

# Herald of Holiness

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September 5, 1956

The temptation of Jesus is in contrast with that of Adam. "The devil challenged the first man. The second Man challenged the devil. The devil ruined the first Adam. The last Adam spoiled the devil. The first Adam involved the race in defeat. The last Adam included the race in His victory" (G. Campbell Morgan).

The temptations to which Jesus was subjected are typical. In a broad interpretation they cover all the temptations common to man. In his first approach, after being cornered, the devil took advantage

## "Jesus . . . Tempted of the Devil"

General Superintendent Williamson

***And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, being forty days tempted of the devil.***

—Luke 4:1-2

of the physical circumstances to attack Jesus at the point of the natural desires. The proposal was that hunger, a legitimate desire, should be satisfied in an illegitimate way, because it was not according to the will of God. In substance he said, "Cast away self-discipline for self-indulgence."

The second appeal moves into the realm of the spiritual. Satan actually said, "Save yourself from the slow, toilsome work of redemption by service and sacrifice. Take a short cut to fame by spectacular heroics." Too many chosen servants of God have forfeited sincerity and humility for quick, cheap success. Self-denial and cross-bearing are in God's plan for saving men. Satan's method may bring easy returns, but it will also bring final damnation.

Judging Jesus by himself and by the first Adam, the devil assumed that He would disavow allegiance to God for the sake of supremacy. To gain rulership of all the kingdoms of the earth by renouncing God and worshiping Satan was repulsive to Jesus.

In its simplest putting the proposition was, "Do homage to evil that good may come of it." It is one of the devil's subtlest lies. Many have justified doing evil to accomplish a good end.

What might have happened in those days of deadly combat between the God-Man and the archenemy of both God and man is a hypothetical question. What did take place is all-important. Jesus Christ remained unswerving in His loyalty to God and His redemptive purpose.

"Then the devil leaveth him, and, behold, angels came and ministered unto him." "And Jesus returned in the power of the Spirit."

"We are more than conquerors through him."




## Telegrams . . .

Maryville, Tennessee—East Tennessee District Assembly and conventions convened July 30 through August 3. Dr. Hardy C. Powers presided over the assembly with efficiency, and his characteristic spirit and message were a challenge to all. Our hearts were thrilled and challenged time and again as Dr. Charles Strickland spoke for all three conventions. Rev. Victor E. Gray was enthusiastically re-elected district superintendent for a three-year term with the best vote ever. The following department heads received an overwhelming vote of confidence: Mrs. J. A. McCammon, N.F.M.S. president; Rev. Ray Dunning, N.Y.P.S. president; and W. L. Elkins, district church school chairman. Good gains were reported in all departments with total giving to general interests over \$29,000.00, and \$365,000.00 for all purposes. Also, one of the finest dining halls in the movement was erected this year. We are now (August 9) in the midst of a great camp meeting with Dr. Mendell Taylor and Rev. Ray Hance as the preachers, and the Leon Cooks in charge of the music. East Tennessee District is enjoying the greatest spirit of unity and fellowship she has ever known. We love, appreciate, and are wholeheartedly supporting the standards, doctrines, and leadership of the Church of the Nazarene.—Reporter.

Des Moines, Iowa—Iowa District Assembly and camp meeting crowned with a special anointing of the Spirit. Dr. Hardy C. Powers presided with efficiency and dispatch. Rev. Earl Starnes, camp evangelist, was rewarded every night with the altar and front seats of the tabernacle crowded with seekers. The Lacys, Rev. Joe Edwards, Olivet Quartet, Olivet Bass Trio, Helen Greenlee, and Mr. James Bohi contributed immensely with music and song. Rev. Gene Phillips was re-elected district superintendent for his eighth year with a nearly unanimous vote. Seventy-nine churches reported a total giving of \$665,260.00, an increase of \$29,323.00. Church membership on the district has reached 4,749.—C. E. Stanley, Reporter.

Louisville, Kentucky—The thirty-eighth annual assembly of the Kentucky District convened at the Broadway Church in Louisville, August 1 and 2. A spirit of love, unity, and aggressiveness characterized the entire proceedings. Rev. D. D. Lewis was re-elected as district superintendent with a fine vote, then given an extended vote for three years. Dr. Samuel Young presided

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

with skill and wisdom, endearing himself to the Kentucky people.—Dennis E. Wyrick, Reporter.

Marion, Indiana—Northeastern Indiana District camp meeting blessed unusually from first to last service. Thursday afternoon Pentecost came—continued for two and one-half hours; preachers and laymen anointed by unmistakable presence of the Holy Ghost. We are praising God. Great workers—Lawlors, Brannon, Greens, and Kratzes.—Paul Updike, District Superintendent.

Word has been received that Rev. James Miller, of Indianapolis, Indiana, died on August 7.

Rev. John F. and Grace Roberts of Pilot Point, Texas, will celebrate their golden wedding anniversary on September 9. They will be glad to hear from their many friends over the country.

## MARRIAGE In the U.S.A.

Never has so large a proportion of our population been married. And the chances of a person getting married in the United States are greater than they are in other countries of the Western world. But the chances of these American marriages failing are also greater than chances of the same failure in other countries. These are the observations of James H. S. Bossard, professor of sociology at the University of Pennsylvania, reported in the *New York Times Magazine*.

Currently, our annual toll of divorces and annulments approaches 400,000. In recent years, the number of divorces has ranged between one-fourth and one-third of the total marriages.

Yet divorce is only one index of family disorganization. Almost 2,000,000 married persons are separated—temporarily or permanently—because of marital discord, according to Dr. Bossard. "And surveys reveal that one-fifth or one-sixth of all couples living together think of themselves as unhappy and that an equal number can report only 'medium happiness.'"

What are the chief hazards of matrimonial happiness? According to Dr. Bossard they are (1) many people marry too young, (2) modern patterns of courtship do not make for wise choices of matrimonial partners, (3) the number of interfaith marriages is large, and is increasing, (4) a marked emphasis on the romantic motif, (5) individualism, (6) underestimating the force of parenthood in marriage, (7) pressure to strive for higher social position by marriage and afterward, (8) instability in modern family living.

(The "Observation Post," in *Christian Union Herald*, July 29, 1956)

Rev. Ernest Clark has resigned as pastor of the church in Delta to accept the call to the church at Harrison, Ohio.

Rev. Loran Irby has resigned as pastor in Manistee, Michigan, to accept the call to pastor South Side Church in Frankfort, Indiana.

Pastor W. H. Gentry sends word from Hendersonville, North Carolina: "Just closed a great youth revival with Larry Ritchie, sixteen-year-old evangelist; he is a great holiness preacher. Crowds were good throughout the meeting, and closed out with a great 'landslide.' Young people were praying through from the basement to the altar; seventy-two in all prayed through to old-fashioned victory during the meeting. A large class of young people joined the church."

# The Office Work of the Spirit in the Church

*He that hath an ear, let him hear what the Spirit saith unto the churches* (Rev. 2:11).

Each message to the seven churches recorded in the second and third chapters of Revelation is climaxed with the above statement. The Holy Spirit has a message for the Church today just as He had a message for those churches then. The Church will do well to listen and heed what "the Spirit saith . . ."

The Spirit was promised to the Church, not to the world, ". . . whom the world cannot receive" (John 14:17). The office work of the Spirit within the Church today is paralleled by His work in the Early Church in Jerusalem. His work is the same today as it was in that day.

## I

When He came to the Church at Pentecost, He got the disciples from behind closed doors and out into the streets witnessing and doing personal work—"from house to house" (Acts 2:46).

From the Crucifixion to Pentecost there was not a single convert nor a member added to the Church that we have any record of, although no doubt many of Jesus' former disciples had been reclaimed. The reason they had lost their aggressiveness was that they were behind closed doors "for fear of the Jews" (John 20:19).

## II

He transformed ordinary persons into extraordinary personalities. The people ". . . saw . . . they were unlearned and ignorant men" (Acts 4:13). And yet it was said that they turned the world upside down. The old world is due for another turning; morally and spiritually it is wrong side up. The secret of the marvelous achievements of the Early Church was the transforming power of the Holy Ghost within.

There went out from that group of early Christians a silent but irresistible force that "the powers that be" could not stop. Threats, imprisonments, stonings, and every martyrdom, only added fuel to the holy fire already kindled.

In modern times there have been such charac-

ters as Amanda Smith, the ex-slave from the Southland. She was but an ignorant washerwoman, but God reached her with the transforming power of His Spirit and called her to preach the gospel. Up and down this country, and in foreign lands, she went and many will rise at the Judgment and call her blessed.

Also, there was Bud Robinson, with little education and nothing to offer as to ability and talent, besides being beset by other handicaps—but what he had, he surrendered to God. And God, by the power of His Spirit, transformed "Uncle Bud" into one of the greatest saints of his generation.

It is "not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zech. 4:6).

## III

The Spirit removed the controls without letting the situation get out of control. Holy ecstasy and victorious shout accompanied the coming of the Holy Spirit, but everything was done "decently and in order." The Holy Spirit operates directly between the two extremes—fanaticism on the one hand and formalism on the other. While fanaticism kills a church in a spectacular manner, formalism kills a church in a respectable manner. Both are fatal to genuine spirituality.

Either a quiet, planned service or an informal service characterized by shouts of praise and hearty hallelujahs is perfectly normal when prompted by the Spirit. "Brethren, ye have been called unto liberty;" wrote Paul to the Galatians, "only use not liberty for an occasion to the flesh, but by love serve one another" (Gal. 5:13).

It was the late Bishop Hughes of the Methodist church who said: "I deplore the inner ease of intellectualism, and plead for a return to the emotion that made Methodism famous." Nazarenes, too, would be justified in praying for the emotions that made Nazareneism famous.

Our church needs the message of the Spirit today; and as individuals, we need the message of the Spirit. "He that hath an ear, let him hear what the Spirit saith unto the churches."

*By Evangelist Charles A. Higgins*



# Deathless Deeds

By **R. A. Kerby**

Fort Collins, Colorado

Only those actions motivated by the love of God and directed by the knowledge of God possess sufficient vitality to accomplish the will of God. Such is the entangling, smothering power of sin that all actions which do not find their inspiration in the love of God soon exhaust themselves and fade away. God alone has the power of eternal life; therefore, all our works must *begin, continue, and end* in Him if they are to survive the present passing order. Thus, and only thus, will they become joined to the unceasing ongoings of His kingdom.

Totally oblivious to spiritual values, infants and small children live largely in the realm of the senses. The whole area of life is filled by what is tasted, smelled, heard, felt, and seen. This fact accounts for the varying moods of childhood—laughter one moment and tears the next, high elation today and deep depression tomorrow.

Many a young convert likewise shows more or less of this same bondage to feelings. He is apt to estimate his spiritual condition or the progress of a revival by the amount of emotion experienced. He sits in the busy market places of life, now piping, now mourning; and wondering why his emotional states have such little influence upon his fellows. He does not realize that to sit or to stand idly in the place of enterprise is to be condemned as one who has little vision and less ambition. Such a self-centered soul badly needs a sense of direction and mission, such as Moses received, which would free him from the petty tyranny of feelings and sense-impressions.

This sense of life-mission did not come to Moses at the first, for we read: "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; . . ." (Heb. 11:24-25). Everything that could minister to the senses was his for the taking, but all this paled into insignificance when his true life-mission dawned upon him. He had arrived at spiritual as well as physical maturity. His deeds now became deathless because they were motivated and directed by the love and knowledge of God and had the relish of salvation in them.

In further considering this theme of deathless deeds, we see that the writings of the Apostle John—the Gospel, the Epistles, and the Revelation—show a very definite progression of this thought. The

Gospel gives the historical revelation of the love of God; the Epistles give direction for the outworking of this love in us; and the Revelation shows the final triumph of this love as God's will is finally done on earth as it is in heaven. Thus the writings of John take us back to the eternity that was and then carry us forward to that eternity that shall be.

Such seed-truths of redemption as the incarnation, the atonement, the resurrection, the necessity of the new birth, and the coming of the Holy Ghost are set forth by Jesus in John's Gospel. The Master Teacher had many things to say to the disciples which they could not bear at that time, but after the coming of the Holy Ghost these truths find voice in John's Epistles. These Epistles define and elaborate the truths already given. For instance: the new birth means no more selfishness, no more darkness, no more lawlessness, and no more sin. The love of God which is planted in the heart by accepting the message of the Gospel is now defined and directed by the message of the Epistles. This same love is seen emerging triumphant in the final struggle of good and evil depicted in the Revelation.

The prime need of this bewildered world is a renewed sense of direction. Altogether too many are following the crowd without caring much where it is going. They are like the man on his vacation trip who, although knowing he was on the wrong road, was making such good time that he decided to keep going right on. Our age is much concerned about speed but not very concerned about destination. The exhortation, "O that they were wise, that they understood this, that they would consider their latter end!" falls on unheeding ears. This age does not realize that the dust of earth will soon smother most of its tremendous activity because it is totally unrelated to the love of God.

In conclusion, we now see that if our deeds are to be deathless they must be filled with the eternal power of God's love. Soon all selfish evil-doers will depart into everlasting darkness, their deeds unknown and unsung by succeeding generations. But the lowly soul, working only for the glory of God, can rest secure in the knowledge that his deeds, though often slighted here, are filled with deathless power, and will finally emerge triumphant in the "springtime" of the everlasting kingdom of God!

**"How shall we sing the Lord's song in a strange land?" (Ps. 137:4.)**

***The only answer to this question is to have a song in our hearts, and then it will sing under any condition and in any circumstance.***

**—Earle F. Wilde**

# Power

## for Holy Living

**By Al Fisher**

Pastor, Centralia, Washington

*Ye shall receive power* (Acts 1:8).

In his "Moss from an Old Manse," Hawthorne tells a weird story of a chemist named Rappacini. The man made an ardent study of the nature of poisons. To aid in his research he had a beautiful flower garden of which every plant was poisonous. The writer tells, also, of a beautiful young daughter who enjoyed walking among these lovely plants for hours at a time. One day, after she had completed her walk, which had now been her practice for quite some time, she came to the realization that if she were to breathe upon an insect it perished immediately. Or if she plucked and held a sweet, undefiled flower, almost instant-

ly it would droop, wither, and fade away, never to be revived.

I chill as I realize that *sin*, too, has such a power!

As I thought of that strange and undesirable power my soul was stirred and I said: "Thank God for the cleansing power of the Blood, the Blood which

flows from the fountain of life in the beautiful Garden of Prayer, where the Rose of Sharon blooms and the Lily of the Valley sends out such a sweet fragrance that human souls who linger for a while will become so saturated with His life-giving aroma that all who come in contact with them will realize a brightness, as of the noonday sun."

Oh, yes, there are many poisonous influences today, as there have been from the beginning of time. Sin is just as real as it was in Adam's day; Satan is just as subtle. But, thank God, there is a source from which all may draw power for holy living. "Seek ye the Lord while he may be found, call ye upon him while he is near" (Isa. 55:6), and "Ye shall receive power."

## Threefold Fruit Bearers

**By Letta J. Sigler**

Ashland, Ohio

As springtime brings to us the blossoming of the trees, the flowers, and all inactivity moves in the glorious activity of new life, we begin again to look forward to growth and fruit bearing in the world of nature.

Our Lord, also, is continually looking to us, His children, for signs of growth and fruit bearing. We are urged by His Word to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II Pet. 3:18).

In the great "fruit bearing" fifteenth chapter of the Gospel of John, we are told that it is pleasing to the Lord that we first of all "bear fruit" (v. 2),

and then bear "more fruit" (v. 2), and finally, that we bear "*much* fruit" (vv. 5, 8).

Let us examine ourselves as to our personal fruit bearing. Are we just "bearing fruit"; or are we striving through the cleansing and guidance of the Holy Spirit, by prayer, Bible study, and witnessing, to bear "more fruit"? Or are we looking to the ultimate in the service of our Lord by bearing "*much* fruit"? Let us be filled with the Spirit and please our Lord by being threefold fruit bearers.

We find that those abiding in the Vine "bear fruit," or He takes them away and they are cast into the fire to be burned. What a solemn thought

to each of us that even the Apostle Paul feared lest he "should be a castaway" (I Cor. 9:27)! Can we then be less concerned than he?

We find also that He purgeth those abiding in Him, that they may bring forth "more fruit." Let us submit gently to the chastening of the Lord and the pruning of our lives by the omniscient God, for we are confident that all His pruning of our lives is in order that we may bear "more fruit" for His glory; and that "He which hath begun a good work in you [us] will perform it until the day of Jesus Christ" (Phil. 1:6).

Finally, we find that if we abide in Him, we will bring forth "much fruit." Following this, we find the reward that we receive: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7).

Beloved, herein is the "Father glorified, that ye bear much fruit; so shall ye be my disciples" (John 15:8). Be a threefold fruit bearer!

## The Reaper's Call

By Christine White

*Heavy hang the heads of wheat,  
Waiting the tread of the reapers' feet.*

*Harvest fields are full and white;  
Soon there falls the long, dark night.  
The Master calls; come, then, obey  
And lend a helping hand today,  
Lest you should bring Him only leaves,  
While others garner golden sheaves.*

*Low hang the heavy heads of wheat—  
Would you be found in the idler's seat?*

## God's Love Letter

By MAUD V. MEEK

Redlands, California

I want to tell you about a letter, God's love letter to me, to you. It is written to me as if I were the only one in the world; written to you as if you were the only one in the world. This love letter is the precious Word of God—the Bible. It was written by the inspiration of God through His servants: ". . . holy men of God spake as they were moved by the Holy Ghost" (II Pet. 1:21).

It tells me about the One who wrote this letter; about God, the Creator, who He is and what He is like. "God that made the world and all things therein, seeing that he is Lord of heaven and earth, . . . seeing he giveth to all life, and breath, and all things" (Acts 17:24-25). It tells me about His Son, our Redeemer, who left the ivory palaces in glory and came to earth to show us the express image of God. ". . . hath in these last days spoken unto us by his Son, . . . who being the brightness of his glory, and the express image of his person, . . ." (Heb. 1:2-3).

He is our Advocate and He is looking after our affairs.

It tells me about the Holy Spirit, the Comforter, who is the Third Person in the Godhead (John 14:16, 26; 15:26). He is the One called alongside to help us in our ignorance and infirmity, who also intercedes for us (Rom. 8:26). All that can be

known of God is in the Father, all that can be seen of God is in the Son, and all that can be felt of God is in the Holy Spirit.

This wonderful God, the Creator of the universe, is holy. He is the essence of holiness. He is also love, but at the same time He is also just. Many have forgotten this phase of His character. He longs to have fellowship with us but sin has separated us from Him, and man has to be reconciled to God. God, who is rich in mercy, has provided a remedy. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). There are many places in His Word that tell of His wonderful love for us.

It is in the nature of love to want to give. If we love anyone, we instinctively want to express that love with a gift. Likewise, "God so loved . . . that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). This Son came to earth, lived a perfect life, and laid down His life voluntarily for our redemption; later, after ascending to heaven, He sent the Holy Spirit to be our Comforter and Guide.

In Jeremiah, He says, "I have loved thee with an everlasting love" (31:3). Again and again God has said, "I have loved thee." Isn't it wonderful

# Hope

By C. P. Lanpher, Retired Nazarene Elder

This Sunday afternoon I am sitting in a rocking chair in a south side hospital in Chicago, convalescing after a serious operation fifteen days ago. My surgeon tells me I am getting along fine and can go home tomorrow. This is due to the Great Physician as well as my good surgeon.

What a thrill it is to think of going home and finding a loving daughter and family there! Then nothing will be too good for "Dad." Though the service has been "tops" here, the food will taste different at home. There has been much suffering around me, though my room is private. The cries of pain have reached my ears in the night hours. I am not surprised, for all kinds of religion prevail here, but at home the motto is "Holiness unto the Lord."

My hope of going home here is tangible, but not a fraction more tangible than

my hope of someday going to my heavenly home. Seems that hope becomes more real as I near the time of farewell. There is nothing this world holds that can thrill anyone like a healthy hope of heaven. The writer of Hebrews says, "That by two immutable things in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set be-

fore us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil" (Heb. 6:18-19). There is no weak spot in that hope.

Some hopes, even biased by the frailties of this life, are quite luminous. But here is a heavenly hope that crosses over death's river or brings us to the soon coming of Jesus. The Apostle Paul declares: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (I Thess. 4:16-18). I know of nothing more cheering and delightful than such words today. Hallelujah!

to know that God the Father loves us as much as He loves Jesus (John 15:9)? Could an earthly father ever express such marvelous love to his child? Even in all our "affliction he was afflicted, . . . in his love and in his pity" He redeems us, bears us, and carries us "all the days."

There is a precious verse in Proverbs which reads: "I love them that love me; and those that seek me early shall find me" (8:17). Even when we go astray, His promise is, "I will heal their backsliding, I will love them freely: for mine anger is turned away" (Hos. 14:4). He even loved us before we loved Him; and He did not "set his love" upon us because we were the most lovely people on earth, but because He loved us (see

Deut. 7:6-8). Was there ever such love? Surely, it is the love surpassing women.

There are promises that tell us He will never forsake His child—even though "a woman forget her sucking child," yet He promises "will I not forget thee" (Isa. 49:15). That wonderful eighth chapter of Romans sums it all up in verses 38 and 39: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

What father is there who does not correct his child even though he loves him as much as his



own life! So it is with our Heavenly Father when He says, "As many as I love, I rebuke and chasten" (Rev. 3:19); and again, "Whom the Lord loveth he chasteneth" (Heb. 12:6). If the admonition is given to us in Proverbs, "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes" (13:24); so sometimes the Lord uses the rod in love to bring us back to Him when we go astray. Is He not just when He does this?

Some years ago I was away from my husband on a visit to loved ones. When his letters came I eagerly scanned every word and read the letters over and over—even to reading "between the lines," so as to catch every word of love, and treasured it in my heart. When we receive a letter from a dear one, we read it over and over. How much more then, since God has shown such marvelous

love for us, should we not love Him and His Word?

In this love letter of His are found the way to salvation, to peace and comfort in the hour of sorrow, guidance in our daily lives, and grace for our many needs. Since His love has been manifested by giving His Son to die for us, should we not be like the Berean Christians of old and search the Scriptures "daily, whether those things were so" (Acts 17:11); and study to show ourselves "approved unto God," workmen that need "not to be ashamed" (II Tim. 2:15)?

Was there ever such a love letter written, written by One who loves us with an infinite love! Let us respond by giving Him the love of our hearts, by walking in fellowship with Him, and seeking always to do His will.

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## *Fear, Frustration, and Hysteria*

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by

**Mrs. J. C. Wallace**

Huntington  
West Virginia

In these days of fear, frustration, and hysteria, Christians have

a greater opportunity to introduce Christ than ever before. We not only have an opportunity, but also we have a definite responsibility. People on every hand are seeking for spiritual strength. They seem to sense an oncoming night and, too many times, they turn to the wrong source for help. We owe it to our fellow men to be calm in these days of mass frustration.

Today our divorce courts are filled because people become frustrated and panic-stricken. Too often they depend upon a counseling bureau, or a lawyer who knows little or nothing about Jesus Christ.

There are various things that bring on this hysteria or frustration. Most of the time it is sin, but in some cases it is a lack of understanding of the problem, or of each other. It is nothing uncommon in these days for couples who have been married for forty years or more to end up in a divorce court. The sad thing about it is that it is happening many times among good people.

Very often sickness is a major factor in these divorces. According to doctors and scientists, both men and women go through a period of changing years during middle life. Many times the woman is forced to undergo surgery which requires a period of readjustment on the part of both persons involved. Sometimes the husband at this point is also experiencing strange and new emotions. If these same people fail to pray and have an un-

changing faith in God and in each other, panic is the result. Psychiatrists, counsel bureaus, and divorce courts follow.

I have watched some of these people afterward and they seem to be in a state of shock or bewilderment. After being married to one person from fifteen to forty years, they find themselves in a strange world. They lose faith in themselves, in the church, and in Christianity in general. More than once tragedy has followed, and always remorse of conscience.

This condition is brought on sometimes by carelessness in little things, loose convictions, seeing no wrong in anything. Here is where the responsibility of the church and the ministry lies—we need trained, saved and sanctified counselors. On many occasions while trying to keep homes intact and give counsel to perplexed souls, I have wished that I had specialized in this needy field instead of speech and journalism.

Many preachers also have been victimized by panic. They feel that the only way to save people is to bring the world into the church. I heard of one minister who started to teach dancing in his church. His theory—since dancing is a modern-day evil, it is better that it be learned in the church than in some night spot! Another minister says that if his people go to the theater it keeps them from other sins. A leading clergyman recently said that you cannot be sure when you are saved. He states that the Bible is not really true as it reads. He further says that you can form your own opinion about tithing; it will make you feel good, but it



is only a personal matter. He mentioned the fact that sanctification was a wonderful experience in earlier days, but that in this present age we try to get it all when we are saved. Many people say they are getting so confused they do not know what to believe.

We have reached a point in life where we can no longer shield our people from all these false theories. The devil would have us believe that the fundamental truths upon which we have always stood no longer satisfy humanity. Here is where Satan will deceive the very elect, if possible. Now is the time for God's people everywhere to have unwavering faith, to set their faces like a flint, to be calm, courageous, and bold, in a frustrated world. Although our journey may be precipitous and rugged, hearts may fail for fear of things that are coming to pass, the challenge to present Christ in all of His power to save and to satisfy is greater than ever before. We need to "tarry until" we are endowed with power, then go out and stand in the gap for suffering humanity. Who knows but what the Church of the Nazarene has come to this troubled world for such a time as this!



**By Louise Johnson**  
Renton, Washington

Where is our faith? Why are many Christians so often unhappy? Because they are worrying about something—and if they don't have anything to worry about they usually invent something, and thus overload their already heavily taxed minds. They are not trusting God, but instead trying to work it out themselves. Because of our lack of faith we limit God.

We need not have worry or fear in our hearts if we have complete trust and confidence in God. One cannot have both fear and faith; one must go. "Fear thou not; for I am with thee: be not dismayed; for I am thy God" (Isa. 41:10). Too many of us become overanxious about things and get upset instead of praying and asking God's help, and then going calmly about our daily tasks.

Can we expect results if we pray about things,

## NEWS in PICTURE



**MR. KENNETH RICE** (right), director of Christian Service Training, at headquarters, signing a directive for regular monthly withholding from his salary to be deposited in the General Church Loan Fund as a saving to his account. Dr. Roy F. Smee (left) informs him that he will receive 3½ per cent interest on his savings, which will be used in the revolving church loan fund. The faith and loyalty of our Nazarene Publishing House and headquarters personnel is most encouraging.

then get up, pace the floor, start bickering, finding fault, judging others, and get everyone around us upset? No! In faith and trust we must let God give us rest and peace. "Rest in the Lord, and wait patiently for him: fret not thyself . . ." (Ps. 37:7).

Do we pray in the spirit of thankfulness, even in disappointments, discouragements, and sorrow? We have reason to be thankful many times that the Lord did not answer our prayers the way we wanted Him to! God never makes a mistake—but we do.

Christians should be the happiest and most thankful persons in the world, but are we? Many a Christian's religion, instead of being a joyous one, has become a dead obligation with little devotion to Christ or love for others. A professing Christian going around with a long face and a chip on his shoulder never will win others to Christ. A real Christian is a happy person, bubbling over with joy in his heart. The neighbor next door can tell which type you are.

"Whatever a man soweth, that shall he also reap" (Gal. 6:7). Do we sow in faith? You and I are sowers. Our actions are the seeds—they may be of bitterness, joy, jealousy, love, hatred, kindness, fear, evil, happiness, etc. Which are we sowing and reaping?

All moments in our lives cannot be happy ones. At times we will meet with pain, unpleasantness, sorrow, disappointment, and heartache, but those moments pass and better ones will follow. We grow in faith as we meet various obstacles.

Faith is a great reservoir of strength. We should not pray for God to save us from problems, but

# Diary of a Small Town

. . . SEPTEMBER

by  
**DOROTHY BOONE  
KIDNEY**  
Yarmouth, Maine

Rain has washed the town in the night! The trees are clean, the grass smells fresh, the houses are scrubbed-looking in the morning sunshine.

Now there are soapsuds clouds in the sky; the white churches have a crisp, starched look; and the wrinkled white fences need not a bit of ironing! A town washed clean! It looks new. Fresh. The dirty mud and filmy dust are gone. God washes a town overnight as Jesus washes a soul. "Ye must be born again," Christ said. "Old things are passed away; behold, all things are become new," Paul says (II Cor. 5:17).

The town is shining in the sun! And, because my soul has been washed by the Saviour, my soul too is shining in the sun, and there's a rainbow around my heart!

". . . and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7).

ask God to strengthen us for them. Prayer changes things. God will show us there is strength in sorrow, growth in disappointment, and in defeat there is victory. We need to meet and conquer these problems, for we grow in grace and faith as we struggle with them. God alone is the source of inner calmness.

Each of our lives is an open book for others to read; each day we print a page of it. It cannot be changed or erased, but we can make the next one count more by learning from our mistakes and pressing onward and upward, with God's help.

We do not live by dollars and cents, by houses and cars, by things, but by the growth of the soul, by opening our eyes, and our hearts, and our hands to extend a helping hand and showing love to others. Let us have the courage to stand on our convictions and uphold the "faith of our fathers" and mothers and thus pass on to others the joy of living with our best Friend and Helper—Jesus Christ!

Man's ways are moved by hatred, fear, and suspicion; but God's way is moved by love, hope, and understanding. Dare to walk with Him! Whatever you wear in your heart you wear in your face. Give of the best that you have and the best will come back to you.

God doesn't want us to rush through life, but to live fully from day to day. We get from most people just what we give to them; the changes are not so much changes in them as changes in ourselves.

Faith is encouraged by fellowshiping with people of faith in the church. Attend your church services regularly. We need God and He needs us.



## God, Our Comforter\*

By *Norman C. Schlichter*

*Should the sorrows of men outnumber  
the stars,*

*God would know them every one,  
And His loving heart be ready to bear  
Each burden till earth is done.*

*He knows the name of every star,  
And the names that all men bear.  
"Come unto Me," I can hear Him say  
To all men everywhere.*

*"Come unto Me," I can hear Him say  
To every heart that breaks.  
He is the One with comfort sure  
For every soul that aches.*

*Praise be to Him for His boundless love  
That compasses both the poles!  
Our God of the multitudinous stars  
Who has power to heal all souls!*

\*After reading verses 3 and 4 of Psalms 147



# Thought for the Day

by BERTHA MUNRO



## That Step Ahead

### Monday:

That advance step you saw so plainly as God's will for you—in a camp-meeting message, in your pastor's Sunday morning sermon, in a missionary service, or in your private devotions, in some good word you read, in a moment of sudden stress—you know when and how it shone clear before you—now what?

If this next stretch of road looks like a rather stiff climb, what are you to do? You can't stand still; the kindly, firm heavenly Traffic Officer will tap you on the shoulder and say, "Why lumberest thou the ground?" To delay obedience to light is to obstruct traffic.

### Tuesday:

There is grave danger in neglect. The very glow of vision can become a substitute for the step itself. "Airy-piousness" can take the place of honest activity. You resent the barb of that made word; you do not want your truth to evaporate in airy words. You will put feet to the vision and legs long enough to reach the ground.

### Wednesday:

You begin to recall some facts of the spiritual life. One is that it is perilous to open one's eyes to new frontiers; that is, to face truth. Frontiers are to be occupied; truth seen is to be appropriated and assimilated, or it damns. Light is to be walked in—not looked at, or it blinds.

Better not vow than vow and not pay. But the vision seen can never be unseen.

### Thursday:

Recognized truth is imperative—but not easy. This second fact presses in as you set yourself, for example, to the demand of God's "monopoly" claim: "Rejoice always." "Give thanks for all things." How simple it had seemed then, looking into His face and remembering His promises! Today you are entering the cloud, blinded and pierced by the cruel "things" that hurt not only you but those you love. Yet you are dishonest, to yourself and to God, if you do not find the way to keep your word.

### Friday:

Another fact remembered stirs your fighting spirit. Acceptance of new light is the signal for the enemy to get into action. His one object is to thwart God's will. It is also the moment when God alerts His hosts for your reinforcement. God is allowing you to be tested to your limit—to win a victory.

### Saturday:

You remember too that good man Job, who would bring facts and truth together. He called up through the cloud, "Though he slay me, yet will I trust in him" (Job 13:15). It did not sound like enthusiastic rejoicing, but he was on his way. You have more grace assured than he had. "What I do thou knowest not now; but thou shalt know hereafter" (John 13:7).

*I cannot say amid the pressure of life's  
cares today,*

*"I joy in these";  
But I can say that I would rather walk  
this rugged way  
If Him it please.*

### Sunday:

As Job broke through into sunlight, so will you. "He knoweth the way . . . tried . . . come forth as gold." In this reassurance, relax and praise. Rolled on Him both present and future, turned over to His love every need of everyone concerned—His handling of affairs is flawless.

This step of reality was well worth taking. You are stronger for the next.



The following is the action of the Eighty-fourth Congress on items of interest to those who are concerned about public morals.

1. A bill to establish the uniform test for drinking drivers in the District of Columbia was reported favorably by the Senate District Committee and passed the Senate June 21, 1956. However, it was shelved in the House District Committee and no further action was taken.

2. The bill to eliminate the sale

of alcoholic beverages on airlines was reported unanimously by the House Interstate and Foreign Commerce Committee and granted a rule by the Rules Committee. It passed the House by a substantial voice vote on July 25, 1956. Chairman Warren G. Magnuson was persuaded to poll the Senate committee and all but one voted to report the bill favorably. However, Chairman Magnuson failed to put the bill on the calendar or attempt to bring it up on motion and it died in the Senate.

3. The House and Senate bills to ban alcoholic beverage advertising in interstate commerce and over the air received no further action by either the House or Senate committee after the hearings, in spite of the fact that they had received many demands to have this acted on favorably.

All bills not passed automatically die at the end of this congress. They will have to be resubmitted at the next congress. We are informed by Washington sources that the reason for no action on these measures was primarily political jockeying because of the forthcoming elections. Members of both parties are afraid of

antagonizing some who might be profiting by the present condition.

Every good Nazarene should write to his senator and representative seeking re-election and protest this failure to act upon bills for which there was so much public demand. Now, before election, is the time to get them committed on these issues for the next congress. Please forward to your Public Morals office any commitments that you get from these candidates and they will be forwarded to Washington, where they will be used to remind the candidates of their commitments when the issues come up again.

It is interesting to note that the bill limiting the sale of alcoholic beverages on airplanes is the first dry bill since repeal to be passed by either house. It was passed by the House, but lost because the chairman in the Senate failed to put it on the calendar.

May it never be said of Nazarenes that they are responsible for immoral situations because of indifference to their responsibilities for issues that exist or failure to act.

KENNETH S. RICE, Secretary  
COMMITTEE ON PUBLIC MORALS



## DR. V. H. LEWIS



### **Assumes New Duties**

Dr. V. H. Lewis has been elected executive secretary of the new Department of Evangelism of the Church of the Nazarene. Announcement of this was made recently in the *HERALD OF HOLINESS*. Dr. Lewis assumed the duties of this office late in August. In accepting this position, he undertakes one of the most important tasks in our church. If the Church of the Nazarene stands for anything, it is evangelism. To organize this new department, then, and carry on successfully, is a big responsibility.

Dr. Lewis graduated from Bethany-Peniel College in 1935. He has been active in the ministry since 1934, with seven years in the evangelistic field, six in the pastorate as leader of some of our leading churches, and nine years in the superintendency of the Houston District—that is, ever since its organization. During these years God has blessed his labors, and he has led the Houston District on to outstanding success in a difficult field. When this district was organized in 1947, it had 1,847 church members; at the close of the 1955 assembly year, it had grown to 2,951 members, with an increase for that year of 337. If the increase is as large for the year just closing as it was for 1955, the membership for the district at the close of the 1956 assembly will exceed the three-thousand mark.

Dr. Lewis is well prepared for his work by both training and experience, and no doubt will lead the church forward in this great field of evangelism. The Church of the Nazarene throughout the world congratulates Dr. Lewis on this honor which has been bestowed upon him and pledges him its love, co-operation, and prayers.

## DR. L. J. DU BOIS

### **Professor Of Applied Theology**

Dr. L. J. Du Bois, who has served the church for twelve years as executive secretary of the General N.Y.P.S., now becomes professor of applied theology in Nazarene Theological Seminary. He has distinguished himself in his work as secretary of the general N.Y.P.S., editor of the publications for this organization, director of Nazarene Servicemen's Commission, and editor of the *Preacher's Magazine*. He has been God's man to give to the young people of our church the kind of leadership in

which we believe. Dr. Du Bois is the author of several books—an excellent writer; a sane, spiritual, loyal, and capable leader. He will make a distinct contribution to Nazarene Theological Seminary as he takes up his new duties. It should be added that Dr. Du Bois is a graduate of Northwest Nazarene College, and has also received his M.A. degree from the University of Idaho. In 1948 Northwest Nazarene College conferred upon him the honorary degree of Doctor of Divinity.

# Editorials

## REV. PONDER GILLILAND

### **General Secretary Of N.Y.P.S.**

Rev. Ponder Gilliland was elected secretary of the General Nazarene Young People's Society at the recent General N.Y.P.S. Convention. Mr. Gilliland is a graduate of Pasadena College, and during the past quadrennium has been the general president of the N.Y.P.S. With this experience, his service as pastor of some of our largest churches, and his work in the district superintendency, he comes to his task as general N.Y.P.S. secretary well equipped. He is especially interested in young people and in personal evangelism, and we know of no better combination than this. We want young people, and we want more personal evangelism. As Mr. Gilliland succeeds Dr. Du Bois, he will no doubt continue the high level of achievement which we have had through this arm of our church for the past twelve years. He comes to Kansas City from Little Rock, Arkansas, where he has been pastor of the First Church of the Nazarene. We heartily welcome him to his new duties and to Kansas City, the center of world activities for the Church of the Nazarene.

## What Must I Do to Be Sanctified?

At midnight Paul and Silas prayed and sang praises unto God in the Philippian jail. Suddenly there was an earthquake and all the prisoners were freed. The jailer naturally was frightened, but Paul said to him: "Do thyself no harm: for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas. . . . and said, Sirs, what must I do to be saved?" (Acts 16:28-30.) This question, which I

answered some weeks ago in the *HERALD*, suggests another question, "What must I do to be sanctified?" This should be the cry of every truly saved heart, "What must I do to be sanctified?"

*First*, you must be sure that your sins are forgiven. You can't be sanctified when you are still fenced in by unforgiven sins. They separate between you and God, and you must get rid of them before you can get sanctified. In one of the parables which Jesus gave we find the prayer, "God be

you believe that you can get saved; and neither can you be sanctified until you believe that you can be sanctified. You must believe that there is such a blessing for you, that there is a God who is willing, who is ready, to reward you as you diligently seek Him for this blessing. Faith underlies every move that one makes toward salvation. He that "cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

In preaching across the years I have found some who have come to the altar to seek this blessing, and yet deep down in their hearts they did not believe in it; they finally admitted that fact. They were not sure that there was such a blessing, or that it was for them in this world. I say again in answer to the question, "What must I do to be sanctified?" you must believe in the blessing. You must believe—and by that I mean that you must believe there is such a work of grace for you in this life.

The *third* point in my answer to this question, What must I do to be sanctified? is, you must want it. The desire, or want to, has much to do with what a person gets. One educator has said that the acquirement of an education depends more upon one's desire for it than upon his ability to get it. I have seen some "mighty dumb" people get a rather unusual amount of education simply because they wanted it so badly. This really means that we must be convicted of our need of this blessing. I remember that before I was saved I suffered with conviction. Loved ones and friends were praying for me and I felt that I would die if I didn't get my sins forgiven. Also, I remember the hunger that filled my soul for the blessing of entire sanctification. I had seen other people who had the blessing, and they had it so well that I didn't have any doubt about it; this made me want what they had. For weeks and months, almost a year, I was under conviction for the blessing of entire sanctification. In other words, I was hungering and thirsting for it. There is no chance to get people to *seek* for a religious experience which they do not want. What must I do to be sanctified? I must want the experience. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. 5:6).

*Fourth*, in answering the question, What must I do to be sanctified? I would say that one must be willing to pay the price for it. This is also involved in getting this blessing. We may want it, but the question is, How much do we want it? How much are we willing to pay for it?

While out driving the other day we passed a lot where there were some secondhand cars. There was a very nice-looking car near the curb with a price mark on it. One person who was with me and was interested in buying a secondhand car

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**STEPHEN S. WHITE**

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merciful to me a sinner." This man was a sinner, and he needed to pray that kind of prayer. As a sinner, it would have done no good for him to pray, "God be merciful to me and sanctify me." Before that, he must pray for forgiveness, "God be merciful to me a sinner." A sinner is under the sentence of death, he is condemned to die. If he would be sanctified, he must get out from under this condemnation; he must be pardoned—freed from the guilt of his actual transgressions. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1).

More than once I have dealt with people who have come to the altar seeking God for sanctification, only to have them wake up to the fact that they were backslidden; they needed to repent and be forgiven before they could be sanctified. The first blessing must precede the second. The first step must be taken before the second. Be sure your sins are forgiven. That's the first part of the answer to the question, "What must I do to be sanctified?"

*Second*, if you would be sanctified, if you who know for sure your sins are forgiven would be sanctified, you must believe in sanctification. You may say: "I'm not convinced that there is any such blessing; I can't yet believe definitely that a person can be sanctified in this life." If such a doubt is coming into your mind, then there is no chance for you to get sanctified. You cannot be sanctified wholly until you believe that there is such a blessing, and that you can get it here and now. The writer of the Epistle to the Hebrews said, "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). He that cometh must believe that "he is, and that he is a rewarder of them that diligently seek him." You can't get saved until

thought that price mark was the total price of the car. As he considered it in that light, he was anxious to buy the car; but when he learned that the amount marked there was only the down payment, and there would be quite a bit more to pay before he would own the car, he didn't dicker with the salesman any longer. He was not willing to pay the full price for the car.

It is that way with Christians, sometimes, when they come to the altar to get sanctified. When they find out what it will cost them, they back down and are not willing to pay the price. What must I do to be sanctified? I must be willing to pay the price for the experience. What must you do to be sanctified? You must be willing to pay the price for it. This means that you must be willing to put everything on the altar, you must surrender all to God, for time and eternity. Only

under such circumstances will you be able to get this blessing.

*Fifth*, and last, I would say that if you want to get this blessing, if you want to be sanctified, you must accept it. Not only must you be sure that your sins are forgiven, not only must you believe in it, not only must you really want it, not only must you be willing to pay the price for it, but you must also be ready to accept the gift, to step out on the promise and get under the Blood. You must get to the place where you believe that this blessing is for you, and that it is for you now, and you accept it. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it" (1 Thess. 5:23-24).

## The Sunday-School Lesson

FLETCHER  
GALLOWAY



Topic for  
September 16:

### Christ Speaks to His Churches

SCRIPTURE: Revelation 1-3 (Printed: Rev. 1:9-11, 17-18; 3:14-22).

**GOLDEN TEXT:** *Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me* (Rev. 3:20).

Jesus did not abandon His Church when He ascended to the Father; rather, He placed himself in a closer relationship than ever. Peter and James and John could talk about handling "the word of life," but by His Spirit He lives within us now. What a thrill it must have been for the lonely exile on Patmos to have his spiritual vision so opened that he could see Jesus standing right in the midst of the activities of the Church—even holding the pastors in His right hand! Jesus is not a spectator; He is a glorious Participant. The Church is not on its "own"; it is working under the direct supervision of the "Seven-Star General."

John's vision of Jesus tells volumes. He was wearing the clothing of a judge, supreme in His authority. Or likewise it was the robe of a high priest, speaking eloquently of His mediatorial ministry for us. The golden girdle about His breast tells of His love and faithfulness.

Purity and eternity are suggested by His snow-white hair, and penetrating insight is symbolized by His flaming eyes. You can almost hear the marching of His blood-washed millions across the continents and across the centuries. What could be more vivid than burnished, brazen feet? And His voice like the sound of many waters—His gospel has been given the gift of tongues. Not some strange, unintelligible hysteria, but language that has lifted millions out of darkness, superstition, and sin, into the glorious liberty of the sons of God! Out of His mouth went a sharp, two-edged sword. His Word has power. Zacharias called the birth of Jesus the visit of the "dayspring from on high," or the dawn. John said His countenance was like the sun shining in its strength. Into every land where His gospel has gone, there came the dawn!

The letters to the seven churches of Asia have messages for us today. It is highly significant that, whereas each church faced a different situation and a different problem, there were some

things that applied to all of them. There are three identical statements that were made to all the churches. First Jesus said: "I know thy works." There is nothing hid from Him. He knows the peculiar tests. He also knows the hidden sins. We may fool other people, we may even fool ourselves, but we can never fool Him. He knows! Then the identical promise is made to all: "To him that overcometh." If we are going to enter into the glory, we will have to outride the storm. No matter how severe the pressure, we must overcome if we are going to inherit. The last statement made to all was: "He that hath an ear, let him hear what the Spirit saith unto the churches." Our only guide from earth to heaven is the light of revelation. Only those who can hear the voice of God, and who are willing to heed that voice, will make it.

Lesson material is based on International Sunday-School Lessons, the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.



## Foreign Missions

REMISS REHFELDT, Secretary

### NOTICE—Mailing Address

People who are sending parcels to Miss Fairy Cochlin, please send them to the address:

Miss Fairy Cochlin  
% Mrs. Jesse Drinen  
Box 143, Paradise, Kansas

Miss Cochlin will be doing her packing for return to the field at that address.

### All These Things Shall Be Added

By James Graham  
Union of South Africa

*Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you* (Matt. 6:33).

God applied these words to our hearts on the day of our arrival here, as we



surveyed the rather desolate-looking mission station at Naboomspruit. The place had been unoccupied for some time, and it seemed that a hundred and one things clamored for attention. Buildings were in need of repair and paint, the farm was a wilderness of weeds, fencing had to be done, a teacher must be found and the school reopened. Just where to begin was the dubious question.

God supplied the answer: "Seek ye first the kingdom . . . and all these things shall" be attended to. We did. Within the first week the tent was pitched and a soul-saving campaign started. A few souls were saved and, after three years, all of them are pressing on with the Lord. One of the number has completed a year at Bible school and is in charge of an outstation church. Another opened his home for kraal services, which have proved to be a great door and an effectual one. A chain of blessing has resulted which is ever lengthening. God never leads up a blind alley. Hallelujah!

Throughout the past years we have endeavored to pursue the policy of seeking "first the kingdom of God," by keeping at the soul-saving business. Our most recent campaign was a real time of blessing and again produced church members. We now have a healthy home station church with three little outstation church classes. There is a wonderful spirit of love and unity in our midst; our people are on the stretch after God with a healthy spiritual appetite for prayer and soul winning. Two of our young men are applying to enter Bible school next term.

Great is God's faithfulness! The "all things" that should be added to us have come to pass. The house which needed repair and paint has been replaced with a beautiful new house with a sweet little woman to run it and look after the former lonely bachelor missionary. The farm is being tilled by a convert of the tent campaigns. The fences are up, the school is opened and is well on the way to double the former enrollment. Most of the children have sought the Lord. The teacher who has been with us for two years has proved himself a man of God and is 100 per cent with us in the evangelistic program. The station evangelist assists in the day school, and on many an occasion the school resembles a camp or a campaign meeting rather than a day school.

A growing medical work is being cared for by the lady who came to become the bachelor's wife. This medical work has proved an avenue of approach to the souls of many and is contributing much to the favor we are enjoying with the people. It also provides us with humor, variety, and sleepless nights. Quite recently we were out at two in the morning in a kraal, and

while the nurse was waiting for the stork to arrive with its freight (or fright) of twins (twins in Africa are considered an ill omen), we had the opportunity and privilege of preaching Christ to the prospective grandfather.

We would appreciate the prayers of all that God will visit us with revival.

We are having much to encourage us these days. There is a real spirit of prayer upon our people, and this morn-

ing at six o'clock at our daily prayer meeting they were praying like a house afire for the new fields—New Guinea and Nyasaland. We were touched this afternoon by the devotion of one of our members who turned up for the mid-week prayer meeting although it meant a ten-mile walk through the rain without a coat. Surely God is well pleased with such devotion and sacrifice of physical comfort.

# SUNDAY-SCHOOL ATTENDANCE REPORT



	Last Year	July	Percentage
<b>Southern Zone</b>			
North Arkansas	3,656	3,786	104
Nebraska	2,728	2,780	102
Dallas	5,046	5,097	100
Abilene	5,687	5,662	100
San Antonio	3,679	3,637	99
Kansas City	9,258	9,055	98
Kansas	7,962	7,630	96
Southeast Oklahoma	3,961	3,698	96
South Arkansas	3,948	3,766	95
Northwest Oklahoma	5,989	5,640	94
Northeast Oklahoma	3,961	3,698	93
<i>Districts not reporting:</i> Houston, Southwest Oklahoma, Louisiana			
<b>Southwest Zone</b>			
Hawaii	519	602	116
Northern California	14,748	14,131	96
Southern California	11,161	10,483	94
New Mexico	3,126	2,876	92
<i>Districts not reporting:</i> Arizona, Colorado, Los Angeles			
<b>Northwest Zone</b>			
Rocky Mountain	2,463	2,430	99
North Dakota	1,737	1,650	95
Oregon Pacific	7,253	6,854	94
Northwest	7,010	6,250	89
Idaho-Oregon	6,179	5,375	87
<i>Districts not reporting:</i> Minnesota, Nevada-Utah, Washington Pacific, South Dakota, Alaska			
<b>Central Zone</b>			
Wisconsin	2,328	2,302	99
Northwestern Illinois	4,998	4,797	96
Michigan	8,347	7,946	95
Northwest Indiana	5,499	5,230	95
Eastern Michigan	8,431	7,949	94
Western Ohio	14,380	13,504	94
Northeastern Indiana	9,697	9,012	93
Southwest Indiana	9,359	8,684	93
Central Ohio	13,336	12,016	90
Illinois	8,788	7,815	89
<i>Districts not reporting:</i> Iowa, Chicago Central, Indianapolis, Missouri			

District	Last Year	July	Percentage
<b>Southeast Zone</b>			
Kentucky	5,682	6,959	122
East Tennessee	5,712	6,016	105
Georgia	5,596	5,610	100
South Carolina	4,748	4,681	99
West Virginia	10,773	10,455	97
Florida	7,069	6,839	97
Virginia	3,144	3,038	97
Mississippi	2,875	2,773	96
Eastern Kentucky	5,463	4,739	87

Districts not reporting: Tennessee, North Carolina, Alabama

<b>Eastern Zone</b>			
Washington-Philadelphia	10,467	10,225	98
Akron	11,366	10,932	96
New England	6,975	6,610	95
New York	2,137	1,979	93

Districts not reporting: Pittsburgh, Albany

<b>Canadian Zone</b>			
Maritime	1,087	1,025	94
Canada Central	1,887	1,703	90

Districts not reporting: Canada West, Canada Pacific

<b>Miscellaneous</b>			
Australia	494	711	144
North American Indian	1,018	1,196	117

Estimated average for July, 1956 377,725  
 Decrease over last year's average 11,725  
 Percentage of decrease 3.03

ERWIN G. BENSON, *Field Secretary*

fully operating because this ground-work has been laid.

We are glad for these churches that have already been organized. We should have 100 new churches by the first of the year. We have 14 by the middle of August.

### Panama Canal Zone

An interesting and thrilling letter has recently been received from Rev. Elmer O. Nelson, our pastor and missionary in the Canal Zone. In addition to our church at Ancon, near Panama City on the Pacific side, services have been held regularly on the Atlantic side. Pastor Nelson writes: "God has given us thirteen seekers since March on the Atlantic side. They are servicemen that come and go. We have two tithing families now. One Nazarene lady from Yakima, Washington, who is over sixty years of age, makes sixty calls a week for this new work, but we are in need of a full-time pastor."

Brother Nelson also has services in Spanish. "Showers of Blessing" is on the radio each week in both English and Spanish. Recently the Nelsons took a brief vacation from the hot and humid climate of the Canal Zone, by going up into some nearby mountains. We do not have a missionary work in the Republic of Panama at the present time, but our base in the Canal Zone should enable us to branch out into Panama. The people in the area where the Nelsons vacationed are Spanish-speaking Indians, and we would like to share with you an interesting side trip that Brother Nelson took by horseback with two American friends and a Christian Indian boy of about twenty-two years of age:

"After several hours of steep climbing on the winding trails, we reached the top. As I looked out across the hills and valleys it seemed as if I were visualizing a whole new world. I saw hundreds of little mud huts wherever I looked, which to me represented thousands of lost souls in heathen darkness without a church or missionary. These Indians live in mud huts with thatched roofs and dirt floors. The dogs, cats, chickens, and pigs roam in and out of the huts. Many of the children go naked. Each hut has from five to ten children, who receive only the bare necessities of life.

"While on our horseback journey, this Christian Indian and myself would go from hut to hut passing out literature. I would break the ice with the children by giving them candy, then my Indian friend would explain the literature and pray for them, before proceeding to the next hut. As we went along, my heart was heavy with a burden for these people. My prayer was, 'May God grant that the Nazarenes may soon be able to reap this great harvest of souls who seem to be waiting for us.'"



ROY F. SMEE, *Secretary*

### New Churches

**Telegram, August 5, 1956. Organized fourth church in Rochester with fifty-five members. New property purchased to build church. \$8,000.00 raised for building purposes. Rev. Morris Wilson appointed pastor.—Renard D. Smith, District Superintendent, Albany District.**

District Superintendent Paul H. Garrett organized a new church at Dawson, Texas, on August 8. The congregation is worshipping in a house temporarily, but the interested families have purchased a lot with their own money and look forward to putting up a building soon. Rev. George Tucker is the pastor of this new church and his efforts have been responsible for bringing it into existence. It is located on the Dallas District.

District Superintendent Elbert Dodd organized a new church at De Quincy, Louisiana, on July 30 and Rev. Hal Joiner has been appointed pastor. A home-mission work has also been started

in Livingston, in an area which we have never before entered.

District Superintendent W. L. French organized a new church in Sylvan Hills, a section of North Little Rock, on Sunday, August 5. Rev. E. L. Stewart was appointed pastor. This new church is the result of a revival meeting conducted by Rev. Harold and Polly Glaze and Rev. E. L. Stewart. The meeting was sponsored by the South Arkansas District and the North Little Rock Church, Rev. Raymond McClung, pastor.

We are expecting to reach our goal of one thousand new churches this quadrennium, but this can be done only as we all begin *now* to lay the foundation for many new churches. Branch Sunday schools can be started, home-mission campaigns conducted, Sunday-school bus routes organized in new areas, and lots purchased in strategic locations for future churches. Some of these efforts may not yield results this year, but before the quadrennium is over new churches will be

# Servicemen's Corner



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Rev. W. C. Allshouse, pastor of the Washington, D.C., First Church, is one of the team of civilian ministers who is visiting air force installations during September and October. He will be conducting services in different areas. His itinerary is as follows:

Dates	Preaching Points
Sept. 2-6	Green Park Annex, Japan
Sept. 9-13	Osan Air Base, Korea
Sept. 16-20	Ashiya Air Base, Japan
Sept. 23-27	Shiroi Air Base, Japan
Sept. 28—	
Oct. 2	Iwo Jima Air Base, Iwo Jima Island
Oct. 7-10	Taipeh, Taiwan
Oct. 11-18	Hickam Village, Hickam Air Force Base, T.H.

"Received your most thoughtful letter concerning the receiving of your church papers. I do wish to have them sent to me. They have been a special blessing on my heart, and also to many of my friends.

"My enlistment in the army will be up very soon. I do wish to have my church papers continued. I will be more than willing to pay for the subscriptions after I return to civilian life.

"Knowing God as my personal Saviour makes life more enjoyable each and every day. I know not of a better place on this earth to live for God and let your light shine for Him other than in the service. You meet so many different people every day, and I do believe that God will reward each and every member of the armed forces that will hold Him up before everyone he comes in contact with.

"I do appreciate your writing me and I pray God's richest blessing upon each and every member of the Church of the Nazarene; and may the church go on for God forever.—MARTHA J. BURGESS."

\* \* \*

"Please remember in prayer all of the Christian service men and women and all those who don't know Christ. We need your prayers to live victoriously and to be the witnesses Christ would have us be. I am glad He still saves and sanctifies. I praise Him for it. I want to make heaven my home. Even though we are not in war, we need your prayers. We have a lot of church work here. Please pray for this work that God's will be done.—DANIEL C. SMITH.

# the Question box

Conducted by STEPHEN S. WHITE, Editor

**What do these words mean: "And, ye fathers, provoke not your children to wrath" (Eph. 6:4)?**

The whole verse which you ask about reads as follows: "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." It means that fathers are not to unduly, unfairly, or unreasonably discipline their children, but rather bring them up in the things of Christ from the standpoint of both precept and example. This is the parents' side of the proposition, while the

children's part is given in the three preceding verses: "Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth." Since obedience to parents on the part of children is good Old Testament teaching, the exhortation is buttressed by quoting Deut. 5:16.

**In the July 4, 1956, issue of the "Herald of Holiness" you answered a question in which you said that God foreknew all things. I am not able to distinguish between foreknowledge, foreordination, and predestination. But I would like for you to explain Gen. 6:6; Exod. 32:10-14; and Jonah 3:10 in the light of the answer referred to above.**

It is not easy to explain these passages in harmony with the immutability, or unchangeableness, and omniscience (which includes foreknowledge) of God. If God is unchangeable, how can He repent, or change? Also, if He is omniscient, or has all knowledge, how could there be any change, or repentance, in Him? For, under such circumstances, He knows the end from the beginning. This double dilemma can be escaped if we think of what seems to be a change in God in Gen. 6:6 and Jonah 3:10 as really being a change in man. God didn't actually repent; it was man. God always has mercy for righteousness and judgment for sin. But if man or a people move from sin into righteousness, the judgment of God can no longer fall upon them. The opposite is also true. In Genesis, man moved from righteousness to sin, and what appears to be a change in God was really a change in man. In Jonah, man moves from sin to righteousness. Again, the change was really in man, and not in God. Further, since in both cases there is no change in God, the problem about God's

omniscience, which includes His foreknowledge, is not valid. The situation set forth in Exod. 32:10-14 is somewhat the same. Israel made the golden calf and then began to worship it. Thus they rejected the God of their fathers and the covenant which He had made with their fathers. This change on the part of Israel placed them in the path of God's judgment. What happened next? There was real intercession by Moses, the servant of God and the leader of God's people. The righteous Moses, through his perseverance in prayer, held back the judgment of God. One writer says of Moses' perseverance in prayer: "We are to learn from it the solemn reality of intercession, the power of man with God, who says not that He will destroy them, but that He will destroy them if left alone. Who can tell, at any moment, what calamities the intercession of the Church is averting from the world or from the nation?" The righteousness of Moses stood between the judgment of God and the unrighteousness of the people of Israel.

**Our class is wondering about II Chron. 25:2. It says that Amaziah "did that which was right in the sight of the Lord, but not with a perfect heart." How could he do this without a perfect heart? Or doing this, wouldn't it constitute a perfect heart?**

From one viewpoint, the holiness people have always taught that a person can and will do right, as a Christian, even before he is sanctified wholly. This means that he will not be a deliberate sinner if he is saved, even though he is not sanctified, or a possessor of a perfect heart—a heart which is free from sin. Therefore, from the standpoint of the New Testament, I can see how a person could do that which is right without a perfect heart. I should add further that doing right does not necessarily imply a heart which has been made perfect, or free from inbred sin. But let's go back to the Old Testament viewpoint and try to find out just what

is meant by doing right without a perfect heart, or doing right without wholly following the Lord, as it is sometimes stated. By reading II Kings 12 and II Chronicles 24, you will find that Jehoash, king of Judah (not of Israel), was the father of Amaziah, king of Judah. Both Joash (Jehoash, as he is sometimes called) and his son, Amaziah, did that which was right in the sight of the Lord, but not with perfect hearts. Both of them failed to destroy the high places (II Kings 12:2-3 and 14:3-4). This, then, is one explanation of what is meant by not wholly following the Lord, or following Him without a perfect heart.

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



# Nazarene Young People's Society

LAURISTON J. DU BOIS



## Christian Responsibility

Human beings are creatures of responsibility; they feel that responsibility and occupy much of their time and energies discharging that responsibility. We see it readily when it comes to home and family duties and even those which relate to school or work. But it goes much deeper than these, for it touches the fundamental areas of life, and more particularly as it relates to responsibility before God.

The great German philosopher, Immanuel Kant, pointed out the importance of this moral law, as he called it. He said that it was one of the great factors of life which constantly amazed

him. It is that inner voice which says, "I ought! I ought!" Here is a very important part of every person's life, an important part of every normal personality. So much so that total irresponsibility is charged either to childhood or to mental incompetence. To be normally human is to mean that one accepts his share of responsibility and obligation.

But beyond this primary concept, there is the particular obligation which belongs to the Christian. If a philosopher can feel the inner oughtness in relationship to God and the universe and if the man of the street can sense the pressure of conscience to know that he should do right rather than wrong, how much more should the enlightened

Christian be alive to his duty before God!

True, many of us see the moral and spiritual requirements of the Christian way. We have our beliefs, our ethics, our patterns, our modes, and some of us would suffer and die for them. And well we should feel that way about it. The Christian way of life would be meaningless if it did not have some of these regulations which set the course of action for its followers.

But many of the most devout do not see the commands of Christ with respect to witnessing and soul winning. They do not feel the same sense of responsibility for giving the gospel to someone else that they feel in living consistently with it themselves. What were the reasons back of the disciples' statement, "We ought to obey God"? Perhaps we can never know all of them. But in any event they were imbued with a sense of their obligation before God. They could have done no other.

May we in our day catch some of this same spirit! May God help us to fulfill our responsibility in whatever area of Christian living it appears.

## NEWS of the Churches



Evangelist Ernest E. Orton reports: "I am now starting my second year in the evangelistic field, and rejoice at the way the Lord has blessed and helped me. In a recent revival with our Peniel Church near Akron, Colorado, with Pastor W. H. Warren, God gave many new people won to Christ and the church. At Holly, Colorado, they were in the midst of changing pastors, but God met with us and souls were helped. I am now in the beginning of a meeting at Florence, Colorado. I have some good dates open for the fall, and also through the winter and spring; will be glad to go anywhere the Lord may lead. Write me, Route 1, Box 57, Canon City, Colorado."

Rev. R. Lester Hale writes: "Due to the necessity of moving our family to the Southland for the sake of Wife's health, I have resigned as pastor in Mt. Pleasant, Michigan, to enter the full-time evangelistic field. During our more than ten years of ministry on the Michigan District, God has helped us to start and see organized two Nazarene churches, at Benton Harbor and Niles. We have been privileged to receive over 200 into membership, and have seen hundreds seek and find God at the altar of prayer. During the past four years, at Mt. Pleasant, God has helped us to make extensive improvements on the sanctuary. Also we appreciated the Lord's blessing and the co-operation of the people in the erection and completion (in 1954) of an eight-room, \$14,000.00 parsonage. We averaged 145 in

the Bible school for four years, with an all-time record high average of 158 in the past assembly year. Budgets were paid or overpaid, with the church voting to give 10 per cent for the cause of world missions. Our vacation Bible school established a record this year with an average of 127 in attendance for the ten days. I believe in and co-operate with the entire program of the church, and boost and pray for our district and general leaders. Will be glad to go as the Lord may lead; write me, c/o Nazarene Assembly Park, Route 2, Vicksburg, Michigan."

Dodson, Texas—From August 19 to 21 this church will be celebrating its fiftieth anniversary. In 1906, Sister Annie Fisher held a tent meeting at Arlie, Texas, and the church was organized, with Rev. T. M. Cornelius appointed pastor. Later the church was moved to Dodson, and in 1908, at Pilot Point, this church came into the union—called the Pentecostal Church of the Nazarene, later the Church of the Nazarene. Down through the years the church has rendered valuable service to the community, under faithful labors of the pastors and people. The old tabernacle was built in 1911 and served the growing congregation until 1939, when the present structure was built during the pastorate of Rev. P. R. Jarrell. A new Sunday-school annex has recently been completed. We give God praise for all His blessings. In our second year here, the church has given

us a unanimous recall; also in appreciation for our labors in drawing plans for the new addition to the building and helping in the construction, the church gave us a fine love offering of \$750.00, and an increase in salary. We appreciate the opportunity of serving these fine folks.—LONNIE AND OSHIA VOORHIES, Pastors.

Lubbock, Texas—Williams Memorial Church recently had a good revival with Evangelist E. C. Brown. Seven members were added to the church. Brother E. C. Brown was remarkably converted seven years ago, and has now united with our local church. He is a Spirit-filled soul winner, and a blessing to the church and people.—JAMES C. HOLMAN, Pastor.

Rev. J. Wesley Sherrill writes: "After eight years as pastor of First Church in Findlay, we have resigned to accept the call to pastor our church in Urbana, Ohio. We came to Findlay in 1948 and since that time have seen the church more than double in all departments. Also, we have seen the erection of a beautiful new church building with a seating capacity of 300, Sunday-school rooms, and nursery; the present debt is only \$18,000.00. The past year was the best of the eight. Membership, Sunday-school average, and finances reached an all-time high. We received 28 members, of which 21 were on profession of faith. The Lord has been good to us, and we now look forward to working with the fine church and people at Urbana."

Evangelist Lawrence Walker writes that he has some open time for meetings in January and February of 1957. Write him, 316 Third Street, N.W., New Philadelphia, Ohio.

Evangelists Ralph and Lillian Mickel write: "Because of a change in pastors, our meeting for September 19 to 30 has been canceled. Our meeting preceding this date is at Harrisburg, Pennsylvania, and the one following it at Minneapolis, Minnesota. Any pastor or church interested may contact us at Alum Bank, Pennsylvania."

Rev. William R. Fields writes: "After serving for twenty fine years in the pastoral work, Wife and I are entering the evangelistic field. We will carry the full program, preaching, and Wife will direct the congregational singing, sing specials, and also conduct children's services. We are commissioned on the Southwest Indiana District. Write us, Route 6, Greenfield, Indiana."

Bonham, Texas—Our church recently had a profitable revival with Dr. A. L. Parrott as the evangelist. We deeply appreciated the Bible-centered and Spirit-anointed messages of Dr. Parrott in this his second meeting with us. Twenty-seven seekers found victory in God at the altar of prayer, and seven members were added to the church. During our seven years as pastor here we have received eighty-five members into the church on profession of faith. A lot has been purchased and a new, three-bedroom parsonage built. Pastor and people are united and encouraged as we face the new year.—LEON MARTIN, Pastor.

### Illinois District Assembly

The Illinois District Assembly convened July 31 at Nazarene Acres, near Mechanicsburg, Illinois, under the efficient and spiritual leadership of the presiding general superintendent, Dr. Hugh C. Benner. His devotional messages were a real blessing and challenge, he directed the business with ease, and everyone enjoyed the spirit of freedom and the blessing of God on every session.

A class of six candidates were elected to elder's orders and ordained by Dr. Benner in a most extraordinary service on Saturday morning, amidst shouts of praise as the Spirit of the Lord came down upon His people.

Dr. W. S. Purinton, district superintendent, gave a very excellent report showing fine gains. The total, all-purpose giving was \$779,774.00; for foreign missions \$56,241.00; for Olivet Nazarene College \$15,713.00. Five parsonages were purchased during the year, and two new church buildings were dedicated. After his re-election by a nearly unanimous vote, Dr. Purinton presented a challenging program of "Prayer, Revivals, and Holiness," as "workers together with God."

In the pre-assembly N.F.M.S. convention, Mrs. Helen Britton was re-elected as district president. Rev. Russell Birchard, missionary from Guatemala, stirred all our hearts with his messages.

Rev. Chester Linton, district church

schools chairman, presided over a wonderful church school convention all day Wednesday. Dr. Hugh C. Benner was the special speaker.

The nightly camp-meeting services were a fitting climax to each of the day sessions, and God gave many seekers. Dr. Ralph Earle proved to be a real prophet of God; and Boyce, Catherine, and Linda Pierce sang their way into all of our hearts.

Truly, with Isaiah, we can say we saw the Lord "high and lifted up."—R. WM. MEYER, Reporter.

### Kentucky District Assembly

The thirty-eighth assembly of the Kentucky District convened at the Broadway Church in Louisville with the largest crowds in recent years. A spirit of love, unity, and aggressiveness characterized the entire session.

Dr. Samuel Young endeared himself to all who heard his masterful addresses and observed his skill and wisdom in conducting the affairs of the business sessions.

Rev. D. D. Lewis was re-elected as district superintendent with a fine vote, and then given an extended call for three years.

A 25 per cent increase in General Budget was accepted by the churches, and the outlook for a great district in western Kentucky is bright indeed. The assembly closed with an outstanding ordination service conducted by Dr. Young.

The pre-assembly convention messages of Dr. Paul Updike, superintendent of Northeastern Indiana District, and Rev. Everett Howard, superintendent of the Texas-Mexican District, were much appreciated by all who heard them.—DENNIS E. WYRICK, Reporter.

### North Carolina District Annual Youth Camp

The week of August 6 to 10 proved to be a spiritual high in the lives of more than 140 North Carolina Nazarene young people, as the annual district youth camp was conducted at Camp Lurecrest, near Asheville. The presence of the Lord was evident from the opening moments of camp. Rev. A. H. Johnson of High Point, the camp director, had plans for the week well organized. He presided over and supervised the activities of the camp in a gracious manner.

The special speaker was Rev. Robert Wiggs, pastor of Lafayette Park Church in St. Louis, Missouri. God used him in reaching the hearts of the young people with the truth. His sense of humor and clear presentation of the truth contributed greatly to the successful altar services. At one service more than fifty young people sought God for spiritual help, and many testified to receiving spiritual help in the services.

One of the most touching moments in the entire week came when our gracious district superintendent, Dr. Lloyd B. Byron, (who through his presence in the camp and by his participation in camp activities endeared himself to the young people) presented the charge to the two young people elected Miss and Mr. "North Carolina Nazarene." Those elected were James Van Hook, son of

Rev. and Mrs. Glen Van Hook, pastors of Concord First Church; and Miss Inez Thomas, of Greensboro White Rock Church.

Rev. Doyle Smith, district N.Y.P.S. president, and a group of ministers and laymen who served as instructors, counselors, and camp staff, labored together to make it an outstanding and blessed week.—JOHN R. SOLOKY, Reporter.

Brother George R. Waterman writes that he is entering the field full time as a song evangelist, as it is in his heart to serve the Lord in this way. He is a commissioned song evangelist on the New England District. Write him, 85 Wendell Street, Cambridge, Massachusetts.

Rev. L. B. Friend writes: "After our first two years of pastoring in Salt Lake City, Utah, we feel led of the Lord to open a mission in the south side of the city. We solicit the prayers of our friends for this greatly needed work—it is a most difficult field. If you have friends in this area, write me, 3341 S. State Street, Salt Lake City 15, Utah."

### Colorado District Assembly

The forty-eighth assembly of the Colorado District was held at the district center in Lakewood, July 19 and 20. Dr. G. B. Williamson presided with grace and wisdom, and his ministry to us was an inspiration and blessing.

Dr. Oscar J. Finch was re-elected to serve another year as district superintendent with a "record-smashing" unanimous vote. Never have the Nazarenes of Colorado been so united as under the leadership of Dr. Finch.

A new organization for the promotion of home missions was launched during the assembly—"Colorado Pioneers—for New Frontiers." The new plan was enthusiastically adopted by ministers and laymen alike. This will mean a new forward move for the organization of new churches on the district.

The total amount paid out for all purposes was \$623,853.00; total paid to general interests was \$62,577.00. A total of \$20,000.00 was raised during the year for special projects. Gains were reported in all major departments.

A spirit of optimism gripped the assembly and much is anticipated in the forward program of the new year.—J. B. MILLER, Reporter.

### Indianapolis District Annual N.Y.P.S. Convention

The Indianapolis District N.Y.P.S. convention was held August 3 and 4 at the district campground, Camby, Indiana. There was a wonderful group of young people in attendance.

This year the N.Y.P.S. convention was held the first two days of the district camp meeting and we were privileged to have Rev. J. A. McNatt (one of the preachers for the camp) to speak to us. His messages were wonderful and really soul-stirring.

The past two years have been good ones under the capable leadership of Rev. J. E. Childress. We were sorry to lose him but he felt he should resign. Elected to the presidency was Rev. Ken-



neth Jewell, a fine Christian young man, whom we feel will serve with great efficiency.

We love and appreciate our district superintendent, Rev. Luther Cantwell, who so faithfully co-operated in every part of the N.Y.P.S. work; he has a soul burden for the youth of today.

We look forward to a good year, and by the help of the Lord want to be greater "witnesses," and see an ingathering of souls everywhere.—WALTER MIRACLE, *Reporter*.

### West Virginia District Assembly and Camp Meeting

Demonstrating a wonderful spirit of unity and harmony, West Virginia Nazarenes unanimously re-elected Dr. Edward C. Oney as their district superintendent, and then extended to him a nearly unanimous three-year call, during the seventeenth annual assembly held at the district campground near Summersville. The unanimous vote on the one-year term was the first recorded in the history of the district, which was formed from the Kentucky-West Virginia District sixteen years ago. Dr. Oney has served as superintendent since that time.

Presiding ably over the business sessions of the assembly was Dr. Hardy C. Powers, senior general superintendent, whose warmth of spirit won our hearts. His God-anointed messages challenged and thrilled those in attendance.

Advances were reported in all departments during the past year. Dr. Oney pointed out that the district church membership had increased 330 and Sunday-school enrollment was up 836; giving increased \$80,000.00, and the value of district property went up nearly one million dollars.

In an impressive service, Dr. Powers ordained the following as elders: Herbert Grimm, pastor, Mannington; Dayton Lockard, evangelist; Kenneth Maze, pastor, Pineville; C. H. Phipps, evangelist; George Sherry, pastor, Loudendale; and Noah Sullivan, pastor at Grafton.

In the district N.F.M.S. convention preceding the assembly, Mrs. W. C. Miller was elected district president, succeeding Mrs. E. C. Oney, who asked that her name not be considered this year.

Rev. John R. Browning was re-elected district secretary; and Rev. C. Glenn Bowling, district treasurer. Both men have held these offices for the last several years.

The annual camp meeting, following the assembly, was described by many qualified observers as "the best we have had in the history of the district." The preaching of Rev. Ray Hance, superintendent of the Kansas District, and Rev. Gene Phillips, superintendent of the Iowa District, was blessed of God. Some of the largest crowds in history gathered for the night services in the large tabernacle, and the day services were noted for their record attendance. Shouts of victory and praise filled the air during many of the services. Professor Warnie Tippet of Northwest Nazarene College thrilled our souls with his messages in song. Brother Tippet also worked with a large choir, which blessed the night services with their singing.

West Virginia District is on the move.

We now have 113 churches. Among the goals set by Superintendent Oney were: (1) renewed spiritual emphasis and revival efforts; (2) intense preaching of second-blessing holiness; (3) increase home-missions outreach, and (4) a total giving of \$75,000.00 to general interests, with each church striving to be a "10 per cent" church.—JOHN J. HANCOCK, *Reporter*.

### North Arkansas District N.Y.P.S. Convention—Camp— Institute

The North Arkansas District N.Y.P.S. convention, camp, and institute was held July 16 to 20, at Siloam Springs, Arkansas. There were 240 registered campers, besides a great number of visitors who boosted the attendance from night to night.

We were privileged and honored to have as our special speaker our newly elected executive secretary of the general N.Y.P.S., Rev. Ponder Gilliland. His messages were inspiring and challenging, as well as instructive for our young people. It was refreshing and encouraging to the pastors and laymen to see seventy-five of our young people seek and find help in God at the altar of prayer.

Rev. Marion O. Guy, pastor of the church in Van Buren, was re-elected as the district N.Y.P.S. president with a fine vote. The district appreciates the fine work that his young man has rendered to our young people during the past year.

Rev. Eugene Hulsey, pastor of the church in Rogers, made a great contribution to the camp in his direction of the Junior boys and girls.

The ministers and their wives were greatly helped and inspired by the messages on holiness given by Evangelist J. H. Crawford, and the convention was blessed many times with the wonderful singing of a fine quartet from our Bethany Nazarene College.

The camp and institute would not have been complete without the wise counsel and fellowship of our beloved district superintendent, Rev. J. W. Hendrickson. A wonderful spirit of harmony and unity prevails on the North Arkansas District.—JIMMY HEASLEY, *Reporter*.

### Southwest Indiana District Annual N.Y.P.S. Convention

The eighth annual convention of the Southwest Indiana District N.Y.P.S. met July 3 and 4 at First Church in Princeton, Indiana.

The special speaker was Rev. Ray Hance, superintendent of the Kansas District, and his messages were inspiring and challenging.

High lights of the convention were the oratorical contest, the teen-age talent contests, the report of the General Convention, and the Olivet Nazarene College emphasis, featuring Miss Helen Greenlee, soloist, a graduate of Olivet; her accompanist, Miss Martha Reed, a student at Olivet; and Rev. J. W. Swearingen, field representative.

Rev. Samuel K. Childress was elected as district president to succeed Rev. Paul T. Burns.

The convention closed with several young people seeking God at the altar of prayer. Truly, the presence of the Lord was felt in our midst throughout the convention.—NILA BURNS, *Reporter*.

Evangelist U. E. Harding writes: "My friends and family know that down across the years I have scarcely known what it was to take a vacation—traveled thousands of miles all over the United States and through most of Canada, spoke over the radio, and laughed at retirement. But after a very busy time of travel and preaching, some months ago I suffered a light stroke and was laid aside for a while. Thanks to wonderful Christian physicians and prayers of God's people, He has seen fit to raise me up and give me a new lease on life. My soul is aflame and God is revealing truths for this day to me. I have preached several times recently and God has given unusual liberty. I feel now that if I obey the vision I still have many years to work in His harvest field. Write me, 1008 E. Cal. St., Pasadena, California."

### Oregon Pacific Camp Meeting

The 1956 camp meeting of Oregon Pacific District closed on July 29 with victory. Some eighty souls sought help from God at the place of prayer on the final night, making a total of approximately three hundred who found help in the altars of the camp.

The preaching of Rev. J. E. Williams and Rev. John S. Logan was mightily anointed of the Spirit of God. The consensus of all who attended was that this year's camp was the best yet. Rev. T. H. Stanley with his organized prayer and praise services added much to the success of the camp. The children's work was under the direction of Rev. and Mrs. George Saucier, and Rev. James E. Kratz worked with the teenagers and other young people who were present. Music, under the direction of Rev. Murray L. Morford, was superb.

Altogether, about four hundred persons registered who spent from one to eleven nights each camping on the grounds. Attendance was splendid, with more than eight hundred cars parked on Sundays, indicating some three thousand people on the grounds for these high peak days. Attendance was also splendid during the week, both day and night services. From six to nine hundred were usually in attendance for the week-night evening services.

Dr. Kenneth A. Stark, his wife, and three children were our guests for missionary services. The Sunday afternoon rally on July 22 saw more than seven hundred dollars given toward equipping the new hospital in Africa. Dr. Stark, one of Oregon Pacific's own missionaries, is dearly loved by all, and is being used of God in this needy field. Many of our churches have had services with him during these early days of furlough.

We praise God for these victories, and look forward to a year of continued blessing for our Oregon Pacific Nazarenes.—W. D. MCGRAW, JR., *District Superintendent*



## Tennessee District Annual N.Y.P.S. Convention

The young people of the Tennessee District held their annual convention at the District Center July 13 and 14, with our newly elected general N.Y.P.S. secretary, Rev. Ponder Gilliland, as the speaker.

The convention opened on Friday afternoon, and Brother Gilliland brought a wonderful message on "Witnessing." Reports of progress were heard, and we enjoyed our annual fellowship banquet that night, with Brother Gilliland bringing another heart-searching message.

On Saturday morning our good district president gave his report and was re-elected by an almost unanimous vote. Brother Gilliland talked to us on the three levels of the N.Y.P.S.—general, district, local—explaining their relationship and correlation. The convention closed in a wonderful spirit, with the youth of Tennessee returning home determined in their hearts to carry out the theme for this quadrennium, "We Are His Witnesses."—J. A. MILLARD, *Reporter*.

### Virginia District Assembly

The fifteenth annual assembly of the Virginia District convened August 8 and 9 at Dillwyn, Virginia. Our highly esteemed general superintendent, Dr. D. I. Vanderpool, presided with gracious efficiency.

Under the aggressive leadership of District Superintendent V. W. Littrell, the district continues to show increases in every department. The "Crusade for Souls Now" program has caught fire on the district as evidenced in the fine number of new churches. Brother Littrell is one of our most successful district leaders in the promotion of home missions, as seen in the record of ten new churches for the past quadrennium, four of which were organized during the assembly year just closed.

Following a fine report of constructive achievement for the Virginia District for the past year, Superintendent Littrell was given a nearly unanimous vote for another year. The assembly further expressed their appreciation for this fine leader by voting an extended three-year call. Virginia is fast becoming one of the great districts of our church.

—C. WILLIAM ELLWANGER, *Reporter*.

### Kansas District Girls' Camp

Almost 200 girls registered at the Girls' Camp of the Kansas District, held at the District Center, Bresee Campgrounds, Hutchinson, Kansas, July 9 through 13. With staff members, counselors, and helpers, those enjoying the spacious new dining hall totaled more than 250.

Rev. Herbert Merritt of Great Bend served as camp supervisor, with Rev. Thelma Warkentin of Hoisington as camp director. There was an unusual spirit of unanimity and co-operation among the corps of workers this year. Mrs. Ovella Shafer of Plainville served as chaplain, using for a theme chorus "Strait Is the Gate." She brought daily scene-o-felt messages in chapel services that resulted in 123 kneeling at the altar and seeking God for special help. Because of these efforts, combined with

the personal efforts of the counselors, Mrs. Warkentin and Rev. Merritt, almost all the girls left the camp with experiences of full salvation.

High lights of the camp included the Thursday evening communion service, conducted by Mrs. Warkentin, with Rev. Merritt as speaker, followed by an outdoor campfire service when each camper threw a faggot into the fire with either a testimony or a verse of scripture; and the Friday morning chapel, when thirty-four girls and two counselors stood at the altar in testimony of the fact that they had been called to special service either at home or abroad.

Judy Bridgwater of Kalvesta was elected camp governess by the squads; Janet Thomas of Plainville served as trumpeter; Judy Thorne of Great Bend, as pianist; John Brockmueller of Liberal, as dining hall manager. Mrs. Cora Norcell, who had been camp nurse nearly every year since the camp's inception, was presented a farewell gift from the girls and staff, as she will be moving to Springfield, Illinois, in the near future.

Beside the chapel, there were the following varied activities: swimming, tour through the paper mill, Bible study, handcraft, campfire, and religious films. Mrs. Ray Hance, wife of our district superintendent, had charge of the camp store again this year. This year, as last, a camp paper, entitled "Camp Chatter," edited by Shafer and Shore, was given as a souvenir to all campers.—*Reporter*.

## ANNOUNCEMENTS

### WEDDING BELLS

Miss Patricia L. Krey of Great Bend, Kansas, and Mr. Jesse Crosswhite of Fort Worth, Texas, were united in marriage at Great Bend First Church of the Nazarene, on August 4, with Dr. S. T. Ludwig, general church secretary, officiating.

Miss Carolye McDaniels and Mr. Seth Charles Martin, both of Morristown, Indiana, were united in marriage on July 5, at the Morristown Church of the Nazarene, with the father of the groom, Rev. H. S. Martin, officiating.

**BORN**—to Mr. and Mrs. Robert H. Knuth of Davenport, Iowa, a daughter, Rynella Louise, on July 30.

—to Rev. and Mrs. Wayne Schwob of Elkhart, Indiana, a daughter, Beth Ann, on July 26.

—to Raymond and Sarah Parker of Bethany, Oklahoma, a son, John Raymond, Jr., on July 25.

—to Rev. David and Faith Holstein of East Moline, Illinois, a son, Jonathan David, on July 20.

—to Rev. and Mrs. (Helen Cook) Milton McCreery of Broken Bow, Nebraska, a son, Timothy Paul, on July 11.

—to Mr. and Mrs. A. D. Boone of Nashville, Tennessee, a daughter, Mona Cindy, on June 24.

—to Mr. and Mrs. John W. Anderson of Quincy, Massachusetts, a daughter, Karen Ruth, on June 19.

**SPECIAL PRAYER IS REQUESTED** by a brother in Tennessee—"unspoken request of my ex-son-in-law"; by a Christian in Michigan who is facing a serious operation, that God will heal without the operation if it be His will, that unsaved children and relatives may see and believe in the power of God—the sick Christian believes God can; by a Nazarene lady for a little girl in their district girls' camp, seriously ill with a disease of the blood, and neither of the child's parents is a Christian, that God may use this to reach their hearts—no hope for the child unless God undertakes; by a reader in Illinois for a very special unspoken request, that God may hear prayer and undertake; by a brother in Ohio for more courage to witness and health to work for Christ and souls, also an unspoken request;

by a Christian lady in Indiana for her brother and his wife, having serious domestic trouble after being married more than twenty years, that God will undertake and save both of them and restore their home;

by a Christian lady in Pennsylvania for a family recently bereaved that God may get to their hearts; by a Christian lady in Illinois, called of God when young, that she may be relieved of some menial duties and have time to be spent in the work of the Lord.

## DIRECTORIES

### GENERAL SUPERINTENDENTS

#### HARDY C. POWERS

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

#### Assembly Schedule

Southwest Oklahoma ..... September 12 to 14  
Northeast Oklahoma ..... September 19 and 20

#### G. B. WILLIAMSON

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

#### Assembly Schedule

South Arkansas ..... September 12 and 13  
North Arkansas ..... September 19 and 20

#### SAMUEL YOUNG

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

#### Assembly Schedule

North Carolina ..... September 19 and 20  
South Carolina ..... September 26 and 27

#### D. I. VANDERPOOL

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

#### Assembly Schedule

Georgia ..... September 12 and 13

#### HUGH C. BENNER

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

#### Assembly Schedule

Southeast Oklahoma ..... September 19 and 20

## DISTRICT ASSEMBLY INFORMATION

**GEORGIA**—Assembly, September 12 and 13, at First Church, 1000 Thirty-first St., Columbus, Georgia. Entertaining pastor, Rev. Melvin K. ShROUT, 2802 Peabody Ave., Columbus. Send mail and other items relating to the assembly in care of the entertaining pastor. Dr. D. I. Vanderpool presiding.

**SOUTH ARKANSAS**—Assembly, September 12 to 14, at First Church of the Nazarene, Maryland and Battery Sts., Little Rock, Arkansas. Entertaining pastor, Rev. Kiene Dickerson, 800 Battery, Little Rock. Send mail and other items relating to the assembly % Ruby Holland, 1515 Poplar St., North Little Rock, Arkansas. Dr. G. B. Williamson presiding.

**NORTH ARKANSAS**—Assembly, September 19 and 20, at Church of the Nazarene, Harrison and Sydney Sts., Batesville, Arkansas. Entertaining pastor, Rev. Jimmie Heasley, 1611 Harrison St., Batesville. Send mail and other items relating to the assembly % Rev. Jimmie Heasley. Dr. G. B. Williamson presiding.

**NORTH CAROLINA**—Assembly, September 19 and 20, at First Church, 11 N. Ann St., Asheville, North Carolina. Entertaining pastor, Rev. Doyle C. Smith, 53 Baker Place, Asheville. Send mail and other items relating to the assembly % Rev. Doyle C. Smith at address given. Dr. Samuel Young presiding.

**SOUTHEAST OKLAHOMA**—Assembly, September 19 and 20, at Church of the Nazarene, 317 S. Oak, Holdenville, Oklahoma. Entertaining pastor, Rev. Nolan Culbertson, 317 S. Oak, Holdenville. Send mail and other items relating to the assembly to Rev. Nolan Culbertson at address given. Dr. Hugh C. Benner presiding.

**NORTHEAST OKLAHOMA**—Assembly, September 20 and 21, at Church of the Nazarene, Harrison and Maple Sts., Cushing, Oklahoma. Entertaining pastor, Rev. S. W. Nesmith, 116 E. Maple, Cushing, Oklahoma. Send mail and other items relating to the assembly in care of the entertaining pastor. Dr. Hardy C. Powers presiding.

**SOUTH CAROLINA**—Assembly, September 26 and 27, at First Church of the Nazarene, 715 Helm Ave., Charleston Heights, South Carolina. Entertaining pastor, Rev. W. B. Welch, 3972 Frederick St., Charleston Heights. Send mail and other items relating to the assembly % Rev. W. B. Welch at address given. Dr. Samuel Young presiding.

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Moweaqua, Ill. . . . . Sept. 4 to 16  
Bakersfield (First), Calif. . . . . Oct. 3 to 14
- McKinley, Pauline. Song Evangelist, P.O. Box 201, Greensburg, Ind.
- McMahon, Louis O. Evangelist, P.O. Box 527, Kansas City 41, Mo.  
Oxnard, Calif. . . . . Sept. 12 to 23  
Santa Barbara, Calif. . . . . Sept. 26 to Oct. 7
- McMillan, Wilsie L. 506 N. Court St., Circleville, Ohio  
Marion (Kensington), Ohio . . . . . Sept. 11 to 23  
Jackson, Ohio . . . . . Sept. 25 to Oct. 7
- McNatt, J. A. P.O. Box 527, Kansas City 41, Mo.  
Ft. Smith (Central), Ark. . . . . Sept. 12 to 23  
Eldon, Mo. . . . . Sept. 26 to Oct. 7
- Meadows, Naomi; and Reasoner, Eleanor. Preachers and Singers, 2510 Hudson Ave., Norwood 12, Ohio  
Bloomington, Ill. . . . . Sept. 5 to 16  
Bettendorf, Iowa . . . . . Sept. 19 to 30
- Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, P.O. Box 527, Kansas City 41, Mo.  
Hutchinson (Peniel), Kans. . . . . Sept. 12 to 23  
Augusta, Kans. . . . . Sept. 26 to Oct. 7
- Messer, Haley. P.O. Box 527, Kansas City 41, Mo.  
Wichita (Grace), Kans. . . . . Sept. 5 to 16  
Junction City, Kans. . . . . Sept. 19 to 30
- Mickel, Ralph and Lillian. Evangelists and Singers, Alum Bank, Pa.  
Harrisburg, Pa. . . . . Sept. 7 to 16  
Kingsport, Tenn. . . . . Sept. 19 to 30
- Mickey, Bob and Ida Mae. Song Evangelist and Chalk Artist, 309 Cimarron Ave., La Junta, Colo.  
Brandon, Man., Can. . . . . Sept. 5 to 16  
Moose Jaw, Sask. . . . . Sept. 19 to 30
- Mieras, Edward E. 1962 Brigden Rd., Pasadena 7, Calif.  
Alhambra, Calif. . . . . Sept. 11 to 16  
Burbank, Calif. . . . . Sept. 17 to 23
- Miller, A. E. and Pauline. Preachers and Chalk Artist, 307 S. Delaware St., Mt. Gilead, Ohio  
Titusville, Pa. . . . . Sept. 4 to 16  
Curtisville, Pa. . . . . Sept. 18 to 30
- Miller, E. J. P.O. Box 527, Kansas City 41, Mo.  
Coffeyville (Central), Kansas. . . . . Sept. 19 to 30
- Miller, Leila Dell. % Trevecca Nazarene College, Nashville, Tenn.  
Savannah (Central), Ga. . . . . Aug. 29 to Sept. 9  
Nampa (N. Side), Idaho . . . . . Sept. 26 to Oct. 7
- Miller, Nettie A. % Trevecca Nazarene College, Nashville, Tenn.  
Oaklawn, Ill. . . . . Sept. 5 to 16  
East St. Louis, Ill. . . . . Sept. 19 to 30
- Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.  
Atwater, Ohio . . . . . Sept. 12 to 23  
Copley, Ohio . . . . . Sept. 26 to Oct. 7
- Mingledorff, O. C. P.O. Box 43, Douglas, Ga.
- Mitchells, The Musical (Lloyd and Addie). Song Evangelists and Musicians, Kersey, Pa.
- Moore, Franklin M. 200 1/2 W. Lincoln Ave., Goshen, Ind.  
Bremen, Ind. . . . . Sept. 5 to 16  
Laurel, Miss. . . . . Sept. 19 to 30
- Moore, John E. Song Evangelist, P.O. Box 527, Kansas City 41, Mo.
- Murphy, B. W. 2952 Fourth Ave., Huntington 2, W.Va.  
Wellsburg, W.Va. . . . . Sept. 5 to 16  
McMehen, W.Va. . . . . Sept. 19 to 30
- Musical Messengers, The. % Don Ratliff, 3423 Hottel Dr., Louisville 16, Ky.  
Louisville (S. Side), Ky. . . . . Sept. 12 to 23  
Lafayette, Ind. . . . . Sept. 26 to Oct. 7
- Myers, J. T. 502 Lafayette St., Danville, Ill.  
Cuba, Ill. . . . . Sept. 5 to 16  
Toronto, Ont., Can. . . . . Sept. 23 to 30

### N to R

- Neese, Albert R. and Bessie. 675 S. Decatur, Denver 19, Colo.
- Nelson, Charles Ed. and Normadene. Preacher and Singers, P.O. Box 241, Rogers, Ark.  
Brunswick, Mo. . . . . Aug. 29 to Sept. 9  
North Ark. Assembly . . . . . Sept. 17 to 21
- Norris, Roy and Lilly Anne (Holso). Preacher and Musicians, 5332 Summer Ave., Ashtabula, Ohio
- Norton, Joe. Box 143, Hamlin, Texas  
Terrell, Texas . . . . . Sept. 5 to 16  
Muleshoe, Texas . . . . . Sept. 19 to 30
- Nutter, C. S. P.O. Box 48, Parkersburg, W.Va.  
Syracuse, Ohio . . . . . Sept. 19 to 30  
Zanesville (N. Side), Ohio . . . . . Oct. 3 to 14
- Oren, Thurman. Box 327, Parker, Ind.  
Hagerstown, Ind. . . . . Sept. 4 to 16  
Churubusco, Ind. . . . . Sept. 18 to 29
- Orton, Ernest E. Rt. 1, Box 57, Canon City, Colo.  
Florence, Colo. . . . . Sept. 12 to 23
- Parrott, A. L. 16 Bresee Ave., Bourbonnais, Ill.  
Great Bend, Kansas . . . . . Aug. 29 to Sept. 9  
Nebraska Dist. Tour . . . . . Sept. 11 to Oct. 8
- Patrone, D. E. Evangelist-Violinist, 224 Liberty St., Painesville, Ohio  
Richmond, Ind. . . . . Sept. 5 to 16  
New Lexington, Ohio . . . . . Sept. 18 to 30

## EVANGELISTS' SLATES

### L and M

- Langford, J. V. 808 N. College St., Bethany, Okla.  
Brandon, Man., Can. . . . . Sept. 5 to 16  
Moose Jaw, Sask. . . . . Sept. 19 to 30
- Latham, Joy and Mary E. P.O. Box 527, Kansas City 41, Mo.
- Law, Dick and Lucille. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.  
Kansas City (North), Mo. . . . . Sept. 7 to 16  
Kansas City (Grace), Mo. . . . . Sept. 21 to 30
- Lee, Mason. 217 Division St., Huntington, W.Va.  
Gainesville, Fla. . . . . Sept. 11 to 13  
Pensacola, Fla. . . . . Sept. 25 to Oct. 7
- Leih, Martin. 721 E. Foothill, Monrovia, Calif.
- Leverett Brothers. Preacher and Singers, Lamar, Mo.  
Hobbs, N.M. . . . . Sept. 14 to 23  
Jasper, Mo. . . . . Oct. 5 to 13
- Lewis, E. E. 305 N. Shepherd, Ironton, Mo.  
Roseville, Mich. . . . . Sept. 25 to Oct. 7  
Otisville (Richfield), Mich. . . . . Oct. 9 to 21
- Lewis, Ellis. 308 N.W. Second St., Bethany, Okla.  
Clinton, Ill. . . . . Sept. 5 to 16  
Dayton (Drexel), Ohio . . . . . Sept. 19 to 30
- Lewis, Roy. Route 1, Albany, Ind.
- Lindley, R. F., and Wife. Evangelist and Children's Worker, P.O. Box 527, Kansas City 41, Mo.  
Letona (Pike's Chapel), Ark. . . . . Aug. 30 to Sept. 9  
Denver (Highland), Colo. . . . . Sept. 19 to 30
- Lipker, Charles H. Box 2, Alvada, Ohio  
Midland (First), Mich. . . . . Sept. 5 to 16  
Bucyrus, Ohio . . . . . Sept. 19 to 30
- Little, H. C. Evangelist, 1338 1/2 Hunter Ave., Columbus, Ohio  
Cooperdale, Ohio . . . . . Sept. 18 to 30

- Lockard, Dayton and Patricia. Preacher and Singers, Rt. 2, Box 312-C, Charleston, W.Va.  
Athens, W.Va. . . . . Sept. 4 to 16  
Congo, W.Va. . . . . Sept. 18 to 30
- Logan, J. Sutherland. P.O. Box 527, Kansas City 41, Mo.
- Lumms, H. T. and Jessie. Preachers and Singers, 4480 63rd St., Sacramento 20, Calif.
- Mackey Evangelistic Party, D. D. Preacher and Musicians, Box 113, Bethany, Okla.  
Battle Creek, Mich. . . . . Sept. 12 to 23  
Phoenix, Ariz. . . . . Sept. 27 to Oct. 7
- Mackey, Preacher (Tobe) and Mrs. Box 76, Lindsey, Ohio
- Madden, Paul A. 4210 E. 14th St., Des Moines, Iowa  
Mystic, Iowa . . . . . Aug. 29 to Sept. 9  
Bussey, Iowa . . . . . Sept. 26 to Oct. 7
- Markham, Walter. 408 S. Cottage Ave., Porterville, Calif.
- Martin, Edwin C. Evangelist, P.O. Box 527, Kansas City 41, Mo.  
Lexington (First), Ky. . . . . Aug. 29 to Sept. 9  
Open date . . . . . Sept. 12 to 23
- Martin, Paul. P.O. Box 527, Kansas City 41, Mo.
- Mathews, L. B., and Wife. Evangelist and Singer, 514 W. 15th St., Columbia, Tenn.  
Paris, Tenn. . . . . Sept. 5 to 16  
Tyler (Grace), Tex. . . . . Sept. 19 to 30
- May, Frank W. 324 East 47th St., Covington, Ky.
- McCoy, Norman E. Song Evangelist, 1318 East 28th St., Anderson, Ind.  
Logan, Kansas . . . . . Sept. 2 to 16
- McCullough, Forrest H. Evangelist, 787 E. Waldorf Ave., Memphis, Tenn.
- McDowell, Mrs. Doris M. Evangelist, 948 Fifth St., Apt. H, Santa Monica, Calif.  
Hagerstown, Md. . . . . Sept. 16 to 23  
Mifflinburg, Pa. . . . . Sept. 26 to Oct. 7

Patterson, Walter. Route 2, Waurika, Okla.  
 Payne, L. M. 509 Northwest Main, Bethany, Okla.  
 Peters, Max F. 8665 Dearborn Ave., South Gate, Calif.  
 Ainsworth, Neb. . . . . Sept. 5 to 16  
 Kimball, Neb. . . . . Sept. 19 to 30  
 Phillips, Miss Lottie. % Trevecca Nazarene College, Nashville, Tenn.  
 Phillips, Wm. H. Box 131, Apple River, Ill.  
 Phipps, C. H. 2209 N. Main St., Pt. Pleasant, W.Va.  
 Pineville, W.Va. . . . . Sept. 18 to 30  
 Pierce, Boyce and Catherine. Singers and Musicians, 505 Columbia Ave., Danville, Ill.  
 Bowling Green, Ky. . . . . Sept. 12 to 23  
 Louisville (Lynnhurst), Ky. . . . . Sept. 26 to Oct. 7  
 Pittenger, Twyla. R.D. 1, Shelby, Ohio  
 Plummer, Chester D. 515 N. Chester Ave., Indianapolis 1, Ind.  
 New Albany (First), Ind. . . . . Sept. 12 to 23  
 Vincennes (First), Ind. . . . . Sept. 26 to Oct. 7  
 Potter, Lyle and Lois. Sunday-School Evangelists, P.O. Box 527, Kansas City 41, Mo.  
 Roswell, N.M. . . . . Sept. 4 to 9  
 Illinois Dist. Tour . . . . . Sept. 13 to 23  
 Pumpelly, Paul. 115 W. College, Lake Charles, La. Council Bluffs (Community), Iowa . . . . . Sept. 12 to 23  
 Watsontown, Pa. . . . . Sept. 26 to Oct. 7  
 Purkhiser, H. G. 4531 Marcellus St., N.W., Canton 8, Ohio  
 Minneapolis (First), Minn. . . . . Sept. 5 to 16  
 Maplewood, Mo. . . . . Sept. 19 to 30  
 Qualls, Paul M. Song Evangelist, 5487 Lake Jessamine Dr., Orlando, Fla.  
 Rice, Cecil H. 1128 Grace St., Washington C., Ohio  
 Richards, Alvin and Annabelle. Preacher and Singers, Linden, Mich.  
 Pioneer, Ohio . . . . . Sept. 4 to 16  
 Williamston, Mich. . . . . Sept. 18 to 30  
 Richards Evangelistic Party. Preachers and Singers, Box 313, Sparta, Mich.  
 Richardson, Harold and Flossie. Preacher and Singers, Route 4, Muncie, Ind.  
 Riepe, Alden. 1807 Josephine St., Cincinnati, Ohio  
 Falmouth, Ky. . . . . September 15  
 Brooksville, Ky. . . . . September 22  
 Riffle, Brady. 902 Mel St., Charleston, W.Va.  
 Nitro, W.Va. . . . . Sept. 18 to 30  
 Roach, Douglas F. 2625 Southwood, Dallas, Texas  
 Robbins, James. 1817 "F" St., Bedford, Ind.  
 Marion, Ill. . . . . Sept. 5 to 16  
 Tilden, Ill. . . . . Sept. 19 to 30  
 Robinson, John. 448 Washington Ave., Huntington, W.Va.  
 Kankakee, Ill. . . . . Sept. 5 to 16  
 Chester, W.Va. . . . . Sept. 19 to 30  
 Rodgers, Clyde B. Artist-Evangelist, 505 Lester Ave., Nashville 10, Tenn.  
 Marion, Ind. . . . . Sept. 11 to 23  
 N. Tonawanda, N.Y. . . . . Sept. 25 to Oct. 7  
 Roedel, Bernice L. 423 E. Maple St., Boonville, Ind.  
 Oakland City, Ind. . . . . Oct. 10 to 21  
 Rothwell, Mel-Thomas. 21 Bronfield St., Wollaston, Mass.  
 Roysce, C. E. and Lois. Evangelist and Singer, Route 2, Mason, Mich.  
 Pickford, Mich. . . . . Sept. 11 to 23  
 Clarksville, Mich. . . . . Sept. 26 to Oct. 7  
 Rushing Family Trio, The (Dee, Bernadene, and Tracy). Singers and Musicians, King City, Mo.  
 Ft. Morgan, Colo. . . . . Sept. 10 to 16  
 Loveland, Colo. . . . . Sept. 17 to 23  
 Rushing, Charles J. and Emma Jean. Singers and Musicians, P.O. Box 527, Kansas City 41, Mo.  
 Trenton (First), Ohio . . . . . Sept. 5 to 16  
 Canton (First), Ohio . . . . . Sept. 18 to 30  
 Ryall, Frank L. (Toby). Evangelist, 3022 1-1/4 Ave., Chattanooga, Tenn.

**S and T**

Sanford, Mrs. Ruth. Song Evangelist, 5636 Wilborn Dr., St. Louis 20, Mo.  
 Toronto (Grace), Ont. . . . . Sept. 23 to 30  
 Open date . . . . . Oct. 3 to 14  
 Scarlett, Don. Route 3, Oakland City, Ind.  
 Schmidt, Wm. and June. Preacher and Singers, Box 331, Vicksburg, Mich.  
 Morris, Ill. . . . . Sept. 5 to 16  
 Traverse City, Mich. (P.H.) . . . . . Sept. 18 to 30  
 Schultz, Walter C. Song Evangelist, 707 S. Chipman St., Owosso, Mich.  
 Sellick, R. T. Box 22, Oxford, N.S., Canada  
 Selz, Joseph W. 627 Juniper St., Walla Walla, Wash.  
 St. Maries, Idaho . . . . . Sept. 2 to 16  
 Short, J. W. and Frances. Evangelists, P.O. Box 527, Kansas City 41, Mo.  
 Memphis (N. Side), Tenn. . . . . Sept. 19 to 23  
 Little Rock (Pulaski Heights), Ark. . . . . Sept. 26 to 30  
 Silvernail, Donald R. % Nazarene Assembly Park, Vicksburg, Mich.  
 Durand, Mich. . . . . Sept. 5 to 9  
 Hillsdale, Mich. . . . . Sept. 11 to 23

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Slater, Hugh. P.O. Box 527, Kansas City 41, Mo. Stockton (First), Calif. . . . . Sept. 19 to 30 Roseville (First), Calif. . . . . Oct. 3 to 14

Smith, Bernie. Box 145, Harrisburg, Ill.

Smith, Billy and Helen. Evangelist and Singers, 816 McKinley Ave., Cambridge, Ohio Pulaski, Va. . . . . Sept. 5 to 16 Urbana, Ohio . . . . . Oct. 3 to 14

Smith, Charles Hastings. P.O. Box 778, Bartlesville, Okla. Dodge City, Kans. . . . . Sept. 19 to 30 Phoenix (First), Ariz. . . . . Oct. 3 to 14

Smiths, The Singing (Eugene and LaNora). Song Evangelists, Winnsboro, S.C. North Platte, Neb. . . . . Aug. 29 to Sept. 9 Princeton, W.Va. . . . . Sept. 18 to 30

Smith, Otis E. Box 602, Greensboro, N.C. Cambridge, Ohio . . . . . Sept. 12 to 23 Reserved . . . . . Sept. 26 to Oct. 7

Smith, Paul R. and Hallie. Evangelist and Singers, 318 N.W. Fifth St., Bethany, Okla. Nevada, Mo. . . . . Sept. 7 to 16 Abilene, Kansas . . . . . Sept. 19 to 30

Snow, Loy. Route 1, Bedford, Ind. Chicago Heights, Ill. . . . . Sept. 11 to 23 Corydon, Ind. . . . . Sept. 25 to Oct. 7

Sparks, Sammy. 510 N. Pickaway, Circleville, Ohio Stabler, R. C., and Wife. Box 34, Montoursville, Pa.

Stafford, Daniel. Box 1514, Indianapolis, Ind. Fairview, Okla. . . . . Sept. 6 to 16 Macomb, Ill. . . . . Sept. 20 to 30

Stanley, T. H. 1242 Cottage Ave., Middletown, Ind. Sandpoint, Idaho . . . . . Aug. 28 to Sept. 9 Santa Rosa, Calif. . . . . Sept. 11 to 23

Starnes, Earl. 1317 Keller St., Evansville, Ind. Howell, Mich. . . . . Sept. 12 to 23 Paden City, W.Va. . . . . Sept. 26 to Oct. 7

States, L. Wayne. 2115 W. Colorado Ave., Colorado Springs, Colo.

Steelman, Mrs. Thelma. P.O. Box 294, Gilmer, Texas Center, Texas . . . . . Sept. 5 to 16 Houston (Woodsdale), Tex. . . . . Sept. 19 to 30

Steininger, Dwight F. Artist-Evangelist, Box 445, Nashville, Ind.

Stevenson, Edward and Lydia. Singers and Musicians, Box 154-B, Cuba, Ill.

Stewart, Milton, and Wife. Evangelist and Singer, Route 2, Robeline, La. Pineville (Lakeside), La. . . . . Sept. 5 to 16

Stockton, Fred G. Rt. 1, Box 149, Sumner, Wash. Ellensburg, Wash. . . . . Sept. 19 to 30

Strack, W. J. Box 215, New Lyme, Ohio Nelsonville, Ohio . . . . . Sept. 11 to 23 Kittanning, Pa. . . . . Sept. 25 to Oct. 14

Sutherland, Jack and Naomi. Preacher and Singers, Route 5, Canton, Ill. St. Paris, Ohio . . . . . Sept. 12 to 23 Stringtown, Ind. . . . . Sept. 26 to Oct. 7

Sweeten, Howard W. Ashley, Ill. Athens, Ohio . . . . . Sept. 5 to 16 Canton, Ohio . . . . . Sept. 18 to 30

Swisher, Ralph and Connie. Preachers and Chalk Artist, 722 Heyward St., Columbia, S.C. Barrett, W.Va. . . . . Sept. 12 to 23 High Springs, Fla. . . . . Oct. 2 to 14

Talbert, George H., and Wife. Evangelist and Singers, P.O. Box 438, Abilene, Kansas

Tarvin, E. C. California, Ky.

Thomas, Fred. 177 Marshall Blvd., Elkhart, Ind. Old Hickory, Tenn. . . . . Sept. 3 to 9 Redlands (First), Calif. . . . . Sept. 12 to 23

Thompson, Harold C. P.O. Box 549, Blytheville, Ark.

Turpel, John W. R.F.D., West Baldwin, Maine Quincy, Mass. . . . . Sept. 12 to 23 Brantford, Ontario . . . . . Sept. 26 to Oct. 7

Tyson, Joe M., and Wife. Evangelist and Children's Workers, Rt. 6, Box 446, Waco, Texas

**U to Z**

Van Slyke, D. C. 508 16th Ave. So., Nampa, Idaho Fort Collins (First), Colo. . . . . Sept. 19 to 30 Indianola, Iowa . . . . . Oct. 3 to 14

Vennum, Earle W. and Elizabeth. P.O. Box 527, Kansas City 41, Mo. St. Louis (Central), Mo. . . . . Sept. 2 to 12 Urbana, Ohio . . . . . Sept. 16 to 26

Volk, Harold L. P.O. Box 527, Kansas City 41, Mo.

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Wakefield, A. C. Song Evangelist, 515 Woodland, Nashville 6, Tenn. Indianapolis, Ind. . . . . Sept. 12 to 23 Memphis (First), Tenn. . . . . Sept. 26 to Oct. 7

Walker, Lawrence and Lavona. 316 Third St. N.W., New Philadelphia, Ohio Bangor, Pa. . . . . Sept. 5 to 16 Kane, Pa. . . . . Sept. 19 to 30

Walker, W. B. P.O. Box 527, Kansas City 41, Mo. Mineral City, Ohio . . . . . Sept. 5 to 16 Hamilton (First), Ohio . . . . . Sept. 19 to 30

Ward, Lloyd and Gertrude. Preacher and Chalk Artist, P.O. Box 501, Fern Park, Fla. Monticello, Ill. . . . . Sept. 4 to 16 Chelyan, W.Va. . . . . Sept. 19 to 30

Wells, Kenneth and Lily. Evangelists and Singers, Box 679, Whitefish, Mont. Britt, Iowa . . . . . Sept. 5 to 16 Open date . . . . . Sept. 23 to 30

Whisler, John F. Blind Singer, 404 N. Francis St., Carthage, Mo.

White, W. T. 116 E. Keith, Norman, Okla. Pratt, Kansas . . . . . Aug. 29 to Sept. 9 Longview, Texas . . . . . Sept. 12 to 23

Whiting, Warren and Katherine. Musician and Song Evangelist, 1239 S.W. 35th Ave., Ft. Lauderdale, Fla. New Cumberland, W.Va. . . . . Sept. 23 to Oct. 7

Whitley, C. M., and Wife. Preacher and Singer, P.O. Box 527, Kansas City 41, Mo. Danville, Ill. . . . . Aug. 29 to Sept. 9 Oakwood, Ill. . . . . Sept. 12 to 23

Whittaker, Frank B. 273 W. Locust St., Newark, Ohio

Whitworth, James H. Evangelist, 804 S. Fell Ave., Normal, Ill.

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Wire, B. N. 109 N.W. 7th St., Bethany, Okla.

Wolfe, E. D. 820 Edina St., Salem, Ore. Portland (Park Rose), Ore. . . . . Aug. 29 to Sept. 9 Cle Elum, Wash. . . . . Sept. 12 to 23

Woods, Bob. Evangelist, Pefferlaw P.O., Ontario

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Woolman, J. L. 223 N. Hammond, Bethany, Okla. Cimarron, Kansas . . . . . Sept. 19 to 30 Iowa Falls, Iowa . . . . . Oct. 3 to 14

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