtually every youth went back to his church on fire with the camp-meeting spirit. Many expressed their call into the ministry and mission field around the fagot fire of testimony.

Rev. H. E. Burton, camp director, led thirty workers in conducting the camp program. There were fun, fellowship, inspiration, and spiritual blessing. The camp theme was "Witnessing for Christ." This was carried out in the following classes: "God's Word and Science," "God's Word and Doctrine," and "God's Word and Life."

Rev. Nicholas A. Hull, district superintendent; Rev. Clifford Fisher, district N.Y.P.S. president; and a representative from Pasadena College added to the camp theme through their chapel talks.

A high light of the camp was the crowning of Mr. and Miss Nazarene chosen from the youth camp. These young people were truly representatives of all Nazarene youth. Those chosen were Miss Althea Hines of Redlands, and Mr. Joe Morgan, Jr., of San Diego.—WILLIAM D. HOWARD, *Reporter*.

Austin Church, Chicago, Illinois



After four years of blessing and progress with our church at Guymon, Oklahoma, we came to the Austin Church in Chicago. While at Guymon, the Sunday-school attendance and church membership records were broken, the church debt greatly reduced, and many improvements made on the church property. Austin Church has received us well; we have a fine congregation here. The church property is valued at nearly \$200,000.00 with an indebted-

ness of \$28,000.00. It is an honor to follow Pastor Wilford Vanderpool, who supervised the building of the new sanctuary. The church gave over \$3,000.00 to General Budget last year, with plans to be a "10 per cent" church this year. We appreciate our good district superintendent, Rev. Mark Moore. If you have friends you'd like for me to contact here, write me at 562 N. Long Avenue, Chicago 44.—JAMES C. HESTER, *Pastor*.

Colville, Washington—Recently we enjoyed a very successful revival with Rev. William McKee as the evangelist. Brother McKee preached with the anointing of the Spirit, and God honored the messages in giving souls praying through to victory at the altar. Our Sunday-school record was broken with an all-time high. We give God all the praise.—R. L. DE LA BRETONNE, *Pastor*.

Evangelists Ralph and Lillian Mickel write: "Because of conflicting schedules, we have some open time after Christmas—January 16 to 27, and March 13 to 24. Write us, Alum Bank, Pennsylvania."

Evangelist Haven Goodall writes: "Since we entered the evangelistic field, God has been blessing our ministry in many ways. We thank Him for the souls that have prayed through around our altars, also for the many doors that have opened for us. Wife and I travel with house-trailer, play the accordion, and sing together. Wife gives Scene-of-felt pictures, which have proved a great blessing in our work; she also is a children's worker. We have an open date in January, February, and one in May. Will slate anywhere the Lord may lead for freewill offerings. Write me, 6850 West 115th Street, Worth, Illinois."

"SHOWERS OF BLESSING" Stations In Canadian Nazarene College Zone



Call Letters	City	Kc., Meg.	Time
CKUA	Edmonton, Alta.	580 kc.	2:00 p.m. Sunday
CKUA-FM	Edmonton, Alta.	98.1 meg.	2:00 p.m. Sunday
CFOS	Owen Sound, Ont.	1470 kc.	2:30 p.m. Sunday
CKRM	Regina, Sask.	980 kc.	7:45 a.m. Sunday
CJON	St. Johns, Nfld.	930 kc.	(check local paper)
VOCM	St. Johns, Nfld.	590 kc.	9:45 a.m. Sunday
CJRW	Summerside, P.E.I.	1240 kc.	10:00 p.m. Sunday
CKOX	Woodstock, Ont.	1340 kc.	6:00 p.m. Sunday

NEW EDITOR FOR

Sunshine

With the issue of November 4, Sunshine, our story paper for the youngest children of the church, is under the guidance of a new editor, Miss Joy Latham.

Miss Latham joined the staff of the Department of Church Schools in 1952 as director of the Nursery Division. She first developed the Cradle Roll program materials, First Steps Toward God, and more recently our own Nursery class lessons, Bible Stories for Three-Year-Olds. The department is pleased to announce Miss Latham's acceptance of this new editorial ministry to the children of the church.

Miss Lavaun Tombaugh has served since 1952, first as assistant editor and then as editor for both Junior Joys and Sunshine. Miss Tombaugh now devotes her full time to our Junior graded Sunday-school lessons and to Junior Joys.

A. F. HARPER, editor in chief



ANNOUNCEMENTS

RECOMMENDATIONS

I am pleased to recommend Rev. Mark T. Chinn, 807 N. Willow, Bethany, Oklahoma, for the evangelistic field. He is an elder and a commissioned evangelist on our district, and has served successfully in pastorates in Kansas, Arkansas, and Oklahoma. He is a hard worker, will carry a burden for the meeting, and will consider a call to any church, regardless of its size.—J. T. Gassett, Superintendent of Northwest Oklahoma District.

I wish to recommend Rev. Marvin B. Hartzler, 513 Shannon Drive, Bethany, Oklahoma, for revival meetings. He is a commissioned evangelist on our district, and has served pastorates in Colorado, Kansas, and Oklahoma. He is an earnest preacher, conducts the singing, and is a successful soul winner.—J. T. Gassett, Superintendent of Northwest Oklahoma District.

WEDDING BELLS

Beverly Marie Carpenter of Sparta, and Frederick John Raymond of Howard City, Michigan, were united in marriage on September 22, at the bride's home in Sparta, with Rev. Denver Pease, Nazarene evangelist, officiating.

Miss Lois Marietta Bartram and J. Wilbur (Jerry) Dikes, both of Spokane, Washington, were united in marriage on August 31, at First Church of the Nazarene in Spokane, with the bride's father, Rev. P. J. Bartram, officiating. Lois and Jerry are now residing in Kansas City, where he is attending the Nazarene Theological Seminary.

BORN—to Rev. and Mrs. Wendell A. Russell of Perryton, Texas, a son, Timothy Paul, on September 20.

—to James M., Jr., and Shirley (Rye) Whitley, a son, James David, on September 18, in Pasadena, California.

SPECIAL PRAYER IS REQUESTED by a Christian friend in Michigan, recently lost her companion, very lonely and sick in body, that God will take care of all her needs;

by a lady in Arkansas that God will undertake in her healing—she has cataracts on both eyes and also infection in her eyes;

by a friend in Ohio, recently gotten to God, that he may go on to entire sanctification;

by a reader in Illinois for a special unspoken request as to a brother—it is so very important to all the family;

by a lady in Indiana for two young boys who have gotten into trouble, that God will undertake that they may not be sent to prison, but through this the parents may be awakened to their spiritual needs, that she may find a steady job, also for a special silent request.

DIRECTORIES

GENERAL SUPERINTENDENTS

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

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SAMUEL YOUNG

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D. I. VANDERPOOL

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

HUGH C. BENNER

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

EVANGELISTS' SLATES

A to C

Allee, G. Franklin. 1137 Skyline Drive, Moses Lake, Wash.
Madison, S.D. Oct. 18 to 28
Idaho Falls, Ida. Oct. 31 to Nov. 4
Allen, Jimmie. Sunday-School Evangelist, P.O. Box 527, Kansas City 41, Mo.
Anderson, G. R. Box 76, Lindsey, Ohio
Wellston, Ohio. Oct. 30 to Nov. 11
Allison, Pa. Nov. 13 to 25
Anderson, Gilbert and Sylvia. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
Pullman, Wash. Nov. 4 to 11
Ashby, Kenneth and Geneva. Singers and Musicians, 8745 E. Steele St., Rosemead, Calif.
So. San Gabriel (Del Mar Ave.)
. Nov. 21 to Dec. 2
Bailey, Clayton D. Box 579, Fort Dodge, Iowa
Fresno, Calif. Oct. 17 to 28
Auburn, Calif. Oct. 31 to Nov. 11
Baker, Miss Peggy. Song Evangelist, 329 East E St., Hutchinson, Kans.
Baker, Ralph and Betty. Preacher and Singers, Box 171, Newell, W.Va.
Gaylord, Kans. Oct. 24 to Nov. 4
Baldwin, C. R. 1122 W. Texas, Durant, Okla.
Palco, Kans. Oct. 18 to 28
Parsons, Kans. Nov. 1 to 11

Banning, R. M. Morrow, Ohio
Richmond (Rosemont), Ky. . . . Oct. 24 to Nov. 4
Boone, Iowa. Nov. 7 to 18
Barkley, Arthur and Vada Lee. Preacher and Singers, 305 Northwest St., Bethany, Okla.
Trinidad, Colo. Oct. 17 to 28
Fargo, N.D. Nov. 1 to 11
Bartee, Robert H. and Belle M. Evangelist and Singers, 156 Winn Ave., Winchester, Ky.
Sharon (Meadville P.H.), Pa.
. Oct. 31 to Nov. 11
Battin, Buford. 1509 Seventh St., Lubbock, Texas
Lufkin, Texas. Oct. 31 to Nov. 11
Perryton, Texas. Nov. 14 to 25
Belew, P. P. P.O. Box 527, Kansas City 41, Mo.
Texas
Bennett, Ed. 3614 Liberty Drive, Corpus Christi, Texas
Berryhill, Noble E. P.O. Box 527, Kansas City 41, Mo.
Oregon City, Ore. Oct. 24 to Nov. 4
Beaverton, Ore. Nov. 7 to 18
Bertolets, The Musical (Fred and Grace). Preacher and Musicians, 1349 Perkionen Ave., Reading, Pa.
Irwin, Pa. Nov. 2 to 11
Lincoln Place, Pa. Nov. 16 to 25
Bierce, Jack. Song Evangelist, 417 North St., Apt. C, Logansport, Ind.
Marion (First), Ohio. Oct. 24 to Nov. 4
Elkhart (U.M.), Ind. Nov. 7 to 18
Bierce, Joseph. Evangelist, P.O. Box 527, Kansas City 41, Mo.
Augusta, Maine. Oct. 24 to Nov. 4
Farmington Falls, Maine. Nov. 7 to 18
Bishop, Joe. Box 47, Yukon, Okla.
Memphis (First), Tenn. Oct. 31 to Nov. 11
Elk City, Okla. Nov. 28 to Dec. 9
Blair, Earl E. Evangelist, 941 Idlewild Ct., Lexington, Ky.
Boggs, W. E. P.O. Box 527, Kansas City 41, Mo.
Bay City, Mich. Oct. 31 to Nov. 11
Walbridge, Ohio. Nov. 14 to 25
Bouse, Fred. 420 E. 12th St., Indianapolis, Ind.
Bowman, Russell. 1841 Belmead Rd., Columbus 23, Ohio
Newcomerstown, Ohio. Oct. 24 to Nov. 4
Charleston (Elk River), W.Va. Nov. 13 to 25
Bracken, A. K. 115 N. Mueller St., Bethany, Okla.
Brannon, George. 125 N. Wheeler, Bethany, Okla.
Madera, Calif. Oct. 24 to Nov. 4
Ponca City (First), Okla. Nov. 7 to 18
Brannon, J. S. 2209 N. Main St., Point Pleasant, W.Va.
Brannon, Wilbur. 177 Marshall Blvd., Elkhart, Ind.
Danville (First), Ill. Oct. 24 to Nov. 4
St. Petersburg, Fla. Nov. 7 to 18
Bridgwater, R. E. and Dorothy. 116 Wolfe Ave., Colorado Springs, Colo.
Newton, Iowa. Oct. 24 to Nov. 4
Hutchinson (Bethany), Kans. Nov. 7 to 18
Brinkman, George and Flora. 76 Orange St., St. Augustine, Fla.
Brockmuller, C. W. 1318 W. Mountain Ave., Ft. Collins, Colo.



Brough, C. Wesley. 304 W. Bellevue, Porterville, Calif.

San Diego (First), Calif. Oct. 31 to Nov. 11
Riverside (Arlington), Calif. Nov. 14 to 25

Brown, Clon C. 112 Manor Dr., High Point, N.C.
Moline, Ill. Nov. 1 to 11
Uleta, Fla. Nov. 21 to Dec. 2

Brown, Curtis R. Song Evangelist, 912 Fifth St. N.W., Canton 3, Ohio
Mt. Vernon, Ohio. Oct. 31 to Nov. 11

Brown, Marvin L. 1309 N. Main St., Kewanee, Ill.

Brown, Melza H. 1715 No. 15th, Boise, Idaho
Los Angeles District
(c/o Dist. Supt.) Sept. 1 to Dec. 10

Buffington, Ralph. Box 707, Denver City, Texas

Burk, Elbert F. 2711 Danube Dr., Sacramento 21, Calif.

Burnem, Eddie and Ann. Box 1007, Ashland, Ky.
Wooster (First), Ohio Oct. 17 to 28
Georgetown, Ohio Oct. 31 to Nov. 11

Burson, H. D. 401 W. Clay, Houston 6, Texas
Lake Charles (College Pk.), La.
. Oct. 24 to Nov. 4
Hays, Kans. Nov. 7 to 18

Burton, C. C. P.O. Box 145, Somerset, Ky.
Dyer, Ind. Oct. 30 to Nov. 11
Williamsburg, Ohio Nov. 14 to 25

Bush, Russell, and Wife. Evangelist and Musicians,
P.O. Box 527, Kansas City 41, Mo.
Pittsburgh (Bellevue), Pa. Oct. 23 to Nov. 4
Fairview, Mont. Nov. 8 to 18

Cargill, A. L. and Myrta. 838 W. Kiowa, Colorado Springs, Colo.
Midvale, Idaho Oct. 17 to 28
Burns, Ore. Oct. 31 to Nov. 11

Carleton, J. D. and Wife. Preacher and Singers,
P.O. Box 527, Kansas City 41, Mo.
Kansas City (Highland Crest), Mo.
. Oct. 31 to Nov. 11
Cherryvale, Kans. Nov. 14 to 25

Carlsen, Harry and Esther. Preachers and Musicians,
Box 200, Carbondale, Pa.
Sanford, Fla. Oct. 18 to 28
Orlando (First), Fla. Oct. 31 to Nov. 11

Carlton, W. E. P.O. Box 527, Kansas City 41, Mo.
Poplar Bluff, Mo. Oct. 24 to Nov. 4
Ardmore (First), Okla. Nov. 7 to 18

Carpenter, Harry and Ruth. Evangelists and Singers,
323 N. Franklin, Greensburg, Ind.

Carter, Jack and Ruby. Preacher and Singer, 609 N. Mueller St., Bethany, Okla.
Edinburg, Texas Nov. 2 to 11
Weslaco, Texas Nov. 15 to 25

Carter, W. A. 3808 Park St., Greenville, Texas
Auburn (First), Ind. Oct. 31 to Nov. 18
Claremore, Okla. Nov. 21 to Dec. 2

Casey, H. A. 1801 N.E. Madison, Oklahoma City, Okla.
Cleo Springs, Okla. Oct. 24 to Nov. 4
Severy, Kansas Nov. 7 to 18

Casto, Clyde C. 2016 North Avenue, Del Paso Heights, Calif.
Grants Pass, Ore. Oct. 17 to 28
Fortuna, Calif. Oct. 31 to Nov. 11

Chaffield, C. C. and Flora N. Evangelists and Singers,
P.O. Box 527, Kansas City 41, Mo.
Ypsilanti, Mich. Oct. 31 to Nov. 11
Williamsburg, Ind. Nov. 14 to 25

Chickenoff, Miss Susie. 564 Barham Ave., Santa Rosa, Calif.
Lindsay, Calif. Oct. 24 to Nov. 4

Clark, Eddie. Route 1, Colona, Ill.
Havana, Ill. Oct. 24 to Nov. 4
Bryant, Ind. Nov. 21 to Dec. 2

Clelland, B. H. 6771 Orange Ave., Long Beach, Calif.

Cliff, Norvie O. P.O. Box 52, Cambria, Calif.
Vacaville, Calif. Oct. 17 to 28

Collins, A. E. P.O. Box 682, Carleton Place, Ontario, Canada
Frederickton, N.B. Nov. 7 to 18
Woodstock, N.B. Nov. 21 to 28

Conway, L. W. 223 South 8th St., Vincennes, Ind.

Corbett, C. T. Box 215, Kankakee, Ill.
New Bedford, Mass. Oct. 24 to Nov. 4
Muncie, Ind. Nov. 7 to 18

Cornelison, E. L. 617 Kinnikinnik, Colorado Springs, Colo.
Little Rock (B'dway Pk.), Ark. Oct. 17 to 28
Hereford, Texas Nov. 7 to 18

Cox, C. B. 1322 N. First Ave., Upland, Calif.

Craebree, J. C. 1506 Amherst Rd., Springfield, Ohio
Springfield, Ore. Oct. 24 to Nov. 4
Nampa (First), Idaho Nov. 7 to 18

Cravens, Rupert. 823 N. Kramer Ave., Lawrenceburg, Tenn.
Seymour, Mo. Oct. 15 to 28

Crawford, J. H. 910 N. Pleasant St., Springdale, Ark.
Harrisburg, Ill. Oct. 31 to Nov. 11
Oregon, Ill. Nov. 14 to 25

Crider, Jim and Janet. Singers and Musicians,
Gen. Del., Southport, Ind.
Decatur, Ind. Oct. 24 to Nov. 4
Atburn, Ind. Nov. 4 to 18



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Crist, Wesley F. P.O. Box 527, Kansas City 41, Mo.

Crutcher, Estelle. 3725 S.W. 86th Ave., Miami, Fla.
Racine, Wis. Oct. 18 to 28
Bethany (College Ch.), Okla. Nov. 4 to 11

D to F

Daggelt, T. J. Evangelist, 219 N. Wildwood Ave., Kankakee, Ill.

Darnell, H. E. Box 929, Vivian, La.
Wichita Falls (Central), Tex. Oct. 17 to 28
Scheffid, Ala. Oct. 31 to Nov. 11

Darnell, Leo and Edith. 1524 Laurel Dr., Columbus, Ind.
Petersburg, Ind. Oct. 17 to 28
Mansfield, Ill. Oct. 31 to Nov. 11

Davidson, Otto, and Wife. Evangelist and Singers,
224 Ames St., Mt. Vernon, Ohio
Reed City, Mich. Oct. 16 to 28

Davis, C. W. and Florence. 930 N. Institute, Colorado Springs, Colo.
Virden, Ill. Oct. 17 to 28
Ironton, Mo. Nov. 1 to 11

Davis, Leland R. Song Evangelist, 2021 12th St., Akron 14, Ohio
Du Bois, Pa. Oct. 30 to Nov. 11
Open date Nov. 11 to Dec. 6

DeBord, Clifton and Nelle. Box 881, Ashland, Ky.
Spencerville, Ohio Oct. 31 to Nov. 18
Shelbyville, Ind. Nov. 20 to Dec. 2

DeLong, Russell V. P.O. Box 527, Kansas City 41, Mo.
Middleboro, Mass. Oct. 24 to 28
New Haven, Conn. Nov. 4 to 11

DiCicco, Frank and Dolores. Preacher and Singers,
4387 West 28th St., Cleveland 9, Ohio
Bristol, Penna. Oct. 16 to 28
Bellevue, Ohio Oct. 31 to Nov. 11

Dickerson, H. N. 2235 N. Alabama, Indianapolis 5, Ind.
Winchester, Ind. Nov. 7 to 18

Dixon, George and Charlotte. Preachers and Singers,
39 S. Prospect Ave., Patchogue, N.Y.

Dobbins, C. H., and Wife. Evangelist and Musicians,
604 S. Wayne St., Alexandria, Ind.

Tipton, Ind. Oct. 17 to 28
Fairmount, Ind. (P.H.) Nov. 13 to 25

Dobson, J. C. Box 504, Bethany, Okla.
Chandler, Ariz. Oct. 21 to 28
Salinas, Calif. Oct. 31 to Nov. 11

Dooley, C. H. 2012 Boulevard St., Greensboro, N.C.
Chapman's Chapel, Tenn. Oct. 26 to Nov. 4
Open Date Nov. 9 to 21

Drye, J. T. and Vesta. Evangelist and Singer,
Box 1, Coffeyville, Kansas
Toledo, Ohio Oct. 24 to Nov. 4
Alliance, Ohio Nov. 7 to 18

Duncan, W. Ray. Evangelist, Waverly, Ohio
Dunn, T. P. 222 S.E. Waverly, Bartlesville, Okla.

Dye, Esther M. Musical Evangelist, Crystal Beach, Fla.

Eastman, H. T. and Verla May. Preacher and Singers,
2005 East 11th, Pueblo, Colo.
McPherson, Kans. Oct. 31 to Nov. 11
Eureka, Ill. Nov. 14 to 25

Edwards, L. T., and Wife. Lowell, Oregon
Newport, Ore. (F.M.) Oct. 17 to 28
Klamath Falls, Ore. Oct. 31 to Nov. 11

Elkins, W. T. Wurland, Ky.
Eisea, Cloyce. Box 18, Van Buren, Ohio

Emrick, Ross and Dorothy. Evangelist and Musicians,
600 Trumbull St., Bay City, Mich.
Skowhegan, Maine Oct. 21 to 28
Fairfield, Maine Nov. 4 to 11

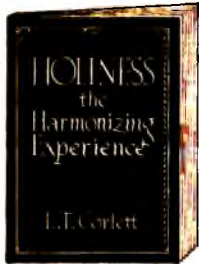
Emsley, Robert. British Holiness Evangelist, P.O. Box 527,
Kansas City 41, Mo.
Louisiana District Oct. 9 to 28
Santa Monica, Calif. Nov. 4 to 11

Erp, J. R. 415 N. Biltmore, Muncie, Ind.

Estep, Alva O. and Gladys. Preacher and Singers,
Box 238, Losantville, Ind.
Collinsville, Okla. Oct. 24 to Nov. 4
Lenoir City, Tenn. Nov. 7 to 18



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Fagan, Harry and Cleona. Singers and Musicians, Carmichaels, Pa. Oct. 28 to Nov. 11
Waterloo, Ohio Nov. 7 to 11
Open dates after November 11

Felter, Harry J., and Wife. Box 87, Leesburg, N.J. Oct. 31 to Nov. 11
Ottawa, Ontario Nov. 22 to 25
Stroudsburg, Pa. Nov. 22 to 25

Ferguson, Edward R. and Alma. Preacher and Singer, 920 21st St., Orlando, Fla. Oct. 24 to Nov. 4
Reading, Pa. Nov. 7 to 18
Troy, Ohio Oct. 24 to Nov. 4

Fetters, Fred W. 546 Vermont St., Altadena, Calif. Oct. 24 to Nov. 4
Johnson, Kansas Nov. 7 to 18
Tucson (Catalina Vista), Ariz. Oct. 24 to Nov. 4

Files, Gloria. Evangelist, Wiley Ford, W.Va. Oct. 24 to Nov. 4

Litchfield, Minn. Nov. 7 to 18
Fulton, S.D. Nov. 7 to 18

Finger, Maurice and Naomi. Route 3, Lincolnton, N.C. Oct. 31 to Nov. 11
Holt, Mich. Nov. 14 to 25
Chillicothe, Ohio Nov. 14 to 25

Fisher, C. Wm. P.O. Box 527, Kansas City 41, Mo. Oct. 17 to 28
Frankfort (First), Ind. Oct. 31 to Nov. 11
Hutchinson (First), Kans. Oct. 31 to Nov. 11

Fitch, James S. 1134 Winding Way, Nashville, Tenn. Oct. 31 to Nov. 11

Fouse, Fay A. 635 Western Ave., Winchester, Ind. Nov. 7 to 18
Cayuga, Ind. Nov. 7 to 18

Fraleigh, Hazel M. 458 Moore Ave., New Castle, Pa. Oct. 30 to Nov. 11
Franklin, Cletus. Box 181, Odon, Ind. Oct. 30 to Nov. 11
Quancassee, Mich. Nov. 14 to 25
Medford, Okla. Nov. 14 to 25

Free, O. S. P.O. Box 527, Kansas City 41, Mo. Oct. 17 to 28
North Little Rock, Ark. Oct. 31 to Nov. 11
Pampa, Texas Oct. 31 to Nov. 11

Frodge, Harold C. Box 181, St. Paris, Ohio Oct. 31 to Nov. 11
Pekin, Ill. Nov. 14 to 25
New Columbus (Community), Ind. Nov. 14 to 25

Frost, Earl L. 510 W. Market St., Troy, Ohio Oct. 19 to 28

Fugett, C. B. 4311 Blackburn Ave., Ashland, Ky. Oct. 19 to 28
Beaumont, Texas Nov. 2 to 11
Oklahoma City, Okla. Nov. 2 to 11

G and H

Gardner, Earl and Pearl. Preacher and Singers, 435 No. 30th, Milwaukee 8, Wis. Open dates

Geeding, W. W. and Wilma. Preachers and Chalk Artist, 376 W. Pine St., Canton, Ill. Oct. 31 to Nov. 11
Bicknell, Ind. Nov. 14 to 25
Lebanon, Ohio Nov. 14 to 25

Gillespie, George M. P.O. Box 208, Auburn, Ind. Oct. 17 to 28
Gillespie, Sherman and Elsie. Song Evangelists, Box 312, Farmland, Ind. Oct. 17 to 28
Modoc, Ind. Oct. 30 to Nov. 11
Muncie (Forest Park), Ind. Oct. 30 to Nov. 11

Godfrey, Laura M. Singer, 797 N. Wilson, Pasadena 6, Calif. Oct. 17 to 28
Inglewood, Calif. Oct. 16 to 28

Goodall, Haven. 6850 W. 115th St., Worth, Ill. Oct. 31 to Nov. 11
Jacksonville, Ill. Oct. 16 to 28
North Star, Mich. Oct. 31 to Nov. 11

Gordon, Maurice F. 2417 "C" St., Selma, Calif. Oct. 31 to Nov. 11

Granger, Miss Marjorie. Song Evangelist, 4322 Manchester St., St. Louis 10, Mo. Oct. 31 to Nov. 11
Granger, Olen C. Evangelist, 2351a Louisiana, St. Louis 4, Mo. Oct. 31 to Nov. 11
Redford, Mo. Nov. 14 to 25
Indianapolis (College Ave.), Ind. Nov. 14 to 25

Granger, R. L. Evangelist, 1143 Treat Lane, Concord, Calif. Oct. 31 to Nov. 11

Gray, Ralph C., and Wife. Evangelist and Singer, P.O. Box 527, Kansas City 41, Mo. Oct. 31 to Nov. 11
Athens, Georgia Nov. 14 to 25
Rossville, Ga. Nov. 14 to 25

Green, James and Rosemary. Singers and Musicians, 1201 Bower Ct., New Castle, Ind. Oct. 17 to 28
Evansville (N. Side), Ind. Oct. 31 to Nov. 11
Greenfield, Ind. Oct. 31 to Nov. 11

Greenlee, Miss Helen. Evangelistic Singer, Route 2, Humeston, Iowa Oct. 28 to Nov. 7
Wichita (Beulah), Kans. Nov. 14 to 25
Columbus, Ind. Oct. 23 to Nov. 4

Griffith, C. A. 614 N. Jefferson, Knightstown, Ind. Nov. 6 to 18
Knightsstown, Ind. Nov. 6 to 18
Andersonville, Ind. Nov. 6 to 18

Grimm, George J. 513 Diamond St., Sistersville, W.Va. Oct. 16 to 28
Tabor, Iowa Oct. 16 to 28

Grubbs, R. D. 1704 Madison Ave., Covington, Ky. Oct. 16 to 28
Haas, Wayne and June. Singers and Musicians, Route 1, Cory, Ind. Oct. 16 to 28
Richmond (First), Ind. Oct. 30 to Nov. 11
New Castle (Broad St.), Ind. Oct. 30 to Nov. 11

Haden, Charles E. Sacramento, Kentucky Oct. 30 to Nov. 11

Hahn, O. G. 230 Leyte St., Mishawaka, Ind. Oct. 30 to Nov. 11

Hale, R. Lester. Evangelist, Nazarene Assembly Park, Route 2, Vicksburg, Mich. Oct. 31 to Nov. 11
West Branch, Mich. Nov. 14 to 25
Gaylord, Mich. Nov. 14 to 25

Hall, Miss Clarine. Song Evangelist, 819 Milburn, Dayton 4, Ohio Nov. 8 to 18

Hall, Dave. 776 E. Simpson, McPherson, Kansas Nov. 28 to Dec. 9
Blossom, Texas Nov. 28 to Dec. 9

Hamilton, Jack and Wilma. Box 172, Hays, Kansas Oct. 25 to Nov. 4
Durand, Mich. Nov. 8 to 18
Mesa, Ariz. Nov. 8 to 18

Harding, Mrs. Maridel. 803 N. Briggs, Hastings, Neb. Nov. 1 to 11
Hastings, Neb. Nov. 15 to 25
Columbus (First), Ga. Nov. 15 to 25

Harley, C. H. Burbank, Ohio Oct. 31 to Nov. 11
Appleton, Wis. Nov. 14 to 25
Newark (E. Side), Ohio Nov. 14 to 25

Harrington, W. N. Rt. 3, Box 666, Gainesville, Fla. Oct. 15 to 28
Mt. Pleasant, Mich. Oct. 15 to 28
Jacksonville (Oakwoodville), Fla. Oct. 30 to Nov. 11

Harris, E. T. P.O. Box 527, Kansas City 41, Mo. Oct. 24 to Nov. 4
Little Rock (Rose Hill), Ark. Nov. 14 to 25
Trout, La. Oct. 31 to Nov. 11

Harrison, Ray. Neotsu, Oregon Oct. 17 to 28
Salem (Keizer), Ore. Oct. 31 to Nov. 11
Seattle (Crown Hill), Wash. Oct. 31 to Nov. 11

Harrold, John W. Box 309, Red Key, Ind. Oct. 17 to 28
Yorktown, Ind. Nov. 5 to 11
Wallowa, Ore. Oct. 31 to Nov. 11

Hart, H. J. Route 1, Owasso, Okla. Oct. 31 to Nov. 11
Jamestown, N.D. Oct. 31 to Nov. 11

Harvey, Hoge. Box 124, Hodge, La. Oct. 31 to Nov. 11

Hayes, Thomas. P.O. Box 527, Kansas City 41, Mo. Oct. 31 to Nov. 11
Tefft, Ind. Nov. 14 to 25
Placentia, Calif. Nov. 14 to 25

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- Henbest, C. L. Box 345, Rogers, Ark.
Jacksonville, Ark. Oct. 24 to Nov. 4
Oklahoma City, Okla. Nov. 7 to 18
Henck, Nelson H. 714 Campbell St., Williamsport,
Pa.
Du Bois, Pa. Oct. 31 to Nov. 11
St. Louis, Mo. Nov. 14 to 25
Hendrick, Doris V. Evangelist, 342 North St., Bad
Axe, Mich.
Henson, J. C. 103 N. Peniel, Bethany, Okla.
Higgins, Charles A. 1702 Pecos St., Las Cruces,
N.M.
Hodge, W. M. Science Hill, Ky.
Yosemite, Ky. Oct. 31 to Nov. 4
Cedar Grove, Ill. Nov. 6 to 18
Hooker, H. H. P.O. Box 11, Gardendale, Ala.
Tulsa (Carbondale), Okla. . . Oct. 24 to Nov. 4
Decatur (W. Side), Ill. Nov. 7 to 18
Hoos, Charles A. Evangelist, 502 E. Marengo,
Flint 5, Mich.
Hoot Evangelistic Party. P.O. Box 745, Winona
Lake, Ind.
Argentine, Mich. Oct. 31 to Nov. 11
Pontiac (Meth.), Mich. Nov. 12 to 25
Hughes, Guthrie. Box 212, Valley Station, Ky.
Sulphur Springs (First), Tex.
Humble, Dave and Mary. Singers and Musicians,
Worthington, Ind.
Dayton (Northridge), Ohio Oct. 31 to Nov. 11
Frankfort (S. Side), Ind. Nov. 13 to 25
Hutchinson, C. Neal. P.O. Box 527, Kansas City
41, Mo.
Sharon, Pa. Oct. 31 to Nov. 11
Greensboro, Pa. Nov. 14 to 25

I to K

- Ingland, Wilma Jean. Evangelist, 322 Meadow
Ave., Charleroi, Pa.
So. Windham, Maine Oct. 24 to Nov. 4
Portage, Pa. Nov. 7 to 18
Isenberg Evangelistic Party. Evangelist and Sing-
ers, P.O. Box 527, Kansas City 41, Mo.
Paterson, N.J. Oct. 17 to 28
Coatesville, Pa. Oct. 31 to Nov. 11
Jackson, R. V. Box 31, Elizabethtown, Ill.
Jantz, Calvin and Marjorie. Singers and Musicians,
P.O. Box 527, Kansas City 41, Mo.
Newcomerstown, Ohio Oct. 24 to Nov. 4
Spencer, Ind. Nov. 7 to 18
Jenkins, Gerald and Donna Lou. Evangelistic Sing-
ers, P.O. Box 527, Kansas City 41, Mo.
Jerrrett, Howard W. 630 W. Hazelhurst, Ferndale,
Mich.
Shreveport, La. Nov. 7 to 18
Tallahassee, Fla. Nov. 21 to Dec. 2
Johnson, A. G. and Elveda. 355 61st St. N.W.,
Albuquerque, N.M.
Meade, Kansas Oct. 30 to Nov. 11
Oakley, Kansas Nov. 13 to 25
Johnson, Andrew. Wilmore, Kentucky
Jones, A. K. P.O. Box 527, Kansas City 41, Mo.
Granby, Mo. Oct. 30 to Nov. 11
Ellington, Mo. Nov. 13 to 25

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Jones, Clarence "Tiz." Evangelist, 2022 Lippert St., Charleston, W.Va. Oct. 31 to Nov. 11	Keel, Charles. Evangelist, 3643 Linwood Ave., Cincinnati 26, Ohio	King, Charles L. Evangelist, 726 North 32nd Kansas City, Kansas
Point Pleasant, W.Va. Nov. 14 to 25	Keith, Donald R. P.O. Box 527, Kansas City 41, Mo.	Kloven, Orville H. and Kathryn. Evangelist and Musicians, 2355 Roosevelt Blvd., Eugene, Ore
Cross Lanes, W.Va. Nov. 14 to 25	Albany, Ind. Oct. 24 to Nov. 4	Star, Idaho Oct. 31 to Nov. 11
Jones, Claude W. R.F.D. 1, Box 172, Bel Air, Maryland	Red Key, Ind. Nov. 7 to 18	Boise, Idaho Nov. 13 to 21
Rumford, R.I. Oct. 31 to Nov. 11	Keller-York Party, The. Singers and Musicians, Box 256, Seelyville, Ind.	Krauss, James L. 818½ E. Spring, St. Marys, Ohio
Orbisonia, Pa. Nov. 14 to 25	Wash. Pac. District Oct. 24 to Nov. 4	Kruse, Carl H., and Wife. Evangelist and Singer, 503 N. Redmond, Bethany, Okla.
Jones, Lum. 630 West 9th St., Ada, Okla.	Nampa (First), Ida. Nov. 7 to 18	Mantario, Sask., Can. Oct. 23 to Nov. 4
Decatur, Ind. Oct. 24 to Nov. 4	Kelly, Arthur E. 331 Whaley St., Columbia, S.C.	Grand Ledge, Mich. Nov. 7 to 11
Open date Nov. 7 to 18	Clendenin, W.Va. Oct. 24 to Nov. 4	Kunze, R. J. Sunday-School Evangelist, 614 W. Elm St., Compton, Calif.
Jones, Marvin J. 119 N. Colorado Ave., Indianapolis, Ind.	Buckhannon, W.Va. Nov. 7 to 18	Kuschner, Allard and Dorothea. Evangelist and Singer, R.F.D. 1, Burton, Ohio
Pennville (Sugar Grove), Ind. . . Oct. 17 to 28	Kimball, Everett and Irene. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.	Hastings, Mich. Oct. 17 to 21
Blountsville, Ind. Oct. 31 to Nov. 11	Wilmington, Ohio Oct. 21 to 31	Watertown, N.Y. Oct. 31 to Nov. 11
Jordan, Hugh R. P.O. Box 527, Kansas City 41, Mo.	North Pekin, Ill. Nov. 1 to 11	