

# Herald of Holiness

OFFICIAL ORGAN • CHURCH OF THE NAZARENE



November 28, 1956

The man who breaks the known laws of God releases guilt to follow his footsteps like a pack of hounds upon the trail of a wounded wolf. That sense of guilt dogs every step he takes. He can't cover or forget his sin; neither can time erase it.

He may scale the mountain, cross the prairies, swim the rivers, and cross the seas; let him travel as he will by plane, ship,

## Forgiveness Through Christ

General Superintendent Vanderpool

*If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*

**I John 1:9**

or submarine. But, when he arrives at his destination, wherever it may be, he discovers that the feeling of guilt and the lash of conscience have followed him as a shadow and that their bite and sting are as sharp as ever.

Let the sinner plead ignorance of God's law or try to deny his part in the offense, but his reason argues that it was a known law that he broke and that it was his own volition that made him a lawbreaker and a fugitive from divine justice. He may try to hide his sin, minimize its enormity, wash it away by religious ceremony, or atone for his sin by self-sacrifice, penance, pilgrimages, or large gifts to charity; but the "accursed spot" of sin and guilt is ever before him. Every effort of the sinner to evade, cover, deny, excuse, or atone for his sin is futile.

There is but one way back to God and freedom from guilt and sin. The blood of Jesus, the Christ of Calvary, is the only answer for the sin problem. It alone can wash away sin, mend a broken law, and restore to divine favor.

The penitent sinner may so fully appropriate by faith the blood of Christ as an atonement for his sins that he can stand before God justified and unafraid, with the voice of guilt for the past hushed forever. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1).

# LATE NEWS

Rev. John Frazier, assistant pastor at Everett, Washington, recently suffered a heart attack and spent several weeks in a hospital. He has had a full life and a fruitful ministry. Friends wishing to contact him may write him at his home address, 1909 Colby Avenue, Everett, Washington.

Walter J. Hopper and Venita M. Parton were united in marriage on December 5, 1906, in Carthage, Missouri. Converted in 1921, sanctified in 1922, they united with the Church of the Nazarene the same year. They have been very active in the church. Mr. Hopper is a builder and has built churches in Idaho, Oregon, and California. They have eight children: a daughter, Miss Ivis, is on the mission field in Africa. Mr. and Mrs. Hopper will celebrate their fiftieth wedding anniversary on December 2; their home address is Box 166, Midvale, Idaho.

## NOTICE

The thirty-third annual meeting of the General Board of the Church of the Nazarene will convene at the International Headquarters building in Kansas City, Missouri, at 9:00 a.m. Friday, January 11, 1957.

**NOTE: The Superintendents' Conference will not meet this year in connection with the General Board, as on former occasions.**

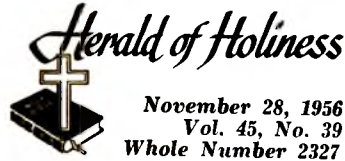
**S. T. LUDWIG, Secretary  
The General Board**

## FELLOWSHIP WITH JESUS

*Fellowship with Him a little  
In a quiet time and place;  
Meditate upon His goodness  
And His wondrous love and grace.  
In those quiet, holy moments  
All your heart to Him confide—  
Sense His gentle, loving presence;  
Feel your anxious fears subside.*

*Know the joy of quiet worship.  
Humble at the Master's feet;  
Know the glory and the rapture  
When He comes your soul to meet.  
Joy of joys to know His comfort  
And His understanding care;  
This is fellowship with Jesus—  
Blessed fellowship of prayer!*

By **VIOLA E. HODGE**



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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.

## TURN TO GOD!

By **ENOLA CHAMBERLIN**

*When things go wrong upon the earth  
Because of man's caprice,  
I turn to God and through my faith  
Find certitude and peace!*

## Gleanings

from the  
Office Editor's Desk

"I'm so glad I have gotten acquainted with the Nazarene belief. The *Bible School Journal* and the *HERALD OF HOLINESS* paper really have been a blessing to me, and made me to be more thankful for the great determination God has put in my heart to always seek His leadership in the little things as well as the larger ones . . . please pray for me and my family."—from a letter to one of our pastors in *Arkansas*.

". . . also want you to know I'd never be without this wonderful paper [*HERALD OF HOLINESS*]. My parents took it about the time it first came out, and have kept it in the family ever since, trying to send it to our friends whenever possible. It helped Mother and Daddy over many a trial, when they would seek comfort in its pages. Now that they have both gone on to be with Jesus, it has also helped in our sorrow. I read it from cover to cover."—*Michigan*.

"I happened to read your magazine, *HERALD OF HOLINESS*, while waiting in a hospital. I was blessed and informed while reading it, so I would like to subscribe for it for one year. Find enclosed my personal check."—*Michigan*.

"I enjoy the question box in your *HERALD OF HOLINESS* very much. I also like other parts of the paper. . . . I am not a Nazarene but believe in holiness. I enjoy going to the Church of the Nazarene and think they are doing a great work here."—*Missouri*.

"I read and enjoy every copy of the *HERALD OF HOLINESS*, and think it is the very best church paper I have ever read. My nephew and his wife belong to the Church of the Nazarene in Illinois and they sent this paper to me."—*Kentucky*.

"I am not a Nazarene member but I wish to tell you I have been taking the *HERALD OF HOLINESS* for years and will say it is the best religious paper I ever saw; so much understanding of the Holy Spirit. I know what Brother White means about entire sanctification. The paper is wonderful food for the soul."—*Pennsylvania*.

Sanctification and faith are essentially joined. It is impossible to please God without faith; neither can there exist the full peace of God in the life and soul until faith is rooted and grounded in Christ. Initial sanctification or regeneration is a result of faith after true repentance; entire sanctification is the result of faith after full consecration.

The *object* of our faith is infallible. God's way is perfect and His Word is tried. He has never been known to fail. In a world fraught with change and chaos He is unchanging. God does not require us to empty ourselves at an altar of prayer, make full consecration and dedication of all, die out to everything and everybody, and leave that altar devoid of His cleansing and empowering Presence. He does not fail the honest heart.

Through Jeremiah, God says man shall find Him when he searches for Him with all his heart. God did not fail the promise He made to Abraham; Job knew His unfailing keeping power; Paul felt His providence and protection; and John experienced His power of revelation.

Space will not permit us here to list the multitude of verified witnesses to the fact that God cannot fail. His omniscience, omnipresence, and omnipotence prove fully His ability to come to the rescue of those who need Him. Our faith in Him cannot be misplaced or misemployed. Such faith is not illogical or unreasonable, for His ability is more than equal to our need. "Take it by faith" has become light and trite to us at times, but there is wonderful reward in launching out and claiming the blessing in the name of the Lord after meeting His requirements. We can question neither the willingness nor the ability of God.

The *operation* of our faith is based on our willingness to co-operate with God. If we are not willing to let Him have His way, nor willing to go through the purging process, we cannot expect to enjoy the fruition of faith. Our faith must operate actively and achievingly. Acts 26:18 speaks of sanctification by faith. This is the human endeavor and comes naturally when one arrives at the place in his seeking where he takes hands off everything and becomes clay in the hands of God.

It is faith and not presumption that brings the victory. Faith results from a full co-operation with God; presumption expects a blessing without meeting the requirements. Faith sees through the tunnel to the bright sunlight on the other side; presumption admits no tunnel. Faith tarries for the working of God; presumption is in a hurry. It is not faith to attempt to reason one's way through the problem of inbred sin. The solution cannot be figured on the end of a pencil nor by a human yardstick. This launching out by faith makes God's promises no less real nor His power less efficacious. When we come to the end of ourselves, faith will operate and God will be there to supply the need.

# Sanctification And Faith

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By JOHN W. MAY, *Elk River Church*

*Charleston, West Virginia*

There is also a difference between faith and feeling in one's seeking for the second blessing. The attitude of some is first to be shown, then they will believe. The reverse is true in God's plan; let us believe and He will show us. If feelings were the only indication or gauge of our relationship with God, or a crisis experience, the sanctified would be fluctuating and unstable. Faith works when feelings fail. Feelings will come but they are the result of faith rather than that which ushers it in. This is not an attempted premise against feeling (we are many times entirely too unemotional about imperatives), but a plea for faith before feeling. There is no place for faith if we wait for feelings only, for then we would require the just to walk by feeling and sight rather than faith.

The victorious *outcome* of faith is certain. It is the victory that overcomes the world. It is the power that brings God to the scene of action. Through faith we can see the cleansing stream and sing, "Oh! praise the Lord, it cleanseth me." The Wise Man said we are made safe and fat by putting trust in the Lord (Prov. 28:25; 29:25). Isaiah says there is peace for the person whose mind is stayed on Him (26:3). Jesus said we can ask in prayer and, believing, we shall receive (Matt. 21:22). Paul said the Ephesians were sealed by the Holy Spirit of promise after they believed (Eph. 1:13). Peter said that God put no difference between the Gentile and Jew, "purifying their hearts by faith" (Acts 15:9). There is no dearth of Biblical witnesses to this heartfelt experience that comes by faith in God, who does not fail.

The *Manual* of our church says of entire sanctification that it is "provided by the blood of Jesus, is wrought instantaneously by faith . . ." Also, "That believers are to be sanctified wholly, subsequent to regeneration, through faith in the Lord Jesus Christ" (pp. 30, 34).

Faith will bring the fact of this experience to the heart and life. The Object of such faith will not fail, and the operation of it will bring a successful outcome—the second blessing and its resultant life of holiness.

# President Wilson's Tribute to the Bible

By Norman C. Schlichter

South Carolina observes December 28 as a state holiday in honor of Woodrow Wilson. This is all the more interesting because President Wilson was a native of Virginia, and not of the Palmetto State, as South Carolina is familiarly called.

It is only since May 4, 1941, that Wilson's birthplace, the old Presbyterian parsonage at Staunton, Virginia, has been set aside as a national patriotic shrine. President Franklin Roosevelt made the dedicatory address on this date.

Woodrow Wilson's father was the Rev. Joseph R. Wilson, and he was born in this parsonage in

1856. He was named for an uncle, a Presbyterian theologian named Woodrow, who lived in Columbia, South Carolina's capital, and was a great religious leader.

The Staunton house had not been used for a parsonage for a good many years, but was owned for a long time by the Mary Baldwin College, which used it as a religious center for the college. It was kept in such fine condition that it hardly needed any restoration when it was acquired as a shrine in Wilson's memory. Many of its original pieces of furniture were replaced in it by friends and relatives, so as to make it as much like the time of Wilson's early life in it as possible.

The home was not a home of wealth, but it was a home of culture and high ideals, which left its impress upon the man who was to become a master writer and scholar and a war leader of his country. The present organization of the United Nations for world peace and security is modeled on Wilson's plan for the League of Nations.

When Woodrow Wilson first heard the word war, as a little boy, he went to his father and asked him what it meant. He was later to find out more about the fearful word in a way that few men are destined to do, and he had to pay a terrible price for his fuller understanding of the word.

He was a social and political idealist and led in bringing about many fine social reforms in our land. For this work, aside from his leadership in war, he deserves the lasting gratitude of every American.

Many of his writings have a place in our country's greatest literature because of both their learning and their matchless English style, but few things he ever wrote surpass his advice about the Bible which he wrote to place in Bibles for our armed forces in World War I. He urged the soldiers "not to read little snatches here and there, but long passages that will really be the road to the heart of it." This was his closing sentence: "When you have read the Bible, you will know that it is the Word of God, because you will have found it the key to your own heart, your own happiness, and your own duty."

"Isn't this a splendid thought about the Bible for each of us as we begin reading it again in a new year just ahead? South Carolina has indeed honored itself in honoring Woodrow Wilson.



## The Bible

(to a friend)

Thou hast, O friend, within these lids  
The key to treasures of the soul:  
A lamp to light thy darkened path,  
And point thee to the distant goal.

If e'er thy way seems rough and steep,  
And thro' the mist thou canst not see,  
Oh, seek herein, with panting soul:  
It then can render strength to thee.

When by some grief thy heart is sad,  
And crushed beneath its heavy load,  
A balm thou hast for every pain,  
Securely sealed within this Word.

When life seems lone and desolate  
Of earthly friends once held so dear,  
The Heavenly Friend in this is found  
To far surpass e'en loved ones here.

In life—in death—whate'er thy state,  
Cease not to let thy faith abide:  
For this, the *inspired Word*, will be  
A *refuge safe* wherein to hide!

—BETTY PAYNE MANN

# A Living Book

By Katherine Bevis

A skeptic in London recently said, in speaking of the Bible, that it was quite impossible in these days to believe in any book whose authority was unknown. A Christian asked him if the compiler of the multiplication table was known.

"No," he answered.

"Then, of course, you do not believe in it?"

"Oh, yes, I believe it because it works so well."

"So does the Bible," was the rejoinder, and the skeptic had no answer.

The Bible has been given to us for spiritual instruction, moral guidance, and the nurture of the soul. It is God's inspired revelation of himself and His will for mankind. It is the authoritative Word for all matters of faith and practice. Because the Bible is what it is, it is the foremost means of growth in Christian living.

"A book lives as long as it is unfathomed," someone has sententiously observed. "Such a Book is our Bible, having depths which we have not yet plumbed."

Dwight L. Moody said, "I never saw a useful Christian who was not a student of the Bible. If a man neglects his Bible, he may pray and ask God to use him in His work; but God cannot make use of him, for there is not much for the Holy Spirit to work upon."

Paul said, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15).

When Paul and Silas came to Berea, proclaiming the glorious good news about Jesus Christ, their hearers examined their message by the Scriptures, testing to see if it was true. The truth proclaimed about salvation must indeed ring true to the teaching we have in the Bible. The same truth applies to teaching about holiness of heart, Christian duty, the nature and mission of the Church, the Lord's return, man's relation to God, and man's relation to his fellow man. A conviction about the authority and adequacy of the Bible is at the foundation of fruitful Bible study and is a most important factor in spiritual growth.

We grow through Bible study, because the Bible is a living Book. It has divine energy in its message; it is alive with the power of God. So sharp is it that it pierces the very soul of man, searching out the evil, marking out clear lines of distinction between right and wrong, illumining the character of one's thoughts, and making clear the character of his motives.

May we yield our minds and our hearts to the power of this Book, for it will cleanse us and inspire us to believe in Jesus Christ and to follow in His steps.

# The Book of Books

A wonderful Book was given to us many years ago, a Book that has done more in transforming men and nations than any other book ever written. Its teachings have overthrown kings, destroyed tyrants, and given freedom to slaves.

More copies of this Book have been printed and sold than of any other book in existence. Now it may be found in all parts of the world, in palaces and hovels. And, wherever it goes, it has a transforming power over all who read it. It deserves a place in every school, college, and university, as well as the church and the home. For this Book destroys every stronghold of sin and makes love the supreme law of life.

It is the Holy Bible, the Book of Life, the Book of Good News, which reveals to mankind that God is our Father and Christ is our Brother—if we will meet the conditions for salvation; that man is our brother, and heaven may be our eternal home. The Bible meets our every need: comfort for the sorrowing, hope for the discouraged, light for those in darkness, guidance for those who have gone astray, invitation for the prodigal, and for the faithful a home in heaven.

No book in the world has more attractive incidents, more wonderful characters, more thrilling situations. It is the revelation of God, our Heavenly Father, whose name is LOVE.

Read the Bible to get acquainted with Him, to learn His will, and for strength and grace to follow his guidance. Read it to be wise, believe it to be safe, and practice its precepts to be holy. It gives light to direct you, food to sustain you, comfort to cheer you. The Bible should be the traveler's guide, the pilot's compass, the pilgrim's staff, the soldier's sword, and the Christian's charter. The Bible should fill the memory, rule the heart, and guide the feet to do God's bidding.

*Holy Bible, Book divine,  
Precious treasure, thou art mine!*

**By Mrs. O. F. Laughbaum**

Bucyrus, Ohio

# *We Believe in* **CONFESSION**

By Charles V. Fairbairn, Bishop, Free Methodist Church

Dr. Beverly Carradine once said that when a seeker fails to get through at an altar of prayer, if he is seeking sanctification, it is because there is something he is not willing to consecrate; if he is seeking justification, he is likely up against something he is not willing to confess. Far more impressive and comprehensive than any word of man is Prov. 28:13: "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." To this truth the voice of experience and unnumbered years of human history adds its most hearty "Amen!"

"*He that covereth*"—he that hides, conceals, condones, refuses to face, refuses to admit, or—a more modern word—he that rationalizes, consciously or unconsciously, finds an excuse for his sins, "*shall not prosper.*"

Infection due to buried foreign particles is an experience with which human beings are physically well acquainted. Not so well realized, however, is the fact that unconfessed sins buried deep in the soul can cause another kind of infection, physical difficulty, mental derangement, or spiritual torture little short of the torments of hell. Physically, the foreign particle must be located and gotten out before relief can be had. Similarly those buried sins need to be located by conviction of the Holy Ghost, dissociated from the area of volition by voluntary confession, and dislodged by the sin-cleansing power of the blood of Christ.

Release through confession is a law ordained of God. The Creator saw to it that the law was written in His great Book. But it was conceived and ordained in the heart of Divine Wisdom long before humans ever heard of a Bible. It was written into the very spirit and soul and body of the human race when God breathed into man's nostrils the breath of life, and man became a living soul. It is extant and operative today, and Prov. 28:13 states the principle plainly, tersely: "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy."

"*Confesseth*"—denounces. "*Forsaketh*"—renounces. The latter is positive proof that the former is genuine. There are many who will confess, denounce, and cry out against the sin, who are unwilling to forsake, renounce, and put off the sin. But it is on the double condition of denunciation and renunciation that God promises mercy. And

so sweeping is that mercy that Christ declared: "All manner of sin and blasphemy shall be forgiven unto men: but"—and then He named one lone exception. Such infinite mercy is most certainly undeserved by humans upon such simple conditions as that named in our main text.

Every soul that approaches God hoping for mercy must feel as David felt: "Against thee, thee only, have I sinned, and done this evil in thy sight." There is no victory for anyone unless and until he is prepared to cry humbly: "God be merciful to me a sinner." Then, too, as Andrew Murray puts it bluntly, yet truthfully: "Being right with God involves being right with man." Jesus gives us two angles of possible difficulty between man and God. In Matt. 5:23-24—"If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee"—it would appear that, wittingly or unwittingly, you have been the aggressor. His word to you is, "Leave there thy gift . . . go thy way: first be reconciled to thy brother, and then come and offer thy gift." In Matt. 18:15-20, it is "thy brother" who is the transgressor; but you are the one who wants to do right, so the Master's word again—though in extended terms—is, "Go, be reconciled!"

Oh, beware of letting anything, *anything*, ANYTHING get between you and your brother and so between you and your God! Men have let wrong attitudes, wrong actions, wrong words, and even wrong thoughts, spoil most wonderful Christian fellowship. Sins may get in between; and mistakes, which, though they lack the motive power of volition and therefore lack the quality of sin, nevertheless show the same complexion. And faults may get in between—faults which are just about first cousins to sins. Lack of understanding and misunderstandings may generate coolness between brethren, fear of each other, and even anger (maybe excused as righteous indignation). Oh, "Be ye angry [with a holy, righteous indignation], and sin not: let not the sun go down upon your wrath." Says Dummelow: "Anger may be righteous, but beware of nursing it." Said the Wise Man: "Keep thy heart with all diligence; for out of it are the issues of life." Dr. E. Stanley Jones says: "We are willing to linger in marginal things, but slow to go right down to the heart of our trouble; it is because we live there. But one must be relentlessly honest if

## **"'Tis More Blessed"**

*"'Tis more blessed." Familiar words to all who have read their Bibles. I see this expression everywhere I read Nazarene literature these days. And I am glad "'Tis more blessed" has been chosen as the scriptural magnet which will become the focus of all our Christmas planning.*

*Jesus gave us this wonderful expression. No one knows the occasion on which it was uttered. It was left for St. Paul to include it in his practical exhortations to all Christians. At no time of the year is it more blessed to give than at Christmas time. It is not the gift but the giving heart that brings blessing—not the number of dollars it cost to buy the gift, but the tears that dropped upon the wrappings. That determines the blessing. Not balancing gifts received against gifts given—that does not make Christmas. Christmas is the thrill of expressing our deepest love. "'Tis more blessed," indeed. Through it all let us remember that the words were uttered by the Man whom we worship at this time of year as the Holy Babe in the Bethlehem manger. He alone knew the fullest meaning of the words, "'Tis more blessed."*

*Make this a big part of your Christmas.*

**Norman R. Oke, Book Editor**

one is to experience real victory in his deepest heart."

And what sins have lain covered in hearts! And in some cases for years! Some have had to confess resentment against parents for strictness of discipline in the home. Some have, across the years, cuddled grudges against their partners in life and only dug them out by confession upon their deathbeds. Some have nursed petty hatreds in their hearts because of wrong done them by others. Some have suffered keenly over wrongs which were only imagined, yet which hurt as deeply as though they were real. Really, really, I am not caring, much less worrying, about what others have done to you, or against you, or failed to do for you. What I am worrying about is the way you have taken these things to heart and harbored them there. Whether they are real or imaginary, matters not here. Those things are festering away down deep in your soul; and I am worried about what you are allowing those things to do to you. Relentless honesty and thor-

oughgoing confession alone will pave the road to victory. Be quick to cast the fire out of your bosom! "Go thy way; first be reconciled."

"But I cannot forgive!" Then be careful how you repeat the Lord's Prayer!

"Well, I will forgive; but I can't forget. And I will never have anything more to do with him!" Be careful now! What if God should forgive us like that?

God does not forgive us because we are so sweet that we are forgivable; but "commendeth his love toward us, in that, while we were yet sinners, Christ died for us." And so He forgives us for Christ's sake. Then, "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Oh, go, be reconciled! Admit your wrong, shoulder the blame, take full responsibility for the whole thing rather than let the difficulty remain and continue.

Then, too, God forgives because His heart is holy. And He says to us, "Be ye holy; for I am holy." My heart may not be holy, but if I want it to be made holy, then the path of admission, confession, forsaking, and reconciliation is the path to pardon, victory, and holiness.

And now, in closing, a few pointers (backwoodsy though some of them may seem):

(1) Don't forget the cry of personal penitence, "God be merciful to me a sinner."

(2) There is no virtue in confession on others, only in confessing to others whom we have wronged.

(3) The purpose of confession is to make bad matters better, never to make bad matters worse.

(4) Don't rise up in meeting and say: "Now, if there is anybody here who has anything against me, I hope you will forgive me!" That is cheap. It does no good. Jesus says: "Go to thy brother; be reconciled."

(5) Make your confession to the one or ones involved and concerned. Private, personal things do not need to be made public. If you have sinned against the community, apologize to the community. If you have sinned against an individual, go to that individual. If you have sinned against God, keep it between your soul and your God.

(6) In plain hinterland vernacular, make the plaster as big as the sore, and put the plaster on the sore.

(7) And always remember that God's time is now. Confession and restitution may be postponed until they are too late to have any virtue. Judas put off both until it was too late. He confessed, "I have sinned in that I have betrayed the innocent blood." He took back the money which he had obtained in such wicked manner. But he found no mercy; he went out and hanged himself. Yes, in this, as in the whole plan of redemption, God's time for our action, for our movement in response to His divine invitation, is NOW!

# The Tie That Binds

A true story by Bess A. Olson, Los Angeles, Calif.

John Fawcett returned to his home in Wainsgate with a glow in his eyes. He waved a sheet of paper at his wife and exclaimed, "Mary, that church in London where I've been preaching has called me as pastor!"

"John!" said Mary happily. "You must take it!"

"Of course," agreed John. What else could he do? It wouldn't be easy to leave his little church in Wainsgate. The people were dear to him. He had received the pastorate seven years before, when he was just twenty-six. At first he and Mary had boarded around with farmers because there was no parsonage. The tiny church held only a hundred people. But before long a gallery had been built to help hold the growing congregation. A parsonage had been built, too, to hold John and Mary's growing family. The poor farmers had never been able to pay much, though. The salary was barely enough to feed the pastor, his wife, and four children.

But now, *now*—John read the letter again—there would be a much larger salary from the London church. Even more, in the city he would have opportunities for study and advancement. Who could tell how far he could go in the ministry? He said, "Of course we'll go!"

For the next few days everything was hustle and bustle with the Fawcetts. Their things were packed. The furniture was sold. The farewell sermon was given and on a Saturday, surrounded by the entire congregation of the Wainsgate church, John, his wife, and children climbed into the heavily loaded wagon to start for London. John smiled down at the people he had known so well during the last seven years. Then his smile faded, his throat felt tight. Was this the last time he would look into the kind, loving faces of his congregation? He swallowed hard at the sight of tears in the eyes of many.

Suddenly an old woman threw her apron over her head and sobbed. A farmer said, with a catch in his voice, "I don't know what we'll do without you, Pastor."

"O John," wailed Mary, "I don't think I can bear to go!"

The lump in John's throat seemed to cover his whole chest. These were his people. How *could* he leave them? He jumped to the ground, saying, "Well, I don't much want to go, either."

Everybody happily helped unload the wagon. Mary sang as she unpacked. The children squealed in excitement. The next Sunday in the morning worship service, John said, "My sermon text is Luke 12:15." He preached movingly on "A man's life consisteth not in the abundance of the things which he possesseth." When the sermon was finished, he lined out a new hymn for them to sing. It was a hymn he had written just the night before—

*Blest be the tie that binds*

*Our hearts in Christian love;*

*The fellowship of kindred minds*

*Is like to that above.*

John Fawcett lived between 1739 and 1817 and he composed his lovely hymn for the Wainsgate church nearly two hundred years ago. But today churches of all denominations still love and sing it. He never did move to London, but continued pastoring the Wainsgate church fifty-four years. He did a good work there and his hymn has blessed countless numbers of people the world over.

## TEN POTATOES

By Art Rakestraw, Ada, Oklahoma

I saw a picture recently showing a man seated at a table with a small pile of ten potatoes before him. He has picked up one and, quoting from the title, is saying, "This one is the Lord's." I thought we could learn a helpful lesson from this simple illustration.

First, we have the man who peels, cooks, and eats the potatoes tossing the Lord the peelings. All God ever gets from him is some of his small change. If a woman, she donates her cast-off and worn-out clothing to a missionary box (after carefully cutting off the buttons). As for real charity, he or she is a total stranger to it. The blind man with his tin cup and handful of pencils may get a penny or two as they hurry by, but no sympathy.

Our next fellow is the man who gives not only the peelings, but if his feelings are sufficiently aroused by some fervent appeal, he may throw in a slice or two of the tuber. He may loosen up to the tune of fifty cents or a dollar for missions or



**Consideration for the rights of others, and particularly the rights of minority or dependent groups, is a mark of Christian influence.—Herman L. G. Smith.**

the Salvation Army kettle. But at the best, his giving is decidedly haphazard.

The next man scorns the aforesaid picayune giving. He eats his potatoes, skins and all. But he will give a good big potato if he gets recognition and satisfying publicity. In fact, he is buying applause. His donations will go to what we call philanthropy, such as hospitals, orphanages, and polio foundations, but not likely for the support of a holiness ministry. Our Lord said, "They have their reward."

Now let us consider the legalist. With great exactness he deals one average-size potato out of the pile and thinks, Now, Lord, I'm square with You. And just to show You that I am a good sport, You shall have the peelings too; then I'll do as I please with the rest. "Jesus paid it all"; one-tenth to Him I owe. This man is not a giver

at all. He is a taxpayer and a grudging taxpayer at that.

The next giver does much better. He is not entirely free from the yoke of legalism, and conscientiously sets aside his one potato, and is glad to give another one as a freewill offering, making a distinction between tithes and offerings, although it seems to me that such distinction is done away with under grace.

The last man is a postgraduate in the school of giving. He giveth not by measure, even as the Lord giveth not by measure. He gathers his potatoes and says, "Lord, they are all Yours, but if You please, may I have some of them for me and my family to eat?" And I can imagine God answering, "Yes, of course, My son; take what you need. Use them economically and don't waste any. Remember that they are Mine."

So the man uses what potatoes he needs and is delighted to find that nine, eight, or perhaps seven furnish him abundant nourishment, so that he can give even more than he thought. He resolves to give his garden more care, so he will have more potatoes to give, and henceforth practice Wesley's rule, "Make all you can, save all you can, give all you can." He has learned the secret of hilarious giving.

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## Peace in Pills?

By Evangelist Eleanore Reasoner

Elkhart, Indiana

It has always been easy for me to accept statements and discoveries passed on to us by medical science. I have a deep and appreciative regard for their untiring efforts to fight dreaded diseases such as polio, tuberculosis, cancer, and heart trouble. Just this week I stood by the graveside of my oldest brother, who was taken from us so suddenly because of an acute attack of coronary thrombosis with an occlusion. Of course I am anxious that medical science find the cure this world is looking for in these dreaded diseases.

Medical science now, however, is trying to sell us something that I know is an impossibility and that is peace in the form of pills or capsules. I have accepted pills of all kinds: pills to make you sleep, pills to keep you awake, pills to prevent hunger, pills to create hunger, pills to make you thin, pills to make you fat, pills to pep you up, pills to slow you down. The pill I cannot accept is the new

pill—the new miracle drug—called "Peace Pills" or "Tranquillity Pills." These are pills that are to relieve you from the distress and perplexities of life. I'll admit there are pills such as those given to patients before surgery that bolster one's courage and take away fear, until as he is rolled into surgery he cares little whether they remove tonsils or the whole head.

Science tells us they are treating mental patients with *Peace Pills* to help them forget their troubles and get back to healthy thinking. Without a doubt these pills can bring relief from care for a brief time and give the patient a temporary mental and physical lift. "But, doctors, may I say that this sick world isn't looking for the kind of peace it can buy at the corner drugstore and that lasts such a little while, but this old world demands a lasting peace." You may call your new pill a miracle drug, but the only peace that is a miracle is "the peace of God, which passeth all understanding" (Phil. 4:7).

Jesus said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27). The wicked may be deceived and think he can buy peace, but God tells us that there is no peace to the wicked. A pill or a capsule will not be our peace; "He is our peace" (Eph. 2:14).

# Love More than Money!

By Mina Wiarda, *Pierre, South Dakota*

One of today's real problems is that of our many unhappy old folk. So acute has this become that governments seek means for their alleviation, and service organizations and churches are grappling with the pathetic situation. Various suggestions are proposed—better housing, proper food, financial security, entertainment, companionship, and all the other factors that usually make for gracious living.

No doubt many a life could be made more comfortable by some material adjustment. Yet many elderly folk who have all of these things are still not happy. What their hearts cry out for is love, sympathy, understanding, and a demonstration of affection. Everyone craves affection, and this desire seems to increase with age and infirmity, especially as declining years take from us loved ones and friends, not only through death, but through our inability to keep up.

The greatest need of the elderly person is for a touch of love each day—an arm around the shoulder, a gentle kiss, a loving caress, a kind word—these will do more to make an elderly person happy

than all the material comforts with which we might surround him or her. We become rather unemonstrative, especially toward those who have lost the luster and loveliness of youth. We involuntarily shrink from gentle and loving words and deeds. Instead of smiling with them at their idiosyncrasies, we may argue or try to shame them.

A practical nurse in an old women's home, though uneducated and not too brilliant, made herself a ray of sunshine and love in that otherwise unhappy place by her selflessness with her charges. Many of them had known wealth and luxury and were now "on the shelf," lonely and discontented. But this nurse had a way of laughing with them at their foibles and kidding them about their peculiarities. She knew how to smile when a glass of water tipped over or a cup of tea or coffee upset.

Sometimes their problems weren't that simple.

Then she would pray with them about their troubles and insist that they leave them in God's hands—and she would maintain a happy spirit. She was no songbird, but she went about her duties singing. As she helped them to bed she'd stop a

## THE BUILDER

By Christine White  
*Lawndale, California*

*Build your temple strong and wide,  
But keep yourself on the outside;  
Lest you should live this tale to tell:  
"I built myself a prison cell."*

A strange vision came to me the other night between sleeping and waking. I thought the Lord came down to look upon the work men were doing, as in the days of the topless tower of Babylon.

Everywhere He saw men busy building. Some used simple tools and erected humble structures from plans in their own minds. With power tools others were at work on fine homes, industrial buildings, or temples of marvelous beauty. Some were seen to be building from within,

with no way of escape when the structure was finished.

Men's dreams are many and varied. Some are ambitious for wealth or fame, a few seek learning; while fewer still put the kingdom of God first. The dream is the plan or chart. All are at work building something, and unless they are careful to leave a way of escape they may "paint themselves into a corner" or build a prison cell.

One of the best methods of escape from the prison of self is the sanctifying power of true religion. Those who are busy thinking and working for others are seldom found to be idle, gloomy, or despondent.

Houses today are built with many windows and wide doors. Let us build the house of life open to the light of Christ and His gospel. Then we shall never find ourselves entombed in a prison of our own making.

moment or two at each cot, tuck in the covers, pat their foreheads, smooth back the thin, gray hairs, kiss the wrinkled cheek, and say a soft, "God bless you now, dear; have a good night!"

They loved it. It was more than they received from anyone else. Although it cost her nothing in dollars and cents, it did more for them than all the beautiful gifts their children and friends sent. It was the loving touch they craved; the sympathy, understanding, kindness, affection, and cheer they desired. Of course, she was richly rewarded—they loved her, showered her with gifts, fluttered around her like chicks around a mother hen, confided in her, admired her philosophy of life, and sought her Christ.

She brought them back to the Bible and the Saviour through her demonstrations of love. And her life in turn was full, happy, and contented. Though she had nothing, she helped many of them to see that material things cannot buy true happiness. Many troubles came up—jealousies, suspicions, gossip, slander, intolerance, impatience, selfishness, and all the other ills to which the human heart is heir. They usually melted and vanished, however, under this nurse's reign of love and cheer.

After all, our basic needs are not so much the material things of life as the spiritual. Everyone craves *love*, and this God has for us in unending measure. Everyone wants *security*, and that too God alone can give. Everyone longs for *companionship*, and who but Jesus can say, "Lo, I am with you alway"? Everyone likes to feel *needed*, and our God has a need for every willing heart and hand. Everyone seeks for *appreciation*, and this too God does not fail to express, with his "well done" for even the cup of water.

But God still needs someone to demonstrate these—a person with the loving touch, the kindly smile, the happy song, the gentle caress, the sympathetic ear, the soothing word, the helpful deed, the sweet kiss, the real Christ, the Bible-enriched life, and Spirit-energized personality.

Take time to patiently listen to old people; engage them in conversation; let them talk. Show respect and consideration for their views. Just a chance to get something off their chest and find a sympathetic listener can do much for them. If physically possible, let them have something to do each day, some responsibility. Perhaps you could do it better and faster, but that isn't the point. Let them do it, and when it is done, show appreciation. That always encourages. The feeling of uselessness is one of the hardest to bear.

Think of ways in which each one of them is useful to you, and tell them so. Let them know what their presence means to you. Tell them how their appetite pleases you. Let them know that their stories are interesting, though you have heard them a thousand times. They long for someone to share their lives with them. The incident they re-

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# ORPHANS Of the Storm

By Jessie Whiteside Finks

On the ice-covered bush at my window are three sparrows . . . orphans of the storm. As I watch these hapless little creatures I am constrained to think of the orphans in our stormy world today, many of whom might not be if we as Christians were alert and marching under the banner of Christ as valiant soldiers of the Cross.

This storm of indifference in the Christian world is appalling. Living in a topsy-turvy world and rushing pell-mell to get, to hold, to excel, we have little time to think of others; yet we will never reach heaven trying to save ourselves. We can understand this undue anxiety in those who know not Christ; but when Christians are drawn into this maelstrom of selfish endeavor it is time to ask ourselves, "Whither goest thou?"

The storm of parental neglect beats furiously about us today. Where are the old-time mothers who prayed for wandering boys until they were won by the Holy Spirit and made full surrender to Christ? Where are the worn Bibles, the family altars, and the reverence for age? Where is modest womanhood which has been drawn into the storm of indecency to be noted on every hand? When sex in dress becomes fashion and mothers fall for this snare of Satan, parental neglect has reached the depths.

The storm of profanity that beats against our ears in high and low places is a travesty on our so-called Christian civilization. And our children cannot but be orphans to the high and holy thoughts in scripture and literature with this storm beating upon their sensitive minds at every turn.

But the most devastating storm about us today is the liquor traffic, from which many of the above storms stem; and the unconcern of the Church of God is often appalling when compared with their concern over lesser matters. Until Christians awake to the heavy toll the liquor traffic is taking, and become aggressive, we may expect more and more degradation about us, for no storm of sin leaves more orphans in its wake!

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call may mean little or nothing to us, but since such incidents are important factors in their history, we can comfort them by entering into the spirit of the memory with them.

If we can be such a person to the aged, we shall help to decrease our ever-growing number of unhappy old people.

## The Word of God

A word is a unit by itself and symbolizes an idea. When rightly put together, these single meanings give the thought of a mind. Buildings have meanings, but we have to get them without words, for they are dumb. Animals, to a large extent, are dumb; they make noises, but as a rule do not say words. Man can not only say words; he can build sentences and write books. These sentences and books have value only as they convey meanings. Their significance is limited by the quality of their meaning. Language is a wonderful invention. It gives to men their highest means of communication.

The Bible is the Word of God. It is the greatest Book ever written. It is great because of the truth it conveys, because it sets before us symbols of the thought of God. This means that when we interpret these words we have the mind of God. When we read the Bible, we are not talking to men or trying to interpret the meager noises which animals make; we are conversing with the Infinite One, the Creator of all that is. I am not surprised that more than one great person has spoken of the Bible as the Book of Books. It is the Book of Books; nothing else can compare with it. There is but one God, and we can never have any other communication which will equal that given in the Word of God.

The Bible has a message for each of us, whatever our need may be. To the sinner, God says: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). If, as sinners, we are weary and heavy laden, He says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). If we have been cast out, He gives us this promise, "Him that cometh to me I will in no wise cast out" (John 6:37). If we have lost our way, Christ is the way. If we are perplexed, He is the Truth. If we are perishing in our sins, He is the Life—that is, the Son of God, Jesus Christ. If we have been saved, but are troubled by sin within, and are not leading the victorious life we would like to, we have this blessed promise: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7). If we are filled with fear, we should read the ninety-first psalm. It begins thus:

"He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night;

nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked."

If we are hungry in heart and soul, remember the Shepherd's Psalm: "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake." If enemies are about, listen to these words: "Thou preparest a

## Editorials

table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever." If death seems to be approaching, here is this message from the Psalmist: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." Whatever our need may be, the Word can give us the right message from God.

The Bible is God's Word to each of us. As we read the Word, we should realize that God himself is talking to us. He is trying to get His thoughts across to us. We spend money to read the words of men, or hear them spoken, we seek wisdom at the feet of the great of this world. How much more ought we to seek the wisdom of God as it is brought to us in the words of the Bible! It is within our reach, and every day we ought to avail ourselves of its riches.

We are thinking especially of Universal Bible Sunday—December 9. It is the day in the year on which we emphasize the value of the Bible. Wouldn't it be wonderful if, from now on, every person would make every Sunday Bible Sunday! By that we mean that each one of us would read something from the Word of God on that day. There are no other words that ever have been penned or spoken which have life in them as these do.

Universal Bible Sunday! Yes, and we should add to that, Universal Bible Monday, Tuesday, Wednesday, Thursday, Friday, and Saturday. Every day we should give God a chance to speak to us through



# The Sunday-School Lesson

FLETCHER  
GALLOWAY



Topic for  
December 9:

## The Sanctified Will Be Tempted

Scripture: I Pet. 4:12-13; II Cor. 4:7-9; Ps. 103:13-14; Jas. 1:12-18 (Printed same)

**GOLDEN TEXT:** *Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings (I Pet. 4:12-13).*

The experience of entire sanctification does more for a person than anyone ever has been able to express. It is marvelous what a change it brings. However, we must be realistic if we are to stay on solid ground. Sanctification does not take us immediately to heaven. It leaves us in a world that is not a friend to grace, a world full of sin and godlessness, a world whose tides of influence we must constantly fight against if we survive spiritually. Sanctification releases us from our own inner foe—carnality—but it does not release us from our ruthless and stubborn outer foe—the devil. He fights us harder than ever.

Sanctification cleanses our hearts from corruption but it does not free our minds from errors, misconceptions, and prejudices. Peter and Paul, two men who became instruments under the inspiration of the Holy Ghost to give us books of the Bible, still found themselves with differing ideas at times. In fact Paul said of Peter, "I withstood him to his face." Sanctification makes of our bodies temples for the Holy Ghost, but it leaves those bodies with many imperfections due to the effects of the Fall. Paul says, "I keep under my body, . . . lest . . . when I have preached to others, I myself should be a castaway."

When our hearts are cleansed from indwelling sin, this frees us from certain lines of temptation; but there are many others that remain, some of which are even increased. Jesus was tempted, and certainly no follower of His should expect to escape. We will be tempted as long as we are in the world, and we must be constantly on the alert to be victorious over temptation.

We need careful discrimination to

distinguish between the carnal and the human. That which is carnal is destroyed in the experience of entire sanctification, but that which is human remains and must be controlled. Let us notice a few illustrations. Jealousy and envy are carnal (Jas. 3:14-16). The desire for proper recognition, respect, and remuneration are human parallels which are not sinful in themselves but must be controlled. Anger and wrath are carnal (Col. 3:8-10). It is human to recognize and feel injury, discrimination, and injustice; the human becomes sin only when it is uncontrolled. Carnal pride is wicked and even brought discord in heaven itself. However, there

is a non-carnal pride which keeps a person from becoming slovenly and irresponsible. Malice is carnal, but there are human likes and dislikes which are legitimate and normal. Intemperance and lust are carnal, but the natural appetites and desires are God-given and natural. These must be controlled. A man-fearing spirit is carnal, but timidity is human. Disobedience and rebellion are carnal; drawing back from suffering is human.

Be sure that you pay the full price and get truly sanctified; then live close to God, live a life of constant prayer, and resist the devil to maintain victory.



## Foreign Missions

REMISS REHFELDT, Secretary

### Telegram from Lebanon

**SITUATION UNCERTAIN.  
ALL SAFE. LETTER FOL-  
LOWING.—Don DePasquale.**

### Prayer Request

Pray for Elvin Douglass and Clyde Golliber, who are making a trip of exploration and study of the Amazon from the river Chinchipe on the Marañon. They will also cover, if possible, a wide area to the north and south of the Marañon between Borja and the river Huallaga. The trip will end in Iquitos. The trip will be especially dangerous as they go through the miles of pongos and whirlpools of the Pongo de Monsariche. The rains have started several months early this year and the rivers are high. The purpose of the trip is to plan for future work among the Aguaruna Indians and neighboring tribes.

### New Addresses

Miss Esther Thomas is now at: Schmelzenbach Memorial Station, P.O. Pigg's Peak, Swaziland, South Africa.

Miss Nellie Storey is at Nazarene Mission Station, P.O. Pigg's Peak, Swaziland, South Africa.

Miss Juanita Gardner has returned to the States on furlough. She is at home in Emmett, Idaho.

Miss M. Elizabeth Elverd is studying the Spanish language in Mexico for six months. Her address is: 4a Calle de la Morena 323, Colonia del Valle, Mexico D.F., Mexico.

### Coming Home Soon

Rev. and Mrs. W. E. Esselstyn will be returning to the States for furlough around the middle of November.

### India Note

The rains are just over here, and we are beginning to get out to the villages for extended meetings with our Christian and Hindu people. I have just returned from a six-day meeting in a village where there are no Christians except the worker's family. We were received well in the streets and in the shops of the town. We sowed the seed, and now we await the harvest.—B. A. GRIER, India.

### NEWS

**ARGENTINA:** Revival fires are breaking out in Rosario. Praise His name! There is never a Sunday goes by that we don't have someone praying through—and they are new people who are going forward.

We recently had a Sunday-school contest with Buenos Aires and Montevideo. We came out in the lead by a large number. We don't say all these things to brag about what is going on—we give all the glory to Him who called us to this needy field. We need a great outpouring and we are determined to obtain all God has for Argentina. We can have it by going to our knees.—MRS. VENETA JOHNSTON, Argentina.

**GUATEMALA:** There was a good spirit in our retreat, due in large part, we feel sure, to the persecution that hangs over us.

One of our pastors reported that he had been threatened in his home town, where he preaches. They said, "It is not possible that one who grew up here among us shall win us all to the gospel," and they were determined to kill him. They have threatened him again since then.

Conditions have been serious in other preaching places, also.

I do pray that we may get a tent

soon. It is a must in our field. Of course it should have steel cables and be fireproof. It would help us tremendously and permit us to have services where we may not be able to otherwise. The American Bible Society is

trying to introduce recordings of scripture portions into illiterate areas, and they have selected the Kekchi Indians as a spot to test out their effectiveness. They will supply us with fifty sets and players free of charge. We have just

finished making a recording of scripture portions for these records.

We will appreciate your earnest prayers for Guatemala. Our Christians need God's help in these days of increasing persecution and danger.

# Thought for the Day



by BERTHA MUNRO

## "They Know His Voice"

(John 10:4)

### Monday:

Or can know it. For two voices are bidding for our ears; if they can get us to listen, they have us half won. The voices are very different.

Satan scares; God steadies. Satan huffs and puffs and threatens to blow the house down. God says always, "Fear not, little flock." "Fear thou not; for I am with thee." "Fear not"—hold steady; the ship isn't going to sink if I am on board. (Isa. 41:10.)

### Tuesday:

Satan confuses; God clarifies. Satan's big wind fills the air with dust and the mind with whirling pros and cons. God's quiet, certain word: "This is the way, walk ye in it," or, "Take this one step, then I'll show you the next," carries the reassurance of a Guide who lives above the dust storms. (Isa. 30:21.)

### Wednesday:

Satan disheartens and discourages; God heartens and lifts the spirit. Satan's word is, "You can't"; God's is, "You can do all things through Christ." Satan's word is doubt; God's is faith. Satan's is negative—finally; God's is positive—finally. (Deut. 20:3-4.)

### Thursday:

Satan enslaves; God sets free. Satan's one object is to bind us to his hard bondage; God's is to release our spirits to realize their highest capacities. Satan's word is always, "Have your own way"; God's is, "Take my yoke." But self is small and self's way narrows to a prison cell; God's way widens to take in eternity. (Matt. 11:28-29; Ps. 16:11.)

### Friday:

Satan stupefies and befogs; God illuminates. Satan makes us feel stupid, dull, useless; God flashes light on pos-

sibilities in ourselves and opportunities in our situations that we never realized were there.

Satan puts to sleep; God wakes up. Satan says, "Take it easy"; God says, "Be on the job." Satan offers us the lotus flower that will rob us of all sober thought; God provides the heaven-sent herb that will keep us our true waking selves. (Eph. 5:14.)

### Saturday:

Satan numbs; God sensitizes. If we find ourselves not noticing the needs or sufferings of those about us, not caring about missions, not thinking of our Alabaster boxes, Satan has got our ears. The longer we listen to God, the keener our sense of the beauty of holiness and giving and the ugliness of sin and selfishness. (Isa. 6:1, 6-8.)

### Sunday:

Satan's word is shrinking, God's is enlarging; Satan's is hardening to the spirit, God's is melting; Satan's is harshness and antagonism; God's is love. In all our activities, in all our thought life, the two forces are pulling on us. We should be intelligent enough to see what is happening. "The one lifetime business of a Christian is to make Christian decisions." (Eph. 5:17.)

## Nazarene Young People's Society

PONDER W. GILLILAND



General Secretary

### From Down Under

Australia's district president, Edward V. Hill, reports, "Brisbane Society will reorganize after assembly (February). Meanwhile, they are starting the P.M. program. Several of our societies are interested in starting the P.M. program. I recently traveled 3,400 miles, visiting five of our seven societies.

"Because many of our societies are small, we have introduced a plan whereby each month the N.Y.P.S. attends the F.M.S. meeting, as a group. This keeps the missionary emphasis before us, and also gives greater attendance at the meeting of the missionary Society."

### Bible Society Offering

On December 9, each church in our denomination will receive an offering for Universal Bible Sunday. This offering will go to the Bible Societies for their most valuable work. Our church recognizes the importance of this work, by stating in the appendix of our *Manual* that all of our churches are to share in this work.

Although this offering is supervised by N.Y.P.S., it is not an N.Y.P.S. offering. The entire church should take part in an offering for a cause that renders such outstanding assistance to our missionary program.

### Juniors' Christmas Gift Fund

Each year a special offering is sent to the Juniors' Own Missionaries by the Junior boys and girls to help the missionaries give some Christmas gift to the national children. This is the way our boys and girls share their Christmas joys with the boys and girls of India, Puerto Rico, Nicaragua, and Cape Verde Islands. This year each of the four fields have received \$250.00 for this purpose. Thank you, Juniors, for your help.

### Detroit Bethel Church

President James Ruddle reports: "Our N.Y.P.S. continues to grow. We had 279 present last Sunday night in our various groups." (This society has followed a combination of training series and traditional type programs for several years.—P. G.)

### From the East Coast

Pastor number one: "I find all ages in my church interested in the training

emphasis. They are really enjoying the series on 'We Are His Witnesses.'

Pastor number two: "My people feel as I do, 'This is what we have been waiting for.' This is something for the entire family."

Pastor number three: "We were excited . . . planned the classes . . . got our people ready . . . then got a letter that so many books had been ordered that new printing was necessary, and we would have to wait three weeks. We were let down." (Sorry. Hope to do better in the future. The demand exceeded our expectations.)

**From the West Coast**

The Northern California District Camp Meeting used an average of about 150 teen-agers for the choir each night of the camp. They rehearsed daily, and sang a special each night. Paul Skiles, General Council member, was in charge.

**To Church Treasurers:**

"Uncle Sam" will speed your **THANK OFFERING** to Kansas City by means of first-class mail. Our general treasurer, Mr. John Stockton, would appreciate receiving your church's gift before the end of the year.

The address:

6401 The Paseo  
Kansas City 10, Mo.

Thanks for your co-operation.

—General Stewardship Committee

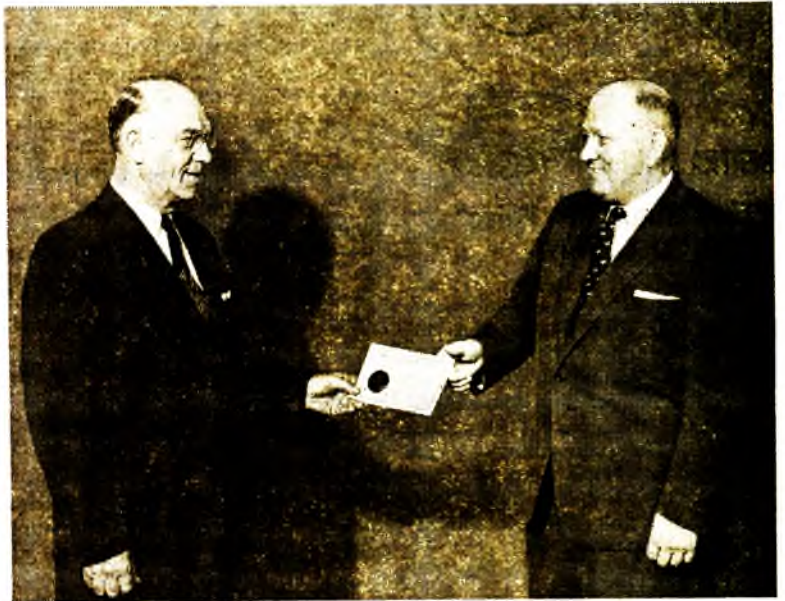
**HOME MISSIONS**

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

ROY F. SMEE, Secretary

**Churches, Districts,  
Laymen, Pastors, Evangelists, Missionaries,  
District Superintendents, General Church Officers . . .**

All of these have shared in building the General Church Loan Fund by depositing a total of \$252,211.00 in savings in this fund in the past fifteen months (to October 31, 1956). They have made a safe and wise investment, they are getting a good interest return, and their money is helping to build new churches that otherwise could not be erected.



Mr. Gordon Olsen (right) receives from Dr. Roy F. Smee his note in the General Church Loan Fund. Mr. Olsen is general manager of the Olsen-Quick Company of Eugene, Oregon, secretary of the District Advisory Board and the Board of Home Missions and Church Extension of the Oregon Pacific District, member of the Board of Regents of Northwest Nazarene College, and a member of the General Board of the Church of the Nazarene.

Let your savings dollars work for you and the church through the General Church Loan Fund.

**APPLICATION**

Mail your application and check to:

Division of Church Extension  
6401 The Paseo, Box 6076  
Kansas City 10, Missouri



Make checks payable to:

John Stockton, Treasurer

I want to share in the General Church Loan Fund. Here's my check for \$..... Please send me a note for ..... years at 3½ per cent interest (3 per cent if one year or more, but less than five years).

Make the note payable to:

Name .....  
Or .....  
Street or R.F.D. ....  
City..... Zone..... State.....  
Signed .....



# Servicemen's Corner



## the Question box

Conducted by STEPHEN S. WHITE, Editor

Chaplain John Lowell George writes the following report from Germany:

"Our base setup is quite peculiar. For instance, our men are sent to a hospital twenty-five miles from here when the dispensary is not able to treat them. So hospital visitation is quite a chore. Also, most of our personnel are on shift, which means that one-third are working, one-third sleeping, and one-third are on break. This hurts chapel attendance.

"Furthermore, this squadron has five remote sites, one of which is 100 miles west in France, another 115 miles east of here, and three others in closer proximity. Part of my duty is to visit each site at least once each month for character guidance and consultation purposes.

"Also, the army housing area where our married personnel live is seventeen miles from this mountaintop and they attend the army chapel there. It would be nice to be able to preach to a chapel filled with people each Sunday morning and evening. But there is a very important ministry here, too, and I feel that the Lord will help me to do a good piece of work among these men."

"In response to your letter concerning the periodicals I have been receiving, I wish to thank you for them at this time. I certainly have appreciated them, and although I didn't get to read them at times like I would have liked to, they were still very much a blessing to me. A serviceman can certainly use some religious literature when so much of the other is exposed to him. I appreciated the *Conquest* very much, since it is written for the younger people, and I always found something very much of interest to me in it.

"You mentioned that we should inform you if we are to be separated from active duty, so I am requesting that you discontinue the sending of these periodicals. If the subscriptions are renewed for another year it will only be a loss of good literature to me, added cost to the publishing house and the church, and added trouble for the APO boys here. I am sure it will be best in every way if the subscriptions are discontinued.

"Again I want to thank you for the periodicals and the blessings I received from them and I believe all servicemen appreciate them. Thank you for your interest.—CHARLES NOSSETT."

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

**A man who teaches a Sunday-school class claims that the disciples were not saved before Pentecost. He holds that the disciples were born again at Pentecost. He says that justification, regeneration, and conversion are different from being born again.**

This man may be a Christian and mean well, but he is mixed up in his thinking. He should not be allowed to teach a Sunday-school class in a holiness church. The disciples were saved before Pentecost. Anyone who will follow their lives after Jesus' resurrection as recorded in the Gospels and Acts 2:1 will see that those who were baptized with the Holy Ghost at Pentecost must have been Christians. And by a Christian, I mean a person who has been born again. If, then, the disciples were Christians, or born-again people, when they received their Pentecost, they must have received more than a born-again experience at that time.

Justification technically means to be freed from the guilt of your actual trans-

**How could the people living from the time of Adam until the time of Moses find justification or pardon for their sins? No law had yet been given.**

Man, from the time of his first sin, through the provision of the death of Christ in prevenient grace, had a conscience. Through this conscience and even more direct activity on the part of the Spirit of God, man was made aware of his terrible need. God made it His business, from the very first moment after the Fall, to begin striving

**How could Abraham be justified by faith? In what was his faith established?**

This question is really answered in the discussion of the preceding question. However, I might say here that Abraham was justified by faith in God.

**Should an adult Christian be baptized?**

I think that he should be if he was not baptized in infancy, or if he was baptized then and is not now satisfied with the baptism which he had then. The Church of the Nazarene permits those who join it to be baptized by

**Where am I between death and the Judgment?**

You are in the intermediate state. Please notice that I did not say intermediate place. I don't believe in purgatory. It is an intermediate place. By intermediate state I mean that if you are a Christian you will be with Christ and in a state of conscious happiness. If a person is not a Christian, he will be with the devil and in a state of conscious suffering. However, you will

gressions, or sins. Regeneration and born again are synonyms—they both signify that a sinner who is dead in trespasses and sins has been quickened into newness of life. In other words, he has been born again, or given spiritual life. Justification and regeneration, or being born again, occur at the same time and are different aspects of the same crisis experience. This total crisis experience is popularly called conversion. A converted person, from the Christian viewpoint, has been justified and regenerated as well as adopted into the family of God. The Holy Spirit witnesses to this complex work of grace, which is the first definite crisis in the transformation of a sinner.

with man. Anyone can see that this was the case if he will study God's dealings with Adam and Eve after they fell, with Cain, and with the people of Noah's day. Men did not have to wait until the Ten Commandments were given to know that they were sinners and in need of God's help.

He came to realize that he was a sinner, and he placed his trust in God. This is proved by the fact that he obeyed God in several very striking instances.

whatever mode they prefer. I like that. However, I do not believe that our churches, because of this, should neglect the ordinance of baptism. Every member of a Church of the Nazarene should have been baptized sometime.

be in an intermediate, and not final, state because you will not yet have your resurrection body. Heaven will not be fully heaven until those who go there are complete, or have their bodies as well as their naked souls. Hell will not be hell in the full sense until man has his resurrection body, or until he has been resurrected unto damnation.



Rev. Henry B. Jensen writes: "On my seventy-third birthday, October 24, I resigned as pastor of the Alton, Illinois, church, and from the active ministry. My farewell Sunday will be November 25, which is also our forty-third wedding anniversary. After December 1, our residence will be 600 N.E. 15th Street, South, Fort Lauderdale, Florida. From 1926 I have pastored Nazarene churches in Illinois—Cornell, Decatur West Side, Peoria First, Champaign Grace, and Alton Hillcrest from August, 1953, to date. The Church of the Nazarene has been kind and wonderful to Mrs. Jensen and me. We have been very happy in all our pastorates. Since our coming to the Alton church, the Sunday-school average weekly attendance has increased from 145 to 219, also finances have greatly increased. There is a beautiful spirit of love and unity in the church. The love, many kindnesses, and generosity of the people of Alton church will never be forgotten."

San Pedro, California—In September our church had a good revival with Evangelist Thomas Hayes. He led the people in praying and fasting, which proved to be of great blessing both to pastor and people. There were people at the altar in almost every service, seeking God to be saved or sanctified, and there were a few "first-time" conversions. Finances came easily, and the evangelist raised a good love offering for the pastor and family. The church is united and going forward. If you have friends here, write the pastor, 811 West Eleventh Street.—J. ROBERT HODGES, *Pastor*.

Minford, Ohio—Recently our church had a good revival with Evangelists Roy and Lilly Norris as the special workers. They both sing and preach and Lilly Anne plays the accordion and piano. On the closing Sunday night, the blessing of the Lord came in a special way; there was no opportunity for preaching, but several souls prayed through at the altar. Our Sunday school is growing, and new folks are attending the services as a result of the visitation program carried on by the Sunday-school superintendent and the teachers.—F. C. LEHMAN, *Pastor*.

Spencer, West Virginia—On October 14 we closed our fall revival, with Rev. John Montgomery as the evangelist. He and his family furnishing the special singing. A wonderful spirit prevailed in the services, and under Brother Montgomery's anointed messages, many souls received definite help from God and the church was strengthened. On the closing day we had an afternoon service, at which our district superintendent dedicated the educational unit of our church, and presided over a mortgage-burning service. Some of our former pastors and pastors of

### Central Church, Cleveland, Ohio



Central Church has purchased the building pictured here, located at 1477 Addison Road; it will accommodate about 350 persons, including overflow rooms and balcony. It has a full basement, gas hot-water heat, and a ventilation system; with a baptistry. The dedication service was held last July 22, with about 250 people present, and District Superintendent C. D. Taylor bringing the message. Assisting in the service were the Melodettes Girls' Trio and Professor Gery from Eastern Naz-

arene College, with our own song director, Leslie L. Jones, in charge of the song service and the choir. A number of visiting pastors were also present to assist in the service. Finances came easily, and a wonderful sense of God's presence was manifested. We thank God for the wonderful opportunity we have here in the heart of Cleveland, and count it a privilege to serve the fine people of this church.—CLAYTON R. STOFFER, *Pastor*.

neighboring churches were present in this service. On October 21, Pastor Aaron G. Bess administered the sacrament of baptism to a class of eleven members. We praise God for His blessings upon us here.—F. W. DAVIS, *Reporter*.

The Pierre Indian Mission of Pierre, South Dakota, recently concluded one of the best revivals in its four-year history. Rev. Thomas Hayes was the evangelist. He has been with us several times and in each meeting God has blessed and given souls. We saw more than forty of our Indian people seeking God either for regeneration or entire sanctification. God has been greatly helping us here in the Indian work.—F. M. SCHUMACHER, *Pastor*.

Milwaukee, Wisconsin—On October 14 the South Sixtieth Street Church closed six nights of revival services with Evangelist L. J. Scherrer. His messages were encouraging and inspiring to all of our hearts, and among the seekers were many past seventy years of age, several fine married couples, and others who desired the experience of regeneration or entire sanctification. Miss Helen Greenlee was the song evangelist, and helped greatly to make the services the success they were. Her sacred music concert was much appreciated. The church is gradually going forward. The Sunday-school attendance has consistently increased since we started three years ago, with new people attending almost every Sunday.—FRANK AND NELLIE ENOCH, *Pastors*.

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B2400X

Type Sample for 2400X and 2460X

Pet. 4. 14  
r. Iyng  
is. 2. 20

whosoever shall say to his brother, 'Rā-cā,' shall be in danger of the council: but whosoever

'Tis more blessed...



B-2460X

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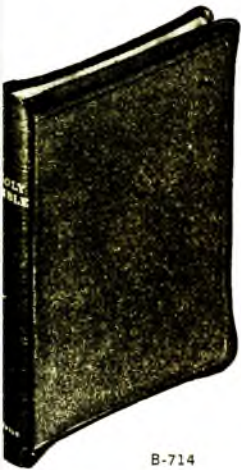
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A most striking gift for boys and girls.

Durable plastic binding with beautiful full-color painting of Christ blessing little children. Thirteen colored pictures and Memory Gems, presentation page. Size, 4 1/4 x 6 7/16 x 7/8". Boxed. (WO)

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Bound in a flexible, hard-wearing, imitation leather. Full-page picture, in front, of "Christ Knocking at the Door." Excellent for the pocket or purse. Size, 4 1/4 x 2 3/4 x 1/2". (WO)

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TE-23

TE-23  
is known by  
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T. Mark 5. 19.

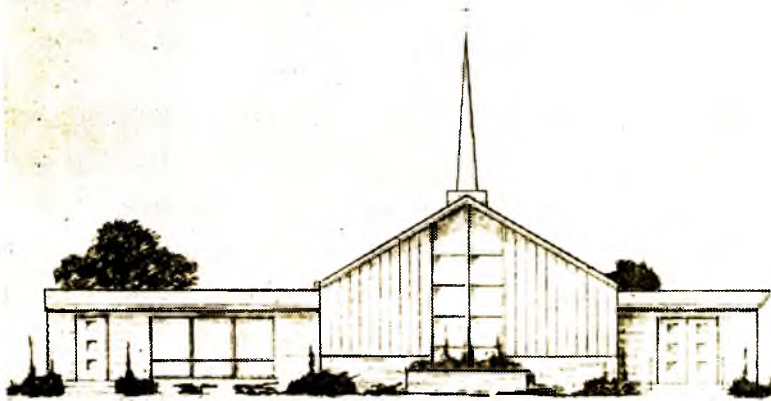


TE-48

TE-48  
33 And when tl  
come to the place,  
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and the other on tl

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## Poughkeepsie, New York



The New York District home-mission project has been the erection of this beautiful modern church and parsonage building in a rapidly growing area in Poughkeepsie. The Vassar Road Church is built on a two-acre lot. It includes a modern church auditorium with laminated arches, cedar decking, seating for more than 150 people; also living room, kitchen, bath, two bedrooms, large study, garage, and a full basement for church school uses. This building will house a Sunday school of over 200. The bank valuation of the building and lot is \$46,000.00 and the building is finished with a mortgage of about \$15,000.00, which is carried by the new church. On October 28 the new Vassar Road Church was organized at the altar of the Beacon church ("mother" church, ten miles away), by

the district superintendent, and the blessing of the Lord was present as 18 members stepped forward (12 from Beacon, 2 from Kingston, and 4 from churches off the zone). In the 18 members we had 15 adults, representing 9 titling families. In the first service in the new building on Sunday afternoon, more than 200 people came from across the district, and Rev. and Mrs. Herbert Rogers were appointed as pastors. He is a recent graduate of our Seminary and has been working hard on the construction of the new building. Beacon church and their pastor, Rev. Albert Stiefel, have demonstrated real love for the Kingdom and unselfish devotion to God in reaching others in neighboring towns.—ROBERT I. GOSLAW, *District Superintendent*.

## ANNOUNCEMENTS

**BORN**—to Evangelists Paul and Hallie Smith of Bethany, Oklahoma, a daughter, Pauletta Rogera, on October 24.

—to Rev. and Mrs. Robert E. Pittam of San Francisco, California, a daughter, Joyce Carol, on September 29.

—to Mr. and Mrs. Richard Biberstine of Nazarene Theological Seminary, Kansas City, Missouri, a daughter, Rebecca Ruth, on September 28.

—to Glenn and Bonnie Pittam of Redwood City, California, a daughter, Ariene Dana, on September 27.

**ADOPTED** by Rev. and Mrs. H. Wayne Edwards of Chelsea, Oklahoma, a daughter, Tresa Ann, on August 30.

**WEDDING BELLS**—Merilyn Ruth Insko and Merwyn L. Hassell, both of Hollis, L.I., N.Y., were united in marriage on August 11, at First Church of the Nazarene, Richmond Hill, L.I., with the pastor, Rev. T. J. Crawford, officiating.

**SPECIAL PRAYER IS REQUESTED** by a lady in Oklahoma "for our household, my husband, and two sons, and myself—we need and desire a closer walk with God";

by a Nazarene lady in Colorado who has arthritis very bad in her hip and leg, that the Lord may undertake, also for the salvation of her husband;

by a reader in Ohio that our teen-age son may

be sure of his salvation, that my wife may be healed of sleeplessness, and that I may have the answer to a problem;

by a lady in Arkansas that a family, separated because of a drunkard husband, may both find God and the home be restored, also for a revival in that town;

by a lady in California for a new work in that place, that they may be able to get larger quarters;

by a reader in Ohio "that I shall become established in the wonderful experience of entire sanctification";

by a Christian friend in Michigan, sick and lonely since the loss of her husband last spring, and no Nazarene work in that community—that God will open the door for a Church of the Nazarene to be established there;

by a "thankful reader" in Ohio, that God will heal of a chronic physical ailment.

## DIRECTORIES

### GENERAL SUPERINTENDENTS

#### HARDY C. POWERS

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

#### District Assembly Schedule for '57

British Isles	.....	June 26 and 27
North Dakota	.....	July 2 and 3
Idaho-Oregon	.....	July 17 and 18
Minnesota	.....	July 24 and 25
Chicago Central	.....	July 31 and Aug. 1
Northwest Oklahoma	.....	August 7 to 9
Kansas	.....	August 14 and 15
Virginia	.....	August 21 and 22

Kansas City	.....	September 4 to 6
South Arkansas	.....	September 11 and 12
North Arkansas	.....	September 18 and 19

#### G. B. WILLIAMSON

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

#### District Assembly Schedule for '57

Canada Pacific	.....	May 2 and 3
Alaska	.....	May 9 and 10
Washington Pacific	.....	May 15 and 16
Los Angeles	.....	May 22 to 24
Rocky Mountain	.....	June 5 and 6
Nebraska	.....	June 12 and 13
New England	.....	June 19 to 21
West Virginia	.....	July 4 to 6
Eastern Michigan	.....	July 17 to 19
Pittsburgh	.....	July 25 and 26
Kentucky	.....	July 31 and Aug. 1
East Tennessee	.....	August 7 and 8
Michigan	.....	August 14 and 15
North Carolina	.....	September 18 and 19
South Carolina	.....	September 25 and 26

#### SAMUEL YOUNG

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

#### District Assembly Schedule for '57

San Antonio	.....	May 1 and 2
Abilene	.....	May 8 to 10
Arizona	.....	May 15 and 16
Oregon Pacific	.....	May 22 to 24
Northwest	.....	May 29 and 30
Northwest Oklahoma	.....	June 12 and 13
Canada West	.....	July 10 to 12
Colorado	.....	July 17 and 18
Illinois	.....	July 31 to Aug. 2
Iowa	.....	August 14 to 16
Tennessee	.....	August 21 and 22
Indianapolis	.....	August 28 and 29
Louisiana	.....	September 4 and 5
Southwest Oklahoma	.....	September 11 and 12

#### D. I. VANDERPOOL

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

#### District Assembly Schedule for '57

Alaska	.....	May 1 to 3
Northern California	.....	May 15 to 17
Southern California	.....	May 29 to 31
New Mexico	.....	June 5 and 6
Alabama	.....	June 12 and 13
Northeastern Indiana	.....	July 10 to 12
Central Ohio	.....	July 17 to 19
Eastern Kentucky	.....	July 24 and 25
Southwest Indiana	.....	July 31 and Aug. 1
Wisconsin	.....	August 8 and 9
Dallas	.....	August 14 and 15
Northwest Indiana	.....	August 28 and 29
Southeast Oklahoma	.....	September 18 and 19

#### HUGH C. BENNER

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

#### District Assembly Schedule for '57

Albany	.....	May 8 and 9
Washington-Philadelphia	.....	May 15 to 17
Florida	.....	May 22 and 23
Nevada-Utah	.....	June 5 and 6
Canada Central	.....	June 13 and 14
South Dakota	.....	June 26 and 27
New York	.....	July 5 and 6
Maritime	.....	July 11 and 12
Western Ohio	.....	July 24 to 26
Missouri	.....	August 7 and 8
Houston	.....	August 21 and 22
Mississippi	.....	September 4 and 5
Georgia	.....	September 11 and 12

## EVANGELISTS' SLATES

### I. and M.

Langford, J. V.	808 N. College, Bethany, Okla.
Arnold, Neb.	Nov. 20 to Dec. 2
Uhrichsville (Rush), Ohio	Dec. 5 to 16
Langford, O. F.	Route 5, Box 162c, Gilmer, Texas
Broken Arrow, Okla.	Nov. 28 to Dec. 9
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.
Fairview, Okla.	Nov. 30 to Dec. 9
Perry, Okla.	Dec. 12 to 23
Lee, Mason.	217 Division St., Huntington 2, W.Va.
St. Louis (N. Side), Mo.	Nov. 20 to Dec. 2
Le Mars, Iowa	Dec. 4 to 16
Leih, Martin.	721 E. Foothill, Monrovia, Calif.
Moltala, Ore.	Nov. 25 to Dec. 5
Longview, Wash.	Dec. 6 to 9
Levyett Brothers.	Preachers and Singers, Lamar, Mo.
E. Peoria, Ill.	Nov. 28 to Dec. 9
Gas City, Kans. (Wes. Meth.)	Dec. 13 to 23
Lewis, F. E.	305 N. Shepherd, Ironton, Mo.
Salem, Mo.	Nov. 21 to Dec. 2
Lewis, Ellis.	308 N.W. Second, Bethany, Okla.
Dayton (Parkview), O.	Nov. 28 to Dec. 9

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May be hung on the wall or, by use of a rubber-tipped easel, may be placed on a desk. Size, 10½ x 12". Ideal as a night light. Boxed. (WA)

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P-6366 Jesus, the Light of the World

\$5.95



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GI-594 Head of Christ

GI-593 Christ at Heart's Door

GI-592 The Lord Is My Shepherd

GI-591 The Boy Christ Each, \$7.95

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604 Christ at the Door \$9.95

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Christ at Door  
The Good Shepherd  
The Boy Christ

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P-602 P-598

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Lindley, R. F., and Wife. Evangelist and Children's Worker, P.O. Box 527, Kansas City 41, Mo. Waterford, Calif. Nov. 28 to Dec. 9  
Lipker, Charles H. Box 2, Alwada, Ohio Dayton, Ohio Dec. 2 to 9  
Little, H. C. 1338 1/2 Hunter Ave., Columbus 1, Ohio Columbus (Linden), O. Nov. 28 to Dec. 9  
Lockard, Dayton and Patricia. Preacher and Singers, Rt. 2, Box 312-C, Charleston, W.Va. Belington, W.Va. Nov. 20 to Dec. 2 Summersville, W.Va. Dec. 4 to 16  
Logan, J. Sutherland. P.O. Box 527, Kansas City 41, Mo.  
Lummas, H. T. and Jessie. Preachers and Singers, 4480 63rd St., Sacramento 20, Calif.  
Mackey Evangelistic Party, D. D. Preacher and Musicians, Box 113, Bethany, Okla.  
Madden, Paul A. 4210 East 14th St., Des Moines, Iowa  
McCook, Neb. Nov. 21 to Dec. 2 Des Moines (Highland Pk.), Iowa Dec. 5 to 16  
Markham, Walter. 408 S. Cottage Ave., Porterville, Calif.  
Martin, Edwin C. P.O. Box 527, Kansas City 41, Mo. Sandusky, Ohio Nov. 21 to Dec. 2 Albuquerque, N.M. Dec. 5 to 16  
Martin, Paul. P.O. Box 527, Kansas City 41, Mo. N. Sacramento (First), Calif. Nov. 28 to Dec. 9  
Mathews, L. B., and Wife. Evangelist and Singer, 514 West 15th St., Columbia, Tenn. Conterview (Countyside), Mo. Nov. 28 to Dec. 9  
May, Frank W. 324 East 47th St., Covington, Ky.  
McCoy, Norman E. Song Evangelist, 1318 East 28th St., Anderson, Ind.  
McCullough, Forest H. Evangelist, 787 E. Waldorf Ave., Memphis, Tenn. Chattanooga, Mo. Nov. 28 to Dec. 9  
Garner, Ark. Dec. 12 to 23  
McDowell, Mrs. Doris M. Evangelist, 948 Fifth St., Apt. H, Santa Monica, Calif.  
Norfolk, Va. Nov. 21 to Dec. 2  
Bloomsburg, Pa. Dec. 5 to 16  
McIntosh, John P. 8240 E. Third, Paramount, Calif.  
Barstow, Calif. Nov. 27 to Dec. 9  
McKinley, Pauline. Song Evangelist, P.O. Box 201, Greensburg, Ind.  
McMahon, Louis O. Evangelist, P.O. Box 527, Kansas City 41, Mo.  
Seaside, Calif. Nov. 23 to Dec. 2  
McMillan, Wilsie. 506 N. Court St., Circleville, Ohio  
Perrysburg, Ohio Nov. 20 to Dec. 2  
Mt. Blanchard, Ohio Dec. 4 to 16

McNatt, J. A. P.O. Box 527, Kansas City 41, Mo. Guymon, Okla. Nov. 21 to Dec. 2  
Home for Holidays Dec. 3 to 31  
Meadows, Naomi; and Reasoner, Eleanore. Preachers and Singers, 2510 Hudson Ave., Norwood 12, Ohio Louisville (Trinity), Ky. Nov. 28 to Dec. 9  
Holidays Dec. 10 to 29  
Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, P.O. Box 527, Kansas City 41, Mo.  
Iberia, Mo. Nov. 21 to Dec. 2  
Anthony, Kansas Dec. 6 to 16  
Messer, Haley. P.O. Box 527, Kansas City 41, Mo. Denver, Colo. Nov. 28 to Dec. 9  
Mickel, Ralph and Lillian. Evangelists and Singers, Alum Bank, Pa. Hancock, Md. Nov. 28 to Dec. 9  
Mickey, Bob and Ida Mae. Song Evangelist and Chalk Artist, 309 Cimarron Ave., La Junta, Colo. Arnold, Neb. Nov. 20 to Dec. 2  
Mieras, Edward E. 1962 Bridgen Rd., Pasadena 7, Calif.  
Ojai, Calif. Nov. 25 to Dec. 2  
Arvin, Calif. Dec. 9 to 16  
Miller, A. E. and Pauline. Preachers and Chalk Artist, 307 S. Delaware St., Mt. Gilead, Ohio Waltham, Mass. Nov. 28 to Dec. 9  
Miller, E. J. P.O. Box 527, Kansas City 41, Mo.  
Miller, Leila Dell. Trevecca Nazarene College, Nashville, Tenn.  
Sunyside, Wash. Nov. 21 to Dec. 2  
Buhl, Idaho Dec. 5 to 16  
Miller, Nettie A. Trevecca Nazarene College, Nashville, Tenn.  
Orlando, Fla. Nov. 28 to Dec. 9  
Bossemmer, Ala. Dec. 10 to 16  
Miller, Ruth E. (Mrs. Henry A.) Song Evangelist, 1414 N. Sierra Bonita, Pasadena 7, Calif.  
Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.  
Greenville, Pa. Nov. 21 to Dec. 2  
Mingledorff, O. C. P.O. Box 43, Douglas, Ga.  
Mitchells, the Musical (Lloyd and Addie). Song Evangelists and Musicians, Kersey, Pa.  
Moore, Franklin M. 200 1/2 W. Lincoln Ave., Goshen, Ind.  
Fortville, Ind. Nov. 28 to Dec. 9  
Mounts, C. Dewey. 12300 W. Ridgeland Ave., Worth, Ill.  
Williamsport (Darbyville), Ohio Nov. 28 to Dec. 9  
Reserved for Holidays Dec. 12 to Jan. 1  
Murphy, B. W. 2952 Fourth Ave., Huntington 2, W.Va.  
Musical Messengers, The. Don Ratliff, 3423 Jonell Rd., Louisville 16, Ky.  
Highway, Ky. Dec. 9 to 16  
Myers, J. T. 502 Lafayette St., Danville, Ill.  
Benton, Ill. Dec. 5 to 16

### N to R

Neese, Albert R. and Bessie. 675 S. Decatur, Denver 19, Colo.  
Scott City, Kans. Nov. 28 to Dec. 9  
Home for Holidays Dec. 17 to Jan. 1  
Nelson, Charles Ed. and Normadene. Preacher and Singers, P.O. Box 241, Rogers, Ark.  
Quitman, Mo. Nov. 21 to Dec. 2  
Noel, Ark and Lou. Preacher and Singers, Bethany, Okla.  
Caddo, Okla. Nov. 28 to Dec. 9  
Broken Bow, Okla. Dec. 10 to 16  
Norris, Roy and Lilly Anne (Holso). Preacher and Musicians, 5332 Summer Ave., Ashtabula, Ohio West Columbia, S.C. Nov. 21 to Dec. 2  
Norsworthy, Archie N. 113 N. Asbury, Bethany, Okla.  
Norton, Joe. Box 143, Hamlin, Texas  
Dover (Naz. Chap.), Okla. Nov. 28 to Dec. 9  
Farmersville, Texas Dec. 12 to 23  
Nutter, C. S. P.O. Box 48, Parkersburg, W.Va.  
Oren, Thurman. Box 327, Parker, Ind.  
Orton, Ernest E. P.O. Box 527, Kansas City 41, Mo.  
Osborne, Geoffrey A., and Wife. Preacher and Singers, Box 36, Kurtz, Ind.  
Parrott, A. L. 16 Breesee Ave., Bourbonnais, Ill.  
Houston, Texas Nov. 21 to Dec. 2  
Atlanta, Texas Dec. 5 to 16  
Patrone, D. E. Evangelist-Violinist, 224 Liberty St., Painesville, Ohio  
Ironton, Ohio Nov. 28 to Dec. 9  
Pattan, Martin L. Evangelist, Rt. 11, Box 54, Fort Worth, Texas  
Patterson, Walter. Route 2, Waurika, Okla.  
Payne, L. M. 509 Northwest Main, Bethany, Okla.  
Pestana, George C. Evangelist, 1743 Sunnyvale Ave., Walnut Creek, Calif.  
Peters, Max F. 8665 Dearborn Ave., South Gate, Calif.  
Oroville, Calif. Nov. 28 to Dec. 9  
Phillips, Miss Lottie. Trevecca Nazarene College, Nashville, Tenn.  
Losanville (Mt. Zion), Ind. Nov. 27 to Dec. 9  
Phipps, C. H., and Wife. Evangelist and Singers, 2209 N. Main St., Pt. Pleasant, W.Va.  
Pierce, Boyce and Catherine. Singers and Musicians, 505 Columbia Ave., Danville, Ill.  
New Castle (First), Ind. Nov. 21 to Dec. 2  
Oxford, Ind. Dec. 5 to 16  
Pittenger, Twyla. R.D.1, Shelby, Ohio  
Plummer, Chester D. 515 N. Chester Ave., Indianapolis 1, Ind.  
Carl Junction, Mo. Nov. 21 to Dec. 2  
Clarksville, Ind. Dec. 5 to 16  
Potter, Lyle and Lois. Sunday-School Evangelists, P.O. Box 527, Kansas City 41, Mo.  
Kentucky Dist. Tour Nov. 23 to 30  
No. Ark. Dist. Tour Dec. 3 to 10  
Potts, Troy C. Evangelist, 808 N. Asbury, Bethany, Okla.  
Purkhiser, H. G. 4531 Marcellus St. N.W., Canton 8, Ohio  
Woodland, Calif. Nov. 28 to Dec. 9  
Qualls, Paul M. Song Evangelist, 5487 Lake Jessamine Dr., Orlando, Fla.  
Akron (First), Ohio Nov. 28 to Dec. 9  
Princeton, Fla. Dec. 11 to 16  
Rahrar, H. J. Evangelist, 2042 Singleton St., Indianapolis, Ind.  
S. San Gabriel (Del Mar), Calif.  
Benton, Ill. Nov. 21 to Dec. 2  
Reed, Fred W. 612 So. 27th St., Billings, Mont.  
Rice, A. Gordon. Evangelist, Gen. Del., Bourbonnais, Ill.  
Rice, Cecil H. 1128 Grace St., Washington C.H., Ohio  
Benton, Ill. Dec. 5 to 16  
Richards, Alvin and Annabelle. Preacher and Singers, Linden, Mich.  
Richards Evangelistic Party. Preachers and Singers, Box 313, Sparta, Mich.  
Richardson, Harold and Flossie. Preacher and Singers, Route 4, Muncie, Ind.  
Riden, Kenneth. Evangelist, 117 Orchard St., Cambridge City, Ind.  
Ridings, E. Paul. 708 N. College, Bethany, Okla.  
Riepe, Alden. 1807 Josephine St., Cincinnati, Ohio  
Cynthiana, Ky. December 2  
Riffle, Brady. 902 Mel St., Charleston, W.Va.  
Robbins, James. 1817 F St., Bedford, Ind.  
Allerton, Iowa Nov. 28 to Dec. 9  
Robinson, John. P.O. Box 9151, Huntington, W.Va.  
Pontiac, Ill. Nov. 28 to Dec. 8  
Rodgers, Clyde B. Artist-Evangelist, 505 Lester Ave., Nashville 10, Tenn.  
Marmet, W.Va. Nov. 20 to Dec. 2  
Lapeer, Mich. Dec. 4 to 16  
Roedel, Bernice L. 423 E. Maple St., Boonville Ind.  
Rothwell, Mel-Thomas. 21 Bromfield St., Wollaston Mass.  
Rushing Family Trio, The (Dee, Bernadene, and Tracy). Singers and Musicians, King City, Mo.  
Bremerton (First), Wash. Nov. 22 to Dec. 1  
Camas, Wash. Dec. 10 to 16

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EVERYDAY  
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Pontiac, Ill. .... Nov. 28 to Dec. 9

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

**S and T**

Samuel, O. D. and Thelma. Box 8, Halltown, Mo.  
Sanford, Mrs. Ruth. Song Evangelist, 5636 Wilborn Dr., St. Louis 20, Mo.  
Sturgis, Mich. .... Nov. 28 to Dec. 9

Scarlett, Don. R.R. 3, Oakland City, Ind.  
Norman (Grace), Okla. .... Nov. 26 to Dec. 2

Winchester, O. (C.C.C.U.) .... Dec. 3 to 9

Scherrer, L. J. Evangelist, 3030-A North 62nd St., Milwaukee 10, Wis.  
Schmidt, Wm. and June. Preacher and Singers, Box 331, Vicksburg, Mich.  
St. Bernice, Ind. .... Nov. 21 to Dec. 2

Schultz, Ernest. Evangelist, 606 Maple Ave., Mora, Minn.  
Schultz, Walter C. Song Evangelist, 707 S. Chipman St., Owosso, Mich.  
Scott, N. Edward. Evangelist, 34806 Acacia St., Yucaipa, Calif.  
Seay, L. M. Evangelist, 405 Washington, Garland, Texas

Sellick, R. T. Box 22, Oxford, N.S., Canada  
Selz, Joseph W. 627 Juniper St., Walla, Walla, Wash.  
Sharp, L. D. 1449 S. Main, Wichita, Kansas  
Short, J. W. and Frances. Evangelists, P.O. Box 527, Kansas City 41, Mo.  
San Diego (Univ. Ave.), Calif. ... Dec. 12 to 16

Silvernail, Donald R. % Nazarene Assembly Park, Route 2, Vicksburg, Mich.  
Three Rivers (Corey), Mich. ... Nov. 29 to Dec. 9

Slack, D. F. Song Evangelist, Route 2, Vevay, Ind.  
Ogleville, Ind. (U.B.) .... Dec. 5 to 16

Slater, Hugh. P.O. Box 527, Kansas City 41, Mo.  
Georgetown, S.C. .... Nov. 28 to Dec. 9

Open Date .... Dec. 12 to 23

Slayton, Hubert W. 237 N. Fifth St., Elwood, Ind.  
Smith Bernice. Box 145, Harrisburg, Ill.  
Sturgis, Mich. .... Nov. 28 to Dec. 9

Hamilton, Ohio .... Dec. 10 to 16

Smith, Billy and Helen. Evangelist and Singers, 816 McKinley Ave., Cambridge, Ohio  
Smith, Charles Hastings. P.O. Box 778, Bartlesville, Okla.  
Meade, Kansas .... Dec. 2 to 9

St. Louis (Kirkwood), Mo. .... Dec. 10 to 16

Smiths, The Singing (Eugene and LaNora). Song Evangelists, Winnsboro, S.C.  
Dunbar, W.Va. .... Nov. 21 to Dec. 2

Smith, J. E. 621 Del Mar Ave., Chula Vista, Calif.  
Batesville, Ark. .... Nov. 21 to Dec. 2

Smith, Ottis E. P.O. Box 602, Greensboro, N.C.  
Bel Air, Md. .... Nov. 21 to Dec. 2

Baltimore (Brooklyn Hghts.), Md. .... Dec. 5 to 16

Smith, Paul R. and Hallie. Evangelist and Singers, 318 N.W. Fifth St., Bethany, Okla.  
Waterloo, Okla. .... Nov. 21 to Dec. 2

Hurdland, Mo. .... Dec. 5 to 16

Snow, Loy. Route 1, Bedford, Ind.  
Willow Grove, Ind. .... Nov. 20 to Dec. 2

Freetown, Ind. .... Dec. 4 to 16

Sparks, Sammy. 510 N. Pickaway, Circleville, Ohio  
Stabler, R. C. Box 34, Montoursville, Pa.  
Alvada, Ohio .... Nov. 27 to Dec. 9

Stafford, Daniel. Box 1514, Indianapolis, Ind.  
Miami, Ohio .... Nov. 29 to Dec. 9

Stanley, T. H. 1242 Cottage Ave., Middletown, Ind.  
Harrington, Wash. .... Nov. 20 to Dec. 2

Starnes, Earl. 1317 Keller, Evansville, Ind.  
Dunbar, W.Va. .... Nov. 24 to Dec. 2

St. Albans, W.Va. .... Dec. 5 to 16

Steelman, Mrs. Thelma. P.O. Box 294, Gilmer, Texas  
Mt. Vernon, Texas .... Nov. 21 to Dec. 2

Steininger, Dwight F. Artist-Evangelist, Box 445, Nashville, Ind.  
Selma (Harris Chap.), Ind. ... Nov. 28 to Dec. 9

Stevenson Edward and Lydia. Singers and Musicians, Box 154-B, Cuba, Ill.  
Stewart, Claude E., Jr. 7804 Grandview, Arvada, Colo.  
Stewart, Milton, and Wife. Evangelist and Singer, Route 2, Robeline, La.  
Stockton, Fred G. Rt. 1, Box 149, Sumner, Wash.  
Strack, W. J. Box 215, New Lyme, Ohio  
Newburgh, N.Y. .... Nov. 27 to Dec. 9

Sutherland, Jack and Naomi. Preacher and Singers, Route 5, Canton, Ill.  
Rochelle, Ill. .... Nov. 21 to Dec. 2

Anna, Ill. .... Dec. 5 to 16

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Talbert, George H. Evangelist, 409 N.E. 13th, Abilene, Kansas  
Tarvin, E. C. California, Ky.  
Thomas, Fred. 177 Marshall Blvd, Elkhart, Ind.  
Elyria, Ohio .... Nov. 22 to Dec. 2

Rockford, Ohio .... Dec. 6 to 16

Thompson, Harold C. P.O. Box 549, Blytheville, Ark.  
Towns, Jesse. 4929 Ford St., Speedway, Ind.  
Tripp, Howard. Evangelist, 12408 Florida Ave., Tampa, Fla.  
Turpel, John W. R.F.D., West Baldwin, Maine  
Tyson, Joe M., and Wife. Evangelist and Children's Workers, Rt. 6, Box 446, Waco, Texas

**U to Z**

Van Slyke, D. C. 508 16th Ave. So., Nampa, Idaho  
Pasco, Wash. .... Nov. 21 to Dec. 2

Vennum, Earle W. and Elizabeth. P.O. Box 527, Kansas City 41, Mo.  
Jacksonville, Fla. .... Nov. 24 to Dec. 5

Titusville, Fla. .... Dec. 9 to 19

Volk, Harold L. P.O. Box 527, Kansas City 41, Mo.  
Wagner, Allen H. 404 N. Kentucky Ave., De Land, Fla.  
Rupert, Idaho .... Nov. 28 to Dec. 9

Wagner, Miss Betty; and Lavelly, Helen. Preacher and Singers, % Gen. Del., Mt. Vernon, Ill.  
Benton (Mulberry), Ark. ... Nov. 20 to Dec. 2

Wakefield, A. C. Song Evangelist, 515 Woodland, Nashville 6, Tenn.  
Uleta, Fla. .... Nov. 21 to Dec. 2

Daytona Beach, Fla. .... Dec. 4 to 23

Walker, Lawrence and Lavona. 349 E. High Ave., New Philadelphia, Ohio  
Butler, Ga. .... Nov. 28 to Dec. 9

Walker, W. B. P.O. Box 527, Kansas City 41, Mo.  
Augusta, Ky. .... Nov. 28 to Dec. 9

Ward, Lloyd and Gertrude. Preacher and Chalk Artist, P.O. Box 501, Fern Park, Fla.  
Kansas City, Mo. .... Nov. 28 to Dec. 9

Warren, W. H. Evangelist, G 4299 Calkins Rd., Flint, Mich.  
Wells, Kenneth and Lily. Evangelist and Singers, Box 679, Whitefish, Mont.  
Carrington, N. Dak. .... Nov. 28 to Dec. 9

Whisler, John F. Blind Singer, 404 N. Francis St., Carthage, Mo.  
White, W. T. 116 E. Keith, Norman, Okla.  
Hermosa Beach, Calif. .... Nov. 21 to Dec. 2

Corona, Calif. .... Dec. 5 to 16

Whiting, Warren and Katherine. Musician and Song Evangelist, 1239 S.W. 35th Ave., Ft. Lauderdale, Fla.  
Whitley, C. M., and Wife. Preacher and Singer, P.O. Box 527, Kansas City 41, Mo.  
Whittaker, Frank B. 273 W. Locust St., Newark, Ohio  
Atlasburg, Pa. .... Dec. 5 to 16

Whitworth, James H. Evangelist, 804 S. Fell Ave., Normal, Ill.  
Wiggs, W. Frank. and Wife. Preacher and Singers, 2625 E. Nettleton, Jonesboro, Ark.  
Picture Butte, Alberta ... Nov. 20 to Dec. 2

Wilkinson Trio (Lloyd M., Wife, and Daughter). 1104 Penn St., Columbus, Ind.  
Williams, J. E. P.O. Box 527, Kansas City 41, Mo.  
Burbank, Calif. .... Nov. 21 to Dec. 2

Anaheim, Calif. .... Dec. 3 to 16

Williams, Lillian. Evangelist, 327 W. Broadway, Sparta, Tenn.  
Winegarden, Robert. Route 1, Cayuga, Ind.  
Hillsboro, Ill. .... Nov. 28 to Dec. 9

Wire, B. N. 109 Northwest 7th, Bethany, Okla.  
Wolfe, E. D. 820 Edina St., Salem, Ore.  
Woods, Bob. Evangelist, Pefferlaw P.O., Ontario, Melrose, Mass. .... Nov. 27 to Dec. 2

Woolman, J. L. 223 N. Hammond, Bethany, Okla.  
Clovis (Fairview), N.M. .... Nov. 21 to Dec. 2

Wooton, B. H. 2519 Galbreth Rd., Pasadena 7, Calif.  
Great Falls (First), Mont. ... Nov. 21 to Dec. 2

Wright, Guy and Lillian. Preacher and Singers, % Gen. Del., Bridgewater, Va.  
Petersburg (Erick), Va. ... Nov. 21 to Dec. 2

Winchester (Steins Chap.), Va. ... Dec. 5 to 16

Wynko-p, Ralph C. 6120 S.E. Knapp, Portland 6, Ore.  
Reserved .... Nov. 26 to Jan. 1

Yeatts, Lowell L. 325 W. Sixth St., Peru, Ind.  
Ridgeville, Ind. .... Dec. 2 to 9