



Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

December 24, 1952
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Faith in a Person

General Superintendent Young

THE CHRISTIAN'S assurance concerning divine certainties lies not in a code; not even in a formal creed. It lies in a simple, living faith in the true character and person of God himself. Because God is who He is, we can rely upon Him. He cannot lie and He cannot fail. He loves us with an everlasting love; therefore we will trust Him.

Abraham, the pioneer of faith, went out in his day not knowing where he went. But he knew who had sent him—the eternal God. The man of faith went forward without detailed blueprints in his hands, for they were in the mind of his God.

Life itself brings shattering experiences to us all, experiences that have a way of leading us to the foundations that abide. The providences of God often upset our schematic views. In an ancient day Job felt the blows of disaster in rapid-fire succession—resources taken away suddenly, loved ones snatched away by death, and berating and betrayal by false friends and a fickle wife. But he hung on in

faith, declaring, "Though he slay me, yet will I trust in him." Even in the darkest hour when God seemed to elude him, he insisted, "But he knoweth the way that I take: when he hath tried me, I shall come forth as gold."

Our light is clearer and brighter than that of either of these patriarchs, but the terrors of comparable soul-shaking experiences are ours in this atomic age. Also, we have the added light and reassurance of Calvary's message and deliverance. The promise is that we may be "more than conquerors" through Him that loved us. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. 8:32.)

*Fear not, I am with thee. Oh, be not
dismayed,*

*For I am thy God, I will still give thee
aid;*

*I'll strengthen thee, help thee, and
cause thee to stand,*

*Upheld by My gracious, omnipotent
hand.*

"FOR THIS IS THE WILL OF GOD, EVEN YOUR SANCTIFICATION" (1 Thess. 4:3)

NEWS IN BRIEF

Mrs. W. B. Corlett, Sr., of Pasadena, California, died December 10, in a hospital in Pasadena, after an illness of eight months. She is the mother of Dr. L. T. Corlett, president of Nazarene Theological Seminary, and Dr. D. Shelby Corlett, evangelist.

Word received from Pastor W. E. Boggs in Dallas, Texas: "Great revival at Dallas Trinity Church with Mackey Party. Good singing, preaching, and victory. Twenty-two united with church last day. Caravan recently organized, thirty enrolled."

Evangelist Harry L. Mann has left the field to accept a call to pastor the church in Van Buren, Indiana.

Rev. J. D. Stafford has resigned as pastor of the Cottage Hill Church in Birmingham, Alabama, to accept the call to pastor First Church in Alexandria, Louisiana.

Professor Ronald J. Lush has resigned as music director at First Church, Oakland, California, to enter the field of full-time song evangelism.

Evangelist Nettie W. Neff has left the field to accept a call to pastor the church in Reedley, California.

Rev. S. R. Brannon, retired Nazarene elder, recently celebrated his seventy-fifth birthday at his home in Plainview, Texas. He has faithfully devoted his service to the church since its beginning in 1908, and is entering his fiftieth year of ministry. His six children and eighty-one friends were guests for the evening. A high light of the occasion was the presentation of a large cake made in the form of an open Bible.

Dr. Oscar J. Finch has resigned as superintendent of the New York District, and plans to devote his full time and ministry to the conducting of conventions, camps, and revivals. He plans to locate in California.

After five years as pastor at Coolidge, Arizona, Rev. Clyde W. Rather has resigned to accept a call to pastor the church in El Centro, California.

Rev. P. L. Liddell has left the evangelistic field to accept the call to become assistant pastor of First Church in Denver, Colorado.

The Book of Life

By T. T. Liddell

IN REVELATION 20:12, an all-important event is predicted—all-important because it presents an unavoidable event coming to every individual, small and great. The statement is, "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."

Every individual's life is an autobiography, as well as a biography, in that we are writing daily our own record, but God is unerringly compiling it. No one would enjoy the prospect of having every personal detail of his life revealed; yet this is what is in store for the sinner in that day. It is not only to be read by the community, state, or country, or by the present generation, but by all men of all ages. The books will contain, not only records of deeds of evil, but of joys and successes that might have been but were never realized because we failed to participate.

Another book, the Book of Life, contains the human record in the superlative, accomplished through life. The nature of life indicates the kind of life and record. The Book of Life is the record of the way the Master

(Concluded on page 18)

HERALD OF HOLINESS

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OVER THE TOP!

These churches, according to the district campaign managers' reports, made or exceeded the quota of 60 per cent of the church's membership:

Church	Percentage
Newton, Iowa	67
Sioux City, Iowa, Central	61
Quanah, Texas	65
Sparta, New Jersey	131
Smith Center, Kansas	68
Springfield, Ohio, First	84
Wilmington, Ohio	74
Tulsa, Oklahoma, University	75
Regent, North Dakota	83
Tulsa, Oklahoma, First	73
Cincinnati, Ohio, Norwood	68
Dayton, Ohio, Parkview	72
Delta, Ohio	82
New Burlington, Ohio	70
Winslow, Indiana	83
Ironton, Ohio, Coal Grove	94
Wheelersburg, Ohio	136
Fort Madison, Iowa	87
Hanging Rock, Ohio	88
Elyria, Ohio	66
Princeton, Indiana	66
Cardington, Ohio	73
Nekoosa, Wisconsin	260
Cincinnati, Ohio, Mt. Adams	84
Pioneer, Ohio	116
Waterloo, Iowa, Broadway	60
Willard, Ohio	135
Port Acres, Texas	71
Thornwood, New York	83
Chesapeake, Ohio	77
Vincennes, Indiana, First	65
Appleton, Wisconsin	New Church
Oklahoma City, Oklahoma, Jernigan Memorial	81
Brockton, New York	75
Stroud, Oklahoma	80

THAINE F. SANFORD,
Sales Manager

International Holiness Mission Unites with the Church of the Nazarene

General Superintendent Powers

ON OCTOBER 27, 1895, the Church of the Nazarene was organized in Los Angeles, California, by Dr. Phineas F. Bresee with eighty-six members. The name of the new church found its scriptural inspiration in Matthew 2:23: "And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene."

On October 16, 1907, at the General Assembly of the Church of the Nazarene in Chicago, Illinois, a group of holiness people from the eastern United States, under the leadership of such men as Rev. W. H. Hoople and known as the Association of Pentecostal Churches of America, united with the Church of the Nazarene. Thus the West with fifty-two churches was united with the East with forty-seven congregations.

On October 13, 1908, the Holiness Church of Christ in the South united with the Church of

the Nazarene, bringing with them approximately ninety-two congregations. They were led by such men as Mr. R. B. Mitchum and Rev. James B. Chapman.

In October, 1915, as far as we are able to determine, the Pentecostal Church of Scotland, under the leadership of Dr. George Sharpe, united with the Church of the Nazarene. The final announcement was made in the *HERALD OF HOLINESS* on November 10, 1915.

In the same year the Pentecostal Mission, located in the southeastern portion of the United States and founded by Rev. J. O. McClurkan, following his death united with the Church of the Nazarene, bringing with them, according to Dr. Bresee, a body of considerable size and influence.

In 1922, Dr. J. G. Morrison, then president of the Laymen's Holiness Association of America, united with the Church of the Nazarene. Most



The union of the International Holiness Mission with the Church of the Nazarene at Leeds, England, on October 29: Rev. J. B. Maclagan, superintendent minister of I.H.M., presents Dr. H. C. Powers with a book containing minutes of meetings leading to union and signatures of delegates. With them on the platform: Mr. John Place, Dr. George Frame, Dr. Remiss Rehfeldt.

of this group followed his example, and it is estimated that one thousand members came into the church as the result of his action. Other smaller groups from time to time have united with the church.

On October 29, 1952, in an evening service in Zion Church in Leeds, Yorkshire, England, Nazarene history was again made. Before a packed house a consummation service was held uniting the International Holiness Mission, a holiness denomination in the British Isles, and the Church of the Nazarene amidst the evident blessing of God. A resolution from both groups was read; pronouncement was made by the general superintendent; and about 9:30 p.m. the gavel fell finally making these two holiness bodies one. Preceding this service were months of most earnest prayer and negotiations as both groups sought divine guidance. The manifestations of the Holy Spirit's presence throughout the convention were convincing evidence that God was pleased with this transaction. On every hand there were expressions of rejoicing among the people. And thus was consummated another union such as has characterized the history of the Church of the Nazarene from its inception.

The International Holiness Mission was founded in 1907 by Mr. David Thomas, a deeply devoted, sanctified, businessman. It was originally a laymen's movement, and this union brings into the ranks of the church some of the finest laymen and ministers that can be found in our entire connection. Well prepared for their task are such ministers as Rev. J. B. Maclagan, superintendent minister; Rev. Maurice Winterburn, foreign missionary secretary; Rev. W. Henson, Rev. A. Leslie Baxter, Rev. J. T. Henson, Rev. P. H. P. Gutteridge, Rev. A. J. Lown, Rev. T. Herbert Baldwin, Rev. Richard Rigby, Rev. E. D. Chapman, Rev. J. M. Bell, Rev. Maurice Carlisle, and others who are capable ministers and adminis-

trators. They have many outstanding and deeply devoted businessmen, a few of whom I have been privileged to meet. They include such men as Mr. John Place, who was president of the International Holiness Mission at the time of the union; Mr. S. Francis, Mr. Cook, Dr. T. H. Jones, Mrs. D. B. Jones, Dr. Henry Brockett, author of *Scriptural Freedom from Sin* and other books; and many others too numerous to mention.

Statistically, twenty-seven International Holiness Mission churches were involved in the union, with a total of approximately one thousand members. Nearly one hundred per cent of the church membership voted for the union. Thirty-two missionaries were involved with their entire missionary enterprise, including a Bible school, hospital, nurses' training school, orphanage, day school, etc., all located in South Africa. This is a substantial missionary work founded in 1910 by the now sainted Rev. D. B. Jones and his good wife, who began this work about the same time that Rev. Harmon Schmelzenbach arrived in Africa. This missionary enterprise includes 11 main stations, 195 outstations and preaching points, 50 evangelists, and 1,863 members, plus probationers.

These good people are strongly evangelistic and missionary in spirit. They have been supporting a missionary for every thirty-three church members. Their singing is enthusiastic and Spirit-anointed. They pray with reverence and fervor. Their witness to second blessing holiness is clear-cut and positive. They manifest an exuberance and holy joy that marks them as God's people. They carry their Bibles to church and are well acquainted with them.

Different ones rendered valuable service in making preparation for the union. Dr. George Frame, superintendent of the British Isles District, Church of the Nazarene, supplied guidance and counsel which were invaluable. Several of our missionaries on the field, including Rev. W. C. Esselstyn, Rev. C. S. Jenkins, and others, rendered immeasurable service. Mr. John Place, Rev. J. B. Maclagan, and Rev. M. Winterburn, the leaders of the International Holiness Mission, gave unceasing assistance as well as Rev. H. C. Best, Rev. Kenneth Bedwell, and many others on the mission field. All made indispensable contributions to the preparation for union.

And while we all recognized the human instrumentality involved, we felt that back of everything was the guiding hand of Almighty God. The satisfying evidence of divine approval upon this union caused us to close this historic gathering by the singing of "Praise God, from whom all blessings flow." The Church of the Nazarene opens her heart and hand to this noble band of holiness people. We believe the cause of scriptural holiness has been greatly strengthened. The two groups are now one in faith, in hope, in love, and our prayer was and is, "What therefore God hath joined together, let not man put asunder."

I PRAYED!

By Marvin S. Cooper

(Matthew 21:22)

*I prayed alone in the morning—
For those whom I'd promised to pray;
And the Master assured He would answer,
Supplying them grace as their day.*

*I prayed again in the evening—
As the sun sank low in the west;
I prayed for a holy infusion
To sacredly glow in their breast.*

*I prayed, and God said He would send,
As together we walked by the way,
A mighty flood tide of salvation
To all who would trust and obey.*

The Power of Pentecost

By G. W. Abersold*

PERHAPS the most outstanding development within the past decade or even within the first half of this century has been the splitting of the atom. The world and our everyday living can never revert to the pre-atomic days. With atomic knowledge on almost every tongue, the prevalence of the word "power" is common in our vocabulary. This has also placed a deep significance upon the Christian use of the word, in particular the power that is generated by the fusion of the human heart with the Holy Spirit.

In experience and theory it seems that mankind is forever facing the "forks of a road." He is either choosing the path of least resistance, which is usually the perversion of the right way, or deciding between two goods. Inevitably, then, he comes to the place where he will either accept love over against hate, righteousness against sin, or God's will against self-will. In order to thwart the passion of self-love or hate he must rally God's love to His aid; or as Spinoza has said, "A passion must be met with a passion."

This same principle was often used among the early pioneers of America. In order to stop a raging prairie fire they would start a backfire, thus fighting fire with fire. With the love of the world, the fire of passion, the power of Satan lined up against us, the only escape is through the higher love of heart purity, the fire of God in our souls, and the power of the Spirit as on the Day of Pentecost. We must have the power of Pentecost!

Few of us ever realize the tremendous energy that was manifested on that eventful day. It was not blind power oblivious to its surroundings, but rather directed power that changed weak, fretful, indifferent disciples into a band of strong, courageous, and powerful evangelists. We must either accept this means of victory in this day or remain inadequate for the call of this needy world. No one ever realized his full potential of spiritual power until he came in contact with the dynamo of heaven.

The power of Pentecost lifted the lives of those disciples from the mire of uneventful living. The complacency of fishing was far too tame for Peter after Pentecost. The serving of tables became so monotonous to Stephen that he was compelled to go and speak for his Lord—and then to his death. Philip was not content to sit in the security of his own home rearing his family. The glory of Spirit-filled action took him to Samaria and to the Ethiopian. Until we have felt a similar

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change in our lives, the power of Pentecost is still only words.

It was this Pentecostal power that fought against the power of Satan in the lives of those men. Somehow a love that was aflame for God burned out the love of the world. It consumed their passions and prejudices until only Christ's love was supreme.

If we intend to meet the needs of this atomic hour we too, like the disciples of old, must have the power of Pentecost!



He will guide you
into all truth
John 16:13

Where Is Your Faith?

By John W. May*

IT WAS midnight on the Sea of Galilee. The angry waters threatened the lives of all aboard the boat that floundered in the waves. When Christ was awakened He asked, "Where is your faith?" (Luke 8:25.)

The Master was more concerned about the faith of the disciples than the storm when He asked this question. The elements would obey Him, but the faith of the disciples might fade, fail, or fluctuate. It might be misplaced or misemployed. While the plight of the disciples may not be duplicated physically today, the condition and circumstance in which they found themselves and their condition of spirit have their exact counterparts in the world today.

We may have faith only in the *powers of man*. There must come always in the process of active faith a conflict between the human and the divine. The line of demarcation where faith in the human leaves off and faith in the divine begins must be clearly defined in Christian experience. Faith in the purely human will bring one to a blank wall. Strong arms and experienced sailing failed the disciples during this storm. The way of faith in the human is not a through street; it is a blind alley. Faith in the divine radiates in every direction to include every circumstance, problem, danger, or difficulty. It broadens and lengthens as one walks in the way of trust until it becomes a boulevard that finds its destination only at the dazzling throne of God.

Faith in the human *program* of man will fail; faith in the *person* of man often brings disastrous results; faith in the *power* of man alone leads to spiritual bankruptcy. The often quoted scripture

*Pastor, Marmet, West Virginia

has never lost its truth, "Not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zech. 4:6).

For successful living one must have faith in the *person of God*. The *existence* of God always has a definite bearing on the degree or intensity of faith. We must believe that He is. A missionary to China was once questioned concerning his courage facing the danger of bandits along the ways he traveled alone. "I never travel alone," he replied. "There is always Someone with me."

Unquestioning faith in the existence of God involves a faith in the *eternity* of God. "Jesus Christ the same yesterday, and to day, and for ever." The eternity of God brings all history to bolster our faith. As He was with His children in the past, so will He be with us now. God does not respect persons, times, or needs. As He stood by Paul on the deck of a sinking ship, or sustained him as he was lashed, so will He be with us. As He shut the lions' mouths for Daniel, so He will manifest himself in our behalf. As He stood by Abraham in his testing time, so will He provide for us today. No character of the Bible is unique in the sense of the presence of God being with him alone. As He was his, so may He be ours. We must, however, have a personal faith in the personal *expression* of God. To feel Him individually, to know Him personally, to apply His promises to ourselves, means to bring a remarkable fruition of faith in our lives.

We may have faith in the *presence* of God. We may recognize the hand of God in the experiences of life. The darkness may hide our view of His form but not the touch of His hand. As the touch of a parent's hand will quiet the frightened cries of his child in a dark room, so we may feel the hand of God in the darkness of the circumstances of life. His presence is *abiding* in that He will be with us always; *arresting*, in that He will check and guide us with His Spirit; *able*, in that His hand is not shortened that it cannot save nor His ear heavy that it cannot hear; *abounding*, in that He is able to do "exceeding abundantly above all that we ask or think, according to the power that worketh in us."

Faith in man alone is futile and fatal. Faith in the person and presence of God will never fail. It can never be misplaced, misapplied, or misemployed. He has not, He cannot, He will not fail. *Where is your faith?*



These Words of Ours

By R. B. Oliver*

WORDS! How small and simple and insignificant they seem! Made up from a few of the twenty-six letters of the alphabet, and consisting of sounds, accents, and inflections! So commonplace are words that we use hundreds to thousands of them every day in our work, social contacts, family life, and in just plain chatter. Too often we use them carelessly, not realizing what they are and what they can do to others.

Too seldom do we recognize that words are packed with power for good or bad. The careless, unkind word can become a roadblock or obstacle between another and heaven. The purposely malicious word may become the stumbling block that diverts a soul onto the road that leads down to hell. Words can be stumbling blocks or steppingstones. Words can become millstones around the neck of a young Christian, or wings of inspiration that pick him up from the mundane and move him towards heaven.

Words are more than sounds, more than accents and inflections, and little crooked marks on paper. It is when we remember that words are ideas, that words are emotions, motives; even character, mind, and spirit; that they are love and hate, admiration and contempt, joy and sorrow—only then do we begin to realize what words really are and how terribly important it is that we use them accurately.

We should weight our words as if they were golden. We should pass them out as if they were precious stones. We should guard their use as if we really expected to meet them again at the judgment bar of God, where we will be held accountable for their effect. What a joy it will be then when we learn that some word of ours helped some souls hold true in a crisis, encouraged them when they were about to give up, and helped them become established and make it through to glory!

But what about that unkind word that hindered someone? How about that thoughtless word of criticism that became a millstone around the neck of the young Christian who turned back? How important words will be then! How great will our responsibility for our words seem then!

Since our words do hinder or help, encourage or discourage, build up or tear down, and since God has left the choice to us, and is going to bring us to account for their effect, how important it becomes that we give attention to our every word! How stingy we are sometimes with the word of commendation! How stinted are our words of praise! How reluctant we are to go out of our way to give a "pat on the back" to someone! What a different world we could create around us if we all determined that henceforth

*Tucson, Arizona

we would never let an opportunity pass without giving a word of commendation, a word of encouragement, a word of help to those we encounter in the way! Everyone gets a great lift out of a word of commendation when he is trying to do the job. To say: "I think that was a splendid thing you did; it has encouraged me to do more," or, "I want you to know you are doing a fine job"; "Don't ever fail to give your testimony; it does me so much good and I am sure it helps others also"; "Your sermons help me so much; they are practical and get down where I live," not only gives the other fellow a big boost, but brings a glow and inspiration to the speaker. Try it for one week and notice how much easier the way seems.

The writer was recently privileged to hear a salesman and former associate of Billy Sunday, the great evangelist, speak at a great sales convention. He told of some of the things he practices that have helped him to become known as "the million-dollar salesman"—having sold over that amount direct to the homes. One of the cardinal rules that he gave us that he uses every day is this: "Find some compliment or commendation that you can honestly make to the first three people you meet each morning. It may be that their attire is very becoming to them, that they look very nice this morning, that you think they are doing a great job. You thank them for always having a smile so early in the morning—it helps you. You can always find some point to compliment one on."

Why, do you suppose, has this master-salesman for years made it an ironclad rule purposely to compliment the first three people he meets when he starts out in the morning? He does it for the lifting effect it has upon himself; for the glow it gives him, for the spring it puts in his step and the twinkle it places in his eye. For, he stated, it is impossible for you to practice that simple, God-given principle without becoming enthusiastic. And enthusiasm is the flame the leader must possess and that spreads and spreads to others and spreads and spreads again and again until his cause is "sold" or put over, be it the selling of pots and pans, the hewing out of a new empire, or the propagation of the cause of holiness.

After paying an honest, sincere compliment to three people in succession, and seeing the lift it gives them, the "million-dollar salesman" says he is lifted to a start that carries him through the day. The early-morning reaction of those first three gives him such a "glow and go" that he has no trouble in finding something good, and noble, and magnificent about the others he meets during the day. By putting words to work he has not only sold over a million dollars of merchandise to people in their homes, but he has brightened the lives of thousands by extolling their better points.

When you compliment a person you create a friendly feeling within his heart for you. You have shown yourself a friend to him and he re-

Sunday-School Teacher's Prayer

By Frances B. Erickson

*I thank Thee, Father, for these little ones—
Lovely girls, as sweet as budding flowers
That turn their dainty faces to the sun,
Or drink with joy the gentle April showers!*

*For so these children, Lord, with eyes aglow,
And hearts responsive to the Living Word,
Have tasted eagerly Thy sacred truths—and, oh,
Let not the years erase what they have heard.*

*Grant me wisdom, Lord, that comes from Thee,
To lead each trusting child into the fold;
To claim for Thee each shining possibility
These little lives may hold!*

ciprocates. Basically you have made him feel important. This is only recognizing the dignity of the human being. God Almighty considered each and every person so important that He created each one different. He clothed each with a personal dignity of individuality. When we recognize and respect that individual dignity, we are operating along sound lines.

Would you like to induce more friends, neighbors, and new acquaintances to attend church with you and make them want to come back again and again? Let me give you a little psychological secret which consists of selecting and saying the right words, in perhaps a different way from what you have been accustomed to use them. Instead of inviting a person to church with the statement: "I would like you to meet our pastor" or "our Sunday-school teacher" or "our folks," say sincerely to him: "I want you to go to church with me. I would like for my pastor to meet you," or, "I want my Sunday-school teacher to come to know you as I have." Notice the difference? You are now putting words to work to help you win souls.

When you take them to church—and they will go if asked in a way that pays an indirect compliment to them—do not introduce them in the usual way: "Pastor, I want you to meet so and so." Remember the simple principle we are using and say something like: "Pastor, I want you to meet the nicest neighbor," or, "Meet one of the finest persons that I have just gotten acquainted with." You make your friend feel important by recognizing the dignity of the human being.

When you make a person feel important you create within him a greater respect for himself and a respect and regard for you that you can create in no other way. How simple it is to make words work for us to accomplish our goal! In the sales world they are leagues ahead of us in this respect. They have learned that words properly used will make friends, overcome prejudices, create desire for their product, and bring them to a decision.

If words, chosen as if they were apples of gold, are so important to a salesman of merchandise, and if they have such a tremendous effect upon both him and his hearers as to enable one man to sell over a million dollars' worth of household appliances, and become the top salesman of America, would they not work for you and me just as effectively? Would not the same principle make us all better soul winners—better salesmen of the Lord? Think what an influence for good we can become if we will find something commendable to mention to those we meet. Think of the souls we can "boost" on the way.

Yes, words are more than just sounds and accents and inflections. They are instruments of eternity. They are packed with power for good and evil. Perhaps we should be more concerned about our words and the way we use them. David became concerned one day and he cried out: "Let the words of my mouth . . . be acceptable in thy sight, O Lord . . ." Remember, the wrong word can never be recalled; the right word never needs to be.

Thoughts from a Farmer's Son

By Spencer Johnson*

FENCES

ALTHOUGH it was a disagreeable task to us boys, my dad insisted that the fences be kept in repair on the farm. He explained that when the fences were down it not only brought disaster to the crops but would endanger the lives of the cows if they should become bloated because of too much green cotton. We came to know that a fence is a negative barrier which acts in a very positive manner to those who would successfully operate a farm.

It has occurred to me that there are some laws and rules that are very necessary in the pursuit of a Christian life. As wonderful as the positive may be, there are also some negatives that one must observe. It is not that someone is trying to make us abstain from certain things; but there are some rules in the game which must be observed, else there will be no game at all.

A barbed-wire fence was not beautiful to look upon, but as long as it stood we felt confident that the crops were protected and that the cattle were safe. Neither is it a pleasant thing to cry out against sin, but as long as the standard is lifted against it we can keep victory in our hearts and lives. Great hordes of modernism swarm about us, anxious to sweep into our church to scorn the Blood, pull down the standard of holiness, and wreck the faith of our youth. We must ever stand like the barbed-wire fence, denying them the right to trample down our Zion. As holiness people we must be forever and eternally against the very appearance of anything and

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everything that would hinder our experience with God or weaken our influence upon the lost. We must ever preach salvation from all sin for all men, and second blessing holiness; obtainable now, in our hearts, and effective in our lives, exemplifying the high standard of ethics set forth in the Bible. To neglect either the negative or the positive aspect is not to preach the gospel at all.

Only those who are ignorant of the danger, or traitors to the cause, would wish to ignore or disband the rules. The good man is not afraid of law, for the law is his friend; it is the guilty who shrink from its enforcement. Only those who are prisoners of the Lord are really free. Jesus said, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matt. 11:29). "He that hath no rule over his own spirit is like a city that is broken down, and without walls" (Prov. 25:28).



I Saw a Train Wreck—

By David J. R. Spittal*

WHILE en route to a preachers' convention recently in a distant city we were detained several hours because of a train wreck farther down the track.

We waited some time and then, not being able to hold our curiosity further, we set out on foot to see for ourselves. The scenery was mountainous, the altitude was invigorating, and after walking several miles we reached the scene.

On one side lay the locomotive overturned. Not far away were several loaded boxcars which had telescoped into one another. There were wheels, metal, scraps of wood, and part of the cargo lying all over the right of way. Several hundred yards of track had been uprooted and, worst of all, two crewmen lost their lives.

What interested me was the wreck itself. There was the locomotive, once a mighty power, now cast aside as merely junk. The fires of the great engine were out; the whistle no longer shrieked its warning; the bell no longer warned of approaching danger. It was now a cold piece of metal. I looked at the broken boxcars and reminded myself that they were once channels of service but now were but scrap and not worth hauling away. I looked at the fragments of rails that were now twisted and tangled and thought

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of the time when they were straight and dependable.

I turned from that ghastly sight and reminded myself that the picture I had just left has a parallel in everyday life. There are many men and women who are spiritual wrecks on the railway right of way of time. They once were a power for God, but now are spiritual wrecks and catastrophes. Once the fires burned on their altars; now they are cold, dead, and cast aside. At one time they were channels of blessing, but at present are out of the will of God and their lives seem to have lost their spiritual value.

May we allow the Great Engineer to keep His hand on our lives. May we follow the track of conviction and courage, that our lives may be a power for God. May we not miss the mark and become but "spiritual wrecks" to suggest our failures to the people who would come after us.

Are You on the Beam?

By H. M. von Stein*

IT IS always a revelation to come down from the mountains, where there are few people, and these quite individualistic, to the valley and the towns, where the individual is lost in the mass. People look so comical, seated like dolls, in rows, in streetcars and buses, soberly riding through the desert streets, where there is no grass, no trees, no water—nothing. They rush across the hard pavement, holding onto their hats as though time had ceased in one place and they must get somewhere else immediately, for some unimaginably important purpose.

The crown-princely boredom of the individual driving the shiny car among the many shiny cars: the conscious—or perhaps unconscious—complacent preoccupation of trying to look and act exactly like everybody else has no counterpart among any other of the creatures of earth I have seen. And most remarkable of all is the fact that no one is excited or apparently much affected by anything that happens. Two autos crash; the occupants step out, look around, confer a few moments and exchange addresses. They re-enter their shells—drive off! A main liner roars overhead so low that the fillings in one's teeth seem to move—and no one even looks up!

Where has the city man hidden his feelings?

One such man hunted with me in the mountains not long ago. He was a nice, quiet man—until we came upon a two-year-old black bear busy digging ants out of an old log. The man threw up his rifle—fired, quickly shucking in another shell as the bear began using up the scenery. Bullets knocked chunks of bark, rocks, and dirt all around that bear until finally the man stopped shooting and grabbed with trembling

*Medford, Oregon

fingers for more ammunition. He was panting; his eyes remained ferociously focused upon the spot where the bear had paused behind a stump to get his bearings.

"Bear!" the man gasped, hoarsely.

I explained that the little bear's hide was rubbed and worthless, he had not an ounce of fat on him, and there would therefore be no lard, and he was just no good. The man still insisted we try to locate the little bear. But he had gone away.

It is in church on Sunday morning, however, that this revelation of which I speak is most apparent.

To unaccustomed ears the music is heavenly, the songs moving, and before the minister has talked very long I find it necessary to locate my handkerchief. The wonderful, wonderful atmosphere of worship with people in spirit and in truth! I do notice that the music director seems unimpressed with the performance, either of the choir or special singers. The minister's comments on them, too, though the words are good, seem to have been used before. I further notice, after a while, that no one else seems much moved by the stirring message our good pastor is giving us. As the sermon progresses I am able to see his face, and I begin to relax. He is in earnest right enough, and the things he is saying are true and deep; but by the expression upon his face, and that of the rest of the congregation that I can see, no one expects much to come of it. It is the same expression I saw there yesterday as he drove past me in the street—a calm assurance that he is doing the best he can and that it is a good job.

Ah, well! A few days and I, too, will be once more "on the beam." Nothing much will excite me, then, either!

Song for the Road

By Kathryn Blackburn Peck

*If I could stand alone above the din
And vain pursuits of life, upon some hill
Apart from petty struggles and small cares,
High up—where all is pure and clean and still—
Perhaps I then could gain a truer sense
Of all the meaning of this earthly strife;
With tranquil eyes I could look down and see
The answer to this muddled thing called life.
But I must walk along the crowded ways—
An atom in the plodding, jostling throng
Of those who labor on through days of care,
My badge of confidence—a marching song.
Since I am mortal, and my frame but dust,
Perhaps I need not fully see the plan.
I smile my faith to Him who knoweth all,
And cheer my brother on the best I can.
There is an answer and there is an end;
There is a pattern and a guiding Hand—
And out beyond the boundaries of time,
Where life begins, then I shall understand!*

THIS IS PENTECOST:

By Milton Harrington*

I. A Definite Time

When the day . . . was fully come. Previous to the Day of Pentecost there had been an advancing toward it upon the part of the followers of Jesus. It had been a teaching advance, a convicting advance, a revealing advance. John (chapter 17) records for us so beautifully the prayer of Jesus for the sanctification of the disciples, so it also had been a praying advance. This is the recipe toward personal Pentecost. One must be taught that Pentecost is for him. One must feel the inner urge of conviction for such an experience. The carnal condition of the heart must be revealed; then the praying advance, which is the last mile leading from the road of sins forgiven to the highway called holiness.

From the hour Jesus called His disciples He had been preparing them for Pentecost. He would talk to them of the Comforter, of the time when He would not be with them in person. The major and minor prophets had foretold the coming of Pentecost. The synagogue knew the message well—fully as well as it knew the message of the coming of the Messiah. Perhaps it was not understood as it should have been, but the preparation for Pentecost had been made.

It took a ripe moment for the day to fully come. The fruit had been borne when the disciples had left all to follow Jesus and now it was ready for use on this “fully come” day. Those who are saved must ripen themselves until they are ready for the Day of Pentecost in their hearts and lives. When Peter cut off the ear of the high priest’s servant, Jesus spoke to the crowd and said, “This is your hour.” *Your* hour will fully come for the Pentecostal experience of holiness of heart. It will be just as fully come as any Day of Pentecost. It is a definite, clear-cut hour and it must be met and faced in your life.

Since the disciples and prophets could point forward to the coming of the Day of Pentecost and now we can point backward to it—it must also be an epochal experience in your life. It is not a growing “into” experience, for the disciples were without the Spirit in their hearts and lives one day, and the next were filled with Him. It is not an experience you receive at death, for none of these on the Day of Pentecost was dying and none died immediately afterward. Thank God, it is a definite experience, definitely promised, can be definitely claimed at a definite time, and a definite assurance is given that the day has fully come in every believer’s heart.

(To be continued)

*Pastor, Lovington, New Mexico



He is able even
to subdue all things
unto Himself

PHILIPPIANS 3:21

Why I Became a Nazarene

By Eva V. Beets*

THERE was a heaviness in my heart, a feeling of letdownness that Sunday night as I walked out of the church where I belonged. For a long time I had not enjoyed the services. It made little difference to me as to the amount I gave to the collection plate; the songs sounded flat to my ears as I fingered the keys of the piano. God seemed so far away and I was glad when the last formal duty was performed and I was once more out in the cool darkness where I could be alone.

Either there was an intangible something missing or I had failed to grasp and hold on to the firm hand of Jesus. I hadn’t failed to keep the laws of the church and I hadn’t taken part in social drinking, card playing, smoking; and I had bitterly opposed lack of proper clothing among the young people, which I knew had caused some of the coolness other members had shown me.

If the leaders indulge in these seemingly harmless bits of worldly pleasure why should I make an issue of it? I pondered.

“All work and no play makes Jack a dull boy,” they tantalized.

So, falling in line, I started to attend the picture show; but after a few months of this I felt more depressed than ever. Surely, I thought, there must be somewhere a church that forbids worldliness.

“The road will be rocky and the pathway steep but keep your hand in that of the Father’s, praying unceasingly,” my earthly father had commanded of me many times before his passing. “You cannot have peace holding to God with one hand and to mammon with the other.” There had been one long word “sanctification” that I remembered he talked much about.

A person who is living a Christian life shouldn’t come away from the house of God unhappy, I reasoned. The soul should feel full, being filled with the Holy Spirit in the same way the stomach feels when full. But here I was with a feeling of emptiness, alone and forsaken by the ones I loved, for I dared not let them know what was in my heart.

Maybe I was a backslider, but as far as my church folks were concerned I couldn’t be. Maybe

*Columbia, Mississippi

they had compromised with Satan, but they weren't grieved about anything as far as I knew.

If there was a church of my dreams I finally decided to find it.

One bright Sunday morning I found myself in the First Church of the Nazarene. The pastor, whom I had met, introduced me to the members.

The road had been rocky and the pathway steep, but at the top of the hill a table was spread and it was just for me. I sat down and partook of the food that was set before me, and it was good.

Time and again I went back, still hungry, and came away happy and refreshed. This was it, the old-time church of my childhood, where there was love and fellowship, where people knelt at the altar unashamedly testifying to the many blessings that the Father had bestowed upon them. These people had no thought of the worldly things

and, to my utmost astonishment, no need for them. Serenity and peace pervaded that house of God, for the leaders were not afraid to live unspotted from the world.

Two weeks ago I too knelt at the altar of the Nazarene, was sprinkled, and joined the church. I am going to live and show others the true way of life, and who knows but this little band of Nazarenes may be able to bring sanctification into the churches who have so quietly left it out? Without constant prayer life there is no completeness; and from now on we Columbia Nazarenes are going to work. We are going to push forward unceasingly to show others the true way of life. Things are bound to start happening, for we believe what Jesus said, "Ask, and it shall be given you," and we are asking for His divine help in spreading the gospel of the lowly Nazarene.

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

Four Weeks in Africa

AFTER traveling 4,400 miles over the bushveld of South Africa, seeing missionaries at work and natives in raw heathenism, we arrived at the Smuts Airport for our return to the United States. Approximately twenty-five missionaries waved their farewells as Dr. Powers and I boarded an eight-mile-a-minute British Airways Jet Comet, the fastest passenger aircraft in the world today. It was soon cruising at 500 miles an hour, some 35,000 feet high. We were as though "fixed" in the air—it hardly seemed to be moving.

As we were sitting thus, my mind trailed back over the roads of the eastern and the northern Transvaal and Swaziland, roads that were sometimes nothing more than narrow trails or rocky passes. We had gone into remote sections such as the Mabins area of the northern Transvaal and the Mafeke area of The Downs. Our time was divided as follows: *first week*—European assembly and colored work; *second week*—visit to Swaziland and the compound work near Johannesburg, where thousands of natives from all sections of South and Central Africa have gathered for work in the gold mines; *third week*—eastern and northern Transvaal, where great areas are open and are challenging; *fourth week*—Acornhoek, in the eastern Transvaal, where the union convention brought together the International Holiness Mission and the mission of the Church of the Nazarene.

The jet liner departed Johannesburg at 10:30 a.m. on December 3 and

landed in Rome, Italy, at 3:30 a.m. on December 4, with stops in Livingstone, North Rhodesia; Entebbe, Uganda; Khartoum, Sudan; and Cairo, Egypt—a distance of 5,300 miles.

Boarding a Pan-American plane on December 4 we were in New York the morning of December 5. Including one week in Great Britain and the travel time, we were away from the United States approximately six weeks and had traveled some 25,000 miles.

Missionary Convention In South Africa

The day following our arrival in Johannesburg, South Africa, was set for the first missionary convention of the European district.

On the morning of November 6 we drove forty-five miles southeast to Vereeniging, where the district president, Mrs. Charles Strickland, conducted business efficiently and launched the new organization with great enthusiasm. It was a pleasure to present the world evangelism program of the church to a very alert and responsive crowd of approximately one hundred and fifty people. Two missionary candidates expressed eagerness to enter into the native work with our missionary staff. One is a qualified nurse and the other is attending the university at Potchefstroom.

The European district gave 643 pounds last year for foreign missions with a total giving for all purposes of 6,240 pounds. Hence, it is a 10 per cent district. There are 15 churches with 251 members. To give \$1,832.00

(one pound equals \$2.85) for world evangelism is certainly commendable.

May God continue to bless this new district with its splendid leadership, fine pastors, and missionary-minded people.

Argentina-Uruguay Council

October 2 and 3 were days of blessing, work, and fellowship for the missionaries in Argentina and Uruguay as they met in council meeting. Separated much of the time by the distance between the different stations where the missionaries are located, it was a blessing to have the Dentons come from Uruguay to meet with those who are working in Argentina. We missed Brother and Sister Cochran, who are on furlough.

As we sang and prayed together, our faith was increased, our determination was made stronger, and our vision became clearer. Again we were happy for tape recordings, which enabled us to hear our general superintendent, Dr. Samuel Young, bring a message which stirred and inspired us. It was a contact with our great church at home. We felt a spiritual lift as we attempted to bear one another's burdens for the work of the Church of the Nazarene in these great republics. How extensive our field! What has been done seems small when we compare it with the work there is yet to do.

Plans were made for progress in the year ahead. By God's help we are going forward to defeat the foe in new territories.

The Dentons from Uruguay and Brother Ainscough from Buenos Aires will be furloughing this year.

Brother Spurgeon Hendrix has carried a double load this past year, being district superintendent and also director of the Bible school. Thus we

(Continued on page 18)

There are some democracies still left in the world. The United States is one of these. This means that when a president is elected by either a small or a large majority, he is the All-American president, or the president of those who did not vote for him as well as of those who did. All of us should recognize this and begin now to pray for President-elect Eisenhower.

Few leaders of our country or any other ever faced so many problems. Here are some of them: the Korean War; inflation; taxation; the budget; communism at home and abroad; corruption; the U.N.; and the North Atlantic Pact. Let's not think that Eisenhower is a kind of demigod who can by some magic touch meet any or all of these difficult situations easily. In the past he has demonstrated the fact that he is a man of great ability, but he is still a finite being and needs our confidence and prayers and, above everything else, the help of God. As Christians, let's stand by him who is soon to take over the presidency of these United States and do everything we can to make his term a success.

The Son of Man

THE SON OF MAN is the most significant and all-inclusive name ever applied to Jesus Christ. This is perhaps the reason why it was Jesus' favorite title for himself and was used by Him more than eighty times in the four Gospels. He almost always called himself the Son of Man when talking of himself. Moreover, this phrase never appears in the Old Testament with exactly the same meaning that it has in the Gospels, and it is found only once in the New Testament outside of the Gospels. In this one case (Acts 7:56), it is used by Stephen, the first martyr, with reference to Jesus.

THE PHRASE, the Son of Man, suggests the humanity of Jesus Christ. He had a human nature, and His divine-human personality was housed in a human body. As the Son of Man

His Humanity and Messiahship
He shared our human limitations and manifested some of our human characteristics. He was tempted in all points like as we are. He was no stranger to time and the flesh. In this sense, He was one of us, and we are made to feel His nearness to us.

But the words, the Son of Man, mean much more than His humanity. They also imply His Messianic character. They are used when He is spoken of as Saviour, Judge, Victor over death, and coming King. By the title, Son of Man, He kept before the people in a somewhat veiled way the fact that He was Christ, the anointed One, the promised Messiah. From this standpoint, this phrase had its roots in the Old Testament. Some

have connected it with that great passage in Psalms 8:3-5: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour." Both the insignificance and the dignity of man are set forth here in dramatic fashion, but it does not go beyond the human to a superhuman Deliverer, a Messiah.

Psalms 80:17 gives us a more significant passage in this connection: "Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself." This petition is addressed to the Shepherd of Israel. He is asked to send a strong man to deliver Israel in a time of great misfortune and distress. There may have been in this a foregleam of a coming Redeemer. This one verse could have provided sufficient basis for the adoption of the phrase, the Son of Man, by Jesus, the Messiah. Nevertheless, the most evident forerunner of the use of this name, the Son of Man, by Jesus Christ, is found in Daniel 7:13-14: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." As we read these verses we feel sure that it is a prophecy which refers to Jesus Christ, the Son of Man, who is the coming Messiah. Through His death and resurrection man will be able to conquer sin.

THIS TITLE, the Son of Man, not only brings to us the thought of the humanity and messiahship of Jesus Christ, it also speaks to us of His universality. He is not a man or a son of a man.

His Universality
He is *the* Son of Man, or humanity—the Race-Man. This meaning of the phrase, Son of Man, has been described thus: "Universality of power, of sympathy, and of influence, is the import of this title which Jesus claims. And that demand Jesus only has satisfied, who is the Master of sages, the Friend of sinners, the Man of perfect blossom on the tree of humanity, the ideal of our nature incarnate, the Second Adam in whom the fullness of the race is visible. The Second Man is the Lord from heaven. And this strange and solitary grandeur He foretold, when He took to himself this title, itself equally strange and solitary, the Son of Man."

Stephen S. White

It'll Run You Down!

Closely connected with the above is the fact that Jesus as the Son of Man is our perfect Example, the Ideal or Pattern by which we should direct our lives. He gave the Christian a concrete model and could truly say, "Follow Me." He was the living embodiment of all He taught, and men can well afford to walk in His steps, or do what He did. We must not look unto any man, but rather to the Son of Man, who is the Author and Finisher of our faith, as we run with patience the race that is set before us as Christians. This alone will enable us to be faithful unto death and finally win a crown of life.

ONCE AGAIN, the words, the Son of Man, may be thought of as having a theological significance. They tell us that Jesus was the Race-Man,

His Saviourhood

the federal Head of the race, the Second Adam, the second Representative Man. As in the first Adam all sinned and died, so in the Second Adam, the Son of Man, all were placed within reach of life, holiness, and heaven. This could come about only as Jesus identified himself with every human being. The phrase, the Son of Man, which was so often on His lips, "gave expression to His sense of connection with all men in sympathy, fortunes, and destiny." He who knew no sin took His place among repentant sinners and went forth to be baptized of John. He identified himself with human nature where it sagged the most. He gave up His good name and stood in line with those who had been harlots and murderers and awaited with them John's baptism. He was indeed and in truth counted a sinner. He took upon himself the curse of sin and tasted death for every man. He placed himself at the head of the line and drank the cup of death to its dregs. Those who stood below Him were sinners and were now under the sentence of death awaiting the poisonous potion. But Jesus, the Son of Man, who was at the head of the line—not because He reckoned himself superior, but rather because of His eagerness to shield those who stood below Him—took the cup from their trembling hands and drank all of the death that was therein. Those who accepted Him and this gracious act of His were set free, or pardoned. As the Son of Man, He was their Representative!

In this phrase, the Son of Man, we have the humanity, messiahship, universality, saviourhood, and deity of Jesus Christ. He was the Son of Man; and as the Son of Man, He was not only man, He was more than man—He was God. Jesus Christ, the Son of Man, was the God-Man. As man, He knew our need; and as God, He was able to meet our need!

THE CHILDREN of Israel were nearing the Jordan again. The tribes of Reuben and Gad asked that they might have their inheritance on this side of the river. It was a land of cattle, and they had cattle. But Moses was evidently suspicious of their motive. He suspected that they wanted to settle on this side of the Jordan because they didn't want to cross over and fight for a place to live. However, Moses finally agreed for them to have the land provided they would first go over the river and help subdue the enemies there. They agreed to do this.

THEN MOSES said unto the Reubenites and Gadites: "If ye will do this thing, if ye will go armed before the Lord to war; and will go all of you armed over Jordan before the Lord, until he hath driven out his enemies from before him, and the land be subdued before the Lord: then afterward ye shall return, and be guiltless before the Lord, and before Israel; and this land shall be your possession before the Lord. But if ye will not do so, behold, ye have sinned against the Lord: and be sure your sin will find you out" (Num. 32: 20-23).

The last statement of this passage sets forth a principle as unchangeable as God—"And be sure your sin will find you out." Your sin will run you down. You can't escape its effects. If you sow sin, you will reap sin. If the Reubenites and the Gadites failed to keep their promise to go over Jordan and help conquer the land of Canaan, their settlement in Jazer and Gilead on the eastern side of the Jordan would finally bring them trouble. "Be sure your sin will find you out." You can't hide yourself from your wrongdoing. The hound of sin will surely overtake you.

"Be sure your sin will find you out" is just another way of saying that "the wages of sin is death" (Rom. 6:23). Spiritual death is an immediate result of sin, and everlasting death will ultimately be your lot if you continue in sin. The way of sin inevitably leads to a death which will never end. "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12). Yes, sometimes it may seem right, but if it is the way of sin, it leads to death. Jesus said, "Wide is the gate, and broad is the way, that leadeth to destruction" (Matt. 7:13). Sin destroys—this is its very nature, and there is no way to get away from its murderous hand.

You could as easily handle a live wire, take a deadly poison, jump into a lake of burning oil, or inject the most fatal of disease germs into the blood stream without any ill effect as to play with sin and expect to be unharmed. You can't run fast enough to get away from your sins. The curse of many has been that they thought they would be an exception to this law of life. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that

soweth to his flesh shall of the flesh reap corruption" (Gal. 6:7-8).

I HAVE BEEN giving you the dark side of a significant truth. There is also a bright side. Not only will your sin run you down, but your righteousness will just as truly run you down. It is as impossible to escape the effects of a life lived for God as it is to outrun the results of a life consecrated to the devil. "He that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:8). Be sure your righteousness will find you out. You can't hide from the glorious outcome of a life devoted to God. The narrow way of which Jesus speaks leads to life.

Let me give you one example of the righteous life that reaped righteousness. Saul met Jesus on the road to Damascus and decided then to face right-about and go with Jesus. As Paul, he walked in the narrow way from then on. His was not an easy life from the standpoint of enemies without. We know this from his own words: "Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered ship-

wreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches" (II Cor. 11:23-28).

In spite of the many enemies which haunted Paul, he walked in his Master's footsteps and faced death in triumph. Hemmed in by prison walls and with nothing to look forward to in this life but a headsman's ax, he shouted: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (II Tim. 4:7-8). He had sown in righteousness and he was reaping righteousness. His righteousness had run him down. Be sure your righteousness will find you out. Righteousness has its own reward, and you need not worry about getting it. Live for Christ, and the reward will take care of itself. "And let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:9).

THE QUESTION BOX

Conducted by Stephen S. White

Q. *I am a college student. Back around the beginning of this school year one of the married men in one of my classes asked a question in class that caused some discussion, and I happened to give a seemingly satisfactory answer. He met me in the hall after class to tell me that he appreciated my answer, and we stood in the hall and talked fifteen or twenty minutes. Ever since this time we have been more interested in each other than we should be. I did not have the slightest intention of letting a thing like this happen, and I feel sure he didn't either. Every time we pass each other in the hall, see each other in the classroom or lunch room, there is an uneasy feeling between us. We do not see or talk to each other any more than I see or talk to any other married man. But I know this interest I have in him is not right, and I have prayed that the Lord would help me and take it away, but somehow I can't seem to get victory over it. We have never said or done anything out of divine order around each other, but I know enough about the way the devil works to be afraid to risk going*

on like this. Even if we both keep our place, I know that this, whatever it is, between us, is wrong. I'm willing to do anything God shows me to do to remedy the situation. By the grace and help of God I want to be clean inside and out. Can you tell me through the "Question Box" what to do without my telling you my name? If you will answer as soon as possible, I will appreciate it very much. The sooner I can put a stop to this thing, the better. Do not be afraid of hurting my feelings. If I need to be reproved, corrected, or anything of the sort, please feel free to do so. I want help.

A. Drastic action is the only thing that will save your life and the home of this man from being wrecked. You are at a place where no trifling should be tolerated. Avoid this man completely, as far as you can, and when you meet him only speak and go on. If you can't stay in the college where you are and do this, go to another college or home, at once. Don't be foolish and play with temptation any longer. I have known of both preachers and laymen whose lives or homes or both would have been saved from wreck

and ruin if they had had sense and courage enough to take drastic action at the first appearance of temptation. No one can overcome temptation by being kind to or tolerating it. You'd better be silly enough to play with a live wire than to fool with an infatuation.

Q. *Years ago, when we were members of another church, we missed two payments of ten dollars each on a little debt we owed the pastor. It was of a personal nature and had nothing to do with the church. Now we are members of the Church of the Nazarene and feel definitely that we should make this debt right, but have been unable to find out where this pastor is. Would it be all right to give the amount for missions in the church to which we belong now—of course, above our regular giving of tithes and offerings?*

A. Yes.

Q. *How would you deal with Mark 9:39-40 and I Cor. 12:3 in the light of Matt. 7:21-23?*

A. In the first verses Christ is teaching you and me to have tolerance toward those who are outwardly and formally following Christ here and now, while in the latter instance He is telling all of us that outward conformity alone cannot guarantee to

us that we are right with God and ready for the coming judgment. It is not enough to merely say, "Lord, Lord," or cast out devils in His name. This will not get us through the gates of pearl. We must be sure that the condition and spirit of our hearts back up our deeds if we would enter heaven at last, or be really accepted of God. God judges men finally by their heart state, and not by their outward deeds. He can do this because He knows the inner self of every man. The same is not true of you and me. We cannot judge men by their hearts; we can only see what they do and must be very careful how we call fire down on them on this basis. Their good deeds might indicate a better heart than we think.

Q. Would it be honest—or was it when Jesus spoke those words—to find something in another's field, bury it again, and then buy that field without the owner's knowledge of what he was selling?

A. If it were a literal situation as you describe, I would answer that it would not be honest to do what you suggest. However, you must remember that what is given in Matt. 13:44 is a parable and not a description of a literal situation. You can't make parables "walk on all fours." They are given to teach only one truth, and the one truth here is that in the end we must give up all if we would follow Jesus. The man sells all and buys the field. As one commentator says, "In these parables the morality of the transaction is not taken into account." Similarly, we are not to take it that the judge referred to in Luke 18:2 is in every respect a type of God. We have to use care in interpreting parables.

Q. Should missionary calendars be sold in the church on Sunday after services?

A. No!

SELF-QUESTION

By Ila R. Monday

*How large is my heart?
How big within?
Is there place for the poor,
The starved, the thin?*

*And can room be made
For a soul who's strayed
From the narrow road
To the sinner's glade?*

*If my heart is His,
If it's saved and true,
There is room for all things
God would have me do.*

Home Missions and Evangelism

Roy J. Smee, Secretary

Alabama Preachers' Meeting

DR. CHARLES GIBSON and myself were the guest speakers at the Alabama Preachers' Meeting held in Fairfax, November 17 to 19. The convention was well attended and marked with the spirit of holy enthusiasm. The emphasis was home missions, Crusade for Souls Now, and practical points in the life of the successful preacher.

During the convention not one word of discord was heard. Rev. C. E. Shumake, the new district superintendent, is finding his way into the hearts of pastors and laymen of the district. He is challenging them with bigger things for God and the church.

It was a joy to be associated with Dr. Gibson, whose sane and scriptural counsel is well proved by years of successful leadership in the church.



American Bible Society— Pulpit Bibles

On December 14, Universal Bible Sunday, the annual offering for the United Bible Societies, sponsored by the N.Y.P.S., was being received. In the United States the money goes to the American Bible Society and helps in the distribution of Bibles and in the translation of the Word of God into languages and dialects still without this message. We are happy to give to this worthy cause and certainly do not expect to receive anything in return. But the American Bible Society for the past twenty-one months has been giving to every new church organized in the United States and its territories by the Church of the Nazarene a gift pulpit Bible. The Bibles are imprinted on the cover with the name of the church, and the only charge that is requested of the new church is the payment of \$1.00 for the shipping of the Bible and imprinting the name.

The ordering of these gift Bibles is handled through the Department of Home Missions and Evangelism upon the authority of the district superintendent organizing the church. Since March, 1951, over 175 new churches have received this gift Bible.

In the accompanying picture, District Superintendent W. Shelburne Brown of the Los Angeles District is presenting one of the gift Bibles to Rev. O. B. Whiteside, pastor of the Marshall Memorial Church of the Nazarene in Los Angeles. This was one of our new colored churches and was organized last spring. The promo-

tion of the church among the colored people is also a responsibility of the Department of Home Missions and Evangelism.

Many letters of appreciation have been received from new churches for whom this gift by the American Bible Society is a source of inspiration and faith.

Touring Florida

It was my privilege to tour the great Florida District in company with District Superintendent John L. Knight during the last ten days of November. I never assisted in a more satisfactory tour nor ministered to a more responsive people. The Nazarenes of Florida have their heads up and are on the march. Home missions has a tremendous appeal to their practical good sense. They are realizing that the home missionary dollar is the best invested dollar in the world. During the six and one-half years of Brother Knight's leadership, they have seen twenty-three churches organized which are now alive and functioning in a most satisfactory manner.

Brother Knight has challenged the district with a program big enough to make any district sit up and take notice. He is asking them to raise not less than \$100,000.00 for home missions during this quadrennium—and that goal was accepted by an enthusiastic district assembly. Already between \$35,000.00 and \$40,000.00 is in sight! Some very large donations have been made and others are in prospect. During the ten days of my visit among churches large and small, over \$7,000.00 in cash and pledges came in.

I am convinced that we have not because we ask not. Our people respond to a challenge. Had Brother Knight not promoted a hundred-thousand home missionary advance, no one would have been inspired to

give \$20,000.00, as one man has already done, and others who are giving from \$1,000.00 to \$5,000.00 would never have been inspired. When we Nazarenes begin to think in such challenging terms and everyone from

the least to the greatest begins to do his part, we may expect God to come to our assistance.

May the Lord help us not to limit God!

Religious News and Comments

Edited by Delbert R. Gish

AN AD in *Collier's Magazine*, sent in by a reader, gives statistics on the prices of alcoholic beverages. The present tax placed on whiskey is \$10.50 per gallon, and other taxes add an average of \$2.80 or more. The Licensed Beverage Industries are stirred up about it; they want the tax reduced to not more than \$6.00 so that liquor can be placed within the reach of "average-income buyers." It's kind of them to want to help out the public by getting the price down so that we can all buy plenty.

The liquor industry spokesmen reveal that another great concern is the "bootleg problem." Last year authorities seized 20,402 illegal stills with more capacity than the entire 1951 output of legal distilleries. This is amazing when we recall that one of the great arguments for repeal of prohibition was reduction of bootlegging. It hasn't worked out. It can be admitted that high taxes help to make bootlegging (which evades the taxes) more profitable and more attractive. Taxes on whiskey have gone up 854 per cent since repeal. But we should all be better off if the product were taxed out of existence, and the bootlegging laws enforced like other criminal laws. Perhaps heavy taxes on liquor will serve the same end as prohibition; and perhaps we can have what we did not have in prohibition days, an energetic and determined enforcement of the laws controlling the manufacture and sales of beverage alcohol. May it be so!

In the drought area, at Meridian, Mississippi, members of the Gilead Baptist Church met to pray for rain. As they were leaving to go home, they were caught in a downpour of 1.31 inches.

Scientists and medical men are trained to be slow to generalize and to make positive, final declarations about their experiments with diseases, medicines, and methods. They want to be sure. In this connection there have been few doctors who would make pronouncements about the effects of cigarette smoking upon the

human body. Some medical men have made carefully worded statements about the advantages of smoking one brand in preference to another. But no reputable scientist or physician has asserted that smoking causes no harm at all to throat or lungs. Recently Dr. Evarts A. Graham, professor emeritus of surgery at the School of Medicine of Washington University at St. Louis, after several months of experiments, said, "We have now pretty good evidence that cancer can be produced by application of tars from cigarettes." Such applications were made upon the backs of laboratory mice for about a year and they developed skin cancer.

On the basis of a survey made two years ago of 700 lung cancer patients, he declared that smoking cigarettes increases the chances for cancer in proportion to the number smoked.

Whatever people around Evansville, Indiana, may do about God in a practical way, theoretically, at least, they believe in Him. In a religious census there a few weeks ago, 105,000 persons were interviewed and among them all only one professed atheist was found. It is anyone's guess as to what this means, but it is surely some advantage that people have the inclination to believe in God's existence.

Some time ago eight faculty members of the University of the South at Sewanee, Tennessee, gave notice of their intention to resign if Negro students were excluded from the School of Theology of the University. The authorities refused entrance to Negroes, and now six members of the School of Theology staff, including the dean, the head of the university's Department of Religion, and the university chaplain have severed relations with the school. All except one are clergymen of the Episcopal church.

NEWS OF THE CHURCHES

NOTICE

The Thank Offering has just exceeded \$400,000.00 (Dec. 10). This is \$31,000.00 above the amount received last year in the same number of days after the offering was taken. The goal set by the general superintendents is \$600,000.00 and, due to the fact that we have eighty-nine more missionaries than we had a year ago, we can hardly do less and meet the needs. If every pastor will call his church treasurer and N.F. M.S. treasurer and ask them to send in all the Thanksgiving offering they have on hand, we feel sure the goal will be reached.

Funds should be sent in at once in order to reach our office by December 31 and be reported to the General Board.

JOHN STOCKTON,
General Treasurer

Evangelist Lowell L. Yeatts reports: "Again I want to report the goodness of God to me. Two years ago I entered the evangelistic field, and since then God has wonderfully blessed me. I have made three trips to the Maritimes in Canada, where God gave gracious revivals. My first meeting this fall was at Ashley-Hudson, Indiana, where Rev. Floyd Zurcher is the pastor. God gave good victory there. Then I went to Cedar Falls, Iowa, with Pastor Paul H. Varce, and many found victory. Then to Waterloo, Iowa, First Church, with Rev. F. E. Whitlatch. From here to Oelwein, Iowa, where Pastor Ralph Thompson has done a wonderful work. The revival was good, with a good increase in Sunday-school attendance. Next I held a meeting in the church where I began my ministry fourteen years ago, at Bloomfield, Iowa. It was good to see the progress the church has made in the last few years. Rev. Hazel Morton is the pastor. I am now in a meeting at Anderson (Hoopes), Indiana, with Pastor Velma E. Johnson. The Lord is good to me and I am happy in His service. I have some open time after the first of the year and will go anywhere God leads, for a freewill offering. My address is 325 W. Sixth Street, Peru, Indiana."

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for January 4: The Roots of Character

Scripture: Matthew 15 (Printed, Matt. 15:1-11, 18-20)

Center, Texas—Our hearts were blessed as we listened to the messages of Dr. A. L. Parrott during the recent holiness convention here in the Center church. The Lord is surely using the ministry of Brother Parrott in spreading the gospel of full salvation. We feel that our people have a better understanding of what true holiness means, and are determined to do their part in telling others.—C. C. Fulton, Pastor.

Due to a pastor's moving, the Holso Evangelistic Party has an open date February 11 to 22, 1953. Please contact them, if interested, at 5332 Summer Avenue, Ashtabula, Ohio.

The Marvin S. Cooper Evangelistic Party write that they will be on the West Coast after January 1, to conduct revivals, youth meetings, holiness conventions, and vacation Bible schools. They may be contacted at 3760 Canfield Road, Pasadena 8, California.

Evangelist Allen H. Wagner writes: "Owing to a change of dates, I have an open date, February 17 to March 1. Would be glad to slate this time with any church in the Middle West, as I will be in that section before and after this date. Also, I have an open date in April. Write me, 404 N. Kentucky Ave., De Land, Florida."

Rock Mills, Alabama—We recently closed the best revival that the church has ever had, with Rev. P. E. Kuykendall as the evangelist. Some who have been members of the church for many years died to sin, went the death route, and received the Holy Ghost. God gave us six new adult members. There are brighter days ahead for us.—Lewis A. Posey, Pastor.

The Leverett Brothers, evangelists, write that they have open dates for February, and would prefer to slate this time in the central states. They state, "We are enjoying our work, we love the Lord and the people, and appreciate the kindness of pastors and churches. Write us, Lamar, Missouri."

Colorado Springs, Colorado—First Church closed a very fine revival on November 30 with Rev. and Mrs. George Brannon as the evangelists. The messages were of the highest order and the solos by Mrs. Brannon were highly appreciated. Many people sought and found the Lord as a personal Saviour and Sanctifier. The church is enjoying the presence of the Lord and we have had 110 people at the altar in the regular services since our fall district assembly. The closing day of the revival there were 402 present in Sunday school, with 445 present on October 12. The church averaged 334 in Sunday school last year, with an approximate average of 125 in midweek prayer and praise service. The large Camp Carson Air Base is here. If you have a relative stationed here and we can help in

GOLDEN TEXT: *Keep thy heart with all diligence; for out of it are the issues of life* (Prov. 4:23).

Our Golden Text today is a gem of wisdom and as practical as a farm journal. "Keep thy heart with all diligence; for out of it are the issues of life." Read it until you know it by heart and then close your eyes and repeat it slowly over and over again. As you do this don't you see pictures? Yes, I am sure you do; I do and, if you will pardon me, I will describe a few.

First I see a gardener moving slowly and almost lovingly among his flowers. With utmost diligence he pulls all weeds and tenderly he inspects each plant. His hoe is never far from his side, for weeds must not be allowed in his garden. You see, a real gardener must not only love flowers; he must also hate weeds. Let us remember that, we who are gardeners of the human heart.

I shut my eyes and another scene unfolds. I see a hospital room and by the side of a patient's bed stands a doctor. His gown is immaculately white; his skilled hands move with tender haste as he checks the pulse, listens to the breathing, notes the medicines prescribed. His profession-

any way, please advise. My address is 510 W. Bijou Street, Colorado Springs, Colorado.—C. W. Henderson, Pastor.

Evangelist George H. Talbert and wife write that they have had a cancellation of the date, February 10 to 22. Write them, Box 438, Abilene, Kansas.

Columbus, Ohio—Linden Church recently enjoyed a wonderful revival meeting; many said it was the best they ever had been in. God was evident all through the meeting. Our evangelist, Mrs. Ernest Marsh, our pastor's wife, an ordained elder in the church (content for the most part to be our pastor's wife), was led of the Lord to preach for us in this campaign. The Stookey Sisters Trio were the guest singers, and they were appreciated greatly. The communion service on the last Sunday morning was a quiet time, a melting time, a blessed time, and crowned with victory as the altar filled with seekers. On the closing Sunday night, thirteen new members were added to the church. It seemed the windows of

glance tells him if the temperature and ventilation are right. You see, real doctors not only love health; they hate disease. Let us remember that, we who are physicians of the human heart.

Yet another picture flashes before me. Now I see rolling pasturelands and cattle grazing in utter contentment. White faces, slick and fat; aren't they a sight to cheer a rancher's heart! Yes, and there he is riding the fences to be sure that no scrub or stray wanders in to crossbreed and pollute the purity of his stock. As he checks the water supply he casts a practiced eye over the steers, and a glint of pride can be seen in his eyes. Ask him and he will admit that a good rancher must not only love good purebred cattle; he must abhor scrubs and culls. Let us remember this, we who care for the culture of the human heart.

Yes, keep the heart diligently, weed it, watch it, and fence out the scrub thoughts that would bring defilement. He who would be a good gardener must not only love flowers; he must hate weeds.

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heaven were opened upon us during the closing Sunday. Our church is on the upward trail under the leadership of Pastor Ernest B. Marsh. The church membership is increasing, the spiritual tide is rising, and the Sunday school is the largest in the history of the church.—Mrs. R. W. Kerston, Secretary.

Pastor Frank C. Watkins, of Hawthorne, California, writes: "It was my privilege to spend a week with Rev. and Mrs. W. L. Robertson on the Twin Butte Indian Mission station at Gallup, New Mexico. Although the weather was not good, the Indians came to the services. Twenty-two knelt at the altar and some outstanding victories were won. On Sunday all records were broken with ninety-seven in Sunday school. On Friday the missionaries of the Central Zone met for their convention and this was a time of blessing. We spent Sunday evening with the missionaries at Winslow, Arizona. The Scrivners are doing a good job. Our prayer is that God will richly bless these missionaries to the natives of our country."

Austinburg, Ohio—The Geneva Church is rejoicing over the victories won during the recent revival with Rev. L. J. Scherrer as evangelist. Rev. Scherrer's sincere prayer life was an inspiration to the church, and his soul-stirring messages led us to higher ground. Believers were sanctified and many sinners prayed through to salvation. His morning prayer meetings were well attended and proved very helpful to the church. The Lord was present in this entire meeting and we feel that this was the greatest revival in the history of our church.—Jewell Mote, Secretary.

Rev. H. J. Felter writes: "Due to a cancellation I have the month of January open for meetings. God is giving good victory in my campaigns and I am willing to go anywhere the Lord may lead. Write me, Box 86, Leesburg, New Jersey."

Lynn, Indiana—This church recently closed a good revival with Rev. Fred D. Wright, evangelist, and local talent in charge of the music. There was a hard pull the first several days but the Lord came in with real victory the last few nights, so that we were able to reach new people and see several renewed among our own people. Finances came easily, and a love offering was raised by the evangelist for the pastor and wife. God is blessing here in this community; new people are not only attending, but are getting saved and sanctified and joining the church. The Sunday school is increasing nicely over a year ago with an average of ten over the year before. The prayer meeting is well attended, and the Lamplighters' League is sponsoring a Thursday night cottage prayer meeting which is proving a blessing to all who attend.—L. D. Lockwood, Pastor.

Assumption, Illinois—Coming here from our assembly we found a group of fine loyal people who are co-operating in every way to further the entire program of the church. We recently closed a good revival with Rev. Maurice Finger and wife as evangelists. The Lord rewarded their efforts in preaching and singing and the hearts of the people were blest. Brother Finger preaches with great unction, and his wife sings and works with the children. We appreciated the work of this fine couple in the revival. Several received definite help in both conversion and sanctification, and the church has taken on new courage.—David E. Milby, Pastor.

Cadiz, Ohio—A few short months ago the Church of the Nazarene was organized here by District Superintendent O. L. Benedum, and Evangelist N. M. Israelson. Since then this church has been on an upward grade. Rev. R. P. Thomas was chosen for the regular pastor, and upon his arrival the people showed their enthusiasm by having a house-warming, bringing in an abundant supply of household items and food. In October the Nichols

Evangelistic Party came for a meeting. Brother Dorrance Nichols is a powerful and forceful messenger as well as an excellent musician. Mrs. Nichols accompanied her husband with the piano and accordion, also she sang beautiful solos. Everyone in Cadiz loves this young couple and their two children. Because of their music and preaching many sought Jesus as their Saviour and Sanctifier.—Reporter.

Nampa, Idaho—We recently had a good revival at Franklin Road Church with Rev. W. M. Tidwell as the evangelist. About everyone who needed spiritual help was reached, and some hard cases prayed through. We received eleven members into the church the Sunday after the meeting. Brother Tidwell was at his best, and the house was filled about every night. This was the first time Brother Tidwell had been in Nampa since he was a speaker at the camp meeting here several years ago, and surely his rugged yet tender way of presenting the truth was appreciated by the people.—Leo Kirley, Pastor.

Lyons, Kansas—On November 16 we closed one of the most far-reaching and soul-stirring revivals in our church that I have been in in seventeen years of pastoral work. The Rushing-Drye Evangelistic Party were our workers and they certainly did work. Brother Drye led our people in a house-to-house visitation program. During one week the personal workers called on almost six hundred homes, praying and reading God's Word in the home when possible and inviting people to the meeting. Our church has been helped tremendously and has a new vision for this kind of work. People started coming to the altar the first Friday night and when the meeting closed there had been about fifty victories at the altar. Brother Drye preaches old-fashioned, scriptural messages and the trio sing in the Spirit. We appreciate these four young Nazarene workers.—G. H. Nicholson, Pastor.

Dr. and Mrs. A. S. London report: "Twenty and thirty people at an altar seeking Christ in a single service is an unusual sight in these days! But in Central Church and North Side, in Jacksonville, Florida, Pastors Ponce and Crauswell saw this in our conventions; also a good convention with Pastor Taylor at Murray Hill Church. Pastor Ponce is getting twenty-five or more servicemen in many of his meetings. He has a program, has made preparation for growth, and is getting results. Taylor and Crauswell are good men, kind, devout, and aggressive. It was a joy to be in all these churches. Another unusual convention was held with Pastor Don Irwin in Orlando, Florida. Two fine altar services on Sunday, with more than \$1,500.00 pledged to finish the new Sunday-school annex. This school is going forward. Irwin has vision, ability, with push, vim, and an objective to win people to Christ. It was

a source of joy to meet District Superintendent John L. Knight, Mrs. Louise Chapman, and Mrs. Eby while on a tour in interest of missions. The goal of \$100,000.00 for the next four years for this cause for this district stimulates a forward movement. The Florida District is twice the size it was a few years ago."

Mishawaka, Indiana—Last assembly year was a good one for our First Church with an increase in Sunday-school attendance, a nice class received into the church, an unusually large attendance in midweek prayer meeting, a wonderful spiritual tide, scarcely ever a barren altar on Sunday night, and almost \$29,999.00 raised for all purposes. Yet it seems we are off to an even better start for this year. We started the year with another ten-day season of prayer and fasting. The spiritual atmosphere is already outstanding, with over 45 at the altar in the last four Sunday nights in the regular services. We have received 9 new members into the church in the first quarter of the new year. Our Sunday school averaged 247 for the month of October, and the building fund for the new church is growing by leaps and bounds. The new church is to be 54 x 84 feet in size, with full basement and balcony. We have a wonderful group of spiritual young people; they sing in the choir, testify, pray, and get blessed. What pre-prayer services they have before they start their services on Sunday evenings! We are doing our best to hold up the old-fashioned standards of holiness and Christian perfection. God is truly honoring His Word with new and greater revelation and seekers at the altar when it is preached.—Grant M. Barton, Pastor.

The Book of Life

(Continued from page 2)

lived in us; consequently, how we have lived in Him—a record of His deeds under our title. The record of the books will be inglorious, while the record of the Book of Life will be glorious. As you walk through this week, submit yourself to Him, that this chapter may be glorious in His sight, and in your sight.

Foreign Missions

(Continued from page 11)

were doubly appreciative as he gave his report of accomplishments for the year.

We desire to express gratitude to our church at home that makes possible all of our activities down here. New missionaries come, others return from furlough, and still others are furloughed—all within the course of a council year. Indeed we are debtors. Please accept this expression of our appreciation.—REV. AND MRS. O. K. PERKINSON, Reporters.

Evangelist A. S. Howard reports: "For the past ten years I have been engaged in evangelistic work, and have enjoyed my labors with our good pastors and their people. My work has taken me into almost every part of the United States, spending most of my time in the Middle West, Ohio, and central districts. My last three meetings were blessed of the Lord, and many souls prayed through to victory. Recently I closed a wonderful revival with Rev. Edward J. Hundley and the Fairwood Church in Columbus, Ohio; then with the Newcomerstown, Ohio, church, where Rev. Donald Carrico is leading the church on to victory. We enjoyed shouts of victory as the people prayed through. We especially enjoyed working with our good singers, Edward and Lydia Stevenson and their daughter. My next meeting was with Rev. C. E. Holloway and his fine church at Chester, Pennsylvania. Here God also gave us some wonderful victories around the altar; hearts were changed and lives transformed. In all these meetings new members were added to our church rolls. I have some open time after the first of the year. Write me at my home address, 4401 Classen Blvd., Oklahoma City, Oklahoma."

Bruceton Mills, West Virginia—We recently closed a very good revival with Evangelists Billy and Helen Smith. The attendance was wonderful all through the meeting, and on the last Sunday night we were unable to seat everyone. We broke all previous records with 110 in Sunday school on the last Sunday morning, which we had designated as Rally Day. The pastor and wife were given a very nice love offering and pounding. Truly, our hearts were warmed with the message of Brother Smith, and our church is more united to fight onward as never before.—W. R. Dillon, Pastor.

Shafter, California—This church has had two wonderful revivals during the past four months. We were greatly blessed by the wonderful messages of Evangelist Sammy Sparks in a one-week revival. During this short time God gave us more souls at the altar than we usually see in a much longer meeting. People from many other churches came in to enjoy the wonderful messages with us. In all, we saw around one hundred seekers at the altar during the seven days. We love and appreciate Brother and Sister Sparks. Just recently we closed a wonderful revival with Evangelist C. M. Whitley and wife; they are good workers. Sister Whitley conducts the song services and sings solos; she does a fine job. Brother Whitley surely blesses the people with his messages. We had services both morning and evening, and those in the morning were as inspiring as the others. God gave us many victories for conversion and sanctification, with some finding God for whom we had prayed a long time. On the last Sunday afternoon, after a wonderful message, Brother Whitley raised more than six hundred dollars toward the debt on our church

Thank You! Thank You! Thank You!

We're fairly reeling from the impact of a booming holiday business. What a marvelous people you are—loyal, co-operative, dependable! Anything we can say will be but a feeble reflection of our appreciation. But we are grateful from 'way down deep in our hearts. And so we say, not just, "Thank You," but we repeat it over and over, and it is still inadequate.

As we enter the new year we pledge you the very best service we are capable of giving. If we should fail occasionally it will not be for lack of effort. We hope you will give us frequent opportunities to merit your continued good will and active support.

And now—most important of all—may God's blessing and favor be yours and ours as we work together for His glory and the salvation of souls.

Your NAZARENE PUBLISHING HOUSE

building. Ten new members were added to the church. Also, we saw God heal both men and women who were afflicted in body. We give thanks to the Whitleys and praise to God for all that was accomplished.—J. Austin McNaught, Pastor.

New Boston, Ohio—We have recently closed a good revival campaign with Rev. Bernie Smith and Professor John E. Moore as the special workers. A wonderful spirit prevailed throughout the meeting; the church was blessed and helped by this splendid team of workers. On the closing Sunday twenty young people sought and found victory at the altar. Our church is already making plans to serve the people who will be moving into this community to work on the new atomic energy plant which will be located about twenty miles away. If you have relatives or friends moving to this vicinity we shall appreciate receiving their names and addresses.—J. E. Hanson, Pastor.

Evangelist L. M. Payne reports: "Just closed a three-Sunday revival at Tatum, New Mexico, with the good pastor, Rev. Lewis H. Terot. The pastor and his people said it was the best revival the church has had in the last four years. The citizens and businessmen as well as all our churches co-operated nicely. The crowds were good, especially the last part of the meeting. Visiting churches came from twenty to fifty miles and gave us a great boost several times. There were

a number of seekers at the altar who were either saved or sanctified. All previous Sunday-school records were broken with eighty-eight present. A nice love offering of about \$90.00 was given to the pastor. I am now in a revival at Madill, Oklahoma."

Anderson, Indiana—On October 26 Goodwin Memorial Church began a revival with a home-coming which included all-day services. Dr. Paul Updike, district superintendent, was the morning speaker. God was present and wonderfully blessed. In the afternoon Rev. J. W. Short, superintendent of the Indianapolis District, brought the message and shouts of praise and victory were in evidence. At the night service nine members were received into the fellowship of the church and once again God blessed His people. On Tuesday and Thursday nights the former pastor, Rev. Ross C. Lee, brought the messages, filling in until the regular workers arrived on Wednesday evening. God was present in the services. Rev. Ellis Lewis was our evangelist, while Homer Maddox and wife of Indianapolis were in charge of the music and singing. God used them mightily and we feel they are among the best. We had the best crowds we have ever had in a revival effort. Many of the seekers were adults and several of them were at an altar for the first time in their lives. On Wednesday following the close of the meeting we almost doubled our regular prayer-meeting attendance, and on Sunday another man was at

the altar for the first time in his life. At present we are running about 30 per cent ahead of our Sunday-school attendance for the same period last year. We have received more members than during the entire last year. Finances are coming along nicely. Olivet College Budget is paid in full; the church is working the 10 per cent plan for the General Budget. We plan to use all funds raised in every department of the church as a Thanksgiving offering.—Orville W. Rees, Pastor.

Sterling, Illinois—This church recently closed one of its best revivals during my more than seven years as their pastor. Rev. and Mrs. L. J. Dunham were with us for thirteen days. Our crowds were good, climaxing with an attendance of 303 in Sunday school the closing Sunday, and a packed house for the closing service Sunday night. We saw 72 seekers at the altar, counting as they came; there were several definite victories for both conversion and sanctification. Brother Dunham is among the best as an evangelist. He carries a burden for the revival, he is kind to your congregation, he preaches well and has a pastor's heart. Our Sterling church has been greatly helped because of his short stay among us. It seems a new day has dawned for us.—H. C. Hatton, Pastor.

Youngstown, Ohio—First Church recently had Rev. P. E. Kuykendall as evangelist in a revival meeting. God used the Spirit-anointed preaching of the Word to give us an old-fashioned, sin-confessing time of revival. More than 150 seekers bowed at the altar of prayer in four consecutive services. Problems have been solved, the prayer meeting crowd has increased, a revival atmosphere prevails, and a good class of members is coming into the church. We praise God for having sent Brother Kuykendall our way.—Edward S. Barton, Pastor.

Rev. Holland London, pastor of First Church in St. Louis, Missouri, writes: "Recently it was my privilege to conduct an eight-day revival with our Kansas City First Church. I'm sure I've never spent eight days that were more pleasant, among people who were more co-operative and more concerned in revivals and the work of God. Dr. A. Milton Smith, pastor, is doing an outstanding work. The attendance in the meeting increased from night to night, and there were seekers at every altar call. On the last Sunday morning God gave us one of the best services we have seen in years; seekers were praying through until two o'clock in the afternoon. Many of the leaders of our church were present night after night, and they and their wives prayed with the seekers around the altar. Professor Ray Moore conducted the singing, and the wonderful choir at First

Church made a great contribution to the revival. The people of First Church are spiritual and aggressive, and they believe in old-fashioned revivals."

Boise, Idaho—Sunday, November 23, marked the close of an outstanding revival campaign in Boise First Church. Evangelist C. T. Corbett was greatly used of God, together with Professor Warren Franklin, song evangelist, in reaping a harvest of 108 people seeking God for pardon or purity at the altars of prayer. This growing church was built up in the "most holy faith," and will long rejoice in the wonderful work of the Spirit of God in reaching many people for whom prayer has long been made.—E. H. Edwards, Pastor.

Nebraska District

Faith, courage, and optimism for tomorrow's task came to all those attending the preachers' meeting recently held at Sidney, Nebraska.

Dr. H. C. Benner and Dr. Jarrette Aycok were used of God to bring inspiration and information to our people. Best of all, God was with us and the spirit of these services was something contagious; it gave us the lift we needed.

WHITCOMB HARDING,
District Superintendent

Idaho-Oregon District Preachers' Convention

The Idaho-Oregon District Preachers' Convention convened at Boise First Church, Boise, Idaho, November 6 and 7. It was a time of inspiration and blessing, with all of the papers and discussions centering around the word "Why." "Why the Church of the Nazarene?" "Why a Crusade for Souls?" "Why Home Missions?" "Why Foreign Missions?" etc.

The district superintendent, Rev. I. F. Younger, presided at each session with grace and efficiency.

The outstanding feature of the convention was the messages of Dr. G. B. Williamson, general superintendent. His challenge was most effective, with his characteristic emphasis on "Holiness and the Crusade for Souls." Nearly all of the pastors of the district were present, together with several visiting ministers from districts nearby. Dr. L. T. Corlett and Dr. S. T. Ludwig, from headquarters, were also present and addressed the convention. Altogether, it was a time of wonderful inspiration and Christian fellowship.

E. H. EDWARDS, Reporter

ANNOUNCEMENTS

WEDDING BELLS

Miss Olive Batterton of Arlington, Virginia, and Rev. James W. Roach of St. Louis, Missouri, were united in marriage on December 1, at the Glebe Road Church of the Nazarene in Arlington, with the pastor, Rev. Fred W. Gibson, officiating, assisted by Rev. Marvin S. Cooper.

Miss Esther Ruth Carlton of Beatrice, Nebraska, and Mr. Earl Marsh of Delta, Colorado, were united in marriage on November 27, in the Beatrice Church

of the Nazarene, with Rev. Archle Marsh, brother of the groom, officiating, assisted by Rev. J. W. Lundy.

Miss Ethel Ernst of Morris, Minnesota, and Rev. S. C. Taylor, of Fargo, North Dakota, were united in marriage on November 25, at the Nazarene parsonage in Oshkosh, Wisconsin, with Rev. Mark Jensen officiating.

Miss Norma Jo Worthington and William Harry McCool, both of Chattanooga, Tennessee, were united in marriage on November 16, at Grace Church of the Nazarene, in Chattanooga, with Rev. Leon G. Cook, pastor, officiating.

NOTICE—The Central Ohio District preachers' meeting is to be held February 16 through 19, in the Lancaster church, with Dr. Hugh C. Benner as the special speaker. Those desiring reservations may write to Rev. Elwood J. Dodge, 610 E. Main St., Lancaster, Ohio.—H. S. Galloway, District Superintendent.

RECOMMENDATION—Rev. Clarence W. Brown has been a pastor on our district for four years, serving efficiently. We had no trouble in placing him, for his services are in demand. Now he feels definitely led to enter the field of evangelism, and I feel he has a splendid background for that type of work. He is a thoughtful and fiery preacher. I fully believe he will "carry his credentials" with him wherever he is called to conduct a revival campaign. He holds evangelist's commission from our district.—George J. Franklin, Superintendent of Northwest Indiana District.

BORN—to Rev. and Mrs. Elden P. Nelson of Indianapolis, Indiana, a daughter, Rebecca Darlene, on November 26.

—to Rev. and Mrs. Lyle W. Moyer of Centerville, Iowa, a son, Russell Gene, on November 25.

—to Mr. and Mrs. Ralph J. Ferrioli of Malden, Massachusetts, a son, Mark James, on November 25.

—to Rev. and Mrs. Howard Sayes of Lafayette, Louisiana, a son, Archie Ray, on November 24.

—to Rev. and Mrs. B. M. Loftin of Vivian, Louisiana, a son, Jamie Byron, on October 29.

—to Rev. and Mrs. D. R. Peterman of Yakima, Washington, a son, Richard Dale, on October 23.

SPECIAL PRAYER IS REQUESTED by a Nazarene in North Dakota for a Christian friend going through deep waters and serious trouble in the home, that God will keep the friend's health from breaking and that He will give wisdom to know what to do—also for five unspoken requests;

by a Nazarene lady in Illinois for a brother, hurt in a car collision on November 28, now in the hospital in a very serious condition;

by a mother in West Virginia for her son, a backslider and in a serious condition, that God will get to his heart, also that she and her daughter may go through with God.

DIRECTORIES

GENERAL SUPERINTENDENTS

Hardy C. Powers:
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

G. B. Williamson:
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

Samuel Young:
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

D. I. Vanderpool:
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

Hugh C. Benner:
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

District Superintendents

ABILENE—Orville W. Jenkins, 217 East Crestway, Plainview, Texas

AKRON—O. L. Benedum, Lisbon Street, Route 267, Box 54, East Liverpool, Ohio

ALABAMA—C. E. Shumake, 1102 4th Court West, Birmingham, Alabama

ALBANY—Renard D. Smith, 229 West Pleasant Avenue, Syracuse, New York

ARIZONA—M. L. Mann, 3836 North 14th Ave., Phoenix, Arizona

AUSTRALIA—A. A. E. Berg, G.P.O. Box 783 L, Brisbane, Queensland, Australia

BRITISH ISLES—George Frame, Hurler Nazarene College, Nitshill, Glasgow, Scotland

CANADA WEST—Edward Lawlor, 210 Second Avenue, N.E., Calgary, Alberta, Canada

CENTRAL OHIO—Harvey S. Galloway, 2657 Morse Road, Columbus, Ohio

CHICAGO CENTRAL—Mark R. Moore, 716 S. Greenwood, Kankakee, Ill.

COLORADO—C. B. Cox, 1765 Dover Street, Lakewood, Colorado

DALLAS—Paul H. Garrett, 2718 Maple Springs, Dallas 9, Texas

EASTERN KENTUCKY—D. S. Somerville, 2717 Iroquois Ave., Ashland, Ky.

EASTERN MICHIGAN—W. M. McGuire, 62 Wenonah Drive, Pontiac, Mich.

EAST TENNESSEE—Victor E. Gray, 1036 Hibbler Circle, Chattanooga, Tenn.

FLORIDA—John L. Knight, 220 East Palm Drive, Lakeland, Fla.

GEORGIA—Mack Anderson, 111 Moreland Ave. S.E., Atlanta, Ga.

HAWAII—Cecil C. Knippers, 959 12th Ave., Honolulu, Hawaii

HOUSTON—V. H. Lewis, 4255 Apollo Drive, Houston 8, Texas

IDAHO-OREGON—I. F. Younger, Box 526, Nampa, Idaho

ILLINOIS—W. S. Purinton, P.O. Box 72, Springfield, Ill.

INDIANAPOLIS—J. W. Short, Route 3, Greenfield, Ind.

IOWA—Gene E. Phillips, 2702 41st Place, Des Moines, Iowa

KANSAS—Ray Hance, 1720 McKnight Drive, Wichita 7, Kansas

KANSAS CITY—Jarrette E. Aycock, 2923 Troost Avenue, P.O. Box 527, Kansas City 41, Mo.

KENTUCKY—L. T. Wells, 1104 Limestone, Lexington 17, Ky.

LOS ANGELES—Shelburne Brown, 1373 Bresee Ave., Pasadena 7, Calif.

LOUISIANA—Elbert Dodd, 1611 Henry Street, Pineville, La.

MARITIME—J. H. MacGregor, 55 1/2 Havelock St., Amherst, N.S., Canada

MICHIGAN—Orville L. Maish, 307 Burton, S.E., Grand Rapids, Mich.

MINNESOTA—Arthur C. Morgan, 1401 Payne Ave., St. Paul 1, Minn.

MISSISSIPPI—J. D. Saxon, Fruitland Park, Miss.

MISSOURI—E. D. Simpson, 7358 Maple Ave., Maplewood, Mo.

NEBRASKA—Whitcomb Harding, 803 North Briggs, Hastings, Neb.

NEVADA-UTAH—Raymond B. Sherwood, Box 510, Fallon, Nevada

NEW ENGLAND—J. C. Albright, 19 Keniston Road, Melrose, Mass.

NEW MEXICO—R. C. Gunstream, 215 North Durango Drive, Albuquerque, N.M.

NEW YORK—Oscar J. Finch, 27 Wilson Street, Beacon, N.Y.

NORTH AMERICAN INDIAN—D. Swarth, P.O. Bin No. 1, Encinitas, Calif.

NORTH ARKANSAS—W. H. Johnson, Russellville, Ark.

NORTH CAROLINA—Lloyd B. Byron, 1914 Woodcrest Ave., Charlotte, N.C.

NORTH DAKOTA—Harry F. Taplin, 302 Thayer Ave. W., Bismarck, N.D.

NORTHEASTERN INDIANA—Paul Urdike, 123 North "D" Street, Box 469, Marion, Ind.

NORTHEAST OKLAHOMA—I. C. Mathis, 6502 West 51st, Rt. 9, Box 656-C, Tulsa, Okla.

NORTHERN CALIFORNIA—George Coulter, 100 Beulah Park Dr., Rt. 4, Santa Cruz, Calif.

NORTHWEST—E. E. Zachary, 3316 Lidgerwood Street, Spokane, Wash.

NORTHWESTERN ILLINOIS—Lyle E. Eckley, 1706 Second Ave., Peoria, Ill.

NORTHWEST INDIANA—George J. Franklin, 405 Elmhurst Ave., Valparaiso, Ind.

NORTHWEST OKLAHOMA—Jonathan J. Gasset, 305 South 8th, Ponca City, Okla.

ONTARIO—T. E. Martin, 83 Lonborough Ave., Toronto, Ont.

OREGON PACIFIC—W. D. McGraw, Jr., P.O. Box 125, Clackamas, Ore.

PITTSBURGH—R. F. Heinlein, Route 7, Box 367, Butler, Pa.

ROCKY MOUNTAIN—Alvin L. McQuay, 346 Wyoming Ave., Billings, Mont.

SAN ANTONIO—Ponder W. Gilliland, 434 Furr Drive, San Antonio, Texas

SOUTH AFRICA (European)—C. H. Strickland, P.O. Box 48, Florida, Transvaal, Union of South Africa

SOUTH ARKANSAS—W. L. French, 4412 Maple St., North Little Rock, Ark.

SOUTH CAROLINA—D. W. Thaxton, 511 Dogwood Street, Columbia, S.C.

SOUTHERN CALIFORNIA—R. J. Plumb, 1423 Westwood Ave., Santa Ana, Calif.

SOUTH DAKOTA—W. H. Davis, 315 Second Avenue, East, Mitchell, S.D.

SOUTHEAST OKLAHOMA—Glen Jones, 508 East 13th, Ada, Okla.

SOUTHWEST (Mexican)—Ira L. True, 1490 N. Wesley Ave., Pasadena 7, Calif.

SOUTHWEST INDIANA—Leo C. Davis, 1223 13th Street, Bedford, Ind.

SOUTHWEST OKLAHOMA—W. T. Johnson, Box 249, Duncan, Okla.

TENNESSEE—D. K. Wachtel, 1342 Stratford Ave., Nashville 6, Tenn.

TEXAS-MEXICAN—Everette Howard, 1007 Alamosa Street, San Antonio 1, Texas

VIRGINIA—V. W. Littrell, 1409 Riverview Terrace, Alexandria, Virginia

WASHINGTON PACIFIC—B. V. Seals, 2542 Second West, Seattle 99, Wash.

WASHINGTON-PHILADELPHIA—Ernest E. Grosse, 528 Baer Ave., Hanover, Pa.

WEST VIRGINIA—Edward C. Oney, 5008 Virginia Ave., Charleston, S.E., W.Va.

WESTERN OHIO—W. E. Albee, 4301 Midway Ave., Dayton, Ohio

WISCONSIN—Charles A. Gibson, 201 North 73rd, Milwaukee 13, Wis.

EVANGELISTS' SLATES

Adams, Donald and Louise. Preacher and Singers, Box 325, Salem, Ill.

Ahleman, Miss Dorothy. P.O. Box 527, Kansas City 41, Mo.

Akers, Ira R. and Mary B. Preacher and Young People's Worker, 2120 Brookline Ave., Dayton 10, Ohio

Dayton (Daytonview), Ohio. Dec. 30 to Jan. 11 Cincinnati (Calvary), Ohio. Jan. 14 to 25

Anderson, G. R. Evangelist, Box 76, Lindsey, Ohio

Anderson, Gilbert and Sylvia. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.

Applegate, Nellie. 742 Elysian Ave., Toledo 7, Ohio

Armstrong, Alfred H. M.C. 52, Warren, Ohio

Ashcraft, Jim, Lorena, Texas

Aycock, Mrs. Dell. Evangelistic Singer, P.O. Box 527, Kansas City 41, Mo.

Baldwin, C. R. 1124 W. Texas, Durant, Okla.

Ball, Kenneth and Evelyn. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.

Corvallis, Oregon Dec. 28 to Jan. 11

Ball, Lenore, P.O. Box 527, Kansas City 41, Mo.

Ballard, Donald K. 1005 W. Greenwood, Nashville, Tenn.



"Study to shew thyself approved unto God, a workman that needeth not to be ashamed . . ." (II Tim. 2:15).

ENROLL THE SECOND SEMESTER

*in one of our
Educational Institutions*



Nazarene Theological Seminary
Kansas City, Mo.

Bethany-Peniel College Bethany, Oklahoma	Northwest Nazarene College Nampa, Idaho
Canadian Nazarene College Red Deer, Alberta	Olivet Nazarene College Kankakee, Illinois
Eastern Nazarene College Wollaston, Mass.	Pasadena College Pasadena, California
Hurler Nazarene College Glasgow, Scotland	Trevecca Nazarene College Nashville, Tennessee

Nazarene Bible Institute
(Colored)
Institute, West Virginia

For Information: Write your zone college for the registration date of the second semester. It will be in late January.

**Department of Education
Kansas City, Missouri**

- Balsmeier, A. F. and Leonora T. Preacher and Singer, P.O. Box 745, 219½ E. Second St., Hutchinson, Kansas
- Banning, R. M. Box 371, Vincennes, Ind.
- Barkley, Arthur and Vada Lee. Preacher and Singers, 305 N.W. Main, Bethany, Okla.
- Barnes, William. Rt. 2, Harold Ave., Franklin, Ohio
- Bass, M. V. 18616 Riverview, Detroit 19, Mich.
- Battin, Buford. 1509 Seventh St., Lubbock, Texas
- Beasler, Vincent and Bobbie. Preacher and Singers, 220 Pine St., Minden, La.
- Belew, P. P. P.O. Box 527, Kansas City 41, Mo.
- Berryhill, Noble E. P.O. Box 527, Kansas City 41, Mo.
- Bertolets, The Musical (Fred and Grace). Preacher and Musicians, 1349 Perkiomen Ave., Reading, Pa. Delta, Pa. Dec. 31 to Jan. 11
Ephrata, Pa. Jan. 14 to 25
- Beyer, Henry T. 1742 Lesseps St., New Orleans, La.
- Bierce, Jack. Song Evangelist, 19 Cedar Drive, Glen Burnie, Md.
- Bierce, Joseph. P.O. Box 527, Kansas City 41, Mo.
- Bishop, Joe. Box 47, Yukon, Okla.
- Boise (Southside), Idaho Jan. 1 to 11
Twin Falls, Idaho Jan. 13 to 18
- Bixby, J., Jr., Song Evangelist, R.D. 1, Box 13, Weatherford, Texas
- Blount, W. A. Song Evangelist, 2201 Chester, Little Rock, Ark.
- Bohannon, H. G. Evangelist, 4519 35th St., Lubbock, Texas
- Bolyard, Miss Lee. Evangelistic Singer, 3206 Prospect, Apt. 23—B, Cleveland 15, Ohio
- Bomgardner, Harold E. P.O. Box 527, Kansas City 41, Mo.
- Bouse, Fred. Evangelist, 420 East 12th St., Indianapolis, Ind.
- Bowman, Don and Frances. Musicians and Singers, 815 Suire Ave., Cincinnati 5, Ohio
- Bowman, Russell. 2400 North 4th St., Columbus 2, Ohio
- Brannon, George. Box 687, Bethany, Okla.
- Bartlesville, Okla. Jan. 14 to 25
- Brannon, Wilbur. 2201 Morehouse Ave., Elkhart, Ind. Colorado Springs (Central), Colo. Dec. 28 to Jan. 4
Ottumwa (First), Iowa Jan. 9 to 18
- Brinkman, George. Evangelist, 76 Orange St., St. Augustine, Florida
- Brown, Clarence W. Evangelist, 3981 S. Broadway, Grove City, Ohio
- Brown, Curtis R. Song Evangelist, 912 Fifth St. N.W., Canton, Ohio
- Brown, Denver H. Evangelist, 2031 Layton St., Pasadena 7, Calif.
- Brown, Marvin L. 118 N. Washington St., Kewanee, Ill.
- Browning, Raymond. 322 N. Redmond St., Bethany, Okla.
- Bulla, Daniel H. Box 712, Pataskala, Ohio
- Burgess, Gospel Messengers, J. W. Preacher and Singers, 609 E. Main St., Flat River, Mo.
- Burnem, Eddie and Ann. Box 1007, Ashland, Ky. Union, Mo. Dec. 31 to Jan. 11
Maysville, Ky. Jan. 13 to 25
- Burson, H. D. 401 W. Clay St., Houston 6, Texas
- Burton, C. C. P.O. Box 145, Somerset, Ky.
- Byers, C. F., and Wife. Evangelist and Singers, Wood River, Neb.
San Antonio (Southside), Texas. Jan. 14 to 25
- Cameron, A. Alexander. 27 Ravine Ave., % Mrs. Wilson Lane, Yonkers, N.Y.
- Carey, A. B. 76 Prospect St., Beacon, N.Y.
Columbus, Ohio Jan. 7 to 18
- Cargill, A. L. and Myrta. Box 256, Divide, Colo.
- Carlsen, Harry and Esther. Evangelists and Musicians, P.O. Box 200, Carbondale, Pa.
- Carlton, W. E. 510 Bell St., Beatrice, Neb.
Home for Christmas Lafayette, Mo. Dec. 31 to Jan. 11
- Carroll, Bob. 119 N. Flood St., Norman, Okla.
Plant City, Fla. Jan. 6 to 18
Kilgore, Texas Jan. 25 to Feb. 1
- Carpenter, R. W. 1755 Dover St., Lakewood, Colo. Akron, Colo. Jan. 14 to 25
Montrose, Colo. Jan. 26 to Feb. 1
- Carter, E. L. Kincaid, Ill.
- Carter, Jack and Ruby. Preacher and Singer, P.O. Box 527, Kansas City 41, Mo.
Home for the Holidays Dec. 15 to 30
Lake Charles, La. Dec. 31 to Jan. 11
- Chapman, G. H. Evangelist, Box 434, Lexington, Okla.
- Chatfield, C. C. and Flora N. Preachers and Singers, P.O. Box 521, Kansas City 41, Mo.
Madera, Calif. Jan. 7 to 18
Riverbank, Calif. Jan. 21 to Jan. 11
- Chickenooff, Miss Susie. Song Evangelist, 546 Barham Ave., Santa Rosa, Calif.
Riverside (First), Calif. Dec. 16 to Jan. 4
Fullerton, Calif. Jan. 14 to 25
- Clark, Eddie. Evangelist, Box 221, Moravia, Iowa
- Clark, Hugh S. 860 Loudon Ave., Lexington, Ky.
- Cleveland, B. H. Evangelist, 6771 Orange Ave., Long Beach, Calif.
- Cloer, W. R. Evangelist, 2731 Magnolia St., Columbia, S.C.
Home for the Holidays Dec. 15 to Jan. 3
Camden, S.C. Jan. 4 to 18
- Collins, Joe C. General Delivery, Nashville, Ind.
- Conway, L. W. 1043 Columbus St., Newport, Ky.
Pineville, W.Va. Jan. 28 to Feb. 8
- Coolidge Evangelistic Party, C. C. Preacher and Singer, 286 S. Cypress Ave., Columbus, Ohio
- Cooper, Marvin S. Evangelist, 1514 N. Wakefield St., Arlington, Va.
- Cope, Jacob and Mildred. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.
- Corbett, C. T. Box 215, Kankakee, Ill.
Creston, Ohio Dec. 31 to Jan. 11
Spencerville, Ohio Jan. 15 to 25
- Corlett, D. Shelby, and Wife. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.
Open Time Dec. 15 to Jan. 7
Peoria, Ariz. Jan. 11 to 21
- Cornelson, E. Lloyd. 620 W. Platte Ave., Colorado Springs, Colo. Jan. 18 to 25
Yuma, Colo. Jan. 18 to 25
- Cornelius, H. W., and Wife. Preacher and Musicians, 3436 S. Walnut, Muncie, Ind.
Wabash, Ind. Feb. 3 to 15
- Coulter, Violet M. Singer, 209 Northeast "E" St., Linton, Ind.
- Crabtree, J. C. 208 W. Third St., Waverly, Ohio
- Crawford, J. H. and Maggie. Springdale, Ark.
- Crutcher, Estelle. Evangelist, 7221 S.W. 5th St., Miami, Florida
St. Petersburg, Fla. Jan. 6 to 18
Tampa, Fla. Jan. 21 to Feb. 1
- Culbertson, Bernard W. Evangelist, 1632 Dominion Ave., Pasadena 7, Calif.
- Dagett, T. J. 207 E. College, Fredericktown, Mo.
- Daniels, Bert. Box 151, Meade, Kansas
- Darity, Joe T. Song Evangelist, P.O. Box 142, Columbus, Ohio
- Darnell, H. E. Box 929, Vivian, La.
- Davidson, Otto, and Wife. Evangelist and Singers, 224 E. Ames St., Mt. Vernon, Ohio
- Davis, C. W. and Florence. 930 N. Institute, Colorado Springs, Colo.
- Davis, Leland R. Song Evangelist, 2021 12th St., Akron, Ohio
- Davis, Ray. P.O. Box 527, Kansas City 41, Mo.
- DeBolt, Ted and Dorothy. Evangelistic Singers, 72 West 151st St., Harvey, Ill.
- DeBord, Clifton. Box 881, Ashland, Ky.
- Dickerson, H. N. 2235 N. Alabama, Indianapolis 5, Ind.
- Dixon, George and Charlotte. Preachers and Singers, 39 S. Prospect Ave., Patchogue, N.Y.
Cairo, Ga. Jan. 1 to 11
Butler, Pa. Jan. 30 to Feb. 8
- Dobbins, C. H., and Wife. Evangelists and Musicians, 2536 Maple Place, Ft. Wayne, Ind.
- Donley, John R. 2064 Bonnie Brae, N.E., Warren, Ohio
- Dotson, Anna Marie. Song Evangelist, Box 31, Honey Creek, Ind.
- Douglas, Wilson. Blanton Apt. 59, Jasper, Ala.
- Dunham, L. J., and Wife. Preacher and Singers, 512 Cruger Ave., Eureka, Ill.
Open Date Dec. 30 to Jan. 11
Shadyside, Ohio Jan. 13 to 25
- Dunn, T. P. 318 East 7th St., Hastings, Neb.
- Dyer, Esther M. Musical Evangelist, R.D. 1, Box 584, Mohnton, Pa.
- Eastman, H. T. and Verla May. Evangelist and Musicians, 2005 E. 11th, Pueblo, Colo.
Reserved Dec. 22 to Jan. 1
Kansas City Conference Jan. 6 to 8
- Elkins, ("Bill") W. T. Wurtland, Ky.
- Ellwanger, C. Wm. and Twylah. Evangelist and Musicians, P.O. Box 527, Kansas City 41, Mo.
Westerville, Ohio Dec. 31 to Jan. 11
- Elsea, Cloyce. Evangelist, Box 18, Van Buren, Ohio
- Emrick, Nellie M. Evangelist, Box 8674, Pittsburgh 21, Pa.
- Emrick, Ross and Dorothy. Evangelist and Musicians, 600 Trumbull St., Bay City, Mich.
Cadillac, Mich. Dec. 31 to Jan. 11
Lowell, Mich. Jan. 14 to 25
- Estep, Alva O. and Gladys. Preacher and Singers, Box 238, Losantville, Ind.
- Ewy, Phillip S. 39 Arizona Ave., Tacoma, Wash.
- Fagan, Harry and Cleona. Singers and Musicians, Shelby, Ohio
- Felter, H. J. Box 86, Leesburg, N.J.
- Ferguson, Edw. R. and Alma. Preacher and Singer, Box 542, Port Huron, Mich.
Sharon, Pa. Dec. 31 to Jan. 11
New Brighton, Pa. Jan. 13 to 25
- Fetters, Fred. W. P.O. Box 527, Kansas City 41, Mo.
- Willows, Calif. Jan. 25 to Feb. 1
- Files, Gloria; Adams Dorothy. Preacher and Singers, Wiley Ford, W.Va.
Alexander, Ark. Jan. 3 to 11
Rose City, Ark. Jan. 14 to 25
- Finger, Maurice and Naomi. Preacher and Singers, 529 East 4th St., Northampton, Pa.
- Fisher, Al. Artist-Evangelist, P.O. Box 527, Kansas City 41, Mo.
- Fisher, C. Wm. P.O. Box 527, Kansas City 41, Mo.
San Benito, Texas Dec. 31 to Jan. 11
Louisville (Broadway), Ky. Jan. 15 to 25
- Fitch, James S. 4327 Ashland Ave., Norwood 12, Ohio
- Fouse, Fay A. Evangelist, 635 Western Ave., Winchester, Ind.
- Fraley, Hazel M. 458 Moore Ave., New Castle, Pa.
- Free, O. S. 311 Brown St., Little Rock, Ark.
- Frodge, Harold C. Evangelist, Box 181, St. Paris, Ohio
- Fuller, Jimmie. 124 Spencer St., Fort Valley, Ga.
- Geeding, W. W. and Wilma. Preachers and Chalk Artist, 376 W. Pine, Canton, Ill.
Reserved for Holidays Dec. 8 to Jan. 6
Marshall, Mich. Jan. 7 to 18
- Gering, Miss Leota. Evangelist, Pretty Prairie, Kansas
- Gillespie, George M. 934 Harrison St., Elkhart, Ind.
Kenosha, Wis. Dec. 31 to Jan. 11
Cincinnati (Stanton), Ohio Jan. 28 to Feb. 1
- Glover, E. M. Evangelist, R.F.D. 1, Coffeyville, Kansas
- Godfrey, Laura. Song Evangelist, 797 N. Wilson, Pasadena 7, Calif.
- Gongwer, A. R. Evangelist, 505 S. Catherine Ave., Walla Walla, Wash.
- Gordon, Maurice F. 2417 "C" Street, Selma, Calif.
Cavalier, N.D. Jan. 4 to 18
Harrison, Ark. Jan. 25 to Feb. 7
- Granger, Miss Marjorie. Song Evangelist, 4322 Manchester, St. Louis, Mo.
- Graves, Harold. Evangelist, 1617 Russell St., Nashville, Tenn.
- Gray, James A. Evangelist, 224 S. 13th St., Frederick, Okla.
- Gray, Paul. P.O. Box 527, Kansas City 41, Mo.
- Green, James and Rosemary. Singers and Musicians, 1201 Bower St., New Castle, Ind.
- Gretzinger, Harold W. 1391 Mar Vista, Pasadena, Calif.
- Griffin, "Bill". Evangelist, 457 N.W. Fargo St., Carnas, Wash.
- Griffith, Glenn. 1304 Schley St., Nampa, Idaho
Caldwell, Idaho Dec. 31 to Jan. 11
Indianapolis, Ind. Jan. 14 to 25
- Grim, Alden D. Evangelist, Bethany, Okla.
- Grimm, George J. and Ruth (Reynolds). Preachers and Singers, 144 E. Charles St., Sistersville, W.Va.
Mountsboro, W.Va. Dec. 28 to Jan. 4
Uniontown, Pa. Jan. 7 to 18
- Groves Sister. Singers and Chalk Artist, Bruceton Mills, W.Va.
- Grubbs, R.D. Rt. 3, Box 220, Covington, Ky.
- Haas, Wayne and June. Singers and Musicians, Route 1, Cory, Ind.
Kokomo (Friends), Ind. Dec. 31 to Jan. 18
New Castle, Ind. Jan. 20 to Feb. 1
- Haggard, W. E. 531 S. 11th St., Hamilton, Ohio
- Hall, Dave. Evangelist, 629 E. Kansas Ave., McPherson, Kansas
- Hamric, Lee L. 221 N. Rosemont St., Dallas, Texas
Manhattan, Kansas Jan. 4 to 18
- Hankins, A. K., and Wife. Preacher and Singers, 208½ S.E. 4th St., Evansville, Ind.
- Harding, Mrs. Maridel. Evangelist, 803 N. Briggs, Hastings, Neb.
- Harding, U. E., and Wife. Preacher and Singer, 1006 East 17th St., Long Beach, Calif.
Long Beach, Calif. Holidays
- Harley, C. H. Evangelist, Burbank, Ohio
Pittsburgh, Pa. Dec. 28 to Jan. 11
Pittsburgh, Pa. Jan. 14 to 18
- Harrington, Wm. N. Rt. 3, Box 666, Gainesville, Florida
- Harris, Kenneth J. Singer-Artist, 538½ William St., Huntington, Ind.
- Harris, R. S. 432½ Frederick St., Huntington, Ind.
- Harrison, Ray W. Evangelist, 506 B Street, Hillside Park, Milwaukee, Ore.
- Harrold, John W. Box 309, Red Key, Ind.
- Hart, H. J. Evangelist, Owasso, Okla.
- Hayes, Thomas. P.O. Box 527, Kansas City 41, Mo.
- Henbest, C. L. Box 345, Rogers, Ark.
- Henck, Nelson H. 714 Campbell St., Williamsport, Pa.
Williamsport, Pa. Dec. 30 to Jan. 11
Paxtonia, Pa. Jan. 13 to 25
- Henry, Linwood W. Evangelistic Singer, 97 Douglas St., Uxbridge, Mass.
- Henson, J. C. Bethany, Oklahoma
Shawnee, Okla. Jan. 4
Florin, Calif. Jan. 21 to Feb. 1
- Heslop, Mrs. Norah. 1260 N. Bellevue Pl., Indianapolis 22, Ind.
- Higgs, Mrs. Margaret K. Song Evangelist, 1249 Cordova Ave., Glendale 7, Calif.

Hodgson, R. E. Evangelist, 110 North Mueller, Bethany, Okla.

Holso Evangelistic Party, 5332 Summer Ave., Ash-tabula, Ohio

Holt, A. D. 3906 Sauls Drive, Greensboro, N.C.

Hooker, H. H. Box 832, Jasper, Ala.

Hoot, G. W. and Pearl Moser. Evangelist and Musicians, Winona Lake, Ind.

Grover City, Calif.Jan. 6 to 18

Woodville Station, Calif.Jan. 20 to Feb. 1

Howard, A. S. 4401 Classen Blvd. Oklahoma City, Okla.

Huffman, H. B. Box 25, Onego, W.Va.
Home for HolidaysDec. 22 to Jan. 3

Portage, Pa.Jan. 4 to 18

Hungate, Robert and Delores. Singers and Musicians, Newburgh, Ind.

Isbell, R. A. 622 N. Ave. G, Crowley, Louisiana

Israelson, N. M. P.O. Box 527, Kansas City 41, Mo.

Jackson, R. V. Evangelist, Rantoul, Ill.

Jantz, Calvin and Marjorie. Singers and Musicians, Box 304, Independence, Kansas

Kansas City (Prospect), Mo.Jan. 4 to 11

Seymour, Ind.Jan. 26 to Feb. 1

Jerrett, Howard W. 220 Pinecrest Dr., Ferndale, Mich.

Johansen, Kenneth. Box 177, Miltonvale, Kansas

Johnson, Andrew. Wilmore, Ky.

Johnson, Spencer. 417 Hatley Drive, Bethany, Okla.
Mena, Ark.Jan. 1 to 11

Alma (Mapleshade), Ark.Jan. 15 to 25

Johnson Sisters. Preacher and Singer, 211 So. Hudson, Pasadena, Calif.

Jones, A. K. 519 Commercial St., Danville, Ill.

Jones, Lum. Ada, Oklahoma

Kauffman, E. H. S.S. Evangelist, 134 Grand View Ave., Wollaston 70, Mass.

Keith, Donald R. P.O. Box 527, Kansas City 41, Mo.
Framingham, Mass.Jan. 14 to 25

Everett (E.U.B.), Mass.Jan. 28 to Feb. 8

Keller-York Party, The. Singers and Musicians, Box 256, Seelyville, Ind.

Hoopston, Ill.Dec. 31 to Jan. 4

Richmond, Ind.Jan. 7 to 18

Kelly, Arthur E. 331 Whaley St., Columbia, S.C.

Sanford, Fla.Dec. 31 to Jan. 11

Pahokee, Fla.Jan. 13 to 25

Killion, Robert and Madge. Singers and Musicians, Vicksburg, Mich.

Kimball, E. Everett and Irene. Evangelist and Singers, 331 W. Michigan St., Sidney, Ohio
ReservedDec. 22 to Jan. 2

Florida DistrictJan. 2 to 18

Kruse, Carl H., and Wife. Evangelist and Singers, 503 N. Redmond, Bethany, Okla.

Buffalo, Okla.Jan. 6 to 18

Crowley (Ellis), La.Jan. 20 to Feb. 1

Langford, J. Vestal. Evangelist, 808 N. College St., Bethany, Okla.

Lanterman, R. S. 5063 43rd St., Red Deer, Alberta

Latham, Joy and Mary E. 18 Allen Ave., Wyoming, Cincinnati 15, Ohio
Cincinnati (Norwood), OhioJan. 25 to Feb. 1

Lauerman, Miss Minnie A. Evangelist, 2001 N. 29th St., Lincoln, Neb.

Law, Dick and Lucille. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
Kansas City (Mexican), Mo.Dec. 26 to 28

Springfield (Scenic Dr.), Mo.Dec. 31 to Jan. 11

Lee, Mason. 217 Division St., Huntington, W.Va.

Leih, Martin. 721 E. Foothill Blvd., Monrovia, Calif.

Leverett Brother. Preachers and Singers, 706 N. Broadway, Lamar, Mo.
Erie, KansasDec. 31 to Jan. 11

St. Joseph (North), Mo.Jan. 14 to 25

Leviner, Marion. Evangelist, Rt. 4, Box 185 A, Bennettsville, S.C.

Lewis, Albert and Rachel. Preacher and Singers, Box 106, Dunkirk, N.Y.

Lewis, Ellis. 206 N. Donald, Bethany, Okla.
Casa Grande, Ariz.Dec. 28 to Jan. 4

Alameda, Calif.Jan. 7 to 18

Lewis, Howard. Evangelist, 620 N. Marengo Ave., Pasadena, Calif.

Lewis, Roy. Route 1, Albany, Ind.

Lindley, R. F. Evangelist, Savanna, Okla.

Lipker, Charles H. Route 4, Marion, Ohio
Orlando, FloridaJan. 28 to Feb. 8

Little, H. C. 1338 Hunter Ave., Columbus, Ohio

Fulton (Mt. Gilead), OhioJan. 4 to 18

Mt. Vernon, OhioJan. 19 to 25

Long, Robert and Helen. Evangelists and Singers, R.F.D. 1, New Martinsville, W.Va.

Lush, Donald J. Song Evangelist, P.O. Box 527, Kansas City, Mo.

Lutz, Louis K. Evangelist, 1121 Irving Ave., Dayton 9, Ohio
Home for HolidaysDec. 16 to 31

MacAllen, L. J. Evangelist, 27 W. Falls St., New Castle, Pa.

Mackey Evangelistic Party, D. D. Preacher and Musicians, P.O. Box 103, Bluffton, Ind.

Markham, Walter. 408 S. Cottage Ave., Porterville, Calif.

Mason, W. T. and Margaret. Evangelist and Singer, 435 E. High St., Lexington, Ky.

Martin, Paul. Evangelist, P.O. Box 527, Kansas City 41, Mo.
Coeur d'Alene, IdahoDec. 28 to Jan. 4

Sandpoint, IdahoJan. 5 to 11

Martin, Sammy. Evangelist, Trevecca Nazarene College, Nashville, Tenn.

Matthews, L. B., and Wife. Evangelist and Singer, 2208 18th Ave. S., Nashville, Tenn.
ReservedDec. 31 to Jan. 11

Nashville (Wise Memorial), Tenn.Jan. 14 to 25

May, Thomas. % Asbury College, Wilmore, Ky.
Newcomerstown, OhioJan. 24 to Feb. 1

McCart, R. H. and Edna. Preacher and Singer, 4100 Quitman St., Denver 12, Colo.

McCumber, W. E. Route 1, White Springs, Florida

McDowell, Mrs. Doris. Evangelist, 948 Fifth St., Apt. H, Santa Monica, Calif.

McKinley, Pauline. Song Evangelist, P.O. Box 1204, Muncie, Ind.

McNatt, J. A. Evangelist, P.O. Box 527, Kansas City 41, Mo.
Hannibal, Mo.Jan. 14 to 25

Muncie (Walnut St.), Ind.Jan. 28 to Feb. 8

McVay, Charles and Pauline. Song Evangelists, 343 W. 41 St., Tucson, Ariz.
Tucson (Palmdale), Ariz.Dec. 31 to Jan. 11

Tucson (Church of Christ), Ariz.Feb. 1 to 15

Meadows, A. G. Evangelist, 228 S. Oak St., Kendallville, Ind.

Meadows, Miss Naomi F. Evangelist, 3119 Eden Ave., Cincinnati 19, Ohio
Burlington (First), IowaJan. 1 to 4

Keokuk, IowaJan. 6 to 18

Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, P.O. Box 527, Kansas City 41, Mo.
Colorado Springs (Central), Colo.Dec. 28 to Jan. 4

Naval Base, S.C.Jan. 14 to 25

Messer, Haley. P.O. Box 527, Kansas City 41, Mo.
Bellflower, Calif.Dec. 30 to Jan. 11

Maywood, Calif.Jan. 14 to 25

Michael, Elmer E. 1406 Sixth Ave., Jasper, Ala.
Prichard, Ala.Dec. 28 to Jan. 11

Mobile (Riverside), Ala.Jan. 14 to 25

Mickel, Ralph and Lillian. Evangelist and Singers, Alum Bank, Pa.
Confluence, Pa.Jan. 14 to 25

York, Pa.Jan. 28 to Feb. 8

Miller, A. E., and Pauline. Preachers and Chalk-Artist, 307 S. Delaware St., Mt. Gilead, Ohio
Open DateJan. 13 to 25

Durand, Mich.Jan. 27 to Feb. 8

Miller, Basil W., 86 E. Loma Alta Drive, Altadena, Calif.
East Point, Ga.Jan. 13 to 18

Barnesville, Ga.Jan. 18 to 25

Miller, Leila Dell. % Trevecca Nazarene College, Nashville, Tenn.
Home for HolidaysDec. 15 to Jan. 1

Miller, Nettie A. % Trevecca Nazarene College, Nashville, Tenn.
Home for HolidaysDec. 15 to 30

Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.
Home for ChristmasDec. 10 to 26

Jacksonville, FloridaJan. 13 to 25

Mitchell, Lloyd and Addie. Song Evangelists and Musicians, Box 93, Ridgway, Pa.

Moore, Austin. Evangelist, Box 616, Bethany, Okla.
Lubbock (Williams Memorial), TexasJan. 7 to 18

Lubbock (First), TexasJan. 23 to Feb. 1

Moore, John E. Song Evangelists, P.O. Box 527, Kansas City 41, Mo.
Pasadena, Calif.Dec. 3 to Jan. 11

Moore, Myrtle C.; Duke, Lorraine M. Evangelist and Soloist, 1878 Retailack St., Regina, Sask., Canada
Delburne, Alta.Jan. 4 to 18

Stettler, Alta.Jan. 20 to Feb. 1

Mooshian, C. Helen. P.O. Box 527, Kansas City 41, Mo.
France (Paris and Marseilles)Dec. 19 to Jan. 9

Great BritainJan. 10 to 27

Mortensen, Robert E. 232 W. 15th St., Surf City, N.J.

Murphy, B. W. 406 31st St., Huntington 2, W.Va.
Open DateDec. 31 to Jan. 11

Musical Messengers (Mr. and Mrs. Don Ratliff). 3040 Linwood Ave., Louisville, Ky.

Myers, J. T. 502 Lafayette St., Danville, Ill.
El Paso, Ill.Jan. 4 to 18

Olney, Ill.Jan. 21 to Feb. 1

Neely, B. F. 111 N. Beaver, Bethany, Okla.

Nelson, Charles Ed. and Normadene. Preacher and Singers, 208 N. Sixth, Rogers, Ark.
Eureka, KansasJan. 25 to Feb. 1

Nelson, Wade L. Evangelist, 3005 S.W. 14th Street, Oklahoma City, Okla.



SERVICEMEN'S CORNER

CHAPLAIN Claude Chilton writes from MacDill Air Force Base, Florida: "A young Nazarene airman reported in recently, and is quartered in barracks a block or so from my chapel. It so happens he is a member of Mobile First Church, and I was his pastor before being recalled to active duty, so now I'm his 'military pastor.' He has an excellent Christian experience."

"It was my privilege to meet Brother Hubert Helling last night at the Yokohama Gospel Hour. He was with Brother Harrison Davis, who was here as our guest speaker. He insisted I write and tell you of some of my blessings from the Lord. The first and greatest was His saving me and filling my heart with His spirit of joy and peace, a little over nineteen months ago, six days after I came to the army. He has taken such good care of me, I could not begin to tell it. He has blessed me with a wonderful place to work, and with blessed Christian fellowship with many who love my Jesus.

"Some time ago He laid it upon my heart to start a Japanese Bible class. After much prayer and work, He blessed me with the opportunities of a church, class, and interpreter. I visited a Japanese Bible class held by Sgt. Shelbourn at the Kansumi-gaoka Church of the Nazarene last Thursday night, and after the class some of the Japanese asked if I could bring them a Bible class on Saturday afternoon. I told them I could every other Saturday.

"My father was saved over ten years ago and joined the Church of the Nazarene; my mother found Jesus last year, and my two brothers since then.

"Thanking you again for the **HERALD OF HOLINESS** and *Come Ye Apart*, I will say, God bless all of you richly in His service."—JOSEPH R. EATON, JR.

The local N.Y.P.S. president at Springfield, Missouri, writes: "The N.Y.P.S. of First Church, Springfield, Missouri, has moved into its own auditorium of the new church building, and extends to all military personnel at Fort Leonard Wood and Fordland, Missouri, a welcome to attend its services. The church location is Broadway at Denison streets."

Kankakee, Illinois
3-31-53 cc

December 24, 1952

Forwarding & Return
Postage Pledged
HERALD OF HOLINESS
Box 527
Kansas City 41, Missouri

Newcomb, L. H. Evangelist, Route 2, Box 193, Pineville, La.
Open Dates January and February

Nichols, Dorrance and Esther. Evangelist and Musicians, 849 Poplar St., Bloomsburg, Pa.
New Richmond, Ohio Dec. 31 to Jan. 11
Brooklyn, Ind. Jan. 14 to 25

Norton, Joe. Box 143, Hamlin, Texas

O'Brien, Vernon, Jr. Evangelist, Box 44, Christiansburg, Ohio
Columbus (Warren Ave.), Ohio Jan. 6 to 18
Federal Valley (Mission), Ohio Jan. 20 to Feb. 1

Dsborn, L. C. 201 Pasadena Ave., Elyria, Ohio
Ashtabula, Ohio Dec. 10 to Jan. 21

Pagan, Keith A. Evangelistic Singer, Box 541, Bethany, Okla.

Patrone, D. E. P.O. Box 817, Alliance, Ohio
Portsmouth (Sciotoville), Ohio Jan. 4 to 18
Saginaw (First), Mich. Jan. 20 to Feb. 1

Payne, L. M. 509 N.W. Main St., Bethany, Okla.
Open Dates January and February
Cleveland, Okla. February 12 to 22

Peck, W. A., and Wife. Evangelist and Singer, % Trevecca Nazarene College, Nashville, Tenn.
Matthews, Mo. Jan. 2 to 11
Nashville (Meridian Street), Tenn. Jan. 14 to 25

Pendry, C. E., and Wife. Evangelist and Singer, 786 N.W. 49th St., Miami 37, Florida

Phillips, Miss Lottie. Evangelist, % Trevecca Nazarene College, Nashville, Tenn.

Phillips, Wm. H. Evangelist, Box 131, Apple River, Illinois

Pierce, Boyce and Catherine. Singers and Musicians, 505 Columbia Ave., Danville, Ill.
Danville (N. Side), Ill. Dec. 31 to Jan. 11
Albany, Ky. Jan. 14 to 25

Pittenger, Twyla. Evangelist, R.D. 1, Shelby, Ohio
Trinidad, Colo. Jan. 18 to 25

Plummer, Chester D. 515 N. Chester Ave., Indianapolis 1, Ind.
Gary, Ind. Dec. 31 to Jan. 11
Salem, Ohio Jan. 14 to 25

Pults, Bertha. P.O. Box 527, Kansas City 41, Mo.

Purkhisier, H. G. 3627 Hudson Drive, Youngstown 11, Ohio
Home for Christmas Dec. 8 to 30
Qualls, Paul M. Song Evangelist, 408 Jersey Ave., Orlando, Florida

Raker, W. C. Smithfield, Ill.

Raycroft, R. Newman. 109 E. Madison St., Goshen, Ind.

Dunbar, W.Va. Dec. 31 to Jan. 11
Rockford, Ill. Jan. 15 to 18

Reasoner, Miss Eleanor. Song Evangelist, 1109 Maple Row, Elkhart, Ind.

Burlington (First), Iowa Jan. 1 to 4
Keokuk, Iowa Jan. 6 to 8

Reed, Fred W. 612 So. 26th St., Billings, Mont.
Open Dates After Christmas

Reynolds, D. C. Indian Evangelist, 2619 Dewey Ave., Oklahoma City 3, Okla.

Rice, Ralph. 444 N. Blaine, Bradley, Ill.

Morenci, Mich. Jan. 6 to 18
Esther, Mo. Feb. 3 to 15

Ripper, Lorraine M.; Markey, Berniece. Preachers and Singers, 3817 W. 29th Ave., Denver, Colo.

Robinson, Mrs. Lillian, Evangelist, Box 205, McLean, Texas

Roddy, Frank. 242 Chase St., Marion, Ohio

Rodgers, Clyde B. Artist-Evangelist, 505 Lester Ave., Nashville 10, Tenn.
Home Dec. 1 to 28

Roedel, Bernice L., Evangelist 432 East Maple St., Boonville, Ind.

Mackey, Ind. Jan. 26 to Feb. 1

Round, Ralph B. Evangelist, Dubois Route, Riverton, Wyoming
Home for Holidays Dec. 15 to 27

Runyan, Harold. Evangelist, 1086 Oakhurst Drive, Charleston, W.Va.
Salem, Ill. Jan. 6 to 18
Glasgow, W.Va. Jan. 21 to Feb. 1

Rushing-Drye Party. Preacher and Singers, P.O. Box 1, J. T. Drye, Coffeyville, Kansas
Selma (First), Ala. Jan. 13 to 25
Langley (First), S.C. Jan. 28 to Feb. 8

Scherrer, L. J. Evangelist, 122 Leonard Pl., Knoxville, Tenn.

Schriber, George R. Preacher and Singer, P.O. Box 1257, Columbus 16, Ohio

Schultz, Royal G. Evangelist, P.O. Box 576, Fayetteville, Ark.

Schultz, Watter C. Song Evangelist, 707 S. Chipman St., Owosso, Mich.

Scott, Earl P. P.O. Box 527, Kansas City 41, Mo.
Pittsburgh (First), Pa. Jan. 25 to Feb. 1



REMEMBER!

You are allowed a 20 per cent deduction on your federal income tax returns for 1952 if you have given that money to the church. Implement the generosity of your government by giving liberally to WORLD EVANGELISM through your church. — General Stewardship Committee.

Scott, N. Edward. Evangelist, 648 "H" St., Ontario, Calif.

Seel, J. Lester. Preacher, 1501 29th St., Ashland, Ky.

Sellick, R. T. Box 22, Oxford, N.S., Canada

Selz, Joseph W. 627 Juniper St., Walla Walla, Wash.

Shank, R. A., and Wife. Box 377, Vicksburg, Mich.

Sharp, L. D. Evangelist, P.O. Box 527, Kansas City 41, Mo.
Brownfield, Texas Jan. 21 to Feb. 1

Shaw, L. E. Box 744, Barnsdall, Okla.

Sigler, Raymond. Song Evangelist, 392 Orchard Ave., Pontiac, Mich.

Silvernail, Donald R. 528 S. Dibble St., Hastings, Mich.
Otsego, Mich. Dec. 21 to Jan. 11
Eaton Rapids, Mich. Jan. 27 to Feb. 1

Slack, D. F. Song Evangelist, Route 2, Vevay, Ind.

Slater, Glenn and Vera. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.

Cuba, Ill. Jan. 8 to 25
Concordia, Kansas Jan. 27 to Feb. 8

Slayton, Hubert W. 237 N. Fifth St., Elwood, Ind.
Frankfort, Ill. Dec. 31 to Jan. 11
Fort Wayne (West Main), Ind. Jan. 14 to Jan. 25

Smeltzer, R. J. 428 King St., Ravenna, Ohio

Parkersburg, W.Va. Dec. 31 to Jan. 11

St. Augustine, Fla. Jan. 14 to 25

Smith, Bernie. P.O. Box 145, Harrisburg, Ill.
Nampa, Idaho Jan. 1 to 11
Rantoul, Ill. Jan. 14 to 25

Smith, Billy and Helen. Evangelist and Singers. 818 McKinley, Cambridge, Ohio

Smith, Charles Hastings. 1512 Robinson Ave., Conway, Ark.

Smith, Eugene and LaNora. Song Evangelists, Winstonsboro, S.C. Jan. 1 to 11

Smith, Gene and Wanda. Evangelist and Musicians, Box 599, Independence, Kansas

Smith, Paul and Hallie. Evangelist and Singers, 318 N.W. 5th, Bethany, Okla.
Reserved for Holidays Dec. 15 to 30
Kansas City (Bethel), Mo. Dec. 31 to Jan. 11

Smith, H. T. (Sam). 709 N. Redmond St., Bethany, Okla.

Snow, Loy. 129 N. Bradley, Indianapolis, Ind.
Willow Grove, Ind. Jan. 5 to 18
Mt. Gilead, Ohio Jan. 19 to Feb. 1

South, J. W. Evangelist, 2932 West Kiowa, Colorado Springs, Colo.

Sparks, Sammy. 510 N. Pickaway St., Circleville, Ohio

Stanley, T. H. 1242 Cottage Ave., Middletown, Ind.

Starnes, Earl. 1317 W. Keller St., Evansville, Ind.

States, Wayne L. Evangelist, 308 N. Chestnut, Colorado Springs, Colo.
Lawton (First), Okla. Jan. 4 to 18
Oklahoma City (Penn. Ave.), Oklahoma Jan. 19 to 25

Steininger, D. F. Artist-Evangelist, 926 Helen Ave., Terre Haute, Ind.

Stevenson, Edward and Lydia. Singers and Musicians, 353 Clark St., Galesburg, Ill.
High Springs, Fla. Dec. 28 to Jan. 11
Flushing, Mich. Jan. 13 to 25

Stockton, Fred G. and Ima Viola. Preacher and Singer, 1616 Third St., Enumclaw, Wash.

Stone, Nell Jean. Song Evangelist, % Trevecca Nazarene College, Nashville, Tenn.

Strack, W. J. Box 215, New Lyme, Ohio
Bel Air, Md. Jan. 11 to 18
Blades, Delaware Jan. 20 to Feb. 1

Sumner, Robert and Louise. Evangelist and Singers, 3916 Roland Circle, Dayton, Ohio

Sweeten, Howard W. Ashley, Ill.

Taylor, E. E. 208 W. Martin, E. Palestine, Ohio

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

Tarvin, E. C. California, Ky.

Tears, Latan E. and Loura. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.

Thomas, Fred. 2201 Morehouse Ave., Elkhart, Ind.
Reserved (Home) Jan. 1 to 11
Sheffield (First), Ala. Jan. 14 to 25

Thompson, Genevieve (Paulson). Preacher and Singer, 1014 McLean St., Falls City, Neb.

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

Thoreen, Paul R. Evangelist, 2505 S. Commercial, Salem, Ore.

Toney, C. E. 945 Disston St., St. Petersburg, Fla.

Turbyfill, M. L., and Wife. Evangelist and Chalk-Artist, 621 Wanetta St., Bethany, Okla.
Open Date Jan. 7 to 18
Colorado Springs (First), Colo. Jan. 25 to Feb. 1

Van Slyke, D.C. 508 16th Ave., South, Nampa, Idaho
Home for Holidays Dec. 22 to Jan. 1
Huntington (First), Ind. Jan. 13 to 25

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

Wagner, Allen H. 404 N. Kentucky Ave., De Land, Florida
Home for Holidays Dec. 14 to Jan. 20
St. Marys, Ohio Jan. 25 to Feb. 1

Wakefield, A. C. Song Evangelist, 515 Woodland St., Nashville, Tenn.

Wallin, Henry B. Evangelist, 2147 Dudley St., Pasadena, Calif.

Ward, Lloyd and Gertrude. Preacher and Chalk-Artist, 1115 N. Meridian St., Portland, Ind.

Tiffin, Ohio Dec. 31 to Jan. 11

Sumter, S.C. Jan. 14 to Jan. 25

Weaver, Paul R. 900 E. Douglas, Roseburg, Oregon

Webb, G. H. Evangelist, Rt. 4, Weiser, Idaho

Weeks, James A. Evangelist, 841 S. River St., Franklin, Ohio
Hartford City, Ind. Jan. 1 to 11
Lansing (North St.), Mich. Jan. 20 to Feb. 1

Wells, Kenneth and Lily. Evangelist and Singers, 9349 S. Justine St., Chicago 20, Ill.

Pigan, Mich. Jan. 4 to 18

Burnips, Mich. Jan. 21 to Feb. 1

Whisler, John F. Blind Singer, 404 North Francis Street, Carthage, Mo.

Whitley, C. M. Evangelist, P.O. Box 527, Kansas City 41, Mo.

White, I. W. Evangelist, 614 East Minnesota St., Indianapolis, Ind.

White, W. T. (Thurman). P.O. Box 527, Kansas City 41, Mo.

Wickham, Pauline. Evangelist, Friendly, W.Va.

Wilkinson Trio (Lloyd M., Wife, and Daughter, Margaret). Singers and Musicians, 1104 Pennsylvania, Columbus, Ind.

Williams, J. E. P.O. Box 527, Kansas City 41, Mo.

Williams, Trafton D. Box 15, Siloam Springs, Ark.

Williamson, Earl, and Wife. Song Evangelist, 756 Harrison Ave., Akron 14, Ohio

Willis, Harold J. and Mae. Preacher and Children's Workers, P.O. Box 527, Kansas City 41, Mo.
Chico, Calif. Jan. 7 to 18
Oroville, Calif. Jan. 21 to Feb. 1

Willison, Otto R. 800 S. Oak, Holdenville, Okla.

Winland, C. B. R.D. 5, Mt. Vernon, Ohio

Wolfe, E. D. P.O. Box 527, Kansas City 41, Mo.

Woodward, George P. Artist-Evangelist, 201 N. Warren Ave., Columbus 4, Ohio

Woolman, J. L. 209 N. Hammond, Bethany, Okla.

O'Donnell, Texas Dec. 31 to Jan. 11
Elk City, Okla. Jan. 21 to Feb. 1

Wooton, B. H. Evangelist, P.O. Box 527, Kansas City 41, Mo.

Wright, C. F. 412 Grand Blvd., Boone, N.C.

Yeatts, Lowell L. 325 W. Sixth St., Peru, Ind.

Zachary, O. F. Convent Ave., Bourbonnais, Ill.
Open Date Jan. 13 to 25