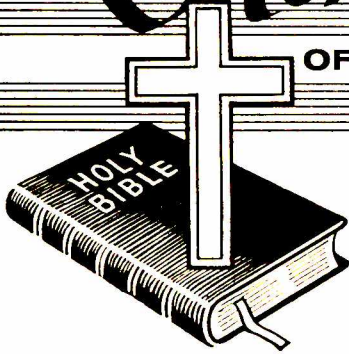


# Herald of Holiness

OFFICIAL ORGAN • CHURCH OF THE NAZARENE



October 9, 1957

In facing up realistically to the church's failures and sins, it is rather easy to fall into the snare of pessimism. Some have even suggested that spiritual retrogression is the law of life and is the chief lesson to be learned from history. But such fatalism is born of despair and maligns the very person and character of God.

God has always delighted in revealing himself to man as the God of history. When He appeared to Abram He declared, "I am the Almighty God; walk before me, and be thou perfect." Later on, when God called Moses by the burning bush, He proclaimed, "I am the God

## The God of History

General Superintendent Young

*And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged (John 16:8-11).*

of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." He also instructed Moses to thus identify Him to the people of Israel.

Similarly, when God appeared to Joshua (after Moses and the people had chosen him as the new commander to lead Israel into Canaan), He reassured Joshua with the promise: "As I was with Moses, so I will be with thee."

Years later, when the young prophet Elisha was confronted with carrying on the work of Elijah, his first cry when he smote the Jordan with the old prophet's mantle was, "Where is the Lord God of Elijah?" It was the God of history that he sought.

The final and full revelation of God comes in redemption with the advent of the Son, Jesus Christ, our Lord. But He also is related to all that went before. The writer to the Hebrews observes: "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." Jesus openly declared that He did not come to destroy the law or the prophets, but to fulfill them.

This God of history is in our world today, made manifest by His Holy Spirit. The Spirit came in His fullness on the Day of Pentecost in fulfillment of the Father's promise. He honors the Son and brings redemption near. The God of history is become our Eternal Contemporary.

# LATE NEWS

## Telegram . . .

Charlotte, North Carolina—North Carolina Seventeenth District Assembly marked by progress and a spirit of unity. Dr. Lloyd B. Byron re-elected for a three-year term amid applause and enthusiasm. Mrs. Byron unanimously re-elected N.F.M.S. president. Dr. G. B. Williamson presided over the sessions with his usual grace and efficiency. Wyatt Gentry and Clarence Mason received their elder's orders on Thursday evening. —Byron E. LeJeune, Reporter.

Evangelist J. S. Brannon writes that he has left the field and is now pastoring the church in Point Pleasant, West Virginia.

Evangelists Dave and Mary Humble write that they are leaving the field of evangelism to re-enter school at Olivet Nazarene College. They say: "It has been our privilege for the past two years to work with some of our best pastors and evangelists. God gave many wonderful revivals, for which we thank Him."

After serving Grace Church at Ashland, Kentucky, for three years, Rev. D. F. Hail has resigned to accept the call to First Church in Council Bluffs, Iowa.

Rev. and Mrs. James Sykes of the Nazarene Theological Seminary have accepted the call to pastor the church in Manhattan, Kansas.

Rev. M. S. Burkhart has resigned as pastor of First Church in Brownwood to accept the work of the church at Gilmer, Texas.

On October 2, Mr. and Mrs. Deane H. Hardy of Wilmington, New York, celebrated their sixtieth wedding anniversary. Both Mr. and Mrs. Hardy were converted in their young days and have stood true to the Lord and His work down through the years. They have two living sons, sixteen grandchildren, and twelve great-grandchildren; one son and one daughter have died. A grandson and namesake, Rev. Deane Hardy, is pastor of the Church of the Nazarene in Bangor, Maine. They have an active interest in world, local, church, and family news, and are a blessing and inspiration to many folks.

After serving the church in Fortuna for more than six years, Rev. R. J.

## 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.

Nikkel has resigned to accept a call to pastor the church in Pittsburg, California.

After having served as pastor of the Circleville Church at Irwin, on the Pittsburg District, Rev. A. Alan Gilmour has accepted a call to pastor the Waynesburg, Pennsylvania, church, on the same district.

## Do We Know How to Point a Soul to Christ?

By E. E. WORDSWORTH

*He that winneth souls is wise (Proverbs 11:30).*

It has always seemed to the writer that any Christian could become familiar, if he would, with the elementary doctrinal truths of the Word of God. Take the matter of pointing a seeking sinner to Christ—do we know how? Also, the matter of giving proper teaching to a seeker after entire sanctification.

Recently we helped a seeking sinner to find Christ by having her read John 6:37; Acts 16:30-31; and I John 1:9. If one is not familiar with such appropriate verses as these, how can he help an ignorant seeker? It is not enough to answer, "Pray them through." In addition to prayer, the use of the Word will help many a sincere seeker.

Again, this holds good in helping a believer to intelligently seek and find God in entire sanctification. The great consecration passages in Romans 12:1-2; Acts 26:18; I Thessalonians 4:3; 5:23-24, and similar passages can be used to great advantage. I do not mean to talk the seeker to death, but rather to employ the quick and wise use of appropriate Bible verses. The writer has found on many occasions how such procedure has helped, enlightened, and encompassed the salvation of seekers.

We all could, and should, memorize passages on repentance, faith, confession, consecration, and other suitable verses in order to help souls. We ought to be able to quote such verses, and also know where they are found in our Bibles. Let's do it for the sake of souls. "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus" (Acts 8:35).

## WHO HOLDS THE KEY?

By F. W. DAVIS

*I'm sure that someone holds the key  
To failure or success—  
Within the ranks of every church  
When God would come to bless.  
It could be you, dear Christian friend,  
Wherein the secret lies  
Of failure, slump, or plain defeat,  
Of blessing from the skies.*

*Why hesitate or tie God's hands?  
Oh, go all out for Him  
Who made so great a sacrifice  
To save us from our sin!  
The key may be within your reach—  
Ask God your heart to search,  
That you through all your life may be  
A blessing to your church!*

# WHICH WAY OUT?

By **JOHN W. MAY, Pastor**

Elk River Church, Charleston, West Virginia

The cry for direction has been of paramount importance to people in all history. Reuben cried out, "Whither shall I go?" in respect to the loss of Joseph. Peter asked Christ the question in regard to seeking elsewhere for the words of life. Hemmed in by walls of opposition, confronted by many inviting paths, seeking for direction, we may ask the same question. The correct answer to any dilemma of life is, "The way out is up."

It is well for us to look up. In elevating our eyes we look to higher heights than the shabby elements which would drain our spiritual stamina. Looking up will give one a *sense of the expanse of God's power* when he is surrounded by pressing troubles. Spiritual claustrophobia is as terrifying as the physical and mental ailment. We need to elevate our eyes in an attitude of devotion and take time to be holy. When the sense of romance in the Christian life is lost, only sorrow and frustration can result. Work then becomes wearisome, and love lusterless. Entire devotement to God and entire consecration to His will keep the fires burning brightly on the altars of the soul.

It is also well that the eyes be elevated in an *attitude of prayer*. No more can a Christian shine for Christ than an electric light burn when disconnected from its source of power. Often the *only* way out is prayer. There can be no substitute for it in the Christian life. I once read of a minister who made the statement that he was substituting works for prayer. This can never be successful. Such a condition always takes away the power that runs the machinery. No matter how well oiled or how mechanically perfect the machine, it will not run until connected to power. Only by earnest prayer do we experience the surge of power that enables us to do the will of God for us.

Looking up will give one a *sense of direction*. As the seaman establishes direction by a star so we may unerringly find and travel the right direction by fixing our eyes upon Christ. "I will lift up mine eyes unto the hills, from whence cometh my

help. My help cometh from the Lord, which made heaven and earth," says the Psalmist. One of the greatest certainties of the Christian way of life is the ability of God to clearly reveal to His children the right way in which to walk. To feel "God's thumb" in one's back is to bring success, stability, and security to his life.

We could do well to *elevate our thinking*. Think discouragingly and you are bound for discouragement. Think of the low and base and they will drag you down. You are master of your thinking, that is, what you meditate upon. Think high and clean thoughts and God will help you to live above that which would drag you down.

Another way out is to *live up*. The world calls sinful debauchery "living it up." Their rewards are broken hearts and broken homes. Genuine "living it up" is the reverse. He that elevates his living spells victory in his life. It is not merely a

## Announcing

### Conference on Evangelism

A Conference on Evangelism for the Church of the Nazarene will be held in Kansas City, Missouri, January 6-8, 1958. This event is under the direction of the Department of Evangelism, Dr. V. H. Lewis, general secretary. Sessions will convene in the Music Hall of the Municipal Auditorium.

In addition to the general sessions, arrangements are being made for pastors and evangelists to meet in their respective groups to consider their particular problems relating to evangelism.

Those planning to attend will make their own hotel reservations. It will be wise to do this early, as another group is scheduled to meet in Kansas City during the same week.

We appeal to our people to pray earnestly for this conference. We desire above all else that it shall be a season of unusual spiritual power and blessing. Let us pray that this Conference on Evangelism may eventuate in a new vision and a new effectiveness in our major mission—soul winning.

Let us all co-operate to the end that this event may provide a tremendous impetus toward a sweeping revival and signal evangelistic achievement by the help of God during the Golden Anniversary year of the Church of the Nazarene.

Board of General Superintendents  
By HUGH C. BENNER, Secretary

precept but a glorious privilege to live clean, holy, and pure. While the world takes lustful license in sin, the Christian takes his liberty in Christ. While they lust, he manifests the love of Christ. While they capitulate to the call of sin, he conquers through Christ. It is true that many today are far behind in their faith, prayer, and praise life. The need is to wake from our lethargy and go to work for the Lord. Certainly there is much to challenge our faith, burden us to pray, and fill us with praise for what He has done.

*Truly the only way out is up.* The way out of insecurity, fear, and frustration is the way up to full trust in Him who has never failed. The way out of disobedience is the way up the path of faithfulness to His call and way. The way out of sin is up the Blood-sprinkled way of Calvary. The way out of carnality is up the highway of holiness, consecrated by His blood. Only can we *go up* if we *take up* our cross and follow Him. While the carnage of sin surrounds us, victory is ahead and the way out is up!

*I knew it meant home and family when came—*

## THE LENGTHENING SHADOWS

By MRS. J. C. WALLACE

In my early youth I was privileged to spend a few years on the farm. I had several brothers and sisters and each of us was assigned certain tasks about the farm. I recall one of my most pleasant chores was working in the garden. Although the older children did most of the work I had to go along to do my share. I always enjoyed the freshly plowed earth, the tender plants, the beautiful blossoms, the exotic fragrance of the new-mown

hay, and especially the thrill of being with my brothers and sisters. Everything was great until we had eaten lunch and had to start back to work in the heat of the day. I remember the hope that kept me going on was that of the lengthening shadows.

At first they were only small, short shadows; but as time went on, the shadows of the trees would begin to lengthen. I knew that finally the tall shadows would cover the garden and it would be time to go home. I also knew that at home we had a tall, slender, beautiful mother with glossy black hair and big, honest, hazel-brown eyes. I knew that at that very moment she was moving about swiftly and gracefully, preparing the best food in the whole world. I could see her beautiful young face and I knew that she would be watching for us to come home. I could almost taste the cold, sweet milk and golden butter as I kept waiting for the shadows to lengthen.

Sometimes when I was allowed to play a great deal, the shadows would lengthen very quickly; but when I had to work it seemed that the trees were ever so slow in producing shadows. Sometimes I would get very busy and forget to look for them until someone would say that it was time to go. Then down the dusty lane we would begin our journey home. Even though we were tired, the falling shadows had caused not only us to relax, but the entire earth as well. All nature seemed to welcome the shadows. The lazy cattle grazing on the grassy slope, the peaceful green, grassy carpet sheltered beneath a clump of small trees—it all was so peaceful. This was my favorite place where I often went to dream, pray, and make poetry. Mother taught me early to pray. I learned early to get alone with God. The shadows had

### The Wonders of the Word

Enemies of the Bible have ever been trying to destroy it, but the Bible has ridden out the storm of abuse unmarred and unsilenced.

The attack of the famous French philosopher of the eighteenth century, Voltaire, illustrates the vain effort of agnosticism to overthrow the Word of God. Voltaire dared to predict that within one hundred years the Bible would be a forgotten Book, found only in museums. Before the century was up his very home was owned and used by the Geneva Bible Society, from which millions of Bibles have gone out around the earth.

Robert Ingersoll, the noted American agnostic of the nineteenth century, once held a Bible in his hand and presumptuously declared: "In fifteen years I will have this Book in the morgue!" In fifteen years Ingersoll was in the morgue; the Bible was more alive than ever.

NAZARENE PUBLISHING HOUSE

changed this spot of mine into a glowing haven of peacefulness. I had an urge to stop there then—but my appetite called me on.

The bark of the farm dog, the chirping of the crickets, and the twitter of the birds made us all happy for the shadows. Sitting on the porch of our home was my dear old grandmother with her Bible on her lap, straining her eyes to read the precious Word of God. I have her Bible today. The shadows had made it a little hard for her to read. She was an old-fashioned Methodist, converted under the early ministry of John and Bona Fleming. She told me early about second-blessing holiness. Her beautiful gray hair and her wonderful, sweet spirit will always be an inspiring memory to me.

Inside, my beautiful Baptist mother would be singing in her clear, strong voice some old hymn of the church. I would watch her with admiration in the shadows that were cast by the old oil lamp; her face always showed marks of courage and strength as well as beauty. At the long table sat all the children and my big, strong father, who had worked hard all day. Together we related our experiences of the day, and then retired to the front porch to enjoy each other in the falling shadows.

Those early scenes of my childhood have been indelibly impressed upon my mind. As one said,

“They sheltered my tender beginning and lent to the molding of what I am today.” I know now that the lengthening of the shadows in my childhood days does not really compare with the lengthening shadows that I face today. The shadows of my home ties have lengthened greatly. Grandmother has been in heaven for many years and I am sure she has met John Fleming by now just inside the gate. Two of my brothers have made the landing and the others have scattered over the world. My beautiful mother has reached a ripe old age. Her hair is not glossy any more, her eyes have dulled, and her steps are slower. My strong father has aged with time. The old home is not there any more as it was. I am reminded again of the shadows.

Then the shadows of a weary world have greatly lengthened. My childhood shadows are far removed from the lengthening shadows that face us today. The shadows of fear in this atomic age have grown until, instead of feeling the peace that came slowly over the farmland, we live under the stress and strain of a strange land of atoms. I would like to go back and recapture that feeling of relaxation that my lengthening shadows brought when all the earth relaxed in the cool of the day. But I am reminded that the poet has written there will be “no need of shadows” when at last we have gained the “victor’s crown.”

## **A Testimony by Dr. W. D. McGraw, Sr.**

At the age of twenty-four years I attended a revival in a small, one-room Methodist church in east Texas. I was a sinner and had no thought of getting right with God. During a testimony meeting the power of God came upon the people, and the blessed Holy Spirit instantly revealed my sinfulness to me and God’s love for me. I began to weep and started forward for prayer without an altar call. Before I reached the altar I was converted. I felt so innocent that I could have walked up the golden streets of heaven and looked God and all the holy angels in the face. The walls of the church, the people’s faces, and all nature shone with glory. I was a child of God. Praise His holy name forever! During the

same year I was sanctified and called to preach.

For more than sixty years my life has been dedicated to God. So far as I remember, I have never been tempted to doubt my conversion. Certainly I have made blunders during these years which have grieved my Lord and some people. But thank God, the blood of Jesus Christ covers all today and, knowing that my time on earth is short, I am more determined than ever to do the will of God.

I am still active for one of my age, and making some contribution to the cause of Christ by daily prayers, accompanying at times my pastor, Brother Paul Grundy, on pastoral visits, and supplying as Sunday school teacher.

This testimony was given August 21, 1957, on the writer’s eighty-seventh birthday. Brother McGraw is the father of Dr. W. D. McGraw, Jr., superintendent of the Oregon Pacific District; Rev. James McGraw, professor of preaching and the pastoral ministry in Nazarene Theological Seminary; and Mrs. Alline M. Swann, professor of piano, organ, and music theory in Northwest Nazarene College.

## Don't Forget Your Life Preservers!

By FLETCHER GALLOWAY, Pastor, First Church, Grand Rapids, Michigan

It was still dark when my friend and I started out that day filled with the fisherman's proverbial tingling anticipation of luring the "big ones" to strike. After we got the car loaded we paused for a brief prayer, remembering, "In all thy ways acknowledge him." We were ready to be off but something gave me a moment of caution. The boat looked a little small. I said, "I have some life preservers in the trunk of my car. I think I will get them." That afterthought was destined to save our lives before the day was through.

Hamlin Lake is seven miles long, nestling in a hollow just over the sand dunes from Lake Michigan. It was beautiful that morning—as calm and placid as could be. Everything was perfect. Here I was with a wonderful Christian friend, enjoying my favorite pastime, and the sun was shining. We caught some nice walleyed pike. At noon we pulled the boat up on the shore and ate our lunch. But the weather can change in Michigan! Almost before we were aware of it the sky was black, the wind was high, and mad whitecaps were dancing across the surface of the lake. We were on the wrong side, so without delay we started back.

Before we were halfway across we were in trouble. Four-foot waves were crashing the bow and splashing great quantities of water in the boat faster than we could bail it out. The motor kept churning away—part of the time in the water and part of the time out. The little boat did its best, defiantly shaking its head and coming back for more, every time a wave crashed over. But finally

it was too waterlogged, and when the last big wave rolled over us, there was no more fight in the little craft; in a matter of seconds the heavy motor carried it to the bottom.

I was a little self-conscious when I put on my life preserver that morning. I said to myself, I suppose this looks a little silly. But when the boat started to the bottom it was a very comfortable feeling to know that every buckle was fast. My friend was also thankful enough to borrow my spare. The waves got higher and higher. I soon completely lost sight of my friend as the fog closed in on us. It was an hour before the rescue boat and the state trooper finally found me, and of course you know I came out all right because I am now telling the story.

The moral is, "Say your prayers but don't forget your life preserver!" Be on the safe side. Morals and high principles are having to weather some rather heavy seas these days. You will probably be laughed at if you have high standards, but it is better to be laughed at than to go down with the waves. A good friend of mine had become a little careless about off-color jokes and statements that sounded a little suggestive. I had confidence in him and I felt free to talk with him about it. He was ashamed and apologized profusely. He said, "I would never dream of saying anything like that to anyone except intimate friends who know me well and who understand that I do not mean anything by it." I said to him, "That is exactly the point! Church people never get into moral difficulty with anybody except their most intimate friends, and then they wonder how it could have ever happened."

Anyone who gets the idea that a wholesome reserve between the opposite sexes is old-fashioned and a bit naive is throwing away a time-honored life preserver.

I am not a good swimmer. If anybody needs a life preserver, I need one. However, I watched a champion swimmer drown. Because he was a champion, he thought he did not need to use the caution that an ordinary person would. He tried to swim out to some big rocks a few miles offshore near Twin Rocks, Oregon. When the Coast Guard boat got to him it was too late.

There is a name authors write of, singers sing of, orators speak of; that name is Jesus Christ. Seasonal changes of thought or criticism cannot break the power of His name. Elements of time and material things cannot cause His downfall, for He stands ready as the Bridge across which the burdened, sorrowed heart may cross the flood-swollen world of sin and reach the safety of the heavenly shore.—J. D. WADLEY, JR.

# Leaving Africa!

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

JAN SMUTS AIRPORT—SEPTEMBER 3

A large group of missionaries and friends from the English, Afrakaans, Portuguese, Colored, Indian, and Bantu divisions of the Nazarene work in Africa were present at the airport to wave and sing me off.

With a corsage pinned on my coat and with cameras clicking I say good-by to one of the most wonderful groups of Christians on earth. As I walk out to the plane alone, from the upper balcony the Nazarenes wave and sing, "Forward, forward, never to settle down." The "Flying Dutchman" races past the airport and with my face pressed against the window I get my last sight of upturned faces and waving hands and handker-

chiefs, and then we are gone. My visit to Africa is over.

God is a good and wonderful God. Everywhere He has blessed and given us souls. The missionaries and people have been more than kind and co-operative. The little work begun fifty years ago is now a great, thriving work that reaches half the length of Africa and covers many different national and language groups.

I come home laden with beautiful gifts as reminders and with living pictures in my heart that can never be erased. My heart too is laden with challenges and needs of our great African field.

We stop at Brazzaville in French Equatorial Africa; at Kano in Northern Nigeria; at Rome, Italy; Frankfort, Germany; then Amsterdam and London. And now on September 5, two days later, I am in Bristol, England, beginning a tour of the British Isles South District.

My heart is grateful to God and to you all for your love, prayers, and help. Thank God for the people called Nazarenes!

# M A N A N A N A

By  
MEL-THOMAS ROTHWELL

Professor of Philosophy  
Eastern Nazarene College  
Wollaston, Mass.

Dr. Evelyn Ramsey, outgoing missionary to Africa, stopped at Eastern Nazarene College before her departure the week of September 9, to speak to the student body in chapel.

The deeply inspirational tone of her faith-stimulating message contained many helpful expressions, one of which struck a vital chord in the common struggle for human existence. "It is not what you tell God you are going to do tomorrow, but what you *are doing today*, which really counts," she said.

The tireless efforts of this fully consecrated young woman have carried her to final achievement and brilliant success against imponderable odds, in the writer's opinion, who knows her well as teacher and friend. As an example of human

industry and opportunity winning, she is an exact counter to the crippling, paralyzing drag in human experience, the tendency to "put off until tomorrow what you can do today." The Spanish have a word for this latent lethargy and listlessness; they call it *manana*, or simply *tomorrow*. Any time, but not now. Later, if you please, but skip it for the present; just let me be; Morpheus is whispering sweet dreams into my heavy ears.

How accurately the deadening sense of *manana* characterizes the usual activity, or inactivity, of so many! Never today; always tomorrow. Life is composed of delays, dreamy deferments. I will get to it tomorrow. Certainly I plan to be an accomplished musician, a useful physician, an informed diplomat, but I will begin tomorrow. Let me dream today, let me enjoy the sense of postponement, let me denuer and dawdle; it feeds my fear, my laziness, my weak irresponsibility. Tomorrow my otiosity, my idle and futile siesta, will end; then I will tackle the opportunity which has lain at my feet all day today.

But, tomorrow never comes! The Preacher (Ecclesiastes) has warned: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (9:10). *Manana*, but alas it is too late! Today is the only day any man lives. Either the worthwhile accomplishments of life will be wrought today or they will remain forever the unrealized dreams and possibilities of yesterday.

As Dr. Ramsey put it so cogently, "It is not what you tell God you are going to do tomorrow, but what you *are doing today*, which really counts."

*When Satan seems to have you encircled,  
then it is the time to—*

## **Hang Out Your Fish**

**By NORMAN R. OKE**

It happened in bonny Scotland—land of rugged hills and dauntless souls. An ancient castle was situated along the coast. A besieging force, determined to take the castle, had totally surrounded it cutting off all means of supply. The besiegers waited patiently, flattering themselves with the assurance that in a matter of days the garrison would surrender rather than starve. But days stretched into weeks; still no hint of surrender.

One morning, to the consternation of the besiegers, there was flung over the wall a line heavily strung with delicious, freshly caught fish. The garrison, which was supposed to be starving, was actually dining handsomely on baked trout. And to flaunt their defiance the besieged garrison threw over the wall this mouth-watering line of fish. What did it mean?

Here it is. The castle was close to the ocean. The garrison tunneled through to the ocean's edge

and could fish unhindered. They were really saying, "So long as the Atlantic Ocean has fish in it, you can't starve us out."

And that is a parable from history. It says to every beleaguered soul, "Hang out your fish." Does it seem that you have been isolated from heaven and help by satanic forces? Then tunnel through to God and defiantly "hang out your fish."

Do you work in an atmosphere where evil fairly submerges you all day long? Does the devil at times suggest that you surrender also? Remember that so long as you can have access to the ocean you are all right. Get into the Bible and catch a string of promises. Flaunt these in the face of the enemy—"hang out your fish."

Teen-ager, are you a minority of one as far as vital Christian experience is concerned? Do you feel sometimes that Christian living is a lost cause? Keep the tunnel open to your prayer closet and the Word of God. Keep fishing in the limitless ocean of His grace; and when Satan's forces are rattling their sabers in your very treeth, "hang out your fish."

Those besiegers in Scotland knew that they could never starve a force which had access to the limitless resources of the Atlantic Ocean. And when we remember that "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," we are encouraged to follow the pattern of the Scottish garrison and "*hang out the fish.*"

*From around the world they come to disprove—*

## **"What You Can't See Won't Hurt You"**

**By CLINTON J. BUSHEY**

Professor, Department of Biology, Olivet Nazarene College

In Australia there lives a very strange animal and when it was first discovered it didn't look real. The *Ornithorhynchus* is about the size of a large squirrel, has hair, a duck-bill mouth, lays eggs, and suckles its young. Now how could any self-respecting zoologist classify such an animal? It is said that a traveler captured one, skinned it, and sent the pelt to the museum in London. The curators had never seen such a creature and thought it was a hoax. Accordingly they just destroyed the hide and forgot about it. It didn't exist as far as they were concerned.

In the early study of insects the experts often came upon some very strange creatures. They

couldn't determine what they were, for nobody had ever seen them before. To solve the problem they would destroy the specimen, and since you couldn't see it any more, all was well.

The story is told of a medical missionary to India who had been attempting for months to get some action concerning the town well. This well was merely a pond which collected water when it rained and supplied the populace with water for the rest of the year. The pond had no outlet. The people bathed in it. They washed their vegetables in it. It served as the public laundry, as their drinking water. The dogs, monkeys, and cattle used it as freely as the people. By the time the



hot season was over, it had become a mere mudhole of filth and a means of propagating disease. The doctor wanted a change but could get no action.

One day while in his office he had just placed a drop of this activated liquid under his microscope when a very influential Hindu came in. Here was the doctor's chance to show to this man the contents of the well. As the man observed the animals—good and bad—flit across the field of his vision he seemed almost transfixed. At length he suddenly asked how much the missionary wanted for that microscope. Astounded, the missionary at first refused to sell it but at length, seeing he would insult the man if he didn't let him have it, set a price which would enable him to replace it. The Hindu immediately paid him the required sum and, taking up the microscope, walked to the door and damaged the instrument beyond repair by throwing it upon the stone steps.

"Now," he said, "you can't see them, so they don't exist any more."

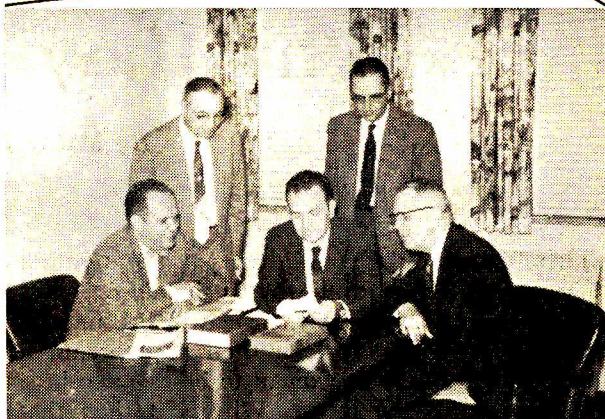
While in China during an annual meeting of our mission conference I stayed for a few days in the home of Dr. Manget. He was really a man of God and healed the soul as well as the body. One afternoon he was called on to speak to the Bible women of the conference, some of whom had been preaching for several years. Unable to take time off to prepare a message, he didn't know what to talk about until, as he was going through the native kitchen, he spied a dishrag which was probably occupied with more filth and germs than a normal cloth would hold. Gingerly picking it up, he placed it on the table before him and spoke to those women for half an hour on germs. They nodded their heads and amended him now and then and he came away encouraged, hoping he had gotten something across.

That evening during the testimony meeting the first woman to her feet was the head Bible woman of the district, a strong Christian woman and an efficient worker. She began to rail upon Dr. Manget's speech. She spent fifteen minutes tearing it to pieces. The gist of her argument was that this foolishness about germs which these foreign doctors were talking about was apparent. The Chinese had lived for four thousand years, had never seen them, nor heard about them until the foreigners came, and since they had never been seen, such things didn't exist. The Chinese were still living, etc. Others took up the same argument when she sat down. Dr. Manget was wilted.

Sin, to the natural man, is like that. The natural man says there is no such thing as sin in reality. It has never been seen; it is not tangible, it cannot be put in a museum, and therefore doesn't exist, never has existed.

Just how much of the story of salvation does a man in sin understand? He may sit in church

## NEWS in PICTURE



**NAZARENE CHURCH HISTORY COMMISSION MEETS** to discuss the publication of the church's history commemorating the fiftieth Golden Anniversary. *Left to right: Dr. Timothy Smith; Dr. S. T. Ludwig; Dr. Mendell Taylor, chairman; Dr. W. T. Purkiser; and Dr. J. Glenn Gould.*

regularly, hear clear, orthodox sermons, learn the doctrine, and even subscribe to it in word, but not understand it at all in his heart. He will argue against it. Or he may, for argument's sake, accept the premise that it exists but won't admit that there is a cure for it. He blindly goes on in his own sophistication, thinking he has the answer.

The Hindu says sin is unreal, exemplified by breaking the rules of caste. Buddhism says that desire is sin. Taoism says to displease the gods is sin. Shintoism has no definite conception of sin. Jainism says sin is real, but evil. These pagan religions can't understand, but they attempt to provide for it by lifting themselves by their own bootstraps. There is a tendency to attempt to ignore it, and like the Hindu, if you can't see it, it doesn't exist.

But not to be able to understand it doesn't do away with it. Sin is real, it is blinding. Many think that if you don't understand it you won't be held responsible, hugging a poisonous asp to their breasts! Should one take a poisonous capsule by mistake, thinking it was some vitamin, the error in thinking would not mitigate the results. The individual would die in spite of the confidence that it was beneficial. Poison is poison wherever it is found and the label won't change its potency.

Yes, the sinner is blind to sin until the Holy Ghost pins him down and says, "Thou art the man." Even then it may be hidden somewhat. But when the truly penitent individual meets God, the fear of sin becomes an obsession to him. Under whatever name it may be registered, he will soon learn to recognize it and will stay as far away from it as possible. We dare not be blind leaders of the blind.

# Why They Don't Listen

By MILO L. ARNOLD

There's a reason why children pay no attention when parents speak and why husbands or wives seem to ignore the voice of their mates. It is natural for children to want to hear their parents and it is natural for a man or woman to be eager to hear the voice of one he loves. Why is it then that parents complain that they must speak repeatedly to their child, or a woman complain that she can tell her husband a thing one minute and he vows the next minute that she did not tell him?

The fault is not usually with the person who ignores what is spoken so much as with the person who is speaking. The person who is speaking has by some means made his voice annoying to the person spoken to and he has protected himself by a habit of nonattention. A man working in a noisy factory can habituate himself to the noise so that it does not annoy him. He simply pays so little attention to it that he does not really hear it. The woman living in a house beside a busy thoroughfare would be annoyed terribly by the sound of the roaring, screeching traffic if she continually paid attention to it, but she teaches herself to pay no attention to it. Thus she can live contentedly and serenely in the midst of the racket. She has habituated herself to nonattention.

When a mother repeatedly speaks to her child in a complaining, nagging, or unpleasant voice, or when she repeatedly finds fault with the child almost every time she speaks to him, her voice becomes annoying. The child is disturbed and made nervous by it and to protect his health he must build about himself a protective wall of nonattention. He cannot run away from home to escape the irritating voice, so he just habituates himself to it and pays no attention. This is the only way he can avoid a complete nervous breakdown. She finds that he pays no attention to her, so she makes her voice more irritating in order to get over the barrier in the child's mind. She speaks more sharp-

ly, more annoyingly, more loudly, or more often. The child in turn will unconsciously build a higher wall of self-protection to compensate for the mother's increased effort, and everything is made worse while nothing is gained.

The wife who constantly annoys her husband by making her voice unpleasant to him will find soon that she cannot get his attention. If she always whines, nags, finds fault, criticizes others, or pities herself she would break his nerves down if he did not do the one thing God has enabled him to do. That is, habituate himself to nonattention. He could not possibly endure such painful things constantly jabbing at him from one he loves if he continually listened to them. He does what he would do if he worked in a noisy factory. He just learns to pay no attention and thus he can live with some measure of peace.

If we want to be heard we must make our voices pleasing to those to whom we speak. We should cultivate a pleasing tone. Keep it pitched low enough not to be tiring and keep it slow enough that it will be easy to understand. We should let our loved ones hear us laugh and sing about the house. We should tell pleasant things and share enjoyable experiences. We should plan pleasant conversation for mealtimes and keep a smile in our voices.

Today we are about to forget the fine art of conversation in the home. Our children are entertained by outside interests until they come home, and when they are inside the door they are entertained by the TV or radio. Parents don't need to speak to them until it is time to tell them to get washed for supper. The parents speak to their children seldom save to instruct them, scold them, or hurry them. The child is annoyed by that voice, for it always breaks into his entertainment. He soon builds a wall of nonattention. If the parents visited with the child, read him stories, told him of interesting things, and shared his pleasures happily, the child would be eager to hear the parents' voices. He would have no barrier of nonattention erected to protect him from the parents' instructions.

If the wife or husband would always speak pleasantly and happily to his mate he would find he

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**"A cocktail lounge is a half-lit room, full of half-lit people."—April, 1957, *The National Voice*.**

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would be more readily listened to. However, if he always whines, complains, nags, finds fault, or speaks unkindly he will find that his mate will pay little attention to him while paying more and more attention to a pleasant voice coming from the radio or TV set.

There is a reason for nonattention. Did you ever sit down and ask yourself why your child paid so little attention to your commands? Did you ever ask why your spouse seems to forget your instructions so quickly? Nonattention is not natural. By nature we are eager to hear the voice of persons we love. If you find that the members of the family are paying too little attention to what you say, it might be well to study your own habits. Are you speaking to them pleasantly at least ten times for each time you must instruct them or scold

them? Are you keeping your voice cheerful and gay and easy to listen to? Do they ever hear you laugh or sing? Do you treat them as though they were important? Do you make a habit of listening to what they say to you? When you do instruct, correct, or command members of the family do you do it in a voice that is sweet and pleasant and easy to listen to? Could it be that they are ignoring your voice rather than their duties?

The person to whom loved ones like to listen will have little difficulty getting attention. It may be that their nonattention is the only thing that keeps them from having a complete nervous breakdown. There is a reason for nonattention. It does little good to command folks to listen to you. It is better to find the reason they don't listen and correct it.

## Servicemen's Corner



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### From Fort Lewis, Washington:

"I am writing to give you my new address. But while doing so I would like to try to express my feelings to you for the *Herald of Holiness* and *Come Ye Apart*. They have been a wonderful source of spiritual food. I cannot put it in words, the blessing the papers have brought to me. I'm sure they have been a help in times when I seemed downhearted. I'm glad to report I am saved and sanctified. It is wonderful to know your church has not forgotten you when you are away from home. May God's blessings rest upon all those who have made it possible for men in service to receive the *Herald of Holiness*.—LEONARD STEGALL."

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### From the Far East:

"During the period of my service in the United States Army, I have appreciated receiving the church periodicals such as *Conquest*, the *Herald of Holiness*, and the *Other Sheep*. They have been welcome reading from the point of spiritual encouragement and guidance and in keeping me informed of missionary activity and news of the churches around the world. Your providing these publications for service personnel is indeed a great plan.

"It has been my privilege to visit our missionaries in Japan and to enjoy the fellowship with Rev. and Mrs. Don Owens in Seoul, Korea, whom I will visit for three days next week just prior to my leaving Korea. The Owenses are a

marvelous and devoted couple, and doing a magnificent job for the Church of the Nazarene in Korea.

"Thank you for the privilege that has been mine of receiving the church papers during this period of my military service.—MORRIS MOULTON, JR."

\* \* \*

### From Germany:

"I am in the United States Army stationed in Germany, where I have been for the past ten months. I have been receiving all of the Church of the Nazarene magazines and papers while on my tour of duty. I am very grateful for those of you who have made it possible for men in the service to receive them. They have been inspiring to me and a great help in understanding different things that have come up at times. I get a blessing out of reading how God has helped and can help anyone who will just trust in Him. I am very thankful for His guiding hand throughout my life. I knew hardly anything about Christ until two and one-half years ago when I started going to church and accepted Him as my Saviour. But as I look back on my years before that, I can see how He guided me even when I didn't realize it.—ROBERT TERWILLIGER."

**NAZARENE SERVICEMEN'S COMMISSION**

*Londer W. Gilliland* DIRECTOR

## **"Yet Have Ye Not Returned" unto the Lord!**

Did you ever read the fourth chapter of Amos? Every sinner ought to read it. It gives a graphic picture of the love and mercy of God. You may think it strange that such a statement should be made about this chapter, and yet it is proper to so describe it.

A review of the chapter will help to convince you of this. In the first verse, Amos sets forth the sinfulness of the people. Here are his words: ". . . which oppress the poor, which crush the needy, which say to their masters, Bring, and let us drink."

In verses two and three Amos tells how judgment will fall upon them because of their sins. In verses four and five he ironically says, "Come to Bethel, and transgress; at Gilgal multiply transgression; and bring your sacrifices every morning, and your tithes after three years; and offer a sacrifice of thanksgiving with leaven, and proclaim and publish the free offerings: for this liketh you, O ye children of Israel, saith the Lord God."

Then the most dramatic part of the chapter begins. Verses 6, 8, 9, 10, and 11 close with the statement—"yet have ye not returned unto me, saith the Lord"; "yet have ye not returned unto me, saith the Lord"; "yet have ye not returned unto me, saith the Lord"; and "yet have ye not returned unto me, saith the Lord." What a refrain!

God sent famine first, but it did not move the people toward Him. The next merciful attempt to awaken them was drought—"I have withholden the rain from you," but this did not bring repentance. It was followed by "blasting and mildew," then with "pestilence"; and fifth, God's punishment is described thus: "I have overthrown some of you, as God overthrew Sodom and Gomorrah, . . ." But someone might say, "You've been talking about a God of judgment." No, I've been speaking of a God of mercy; a God who was striving again and again to arouse those who had fallen into the deepest of sin. Still they paid no heed to His chastisement, to His attempts to get them to repent—and "yet have ye not returned unto me, saith the Lord."

Verse 12 describes the judgment of God, for judgment always comes when mercy has been ignored. "Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel." We preachers sometimes lift these words out of their context and use them to persuade people to get ready to meet God in peace—that is, to get saved and sanctified; to "prepare to meet thy God" in that sense. But that is not their meaning. God is saying here

to the children of Israel that He is coming to fight them. His patience has run its course, and He is ready now, not merely to chasten in order that He might bring them to their senses, but to send judgment upon them in deed and in truth. "Prepare to meet thy God, O Israel." Prepare to meet Him in judgment such as you have never faced before.

At this point, the Master's words as He neared His crucifixion come to mind: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye

## *Editorials*

would not! Behold, your house is left unto you desolate" (Matthew 23:37-38). Jesus had been sending calamities as the voice of mercy; then He pronounced condemnation as the voice of judgment. "Behold, your house is left unto you desolate."

The same is true in Amos; God had been sending chastisement as the voice of mercy—by famine, drought, blasting and mildew, pestilence, and fire and brimstone. Now He would send something more than these. They had paid no attention to the voice of mercy; therefore they must hear the voice of judgment.

Verse 13 of Amos 4—the last of the chapter—may seem strange, and yet it isn't. Note the words: "For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, The Lord, The God of hosts, is his name." Why should this verse close the chapter? To emphasize the power of the judging God, with whom they must now reckon. No sinner nor group of sinners can hope to cope with the God of hosts. I do not want to be on the opposite side from Him—I want to be on His side, and be able to meet Him in peace. I want to heed His call to mercy and repentance, for "it is appointed unto men once to die, but after this the judgment" (Hebrews 9:27).

## **We Had Variety at Peniel College Church!**

During my four years at Peniel College, Peniel, Texas, we had plenty of variety in our preaching.



ROY F. SMEE, *Secretary*

## New Churches

District Superintendent C. E. Shumake organized a new church recently at Ft. Walton, Florida, on the Alabama District.

On July 28, District Superintendent Ray Hance organized the Haysville Church, in Wichita, Kansas, with thirty charter members. The membership has since increased to thirty-six and the Sunday school averaged sixty in attendance in August. The new church is being sponsored by the district N.Y.P.S., and a house and small chapel are being purchased. Rev. Carson N. Snow, Jr., has been appointed pastor.

District Superintendent Lloyd B. Byron organized a new church at Sanford, North Carolina, on September 10. A parsonage-chapel is now being remodeled for the new church. Eighteen ministers have given from one to six days of work on the property and laymen have helped with plumbing, flooring, painting, etc.

Two new churches were organized in August on the Southwest Oklahoma District by District Superintendent W. T. Johnson. The South Highland Church in Oklahoma City is sponsored by the District Home Mission Board. Property was purchased a year ago with two houses. One is being used as parsonage and the other has been remodeled for church services. The Grand Boulevard Church in Oklahoma City has also helped in making the new church possible. Rev. Kenneth Coker has been appointed pastor.

The Pleasant Valley Church on the outskirts of Oklahoma City has been operated as a home mission for five years, but was fully organized on August 25 with Rev. George Prentice as pastor.

## Church Loans Grow

Many of our churches need new buildings, but some are not able to have them, even with excellent credit, because they cannot secure a loan from any local lending agency. The short-term loans and General Church Loan Fund of the Division of Church Extension have come to the aid of scores of churches in this situation. Church building loans from these sources now total over \$660,000 presently outstanding. We praise God for this remarkable achievement in the ten years since these loans were first started.

But the demand exceeds our loan resources. Applications are now on hand for loans totaling \$85,000 above available funds. These churches (on sixteen dif-

ferent districts in the United States and Canada) are waiting their turn for their building loans.

Perhaps you can help a church on your district to secure its loan. Churches and individual depositors have made savings deposits totaling \$341,000 to the General Church Loan Fund. Send in your deposit and let your savings build churches while they earn you interest. Write today to the Division of Church Extension, Box 6076, Kansas City 10, Missouri, for full information.



Pastors of the Gulf Central District at the district assembly in Chattanooga, Tennessee, with three ministerial students and Rev. R. W. Cunningham and Rev. Clarence Bowman of Nazarene Bible Institute. They pastor churches in Alabama, Florida, Louisiana, Mississippi, Oklahoma, Tennessee, Texas, and Virginia. They are our hope for holiness

evangelism among the Negroes of the South. Pray for them. Their churches are small; their nearest neighbor on the district may be several hundred miles away; they face opposition to their message and many discouragements. But they love the Church of the Nazarene and the message of holiness that they proclaim.

*Nazarene Young People's Society* and

*Nazarene Junior Society*

**PONDER W. GILLILAND**  
*Executive Secretary*

## "Programs with a Purpose"

Last month, in this column, Fred Parker answered several questions concerning our new N.Y.P.S. program approach. Here are some more questions and answers, although those churches which have already studied the book will have found the answers in the book.

- Q. *Is the book "Programs with a Purpose" a book of N.Y.P.S. programs, and will such a book replace the use of our program periodicals, such as "Teen Topics" and "Young People's Journal"?*
- A. The answer to both parts of the question is "No." The book *Pro-*

*grams with a Purpose* is actually a manual on the operation of the local N.Y.P.S. It is a presentation of our new program approach, how to organize your society to implement these programs, and an organizational method of securing the participation of all of our members in our programs, instead of only a few.

The programs, starting January 1, 1958, will be found in three program periodicals; *Junior Topics* (formerly *Junior Society Leader*), *Teen Topics*, and *Young Adult Topics* (formerly *Young People's Journal*). As the titles indicate, each is for a specific age-group.

Q. Will our current subscriptions to "Junior Society Leader" and "Young People's Journal" be dropped?

A. No. Your current subscriptions to these periodicals will be continued under the new names. This will be automatic and you will not need to resubscribe.

Q. May we increase the number of periodicals we are receiving in bundles?

A. Yes. In fact, most societies will need to increase their orders. Also, many others will need to secure bundles of some they are not receiving now. The local N.Y.P.S. council should see that a bundle of *Junior Topics* is provided for the work of the Junior Society. They should also see that the teen-agers have a bundle of *Teen Topics*. A chart showing the number of each of these needed by your society will be found on pages 31 and 33 of the book *Programs with a Purpose*.

#### Explanation

The title "Programs with a Purpose" has been used in two ways:

(1) As the title of the book mentioned above, which is a manual on the organization and administration of the N.Y.P.S. with particular attention to a statement of purpose for the N.Y.P.S. and a new approach to local organization and individual participation.

(2) As a definition of the new program approach that will be found in all our program periodicals starting with January 1, 1958. The over-all objective

of the N.Y.P.S. has been summarized as a purpose to develop strong Nazarene churchmen. To accomplish this our program material must deal specifically in areas in which every Nazarene should be well informed, and such programs should make possible the active participation of all members regularly. All of our future programs are being planned with these two things in mind. Thus, the subtitle has grown up, descriptive of this new approach, for they will be programs with a definite purpose in view.

If your society has not yet conducted classes for studying this book, you should do it immediately.

PONDER W. GILLILAND  
General N.Y.P.S. Secretary

### Selected to Serve

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

#### DISTRICT N.Y.P.S. PRESIDENTS:

Chicago

Central . . . . . Bennett Dudney

Eastern

Michigan . . . . . Ray Williams

Illinois . . . . . P. C. Snellenberger

Louisiana . . . . . Richard H. Thompson

Missouri . . . . . Marion Holloway

West Virginia . . . . . John Hancock

#### DISTRICT N.J.S. DIRECTORS:

Arizona . . . . . Mrs. Florence Edwards

Illinois . . . . . Mrs. Jack Thompson

Louisiana . . . . . Miss Jackie Holdcraft

Missouri . . . . . Udell Moss

New Mexico . . . . . Mrs. Hugh E. Russell

West Virginia . . . . . Rev. Aaron Bess

missionaries, and pray God's blessing upon them and their proud parents.

### Peru Plans Ahead

We just finished our finest assembly and council meetings. A wonderful spirit existed all the way through. During the council meeting God gave a breaking-up time that was a great blessing to all, praise His name!

The reports to the assembly were filled with notes of victory. You will be interested to know that our members in full communion increased 12½ per cent over last year; probationary members increased 93 per cent; the amount given for pastoral support increased by 40 per cent; and the total giving was 42 per cent greater than last year. The total giving for the year was more than \$13,000. Praise the Lord for the way in which He has blessed the work this year!

We have made plans to make next year a special year, along with the rest of the church. These goals were presented to the assembly:

1. 100 new members in full communion
2. 50 new members on probation
3. 600 new members in the Sunday school
4. 100 new members in the missionary society
5. 65 new members in the young people's society
6. 40,000 soles (\$2,000) in the missionary society offerings
7. Each church to have an evangelistic campaign
8. During the week of October 5-12, each Nazarene to make a special effort to testify to the unsaved
9. The month of January to be a special month of prayer in each church, beginning with a watch-night service on New Year's Eve
10. Preparation for days of prayer and fasting, and nights, or even weeks of prayer.

Arrangements are being made for each missionary to have at least three series of holiness services besides the evangelistic campaigns being planned.

We are working hard toward the goal of self-support, but this will take a few years.

On the first of July it was my privilege to visit our group at Tacabamba. They are a happy group and are actively at the task of constructing their church. For the lower level there will be an excavation about three feet deep. The upper half of the room will then be above the ground. This lower section will be the pastor's home until some future date when they can build a separate parsonage. The dirt taken out for the excavation will just about provide all the necessary adobe bricks. Rocks are being purchased, broken, and hauled to the site. The brethren have also purchased some large trees which



### Church Site at Mafefe

We are praising the Lord that the government has granted us a church site in Mafefe Location, some seventeen miles from here down in the valley. This application had been turned down previously. When this church becomes established it will be surrounded by the villages of several thousand Pedi tribesmen. In addition there are many thousands of migrant workers on the asbestos mines living within two miles of our church site. There is no other Christian church working actively in this whole area. What a challenge this is to the Church of the Nazarene! We just closed a very successful tent campaign right near our new church site. Regular services are progressing under a nearby tree. We plan to get a temporary mud and pole hut erected soon to house a resident pastor, who graduates from

Stegi Bible School this December, God willing.—PAUL DAYHOFF, *Transvaal, Africa.*

### Just Arrived:

Jane Marie arrived safely in New Guinea on September 15. Wanda is doing fine. Papa Knox and Geron are delighted.

Thank you for your prayers for Mrs. Knox and the new baby. Continue to remember the family as they return to their isolated mission station with this new little baby.

#### PERU

Another new arrival on our mission field in Peru, Joseph Paul, son of Norene (Roth) and Howard Grantz, arrived September 5, 1957.

We are happy to welcome these new

they have felled and split for timbers. The mission will purchase the land and the roof, and the brethren will take care of the rest of the construction.

One of our Aguaruna boys is out on the coast now training to be a teacher. We hope to have him return to his tribe as a teacher. The mission will

provide the teacher and it will be the responsibility of the parents to provide for their children. This will be a new venture for them. We will need your prayers that these parents will make the adjustment willingly and will feel that this is "their" school.—PHILLIP TORGRIMSON, Peru.

"That doesn't matter. I know how mean you are," the lady responded.

"Let's really make her sore," whispered one of the boys. "Let's throw rocks at her house. Be sure not to hit a window though."

Soon the rocks were flying through the air. First one boy hit the house and then another boy. One rock went astray. Glass from one of the windows crashed to the ground. Cowardly, the boys ran.

The running did them no good, for the lady knew the names of two of the boys. As soon as school opened on Monday morning, these two were called into the principal's office.

It was not long until it was known that the gang was involved. This included Bob. When he was called into the office and questioned, he knew nothing of the incident.

"But I wasn't with the boys Saturday," he answered the principal.

"The boys say the gang was there and you are a member of the gang," the principal angrily answered.

After much argument, Bob was released, but not until he had received some undeserved punishment.

Boys and girls are known by the company they keep. If they have friends in a group which is nearly always in the wrong, they will be blamed along with the group in spite of their innocence.

Friends gradually influence your manner of acting, your words, your attitudes and even sometimes govern what you do with your life.

Be sure your friends are Christian friends.



Conducted by GRACE RAMQUIST

### The High Calling—

Paul wrote the Philippians telling them in one verse of scripture his working principle of life. He said, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Paul had many successes. No doubt he had many failures too. We as Christians in this present world cannot be sure what are lasting successes or lasting failures. It is always pleasing to look at what seems to be a success and unpleasant to look upon seeming failures. Strange, but Paul not only did not sit around meditating upon his failures, but he also did not loudly proclaim his successes.

Should one think constantly on his mistakes, he becomes discouraged and so unable to work to any good advantage.

Yesterday while I was resting a few moments, two embarrassing mistakes I made in past years came vividly to my mind. Now remembrance of these incidents has returned to provoke me many times. It seems every time I am feeling ill in body or weary from trying to accomplish some good task, these mistakes flash before me. Yesterday I was confident that the devil was trying me. After a moment of embarrassment and harassment, I felt compelled to say aloud, "But I must forget the mistakes of the past. If I keep thinking of them, I can do no good today. Please, Lord, help me." And then I was released from the goading of the unpleasant.

There have been instances when, in repose, successes of the past have come into my mind. At such times I enjoy reviewing the victories and have a tendency to feel a bit proud.

But past victories will not suffice in the day of judgment. Past failures will be covered by the Blood, and although one's successes might mount high in the past, yet he shall be judged by how he comes out at the end of the race.

Did you ever run a race? Sometimes the runner gets ahead during the first half. Feeling confident he will easily win, he slows up. Suddenly he becomes aware that he is no longer first. He allowed his thoughts to dwell too long on the victory of the first half of the race.

Should we during the last lap of the Christian life fail to lift up Christ, fail to love God, fail to keep the commandments, we shall be punished for our sins even as though we had never had one success.

I must forget my past shortcomings, but I must also forget my victories. Ever must I "press toward the mark for the prize of the high calling of God in Christ Jesus."

### Boys and Girls— Wrong Friends

Bob was thirteen years of age. He had a group of boy friends who were not always doing what they should. Sometimes these boys got into real trouble. They had a great deal of energy and could have done good deeds, but often they followed the fellow who suggested throwing rocks at dogs, racing across other people's yards, playing hooky from school, and not going home as soon as school was out but rather hanging around the corner drugstore.

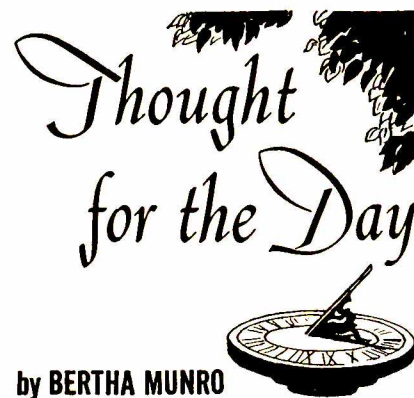
Because of the reputation of this group of boys, whenever any trouble developed they were blamed for it.

One Saturday this gang of boys gathered on a vacant lot. Bob could not be with them, for he had a bad cold and his mother insisted he stay in bed for the day.

Next door to the vacant lot there lived an elderly lady who did not appreciate the boys. When she saw them, she called from a window.

"Now, boys, you stay away from my house and yard."

"We haven't done anything to you," one of the boys sullenly called back.



"Irrepressible!"

Acts 1—7

Read those first few chapters of the Book of Acts fresh, as if for the first time. You will exclaim, with something like a chuckle, "Irrepressible!" Almost comical, the fashion in which a disciple, suppressed in one spot, pops up in another—or even in the same—still on the job. Devastating to our easygoing complacency, for we profess to be filled with the same Spirit. But challenging and



compelling to our eager willingness, for we possess the same resources.

Or do we?

### Monday:

They preached: to a self-sufficient society that definitely did "not believe as you do," that thought it "makes no difference what a man believes as long as he is sincere" or else was fanatically set in a belief diametrically opposed to the gospel. *Basic resource:* the written Scriptures; they knew and used chapter and verse. We have their Old Testament plus our New. "By the living Word of God I shall prevail."

### Tuesday:

Put in *prison*, they got out and kept on preaching—as long as God wanted to use them so. *Resources* for prison rescue were God-sent angels or earthquakes. God still has His angels to send with keys if He needs us to keep on preaching outside. If not, He has earthquakes to bring conviction on our fellow prisoners and jailer. (Or He has a Saul on hand to be stirred by a Stephen's testimony.)

### Wednesday:

*Threats and counterorders*—our fears of ridicule and unpopularity supply their equivalent. For *resource*, the Great Commission's "Go" is ours as well as theirs. Is our love loyalty to Christ as warm? Our desire as keen to carry on His Calvary work?

### Thursday:

*Counterfeits* of the gospel: other religions claiming to be the authentic; an easier or showier way "just as good." The *resource:* a genuine personal experience that has met our own need and keeps its freshness, a Christ that has captivated us, a burning knowledge of the risen Lord. "We cannot but speak." He will prove himself.

### Friday:

Blank wall of *indifference*—we know it only too well. *Resource:* the power of prayer. Prayer made without ceasing: prayer for boldness to speak, prayer for the Spirit's energizing fullness, prayer for release of the Spirit's convicting power. The very indifference allowed to remain unpierced condemns us.

### Saturday:

*Undiscourageable*—why? Not automatic success, but close co-operation with God. *Resource:* "God working with them." Special confirming miracles, when necessary and claimed. Special leadings: "Go there now"—and God has a man at the other end just on time. He does it now if He can be sure we will listen and go.

### Sunday:

*Irrepressible*—because God-confident. They had discovered the thrill of seeing God work. What He had done He could do again, always in a new, surprising way. Nothing dull about living for God as they did! Nor as we can.

And if we can,—?

# the Question box

Conducted

by STEPHEN S. WHITE, Editor

**Since we accept Wesley's doctrine of Christian perfection, why do we omit his views on dress?**

I am not a specialist on Wesley, but I do not believe that there is much difference between his teaching on dress and that of the Church of the Nazarene.

If you doubt this, read the latter's general rules as given on pages 36 to 39 in its *Manual*.

**What is the ultimate difference between Wesley's doctrine of Christian perfection and entire sanctification as taught by the Church of the Nazarene?**

There is no essential difference.

**Isn't standing for prayer irreverent as compared with kneeling? Didn't Jesus always kneel? Is the Lord as pleased when we stand to pray as when we kneel, even though the church may be crowded?**

As I grew up, I think that we usually knelt to pray. This must have made me partial to kneeling in prayer. However, as I have studied the Bible and experience, I have found that it is not the posture of the body which is important in prayers; it is the attitude of the heart. Some years ago I happened to see my pastor offering his opening prayer with his eyes closed and his face lifted toward heaven. He was also standing. His face struck me so that more than once after that I opened my eyes during the first prayer in order to see the glory on his face. He also often knelt to pray, but he never prayed with more power or had more of the manifest glory of God upon him than when he

stood and prayed with his face lifted to heaven. I still prefer to kneel for the pastoral prayer, but I do not believe that it is irreverent at times to stand or that God is displeased with such a posture in prayer. We have reason to believe that Jesus stood and prayed in more than one instance. One of these times was when His great high priestly prayer ascended to the Father (John 17). Nothing is said about kneeling. In fact, John 17 begins with these words: "These words spake Jesus, and lifted up his eyes to heaven, and said, . . ." He went from preaching to praying without changing His bodily position except to lift His eyes to heaven.

**Wasn't Ruth the Moabitess, the daughter-in-law of Naomi, a Gentile? I have believed this and preached it. I have always believed that, through her, Gentile blood has found its way into the Messianic line.**

Since we had the Sunday school lessons on Ruth some weeks ago, several questions along this line have been received. A number have wondered how Jesus could have been a Jew when He had other than Jewish blood in Him. Moab was a son of Lot, who was a nephew of Abraham. Thus the Moabites and the Israelites were descendants of Abraham, but the former were not among the twelve tribes which made up the latter, or the chosen people. From this standpoint, there was other blood in Jesus than that which came from

Jacob and his descendants. Ruth was an ancestress of Jesus. Nevertheless, since His blood was preponderantly that of Jacob, He was classified as belonging to the Jewish nationality. This fact should not disturb us, for we must remember that all nations are found to have a common source if their ancestry is traced back far enough. The ultimate unity of the race is taught both by the Bible and science. Further, some of the chosen people mixed with other nations more than once in the Old Testament.

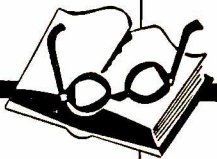
**In your book "Essential Christian Beliefs," at the beginning of the first paragraph on page 108, you say: "Let us remember that hell was created by sin and not by God." Has not God provided hell for the finally impenitent in the light of Matthew 10:28 and 25:41? Has He not prepared hell for the wicked as surely as He prepared heaven (John 14:2) for the righteous? I agree fully with what I think is your thought here—hell is the result, or consequence, of sin.**

I can see how your question could arise, and I would not object to the way you put it. Hell is ultimately the result, or consequence, of sin. Another way of stating it would be to say that hell resulted from, or was the consequence of, sin, and this is but one form which could be used in saying that sin is the real or ultimate cause of hell. In other words, sin made it necessary for God to prepare a place for the wicked. There-

fore, in the last analysis, sin, and not God, was the cause of hell. As to heaven, the angels that fell were in heaven before they fell, and man had heaven on earth before he sinned. But you might ask, "Would man have stayed on earth?" I do not know about this, but I do know that, wherever he might have gone, if sin had not entered, he would have been in heaven.

## The Sunday School Lesson

MELZA H.  
BROWN



Topic for  
October 20:

### The Christian Minister

SCRIPTURE: I Corinthians 9 (Printed: I Corinthians 9:1-2, 13-23, 26-27)

GOLDEN TEXT: *How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?* (Romans 10:14.)

The term minister means a servant or attendant. However, the word in the church has taken on the meaning of one duly authorized to conduct Christian worship, preach the gospel, administer

the sacraments, do the work of an evangelist, and pastor the flock of God.

In the true meaning of the word minister we as Christians are all to be such as servants of the Lord Jesus and ministering to all who have need. However, God has chosen some to do the work of the ministry in a more particular sense, directing that they would devote their entire time to the promoting of the good news of the Christian message. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; . . . for the work of the ministry" (Ephesians 4:11-12).

The Christian ministry is a broad field and takes in many lines of service, but the purpose and objective of all should be the promotion of the gospel or the evangelization of the world.

Those who give themselves to the ministry should recognize the call of God (vv. 1-2).

God has ordained that the minister should live from his work even as a farmer from his labors (I Corinthians 9:13-15). The people support the gospel and the ministry is a part of the gospel (note the Golden Text).

A God-called ministry is under obli-

gation to serve in the church and a part of that obligation is a consciousness of necessity (vv. 16-17).

A minister must be willing to adjust his life to many situations and sacrifice his own desires for the sake of winning those to whom he ministers (vv. 19-23). This will take courage, for he will be many times misunderstood and falsely accused, sometimes of compromise and other times of narrowness or bigotry. Yet he must be true to the gospel and to the sincere intent of winning men to Christ.

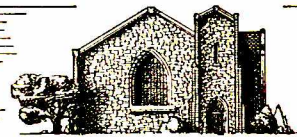
The minister must of necessity look to the welfare of his own spiritual life. It is necessary that the athlete keep fit (vv. 26-27). This world is a spiritual wilderness and it devours all that is neglected or left without care. The ministry is no exception.

The Apostle Paul was a good example of a Christian minister and no doubt the greatest example of the church dispensation.

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## NEWS

## of the Churches



### Canada Central District Youth Camp

The Canada Central District youth camp was held August 26 to September 2 at Cedarville Nazarene campgrounds, Pefferlaw, Ontario, with Rev. and Mrs. Ross Emrick as evangelist and musicians. They were graciously used in reaching the hearts of the young people for Christ. Their Christlike spirit and devotion added to their effectiveness.

The managing director was Rev. A. R. Stanford. His untiring labors and sincere burden for the souls of youth were perhaps the largest contribution to the success of the camp.

Rev. D. Alexander was dean, and under his leadership four Christian Service Training courses were taught, with almost every camper receiving credit for two of these. His staff of teachers was Mr. Garnet Trivett, Rev. H. Blair Ward, district superintendent, and Rev. R. R. Cribbis.

Mr. Fred Boden, a senior at Eastern Nazarene College, was the athletic director. Assisting as counselors, besides the members of the staff already listed, were Miss Janet Sipes, Mr. and Mrs. Ray Lewis, Mrs. A. R. Stanford, and Mrs. R. R. Cribbis. Rev. R. R. Cribbis served as treasurer and assistant to the managing director.

Miss Patty Ward of the Main Street Church was elected as the camp queen,

and Mr. Ed Simpson of Trenton was elected camp king.

The fine spirit of a new Nazarene, Mrs. Peggy Christensen, our camp cook, added to the blessing of the eight-day encampment.

It was a profitable week—working with our young people at youth camp. We are sure our local churches will be greatly benefited by the spiritual victories enjoyed by our young people at this camp.—REPORTER.

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

The twenty-second annual N.Y.P.S. convention of the Wisconsin District was held August 10, at Camp Byron near Fon du Lac. The spirit of unity, fervor, and anticipation which pervaded the entire district assembly, conventions, and camp meeting was also in evidence here.

Rev. R. N. Raycroft, special speaker, challenged and encouraged all those present with a Bible-centered message to go forward with Christ under the banner of holiness.

A good report was presented by the district president, Rev. Ed. Simmons. However, he requested that as he closed his four years of service his name not be considered for re-election as president. We have appreciated his spiritual leadership, and a good love offering was given to him as a token of this appreciation.

Rev. Dwight Millikan, pastor at Richmond Center, was elected as president, and Rev. Jack Nash as vice-president. We felt the direction of the Spirit in the choice of these men, and trust God to give the Wisconsin District N.Y.P.S. a year of blessing and success.—E. W. PANNIER, Reporter.

Loudonville, Ohio—Coming to this church last March we found a good, faithful people. During these few months our Sunday school has grown, and the work is moving forward in all departments. Recently we closed a wonderful revival with Evangelist Robert Taylor. Many of the people said it was the best meeting in the history of this church. Brother Taylor preached with the anointing of God, there were many people seeking at the altar of prayer, and the Lord gave us a glorious time of blessing.—RONALD JUSTICE, Pastor.

Pastor Byron H. Maybury reports from Haverhill, Massachusetts: "During more than seven years of ministry here we have seen steady progress. Our last revival with Evangelist Robert Woods and Paul Mullen, soloist, was most gratifying in results with much blessing from the Lord in every way. Haverhill has been a '10 per cent' church for some years; being the home church of Charles and Pearl Jenkins, in Africa,

the people seek to do their part to 'hold the ropes.' The congregation has forward-looking plans for the enlargement of its facilities, and is building up a substantial building fund. We have been privileged to receive over fifty members during these seven years. We leave as fine a group of folks as can be found anywhere as we go to our new field of labor in Danielson, Connecticut."

Rev. Jimmy and Fern Heasley write: "After having served as pastors for the past seven years, we are now re-entering the field of evangelism. We carry the full program as preachers, singers, and musicians. We have served twelve years in the evangelistic field. Never have we felt a greater burden for lost souls and are more determined than ever to serve God and the Church of the Nazarene. We have some open time in '58. Write us, Box 293, Marionville, Missouri."

Rev. G. W. Henriksen writes: "I have resigned as pastor of our church at Keokuk, Iowa, and am re-entering the evangelistic field. I am now available for revivals, camp meetings, and holiness conventions. Write me, 12703 N.E. Clackamas Street, Portland 16, Oregon."

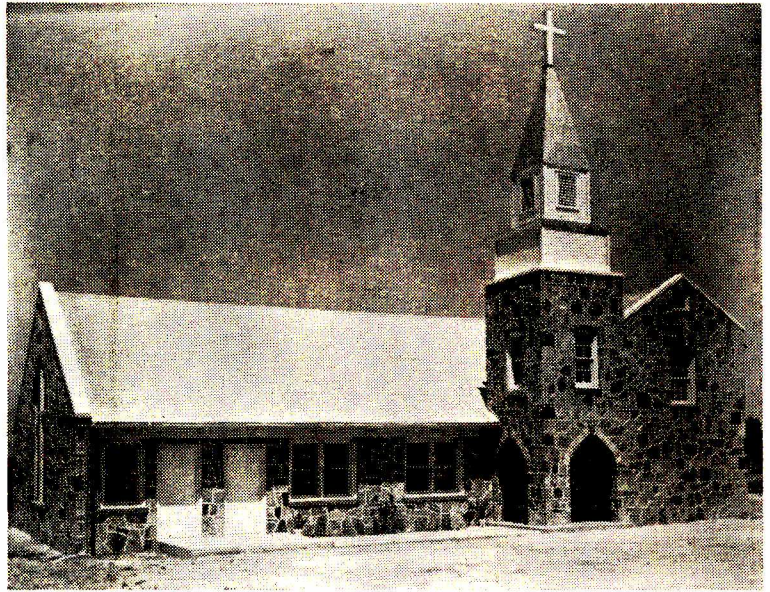
Evangelists Alvin and Annabelle Richards write: "We have some open time next summer (1958) for camps, as singers, musicians—using accordion, organ, trombone, and piano. Write us, Linden, Michigan."

Evangelist Lillian Williams reports: "I have just closed a series of vacation Bible schools. The Lord has given a prosperous summer, helping me to conduct about ninety evangelistic services, preaching to about one thousand children. Many of the boys and girls bowed at the altar of prayer and found Christ as their Saviour. I closed the last Bible school on Sunday, September 1, with our Radnor Church on the Tennessee District. It was a pleasure to work with First Church, Owensboro, Kentucky; First Wesleyan, Chattanooga, Tennessee; Allardt, Sparta, Signal Mountain, Chattanooga East Lake, and Chattanooga First, on the Tennessee District. I also conducted services for the children at our East Tennessee Camp. I illustrate the message with fluorescent felt pictures under black light. I shall be glad to go anywhere the Lord may lead; write me, 327 W. Broadway, Sparta, Tennessee."

Evangelist Andrew Johnson reports: "I have been in five camp meetings during the summer season; one of the regular preachers in three camps, and guest speaker in the others. I am still in the evangelistic field, going at good speed and in splendid health. Glad to uphold the banner of second-blessing holiness. Write me, Wilmore, Kentucky."

Dr. and Mrs. A. S. London report: "It was a joy to speak in the Morris Street Free Methodist Church, Indianapolis, Indiana; the Sunday school is now around five hundred in attendance. Sunday night we were in the First Free Methodist Church in Indi-

## Eldorado, Oklahoma



Rev. W. T. Johnson, superintendent of the Southwest Oklahoma District, organized the church at Eldorado, December 9, 1952, with six charter members. The new building was dedicated this past June 23, and the church now has twenty-four members. Services were carried on in a temporary fashion in a building rented for us by the district home missions department. On April 10, 1956, with \$600 in the building fund and a people with "a mind to work," work was begun on a contract to salvage an old country school gymnasium, and to erect in its stead a building 24 x 48 feet from the salvage. An untold number of hours of labor and about \$600 were put into this enterprise—paint, sheet rock, roofing, etc. Late in October of '56 excavation for the church foundation was made; then late in December, some of our pastors and laymen and many of the local people and

friends of the church gathered for an old-fashioned wall raising. God blessed in an unbelievable way as our people worked and prayed. We were able to dedicate with an indebtedness of only \$800 in open accounts, and we were able to clear these. A beautiful set of matching furniture was placed in the sanctuary, also two air conditioners—a total debt of about \$2,600. Businessmen appraise the church valuation around \$40,000; total cost and debt, \$7,600. As a local church we thank the home mission board for all the assistance granted us, and all pastors and laymen for their labors, prayers, and encouragement. Especially do we appreciate the patient and understanding guidance of our good district superintendent and his family. Our God is still a God of miracles.—GORDON W. EASLEY, Pastor.

anapolis. It was our privilege to be one of the speakers at Frankfort, Indiana, for the national Sunday school convention of the Pilgrim Holiness church. Rev. Paul Elliott, the Sunday school secretary, had planned an unusual program; he is a good leader. General Superintendent Neff was on the program; he is a good preacher and a kind brother. People came from about thirty states to attend this first national convention of the Pilgrim Holiness church. More than 350 people attended the workshops. The interest was high, with a hearty response to our message."

### Kansas City District Assembly

There are several ways you can make history! And so the thirty-third annual assembly of the Kansas City District tried one of them—the assembled delegates voted to divide. It was the first

item on the agenda Wednesday morning, September 4. From that time onward, Dr. Hardy C. Powers, presiding officer, was wielding the gavel over three voting groups and he did it in stride.

The new Nazarene sector was named the Joplin District; the north section retains the Kansas City title. The Joplin area consists of 54 churches and a membership of 3,317; the Kansas City area has 49 churches and a membership of 3,714. A district divided—geographically, yes. But a district united—to spread the gospel of full salvation with increasing tempo.

Heading the two districts are men of unimpeachable character and mature strength. The Joplin voters came through with their selection for a new district superintendent—Rev. Dean Baldwin, pastor of the First Church in Springfield, Missouri; a man who, in the eight years of his pastorate there,

has sponsored four other Nazarene churches. And Kansas City voters put Dr. Jarrette Aycock at the head of their column to continue his leadership of fifteen years on the combined districts—a man whose home mission record has seldom been equaled in the denomination.

And now it's "hats off" to two wonderful groups of people and to their elected leadership; but it's "sleeves up" as we go to the task of reaching our goals in our fiftieth anniversary year. For all that has been accomplished in Kingdom building in the past and for what we expect to do under God this coming year, let Him be praised.

The assembly closed on Friday noon with an impressive ordination service led by Dr. Hardy C. Powers. Ten men were ordained to the Christian ministry—Malcolm A. Shelton, C. Edwin Murphy, Guy W. Hall, Jr., Homero C. Espinoza, Willard William Conrad, Charles E. Stipes, Anthony V. Oddo, Richard W. Scharn, John M. Scharn, and William E. Burch.—S. T. Ludwig, Reporter.

### Eastern Kentucky District Annual N.Y.P.S. Institute

The fifth annual N.Y.P.S. Institute of the Eastern Kentucky District was held August 5 to 9 at the Church of God campgrounds, Winchester, Kentucky. A well-balanced program of spiritual, mental, and physical activity was provided for the 127 young people who enrolled.

Each of the officers of the District N.Y.P.S. Council took an active responsibility in the leadership of the various activities. It was under the general leadership of Rev. Oval Lec Stone, district president; Rev. A. O. Little, vice-president, and Mrs. Little acted as camp "Pa and Ma"; Rev. John Howald, Jr., secretary, was the institute dean; Rev. J. M. Wienecke, treasurer, managed the commission stand and supervised the athletics; Rev. Bennie Hulett, teen-age supervisor, was a teacher; and Mrs. J. M. Wienecke, junior supervisor, conducted the music.

Dr. and Mrs. Mendell Taylor enriched the institute by their effective, deeply spiritual ministry as well as their ability to enter into the activities. The music was supplied from the teen-age talent.

Two classes were offered, one in "Soul Winning" and the other in "Choosing Friendships." Six pastors from the district made up the teaching staff, with Rev. D. S. Somerville, district superintendent, conducting morning devotions at the beginning of classes each morning.

It was agreed by all who attended that this was one of the most effective and worthwhile institutes ever held on the Eastern Kentucky District.—Reporter.

### Canada West District Teen Camp

One hundred and thirteen young people, ages thirteen to nineteen years, registered at the largest attended teen institute to date of the Canada West District. It was held at the Nazarene youth campgrounds, ten miles east of Sundre, Alberta, Canada, August 5 to

10. The good recreational activities and well-planned spiritual program were due to the capable leadership of Director John Fabrin, pastor at Sundre.

Assistance was given by a group of pastors, their wives, and laymen of the district. Rev. Dalton Marsten was the cook; classes on "Friendship" and the "Life of Christ" were taught by Rev. Charles J. Muxworthy and Mr. Trevor Morgan, respectively. Rev. D. W. Hildie was camp chaplain and, because of the chapel efforts, combined with the prayers and direction of the counselors, almost all the young people left camp with the knowledge of Christ as personal Saviour.

Due to the week of sunshine it was possible to conduct the full program of recreational activities as planned. The making of a camp-log souvenir book and wall plaques from spruce logs found in the area provided a busy and interesting craft period each day.

The editor of the local newspaper of the nearby town of Sundre did a feature article on the youth camp, and a copy of the paper was given to each camper. The 204 children who had attended the boys' and girls' camp during the previous week were also given a copy of the paper.

On the banks of the Little Red Deer River, near Sundre, Alberta, a beautiful yet practical area is in the process of being developed into the grounds for the first Nazarene youth camp site in the Canada West District. The grounds, consisting of twelve acres, was donated to the Church of the Nazarene by Mr. R. C. Slang in 1955. At present there is a combination cookhouse, dining hall, and chapel which was built during the first year; also along the riverbank are ten new cabins, erected this year. These cabins, designed by Architect George Fabrin of California, and constructed under the able direction of the camp manager, Rev. Weldon Bull, are a credit and asset to any camp site.—JEAN HICKS, Reporter.

St. Elmo, Tennessee—Closing the second year at Lookout Valley Church, all departments are functioning well, and God is blessing. New families have been added to the church, we have capable leaders who are saved and sanctified, and the church is almost 100 per cent tithers. We are using the ten-month plan for payment of our budgets. Rev. Douglas Reid, our beloved pastor, is a real shepherd and works tirelessly. We appreciate him and his family. Our lovely parsonage is completed, conservatively valued at \$12,500. Plans are in the making for finishing the first floor of our Sunday school annex, so as to give us ten more much-needed Sunday school rooms. Recently we had a most successful revival with Evangelists Jack and Naomi Sutherland. As a result of several nights of prayer prior to the meeting, God gave seekers and victories at the altar every night during the revival; some saved for the first time, and others sanctified wholly. The beautiful music and singing of the Sutherlands was much enjoyed.—MRS. EDNA RYALL, Secretary.

## DEATHS

ELIAS STEPHEN (Daddy) BENNER was born in Jay County, Indiana, June 26, 1869, and died July 16, 1957, at a Los Angeles hospital. His early years were spent in Darke County, Ohio, where, through the influence of Miss Emma Lawrence, he was brought into contact with spiritual things, and converted in a country church near his home. In 1893 he was united in marriage to Miss Lawrence. Five children were born to this union: Lawrence D. of Pasadena, California; Lloyd Stephen, deceased; Hugh C., general superintendent of the Church of the Nazarene; Rol Welbourne of Las Vegas, Nevada; and a daughter, Floy, deceased. Mr. Benner is also survived by one sister, Mrs. Vernal Coate, of Greenville, Ohio; and by four grandchildren. His companion died in 1903, and after some time he married Sarah Ann Lawrence, a sister of his former wife. Mr. Benner was sanctified in a Methodist church and was a crusader for the right. The Benners moved in 1910 to Olivet, Illinois, where they entered their sons in what was then the Illinois Holiness University. In a few years the school was taken over by the Church of the Nazarene, and the Benner family united with that denomination. Mr. Benner was a member of the board of trustees of the school during its years of financial struggle and, by his faith and untiring efforts, played no small part in saving that institution—now Olivet Nazarene College—for the church. In 1925 they came to California and joined First Church in Pasadena, where he became affectionately known as "Daddy Benner." While residing in Glendora, Mr. Benner was instrumental in the organization of a new Church of the Nazarene there. After his wife died in 1936, he and Lawrence returned to Pasadena, where they lived until Mr. Benner's death. Funeral services were held in Pasadena, and in Claridon, Ohio. Rev. J. Wm. Ellis officiated in the service at Pasadena First Church, assisted by Rev. J. W. Henry, Dr. U. E. Harding, Rev. W. Shelburne Brown, and Rev. Bertha Schwab. Final memorial service was held in the Claridon Methodist church, near Marion, Ohio. This was the church to which Mr. Benner belonged for seventeen years and in which he was sanctified. This service was in charge of the Reverend Mr. Hollingsworth, pastor of the church, assisted by Rev. L. L. Zimmerman, pastor of First Church of the Nazarene of Marion, and Dr. H. S. Galloway, superintendent of Central Ohio District. Dr. Hugh C. Benner also spoke briefly. Interment was made in the old Lawrence family cemetery.

MRS. CLEO P. REED, nee Randall, was born December 2, 1877, at McLeansboro, Illinois, and died July 18, 1957, at Pasadena, California. The family moved to Kansas, and in 1902 to Stratton, Nebraska, where she united with the Methodist church. She homesteaded land in western Nebraska and there met and married Edwin W. Reed on March 24, 1907. To this union four sons were born: Dr. Harold W. Reed, president of Olivet Nazarene College; Edwin P., of Pasadena, California; Dr. George J., of Washington, D.C.; and J. Wesley, of Altadena, California. She and her husband gave much time to the work of the Western Nebraska Holiness Association, founded by Mr. Reed in association with others. During these years she faithfully taught classes, played the organ, and helped with the church work at the Reed school-house while her husband served as lay minister. In 1924 she joined her husband in the full-time ministry in the Pilgrim Holiness church, serving churches in Nebraska and Colorado. During this time she sought and obtained the experience of entire sanctification. She, along with the entire family, joined the Church of the Nazarene in Colorado Springs, Colorado, in 1931; she served with her husband at Fowler and Burlington, Colorado. After her husband died in 1933 she moved with her family to Pasadena, California, where she resided until her death. During the next several years she worked untiringly to encourage and enable George and Wesley—who were still at home—to attend Pasadena College and further their education under the influence of the church. She joined Pasadena First Church, where she was active in God's work until confined to her bed five years ago by a stroke. During her illness she continued to witness to the power of God in her life. She served God, her family, her church, and her friends with unselfish devotion and, through her firm faith, has entered into her reward. Funeral services were held in Pasadena, California, and in Colorado Springs, Colorado, where she was laid to rest by her husband in Evergreen Cemetery.

## ANNOUNCEMENTS

RECOMMENDATION—I would like to recommend Rev. Earl Blair as an evangelist to any church that would have need of his services. He is an elder on our district and God has been giving him good revivals. He will accept calls anywhere the Lord directs, for freewill offerings. Write him, 941 Idlewild Court, Lexington, Kentucky.—D. D. Lewis, Superintendent of Kentucky District.

## WEDDING BELLS

Joyce Garrison of Jackson, Mississippi, and Danny Smith of Tulsa, Oklahoma, were united in marriage on September 9 at the Van Winkle Church of the Nazarene in Jackson, with Rev. M. Clarke Garrison, father of the bride, officiating.

Miss Mattie Pearl Jones of Jackson, Mississippi, and Rev. Arlo J. Alderman of Marlinton, West Virginia, were united in marriage on September 7 at First Church of the Nazarene in Jackson, with Rev. B. W. Downing officiating. They are now pastoring the Church of the Nazarene at Mayland, Tennessee.

Arvella Peterson of Richland, and Lee Stauffer of Tacoma, Washington, were united in marriage on September 7 at First Church of the Nazarene in Richland, with Rev. Edward Hurn and Rev. L. M. Behrens officiating.

Jane Tollison of Ivanhoe and Gussie O. Anderson of Merced, California, were united in marriage on September 6 at the Ivanhoe Church of the Nazarene, with Rev. Melvin B. Rayborn, pastor, officiating.

Mary Louise Wilson and Martin Moomey of Severy, Kansas, were united in marriage on August 29, at the Severy Church of the Nazarene, with the pastor, Rev. Russel R. McCollom, officiating.

Miss Wilma Darlene Barker of Portsmouth, Ohio, and Mr. Hilliard Fulwood, Jr., of Gainesville, Florida, were united in marriage on August 17 at First Church of the Nazarene in Portsmouth, with the pastor, Rev. Bernard W. Knox, officiating.

**BORN**—to Rev. and Mrs. (Mary Linda Jeffries) Harley Duncan of Mound City, Missouri, a daughter, Esther Kay, on August 31.

to Mr. and Mrs. (Marilyn Barstow) Oliver Mossbarger of Orient, Ohio, a daughter, Tamara Ann, on July 24.

**ADOPTED**—by Rev. and Mrs. Mark E. Moore of Greenville, Ohio, a baby girl on August 30 (she was born August 7), named Marcelle Irene.

—by Rev. and Mrs. Alfred D. Stiefel of Beacon, New York, a baby girl, on August 22, named Debra Sue.

**SPECIAL PRAYER IS REQUESTED** by a lady in Ohio that God will touch and heal her lungs—she fears it is cancer and not tuberculosis; also for a son and his family, unaved and their home about to be broken up, that God may undertake for them; by a friend in Ohio for healing of neuritis, a revival in their church, and also for a very special unspoken request;

by a reader in Illinois, now past eighty, that God may touch her eyes so she may be able to continue to see to read;

by a reader in Texas, a widow in ill health, that God will undertake for her and also for the salvation of her children;

by a friend in Indiana for a boy having a hard time with his schoolwork—he is shy and nervous, and needs God's help;

by a lady in Texas for her husband that he may give up a bad habit and find God in salvation, that their home may be what it should be, also that God will touch her body.

## DIRECTORIES

### GENERAL SUPERINTENDENTS

#### HARDY C. POWERS

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

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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

### L and M

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

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

Wichita (Beulah), Kans. . . . . Oct. 2 to 13  
Hutchinson (Peniel), Kans. . . . . Oct. 18 to 27

Lee, Mason. 217 Division St., Huntington, W.Va.  
Bossier City, La. . . . . Oct. 15 to 27  
Winchester, Ind. . . . . Nov. 5 to 17

Leih, Martin. 309 Violet, Monrovia, Calif.

Leverett Brothers. Preachers and Singers, Lamar, Mo.  
Medina, Ohio . . . . . Oct. 17 to 27  
Darbydale, Ohio . . . . . Oct. 31 to Nov. 10

Lewis, E. E. 305 N. Shepherd, Ironton, Mo.  
Detroit (Grace), Mich. . . . . Oct. 2 to 13  
Hazel Park, Mich. . . . . Oct. 15 to 27

Lewis, Ellis. 311 N.W. 8th St., Bethany, Okla.  
Sikeston, Mo. . . . . Oct. 16 to 27  
Hamilton, Ohio . . . . . Oct. 30 to Nov. 10

Liddell, T. T. P.O. Box 98, Bourbonnais, Ill.  
Caldwell, Idaho . . . . . Oct. 16 to 27  
Nampa (Fairview Hghts.), Idaho . . . . . Oct. 30 to Nov. 10

Lilly, Herbert E. 1203 Maple, Rt. 4, Nampa, Idaho  
Ponca City (First), Okla. . . . . Oct. 2 to 13  
Beatrice, Neb. . . . . Oct. 16 to 27

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

McMahon, Louis O. 10138 Collett, Granada Hills, Calif.  
Hays, Kans. . . . . Oct. 16 to 27  
Inglewood, Calif. . . . . Oct. 30 to Nov. 10

McNatt, J. A. P.O. Box 527, Kansas City 41, Mo.  
Lincoln (First), Neb. . . . . Oct. 16 to 27  
Oklahoma City (Penna. Ave.), Okla. . . . . Oct. 30 to Nov. 10

McNutt, Paul W. Song Evangelist, P.O. Box 527, Kansas City 41, Mo.  
Sandusky, Ohio . . . . . Oct. 9 to 20  
Minneapolis, Minn. . . . . Oct. 21 to 26

Meadows, Naomi F.; and Reasoner, Eleanor. Preachers and Singers, 2510 Hudson Ave., Norwood, Ohio  
Mt. Sterling, Ohio . . . . . Oct. 16 to 27  
Montpelier, Ohio . . . . . Oct. 30 to Nov. 10

Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, P.O. Box 527, Kansas City 41, Mo.  
Argo (First), Ill. . . . . Oct. 16 to 27  
Wichita (W. Side), Kans. . . . . Oct. 30 to Nov. 10

Messer, Haley. P.O. Box 527, Kansas City 41, Mo.  
Great Bend, Kans. . . . . Oct. 16 to 27  
St. Louis, Mo. . . . . Oct. 30 to Nov. 10

Mickel, Ralph and Lillian. Evangelists and Singers, Alum Bank, Pa.  
St. Paul (First), Minn. . . . . Oct. 16 to 27  
Centerville, Iowa . . . . . Oct. 30 to Nov. 10

Mickey, Bob and Ida Mae. Evangelist and Singer, 309 Cimarron Ave., La Junta, Colo.  
Las Animas, Colo. . . . . Oct. 9 to 20  
Tucumcari, N.M. . . . . Oct. 23 to Nov. 3

Mieras, Edward E. 1962 Bridgen Rd., Pasadena 7, Calif.  
Linda Vista, Calif. . . . . Sept. 30 to Oct. 13  
San Francisco (Calvary), Calif. . . . . Oct. 20 to Nov. 3

Miller, A. E. and Pauline. Preachers and Chalk Artist, 307 S. Delaware St., Mt. Gilead, Ohio  
Anna, Ill. . . . . Oct. 9 to 20  
North East, Md. . . . . Oct. 23 to Nov. 3

Miller, E. J. Evangelist, P.O. Box 527, Kansas City 41, Mo.  
Buffalo, Kansas . . . . . Oct. 25 to Nov. 3  
Miller, Leila Dell. % Trevecca Nazarene College, Nashville 10, Tenn.  
Sapulpa (First), Okla. . . . . Oct. 16 to 27  
Canon City, Colo. . . . . Oct. 30 to Nov. 10

Miller, Nettie E. % Trevecca Nazarene College, Nashville 10, Tenn.  
Bellaire, Ohio . . . . . Oct. 16 to 27  
Ironton (First), Ohio . . . . . Oct. 30 to Nov. 10

Miller, Mrs. Ruth E. Song Evangelist, 1414 N. Sierra Bonita, Pasadena 7, Calif.  
Sacramento (Trinity), Calif. . . . . Oct. 9 to 20  
Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.  
Butler, Pa. . . . . Oct. 9 to 20  
Power Point, Ohio . . . . . Oct. 23 to Nov. 3

Mitchells, The Musical (Lloyd and Addie). Song Evangelists and Musicians, Kersey, Pa.  
Wilmington, Ill. . . . . Oct. 2 to 13  
Mock, Richard and Mary Kathryn. Singers and Musicians, Route 1, Elwood, Ind.  
Kokomo (First), Ind. . . . . Oct. 9 to 20  
Noblesville, Ind. . . . . Oct. 23 to Nov. 3

Moore, Franklin M. 1227 Fields St., Hammond, Ind.  
Greenfield (Stringtown), Ind. . . . . Oct. 9 to 20  
Cookeville, Tenn. . . . . Oct. 23 to Nov. 3

Morgan, Wilbur W. 312 Locust Ave., Nampa, Idaho  
Spokane (Millwood), Wash. . . . . Oct. 17 to 27  
Goldsendale, Wash. . . . . Oct. 31 to Nov. 10

Moulton, M. Kimber. P.O. Box 527, Kansas City 41, Mo.  
Spokane, Wash. . . . . Oct. 9 to 20  
Corvallis, Ore. . . . . Oct. 23 to Nov. 3

Mounts, Dewey and Wavolene. Evangelist and Singer, 12300 W. Ridgeland Ave., Worth, Ill.  
Ironwood, Mich. . . . . Oct. 2 to 13  
Metropolis, Ill. . . . . Oct. 16 to 27

Murphy, B. W. 2952 Fourth Ave., Huntington 2, W.Va.  
Madison, W.Va. . . . . Oct. 9 to 20  
Parkersburg (Third), W.Va. . . . . Oct. 23 to Nov. 3

Musical Messengers, The. % Don Ratliff, 3423 Janel Rd., Louisville 16, Ky.  
Myers, J. T. 502 Lafayette St., Danville, Ill.

Martin, Edwin C. P.O. Box 527, Kansas City 41, Mo.  
Columbus (Bellows Ave.), Ohio . . . . . Oct. 2 to 13  
Marion (First), Ohio . . . . . Oct. 16 to 27  
Martin, Paul. P.O. Box 527, Kansas City 41, Mo.  
N. Calif. Dist. Tour . . . . . Oct. 6 to 20  
San Diego (First), Calif. . . . . Oct. 23 to Nov. 3

Mathews, L. B., and Wife. Evangelist and Singer, 514 W. 15th St., Columbia, Tenn.  
Springfield (Scenic Dr.), Mo. . . . . Oct. 16 to 27  
Topeka (Auburdale), Kans. . . . . Oct. 30 to Nov. 10

Maurer, Mrs. Ferne (Stinnette). Song Evangelist, 1601 W. RayMar St., Santa Ana, Calif.  
May, Frank W. 324 East 47th St., Covington, Ky.  
McCormick, W. B. Evangelist, Box 48, Kingman, Kans.  
McCoy, Norman E. Song Evangelist, 1318 East 28th St., Anderson, Ind.  
McDowell, Mrs. Doris M. Evangelist, 948 Fifth St., Apt. H, Santa Monica, Calif.  
Sacramento (Trinity), Calif. . . . . Oct. 9 to 20  
West Sacramento, Calif. . . . . Oct. 23 to Nov. 3

McIntosh, John P. 8240 E. Third St., Paramount, Calif.  
Blufford, Ill. . . . . Oct. 2 to 13  
Farmer City, Ill. . . . . Oct. 16 to 27

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

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North East, Md. . . . . Oct. 23 to Nov. 3

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Buffalo, Kansas . . . . . Oct. 25 to Nov. 3  
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Canon City, Colo. . . . . Oct. 30 to Nov. 10

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Noblesville, Ind. . . . . Oct. 23 to Nov. 3

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Greenfield (Stringtown), Ind. . . . . Oct. 9 to 20  
Cookeville, Tenn. . . . . Oct. 23 to Nov. 3

Morgan, Wilbur W. 312 Locust Ave., Nampa, Idaho  
Spokane (Millwood), Wash. . . . . Oct. 17 to 27  
Goldsendale, Wash. . . . . Oct. 31 to Nov. 10

Moulton, M. Kimber. P.O. Box 527, Kansas City 41, Mo.  
Spokane, Wash. . . . . Oct. 9 to 20  
Corvallis, Ore. . . . . Oct. 23 to Nov. 3

Mounts, Dewey and Wavolene. Evangelist and Singer, 12300 W. Ridgeland Ave., Worth, Ill.  
Ironwood, Mich. . . . . Oct. 2 to 13  
Metropolis, Ill. . . . . Oct. 16 to 27

Murphy, B. W. 2952 Fourth Ave., Huntington 2, W.Va.  
Madison, W.Va. . . . . Oct. 9 to 20  
Parkersburg (Third), W.Va. . . . . Oct. 23 to Nov. 3

Musical Messengers, The. % Don Ratliff, 3423 Janel Rd., Louisville 16, Ky.  
Myers, J. T. 502 Lafayette St., Danville, Ill.

### N to R

Neese, Albert R. and Bessie. 675 S. Decatur, Denver, Colo.  
Monte Vista, Colo. . . . . Oct. 30 to Nov. 3

Nelson, Charles E. and Normadene. Preachers and Singers, P.O. Box 241, Rogers, Ark.  
Morrilton, Ark. . . . . Oct. 9 to 20  
Mansfield, Mo. . . . . Oct. 23 to Nov. 3

Norris, Roy and Lilly Anne (Hols). Preachers and Singers, % Trevecca Nazarene College, Nashville 10, Tenn.  
Albany, N.Y. . . . . Oct. 2 to 13  
South Euclid, Ohio . . . . . Oct. 16 to 27

Norsworthy, Archie H. 113 N. Asbury, Bethany, Okla.

Norton, Joe. P.O. Box 143, Hamlin, Texas  
Dumas, Texas . . . . . Oct. 23 to Nov. 20  
Abilene (Trinity), Texas . . . . . Oct. 9 to Nov. 3

Nutter, C. S. P.O. Box 48, Parkersburg, W.Va.  
Blountsville, Ind. . . . . Oct. 9 to 20  
New Matamoras, Ohio . . . . . Oct. 23 to Nov. 3  
Oren, Thurman. 230 E. Washington St., Box 327,  
Parker, Ind. . . . .  
Peru, Ind. . . . . Oct. 2 to 13  
Jordan (Mt. Hope), Ind. . . . . Oct. 15 to 27  
Parrott, A. L. Box 298, Bourbonnais, Ill.  
Kokomo (First), Ind. . . . . Oct. 9 to 20  
Beaumont (First), Tex. . . . . Oct. 23 to Nov. 3  
Patrone, D. E. Evangelist-Violinist, P.O. Box 618,  
Painesville, Ohio . . . . .  
Portsmouth (First), Ohio . . . . . Oct. 2 to 13  
Bethel, Ohio . . . . . Oct. 16 to 27  
Pattan, Martin L. Rt. 11, Box 54, Fort Worth,  
Texas . . . . .  
Patterson, Walter. Route 2, Waurika, Okla.  
Maivern, Ark. . . . . Nov. 15 to 24  
Payne, L. M. 509 Northwest Main, Bethany, Okla.  
Peck, W. A., and Wife. Preacher and Singer, %  
Trevecca Nazarene College, Nashville 10, Tenn.  
Wilmington, Ill. . . . . Oct. 2 to 13  
Chicago (W. Lawn), Ill. . . . . Oct. 16 to 27  
Peters, Max F. 8665 Dearborn Ave., South Gate,  
Calif. . . . .  
Tjunga, Calif. . . . . Oct. 16 to 27  
Turlock, Calif. . . . . Oct. 30 to Nov. 10  
Phillips, Miss Lottie. % Trevecca Nazarene Col-  
lege, Nashville 10, Tenn.  
Phillips, Wm. H. Box 131, Apple River, Ill.  
Pierce, Boyce and Catherine. Singers and Musicians,  
505 Columbia Ave., Danville, Ill.  
Parkersburg (First), W.Va. . . . . Oct. 9 to 20  
Pueblo (First), Colo. . . . . Nov. 3 to 10  
Plummer, Chester D. 515 N. Chester Ave., Indi-  
anapolis 1, Ind. . . . .  
Johnson, Kansas . . . . . Oct. 9 to 20  
Sterling, Ill. . . . . Oct. 23 to Nov. 3

Potter, Lyle and Lois. Sunday School Evangelists,  
P.O. Box 527, Kansas City 41, Mo.  
Kennewick, Wash. (Conv.) . . . . . Oct. 13 to 16  
Longview, Wash. (Conv.) . . . . . Oct. 20 to 23  
Prentice, Carl. Evangelist, 400 N.W. Third St.,  
Bethany, Okla.  
Dover, Okla. . . . . Oct. 3 to 13  
Yukon, Okla. . . . . Oct. 17 to 27  
Purkhisier, H. G. 4531 Marcellus St. N.W., Canton  
8, Ohio . . . . .  
Fergus Falls, Minn. . . . . Oct. 16 to 27  
St. Louis (Page-Warson), Mo. . . . . Nov. 3 to 10  
Qualls, Paul M. Song Evangelist, 5487 Lake Jes-  
samine Dr., Orlando, Fla.  
Rahrar, H. J. 2042 Singleton St., Indianapolis, Ind.  
Zanesville, Ohio . . . . . Oct. 9 to 20  
Bridgeport, Ind. . . . . Oct. 23 to Nov. 3  
Reed, Fred W. 612 S. Seventh St., Billings, Mont.  
Rice, Cecil H. 1128 Grace St., Washington C.H.,  
Ohio . . . . .  
Richards, Alvin and Annabelle. Preacher and Singers,  
Linden, Mich.  
Spokane, Wash. . . . . Oct. 16 to 27  
Harrington, Wash. . . . . Oct. 29 to Nov. 10  
Richardson, Harold and Flossie. Preacher and Sing-  
ers, Route 4, Muncie, Ind.  
Riden, Kenneth R. 117 Orchard St., Cambridge  
City, Ind.  
Church Hill, Tenn. . . . . Oct. 1 to 13  
Dublin, Ind. (W. Meth.) . . . . . Oct. 16 to 27  
Robbins, James. 1817 "F" St., Bedford, Ind.  
Evansville, Ind. . . . . Oct. 16 to 27  
Loveland, Colo. . . . . Oct. 30 to Nov. 10  
Robinson, John. P.O. Box 9151, Huntington, W.Va.  
Robinson, Paul E. 319 Garfield St., Middletown,  
Ohio . . . . .  
Rodgers, Clyde B. Artist-Evangelist, 505 Lester  
Ave., Nashville 10, Tenn.  
Orlando (First), Fla. . . . . Oct. 15 to 27  
Clinton, Ohio . . . . . Oct. 30 to Nov. 10

Roedel, Bernice L. 423 E. Maple St., Boonville, Ind.  
Edinburg, Ind. . . . . Oct. 16 to 27  
Open date . . . . . Oct. 28 to Nov. 10  
Rothwell, Mel-Thomas. 21 Bromfield St., Wollaston,  
Mass.  
Rushing Family Trio, The (Dee, Bernadene, and  
Tracy). Singers and Musicians, King City, Mo.  
North Sacramento, Calif. . . . . Oct. 8 to 20  
Russell, J. Reynald. 602 S. Eighth St., Abilene,  
Texas . . . . .  
Childress, Texas . . . . . Oct. 9 to 20  
El Dorado, Kansas . . . . . Oct. 23 to Nov. 3

## S and T

Samuel, O. D. and Thelma. Preachers and Singer,  
Box 8, Halltown, Mo.  
Neosho, Mo. . . . . Oct. 18 to 27  
Sanford, Mrs. Ruth. Song Evangelist, 5636 Wilborn  
Dr., St. Louis 20, Mo.  
Savage, F. C. P.O. Box 3, Kokomo, Ind.  
Pittsburgh, Pa. . . . . October  
Scarlett, Don. Route 1, North Vernon, Ind.  
Bethany (Jernig. Mem.), Okla. . . . . Oct. 3 to 13  
Chattanooga (First), Tenn. . . . . Oct. 17 to 27  
Scherrer, L. J. 3030A North 62nd St., Milwaukee  
10, Wis.  
Schmidt, Wm. and June. Preacher and Singers, Box  
331, Vicksburg, Mich.  
West Branch, Mich. . . . . Oct. 2 to 13  
Pickford, Mich. . . . . Oct. 16 to 27  
Schriber, George R. 5949 N. Forestdale, Glendora,  
Calif.  
Schultz, Ernest, and Wife, and Son, Gerald. Preacher  
and Musicians, P.O. Box 527, Kansas City 41,  
Mo.  
Minot, N.D. . . . . Oct. 8 to 20  
Home (Spooners, Wis.) . . . . . Oct. 21 to 26  
Schultz, Walter C. Song Evangelist, 707 S. Chipman  
St., Owosso, Mich.  
Open dates for fall and winter  
Sellick, R. T. Harbor St., Box 22, Oxford, N.S.  
Selz, Joseph W. 627 Juniper St., Walla Walla,  
Wash.  
Merritt, Mich. . . . . Oct. 10 to 20  
Reed City, Mich. . . . . Oct. 22 to Nov. 3  
Shank, R. A. and Mrs. P.O. Box 563, Fostoria,  
Ohio . . . . .  
Sharp, L. D. P.O. Box 527, Kansas City 41, Mo.  
Paoli, Ind. . . . . Oct. 2 to 13  
Bedford (E. Side), Ind. . . . . Oct. 16 to 27  
Short, J. W. and Frances. Evangelists, P.O. Box  
527, Kansas City 41, Mo.  
Alexander, N.D. . . . . Oct. 11 to 20  
Ellendale, N.D. . . . . Oct. 25 to Nov. 3  
Silvernail, Donald R. % Nazarene Assembly Park,  
Route 2, Vicksburg, Mich.  
St. Louis, Mich. . . . . Oct. 10 to 20  
Cadillac, Mich. . . . . Oct. 24 to Nov. 3  
Slack, D. F. Song Evangelist, Route 2, Vevay, Ind.  
Slater, Hugh. P.O. Box 527, Kansas City 41, Mo.  
Manteca, Calif. . . . . Oct. 9 to 20  
Coalinga, Calif. . . . . Oct. 24 to Nov. 3  
Stayton, Hubert W. 237 N. Fifth St., Elwood, Ind.  
Smiley, Thos. R., and Wife. % Gen. Del., Odon,  
Ind.  
Smith, Bernie. P.O. Box 145, Harrisburg, Ill.  
Lansing, Mich. . . . . Oct. 2 to 13  
Washington, D.C. . . . . Oct. 16 to 27  
Smith, Billy and Helen. Evangelist and Singers,  
816 McKinley Ave., Cambridge, Ohio . . . . .  
Toledo, Ohio . . . . . Oct. 16 to 27  
Stratton, Ohio . . . . . Nov. 5 to 17  
Smith, Charles Hastings. P.O. Box 778, Bartlesville,  
Okla.  
Whittier (First), Calif. . . . . Oct. 16 to 27  
Van Nuys, Calif. . . . . Oct. 30 to Nov. 10  
Smith, J. E. 621 Del Mar Ave., Chula Vista, Calif.  
Smith, Otis E. P.O. Box 602, Greensboro, N.C.  
Garden City, Va. . . . . Oct. 9 to 20  
Washington, Pa. . . . . Oct. 23 to Nov. 3  
Smith, Paul and Hallie. Evangelist and Singers,  
318 N.W. 5th St., Bethany, Okla.  
Stockton, Calif. . . . . Oct. 16 to 27  
Bakersfield (Oildale), Calif. . . . .  
Oct. 30 to Nov. 10  
Smiths, The Singing (Eugene and LaNora). Song  
Evangelists, Winstonsboro, S.C.  
Ridgeville, Ind. . . . . Oct. 9 to 20  
Huntington (Walnut Hills), W.Va. . . . .  
Oct. 23 to Nov. 3  
Snow, Loy. Route 1, Bedford, Ind.  
Bedford (Valley Miss.), Ind. . . . . Oct. 8 to 20  
Indianapolis (Friendly), Ind. . . . .  
Oct. 22 to Nov. 3  
Stabler, R. C. Box 34, Montoursville, Pa.  
McConnelstown, Pa. . . . . Oct. 9 to 20  
Warren, Pa. . . . . Oct. 23 to Nov. 3  
Stafford, Daniel. Box 207, Southport, Ind.  
Indianapolis (N. Side), Ind. . . . . Oct. 16 to 27  
Shelbyville, Ind. . . . . Oct. 31 to Nov. 10  
Stanley, T. H. 1242 Cottage Ave., Middletown, Ind.  
Ottumwa (First), Iowa . . . . . Oct. 2 to 13  
Riverside (Arlington St.), Calif. . . . .  
Oct. 16 to 27

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"On My Journey Home"	"He Lifted Me Out"
"Rock-a My Soul"	"And Can It Be That I Should Gain?"
"The Lord's My Shepherd" (Crimond)	"What if It Were Today?"

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"Balm in Gilead"	"Wounded for Our Transgressions!"

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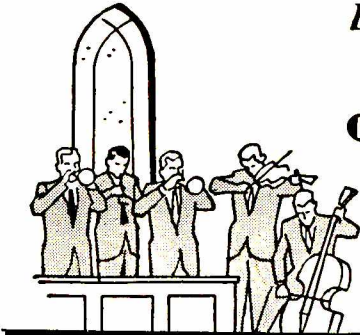
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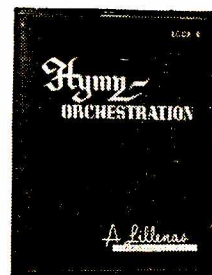
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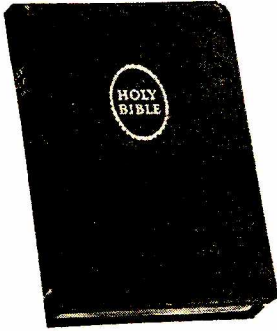
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