

# *herald*<sup>TM</sup>

OF HOLINESS

*Church of the Nazarene*

Viewpoint Creates the Outlook

1994 page 5.1



**Flight to Freedom**

(See page 6.)



*By General Superintendent Young*

# The Great Debate

Do you discover yourself ready to argue with God at times? Have you been complaining of late about His ways? Our very arguments betray us; they reveal our inner selves, what we are and what we want to be.

In the biblical account of the beginning of sin we learn of the beginning of the great debate. Satan's clever turn was, "Yea, hath God said?" And again, the pledge by Satan, "Ye shall be as gods." The drift toward the defeat of our first parents had its source in the doubt accepted concerning the trustworthiness of God.

Similarly Cain, a murderer, argued with God, saying, "Am I my brother's keeper?"

So the debate continues through the centuries. Peter is a good example from the New Testament record. When the Master proposed to wash His disciples' feet, Peter argued, "Lord, dost thou wash my feet?" But the question arose from Peter's own mind and heart, for the Master was saying by His act that humble service is greater than position, and character is stronger than the

power of authority. Here was the cure for the disciples' self-assertion and place seeking.

In the crucial days of the Cross, when Jesus tried to warn His disciples of His oncoming death, Peter's word was, "Be it far from thee, Lord." The Master's reply was devastating, "Get thee behind me, Satan: thou art an offence unto me."

The great debate continues to this hour. Surely our very arguments reveal our own inner need. Jesus' words fit our day also, "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matthew 16:24). God demands not only surrender, but commitment. The clash involves a crisis deliverance, but it also speaks of a new order of life. This was Paul's testimony, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Galatians 2:20).

# Peace That Jesus Gives

This sense of well-being  
has its roots in ignorance  
of the real facts

• By P. A. Robinson

In his excellent book *From Darkness into Light*, Dr. Asa Mahan recounts an incident drawn from Scotland's history. One Sunday a young woman, during the days of the persecution, was on her way to a place of worship. When she was confronted by a company of hostile cavalry, the commander asked where she was going.

A promise presented itself: "It shall be given you in that same hour what ye shall speak" (Matthew 10:19). In a moment these words suggested themselves, and she uttered them as they came: "I am going to my Father's house. My Elder Brother has died; His will is to be read today, and I have an interest in it." The commander bid her go her way, expressing the hope that she would find a rich portion left to herself.

What is regarded as the "last will and testament of our Lord" is found in John 14:27, "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."

The thought of such a bequest made its appeal to Matthew Henry, and he wrote: "When Christ

died He left a will, in which He bequeathed His soul to His Father, His body to Joseph of Arimathea; His clothes fell to the soldiers; His mother He gave to John, but to His disciples who had left all to follow Him, He left, not silver and gold, but something that was infinitely better, His peace."

Peace! Was there ever a word which so concisely summed up the object of mankind's continual search? Was there ever a commodity so sought for, and so little experienced? It is the subject of national negotiation and individual aspiration. Gallons of ink and miles of paper give expression to the yearnings of mankind in an age racked with the "fear [that] hath torment," until the very word "peace" has about it the hollow ring that echoes around the halls of unreality.

Jeremiah's words may well be an incisive, if sad, diagnosis of our day's dilemma: "They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace" (Jeremiah 6:14). Isaiah depicts the world as a restless, troubled sea whose agitated tides have littered the shorelines with dirt and the





debris of despair. "There is no peace, saith my God, to the wicked" (Isaiah 57:20-21).

The Lord Jesus recognized that there is a secular substitute for that perfect peace which is the priceless possession of the consecrated Christian. He says, "Not as the world giveth, give I unto you" (John 14:27).

The world offers us its own brand of peace. The world's kind of peace is dependent upon the visible, favorable, but nevertheless temporal, things of this life. It relies largely upon that feeling of well-being. Perhaps it is not too much to say that many a pathway of sin is entered upon because a refusal to "go along" would mean social ostracism, and thereby the feeling of well-being and the consequent "peace" would vanish.

This sense of well-being has its roots in ignorance of the real facts. The doctor's exposure of an unsuspected disease will often cause the world's kind of peace to evaporate. In this day of international tension and strife there are those who are able to maintain ease of mind only by convincing themselves that "it couldn't happen here."

In view of this, is there a kind of peace available to us that can withstand the pressure of testing? Is there a "peace, perfect peace," in this dark world of sin? Yes! The

### About the Cover . . .

It's harvesttime, and the fruit on this week's cover represents a couple of unchurched families that could be discovered this month through the Department of Church Schools' denomination-wide survey program.

While the fruit is ripe for picking, if someone doesn't harvest it soon, it will drop to the ground, and the bruises which result in the fall will start a decaying process. In a matter of days the apples would be lost for any useful purpose.

—Managing Editor

Bible tells us that there is a peace that is the product of a personal experience of God's full salvation, thereby staying the mind on Him. It is not produced in us by the masterly manipulation of our affairs, but is received as the gift of God's great grace. "My peace I give unto you" (John 14:27).

This "peace of God, which transcends human understanding, will keep constant guard over your hearts and minds as they rest in Christ Jesus" (Philippians 4:7, *Phillips*).\* St. Paul says, ". . . we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (II Corinthians 4:18).

In the account of the Syrian siege of the city of Dothan, Elisha's servant, looking from the city wall, beheld the massed forces of the enemy. Fear gripped him, and he cried, "Alas, my master! how shall we do?"

Elisha, although conscious of the enemy's forces, lifted up his "eyes unto the hills, from whence" came his help and saw the mountain "full of horses and chariots of fire." Peace stood guard over his heart and he was able to encourage others by saying, "Fear not: for they that be with us are more than they that be with them" (II Kings 6:16). He was the "conscious possessor of adequate resources." Consequently, by faith he was delivered from those carnal fears which are incompatible with the kind of peace Jesus gives.

It remains for us to seek this divine bestowment at Jesus' bountiful hand. If we pray with the poet:

*"O for a heart of calm repose  
Amid the world's loud roar,  
A life that like a river flows  
Along a peaceful shore!"*

*Come, Holy Spirit, still my  
heart  
With gentleness divine;*

## 50 Years Ago

(From the September 20, 1916, *Herald of Holiness*)

### On Youth

The cry over the land is that we cannot hold our young people. Of course we cannot. We are trying to put them in straitjackets, expecting them to be as sober and solemn as saints of eighty years; because they are not, we are continually nagging them to "get sanctified," thus discounting what religion they have, when doubtless they are living up to every ray of light they have. We want them to be old-fashioned saints like we are. This does not work, and then we say, "People will not hear the truth now-a-days."—L. B. Williams.

*Indwelling peace thou canst impart:*

*Oh, make that blessing mine!*

*Come, Holy Spirit, breathe that peace,*

*That victory make me win;  
Then shall my soul her conflict cease,*

*And find a heaven within."*

Then we shall soon sing:

*"There's a peace in my heart  
that the world never gave,*

*A peace it cannot take away.  
Tho' the trials of life may surround like a cloud,*

*I've a peace that has come  
there to stay!"*

\*From *The New Testament in Modern English* © J. B. Phillips, 1958. Used by permission of The Macmillan Company.



# VIEWPOINT Creates the Outlook

**S**omeone has said,  
*Two men look through prison bars:  
One seeds mud, the other stars.*

The outlook is different because the viewpoint is different.

An unimpressable New Yorker was seeing New England for the first time, traveling by bus. He didn't think too much of Cape Cod or historic Plymouth or Boston, and the rockbound coast of Maine left him cold and uninspired.

The bus driver, after hearing this constant spew of criticism, interrupted the disgruntled tourist to observe: "Look, Bud—if you ain't got it on the inside, you can't see it on the outside."

Back in my school days a new family moved into our small rural community. They had bought an old but well-preserved house close to the village shopping center, the church, and the school. The original owners had maintained the ancient structure and the spacious yard with loving care.

We children loved to pause and admire this old house as we made our way to school. The lovely climber roses that embraced the entire front of the house spilled their scented blooms over the artistic, handmade trellises. No other home in our little community boasted such an emerald lawn within its neatly trimmed privet hedge as did this one.

Even as a child, I remember how sad it seemed when the sweet lady of that home passed away, and the husband, now up in years, sold the place and moved away to live with relatives. We wondered if the beautiful old place would be the same with new tenants. It didn't take us long to find the answer.

When my mother went to make her first call on these new neighbors, she was made to feel that her visits would not be welcome. There were

several children in this new family, and we children felt that this was in our favor, for the adult population in our small village far exceeded that of the youth. But, try as we would, we children could not penetrate the barrier that greeted any effort we made to be friendly.

As the weeks passed, a marked deterioration began to appear on the grounds about the old home. The lawn grew shaggy and unkempt. Then we watched as it gradually turned brown. The roses hung limp and thirsty on their age-old branches. If you paused long enough, which I did, you could see the petals drifting away, one by one, as if reluctant but helpless. Even the embracing arms of those rosebushes seemed to be drawing away from the house as though they were being repelled by the coldness within. It was not long before the yard became cluttered with broken toys, cans, and other debris.

I remember well the words of my mother as we drove by that house one day, "Guess that's just the overflow from the jumble inside those poor folks. I hear they're having a terrible time of it."

**I** was taught a lesson in my young life from this. The viewpoint of these tenants created an outlook that was a depressing sight; for though I was just a child, I remember how I wanted to close my eyes as I passed that once lovely, friendly, rose-covered home—now just a shambles.

This antisocial and many times belligerent family expressed without by their very actions that which was within.

If we would be Christlike, we must "cleanse first that which is within the cup and platter, that the outside . . . may be clean also" (Matthew 23: 26).



# Flight to Freedom

• By Helen Dueck—as told to Neta Jones

It was while attending a national Sunday school summer camp that I met Helen Dueck. Helen was a radiant Christian, whose face glowed as she spoke of “my Jesus!” She had been naturalized only a short time, and this was her first time to cross over into the United States from Canada.

Born in the Ukraine, Russia, Helen had been one of hundreds who escaped under the shadow of the German army during World War II. This is her story of her escape to freedom as related to me:

I knew nothing concerning religion. In Russia, you didn't tell anyone about the Scriptures, pray, or dare teach the children concerning Christ. My father had been put in prison for the third time and my mother was afraid to mention God or the Bible for that reason. All Mother could do was pray for her family, unknown to anyone else.

I remember an evening when I found Mother reading the Bible. As was her habit, so she would be less apt to be caught with it, she chose the time just before dark to lock her door and read from God's Word. But this time she had failed to lock the door, and I walked in, flying into a rage of words at her. All Mother could do was to break down into a deluge of tears, helpless to do more.

I worshipped Stalin, as I had been taught to do. My schoolteacher would stand with an open Bible and tell students that God didn't exist and that this Book was a farce. We were taught to deny God. I had never seen a church until I was eighteen years of age, after arriving in Poland.

I remember a time when a little boy told another child that his “Mommie prayed.” The very next day his father was taken to Siberia to the concentration camp. The situation has eased somewhat, since 1951.

I never laughed in my life in Russia. Children just didn't laugh—there was no happiness. When I saw the German soldiers and nurses laugh, I wondered what was wrong with them. Life was so serious in Russia. Women had to work so hard there.

In the early part of World War II, boys from fifteen to eighteen were forced into the Russian army. My two brothers were in this group. They were in the Death March, in which thousands died.

In September, 1943, I started to run with the German soldiers and thousands of other Russians and Ukrainians to escape when Russian armies approached. The only clothes I had were the ones on my

back, with no coat. By December we were running in snow, barefooted, and our clothes were frozen on us. We ate frozen sugar beets and other types of beets along the way. One night we found a cheese factory. Breaking in, we got enough cheese to last us for two weeks. It took us six months to escape, constantly running.

I had never seen anyone pray until one time when the Russians had surrounded us and it looked like there was no escape. There were Christians in the group, and they got down on their knees and prayed. I thought that was so funny. But God answered their prayers, and we were able to escape.

My mother and aunt had smaller children to care for, and couldn't move as quickly as some of us. For that reason we were separated. We lived in Poland for a year, during which time I learned that Mother was only about five miles from me at one time. Because of the smaller children, it was safer for Mother to stay secluded in a little village, while I attended normal school in the city.

When Russia closed in on Poland, we had to start running again. This





# Believe Your Beliefs

time we boarded a train and went six days with no food, or water, except the snow we could get in the stations. Finally we got off the train and started walking again, so we could find food. At one time I stopped long enough to realize my feet were soaked with blood and there was no skin left on the bottom of my feet. We were in such constant fear, we never thought of pain. We hardly ever slept.

Then we arrived in Germany, where I remained for four years, and attended normal school. I worked as a housekeeper for a Lutheran pastor.

Mother and the younger children were taken back to Siberia to the concentration camp.

While in Germany, I remembered having seen the name of an uncle on the back of a picture we had back home, and that he was from Alberta, Canada. A friend sent my name and address to the newspaper of Alberta, advertising for this uncle. Two years later the uncle was located, and through him I received papers to come to Canada.

My uncle and aunt were Mennonite people, and through them I learned that my parents were

also Mennonite. My uncle took me to his church and the people were so kind to me. The pastor offered to pay \$50.00 on tuition for me to attend their Bible college in Winnipeg, Canada. There I spent the happiest three years of my life—there is where I found my Saviour! I owe so much to my uncle and aunt and to *my Jesus!*

**H**elen had been teaching in an Indian residential school. Through her Canadian friend I learned that during the course of the year she had won over half of her thirty-four pupils to Christ.

Those pupils were given a holiday the day Helen received her first letter from her mother, five years after her release from ten years spent in the Siberian concentration camp. Two sisters yet remained with their mother. Helen has never heard what happened to their father. She never expects to see her mother again until she sees her in heaven.

Helen could speak four languages. She supported herself and the uncle and aunt, who were now old. When asked why she did this, she answered, "Why wouldn't I? That's what God gave me the money for."

"Have your beliefs," says an old writer, "and have your doubts. Believe your beliefs and doubt your doubts. Never doubt your beliefs, and never believe your doubts."

Dr. John Watson urged the importance of this in a lecture to students a short time before his death. There are certain matters, he contended, on which we can be absolutely positive. "The facts should be declared in faith with much assurance. The theories should be advanced as contributing light with diffidence."

As Christians, our certainties infinitely outnumber and outweigh our speculations. We know. Underline the word *know* sometime in your Bible.

The Christian gospel holds for the believer stupendous and satisfying certainties.

Too many persons peddle their doubts. They seem more able to say what they do not believe than what they believe. God save us from listening to such or becoming one with them. The Christian life thrives on certainties and not question marks.

**By John M. Drescher**

# Two Magic Words

• By Mrs. David V. Warren

Not long ago I received a request from a schoolteacher, a middle-aged lady who was writing a thesis on the socioeconomic status in various parts of the United States and asked me to fill out a questionnaire.

There were many questions, and some of them called for detailed and complex answers. I was quite busy with my duties as a pastor's wife and an elementary schoolteacher, but felt it my duty to do my best on the questions. It took a long time, but finally one afternoon I sent it off with a little glow of satisfaction that comes from completing an arduous and voluntary task.

I looked forward to receiving some acknowledgment as to whether I had helped her or not. But I have yet to hear from her.

I told myself that it was a matter of no great consequence, and to forget it. But obviously I didn't, since I am writing about it now. I didn't forget it because I was hurt and disappointed.

The truth is, ingratitude hurts everyone. It hurts the person who fails to show appreciation because he is failing to develop the qualities that count most.

Simply feeling gratitude isn't enough; it has to be demonstrated, one way or another. Two words—*Thank you*—can make all the difference in the world.

When someone's actions hurt

you, it is a good idea to ask yourself whether traces of those unpleasant characteristics may not exist in *you*. I've asked myself, How much do most of us appreciate the countless little daily acts of courtesy or kindness on the part of other people that make our lives smoother and more comfortable?

How grateful are we, really, for the privilege of living in a country where it is possible for most of us to take freedom and justice and security for granted? How much thankfulness do most of us feel for the marvelous gift of life itself from our Creator?

A basic rule in showing appreciation, I have found, is this: *Do it now*. Do it while your sense of gratitude is fresh and strong. If you put it off, it becomes all too easy to forget it. When Christ healed the ten lepers, only one came back to thank Him, and He commented a bit sadly on this frailty of human nature (Luke 17: 12-19). If you feel a flash of thankfulness, act on it before the impulse dies away.

If you do train yourself to act, you will discover that gratitude is by no means a simple thing. There are several degrees to thankfulness. The first and most familiar is the spontaneous feeling for benefits received.

Children have this strong sense of gratitude. A few weeks ago I asked my fourth grade pupils to write a prayer of thanks "for the

small blessings which make your life happy and good." The twenty-nine papers that were handed in gave thanks for such things as the sound of laughter—erasers that make mistakes disappear—the smell of chocolate cake in the oven—colored leaves that swirl and fall in the autumn—big, red, garden tomatoes—my mother's smile—and for God's care.

Another degree of gratitude is thankfulness, not just for the pleasures and benefits of life, but for its hazards and hardships as well. The Pilgrims thanked God for their first harvest, but they might well have thanked Him also for the difficulties that they met and overcame—for it was on the anvil of pain and suffering that they forged the character of a new nation.

When we begin to feel gratitude for the opportunity to be of service, to help others, to make the world a better place, then we are getting close to the self-forgetfulness that the Bible tells us is the secret of true happiness.

It is impossible to be grateful and embittered at the same time. For gratitude must have an object, and if one is grateful for life, then one must be grateful to the Giver of life, the Giver of all things.

"Gratitude," says an old quotation, "is the fairest blossom which springs from the soul; and the heart knoweth none more fragrant."



# The Christlike Disposition

• By A. A. E. Berg

**T**he Lord Jesus Christ said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matthew 11:28-29).

In a restless world where the multitudes are torn with inward tensions, this promise from the lips of the Savior brings hope and encouragement to all who would heed the gracious implications of its provisions.

Christ promises His rest to those who come in faith to Him with sin's heavy burden, and He readily responds with the assurance of His forgiveness. But He has also promised a rest for His redeemed children. This is a rest which brings tranquility and inner freedom to the soul through a miraculous change in the disposition of the heart.

Where the disposition was once carnal, it now becomes godly; where it was once self-assertive, it becomes self-denying. Where the disposition was once to recoil from the cross, it becomes yielded in submission to the nail spikes aimed at the self-life, that it may die upon it and be raised again to walk in newness of life. Where the disposition was once unlike the Master, it now takes on a nature which bespeaks the character of Christ—and, we may add, this is never more in evidence than when the changed soul is under extreme pressure.

The inspired writer to the Hebrews in the fourth chapter of that letter makes a clear promise of heart rest for the believer. It is an experience none dare forego or lightly disregard. According to the Word of God this rest is ours for the asking. But the request must be wholehearted and in dar-

ing faith. We are reminded that there is a rest, or "sabbath rest," for the people of God.

The admonition is, "Let us labour therefore to enter into that rest. For he that is entered into his rest, he also hath ceased from his own works, as God did from his" (Hebrews 4:11 and 10). This "sabbath rest" is the birthright privilege of every child of God. It is not to be considered just as an ideal never to be realized, but it is an experience to be sought and entered into, "lest any man fall after the same example of unbelief" (v. 11). Here, then, is real deliverance.

This second rest means a built-in fortitude which the common, and uncommon, attacks of the evil one cannot disrupt. Again let it be stated that this rest is assured to all who will labor in faith for its realization. "For we which have believed do enter into rest" (Hebrews 4:3).

How wonderful it is to enjoy such serenity of spirit in a troubled world! It is a restfulness of disposition which maintains its equilibrium in temptation's fiercest hour. It issues in Christlikeness of character and deportment and begets a Christian fragrance which becomes those who profess the name of the lowly Nazarene. It is the displacement of the old with the new, the removal of one and the implantation of the other. It is the dethronement of carnal self and the enthronement of the risen Christ. It is the glad loss of the dispositional trend towards evil and the infusing of the divine nature with the disposition of the Christ of God in evidence.

This is rest indeed—the rest which can be found only through a changed disposition. God's Holy Spirit is available to effect this great change. Won't you ask Him to do this now?

# Editorially Speaking

● By W. T. PURKISER

## Scorekeepers or Players

In his own unique way Vance Havner said, "God called us to play the game, not to keep the score." Yet in almost every group there are those who would rather be scorekeepers than participants.

Scorekeeping has its place, provided it is done honestly. The only thing is, too many "religious" scorekeepers drop a few points here and add a few points there. As a result, they come up with the wrong total.

This always happens when we give way to a critical, faultfinding spirit of judgment. It is ever so much easier to criticize than it is to construct. From the pen of one unknown to me come a few interesting lines:

*I saw them tearing a building down,  
A gang of men in a busy town.  
With a ho-heave-ho and a lusty yell,  
They swung a beam and the side wall fell.*

*I asked the foreman, "Are these men skilled,  
As men you'd hire if you had to build?"  
He laughed and said, "No, indeed;  
Just common labor is all I need.*

*"I can easily wreck in a day or two  
What builders have taken a year to do."  
I asked myself, as I went my way,  
Which of these roles I tried to play!*

*Am I a builder who works with care,  
Measuring life by the rule and square.  
Or am I a wrecker who walks the town  
Content with the labor of tearing down?*

ONE SAD THING IS, the desire to be a scorekeeper often points to failure as a participant. All too often the critic can neither play the game nor will he try.

M. L. Haney, the "Father" Haney of the early holiness movement, put it very bluntly: "Any Christian who delights to mention the faults of others is utterly disqualified to be a reprover of sin, as every faultfinder is a sinner himself."

It is by no means accidental that St. Paul lists bitterness, faultfinding (*clamour*), unkindness, hardness, and an unforgiving spirit as among the qualities that grieve the Holy Spirit of God (Ephesians 4:30-32). Uncharitable attitudes and the

disposition to judge others are symptoms of a spiritual sore that needs the healing of "the balm of Gilead."

Then we find it so easy to be hard on others and soft on ourselves. Yet we have no right to expect of fellow Christians what we are unwilling to do.

John Baillie is reported to have put some seemingly contradictory words from the Gospels together in a wise and illuminating way. "When Jesus said, 'he that is not for me is against me,' he was laying down the maxim by which I must judge my own relationship to Christ. When he said, 'he that is not against me is for me,' he was laying down the maxim by which I may judge every other man's relation to Christ."

GOD HAS RESERVED the final scoring to himself. The score He gives will not be based on "success" or apparent results, but on the faithfulness with which we have played the role He has assigned. Grantland Rice wrote words somewhat like this:

*When the one Great Scorer comes  
To write against our name,  
He writes not that we won or lost,  
But how we played the game.*

Bishop Charles Fairbairn tells of a Cleveland businessman, Blair Quick, whose service had been a great blessing in church and community. One day, Mr. Quick said, the Lord spoke to him: "Blair, go out and use your talents for Me!"

He protested, "But, Lord, I have no talents!"

"Yes," Christ said, "you have. You have ten talents, Blair. You have a heart to let Me dwell in; that's one. You have two ears to listen to My voice; that makes three. You have two eyes to look for men for Me; that makes five. You have two feet to walk for Me; that makes seven. You have two hands to reach out to your fellows for Me; that makes nine. And you have a mouth to testify for My glory. Go out and use your ten talents for Me."

Are not all of us similarly gifted? Should we not then use those ten talents in our Saviour's cause?

The Church has an unemployment problem that never seems to end. It is not at all like the unemployment problem that sometimes afflicts the economy. It is a case of jobs crying for work-

ers. As Roy Pearson put it, the Church is like a football team that keeps the players on the bench and sends the coach out to man in his own person all eleven places in the backfield and on the line.

What think you?

Is it not true that we are called to play the game, not keep the score?

## The Margin Is Narrow

The margin between failure and success is usually not large. Every area of human life yields illustrations of this truth.

More often than not, the difference between the ordinary and the outstanding life is really a little matter. Just a little more effort or a little more intensity will spell the difference between mediocrity and mastery.

Life's greatest tragedies are not those of the out-and-out failure, the unfortunate person who has no chance of success. The greatest tragedies are among the "almost" people: the businesses that almost succeed, the students who almost pass, the marriages that almost last, the churches that almost go and grow.

Sometimes the marginal difference is found in just sticking to the job until it is done. Many fail, not because they miss the road, but because they stop too soon.

Bret Harte, the colorful chronicler of California's early days, relates the story of a would-be miner who went to the Golden State in 1849 during the great western gold rush. He found a likely spot, staked a claim, and began to dig.

The work was hard, and no signs of gold could be seen. Finally, in disgust, the man drove his pick into the ground, turned away, and sold the claim for a song.

But scarcely had the new owner turned the first shovels of dirt when he found signs of gold. Soon he struck one of the richest veins in what became the most famous gold field in the West. He was a millionaire, while the man who quit too soon had hardly enough in his pockets to reach home.

There are many in the class of the man who stopped too soon. They almost make it. Just a

little more effort, a little more time, a little more intensity, and the victory would be theirs.

But because that narrow margin is allowed to remain, they go on through life as "the almost people"—almost saved, almost sanctified, almost successful, or almost satisfied. The margin is narrow. We must wipe it out entirely.

## New Tools for Bible Study

Ten timely lessons from the prophecies of Isaiah and Jeremiah are featured in the International Bible Lesson series beginning next Sunday. Timed to coincide with this group of Old Testament studies is the release of Volume IV of the *Beacon Bible Commentary*, covering all the major prophets.

Volume V, dealing with the minor prophets, was published late this summer and joins Volume II (the historical books), Volume VI (Matthew, Mark, Luke), Volume VII (John and Acts), and Volume IX (Galatians through Philemon) in this valuable series.

Also, as a special help for the six months' study of the Book of Acts (April to September) next year, the Nazarene Publishing House has printed a special paperback edition of the commentary on Acts from the *Beacon* volume. This is the work of Dr. Ralph Earle, professor of New Testament at Nazarene Theological Seminary, and in this editor's judgment represents the finest commentary of its kind on the market today.

When finally completed in the fall of 1968, the *Beacon Bible Commentary* will comprise 10 volumes averaging more than 600 pages each, covering the entire Bible. It is the work of 39 scholars, and will have been in preparation over a period of 8 years.

There is great spiritual value in the simple devotional reading of the Bible itself. No Christian ever outgrows his need to feed his soul on the "bread" and "milk" of the Word. Yet in these days when so much that was once taken for granted is being challenged, every Christian is called to the serious and never-ending *study* of the Scriptures.

For such a purpose, nothing can take the place of a carefully written commentary. Most of us do not have time to become specialists in all the areas of Bible study. We need to have at hand the distilled results of the labors of those who have given intensive study to the different parts of the Bible.

There is only one cure for the biblical illiteracy of our time. That is the constant and careful study of the Word of God, faithfully using every resource to be had. The *Beacon Bible Commentary* is such a resource.

## Meditation on Peace

*If peace is in God's plan for man,  
Then man may plan to know God's peace.  
When minds and hearts are stayed on God,  
Then hearts and minds are stayed with peace.*

By JACK M. SCHARN



## A "Thank You!" from India

Dear Friends in North America:

We thank you very much for the food parcels which poured in during the past few months. Due to the shortage of rain last year shadows of a severe famine hung over our big country, India. Just at the point when conditions began to be worse your helping hand reached us. You will never fully understand how much our people appreciate your love and sympathy. Just one incident, representing many will give you an idea:

A lay preacher said, "For ten days no food grain was



available in our village or nearby. Just then the American beans and powdered milk came and we were spared from starvation." And as he concluded his story tears rolled down his eyes.

On behalf of our Nazarene people in India we express our deep

gratitude for the food, and more than that for the love and sympathy behind it.

Our country is passing through the most crucial days in its history. Christ alone is our Hope, and therefore I urge you people to please pray for our country and for the church.

Thank you one and all.

In Christian love bonds,

Rev. & Mrs. S. T. Gaikwad

*(Ed. note: Mr. Gaikwad is superintendent of the India Mission District, and Mrs. Gaikwad is district N.W.M.S. president.)*

## Nursing Director Named at Olivet

An interim director of Olivet Nazarene College's new school of nursing was named recently by Dr. Paul L. Schwada, vice-president in charge of academic affairs.

Mrs. Faye Riley, an assistant professor of nursing at Purdue University, began September 1 to plan a curriculum for the sixty students college officials expect when the course begins a year from now.

The 128-hour, 4-year program will give a Bachelor of Science degree and needed background for the state board examination to become a registered nurse.

Much of the work toward the nursing degree will be done at the new 375-bed Riverside Hospital in Kankakee, Ill. The college has also recently completed a \$1.7 million science facility.

The program was approved by the board of trustees in its May meeting, and \$15,000 has been contributed to the costs of initiating the program.

Mrs. Riley has served as staff nurse and in-service director at Edward A. Utout Hospital, Greenville, Ill., as an instructor at Alton Memorial Hospital School of Nursing, and has been at Purdue, located at West Lafayette, Ind., since 1962.

School officials are analyzing applications for two more positions on the nursing faculty which will be filled before the course begins next fall.



## Reach \$1 Million

Tennessee District Nazarenes gave \$1 million for all purposes for the first time in history, according to the report of Dr. C. E. Shumake, superintendent.

His announcement came during the fifty-fourth district assembly held August 10-11 at Nashville. Dr. Hardy C. Powers served as general superintendent.

Plans to reach the district quota in the "March to a Million" denominational Sunday school emphasis and \$150,000 in missionary giving were outlined for delegates and pastors.

Rev. Harold B. Craves was newly elected to the district advisory board, and Clifton Hale, James Craig, Ronald Pelton, Robert Barnhill, and Troy L. Slay were ordained.

## Two New Churches Reported

South Carolina Nazarenes increased by 183, and giving on the district grew \$83,000, according to Dr. Otto Stucki, district superintendent.

His report and plans for the coming twenty-fifth anniversary of the dis-

trict were heard by delegates attending assembly sessions August 18-19 in Columbia (S.C.) First Church. General Superintendent G. B. Williamson presided.

Plans for a district-wide simultaneous revival were announced for October 10-16, which will be part of the silver anniversary celebration.

Total giving was just over \$500,000. Two new churches were organized during the past assembly year: at Myrtle Beach and Seneca.

Rev. B. W. Downing was elected as a new member of the advisory board.

## South African Gains Noted

Rev. Elmer Schmelzenbach, supervisor of missionary work in the Republic of South Africa region, reported gains in all areas, and particularly among self-supporting churches. Of encouragement to the forty-two missionaries attending the sessions July 12-14 was the report of the national pastor who is working in Sekhukhuneland, a recently opened field. Six daughters of missionaries were baptized during the council meeting.

## 11.2 Percent for Missions On Kansas City District

Kansas City District Nazarenes contributed 11.2 percent of their giving to world missions, and increased in number by 204, according to the annual report of Rev. Wilson Lanpher, district superintendent.

Delegates to the forty-second assembly heard the superintendent's report during the sessions August 17-18 at Kansas City First Church. General Superintendent Hardy C. Powers presided.

Plans were unveiled for two new home mission churches: one in Lenexa, Kans., and another north of Kansas City near a new commercial airport facility. Giving on the district increased \$114,000.

Rev. Paul Cunningham was elected N.Y.P.S. president.

Ordained were Robert Britt and William Fowler.

# Mixed Reaction over Prayer Proposal

Since the U.S. Supreme Court in test cases during the last four years has ruled that required devotional exercises in public schools are illegal, there have been at least 180 amendments and resolutions offered by legislators to change the appearance of the judicial decision. Most have died because of lack of public support.

A recent proposed constitutional amendment is getting more attention than most. Authored by Sen. Everett Dirksen (R.-Ill.), the measure would provide for "voluntary" prayer in school. (See footnote for complete text.) The proposal, now in the senate judiciary subcommittee, has received mixed reaction.

Clyde W. Taylor, general director of the National Association of Evangelicals, urged the amendment's adoption on the basis that "prayer is so definitely a part of our national life

and experience as a people that to restrict its use in the public schools of this nation on a voluntary basis is to do a grave and irreparable injustice."

What opponents point out is that the Supreme Court's decisions do not limit the free exercise of prayer. They contend, however, that the new amendment would put the student whose religion is not the dominant one in the class in a tough spot.

*Church and State*, a magazine published by Protestants and Other Americans United for Separation of Church and State, said editorially:

"A child may choose to exercise his freedom and absent himself during the 'voluntary' devotionals. But the knowledge that he is not 'one of the group' acts as a coercive force."

The editorial pointed out that "such

tampering with the provisions of the Bill of Rights is unnecessary and dangerous. . . . It is folly to go through the motions of granting a right which already exists."

In a statement to the senate subcommittee, C. Stanley Lowell, associate director of Protestants and Other Americans United, said:

"The law may seem to serve a commendable purpose, but if it gives officials administrative latitude which may be abused, then it is a bad law."

(Sen. Dirksen's Proposal: Nothing contained in this Constitution shall prohibit the authority administering any school, school system, educational institution or other public building supported in whole or in part through the expenditure of public funds from providing for or permitting the voluntary participation by students or others in prayer. Nothing contained in this Article shall authorize any such authority to prescribe the form or content of any prayer.)

## Dallas District Notes Gains

Giving increased more than \$25,000 and membership grew by sixty-five on the Dallas District during the recently closed assembly year, according to Dr. Paul H. Garrett, superintendent.

General Superintendent George Coulter presided over the fifty-eighth assembly, held August 18-19 in Dallas.

Three new churches were planned for the coming year, part of the "spirit of optimism" which Superintendent Garrett sees. Giving exceeded \$700,000.

## Rev. Ralph Merritts III

Pastor U. B. Godman writes that Rev. Ralph Merritts, a member of First Church in Pontiac, Michigan, is seriously ill in Ford Hospital, Detroit, Michigan. Mr. Merritts has held parsonates on three districts, and has a daughter in missionary service in New Guinea.

## Gray Reviews Growth

"We have had very healthy growth along all lines this year," Superintendent Victor Gray of the East Tennessee District told delegates to the nineteenth assembly gathered July 28 in Louisville, Tenn.

To bear out what he said, he reported a 380-member increase in district churches, and an increase in finances of \$97,000.

He also told delegates that the district gave 11.5 percent of its contributions, or \$53,000, to world evangelism.

Dr. Samuel Young, general superintendent, presided over assembly sessions.

Mr. Gray was elected to a four-year term as superintendent. In his report he expressed appreciation for the \$35,000 district parsonage (and office), and noted that the district was free of debt for the first time in history.

## Southerland New President

Rev. Samuel Southerland, pastor at Bainbridge, Ga., was elected president of the Decatur County ministerial association August 15.

## Lunn Reaches Eightieth

Dr. M. Lunn, manager of the Nazarene Publishing House for thirty-eight years before his retirement in 1960, celebrates his eightieth birthday October 5. Mr. Lunn continues in good health. He and Mrs. Lunn live in Shawnee Mission, Kansas, a suburb of Kansas City.

## Deaths

ROLLA A. SHETLER, eighty-seven, died August 1 at his home in Hemingford, Nebr. Rev. Willard Emerson and Rev. Melvin Essex conducted funeral services. He is survived by his wife, Hattie; six sons, Glenn, Rev. Vernon, Rolla, Zelden, Elwin, and John C.; four daughters, Mrs. Elva Dickey, Mrs.

Ruby Mize, Mrs. Twila Laursen, and Mrs. Arne Jensen; twenty-seven grandchildren; and thirty-seven great-grandchildren.

ERNA M. WORDSWORTH, seventy-two, died August 23 in Tuscaloosa, Ala., following a lengthy illness. She is survived by her husband, James B., one daughter, Mrs. Carol Nix; and two grandchildren.

JOSEPHINE E. CLARK GRIFFITH, sixty-four, died August 21 in Denver, Colo. Funeral services were conducted by Rev. Albert R. Neese. Surviving her are her husband, Rev. Glenn; three sons, Rev. Marshall, missionary to Nicaragua, Darrel, and Daniel; two daughters, CoRenne LeCrone and Delores L. Christensen; and eight grandchildren.

## Announcements

### EVANGELIST OPEN DATES

George Johnson, Box 66, Fargo, Oklahoma 73840: in October and November.

### MARRIAGES

Marcia Ellen Williams and Mr. Ken Gorton, in Augusta, Kansas, on August 12.

Nancy Kay Garrison and Mr. James Henry Hughes, in Tulsa, Oklahoma, on August 20.

Sharon Rochelle Briggs and Rev. William A. Judkins, in Dixfield, Maine, on August 20.

### BORN

—to Gene and Arlene Younger of Clarkston, Michigan, a son, David Gene, on August 13.

—to Norman Deane and Ruth Ann (Lewis) Docter of Petaluma, California, a daughter, Deana Ruth, on August 9.

—to Rev. Doyle and Madelyn (Cook) Williams of Haysville, Kansas, a daughter, Robin Lynette, on August 7.

—to James and Evelyn (Babcock) Stacy of North Wilbraham, Massachusetts, a son, James Kenneth, on August 6.

—to Gene and Lynn (Medaris) Hayes of Longhurst, North Carolina, a son, Glen Eugene, on July 16.

### SPECIAL PRAYER IS REQUESTED

by a mother in Indiana, for her thirteen-year-old son, mentally ill—that she may not have to put him in an institution; she believes God is able.

## Directories

### BOARD OF GENERAL SUPERINTENDENTS

Office: 6401 The Paseo  
Kansas City, Missouri 64131

HUGH C. BENNER, Chairman  
V. H. LEWIS, Vice-Chairman

GEORGE COULTER, Secretary  
HARDY C. POWERS  
G. B. WILLIAMSON  
SAMUEL YOUNG

GIVE ABUNDANT LIFE  
to EVERY MAN this

Thanksgiving



FOR  
WORLD EVANGELISM





Notice—Send your slate direct to the Nazarene Publishing House (Visual Art Dept.), Box 527, Kansas City, Mo. 64141.

Allee, G. Franklin. 1208 S. Skyline, Moses Lake, Wash. 98837; Sunnyside, Wash., Oct. 10-16; Zillah, Wash., Oct. 23-30  
 Aycock, Jarrette and Dell. Preacher and Singer, c/o NPH\*: Waco, Tex., Oct. 7-16; Shawnee, Kans., Oct. 18-23; Topeka, Kans. (1st), Oct. 25-30  
 Banning, R. M.† Route 1, Morrow, Ohio 45152; Dayton, Ohio (West Acres), Oct. 16-23  
 Barton, Grant M. 301 Lincoln Ave., Bedford, Ind. 47421; Fairland, Ind., Oct. 5-16; Danville, Ill., Oct. 21-30  
 Battin, Buford. 3015 47th St., Lubbock, Tex. 79413; Oklahoma City, Okla. (Lakeview Park), Oct. 9-19; Garland, Tex., Oct. 17-23; Ava, Mo., Oct. 26—Nov. 6  
 Bender Evangelistic Party. James U. P.O. Box 8635, Tampa 4, Fla.: Cloverdale, Ind., Oct. 6-16; Tullahoma, Tenn. (Brownington), Oct. 20-30  
 ● Benjamin, Floyd H.† Evangelist and Musician, 78 E. Frambes Ave., Columbus, Ohio: Columbus, Ohio (Whitehall), Oct. 16-23  
 Bertolets, The Musical (Fred and Grace). 1349 Perkiomen Ave., Reading, Pa.: Danielson, Conn., Oct. 4-9; Toronto, Ohio, Oct. 11-16; Battle Creek, Mich., Oct. 18-23; Ames, Iowa, Oct. 25-30  
 Bettcher, Roy A. 3212 Fourth Ave., Chattanooga, Tenn.: Hurricane, W.Va., Oct. 3-9; Danville, Ill. (South Side), Oct. 14-23; Alexandria, Ind., Oct. 28—Nov. 6  
 Beyer, Henry T. 4822 Mohican, Baton Rouge, La.: Pittsburgh, Pa. (West Mifflin), Oct. 3-9; South Bend, Ind., Oct. 10-16; Savannah, Ga., Oct. 20-30; Pineville, N.C., Oct. 31—Nov. 6  
 ● Bierce, Jack. Song Evangelist, c/o NPH\*: Minn. Dist. Tour, Oct. 4-21  
 Bishop, Joe. 1515 S. Jensen, El Reno, Okla.: Monticello, Ky., Oct. 12-23  
 Blythe, Ellis G. c/o NPH\*: Winter Haven, Fla. (Lawndale), Oct. 16-23  
 Boggs, W. E. c/o NPH\*: Franklin, Ohio (1st), Oct. 5-16; Ada, Okla., Oct. 19-30  
 Bohannon, C. G. and Geraldine. Guthrie, Ind. (Valley Mission), Oct. 7-16; Edmond, Okla. (1st), Oct. 23-30  
 ● Bohi, James. Singer, 1002 Hillcrest, R. 2, Bloomfield, Iowa 52537; Atlanta, Ga. (1st), Oct. 3-9; Sumter, S.C. (1st), Oct. 10-16; Orlando, Fla., Oct. 24-30  
 Bolling, C. Glenn.† c/o NPH\*: Summersville, W.Va., Oct. 4-9; McConnellstown, Pa., Oct. 12-23; Keymar, Md. (Hol. Chr.), Oct. 26—Nov. 6  
 Bowman, Russell. 2719 Morse Rd., Columbus, Ohio: Princeton, W.Va., Sept. 28—Oct. 9; Athens, Ohio, Oct. 12-23; Sardinia, Ohio, Oct. 26—Nov. 6  
 Braley, Clifford. 1009 Timor Ave., Orlando, Fla. 32804; St. Augustine, Fla., Oct. 3-9; Sumter, S.C., Oct. 11-16  
 Brand, Willis H., and Wife. Evangelist and Musicians, P.O. Box 332, Fort Wayne, Ind.: Hammond, Ind. (1st), Sept. 29—Oct. 9; West Columbia, S.C., Oct. 13-25; Laurel, Del. (1st), Oct. 27—Nov. 6  
 Brannon, George. 4105 N. Wheeler, Bethany, Okla.: Staunton, Va. (1st), Sept. 28—Oct. 9; Delta, Pa., Oct. 12-23; Bloomington, Ind. (Broad St.), Oct. 26—Nov. 6  
 ● Braun, Gene.† 176 Olivet St., Bourbonnais, Ill.: Ottawa, Ill., Oct. 6-16; Mokenca, Ill.; Oct. 17-23; Crawfordville, Ind., Oct. 24-30; Auburn, Ind., Oct. 31—Nov. 6  
 ● Brown, Curtis R. Song Evangelist, 315 S. Bisailion Ave., Bourbonnais, Ill. 60914; Franklin, Ohio (1st), Oct. 5-16  
 Brown, J. Russell. c/o NPH\*: Oklahoma City, Okla. (Will Rogers), Oct. 9-16; Lawton, Okla. (1st), Oct. 20-30  
 Brown, Odell A. c/o NPH\*: Houston, Tex. (Bellevue), Oct. 3-9; Tyler, Tex. (Grace), Oct. 10-16; Wellington, Tex., Oct. 21-30  
 Brown, W. Lawson. Box 785, Bethany, Okla.: New Lenox, Ill., Sept. 29—Oct. 9; Drumright, Okla., Oct. 12-23; Palisade, Colo., Oct. 27—Nov. 6  
 Brunner, R. M. Rt. 1, Box 122, Birnamwood, Wis. 54414; Vandalia, Mo., Oct. 6-16; Monroe, Wis., Oct. 19-30  
 Buongiorno, D. J.† 701 Pasadena, Niagara Falls, N.Y.: Clyde, Ohio, Sept. 22—Oct. 2; Olean, N.Y., Oct. 4-9; Jamestown, N.Y. (Bethany), Oct. 10-16; Oswego, N.Y., Oct. 19-30

Burnem, Eddie and Ann. Box 1007, Ashland, Ky. 41101; Indianapolis, Ind. (West Side), Oct. 5-16; Hamilton, Ohio (1st), Oct. 19-30  
 Buttles, Robert F. c/o NPH\*: Olivehurst, Calif., Oct. 5-16  
 Carpenter, R. W. 800 S. 6th, Lamar, Colo. 81052; Moore, Okla., Oct. 8-16; Hoisington, Kans., Oct. 21-30  
 Casey, H. A. and Helen. Evangelist, Singers, Musicians, c/o NPH\*: Lenoir City, Tenn., Sept. 30—Oct. 9; New Galilee, Pa., Oct. 14-23; Palmyra, Ind., Oct. 27—Nov. 6  
 Caudill, Virgil R. 1004 N. Washington, Owosso, Mich.: Tawas City, Mich., Oct. 3-9; Greenfield, Ohio, Oct. 13-23; Gladwin, Mich. (Riley), Oct. 31—Nov. 6  
 Chalfant, Morris. 1420 Oak Ave., Danville, Ill.: St. Marys, Ohio (1st), Oct. 7-16; Alton, Ill. (Hillcrest), Oct. 17-23; S. Charleston, W.Va. (1st), Oct. 25-30; Vincennes, Ind. (1st), Oct. 31—Nov. 6  
 Clark, Gene. 104 Waddell St., Findlay, Ohio: Carmi, Ill., Oct. 6-16; Lancaster, Ohio, Oct. 20-30  
 Cliff, Norvie O.† c/o NPH\*: Winnipeg, Man. (Beulah), Oct. 7-12; Melford, Sask., Oct. 13-23; Seattle Wash. (Crown Hill), Oct. 24-30; Connell, Wash., Oct. 31—Nov. 6  
 Cole, George O. 413 E. Ohio Ave., Sebring, Ohio: McConnellsburg, Pa., Oct. 7-16  
 Condon, Robert. Evangelist and Singer, c/o NPH\*: Fairfield, Calif., Oct. 3-9; Pomeroy, Wash., Oct. 16-23  
 Cook, James V.† 88 Orchard Lane, Columbus, Ohio 43214; Columbus, Ohio (1st), Oct. 30—Nov. 6  
 Cook, Leon G. and Marie. Evangelist and Singers, Box 64, Newport, Ky.: Sublette, Kans., Oct. 6-16; Bellaire, Tex., Oct. 18-23; Tuscaloosa, Ala. (Holt- ton Heights), Oct. 25-30  
 Corbett, C. T. Box 215, O.N.C., Kankakee, Ill.: Uhrichsville, Ohio, Oct. 7-16; Hamilton, Ohio (Tuley Rd.), Oct. 18-23; Omaha, Neb. (Fay Blvd.), Oct. 31—Nov. 6  
 Cox, C. B. and Jewel. Route 3, Salem, Ind.: Tyler, Tex. (1st), Oct. 3-9; Burlington, Tex., Oct. 10-16; Durant, Okla. (1st), Oct. 20-30  
 Cox, Curtis B. Aultz Trailer Court, Rt. 5, Box 510F, Charleston, W.Va.: Cabin creek, W.Va. (Cheylan), Sept. 22—Oct. 2  
 Crabtree, J. C. 1506 Amherst Rd., Springfield, Ohio: Shreveport, La., Sept. 26—Oct. 2; Columbia, S.C. (1st), Oct. 4-9; Sumter, S.C. (1st), Oct. 10-16; Orlando, Fla. (1st), Oct. 17-23; Orlando, Fla. (Colonial), Oct. 24-30; Hialeah, Fla., Oct. 31—Nov. 6  
 Grandall, V. E. and Mrs. Indian Lake Nazarene Camp, R.R. 2, Vicksburg, Mich. 49097; Pickford, Mich., Sept. 30—Oct. 9; Selma, Ind. (Harris Chapel), Oct. 19-30  
 Crews, Herman F. and Mrs. c/o NPH\*: Texarkana, Ark. (1st), Oct. 9-16; Dallas, Tex. (North), Oct. 20-30  
 Cruse, Carl E. 2012 Grant, Charleston, Ill.: Fargo, Okla., Oct. 19-30  
 Crutcher, Estelle. 1466 E. Mountain St., Pasadena, Calif. 91104; Lubbock, Tex., Oct. 9-16  
 Darnell, H. E. P.O. Box 929, Vivian, La.: McComb, Miss. (1st), Oct. 6-16; Jackson, Miss. (1st), Oct. 20-30  
 Davis, Leo C. 403 N. Street, Bedford, Ind.: Charleston, Ind., Oct. 5-16; Council Bluffs, Iowa (1st), Oct. 21-30  
 Davis, Ray. c/o NPH\*: Norman, Okla. (Grace), Oct. 6-16; Enid, Okla. (Main St.), Oct. 20-30  
 DeLong, Russell V. 121 Siobhan, Tampa, Fla. 33162; Nampa, Ida. (N.N.C.), Oct. 7; Arlington, Va., Oct. 9-16; Fall River, Mass. (S.E. New Eng. Union Crusade), Oct. 20-30  
 ● Dennis, Darrell and Betty. Song Evangelists and Musicians, c/o NPH\*: Clermont, Ind., Oct. 5-16; Indianapolis, Ind. (Speedway), Oct. 19-30  
 Dennis, Garnald D. c/o NPH\*: Clermont, Ind., Oct. 5-16; Indianapolis, Ind. (Speedway), Oct. 19-30  
 Dennis, Laston and Ruth. Evangelist and Singer, c/o NPH\*: Borden, Ind., Sept. 22—Oct. 2; Freetown, Ind., Oct. 7-16  
 Dixon, George and Charlotte. Evangelists and Singers, Box 573, Eastport, N.Y.: Warren, Ohio (Morgandale), Oct. 4-9; Milwaukee, Wis. (West Hampton), Oct. 16-23; Milwaukee, Wis. (60th St.), Oct. 25-30  
 Dobbins, C. H. Yoder, Ind.: Bristol, Ind., Oct. 5-16; Muncie, Ind. (Burlington Heights), Oct. 26—Nov. 6  
 Donaldson, W. R. c/o NPH\*: Hutchinson, Kans. (Peniel), Sept. 29—Oct. 9; Muskogee, Okla. (Memorial), Oct. 13-23; Helena, Okla., Oct. 30—Nov. 6  
 Duncan, W. Ray. Waverly, Ohio 45690; Logan, Ohio (1st), Sept. 28—Oct. 9; Texarkana, Ark., Oct. 13-23; Westerville, Ohio (1st), Oct. 27—Nov. 6  
 ● Dunmire, Ralph and Joann. Singers and Musicians, 202 Garwood Dr., Nashville 11, Tenn.: Newark, Ohio (1st), Oct. 3-9; Donelson, Tenn.,

Oct. 10-16; Orlando, Fla. (1st), Oct. 17-23; Lexington, Ky. (1st), Oct. 30—Nov. 6  
 Eastman, H. T. and Verla May. Preacher and Singers, 2005 East 11th, Pueblo, Colo.: Arkadelphia, Ark., Oct. 13-23; Wichita, Kans., Oct. 27—Nov. 6  
 Elston, C. L. 4228 S. Center, Howell, Mich. 48843; Hazel Park, Mich., Oct. 5-16; Filion, Mich., Oct. 19-30  
 Emsley, Robert. Bible Expositor, 432 Eden St., Buffalo, N.Y. 14220; Bakersfield, Calif. (East Bakersfield), Sept. 28—Oct. 9; Rock Island, Ill. (1st), Oct. 12-23; LaMoure, N.D., Oct. 28—Nov. 6  
 Felter, Harry J. Box 87, Leesburg, N.J.: Sunbury, Pa. (Pil. Hol.), Oct. 5-16  
 Ferguson, Edward and Alma. Route 2, Vicksburg, Mich.: Port Huron, Mich., Oct. 9-16; Grand Rapids, Mich. (Fuller Ave.), Oct. 23  
 Files, Gloria, and Adams, Dorothy. Evangelist and Singers, 2031 Freeman Ave., Bellmore, N.Y.: Skowhegan, Me., Oct. 4-9; Stonington, Me., Oct. 11-16; Hurley, N.Y. (New Paltz), Oct. 23-30  
 Finger, Maurice and Naomi. 122 Charlotte Rd., Lincolnton, N.C.: Rising Sun, Ohio, Oct. 6-16; Urbana, Ohio, Oct. 19-30  
 Fisher, Wm. c/o NPH\*: Midland, Mich. (1st), Oct. 5-16; Huntington, Ind. (1st), Oct. 19-30  
 Fisher, Tom.† 4801 S. Fern Creek, Orlando, Fla. 32806; Lakeland, Fla. (Lakeside), Oct. 9-16; St. Petersburg, Fla. (1st), Oct. 17-23; Lake Wales, Fla. (1st), Oct. 24-30  
 Fitch, James S. 99 Antioch Pike, Nashville, Tenn. 37211; Newell, W.Va. (1st), Oct. 5-16  
 Fleshman, C. E. 139 S. Park Ave., Cape Girardeau, Mo. 63701; Walters, Okla., Sept. 29—Oct. 9; Anadarko, Okla., Oct. 13-23  
 Florence, Ernest E. 202 E. Pine St., Robinson, Ill.: Wheeling, W.Va. (Elm Grove), Oct. 5-16; Amelia, Ohio, Oct. 19-30  
 Ford, James and Ruth. Preacher, Singer, and Children's Worker, c/o Homer N. Shaw, R.R. 8, Box 677, Indianapolis, Ind. 46231; Smithfield, Ill., Oct. 5-16; Rockton, Ill., Oct. 19-30  
 Fowler Family Evangelistic Party, The Thomas. Preacher and Musicians, c/o NPH\*: DeKalb, Ill. (1st), Sept. 30—Oct. 9; Geneva, Ind. (1st), Oct. 14-23; Bad Axe, Mich., Oct. 27—Nov. 6  
 Frodge, Harold C. Box 186, Marshall, Ill.: Newton, Iowa, Sept. 28—Oct. 9; Albany, Ky., Oct. 12-23; Cincinnati, Ohio (Montana), Oct. 26—Nov. 6  
 Frye, John C. Box 37, Dansville, Mich. 48819; Midland, Mich. (Nease Mem.), Oct. 4-9; Merritt, Mich. (Butterfield), Oct. 12-23  
 Fugett, C. B. 4311 Blackburn Ave., Ashland, Ky. 41101; Kingston, Mo., Oct. 3-9; Pampa, Tex., Oct. 23-30  
 Gamble, Albert L. and Mrs. 808 5th St. S.E., Puyallup, Wash.: New Rockford, N.D., Sept. 25—Oct. 9; Lisbon, N.D., Oct. 12-23; Tuttle, N.D., Oct. 26—Nov. 6  
 Gardner, George. c/o NPH\*: Pittsfield, Ill., Oct. 3-9; Quincy, Ill., Oct. 10-16; Louisville, Ky. (Trinity), Oct. 21-30  
 Geeding, Wilma. Fletcher, Mo. 63030; Anna, Ill., Oct. 16-23  
 Gilliam, Harold P. Route 1, Box 69D, Moscow, Ida.: Atwater, Calif., Sept. 28—Oct. 9  
 ● Glorylander's Quartet. c/o Frank A. Cox, Route 2, Box 187C, Wilmington, Ohio: Loveland, Ohio, Oct. 3-9; Dayton, Ohio (West Acres), Oct. 10-16; Akron, Ohio (Collage Grove), Oct. 21-23 and 28-30  
 Gould, Arthur and Margaret. Evangelist and Singers, c/o NPH\*: Noblesville, Ind. (1st), Oct. 4-9; Durand, Mich. (1st), Oct. 10-16; Muskegon, Mich. (1st), Oct. 19-30  
 Gravat, Harold F. Box 427, Anna, Ill.: Monticello, Ill., Oct. 2-9; Muscatine, Iowa, Oct. 12-23; Washington, Iowa, Oct. 23-30; Macon, Mo., Oct. 31—Nov. 6  
 ● Green, James and Rosemary. Singers and Musicians, P.O. Box 227, Canton, Ill. 61520; Lansing, Mich. (1st), Oct. 3-9; Indianola, Iowa (1st), Oct. 10-16; Cincinnati, Ohio (Stanton), Oct. 17-23; Flint, Mich. (Central), Oct. 24-30; Newport, Ky. (1st), Oct. 31—Nov. 6  
 Greenbaum, David L.† Evangelist, Artist, and Puppeteer, 716 W. Chillicothe, Bellefontaine, Ohio 43111; West Lebanon, Ind., Oct. 7-16; Vincennes, Ind., Oct. 21-30  
 Grimm, George J. 136 East St., Sistersville, W.Va.: Paris, Pa., Sept. 28—Oct. 9; Wayne, Mich., Oct. 12-23; Ottumwa, Iowa, Oct. 26—Nov. 6  
 Grimshaw, Michael.† c/o NPH\*: Pompano Beach, Fla. (1st), Oct. 3-9; Bloomington, Minn., Oct. 10-16; Glasgow, Mont., Oct. 19-30; Poplar, Mont., Oct. 31—Nov. 6  
 Guy, Marion O. Route 5, Muskogee, Okla.: Lawrence, Kans. (Holiday Hills), Oct. 2-9; Tishomingo, Okla., Oct. 16-23; Sallisaw, Okla., Oct. 27—Nov. 6  
 Haden, Charles E. P.O. Box 245, Sacramento, Ky.: Monongahela, Pa. (1st), Oct. 5-16; Pataskala, Ohio, Oct. 21-30  
 Hall, Orville and Nan. Evangelist and Singers, c/o NPH\*: Lebanon, Tenn. (Westview), Oct. 5-16;

†Registered; not commissioned. ● Indicates singers. \*Nazarene Publishing House, Box 527, Kansas City, Mo. 64141.



Goodland, Kans., Oct. 26—Nov. 6  
 Harding, Maridel. 803 N. Briggs, Hastings, Neb.: Lincoln, Neb. (1st), Sept. 28—Oct. 9; Roseburg, Ore., Oct. 11-16; Red Bluff, Calif., Oct. 18-23; Santa Rosa, Calif., Oct. 26—Nov. 6  
 Harrod, John W. 409 14th St., Rochelle, Ill.: East Peoria, Ill., Oct. 6-16; Muncie, Ind. (N. Walnut), Oct. 20-30  
 Hayes, Thomas. c/o NPH\*: Kingsburg, Calif., Oct. 19-30  
 Herford, Russell W. Rt. 1, Inola, Okla. 74036: Regent, N.D., Oct. 5-16; Dover, Okla., Oct. 19-30  
 Hodgson, R. E. 6709 N.W. 34th, Bethany, Okla.: Oklahoma City, Okla. (Village), Sept. 22—Oct. 2  
 Hoeckle, Wesley W. 642 Vaky St., Corpus Christi, Tex.: Spencer, S.D. (1st), Sept. 28—Oct. 9; Minot, N.D. (South), Oct. 12-23; Kingfisher, Okla. (1st), Oct. 26—Nov. 6  
 Hood, Gene and Mrs. c/o NPH\*: Okmulgee, Okla., Oct. 3-9; Collinsville, Okla., Oct. 14-23; Cushing, Okla., Oct. 28—Nov. 6  
 Hoot Evangelistic Party (G. W. and Pearl). Evangelist and Musicians, Box 745, Winona Lake, Ind.: Flint, Mich. (West), Oct. 9-16; Lansing, Mich. (Pleasant Grove), Oct. 20-30  
 Hoot, W. W. Rt. 9, Box 27, Morgantown, W.Va.: Mannington, W.Va., Oct. 9-16; Bruceton Mills, W.Va. (Little Sandy), Oct. 20-30  
 Hoots, Bob. c/o NPH\*: Allentown, Pa. (1st), Oct. 3-9; Covington, Ky. (1st), Oct. 11-16; Somerset, Ky. (1st), Oct. 17-23; Glasgow, Ky. (1st), Oct. 24-30; Newport, Ky. (1st), Oct. 31—Nov. 6  
 Howard, A. S. and Mrs. 4108 Ann Arbor, Oklahoma City, Okla.: Portsmouth, Ohio (Sciotoville), Oct. 5-16  
 Hubartt, Leonard G. Rt. 6, Huntington, Ind.: Sumner, Mich., Oct. 19-30  
 Huff, Phil.† 12 Walnut St., South Portland, Me.: Auburn, Me., Oct. 21-30  
 Hutchinson, C. Neal. 2335 Stonehenge Rd., Bethlehem, Pa. 18018: Binghamton, N.Y., Oct. 2-9; Ashtabula, Ohio (1st), Oct. 13-23; Nashville, Mich., Oct. 26—Nov. 6  
 Ide, Glen, Jr., Evangelistic Party. R.R. 2, Vicksburg, Mich.: Racine, Wis. (1st), Sept. 29—Oct. 9; St. Croix Falls, Wis., Oct. 13-23; Buchanan, Mich., Oct. 25-30  
 Inglard, Wilma Jean. 322 Meadow Ave., Charleroi, Pa.: Millinocket, Me., Sept. 29—Oct. 9; New Matamoras, Ohio, Oct. 14-23; Wellsville, Ohio, Oct. 28—Nov. 6  
 Irick, Mrs. Emma. P.O. Box 906, Lufkin, Tex. 75902: Broken Arrow, Okla., Sept. 30—Oct. 9; Nowata, Okla., Oct. 14-23; St. Joseph, Mo. (1st), Oct. 28—Nov. 6  
 Irwin, Ed. c/o NPH\*: Griggsville, Ill., Oct. 3-9; Rock Hill, S.C. (1st), Oct. 10-16; Monroe, N.C., Oct. 17-23; Leesburg, Va., Oct. 27—Nov. 6  
 Irwin, James S. Fulling Mill Rd., Villas, N.J.: Poughkeepsie, N.Y., Oct. 9-16; Clermont, N.J., Oct. 23-30  
 Isbell, R. A. Box 957, Crowley, La.: Jonesboro, La., Sept. 23—Oct. 2; Chickasha, Okla., Oct. 7-16; Brownfield, Tex., Oct. 20-30  
 Iseberg, Don. Chalk Artist-Evangelist, 240 E. Grand St., Bourbonnais, Ill.: Gilman, Ill., Oct. 4-9; Victoria, Va., Oct. 12-23; North Syracuse, N.Y., Oct. 25-30; Auburn, N.Y., Oct. 31—Nov. 6  
 Jantz, Calvin and Marjorie, and Carolyn. Evangelist, Singers, and Musicians, c/o NPH\*: Bryan, Ohio, Oct. 3-9; S. Zanesville, Ohio, Oct. 10-16; Mishawaka, Ind. (1st), Oct. 23-30; Cardington, Ohio, Oct. 31—Nov. 6  
 Jaymes, Richard W. 321 E. High Ave., Bellefontaine, Ohio: Beaver Falls, Pa., Sept. 21—Oct. 9; Richton Park, Ill., Oct. 11-16; Delaware, Ohio, Oct. 19—Nov. 6  
 Jones, A. K.† 315 Harmon Ave., Danville, Ill.: Wichita, Kans., Oct. 7-16; Ardmore, Okla., Oct. 21-30  
 Jones, Claude W. R.F.D. 3, Box 42, Bel Air, Md.: Alliance, Ohio (1st), Oct. 6-16; Vermontville, N.Y., Oct. 19-23; Wilmington, N.Y., Oct. 25-30  
 Kelly, Arthur E. 511 Dogwood St., Columbia, S.C.: Mansfield, Ill., Oct. 5-16; Olive Hill, Ky., Oct. 19-30  
 Kelly, Don and Helen.† 1237 Perrysville, Danville, Ill.: Danville, Ill. (Southside), Oct. 14-25  
 Killen, Allen R. Evangelist and Singer, 407 Campbells Creek Dr., Charleston, W.Va.: Vienna, W.Va., Sept. 29—Oct. 9; S. Charleston, W.Va. (Grace), Oct. 10-16; Charleston, W.Va. (Valley Grove), Oct. 17-23; Johnstown, Pa. (1st), Oct. 24-30; Charleston, W.Va. (1st), Oct. 31—Nov. 6  
 Kruse, Carl H., and Wife. Evangelist and Singer, 4503 N. Redmond, Bethany, Okla. 73008: Vici, Okla. Sept. 28—Oct. 9; Worcester, Mass. (1st), Oct. 13-23; Baltimore, Md. (Brooklyn), Oct. 26—Nov. 6  
 Land, Herbert. 933 E. Kentucky, Pampa, Texas: San Antonio, Tex. (E. Terrill Hills), Sept. 30—Oct. 10; Houston, Tex., Oct. 19-30  
 Langford, J. V. 4908 N. College, Bethany, Okla.: Grand Prairie, Tex. (1st), Oct. 5-16; Jacksonville, Tex., Oct. 19-30  
 Law, Dick and Lucille. Preachers and Singers, c/o

NPH\*: Spencer, Ind., Oct. 5-16; Anderson, Ind. (Goodwin Mem.), Oct. 19-30  
 ●Laxson, Wally and Ginger (Smith). Route 3, Athens, Ala. 35611: Clarksville, Tenn., Oct. 3-9; Ironton, Ohio (1st), Oct. 19-30  
 Leih, John. 40936 Mayberry, Hemet, Calif. 92343: Boise, Ida. (Euclid Ave.), Oct. 5-16; Caldwell, Ida. (Canyon Hill), Oct. 19-30  
 Leonard, James C. Box 12, Marion, Ohio 43303: Columbus, Ohio, Oct. 6-16; Zanesville, Ohio, Oct. 20-30  
 Lester, Fred R. 1136 East Grand Blvd., Corona, Calif.: Modesta, Calif., Oct. 6-16; Sacramento, Calif. (Arden), Oct. 19-30  
 Leverett Brothers. Preacher and Singers, Route 4, Lamar, Mo.: Ellendale, N.D., Oct. 3-9; Caruth-

ersville, Mo., Oct. 14-23; Meta, Mo. (Ricker Mem.), Oct. 28—Nov. 6  
 Liddell, P. L. c/o NPH\*: Mt. Vernon, Ill., Oct. 5-16; Coshocton, Ohio, Oct. 19-30  
 Lipker, Charles H. Route 1, Alvada, Ohio 44802: Kansas City, Mo. (Dundee Hills), Oct. 9-16; Louisville, Ky. (Southside), Oct. 20-30; Uniontown, Ohio (Trinity), Oct. 31—Nov. 6  
 Littrell, Dick. 12707 S. Groveside Ave., LaMirada, Calif.: El Centro, Calif., Sept. 30—Oct. 9; Barstow, Calif., Oct. 10-16; Portland, Ore. (Mt. Scott), Oct. 21-30  
 Livingston, James H. Box 142, Potomac, Ill.: Cuba, Ill., Oct. 19-30  
 Long, Wilmer A. Goodrich, N.D. 58444: Fulton, S.D., Sept. 28—Oct. 9

OCTOBER

# Hymn of the Month

## How Firm a Foundation!

GEORGE KEITH EARLY AMERICAN MELODY

1. How firm a foun-da-tion, ye saints of the Lord, Is laid for your  
 2. Fear not; I am with thee. Oh, be not dis-may-ed, For I am thy  
 3. When thro' the deep wa-ters I call thee to go, The riv-ers of  
 4. When thro' fier-y tri-als thy path-way shall lie, My grace, all suf-  
 5. E'en down to old age all My peo-ple shall prove My sov-er-ign, e-  
 6. The soul that on Je-sus hath leaned for re- pose I will not, I

faith in His ex-cel-lent Word! What more can He say than to  
 God, I will still give thee aid. I'll strength-en thee, help thee, and  
 sor-row shall not o-ver-flow; For I will be with thee thy  
 fi-cient, shall be thy sup-ply. The flames shall not hurt thee; I  
 ter-nal, un-change-a-ble love; And when hoar-y hairs shall thine  
 will not de-sert to his foes; That soul, tho' all hell should en-

you He hath said, To you who for ref-uge to Je-sus have fled?  
 cause thee to stand, Up-held by My gra-cious, om-ni-potent hand.  
 tri-als to bless, And sanc-ti-fy to thee thy deep-est dia-tress.  
 on-ly de-sign Thy dross to con-sume and thy gold to re-fine.  
 tem-ples a-dorn, Like lambs they shall still in My bos-om be borne.  
 deav-or to shake, I'll nev-er, no nev-er, no nev-er for-sake.

**HOW FIRM A FOUNDATION! . . . hymn of trust and assurance, was first published in 1787 in "Selection of Hymns . . ." by Dr. John Rippon, Baptist minister in London. Identified only by the letter "K," the author may have been either Robert Keene, an associate of Dr. Rippon, or George Keith, a hymn writer of that day. (In our hymnal Keith is credited.) A favorite of presidents and people in all ranks, "How Firm a Foundation!" is today included in the "Fifty Hymns America Loves Best." The hymn tune, "Foundation," 1844, is the early American melody attributed to Rev. Jesse Mercer.**  
 —Floyd W. Hawkins, Music Editor

\*Nazarene Publishing House, Box 527, Kansas City, Mo. 64141.  
 †Registered; not commissioned. ● Indicates singers.

**GIVE ABUNDANT LIFE  
to EVERY MAN this**

*Thanksgiving*



**FOR  
WORLD EVANGELISM**

- Lush, Ron. c/o NPH\*: Walla Walla, Wash. (1st), Oct. 2-9; LaGrange, Ore. (1st), Oct. 10-16; Corvallis, Ore. (1st), Oct. 17-23; Lebanon, Ore., Oct. 24-30
- MacAllen, L. J. and Mary. Artist-Evangelist, 119 Rambler Ave., Elyria, Ohio; Fairfield, Inwa, Oct. 5-16; Muncie, Ind. (Forest Park), Oct. 19-30; Jeffersonville, Ind., Oct. 31—Nov. 6
- Mack William M. Route 1, Sherwood, Mich. 49089; Eaton Rapids, Mich., Oct. 6-16; Holt, Mich., Oct. 23-30
- MacPherson, Walter S. 320 Emmans Rd., Box 289C, Route 1, Flanders, N.J.; Clymer, Pa., Oct. 2-16; Bellaire, Ohio, Oct. 26—Nov. 6
- Mansfield, Howard. 1019 N. 10th St., Boise, Ida. 83702; Council, Idaho, Oct. 5-16; Burns, Ore., Oct. 26—Nov. 6
- Marckel, Kenneth. 135 Asbury, Ave., Wilmore, Ky. 40390; Crossroads, Ind. (1st), Oct. 24-30
- Martin, Ben F. P.O. Box 8502, Orlando, Fla. 32806; Jacksonville, Fla. (Northside), Oct. 3-9; Sebring, Fla. (1st), Oct. 10-16; Flint, Mich. (1st), Oct. 18-23; Elkhart, Ind. (Bresee), Oct. 26—Nov. 6
- Martin, Paul. c/o NPH\*: Pasadena College, Calif., Oct. 3-7; Santa Ana, Calif. (1st), Oct. 9-16; El Cajon, Calif. (1st), Oct. 17-23; Whittier, Calif. (1st), Oct. 31—Nov. 6
- Martin, Vern. R. L., Box 118, Caldwell, Ida. 83605; Livingston, Mont., Oct. 5-16; Havre, Mont., Oct. 19-30
- Mathis, J. C. c/o NPH\*: Kansas City, Mo. (Southwood), Oct. 9-16; Ft. Smith, Ark. (Trinity), Oct. 23-30
- May, Vernon D. and Mrs. c/o NPH\*: Osborne, Kans., Oct. 5-16; Eureka, Kans., Oct. 19-30
- Mayfield, Paul and Helen. c/o NPH\*: Lincoln Park, Mich., Oct. 16; Bath, N.Y., Oct. 19-30
- Mayo, Bradford. 501 Madison, Lubbock, Tex. 79403; Houston, Tex. (Spring Branch), Oct. 2-9; Elkhart, Ind., Oct. 14-23; Sherman, Tex., Oct. 28—Nov. 6
- McCullough, Forrest. c/o NPH\*: Oskaloosa, Iowa, Oct. 6-16; Duncan, Okla. (Oak Ave.), Oct. 18-23
- McDowell, Doris M. 948 Fifth St., Apt. J, Santa Monica, Calif. 90403; Hanover, Pa. (1st), Sept. 16—Oct. 9; Berwick, Pa. (Free Meth.), Oct. 10-30; Broad Top, Pa., Oct. 24-30
- McGrady, Paul. P.O. Box 7900 N.W. 18th, Oklahoma City, Okla.; Lubbock, Tex., Sept. 30—Oct. 2
- McGuffey, J. W. 163 Central, Tyler, Tex. 75705; Poteau, Okla. (1st), Oct. 5-16; Herington, Kans. (1st), Oct. 19-30
- McIntosh, John P. Knobel, Ark. 7243 Tucson, Ariz. (Palmdale), Oct. 5-16; Hoquiam, Wash., Oct. 19-30
- McNatt, J. A. 881 Union St., Shelbyville, Tenn. 37160; Tullahoma, Tenn. (1st), Oct. 2-9
- McNutt, Paul. 215 West 68th Terr., Kansas City, Mo. 64113; Grosse Pointe, Mich., Oct. 2-9; Howell, Mich. (1st), Oct. 10-16; Wichita, Kans. (Inwood), Oct. 17-23; Gary, Ind. (1st), Oct. 24-30; Parsons, W.Va. (City-wide), Oct. 31—Nov. 5
- McWhirter, G. Stuart. c/o NPH\*: St. Louis, Mo. (Overland), Oct. 3-9; Howell, Mich. (1st), Oct. 10-16; Wichita, Kans. (1st), Oct. 17-23
- Meadows, Naomi; and Reasoner, Eleanor. Preachers and Singers, Box 312, Chrisman, Ill. 61924; Portage, Ind. (Portage Grove), Oct. 6-16; Odon, Ind., Oct. 19-30
- Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, c/o NPH\*: Farmland, Ind., Oct. 5-16; Richmond, Ky. (1st), Oct. 19-30; Griffin, Ga. (1st), Oct. 31—Nov. 6
- Merryman, Paul. c/o Tre. Nazarene College, Nashville, Tenn.; South Pittsburg, Tenn., Oct. 3-9; Science Hill, Ky., Oct. 12-23
- Meयर, Virgil G. 3112 Willow Oak Dr., Ft. Wayne, Ind.; Muncie, Ind. (5 Points), Sept. 29—Oct. 9;

- Ithaca, N.Y. (Science Hill), Oct. 12-23; Owego, N.Y. (1st), Oct. 26—Nov. 6
- Mickey, Bob and 'da Mae. Evangelist and Singer, 309 Cimarron Ave., La Junta, Colo.: Marysville, Calif. (Hallwood), Sept. 29—Oct. 9; Placerville, Calif., Oct. 12-23; Chandler, Okla., Oct. 27—Nov. 6
- Miller, Leila Dell. c/o NPH\*: Hendersonville, N.C. (1st), Oct. 5-16; Colorado Springs, Colo. (1st), Oct. 19-30
- Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.: New Eagle, Pa. (Arona), Oct. 7-16; Macedonia, Ohio, Oct. 19-30
- Milthuff, Charles. c/o NPH\*: Lansing, Mich. (1st), Oct. 3-9; Winfield, Kans., Oct. 10-16; Arkansas City, Kans., Oct. 17-23; Fairbury, Neb., Oct. 24-30; Grandview, Mo., Oct. 31—Nov. 6
- Monck, Jim and Sharon. Evangelist, Singers, Musicians, c/o NPH\*: Canon, Ill. (1st), Sept. 28—Oct. 9; Three Rivers, Mich., Oct. 14-23; Wayne, Mich., Oct. 26—Nov. 6
- Moore, Franklin M. Box 302, Castle Rock, Colo. 80104; Danville, Ill. (Douglas), Sept. 29—Oct. 9; Winslow, Ind., Oct. 13-23; Wellington, Ohio, Oct. 27—Nov. 6
- Morgan, J. Herber; and Fanny S. Evangelists and Singers, c/o NPH\*: Veedersburg, Ind. (Stone Bridge), Sept. 29—Oct. 9; Paxton, Ill., Oct. 13-23
- Moulton, M. Kimber. c/o NPH\*: Newark, Ohio (1st), Oct. 3-9; Akron, Ohio (Arlington), Oct. 10-16; Westminster, Colo., Oct. 19-30
- Myers, David.† Route 1, Box 108-A, Logan, Ohio 43138; Columbus, Ohio (Frank Rd.), Oct. 6-16; Coraopolis, Pa., Oct. 23-30
- Nelson, Charles Ed. and Normadene. Evangelist and Singers, P.O. Box 241, Rogers, Ark. 72756; Kenneth, Mo., Sept. 30—Oct. 10; Bradleyville, Mo., Oct. 14-23; Ashdown, Ark., Oct. 27—Nov. 6
- Nesseth-Hopson Party. c/o NPH\*: Rapid City, S.D., Oct. 6-16; Johnson, Kans., Oct. 19-30
- Neuschwanger, Albert. 112 Salem Ct., Ft. Worth, Tex. 76134; Olympia, Wash., Oct. 2-9; Renton, Wash., Oct. 11-16; Tacoma, Wash., Oct. 23-30
- Norris, Roy and Lily Anne. Evangelist and Singers, c/o NPH\*: Willard, Ohio, Oct. 2-9; Shelby, Ohio, Oct. 13-23; Evansville, Ind. (Northside), Oct. 27—Nov. 6
- Northrup, Lloyd E. 21310 E. Arrow Hwy., Covina, Calif. 91722; Paradise, Calif., Oct. 5-16; Portland, Ore. (Central), Oct. 23-30
- Norton, Joe. Box 143, Hamlin, Tex. 79520; Selma, Ala., Sept. 29—Oct. 9; Abernathy, Tex., Oct. 13-23; Mohall, N.D., Oct. 27—Nov. 6
- Oakley, Jesse and Mrs. Box 488, St. Cloud, Fla.: Chattanooga, Tenn. (Lookout), Oct. 2-9; Ashville, N.C. (1st), Oct. 12-23; Decherd, Tenn. (Shady Grove), Oct. 24-30
- Oyler, Calvin B. c/o NPH\*: Oklahoma City, Okla. (Shields Blvd.), Sept. 29—Oct. 9; Pine Bluff, Ark. (1st), Oct. 10-16; Wilmington, Del., Oct. 20-30; Cape May, N.J., Oct. 31—Nov. 6
- Parrott, A. L. 460 S. Bresee, Bourbonnais, Ill.: Colorado Springs, Colo. (Trinity), Sept. 29—Oct. 9; Portland, Ore., Oct. 11-16; Plainville, Kans., Oct. 26—Nov. 6

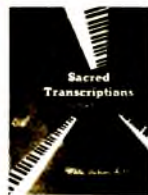
Let this meaningful hymn enrich the music program of your church during the month of OCTOBER

*Hymn of the month*



**HOW FIRM A  
FOUNDATION!**

Use the special arrangements found in these publications . . .



**For ADULT CHOIR**

- AN 1-162 EVANGEL CHOIR—*Early American tune with soprano, alto, baritone, by Paul Skiles* . . . . . 25c
- AN 1-236 EVANGEL CHOIR—*Old melody arranged by Don Whitman for a full choral group* . . . . . 20c
- AN 1-296 EVANGEL CHOIR—*Another Whitman presentation beautifully interpreted for S.A.B. choir* . . . . . 15c

**For TRIO**

- TREBLE VOICES No. 2—*Includes thirty three-part arrangements by Dr. Hugh C. Benner and Janet Benner Niccum* . . . . . 75c

**For SOLOS**

- LOW VOICE SOLOS No. 3—*Includes thirty-two sacred songs for alto, contralto, baritone, or bass singers* . . . . . 75c

**For PIANO**

- PIANO HYMNSCRIPTIONS Book 2—*Includes fourteen solos, offertories, preludes arranged by Wilda Jackson Auld* . . . \$1.25
- SACRED TRANSCRIPTIONS FOR THE PIANO NO. 2—*Includes twenty-four outstanding arrangements, by Mrs. Auld, of favorite religious songs* . . . . . \$1.75

Prices slightly higher outside the continental United States

Order NOW for This Special OCTOBER Feature

**NAZARENE PUBLISHING HOUSE**

Pasadena

KANSAS CITY

Toronto



Passmore, Evangelistic Party, The A. A. Evangelist and Singers, c/o NPH\*: Hutchinson, Kans. (Bethany), Oct. 7-16; Rockford, Ill. (Parkside), Oct. 21-30

●Paul, Charles L. Song Evangelist, c/o NPH\*: Cincinnati, Ohio (Springdale), Oct. 3-9; Dickson, Tenn., Oct. 10-16; Duncan, Okla. (Oak Ave.), Oct. 17-23; Flat River, Mo. (Esther), Oct. 24-30  
Pickering Musicalaires, The. Evangelist and Musicians, 41st and Linden Sts., Allentown, Pa.; Brownstown, Ind., Oct. 7-16; Albany, Ind., Oct. 25-30

Piece, Boyce and Cathelne. Evangelist and Singers, 505 W. Columbia Ave., Danville, Ill.; Sioux City, Iowa, Sept. 30—Oct. 9; Porterville, Calif. (1st), Oct. 14-23; Terra Bella, Calif., Oct. 28—Nov. 6

Pipkin, Sylvia M. Box 322, Killbuck, Ohio; Mingo Junction, Ohio (Kolmont Com.), Oct. 13-23  
Pittenger, Twyla. Shelby, Ohio; Tecumseh, Mich., Oct. 5-16

Plummer, Chester D. 515 N. Chester Ave., Indianapolis, Ind. 46201; Indianapolis, Ind. (Winter Ave.), Oct. 5-15; Bradford, Pa., Oct. 19-30

Potter, Lyle and Lois. Sunday School Evangelists, c/o NPH\*: Needasha, Kans. (1st), Oct. 2-5; E. St. Louis, Ill. (Crestview), Oct. 8-9; Roxana, Ill., Oct. 9-12; Springfield, Ohio (High St.), Oct. 16-14 Cincinnati, Ohio (S.W. Ohio S.S. Conv.), Oct. 21-22; Lima, Ohio, Oct. 23-27; Ft. Wayne, Ind., Oct. 30—Nov. 2

Powell, Curtice L. Preacher and Singer, 33 Reba Ave., Mansfield, Ohio 44907; Toledo, Ohio (Sylvania), Oct. 7-16; McArthur, Ohio, Oct. 21-30

Prentice, Carl and Ethel. Evangelist and Children's Worker, 7608 N.W. 27th St., Bethany, Okla. 73008; Woodbury, Ga. (Harmony), Sept. 30—Oct. 9; Barnswell, Ga., Oct. 10-16; Dublin, Ga. (1st), Oct. 17-18; Rossville, Ga., Oct. 24-30; Albany, Ga. (1st), Oct. 31—Nov. 6

Purkhiser, H. G. 308 E. Hadley, Aurora, Mo.; Rogers, Ark., Oct. 26—Nov. 6

●Qualls, Paul M. Song Evangelist, 5441 Lake Jessamine Dr., Orlando, Fla.; St. Louis, Mo. (Wellston), Oct. 3-9; Maryville, Tenn., Oct. 10-16

Raker, W. C. and Mary. Evangelist and Singers, Box 106, Lewistown, Ill.; Atlanta, Ga. (Riverside), Oct. 3-9; Beckley, W.Va., Oct. 13-22; Granite City, Ill., Oct. 27—Nov. 6

●Richards, Larry and Phyllis (Coulter). Singers and Musicians, 1735 Dawson St., Indianapolis, Ind.; Indianapolis, Ind. (Southside), Oct. 2-9; Kokomo, Ind. (1st), Oct. 10-16; Beech Grove, Ind., Oct. 17-23

Robison, Robert, and Wife. Evangelist and Singers, Heaters, W.Va.; New Cumberland, W.Va., Sept. 29—Oct. 9

Rodgers, Clyde B.† 505 Lester Ave., Nashville, Tenn. 37210; Woodstown, N.J., Oct. 5-16; St. Petersburg, Pa., Oct. 19-30

Rupp, John G. c/o NPH\*: Ukiah, Calif., Sept. 21—Oct. 2

Rust, Everett F. 420 Sherman, Alva, Okla.; Perry, Okla., Oct. 30—Nov. 6

Scherrer, L. J. 6P75 Robin Dr., Chattanooga, Tenn. 37421; Loudoun County, Va., Sept. 28—Nov. 9

Schoonover, Modie. 1508 Glenview, Adrian, Mich.; Kansas City, Kans., Sept. 28—Oct. 9; Toledo, Ohio, Oct. 13-23; Piqua, Ohio, Oct. 24-30; Bailwin, Mo., Oct. 31—Nov. 6

Schneider, Albert B. and Mrs.† 5829 Larchwood Ave., Sarasota, Fla. 33581; Round Lake, Ill., Oct. 19-30

Schriber, George R. and Mrs. 8642 Cherry Lane, Alta Loma, Calif. 91701; La Grande, Ore., Oct. 9

Sears, L. Wayne. c/o NPH\*: Corpus Christi, Tex. (1st), Oct. 6-16; Clearwater, Fla. (1st), Oct. 20-30

Shackelford, H. W. and Mrs. 614 W. Market St., Washington C.H., Ohio; North Charleston, S.C., Oct. 6-16; Richmond, Ky. (1st), Oct. 19-30

Sharo, L. D. Box 2, Wichita, Kas.; Severy, Kans., Oct. 16-23

Sharoles, J. J., and Wife.† Evangelist and Singers, 41 James Ave., Yorkton, Sask., Can.; Ferguson Falls, Minn. (1st), Oct. 13-30

Shelton, S. Truman and Mrs. c/o NPH\*: New Plymouth, Ida., Oct. 6-16; Troy, Ida., Oct. 20-30

Shomo, Richard N. Route 7, Box 224-T, Greensboro, N.C.; Murray, Ky. (New Liberty), Oct. 7-16; Benton, Ky., Oct. 19-30

●Showalter, Keith and Pat. Box 1160, O.K.C., Kankakee, Ill.; Indianapolis, Ind. (Fagindale), Sept. 30—Oct. 9; Peoria, Ill., Oct. 16-23; Brookfield, Ill., Oct. 26-30

Sisk, Ivan. 4327 Morage Ave., San Diego, Calif. 92117; Oklahoma City, Okla. (Trinity), Oct. 2-9; Lufkin, Tex. (1st), Oct. 10-16; Fortuna, Calif., Oct. 17-23

●Slack, D. F. Song Evangelist, Route 2, Way, Ind.; Gosher, Ind., Oct. 5-16; New Castle, Ind., Oct. 17-23; Cincinnati, Ohio (Montana Ave.), Oct. 26—Nov. 6

Slater, Hugh L. c/o NPH\*: Allison, Pa., Sept. 29—Oct. 9; Estill, S.C., Oct. 10-16; Sumnerville, S.C., Oct. 17-23; Lowell, Ind., Oct. 24—Nov. 6

## "Showers of Blessing" Program Schedule

**October 2—"Possessing our Possessions," by Edward Lawlor**  
**October 9—"The Point of No Return," by Edward Lawlor**  
**October 16—"God's Call to You," by Edward Lawlor**

Smith, Charles Hastings. P.O. Box 1463, Bartlesville, Okla. 74003; Cincinnati, Ohio (Norwood), Oct. 3-9; Baltimore, Md. (1st), Oct. 10-16; Washington, D.C. (1st), Oct. 17-23; Mobile, Ala. (1st), Oct. 28—Nov. 6

Smith, Otis E., Jr. P.O. Box 1, Edinburg, Pa.; Wadsworth, Ohio (1st), Sept. 29—Oct. 9; Brookville, Pa., Oct. 13-23; Owosso, Mich., Oct. 27—Nov. 6

South, J. W. and Mrs. 2943 Jewett St., Highland, Ind.; Galena Park, Tex., Oct. 3-10; Brownwood, Tex. (1st), Oct. 12-23; Waco, Tex., Oct. 26—Nov. 6

Sparks, Asa. 68 Lester Ave., Nashville 10, Tenn.; New Albany, Ind. (1st), Oct. 18-23

Sprows, Earl L. 1317 Lakeview Ave., Battle Creek, Mich.; New Carlisle, Ohio, Sept. 26—Oct. 2

Stabler, R. C., and Wife. R.F.D. 1, Tamaqua, Pa.; Sharon, Pa., Oct. 5-16; Grove City, Pa., Oct. 19-30

Stafford, Daniel. Box 11, Bethany, Okla.; Oklahoma City, Okla. (Penn. Ave.), Sept. 28—Oct. 9; Montpelier, Ohio, Oct. 13-23; Port Clinton, Ohio (Pil. Hol.), Oct. 27—Nov. 6

Steele, J. J. P.O. Box 1, Carfreyville, Kans.; Quincy, Mass. (Granite), Oct. 2-9; Bellaire, Md., Oct. 13-23

Stewart, Paul J. P.O. Box 850, Jasper, Ala.; Dalton, Ga. (1st), Oct. 3-9; Denton, Tex., Oct. 11-16; Toledo, Ohio (Chapman Mem.), Oct. 18-23; Rochester, Mich. (1st), Oct. 24-30

Strank, W. J. Box 112, Jefferson, Ohio 44047; Myrna, Del., Sept. 28—Oct. 9; Baltimore, Md., Oct. 16-23; Conroe, Tex., Oct. 26—Nov. 6

Swarth, D. and Helen.† Evangelists and Music, 1207 Dominion Ave., Pasadena, Calif. 91104; Carl Junction, Mo., Oct. 2-9; Monett, Mo., Oct. 9-16; Cache, Okla., Oct. 19-23

Swearngen, J. W. Olivet Nazarene College, Box 215, Kankakee, Ill.; Sterling, Ill. (1st), Oct. 9-16; Irantown, Ohio (1st), Oct. 19-30

Talbert, George H.† 409 N.E. 13th St., Abilene, Kans.; Modoc, Ind., Oct. 2-9; Fortville, Ind., Oct. 9-23

Taylor, Emmett E. c/o NPH\*: Port Arthur, Tex. (1st), Oct. 7-16; Nacogdoches, Tex., Oct. 20-30

Taylor, Robert W. 2700 Farnleigh Ave., Dayton, Ohio 45420; Loveland, Ohio, Oct. 3-9; Indianola, Iowa, Oct. 10-16; Tipp City, Ohio, Oct. 17-23; Shelbyville, Ill., Oct. 25-30

Thomas, Fred. 177 Marshall Blvd., Eikhart, Ind.; Grosse Point, Mich. (Bethel), Sept. 29—Oct. 9; Wichita, Kans. (Linwood), Oct. 11-23; Chicago, Ill. (Austin), Oct. 24-30

Thompson, Harp. 650 F. Main, Blyleville, Ark.; Newport, Ark., Oct. 21-30

Thompson, Wm. and Mrs. 1915 W. New York St., Indianapolis, Ind. 46222; Martinsville, Ind., Oct. 13-23

Toone, L. E. 365 Burke St., Bourbonnais, Ill.; Canton, Ohio (Calvary), Oct. 5-16; Mt. Blanchard, Ohio, Oct. 19-30

Toms, M. Fred. Box 567, Kissimmee, Fla.; Lebanon, Tenn. (1st), Oct. 3-9; Ft. Mill, S.C. (1st), Oct. 10-16; Ashland, Ohio (1st), Oct. 19-30; Cincinnati, Ohio (Chase Ave.), Oct. 31—Nov. 6

Transee, C. F. Route 1, Poplar Bluff, Mo. 63901; Anniston, Ala., Sept. 28—Oct. 9; Marienville, Ind., Oct. 13-23

Tripp, Howard M. c/o NPH\*: Waurika, Okla., Oct. 5-16; Jonesboro, Ark. (Edgewood), Oct. 17-23; Vidor, Tex., Oct. 24-30; Tyler, Tex. (West Side), Oct. 31—Nov. 6

Trissel, Paul D., and Family. Evangelist and Singers, Box 1201, Leesburg, Fla.; Hillsdale, Mich., Oct. 4-9; E. Alton, Ill. (Rosewood), Oct. 11-16; Granby, Mo., Oct. 18-23

Turpel, John W. R.R. 2, Minesing, Ont., Can.; E. Wareham, Mass. (E.U.B.), Oct. 2-9; Blissfield, N.B. (Ref. Baptist), Oct. 12-23

Underwood, G. F., and Wife. Preacher and Singers, Box 120M, Rt. 4, Cortland, Ohio 44410; Elizabeth, W.Va., Oct. 5-16; Craigsville, Va. (Estaline Valley), Oct. 19-30

Van Slyk, D. C. 508 16th Ave. South, Nampa, Ida. 83651; Snoqualmie, Wash., Oct. 2-12; New Westminster, B.C., Oct. 16-26

Wachtel, David K. 1025 Berwick Trail, Madison, Tenn.; Clarksville, Tenn. (Park Lane), Sept. 22—Oct. 2

Walker, W. B. c/o NPH\*: Beech Grove, Ind. (1st), Oct. 13-23

Ward, Llo.† and Gertrude. Preacher and Chalk Artist, Crystal Arcade, 2710-C Fowler St., Ft. Myers, Fla. 33901; Chicago, Ind. (1st), Sept. 29—Oct. 9; Gahanna, Ohio (Columbus Shepherd), Oct. 12-23; Stinesville, Ind., Oct. 27—Nov. 6

●Waterman, George R. Song Evangelist, 85 Wendell St., Cambridge, Mass.; Binghamton, N.Y. (1st), Oct. 2-9; Concord, N.H. (1st), Oct. 23-30

Watson, Paul. 311 N.W. Seventh St., Bentonville, Ark. 72712; Pryor, Okla., Sept. 21—Oct. 2

Wells, Kenneth and Lily. Evangelist and Singers, Box 1043, Whitelish, Mont.; San Francisco, Calif. (Sunset) Sept. 29—Oct. 9

●Whisler, John J. 404 N. Francis, Carthage, Mo.; Selma, Ala. (1st), Sept. 29—Oct. 9; Abernathy, Tex., Oct. 13-23; Kansas City, Kans. (Argentine), Oct. 25-30

White, W. T. 116 E. Keith St., Norman, Okla. 73069; Ashland, Ky. (1st), Oct. 3-9; Trenton, Ohio (1st), Oct. 16-23; Vandalia, Ohio, Oct. 26—Nov. 6

Wilkinson Trio.† 1104 Pennsylvania St., Columbus, Ind. 47201; Warren, Mich., Oct. 5-16

Williams, R. Ivan. 536 E. Oliver St., Owosso, Mich. 48867; Bay City, Mich. (1st), Oct. 2-9; Lansing, Mich. (Central), Oct. 10-16; Lansing, Mich. (South), Oct. 19-30

Williams, Earl C. c/o NPH\*: Denton, Tex., Sept. 29—Oct. 9; Chase, Kans., Oct. 13-23; International Falls, Minn., Oct. 27—Nov. 6

Willis, Harold J. c/o NPH\*: Davenport, Iowa, Sept. 29—Oct. 9; McPherson, Kans., Oct. 13-23; Tulsa, Okla., Oct. 27—Nov. 6

Winegarden, Robert. c/o NPH\*: Wausau, Wis. (1st), Oct. 5-16; Mirneapolis, Minn., Oct. 19-30

Withrow, Curtis D. 1005 Priory Pl., McLean, Va. 22101; Staunton, Va. (1st), Oct. 8-16; Barber-ton, Ohio, Oct. 21-30

Wood Union. 14426 Beaver, Sylmar, Calif.; Saugus, Calif. (Forrest Park), Oct. 16-23

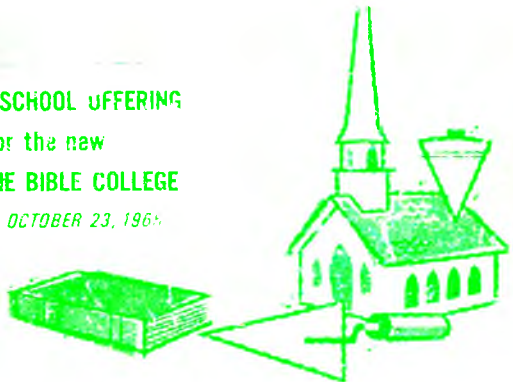
Woodward, George P. 326 Dry Run Rd., Monongahela, Pa. 15063; Decatur, Ind. (1st), Oct. 7-16; Parkersburg, W.Va. (Southside), Oct. 21-30

Wys, Leon. c/o NPH\*: Willows, Calif., Oct. 3-9; Buena Park, Calif. (1st), Oct. 12-23; Bakersfield, Calif. (Brentwood), Oct. 25-30

Zimmerlee, Don and June. Preacher and Singer, 2060 S. Florissant Rd., Florissant, Mo. 63031; Oklahoma City, Okla. (Britton), Oct. 5-16; Sylvia, Kans. (Pleasant Hill), Oct. 19-30

Zimmerman, W. E. Box 1114, Marion, Ohio; Lexington, Ohio, Oct. 4-16; Lorain, Ohio (Faith), Oct. 19-30

**SUNDAY SCHOOL OFFERING**  
for the new  
**NAZARENE BIBLE COLLEGE**  
SUNDAY, OCTOBER 23, 1966



\*Registered; not commissioned.

● Indicates singers.

\*Nazarene Publishing House, Box 527, Kansas City, Mo. 64141.



## Lay Conference Edition Planned

A special edition of the *Herald of Holiness* covering the first International Lay Conference held August 23-28 at Hollywood, Fla., is planned for October 12, just prior to Laymen's Sunday, October 16.

The full-color cover is devoted to photos of the large altar service, a Saturday luncheon, and Statesman Walter Judd.

Four pages of text and photographs begin on page 12.

Extra copies may be ordered from Nazarene Publishing House at five cents each. Information regarding tapes of speeches will also be included in the special edition.

## Three Die in Mishap

The pastor at Grinnell, Iowa, his wife, and a layman related to the church died September 4 in a one-car accident while en route to the opening of a new church in a farm community eighty miles from Des Moines.

Rev. Earl Edgerton, fifty-one; Mrs. Edgerton, fifty-two; and Elmer McDonald, fifty-five, were killed in the mishap. Eunice Edgerton, seventeen, daughter of the pastor and wife, was badly injured; and a fifth occupant in the car, Bernice Emmons, suffered a broken arm.

The right front tire of the Edgerton car apparently blew out. The car finally struck a bridge abutment after the pastor's unsuccessful attempts at bringing the car under control.

The Edgertons are survived by three sons, Howard, Dan, and Phil, all in their twenties, along with the daughter. Funeral services were held September 8 at the Methodist church in Grinnell.

## Bible College Plans Unfold

A campus plan is expected to be ready to present to the board of trustees of Nazarene Bible College for its October meeting in Colorado Springs. President C. H. Strickland announced recently the hiring of architects to prepare drawings for buildings to accommodate a college enrollment of 150 and a faculty of 8 to 10. The initial phase will include an administrative unit with classrooms, faculty and administrative offices, library and food services. Expansion possibilities would allow for 500 students. Apartments and dormitories are also in the proposal.

## In Spite of Racial Chaos . . .

# Ministry to Chicago Negroes "Encouraging," Says Moore

At a time when weekly demonstrations and racial violence in Chicago have become expected, the Chicago Central District is making an overt effort at taking the Christian message to the massive Negro population there.

Two churches have been planted in Chicago, one on the west side and another on the south. The Central Church in the west, started by Rev. R. V. Layman, a white minister, is encouraging to District Superintendent Mark R. Moore. Started in a two-car garage, the church now worships in a building given to the district in the estate of a French Catholic, Moore said.

Teens from the Central Church form a choir which is used frequently at district gatherings.

At Ingleside, in south Chicago, the district purchased a brick church and an eight-room parsonage and secured, according to Dr. Moore, an "excellent pastor" in Rev. Gilbert Leigh. Operational costs are shared by district and general home mission agencies.

To help meet other needs, the district is building a \$35,000 day-care center which will, says Superintendent Moore, "give us entrance into forty homes in the community, and financial strength."

Established in a pocket of poverty is a used clothing store, operated by the district on a charitable basis. "For a few cents, we sell clothing to the needy," Moore said. Pastor Layman oversees the project.

**In spite of the constant threat of rival Negro gangs in the area, and nearby racial violence, a successful tent crusade closed September 18 where attendance was good and conversions frequent.**

Evangelist Morris Chalfant served as speaker, along with Rev. Warren Rogers, Gulf Central District superintendent. Rogers also directed music. General Superintendent Samuel Young spoke on the final day, and Dr. Moore preached occasionally during the ten-day crusade.

"With riots on the west and north of us, we're trying to show how whites

## Nettie Miller Improving

Dr. Nettie Miller, evangelist, who has been recovering in a Texas hospital for three months from a heart attack, is now at home in Columbus, Ga., and continues to convalesce. She anticipates resuming her schedule of evangelistic meetings on January 1. Her address is 1717 Wells Drive.

and colored can work together," Moore said. While large groups of white Nazarenes coming into the area for the crusade has not been possible, Negro attendance has ranged from 100 to as high as 250.

"It is encouraging," Dr. Moore said. "We are succeeding."

## Founders' Day Set For Two Colleges

Two Nazarene colleges—Olivet and Northwest—conduct Founders' Day celebrations September 30, where academic processions, building dedications, and the conferring of honorary degrees will be the order of the day.

At Olivet Nazarene College, Kankakee, Ill., the celebration actually begins tomorrow night (September 29) with a victory dinner, given in honor of hundreds of donors who helped make a ten-year development program, now coming to a successful close, possible.

Dr. Robert E. Wilfong, a chemist with the DuPont company and a graduate of Olivet, will give the Friday morning (September 30) convocation address. Following the address, six ministers and a missionary will receive honorary doctoral degrees.

Receiving degrees will be Rev. Robert T. Morris, pastor at St. Louis Lafayette Park Church; Rev. Miles A. Simmons, pastor at Columbus (Ohio) First Church; Rev. Donald J. Gibson, vice-president in charge of field services and development at Olivet; Rev. C. William Ellwanger, pastor at Kansas City First Church; Rev. M. E. Clay, superintendent of the Southwestern Ohio District; Rev. H. Dale Mitchell, director of Nazarene Radio League; and Miss Mary L. Scott, executive secretary of the Nazarene World Missionary Society.

General Superintendent Hugh C. Benner will give the address at the occasion of the dedication of the Reed Hall of Science. The science hall, costing \$1.8 million and named after President Harold W. Reed, is the final step in the construction of five major buildings during the last ten years on the Olivet campus at a cost of \$4.5 million.

At Nampa, Idaho, Dr. Russell V. DeLong, former president at Northwest Nazarene College, will speak following an academic procession. The day will be completed with a Founders' Day luncheon.

# Key Words

in  
Next Sunday's Lesson

## The Answer Corner

By Ralph Earle

### RESPONSE TO GOD'S CALL

Isaiah 6:1-9, 11-12 (October 2)

● **Seraphim** (v. 2)—This is the correct form. In Hebrew the masculine plural ending is “-im.” To add an s to this is to make a double plural. It is no more accurate to use “seraphims” than it would be to say, “I have three childrens.” The singular of the term here is “seraph,” the plural “seraphim.” It should always be read that way, without the s.

Just what these seraphim were, no one knows. They appear to have been some order of angels or similar beings, who dwell in the presence of Deity. Yet they draped their faces and their feet in holy awe and reverence before the Eternal One.

How much more should we feel a sense of holy hush come over our souls when we enter the sanctuary on Sunday morning! We should quietly take our places in the pew and bow our heads in worship. For we have come primarily to meet God rather than to visit one another.

Sometimes one sees people thoughtlessly sitting in a Sunday morning service chewing gum. This is both cheap and irreverent. They look more like cows chewing their cud in a stable than saints worshipping in the sanctuary. Such people need to hear the “Holy, holy, holy” sounding in their ears.

● **Smoke**—When the seraphs uttered this cry, “the house was filled with smoke” (v. 4). This is often taken as referring to the smoke of sacrifices being burned on the altar. But the context suggests that the smoke which filled the Temple may rather have been due to the presence of a holy God coming into contact with man's sin.

If one should apply an acetylene torch to a pile of dust and debris, the result would be a cloud of smoke. In a sense one could say that the same thing happens when holiness comes into contact with sinfulness.

● **Undone**—When Isaiah saw and heard and felt the presence of the Holy One, he cried out: “Woe is me! for I am undone” (v. 5). But the last statement is literally: “I am cut off.” He saw a great gap between his soul and God he could not close. He saw a grand canyon looming deep and wide that he could not cross. He saw a vast chasm he could not bridge. And so he cried, “I am cut off.”

Conducted by W. T. Purkiser, Editor

**Referring to the parable of the tares in Matthew 13. The tares are defined as closely resembling wheat. It says, “Let both grow together until the harvest.” The servants recognized the tares. Who are the tares today? Are they members of the church and professing Christians? Can they be recognized? Can they be saved and become wheat? What should be the attitude of the wheat towards the tares?**

Before answering the specific questions, let me make two observations:

First, this is a parable, not an allegory. The difference is that a parable teaches one central truth, whereas an allegory is so artificially constructed that every detail of it has some meaning.

For this reason, one should not make a parable “go on all fours,” as the saying is. That is, a parable does not demand—or usually permit of—detailed application such as you desire.

Second, this is one of a series of parables, all dealing with the same general theme, the kingdom of God among men. The “tares” are probably bearded darnel, a kind of weed that looks very much like wheat in its early stages but which is, of course, practically worthless.

Within these limits, let me say that we have here the recognition that there will always be, in the visible Church, what one might call an “imitation Christianity” which is largely a matter of external performance of religious duties without a real experience of grace. This, I would say, is the nature of the tares.

The tares may or may not be members of the church, but in some degree they would be professing Christians. Superficially and at first, they may be

difficult to recognize. The difference between the imitation and the real becomes apparent to all when the time for fruit bearing arrives.

While tares can be nothing other than tares, people can change by the grace of God. Nominal Christians may become real Christians. Those whose religion is only a matter of “leaves” may be genuinely changed by the Holy Spirit and become “sheaves.”

Since this is so with regard to people, the “attitude of the wheat toward the tares” should be one of prayerful concern and expectant faith. The “wheat” should strive to become so radiantly Christlike that the “tares” will get hungry, get under conviction, and get saved and sanctified.

One thing is absolutely certain: the Lord forbids His servants to attempt the separation in their own wisdom. This is the work of divine judgment.

The Pharisees, who were the “separatists” of their day, were quick to denounce and root out all who were not of their narrow persuasion. Their ideal was to be “small but clean.” The result was that they were *little* and *unclean* in the sight of the Judge of all the earth. In its original setting, this is another of the many warnings Jesus gave against the infection of Pharisaic legalism.

**How is it that the Lord strictly forbids me to have anything to do with social security?**

I don't know.

I can offer two suggestions, however. If there are others beside yourself involved, such as dependent children or a possible widow, and you have not made other provision for them, what you take to be the leading of the Lord may be from an entirely different source (I Timothy 5:8).

The other suggestion is that you may be one of the “weak” brethren Paul describes in Romans 14. There were good and conscientious Christians who would not eat meat and who made moral issues out of the keeping (or not keeping) of certain feast or fast days.

Paul says two things about them. They must not judge others on the basis of their personal scruples. And they must live within the limits of their

scruples until such time as their faith matures and they are able to assess their scruples properly in the light of the whole of God's Word.

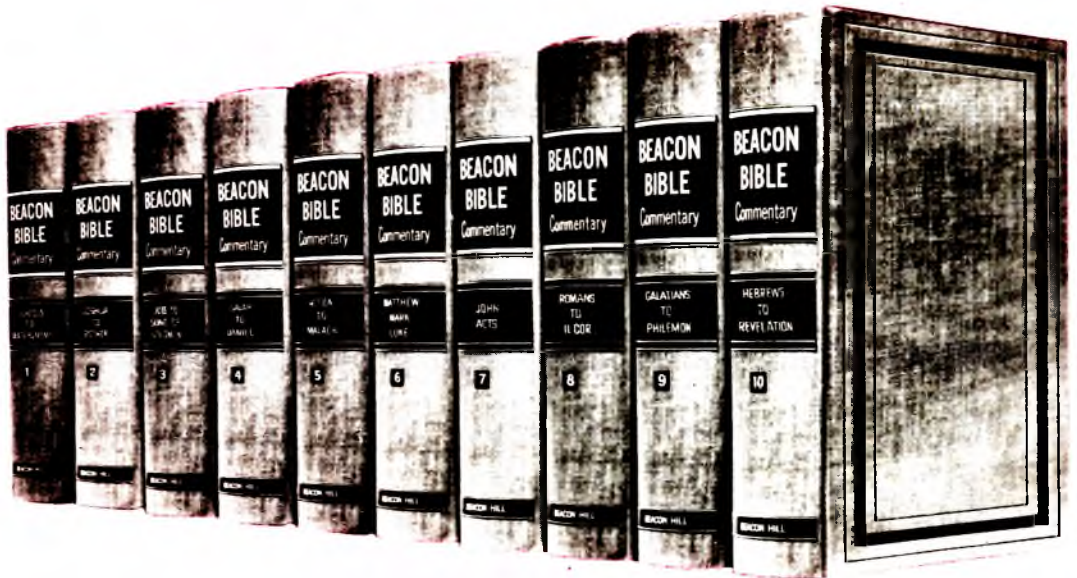
This, of course, applies to matters about which there is no clear commandment from the Lord. Our consciences must always be kept true by constant and wide reading in and study of the Bible. But it is not a sign of strength to live in perpetual bondage to our own individual notions or even to the sincere convictions of other dominant personalities.

A careful study of Romans 14 would save us from a large part of the contentions and cross-criticisms that arise when we forsake the dictum of our fathers: “In essentials, unity; in nonessentials, liberty; in all things, charity.”

**Just in time**

**for your Fourth Quarter Sunday School Lessons**

(October-November-December)



**Volume 4\***

**Major Prophets—  
ISAIAH through  
DANIEL**

Editor: W. T. PURKISER  
Writers: ROSS E. PRICE,  
C. PAUL GRAY, J. KENNETH GRIDER,  
ROY E. SWIM

**BEACON  
BIBLE COMMENTARY**

**Ten-volume set—Completely new  
—Scholarly—Authoritative—Ar-  
minian-Wesleyan**

**Single Volume  
\$5.95**

Sunday school pupils who have used previous releases of this ten-volume set will be pleased to learn this *new* volume is *NOW* available. Updated information, new insights, and personal inspiration found in Volume 4, and the material in *your* fourth quarter quarterly will together enlarge your understanding of these lessons on "Spokesmen for God."

*\*To be sent automatically to all present subscribers*

Prices slightly higher outside the continental United States

**NAZARENE PUBLISHING HOUSE**

POST OFFICE BOX 527, KANSAS CITY, MISSOURI 64141  
Washington at Bresee, Pasadena, California 91104  
IN CANADA: 1592 Bloor Street, West, Toronto 9, Ontario

**MONEY-SAVING  
SUBSCRIPTION  
PLAN**

Place your order for the complete set *now*. Volume 6 will be sent at once; other volumes printed, shipped one a month or as released (about two each year) all at the *Special Subscription Price of ONLY \$4.95 per volume. A \$10.00 savings!*

**Over 6,500  
Subscribers!**