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NAZARENE

holiness

The Man Few People Knew

(Matthew 16:13-18)

Whom say ye that I am? (Matt. 16:15).

"Some say that thou art John the Baptist: . . . or one of the prophets." The "some" sayers are still making random guesses concerning the person of Jesus Christ. A good man, a great teacher, a worthy example—these are the testimonies of men who have no personal knowledge of the Lord.

The identifying of Jesus with the great men of the past is but the sounding of empty platitudes. To list Christ's name in the *Who's Who* of history or to engrave it on the tablets of human fame is no particular honor to Him, and it is certainly missing the purpose and glory of His divine purpose and mission.

John the Baptist declared in what may have been an accusing tone, "There standeth one among you, whom ye know not." Jesus, with ap-

pealing voice, addressed one of His followers, "Have I been so long time with you, and yet hast thou not known me, Philip?" The presence of Christ among men—among us—is assured, but we are so dull of understanding. Are we too absorbed in mundane affairs? Has sin benumbed our sensibilities? Or is it a willful slighting of our Lord?

But whom say ye that I am? is the pointed question of Christ to Peter, and to each one of us. Peter threw back his shoulders and with unwavering voice and eye gave utterance to the truth that still rings across the centuries: "Thou art the Christ, the Son of the living God." This is a personal revelation, a divine revelation, an assuring revelation. With it comes the rebirth of the soul. It is the foundation of the Church of Jesus Christ.

—By the late GENERAL SUPERINTENDENT ORVAL J. NEASE.

TELEGRAMS

Danville, Illinois—Dr. G. B. Williamson gives us a great week on Chicago Central District; visits four zones with a passionate plea for soul saving and for visitation. Raised \$6,000 at First Church, Chicago, for foreign missions; spoke three times at the college. Dr. Williamson carries a great burden for God and His cause and the Church of the Nazarene. He's one hundred per cent O.K. Dedicate a new church with Dr. Reed at Aroma Park; dedicate another new church building at Sheldon, Illinois—another miracle in home missions. Both school budgets in best shape in history of district. Great motorcade by young people, by Bob Sheppard, N.Y.P.S. president, and John Journigan. Visited three days at the colored assembly; the greatest progress in the history of this work; property being provided at Institute worth \$250,000. We are in full swing now for the five new churches on Chicago Central District. December best yet.—E. O. CHALFANT, *District Superintendent.*

Santa Cruz, California—New church organized at Tracy, California, with twenty-eight charter members. Rev. and Mrs. N. B. Graham have labored sacrificially to plant the church in this thriving northern California city.—GEORGE COULTER, *Superintendent of Northern California District.*

NEWS IN BRIEF

Rev. E. C. Dees, retired Nazarene elder, died November 30, 1951, at his home in Kirksey, Kentucky.

Rev. A. B. Sampson has resigned as pastor of the church at Elmira, New York, to accept the call to pastor the church at Malden, Massachusetts.

Evangelist W. F. Miller writes (Nov. 21) that he is back home, although still under the doctor's care. He is regaining his strength rapidly and expects to be back in the field by January 1. He wishes to express most sincere thanks and appreciation for the many letters, cards, and greetings from all over the United States and Canada, and above all for the prayers in his behalf while he was so ill.

Pastor James H. Jones sends word from Canton, Ohio: "First Church happy for record thank offering of \$2,523; largest share brought in by new men's chapter of forty-three members. Recently purchased nearly two acres in fine location for new

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The Eternal City

By E. E. Wordsworth*

FOR LONG centuries, Rome has claimed the title, "The Eternal City." In her palmy days, the Roman legionnaires stood at civilization's outposts from Britain to the Red Sea. Julius Caesar, Constantine the Great, and Marcus Aurelius reigned over a vast empire. The San Sebastian Gate, the Roman Forum, St. Peter's Cathedral, the Colosseum, the Vatican City, marble monuments, and triumphal arches tell of the hopes, strivings, military achievements, and religious aspirations of men. Even at the height of her glory and power, Rome was no larger than Detroit. Yet, when the end of the empire came, midnight darkness, known as the Dark Ages, set in, and moral and spiritual night reigned supreme for over a thousand years, or until Luther's day in the sixteenth century.

In the days of the Roman Empire, half the population was in base bondage to cruel masters; money was the supreme object of worship; the pleasures, banquets, and races were demoralizing sports; charity, compassion, and tenderness were unknown; genius was not appreciated nor rewarded; drunkenness, licentiousness, and bestial sins characterized the times; and the whole world was fettered, deceived, degraded, and degenerated for utilitarian ends. The City of Seven Hills gloried in shame, abuse, vice, and unspeakable crimes. This is a sordid picture.

But the true Eternal City is heaven, the home of the redeemed and saved. It is not the city of force, but of sweet love; not of military triumph, but spiritual victory; not of abject poverty and inhuman slavery, but true riches, glory, honor, freedom, and everlasting joy and peace; not of earthly grandeur and worldly pomp and pageantry, but rainbow-circled thrones, unsullied and eternal glory, crowns and scepters; not monuments and material arches, but resurrected, glorified beings in garments of light. It is a city that will endure long after Rome has crumbled into dust and ashes, for its "builder and maker is God."

*Pastor, South Tacoma, Wash.

In a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality (II Cor. 8:2).

Affliction and poverty, plus real joy, always produce liberality in a very substantial way.—EARLE F. WILDE.

The Gospel Brings Blessing!

General Superintendent Williamson

THE ANNUAL assembly of the Guatemala District was completed yesterday. It was held at the village of Tactic, which is twenty miles from our Nazarene Center at Coban. Among the sights of that village is the shrine of Chixim. It is an impressive stone building standing high up on the mountain which overlooks the city. It is not an ancient building, but rather new and up-to-date. Back of its construction is an interesting story.

Some images in the Calvary shrine in the village had been so defaced by white ants that the bishop ordered them removed. Later an Indian found them on the mountain which rises above the present shrine of Chixim. He reported that the images were possessed of miracle-working power. With the co-operation of the mayor of Tactic, he spread the news of the magic in the images. People began to come to receive the benefit of their wonder-working touch. It became quite a profitable racket. Then the government received knowledge of what was going on and ordered that an end come to the deceptive business.

The priests of the Catholic church saw that now an opportunity was offered to exploit the superstition of the people. They repaired the images and built the present shrine. Soon thousands of unenlightened people began to make pilgrimages to the isolated village to receive the blessing which was promised. To those who come from far, accommodations are offered for them to spread out their mats and sleep there. Not many years ago a group of Indians came from a remote area of the country. They left behind them lice, of a breed that carry typhus infection. Following their visit an epidemic of that dread disease broke out. In the community and others nearby, fifteen hundred people perished.

In this tragic story we have another illustration of the fact that any religion which grows because of the ignorance and superstition of its devotees is a burden and a curse. In contrast to such exploitation and deception the Church of the Nazarene has come to that region to preach the gospel of Christ in its purity and power. Instead of darkness it offers light. Instead of bondage it proclaims freedom. Instead of fostering ignorance and superstition it banishes them, to give place to the knowledge of God. Instead of death it brings life forevermore.

As I thought of the contrast between the things for which the costly shrine on the mountain stood and the message given out in the humble church in the village I mused: Yes, the gospel brings blessing. Thank God I have received it, and may I be more faithful to share it with a needy world.

Once more I would raise my voice and use my pen to call on the Church of the Nazarene at home to press on in world evangelism until every village in every land has a church where the gospel as the power of God unto salvation is preached in fullness and in the faith that it will certainly bear its blessed fruit.



God and You in '52

By Wendell Wellman*

GOD WILL figure just as largely in your life in 1952 as you will permit Him. He will invade your consciousness at every opportunity. He will be seeking to establish a beachhead in your thought life and, once a beachhead has been set up, He will spare no effort to achieve a full-scale invasion!

Will He succeed? Will He get beyond an occasional beachhead? Or will He have to withdraw altogether? *You alone have the answer!* Each of us holds the key to the place God will occupy in his life during 1952. Let's give Him a chance!

Give God a chance to develop you. Jesus invited Simon and Andrew to "follow me, and I will make you . . ." The same invitation is extended to us at the threshold of this new year. God is interested in more than the forgiveness of our sins and the cleansing of our hearts. He is interested in our *spiritual development*. He is concerned that we ". . . grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." He would have us to be of larger spiritual stature on January 1, 1953, than we were on January 1, 1952. He yearns to see our lives shedding forth the fragrance of the "Rose of Sharon." He longs to make us fishers of men.

If His purpose is to be realized, He must have a chance at our *time*. The *Reader's Digest* recently quoted an aged Italian as saying he would like to stand on a busy street corner with a cup in his hand and plead with the passers-by to give him their wasted hours. If Italians are like Americans, his cup soon would be filled to overflowing!

*Pastor, First Church, Atlanta, Georgia

Certainly, if there is one commandment that all of us are in danger of transgressing, it is the command to redeem the time. How did you spend the 8,760 hours of 1951? How many of those precious hours were wasted? How many were invested in activity for God and souls? How many were spent in the secret closet? How many were spent with the grand old Book?

An ancient Irish proverb states: "Time is so precious that it is dealt to us only in the smallest possible fractions—a tiny moment at a time." Is it that precious to you? If it is true that "the soul is dyed the color of the leisure hours," what of the year now closing? Has your soul been dyed the color of wasted hours—hours spent in idle gossip, cheap literature, questionable pleasures, or selfish interests?

Let's give God a chance at our time in 1952. Let's give Him the *first* chance, the first moments of each day. Those first waking moments can set the pattern for the entire day.

*Let every corner of this day
Become an altar, Lord, for Thee;
A quiet place where I can pray,
And hear Thee talk to me.*

Let's give God a *definite portion* of our time. Set aside a minimum amount of time for personal devotions; exceed that minimum if possible, but never fail to equal it. Apportion time for definite Christian service. Remember, "All the time God allows us is just enough for the work God allots us."

Give God a chance to direct you: 1952 will be a year of *choices*, some major, some of lesser import; but large or small, let's let God help us make our decisions!

You're in college; you're puzzled as to what your life's work should be—give God a chance to direct you.

You're a businessman; you're contemplating pulling up stakes and moving across the continent—before you decide, give God a chance to direct you.

You're a Sunday-school teacher; you feel that someone else ought to take over your "problem" class, you've struggled with it long enough. Give God a chance to direct you.

You're an average Christian trying to live the Christlike life; you bump up against difficult decisions almost daily, you are often tempted to discouragement—give God a chance to direct you. "In all thy ways acknowledge him, and he shall direct thy paths."

Give God a chance in 1952! Give Him a chance to *develop* you, and to *direct* you.

Through faith we understand (Heb. 11:3).

Faith and skepticism are neither friends nor relatives, and never will become reconciled.—
EARLE F. WILDE.

My Resolutions for 1952

By A. S. London*

I RESOLVE to be a man! "And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." I will heed the admonition given in the Sacred Book to show myself a man.

I resolve to be a gentleman! I am thinking of a definition for a gentleman which I read when but a teen-age lad, that has lingered with me through the years. "A gentleman is God's servant, the world's master, and his own man. Devotion is his chaplain, chastity his chamberlain, sobriety his butler, providence his steward, hospitality his housekeeper, and discretion his porter. He loves little children, trusts pure women, and leaves the world better than he found it."

I resolve to love! "Love worketh no ill to his neighbour: therefore love is the fulfilling of the law." I know the opposite of love makes one greedy of heart, sick of conscience, unsatisfied in his life, and little in his attitudes. "By this shall all men know that ye are my disciples, if ye have love one to another." "The greatest of these is charity." "Charity suffereth long, and is kind; . . . doth not behave itself unseemly . . . is not easily provoked . . . rejoiceth not in iniquity, but rejoiceth in the truth; . . . Charity never faileth."

I resolve to live triumphantly! A statesman long ago said, "These are days that try men's souls." "Greater is he that is in you, than he that is in the world." "My grace is sufficient." The old colored lady had found the secret when she prayed, "Lord, Ye ain't a gonna let anything happen today that You and me can't settle together, is Ye?"

I resolve not to become tainted by the happenings of our day. There are dark nights, long tunnels, high mountains to climb, and days of sorrow when clouds hang low. There are things that we cannot understand, but as Dr. Hugh C. Benner has said, "Nothing just *happens* to the Christian." "What I do thou knowest not now; but thou shalt know hereafter." I know that Christ is the only answer to a confused and chaotic world.

I resolve not to underestimate the power of Satan. John calls him a murderer, a liar, and a sinner "from the beginning." Peter calls him an adversary and devourer. Matthew calls him an enemy and a tempter. The Apostle Paul describes him as one who "is transformed into an angel of light." Satan caught Abraham and caused him to lie about his wife. He caused Moses in his meekness to kill. He lured Samson

(Continued on page 11)

*Sunday-School Evangelist, Oklahoma City, Okla.

Making 1952 a Better Year

By Oscar J. Finch*

CONSIDERATION of this subject has brought to mind a flood of suggestions. Of these, three statements continue insistently to assert themselves. The first is that oft-repeated call from even the very earliest of our Nazarene leaders: "Surely God has brought us into being for such a time as this." The second is the daily parting word of my favorite weather forecaster: "Remember that you can help to make tomorrow a nicer day." The third is Joshua's Jordan River message to Israel. As that people stood on the east banks of the Jordan, complaining of their burdens and of the impossibilities before them and—to no apparent avail—wishing for the Canaan-land of promise, Joshua appeared and said: "Sanctify yourselves; for to morrow the Lord will do wonders among you."

The first statement presses upon us a definitely providential element in personal Christian experience and in the Church's existence. The second is a daily reminder of the helpful potentialities of character and of influence. And Joshua's surprising appeal is also an emphatic pronouncement that personal condition is the only real barrier to a great God who wants, and who is fully able, to work wonders for the sons of men.

In the deep of the soul of every man today there is a gnawing hunger for a lessening of life's pressures and fears. All people, whether they are thinking of themselves or of others, wish for a better 1952. Many, despite the depth of their feeling that such a hope is in vain, will give largely of their time, of their means, and of life itself in a longing endeavor to accomplish such an end.

We firmly believe that it is fully possible for God, and that it is in keeping with His earnest desire, to help the individual Christian and His Church make 1952 a better year for all of that world of men who live within the sphere of our potential influence. And surely, if there be even the faintest possibility of such accomplishment, we (like the lepers of old) "do not well" if "we hold our peace."

Joshua's call to Old Testament sanctification may well become the basis of our inspiration and ability in making 1952 a better year. Simply, this is a call to separation—separation from all uncleanness, from all that divides God's people, from

all that robs of God's presence, and from all that makes ineffective His message, His Church, and His Spirit. It is a call to an awakening to the realization that God wants to work, that He can work, that such manifestation of His presence and ability is the supreme need of this day, and that personal condition—rather than circumstances and difficulties—is the only real barrier to the effective use of His wonder-working arm. This is also a call to devotion; to such full and complete commitment to Him and to His service, and to such consistent reliance upon Him in that service, as will cause 1952 to be a better, brighter, and happier year for all of those who are within the reach of that magic something known as our influence.

Old Testament sanctification was far-reaching in its requirement and rich in its reward. But New Testament sanctification is far greater. It includes the same human separation and consecration as does the Old. But it also includes, as the evidence of our acceptance and as the fountain of a godly spirit and a righteous life, an inner

heart cleansing and a continuous divine indwelling. Therefore, we ought ever be the more insistently careful that our personal devotion, our inner heart condition, and the conduct of our outward life are always conducive to His continued presence within our hearts, upon our services, and through our labors.

Toward the worthy objective of a better 1952, we would present three suggestions which, if carefully observed,

will make God's presence both possible and certain. (1) Let us raise the spiritual temperature of our lives and of our churches. (2) Let us ever insist on such a passion for, expectancy of, and endeavor towards the salvation of souls as will make soul winning our chief interest, concern, and accomplishment. And, *finally*, (3) let us each and all separate ourselves fully from that almost universal twentieth century clamor for possession and position, and let us have a renewed and urgent emphasis as regards the immeasurable value of sacrificial service. In this way even the most humble Christian may effectively help to make 1952 a better year for himself and for someone else.



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

*Superintendent of New York District

ETERNITY—

Some Solemn Facts

By W. M. Tidwell*

IT IS NOT so long since the creation of man—approximately 6,000 years. Only 2,190,000 days, 52,560,000 hours, and 3,153,600,000 minutes since Adam lived! Not so long. If Adam had lived and saved ten dollars a day, he would not be classed among the very wealthy men. Time had a beginning, and will have an end. The angel set one foot on the land, one on the sea, and swore “that there should be time no longer” (Rev. 10:6-7). Yes, time will soon pass away; but eternity, never.

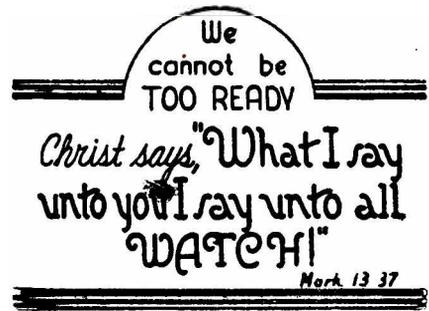
But how long is eternity? Unanswerable. Maybe we can get some faint idea, although that is imperfect. We speak of great numbers, and they have lost their meaning today. You say, “How much is a million?” “How long is a million years?” A million is a thousand thousand (a million years or a million dollars, of course). A billion is a thousand million. Think of it. A trillion is a thousand billion. A quadrillion is a thousand trillion. A quintillion is a thousand quadrillion. Baffling!

You say, “Staggering!” “Incomprehensible!” Certainly. *But so is eternity.* After this bewildering duration just mentioned has flown by, eternity has not begun. No. Eternity is endless. It had no beginning, and will have no end. Eternity is *duration* without beginning or end.

Some inconceivable things can be done. For example, give a mighty angel a thimble and say to him: “Drain all the lakes, seas, and oceans in the world. Dip up a thimbleful at a time; transport it to some distant clime, and let this be so far away that it will require one thousand years to make one round trip.” He begins. A maddening task! But as the millions, billions, trillions, quadrillions, and quintillions of years pass, the gigantic task will finally be accomplished. Finally all the lakes, seas, and five mighty oceans will be drained. But then eternity still would be young and roll on unabated. Shuddering thought!

Astronomers tell us that it is 93,000,000 miles from the earth to the sun. Traveling at the rate of 100 miles per hour, it would require 930,000 hours or 38,750 days to reach it. They tell us that the planet Neptune is 2,770,000,000 miles from the earth. He is one of our near neighbors, belonging to our solar system. But it would require a cannon ball with a speed of 1,500 miles per minute, years to reach it. They tell us of stars so far away that it would require light, at the rate of 186,000 miles per second, 40,000,000 years to reach the earth.

*Evangelist, Chattanooga, Tenn.



Something that cannot be done: that is, discover the bounds of infinite space. Suppose you charter some mighty airplane that is self-generating, is capable of making 500 miles per hour, and let this mighty monster of the air be manned by some immortal pilot. He is commanded to “find the East.” He begins this eventful journey. He flies on for a million, billion, trillion, quadrillion, and quintillion years. Thus we behold him far out in this strange realm; he contacts some strange creature and inquires, “Is this the East?” But, to his dismay, he finds that he is just as far from the East as when he began. The same could be said of the other pilots who had been instructed to find the other points of the compass, North, South, West. They have not made the discovery; they are as far from it as when they began.

We are now creatures of time, but soon will be creatures of eternity. *All must spend this awful eternity somewhere.* There is no annihilation either in the material or spiritual realm. Whatever is shall always be; it may change form, but there is no cessation. We shall exist consciously. (We cannot say *through* eternity, for we never shall get *through* eternity.) And God’s inspired Word declares that this shall be in one of two places—and they are both *places*. One is the good world above and the other is that lost world below. One is heaven, the other is hell; with God, the holy angels, and the redeemed—or with the devil, fallen angels, and the lost and damned of earth.

Just one worth-while question in life, and that is, “Where shall I spend this fearful eternity?” The Word of God is positive, unmistakable: If we repent, trust Christ as our personal Saviour, are made holy through His blood, and endure to the end, then heaven is the eternal home. If we reject Christ and salvation, it is hell. And we must remember that *death does not, in any wise, change the moral nature.* It is heart purity, holiness, now or hell hereafter (see Matt. 5:8; Heb. 12:14). It is present salvation or eternal damnation—no second chance. When the old-fashioned ships would pass each other on the high seas, the trumpeter would call out, “Whither bound?”

We would call to you, O fellow traveler to eternity, “Whither bound?” *Heaven or hell?*

Yes, eternity draws apace. Hear her solemn footsteps. In the little country cemetery there was an epitaph which read, "Reader, stop and think. I am in eternity and you are on the brink." O soul, prepare to meet thy God.

*I lingered and silently listened
To the dull, heavy tread of the years,
And thought of the fate of the guilty
When Christ in His glory appears.*

*A shudder came over my spirit,
As I thought what a moment might cost;
For eternity's stillness was broken
By the groans and sighs of the lost.*

1952—An Airplane Journey!

By Walter Vastbinder*

ON BOARDING a small plane for a several-hundred-mile journey, my pilot carefully read his map and, when safely above the airport, set his compass with exact precision. One by one we checked off landmarks below—cities, rivers, mountains, highways, exactly en route as the air-map directed—and landed squarely on the desired runway two states away.

Could 1952 be traveled like that? Can we, with the Apostle Paul, say, "I press toward the mark"? If so, what is the mark? What are the landmarks and the compass reading of this new year that would take us most directly to where we would want to be twelve months ahead?

Speeding past us in this unfamiliar future (if Jesus tarries) will be 366 days, during which every Christian should strive to abide in the perfect will of God. His way carries no promise of ease to the goal. There will be pressures of sacrifice, cross-winds of persecution, and probably storms of trials. Yet He who knows the way has weathered the worst and stands yonder at the port, with bruised feet and outstretched, nail-pierced hands, saying, "Come unto me." Only consecration without reservation, both initially and continually, can be the rule that sets our course.

High above the rolling clouds of earthly strife, mountain peaks of answered prayer must rise. These are landmarks that speak the smile of God, give strength to our witness, and inspire our faith to new heights. We must pray, and God must answer in evidence beyond dispute, lest we flounder in the darkness of a materialistic, sin-blackened, confused world. Mountain peaks of answered prayer—they must be there to confirm our way. We'll watch them rise with anxious eyes across the approaching horizons of

time—substantial evidence that the way we take is the will of God.

Rivers of love also are landmarks that mark our course. These drive the wheels of industry that produce devotion, sacrifice, and loyalty, and carry on down to the sea of forgetfulness the undesirable accumulations of slights, hates, misunderstandings, evil speaking, etc., that arise in this business of everyday living with imperfect beings. Rivers of love must be there—springing up even in desert places. They carry the soil of optimism to parched, barren ground. Occasional cloud-bursts do not produce dependable landmarks of the Christian course. Their source must rise from hidden springs deep within the mountains of prayer. So is the route of the will of God.

Highways represent roads of earthly temptation over which we must fly without diversion from the fixed course. They lead off, many times not far from the right direction, carrying much traffic; but these are the broad roads that lead "to destruction, and many there be which go in thereat." Temptations in 1952 promise to be a more formidable foe, more subtle and subversive, than ever before. We must not yield one degree! We will not yield so long as our compass is fixed on the perfect will of God.

Nestled deep within the mountains, served by the rivers, and intersected by many highways, we see cities that give a stirring vision of the multitudes that are lost without Christ. They lie directly in the path of God's will. Multitudes are now in the valley of decision with the world on the threshold of eternity. Complacency has no place in God's will for Christians this year. The lost must be reached by hearts driven by broader vision, deeper passion, and larger sacrifice.

*Just one life—'twill soon be past;
Only what's done for Christ will last.*

Do you see mountain peaks of answered prayer and rivers of love? Can you fly, indifferent to the highways of temptation, with a vision of cities of the lost? These are landmarks that will lead us to the only port that is wisely called "Success," for the Keeper will give those abundantly rewarding words, "Well done!"



*Pastor, East Side Church, Springfield, Ohio

EPHESIANS (Art. 29)

By H. Orton Wiley

The Ethics of the Family and Social Life

Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise (Ephesians 6:1-2). Having spoken of the duties and obligations of husband and wife, and drawn from this relationship as a symbol his teaching concerning the sanctification of the Church, the apostle passes now to another family relationship—that of the duties of parents and children.

The Greek word *tekna* means not only natural children but also descendants or posterity. Obedience is a natural duty, confirmed in every way by the Word of God. Since children owe to their parents their being and all earthly blessings, it seems only natural that they in return owe them love, veneration, and obedience. The limitation "in the Lord" is connected with the word "obey," and is to be interpreted, "Children, obey in the Lord your parents," that is, all commands not contrary to the will of God. Obedience is the law of the universe, and if violated only confusion and death follow.

And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord (Ephesians 6:4). The word "fathers" is here used in the natural sense of parents. St. Paul in Colossians 3:21 states that such provoking may lead to discouragement. Hastiness of temper, threatenings not intended to be executed, all tend to discourage the child. The words nurture and admonition may be also translated education and discipline. Dr. Graham has the following excellent paragraph: "Education (*paideia*) includes all the family and relative duties. . . . In one word, you should give your children a good education. Then this should be accompanied all through with discipline (*nouthesia*) or proper discipline, mental and moral, which will enable the children to turn this education to good account. The right disposing of the *nous* (or mind), this infusing into the mind the principles of restraint, moral control and self-government, is more important than the amount of instruction communicated. A well-regulated mind is as noble a sight as a well-informed one, and the perfection of the family training consists in the union of both."

Servants, be obedient to them that are your masters, according to the flesh, . . . And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him (Ephesians 6:5-9). The word "servants" as here used may include slavery, since it was common in apostolic times; but it may also refer merely to "hired help" as we use the term

today. St. Paul, while recognizing that slavery existed at that time, introduces the higher principle which equalizes master and servant in the sight of God and, where Christianity prevails, always abolishes it.

The duty of servants in any capacity is to render honest service, not as men-pleasers, but as servants of Christ, doing the will of God from the heart. Masters, on the other hand, are likewise to be just and honest, forbearing threatening, knowing that they too have a Master in heaven, to whom they are responsible for every word and deed.

LINKED BY LOVE (5)

By T. M. Anderson*

If a man love me, he will keep my words (John 14:23).

IN THIS study the emphasis is placed upon keeping the words of Jesus. The Lord has given us His Word as a treasure held in trust, and He enjoins upon us the responsibility of preserving and practicing His words. He expects us properly to evaluate these eternal truths, and derive the greatest good possible by keeping them. It has been stated that our love links us with the Saviour's promise to manifest himself; we find this truth in His words.

The Saviour manifests himself in His words about prayer. "If ye shall ask any thing in my name, I will do it" (v. 14). This promise is the priceless possession of God's people. They have His word that He will do anything they shall ask in His name. In these gracious words, our Lord reveals himself to be a faithful Provider for His family. He shows how prayer draws upon the abundant resources of our Father; His hungry children are never given a stone when they cry for bread. The supply is sufficient, and the provision unlimited. He will not withhold any good thing from them that love Him and keep His words.

Prayer also draws upon the infinite power of our Lord. Jesus pledges himself to be a Servant. He stoops to serve. He agrees to act on behalf of His saints. It is obvious that the works of the Saviour are accomplished by the power of prayer. Jesus said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father" (v. 12).

Power to perform the works of Christ is not inherent in the believer, for the power is in Christ. It is evident that the power to do the works of Christ is imparted to the believer through prayer. If we are powerless, it is because we are prayerless. The enablement to do the "greater works" depends upon the extent of our praying.

*Evangelist, Wilmore, Ky.

Jesus said, "Believe me for the very works' sake." What can establish our faith more than to see God work for us in answer to prayer? Doubt cannot exist in the heart of the believer who waits in the presence of the Lord, and sees Him answer prayer. Let us keep these living words of Jesus. We are rich in eternal possessions in this promise of answered prayer. Blessed Lord, we thank Thee for Thy words about prayer; we will keep them with all diligence.

God's Filling Station

By E. Wayne Stahl*

ONE OF THE mightiest intellects of the ages calls attention to the fact that it is possible for us to "see sermons in stones, tongues in trees, and good in everything." A sign over a filling station recently held for me dynamic eloquence of spiritual truth.

Returning home from church by bus, I passed near a supply depot for gasoline-hungry automobiles. Over it in great flaming, neonized letters I noted the words: "Washing—Lubrication." Right then a tremendous fact billowed over my spirit: God has a filling station for the soul. There He supplies washing and lubrication.

When we have obeyed the divine mandate, "Be filled with the Spirit," this means that a glorious cleansing has taken place. There is a school of religious thought which teaches a definite second work is necessary for believers; this is called "the baptism of power." But exponents of such doctrine fail to emphasize the necessity for complete purification from sin from the heart of the believer, as taught in the Bible. Nevertheless, "purity and power" are inseparable. And the first is the condition for realizing the second. Sir Galahad said, "My strength is as the strength of ten, because my heart is pure."

Also, the one who is filled with the Spirit experiences a "lubrication." This means an anointing. That Christian who through God's grace knows and manifests a life "glorious in holiness" finds that the yoke has been destroyed because of the anointing. The Holy Spirit frequently is symbolized in the Bible by oil. Thank God for the lubrication of perfect love "shed abroad in our hearts by the Holy Ghost." How this destroys friction and brings the smoothness of the peace of God!

Have you been to God's filling station? It is open day and night, this very moment.

*Nazarene Elder, Lowell, Mass.

No sacrifice is grievous when it entails the right motive.—HENRY BEYER.

Think on These Things

By F. Lincicome*

A SPIRITUAL religion demands a separated people. To keep the light of divine truth from being extinguished, God called Abraham to separate himself—"Get thee out of thy country, and from thy kindred." You note I did not say a separate people. Jesus stressed this thought in His prayer, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil."

A separated, saved man is to work at the same bench, ride on the same bus, work in the same office, with people who are not in accord with his life, and yet keep clean. Like Paul, you go right on to Rome, you walk down the Appian Way and meet Nero like a man. You sit with the Romans, but you do not sin with them. When Jesus prayed that His followers be not taken out of the world, but be kept from the evil, He was saying, in effect, "Don't 'isolate' them, only 'insulate' them."

* * * *

Peace and holiness are linked together; they are inseparable. They both come from God, and come in the same bundle. "Follow peace with all men, and holiness, without which no man shall see the Lord." There is a twofold peace to be obtained: "peace with God," and the "peace of God." "Therefore being justified by faith, we have peace with God." There is also a verse that speaks of the peace of God. "And the peace of God, which passeth all understanding. . . ." You will notice there is a difference between the

*Evangelist, Gary, Indiana

A New Year Prayer

By Norman C. Schlichter

*God, all this new year clearly show
Your will for me each day,
And give me strength to act the part
You wish to have me play.*

*As in the years already lived,
There will be work to do,
Tasks that never could be done
Without sure trust in You.*

*While 'round the earth whole hosts of men
Their patriot courage show,
Help me more Christian fortitude
Display where'er I go.*

*Help me this year give Your demands
The first place constantly;
So every month give outward signs
Of deepening loyalty!*

prepositions; one is "peace with God," and the other is the "peace of God."

There is a vast unlikeness in their meaning, as they are realized by mankind. "Peace with God" is the peace of reconciliation that is given by repentance and being born again. The "peace of God" comes by a full consecration. The "peace of God" is not in conflict with the "peace with God," but rather is the foundation for it. The "peace of God" can be enjoyed only by those who have "peace with God."

* * * *

Don't confuse consecration with sanctification. Consecration is the work of man; sanctification is the work of God. There are two things to be done in man's sphere, and they are to consecrate and believe. There are two things to be done in God's sphere, and they are to cleanse the heart and fill it with love.

A complete consecration is both objective and subjective. One may consecrate objectively and not consecrate subjectively. To consecrate objectively is to consecrate to do, but to consecrate subjectively is to consecrate to be. Objective consecration is made with the thought of your doing something for others. Subjective consecration is made with the thought of God doing something for you, in you, to you. There must be something done in us before there can be much done through us.

Paul had the consecration of the believer in mind when he said, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice . . ."—nothing omitted, nothing exempt. It includes everything on the inside of the body: will, mind, heart, affections, spirit. It includes everything on the outside also: home, children, possessions, occu-

pations, money, friendships, time, and talent. It includes our past, our present, and our future. The act of consecration is a definite act, a voluntary act, a final act, and a progressive act.

LET THERE BE LIGHT

By Bernie Smith*

The "All Clear" Signal

I HAD BEEN in the city of London for some days, and the things that struck me most were the pockmarks of war. Block after block of once beautiful and useful buildings were now reduced to shambles. Debris-littered lots and once impressive buildings completely gutted by bombs were constant reminders of the great suffering of a gallant people.

I visited a number of London Nazarenes and inquired about the hectic days of the blitz. In the conversations I learned how quickly they responded to the "alert" signal which warned of approaching enemy planes. In public and private shelters—many of which still stand—they would often wait for hours. They were listening for another signal called the "all clear" signal. When its sound was heard across the city, men knew that the last of the enemy had departed and they could come out from their bomb shelters.

I have often thought how analogous that is to the human heart. The individual who has been definitely, wonderfully, gloriously, and scripturally born again should become completely separated from the world until he knows beyond every shadow of a doubt that he can hear within his heart the "all clear" signal witnessing that there is nothing between his soul and the Saviour.

We believe in salvation that embraces conviction, confession, repentance, forsaking, restitution, and faith. If a man follows this formula, he will gain an experience that will cause him to become dead to the world and alive unto God. If a man hears the overtones of the world echoing in his heart, then he has not followed this formula. If soul passion and burden are gone, he has not followed this formula. If zeal for the Kingdom is at a low ebb and faith is waning, the individual should take spiritual inventory and learn the reason he cannot hear the "all clear" signal in his heart.

When one has come up out of the lowlands of an experience that has faded away into the highlands of present salvation, not only can he hear the "all clear" signal, but also he can know for himself what the song writer meant when he said:

'Tis done, the great transaction's done;
I am my Lord's, and He is mine.
He drew me, and I followed on,
Charmed to confess the voice divine.

*Evangelist, Harrisburg, Ill.

The New Year Comes

By Lloyd M. Hearn

*The new year comes. What does it promise you?
New hopes and new resolves with prospect
bright?*

*New opportunities to scale the height
Of love, and lift the pall of night?
The new year comes. What does it promise you?*

*The new year comes—but it brings nothing new
Where only self fights self's old tyranny:
In vain mere human effort to break free,
And what has been is what again must be.
The new year comes—but it brings nothing new*

*The new year comes. What will it bring to you?
Its choicest gifts still lie upon the way
Wherein the Lord's redeemed march to the
fray:
Beyond the door of Christ—a new life's day,
Where old things pass—behold, all things are new!*

My Resolutions for 1952

(Continued from page 4)

in his strength and brought him to his death. He caused Job in his patience to curse the day he was born. He ensnared David. He caused Elijah, when he was under physical strain, to pray to die. He caused John the Baptist to doubt and wonder if Jesus was the Christ. He caused Peter to deny and even swear. He caused Thomas to doubt.

The fact that I was converted at the age of nine years and sanctified under the ministry of our late Dr. J. B. Chapman, when I was only sixteen years of age, is not sufficient for this day. I must *watch and pray, daily.*

I resolve in 1952, as in former years, "to speak evil of no man." We have all passed through some desert country during the year 1951: the desert of mistakes, disappointments, and failures. We have wept bitterly over them, but we must not carry them over into 1952. "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

John Bunyan said that when Pilgrim got to the Interpreter's House he was put to bed in a chamber the window of which opened toward the rising of the sun. So as Christians, we pillow our heads in a chamber which looks ever toward the sunrising, the land of hope, promise, and expectation.

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

Showers of Blessing

We have just had our Thanksgiving revival with Sister Stearley, of the Las Vegas, New Mexico, church. She was here from Monday night through Sunday. The "glory" has been hovering over us here for some time past. A week ago Sunday morning there was no chance to preach, as some came seeking the Lord before we were ready to preach. Last Sunday will go down in my memory as the greatest day I have ever seen in the working of the blessed Holy Ghost. We were to have communion service. Immediately following a short prayer in the pulpit, and just as I was preparing to preach, a fine young person came to the altar, her eyes brimming with tears. One or two Indians followed. When they prayed through, we immediately went into the communion service. What a service it was! The majority of the young folk had never partaken of Communion before. I had been preaching for two or three Sunday mornings on the sacredness of the communion service and trying to prepare the young people for this service. I think all but one Indian took part. I am sure history was being written in heaven.

Sister Stearley never did get to preach Sunday night. During the testimony service one fine young student who has been professing the blessing of holiness confessed that the Lord had shown him that he did not have the experience, and he asked for prayer. In about five minutes he stood to his feet again and said he could wait no longer, and he made a beeline for the altar. Others followed him. When they had all prayed through, we had a song, a special, and

others came without any invitation. This procedure was repeated two or three times, until I believe that now all profess to be sanctified.—A. H. EGGLESTON, *Principal*, C. Warren Jones Indian Bible and Training School, Lindrith, New Mexico.

A Day of Triumph

Sunday, November 25, at another quarterly meeting of the Barbados District, our Nazarenes experienced one of the greatest spiritual visitations in the history of the church. What singing! What praying! What a wave of glory swept through the entire company of nearly one thousand! After a blessed baptismal service with the baptizing of thirty-five, I wish our homeland Christians could have witnessed one hundred and seventy as they stepped forward to take the vows of the Church of the Nazarene. After the morning message from Philippians 3:7-14, "Forgetting—Reaching—Pressing," a wave of divine glory swept the place; the entire church became an altar. As the woman of sacred history, who touched the hem of His garment, we pressed through until everyone felt a special touch and new life from the Master.

The afternoon service was indeed a "fellowship feast." It was a celebration of the amalgamation between the Nazareth Holiness Church and the Church of the Nazarene. Our new pastors from five congregations gave ringing testimonies of full salvation. Rev. Kenneth Jones, their superintendent, read the action of His Excellency, the Governor, in the acceptance of the merger. Beautiful choir numbers were rendered by several church choirs. Brother Jones then brought

a very fitting message, "Fellowship with Other Christians." This was followed with the usual grand march, bringing a special offering to help the district over the hump.

A rising vote of thanks was expressed for the gift of buildings from Rev. Kenneth Jones and his directors, the approximate value being \$12,000.

Our only regret for the day was the absence of Dr. Hendricks, due to illness. We thank all of you for your prayers.—MRS. A. O. HENDRICKS, Barbados.

Great Things in the Future

The annual workers' institute of the Texas Mexican District, held on the grounds of the Spanish Nazarene Bible Institute in San Antonio, was an outstanding success. From the opening, keynote message by Rev. I. W. Justice on the subject, "God Is Looking for Men," to the closing benediction, the presence and power of God were felt in a gracious way.

The different papers presented by the pastors of the district and teachers of the institute were tops. The musical numbers, presented by students under the able direction of Miss Emma Lissa Mayo, music teacher of the institute, were a great inspiration.

The main speaker for the three days was the new district superintendent, Rev. Everette Howard, of Cape Verde fame. Our hearts were thrilled and blessed and inspired again and again by the moving accounts of the wonder-working power of God in the Cape Verde Islands. But the vision of the delegates was not directed to the past, but rather to the future. We are inspired to believe God for great things in the future of our Mexican work in Texas. Thanking God for the "Miracle-in-Cape-Verde" superintendent, pastors and laity are all united to write a new chapter, and

(Continued on page 16)

"A New Calendar, Please"

DECEMBER has been torn off of my 1951 calendar. Give me a new calendar, please!

I am starting life over again; no, not completely. The past can never be wholly forgotten; it can never be entirely undone or escaped. It projects itself into the future in spite of all that one may do. However, there is a sense in which every year brings a new beginning. It gives us a chance to start over. In our interest and thought we say good-by to the past and face a definite span of the future. Thus I am encouraged to take stock of what I am, where I am, and to plan ahead.

The future is unknown and untried, and, therefore, some say that it is in God's hands. It is in God's hands, but it is also in our hands. 1951 is in God's hands, but 1952 is jointly shared by God and me. By purposes, plans, and deeds I can help to make the coming year what it ought to be.

The new calendar begins with January 1. Any plans for the future must tie onto the present if they are to be effective. The beginning of all that we hope for in the future is now upon us. All that we have is today, and nothing ever will be accomplished unless we begin today. Many people will be so busy making ready to do something on January 2 that they will do nothing on January 1, so exercised over what they are going to do in 1953 that they will pay no attention to the 1952 calendar.

1952 will soon end. Times flies. Before we realize it we will tear January off the calendar, and then the other months in quick succession. What we do we must do quickly. We should redeem the time, for the days are evil and time is short.

There will be some who will not need a 1953 calendar; they will have entered upon that life where there will be no calendars. Yes, some will leave their calendars only partly used. Let's begin now and do our best every passing moment.

Do not let fear or worry slow you up. Have faith in God. No harm can come to the Christian. If we face the new calendar year as we should, God will see to it that no real harm comes to us. Give me the calendar for 1952, please, and I will face its days as God's child should!

Saturday Is Not the Christian's Sabbath

IN THE FIRST article in this series, I proved that the observance of Saturday as the day of rest and worship for Christians was unscriptural. Now

Apostolic Fathers I will show that it is not apostolic. The truth of this statement was established in the first article in our study of Acts and the writings of Paul. However, it is more definitely set forth in the writings of the Apostolic Fathers. They were men who knew and fellowshiped with the apostles and wrote during the

EDIT

Stephen

second century. Barnabas, who went with Paul on his first missionary journey, is reported to have said: "We observe the eighth day with gladness, in which Jesus rose from the dead, and having manifested Himself to His disciples, He ascended into heaven." Whether or not this quotation is authentic, we have every reason to believe in the validity of the following statements from the Apostolic Fathers—Christian leaders of the second century who were personally acquainted with the apostles. In fact, they were undoubtedly trained in the practice which they write about by the apostles themselves. Here are their words:

From the Epistle of Barnabas: "Wherefore, also we keep the eighth day with joyfulness, the day also on which Jesus rose again from the dead."

From the Epistle of Ignatius: "Be not deceived with strange doctrines, nor with old fables, which are unprofitable. For if we still live according to the Jewish Law, we acknowledge that we have not received grace If, therefore, those who were brought up in the ancient order of things come to the possession of a new hope, no longer observing the Sabbath, but living in the observance of the Lord's Day, on which our life has sprung up again by Him and by His death" This quotation ought to be read again and again by those who advocate the observance of Saturday as the Christian's Sabbath. It might well have been written in our day.

From the writings of Justin Martyr: "And on the day called Sunday all who live in cities or in the country gather together in one place, and the memoirs of the apostles or the writings of the prophets are read because it is the First day of the week on which God made the world; and Jesus Christ our Saviour on the same day rose from the dead."

From Irenaeus: "On the Lord's Day every one of us Christians keep the Sabbath meditating on the law, and rejoicing in the works of God."

From Clement: "A Christian according to the command of the gospel observes the Lord's Day, thereby glorifying the resurrection of the Lord. The eighth day is the Lord's day."

From Tertullian: "Sundays we give to joy, we observe the day of the Lord's resurrection, free from every hindrance of anxiety and duty, laying aside our worldly business lest we give place to the devil."

From the Apostolic Constitutions: Church life in the second century—"On the day of the resurrection of the Lord—that is, the Lord's day—assemble yourselves together without fail, giving thanks to God and praising Him for those mercies God has bestowed upon you through Christ."

IN LINE with the above statements, I shall give two present-day quotations:

From Burton Scott Easton in Volume III of the *International Standard Bible Encyclopedia*, page 1920: "Sunday was fixed as the day for Christian worship by general apostolic practice, and the academic possibility of an alteration hardly seems worth discussing."

From the *Westminster Dictionary of the Bible* (Revised and Rewritten), page 523: "The Apostolic Christians from the beginning held assemblages for worship on the first day of the week, which was the day on which Christ arose from the dead for our justification (Acts 2:1, probably; 20:7). On that day the Apostle Paul directed the Christians of Galatia and Corinth to make their weekly contribution to the charities of the church (I Cor. 16:1, 2). It was designated the Lord's Day (Rev. 1:10). This day, like the former appointment of the seventh day, sets apart one day in seven to be a Sabbath unto the Lord. It is equally a reminder of the Lord's redemption of his people. It is accompanied by the same evidence of divine favor in the form of physical and spiritual blessings."

Please remember that according to all of the evidence I have given above, the keeping of Sunday as the Sabbath by Christians was well established before Constantine decreed that it should become the day of worship in 321. Those who insist on the observance of Saturday by Christians constantly say that our present Sunday was the work of the Roman Catholic church through Constantine. However, the facts in the case are that this decree by Constantine was only the official recognition of what had already spontaneously become the regular practice of the Christian Church.

Those who call for the observance of Saturday as the Christian's Sabbath are not in accord with either apostolic teaching or practice!

The Revised Standard Version

NO DOUBT most of the readers of the *HERALD OF HOLINESS* are familiar with the *Revised Standard Version* of the New Testament, which appeared in 1946. It

The Revision Machinery was the work of thirty-one American scholars who were assisted by certain British scholars. An Advisory Council was also selected. It was made up of well-known scholars and Christian leaders, and its function was to assist in the formation of general policies for the translation and the solution of such critical, but practical, problems as might arise in the course of the translation. The Revision Committee and the Advisory Council were appointed by the International Council of Religious Education, which from the beginning has sponsored this Revised Standard Version. It should also be added that the educational boards of forty of the major Protestant denominations of the United States and Canada are associated in the International Council of Religious Education.

THE THING that I am interested in now is that when the Revised Standard Version of the whole Bible is printed next year certain changes will have been made in the first printing of the Revised Standard Version of the

Some Changes New Testament. The most important of these for us has to do with various forms of the Greek term which in the King James Version was usually translated sanctify, sanctified, or sanctification. In eighteen of these instances—John 17:17; Acts 20:32; 26:18; Rom. 15:16; I Cor. 1:2, 30; 6:11; 7:34; Eph. 5:26; I Thess. 4:3, 4, 7; II Thess. 2:13; Heb. 10:10, 14, 29; 12:14; 13:12—the Revised Standard Version in its first printing had the word consecrate, consecrated, or consecration. When the whole Bible appears the last of September, 1952, all of these eighteen translations will be changed, and most of them will be translated as they were in the King James Version—sanctify, sanctified, or sanctification. The Revision Committee is to be commended for its fairness in making this change. I believe that anyone who will study carefully the work of the Revision Committee will be convinced that it has striven to be fair to all groups in this translation.

All of the holiness groups have had to do with presenting the grounds for the above changes to the Revision Committee. Outside of our church, the names of Dr. J. A. Huffman, president of the Winona Lake School of Theology, and Dr. Adam Miller, of the Church of God, should be mentioned as leaders in this work. In our church, Rev. Roy E. Swim (who was appointed to the Advisory Council on the death of Dr. Olive Winchester), Dr. Albert F. Harper, and Dr. Ralph Earle should be mentioned. Much credit is due Brother Swim for his work. With the assistance of Doctors

Harper and Earle, and the co-operation of several from other holiness groups, he presented the most systematic and effective plea to the Revision Committee for the use of sanctify and its forms rather than consecrate and its forms. Of this work, Dr. Huffman, in a recent release, says:

"It was in the early part of 1950 that, under the leadership of Dr. Albert F. Harper and Rev. Roy E. Swim, another communication was sent to the Chairman of the Revision Committee. This communication summarized all previous efforts, and was approved by a number of other Editors, Teachers, Ministers, and Christian Leaders, having the approval of those who had made initial and early representations."

I BELIEVE that the Revised Standard Version of the Bible should find a place in every home. It, no doubt, will be a worthy contribution to the effort Christian scholars have made to place the Bible within reach

of the average English-speaking person. Speaking, however, of the Revised Standard Version of the New Testament with the changes which are to be made, I can say that I would not want to be without it. Still, this does not mean that I am convinced that it will supersede the King James Version in its public use. Only time can prove this, and for the verdict of time we shall all have to wait.

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for December 30: Taking a Stand for God

Scripture: Joshua 23-24 (Printed, Joshua 24:1-8, 14-18)

GOLDEN TEXT: *Choose you this day whom ye will serve* (Joshua 24:15).

The verse from which the Golden Text is taken is one of those masterfully decisive bits of scripture, and bears an unfading attractiveness. Look at it a moment.

1. It is as crisp as an October morning as it rings out its trumpet call. All of those within sound of Joshua's voice were not left in doubt as to his meaning. He minced no words; he suggested no compromise in the interests of a half-peace. He underscored the whole issue with an *either-or* bluntness. In our day we will not always be accepted, but let us never be misunderstood on spiritual issues.

2. It reminds us that there is no spiritual neutrality. It was either God or the gods; either Deity or idolatry. Joshua was actually saying that it was either God or anti-God, and he was not interested in any sham settlement. The people were all on a war basis, Joshua told them. Either they were bearing arms for God or else taking up arms against Him. Jesus said the same thing when He exclaimed, "He that gathereth not with me scattereth abroad." There is no half-and-half mixture in Christianity—no semi-spirituality.

3. And we must notice how Joshua exerted the tremendous power of his personal influence. He had sounded out a crystal-clear call. He had put the matter before the people in terms that could not be mistaken. So wasn't that enough? No! not for Joshua. He boldly declared the stand of his entire household, and then left it to

them what they would do. Here is leadership of a brilliant order. Joshua was not a driver; he only exerted the diplomacy of strong influence. When they began to make their own decisions, they must declare themselves

on two issues—that of God and that of Joshua.

Yes, he made the whole matter that strong; to reject God meant to reject his leadership also. If they would throw the Lord over for the heathen idols, then they would throw Joshua over as well. It was a master stroke of diplomacy, and the result was splendidly satisfying. It was the diplomacy of personal influence.

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Home Missions and Evangelism

Roy J. Smee, Secretary

Christmas in the Church

CHRISTMAS is a holiday season in which business, schools, government, homes, and church all join. It is a Christian festival. As such it is up to the church not to let others take away its leadership in the celebration of Christmas.

Christmas is a time of worship. Many people who never think of going to church regularly will be on hand Christmas Sunday as a part of the season's activities. Or it may be that they will come out only to the Sunday-school program to watch their children take part. Whatever service they attend, it is the church's responsibility to make worship real to them, so that they will suddenly realize they have been missing something of vast worth in their lives. And let us not forget Christmas Day as a natural occasion for a brief church service of worship.

Christmas is a time of sharing. That is the very spirit of the occasion. Everywhere in our church there are home-mission pastors, la-

boring sacrificially to start a new church. Every established church should remember a nearby home-mission pastor with a special Christmas gift. A basket of food, new clothes for the pastor and his wife, and something special for the children will cheer the hearts of these pioneers for God and the church.

Christmas is a time for evangelism. The Christmas story is one of good news for the redemption of the world. There may not be an altar call in every service during the Christmas season, but every sinner should feel the call of Christ in every Christmas message. This is no time for sentimental soft soap. God is reconciling a lost world through Christ, and the message of reconciliation is through us.

Christmas is a time of fellowship. The Christmas programs of the church demonstrate this, but their appeal must go beyond the immediate season. They must show to others that Christian fellowship within the church brings a joy and satisfaction

that nothing the world has to offer can provide.

Christmas In the Home

The Christian home must likewise combat the secularizing of Christmas. Real angels announced to real shepherds the birth of a real Saviour in a real manger on a real Christmas Eve. God is the original Giver of all gifts. Most Christian parents do not hesitate to tell their children that Santa Claus, while an interesting story-figure, is only make-believe. They need not deprive their children of the fun of the story in so doing, but Jesus will be the real figure at Christmas time.

The Christian home will share in the emphases of the church at the Christmas season. They will endeavor to make the times of worship more precious in the minds of the children, as they look back on Christmas at home in later years, than the giving and receiving of gifts. Some will want to invite the pastor to drop in for a few minutes on Christmas Eve, to read the Christmas story from the family Bible and have prayer. If the laymen are thoughtful of others who want the pastor to come, he can visit many homes of his church that night. Family worship, perhaps on Christmas Day after the gifts have been opened, can be one long to be remembered. And if at all possible, the family will go to church on Christmas Day for a short time of worship.

The Christian home can make Christmas evangelistic, too. Of course there will be invitations to the Christmas programs and services, but Christians will be careful to make their Christmas cards bring a message of the coming of Jesus. Have we ever thought about our Christmas decorations that we invite our neighbors in to see? Can they not have a Christian tone, too?

The Christian home shares at Christmas. The pastor will be remembered lovingly. If there is a special offering, such as for a home-mission pastor, the home will contribute as it can. And perhaps there is someone who is lonesome, burdened, or needy who can be cheered by a kind remembrance or an invitation to the home on Christmas Day.

Let us make Christmas Christian!

Prayer is not given us as a burden to be borne, or an irksome duty to fulfill, but to be a joy and power to which there is no limit. It is given us that we "may find grace to help us in time of need" (Heb. 4:16, R.V.).
—Selected.

Religious News and Comments

Edited by Delbert R. Gish

THE LITTLE nation of Israel is fighting valiantly to maintain itself, although its way, economically and politically, is troubled. Israel is a land of about eight thousand square miles in area. Out of its one and one-half million people, about two hundred thousand are Arabs. The Arabs still hold Old Jerusalem and a considerable portion of the rest of Palestine, but much less than that held by the Jews. The Negev alone, the southern part controlled by Jews, makes up more than half the land area.

During the past three years about sixteen thousand immigrants per month have entered Israel. Because of the difficult conditions of making a living there, the numbers of new immigrants are diminishing. Still, they are going back and are being given monetary and other help by Jews from all over the world. Through all the hardships they are hopeful; travelers to Palestine speak of their almost universal optimism and readiness to work.

The question of an ambassador to the Vatican continues to be a smoking

volcano. Protestant groups are nearly unanimous in their opposition to it. (Too bad that we can't find unanimity in more causes that are worth while.) Organizations which represent 98 per cent of U.S. Protestants are raising objections. These include the Southern Baptist Convention, the National Association of Evangelicals, the National Lutheran Council, the Missouri Synod of the Lutheran Church, the Seventh-Day Adventists, and others. Mr. Chas. P. Taft, brother of the senator from Ohio, recently revealed that he declined the nomination as Vatican ambassador last January. Thus, although the storm has only recently broken, the President has for many months purposed to make the appointment.

Some U.S. senators have indicated that they will oppose the appointment of a Vatican ambassador. Among these are the two from Georgia, both influential. One of them is chairman of the Senate Finance Committee, and the other is chairman of the Committee on Armed Services. Senator Smith from New Jersey, who is a member of the Senate Foreign Relations Committee, has said that he will

The New Year

By Ruth Dwight Uphaus

The new year lies before me,
Its path as yet untrod.
Though weak, I'll fear no evil;
My life, I'll trust to God.

He sent His Son to guide me,
My hand held fast by One
Who trod life's road before me
And knows each mile begun.

The way may stretch out
smoothly
With joy and beauty blessed.
The journey's sometimes
easy—
I'll sing with thanks, and rest.

For just ahead a hill looms,
The climb grows rough and steep.
His eagle wings support me;
His promises He'll keep.

Then, though the path lead downward,
Through valleys dark and cold,
When, blind with tears, I stumble,
His arms my strength uphold.



No matter how the road lies,
O'er mountains, deserts, floods,
His grace I'll find sufficient—
'Twas bought me by His blood.

So may next New Year's find me,
Whatever may betide,
Much farther up life's highway
With Jesus by my side!

oppose this appointment, although he favors some Vatican connections.

The *Christian Beacon* points out editorially that members of the Roman Catholic hierarchy must swear allegiance to the Pope. United States cardinals vote in papal elections and may themselves be candidates for the office of Pope. Cardinal Spellman has been publicly suggested as a possible successor to the present Pope. Since our law imposes the penalty of loss of citizenship for any United States citizen who votes in a foreign election, it would surely be embarrassing to members of the Roman Catholic hierarchy who are citizens

of this country should the Vatican be recognized as a foreign state.

The Reverend Howard P. Weatherbee, a Baptist hospital public relations director in New England, has proposed that Protestant clergymen should be unionized. Most ministers receive salaries that do not compare with remuneration in factories and industry generally. Yet ministers spend years in preparation for their profession. Teachers and professors in colleges are protected in many parts of the country, hence an opening wedge is established. However, we doubt that the plan will gain any

wide acceptance. A minister fighting for his own temporal rights makes a poor spectacle.

We do not believe in persecuting Catholics, but someone should protest when spokesmen for the Roman church overstep their proper bounds. Bishop Scully, of Albany, speaking in New York City on November 4, is reported to have said: "By discovery, the Church [his own, the Roman Catholic] has proprietary claim to the land that is America." He indicated also that the Catholic church has title to New York State by right of "exploration and martyrdom."

THE QUESTION BOX

Conducted by Stephen S. White

Q. I am a member of one of the more modern churches and attend the services quite regularly. However, I get little or no inspiration from its services and cannot feel much of the spirit of worship when I attend them. I have longed for several years for the fellowship of a Church of the Nazarene, which I have attended several times and really enjoy very much. There is a holiness church about seven miles away where I go quite frequently, but because of sickness and other handicaps I cannot go there regularly or move where there is a Church of the Nazarene. Would you advise me to withdraw from the services of the modern church, read my Bible at home, listen to good spiritual services over the radio, and attend spiritual services when I can? I really seem lost when I don't go to church somewhere, especially on Sunday. I love the fellowship of the saints and want to be ready when Jesus comes.

A. It is refreshing to hear from someone who feels lost when he does not attend church. There are too many professing Christians who do not seem to be disturbed about missing church services. The fellowship of the saints does not seem to mean much to them. It appears to be quite easy for them to stay at home and listen to the radio. On the other hand, I must admit that there are still other people like you who feel lost when they do not go to the house of God on Sunday. But back to your question. If I could not get a Church of the Nazarene or some other good holiness church started in my town, could not attend one regularly elsewhere, and could not move to some place where there is one, I would attend the modern church if I

felt that I could get any good out of it or contribute any good to it. This I would do provided my own faith or that of my family was not imperiled thereby. I would hate very much to get out of the habit of going to church on Sunday; and I believe that in most instances, if one will go in the right spirit, he will get something out of the songs, prayers, or sermon. On Sunday, the place for people who love God is at church!

Q. I have a question on the healing of the body which I would like for you to answer, please. Last Sunday night I heard a minister of the Church of the Nazarene say from the pulpit that he believed in divine healing, but that God did not heal every time you ask for it. Where is the statement in the Bible to back up his statement? God has healed my body more than once, and I believe that if I walk in ALL OF THE LIGHT that I have AT ALL TIMES He will not fail me when I am sick.

A. I appreciate your sincerity, but I will have to agree with the preacher, and not with you. Some of the best people I ever have known suffered physical ailments for years before they died. In fact, death itself is just the culmination of disease. Therefore, if your position were correct, it seems to me that none of us would ever die. Further the Apostle Paul gives us a very definite answer to your question, and it is on the side of the preacher, and not you. In II Corinthians 12:1-4, he tells of a wonderful experience which God gave him. Then he says in the fifth verse that he will not glory in this marvelous revelation, but rather in his infirmities. "For though I would desire to glory, I shall not be a fool; for I will

say the truth: but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me" (II Cor. 12:6-9). We have no reason to believe that God ever healed Paul of this infirmity. I believe very definitely in divine healing, have been healed, and have seen other people healed. Further, I believe that God's people do not avail themselves of divine healing as often as they should. Nevertheless, I do not believe that God heals every case of illness. Sometimes He can get more glory out of one's life by not healing him.

Choose you this day whom ye will serve (Joshua 24:15).

Real success and happiness in life depend entirely on who possesses and rules our lives—God or Satan.—EARLE F. WILDE.

Foreign Missions

(Continued from page 11)

even a new book, "Miracles in Texas."

The night messages of Brother Howard were crowned with blessing and victory at the altar. Brother Howard has already won his way into the hearts of Texas Mexicans, and we are inspired as never before to attempt great things for God and expect great things from Him.—EDWARD G. WYMAN, Director, Instituto Biblico Nazareno, San Antonio, Texas.

THE HOME CIRCLE

Conducted by Grace Ramquist

The Most Appreciated Christmas Tree

A NUMBER of years ago, during the days which will go down in history as the depression days of the 1930's, the Moore family lived in the state of Ohio. There were eleven children in the family and, since the father of the children was a minister, there was little money to spare. Anything other than bare necessities was considered a real luxury.

Ray Moore was a young lad of eleven years of age. Christmas was near at hand. Always his family had managed to have a Christmas tree, but this year Father and Mother Moore felt there was no way they could possibly arrange to buy a tree for their children's Christmas.

Doing without a Christmas tree seemed almost like a tragedy to the lad Ray. Each day as he surveyed the living room, he longed and hoped for a tree. All the children in the neighborhood boasted of their trees and, of course, displayed them whenever it was possible. The need for a tree became almost an obsession with Ray. Where could he get a Christmas tree?

A few days before Christmas, Ray's brother-in-law decided to drive into the mountains in his old truck to get a load of coal, which he hoped to sell to the neighbors. Ray was invited to go along for the ride and for the help he might be able to render in loading the truck. As the old truck wheezed up the steep grades, Ray had plenty of time to look longingly at the beautiful fir trees growing along the road. He knew he dared not ask his brother-in-law to stop long enough for him to cut down a tree; and then, besides that, he had no way by which he could do the chopping necessary. But, oh, how he did wish for just one little tree!

On the return trip, the truck was loaded heavily with coal. The air was crisp and cold! The old truck would come to almost complete stops when it tried to climb the mountains. Ray often jumped from the truck as it began its climbs. He would walk along beside it or run ahead of it. When the truck reached the top of the grades, it went like fury down the hills, and Ray had to be sure he was on the truck at such times or he would be left behind.

As he was walking along the road one of the times when the mountain

was unusually steep and he was quite a bit ahead of the old truck, he saw a beautiful little three-foot fir tree which had evidently slipped from some trucker's load on its way to town. He stopped and quickly gathered up the little tree, holding it tightly in his hands. If only he could get it home, his family would have a tree just like they had always had and like all the other children were going to have this Christmas. When the truck wheezed up to him, he jammed the little tree between the truck and the cab. It seemed to fit perfectly, but he gave the precious "find" an extra push, just to make sure it would not fall out as they rushed down the next hill.

Ray climbed into the cab of the truck and kept looking back at the little tree from time to time. Once when he had been watching the road for some minutes, he heard a scraping noise behind him and glanced back just as his little tree was disappearing. He made a grab and caught it by its very tip. He hung on for dear life until another steep grade came. Then, jumping from the cab, he again jabbed the tree in between the truck and cab. He felt sure it would ride safely this time; but in only a matter of a few minutes, it was slipping again. He realized then that he must hold onto that tree for the entire fifty miles home or else lose it and so have nothing with which to celebrate Christmas.

He opened the cab door a little and with icy fingers seized his valuable

cargo. The wind blew fiercely and his hand felt as if it were going to freeze. He became almost numb with weariness and cold before he reached home. Each time it seemed he would be forced to give up, he remembered how important it was to get this, his very own tree, home. So with almost superhuman will, power, he hung on mile after mile.

It was a happy boy who finally drove up into his own yard. He leaped from the truck, forgetting all the struggle he had had and the load of coal. He proudly carried his Christmas tree into the house!

The children gathered around him. Soon all were busy stringing popcorn and making long ropes of red cranberries. That tree was truly a beautiful sight when Christmas morning finally arrived.

Ray is a grown man now and has a home of his own. No doubt he has had many beautiful Christmas trees. But he says that there never has been a tree which he appreciated more than the little three-foot fir he picked up from the roadside when he had known there would be no tree in his family unless he managed to get that one home.

There are those who believe that people never really appreciate anything for which they do not have to work. This could be true, too. For although Ray's brothers and sisters enjoyed the tree and the fun of decorating it, yet it could never have meant so much to them as it did to the one who brought it home. To Ray that tree was a symbol of sacrifice and long-suffering. That little tree made such an impression upon him that he will never really appreciate any other Christmas tree as he did that fir tree when he was eleven.

NEWS OF THE CHURCHES

NEWS IN BRIEF

(Continued from page 2)

church home. With personal visitation organized by E. H. Kauffman, and splendid revival under anointed preaching of Rev. A. B. Carey, we are going forward."

Superintendent W. R. Cloer, of South Carolina District, sends word: "Organized our second church since our assembly in October; at Spartanburg, with fifteen members. Averaging fifty in Sunday school, already purchasing brick church building, and paying pastor \$35 per week. Prospects bright for another church in the next month."

Total received on Thanksgiving Offering this year, to Wednesday noon, December 5, is \$370,178.34. This is the twelfth day after the date of the offering, and is \$86,000 above the amount received at this time last year.

JOHN STOCKTON,
General Treasurer

"No interests are so vital as those of Bible salvation, and none should move us so deeply."—*Exchange*.

Evangelists W. R. and Naomi York write: "We will be in Florida from December 22 through February 3, and have an open date, January 7 to 20, which we'd like to slate in that vicinity. Write us, P.O. Box 542, LaFayette, Indiana."

Evangelists James and Ruth Ford report: "This is our sixth year in the field of evangelism and the best we ever have had. In November we had a revival in our home church in Greensboro, Indiana, and God met with us and gave a wonderful revival. The crowds were good, souls were saved and sanctified, and on the closing Sunday all previous Sunday-school records were broken with 165 present. During the past five years this has been our second revival, besides a week-end meeting, in our home church; each time they have given us a wonderful offering. Our home church has a wonderful group of members and friends, also a splendid Sunday-school superintendent. Rev. H. M. Myrick was the pastor; we have labored with him in revivals at Point Township, Mt. Vernon, Madison Avenue in Indianapolis, and Greensboro, Indiana, and broke the Sunday-school attendance record in all four of these meetings. At this writing we are in a meeting with Pastor C. C. West and people at East Gary, Indiana; from here we go to Maples Mill, Illinois; then home for Christmas. We go anywhere the Lord may lead for freewill offerings. During the summer months, our twelve-year-old daughter, Gloria, travels with us; she sings, plays the accordion and the piano, also gives readings. Write us, Route 5, New Castle, Indiana."

Trenton, Ohio—On November 11 our church closed the greatest revival of its history. Planned for the last two weeks of September, through unavoidable circumstances, the meeting had to be postponed to a later date, and our people began to pray for God to send the old-time power. We had an entire week of prayer, besides the cottage prayer meetings for several weeks, prior to the revival. We had as our evangelist Rev. W. B. Walker, pastor of Dayton First Church, and God used this good man for His glory. He preached the old-time gospel with the anointing of the Holy Spirit, and God honored with many seekers at the altar. In two different services there was no preaching, as people came to the altar during the singing. Nearly one hundred new people attended the meeting, and we received a fine class of eight adults into church membership. Jack and Ruby McMahan were the song evangelists, and God used and blessed the spiritual singing of these fine young people. The spirit of the revival continues, with nine at the altar on the first Sunday night following the close of the meeting. This church, only ten years old, surely has been blessed of God; and during our ten years of ministry here we have seen hundreds

NOTICE

The twenty-ninth Annual Session of the General Board, Church of the Nazarene, will convene Friday, January 4, 1952, at 9:00 a.m. in the Headquarters Building located at 2940 Troost Avenue, Kansas City, Missouri. Business matters pertaining to the Board or any of its several departments should be in the hands of the secretary not later than January 1, 1952.

S. T. Ludwig, *Secretary*
General Board

pray through to old-time victory. During this time we have received over two hundred members, and now have a membership of 148, with a Sunday school of over two hundred. We have completed the much-needed annex, with seven large classrooms, plus a large junior assembly room seating over one hundred; also have a nursery for the mothers, and the heating plant is an oil furnace with everything automatic. The church is in complete harmony, takes good care of its pastor, and we are closing our tenth year with two more to go on a three-year call. It is a joy to work with this fine people.—A. M. Wilson, Pastor.

Charleston, West Virginia—In November, Harmon Creek Church had a most gracious revival with Rev. Opha Gunnoe as evangelist, and the "Joy Beams" as the special musicians and singers. We thank God for the scriptural, inspiring messages of the evangelist, and the Spirit-filled singing of these fine young people. Both their singing and their godly lives were of great blessing. We appreciate the laymen of our church who prayed, fasted, and sacrificed to see souls saved; also we appreciate the help of visiting Nazarenes coming in from other churches. We especially appreciated the work of Sister Hearn from the Beckley church, who helped us in prayer and personal work. The pastor was given a good love offering. We have a small group of some of the best people on the West Virginia District.—Nona Graham, Pastor.

Carlsbad, New Mexico—On October 14 we closed a wonderful revival with Rev. Fred G. Stockton and wife as the special workers. Sister Stockton did outstanding work as leader in the music and bringing deeply inspiring messages in song. Brother Stockton is a good Bible preacher, and his messages were effective in bringing twenty or more seekers to the altar. Some for whom the church had prayed a long time found complete victory in God. Truly, the Lord met with us. Pastor Luther Pryor and the people greatly appreciated the sincere ministry of Brother and Sister Stockton.—Mrs. L. W. Wilcox, Reporter.

Evangelist L. M. Payne reports: "From October 17 to 28, I was in a meeting with Pastor C. A. Rock, Jr., and his fine people at Guthrie, Oklahoma. God came in an unusual manner, with one of the outstanding features being a complete twenty-four-hour chain of prayer, which God honored. Quite a few seekers prayed through at the altar, and some new members were added to the church. Finances came easily, with a good pounding for the pastor, also a nice cash offering. These pastors are putting on a good spiritual program, and they are appreciated by the church and city. I was given a return call for '52. From November 1 to 11, I was in a meeting in Northside Church, Lincoln, Nebraska, with Rev. C. A. Rock, Sr. The revival spirit was on the first service, with shouts in the camp, souls praying through, and some new members were added to the church. Here also I was given a call to return in '52. Early in December I will be with Rev. S. Moody Campbell in Claremore, Oklahoma, following which I go West to Arizona for about three months; have some open time, and can give week-end meetings or longer. I am giving full time to revival work. Write me, 509 N.W. Main, Bethany, Oklahoma."

Marshall, Texas—Sunday, November 18, was the closing day of a gracious revival, with the altar lined with many seekers and happy finders. About seventy-five sought the Lord for definite spiritual help. It was a time of joy and encouragement to those of us who had been praying for such a time of victory. Our workers were at their best: Evangelist Don Scarlett and Singer E. Bred Wade. Brother Scarlett is a preacher of unusual ability. God honored his scriptural messages, and our people appreciated his rugged gospel preaching. Brother Wade's ministry of gospel singing was much appreciated, and was used of the Lord to bring high tides of blessing on the services. We are getting a good start in our pastorate here, and are enjoying our labors with this fine, congenial people. If you have friends in this area, write me, 403 E. Burleson.—Elbert Labenske, Pastor.

Evangelists George and Charlotte Dixon report: "Recently we have had three revivals in Michigan: at Trinity Church, Detroit, with Dr. A. L. Leach; at Buchanan, with Pastor F. Houghtaling; and at St. Johns, with Rev. W. E. Weaver. Many seekers found victory in the Lord in these revivals, and we appreciated working with these fine pastors. At this writing we are in a meeting in Wolcott, Vermont, where Pastor Arthur L. Allen is making steady progress in the work. From here we go to New Philadelphia, Ohio, with Pastor Poole. We close a revival on January 13 at Luray, Indiana, and have an open date, January 16 to 27. Write us, 39 S. Prospect Ave., Patchogue, New York."

South Side Church, Frankfort, Indiana

This church was launched in a home-mission campaign sponsored by the Lafayette church, with Rev. H. E. Hackett preaching each night. The first Sunday school was held under the tent, with an attendance of 87. District Superintendent George Franklin organized the church on September 3, 1950. The building program started on September 22. We had no building fund, and nothing to mortgage, but God graciously supplied the material. We thank God for the assistance of some fine merchants and for our good, faithful people. They believed God, worked hard, and gave much. We say a hearty thanks to friends in the city and on the district for their support and prayers—they came to preach, sing, boost, and help in every way. We now have an adult membership of 40, and our Sunday school has advanced steadily. The average attendance last year was 136; August to October 1, we have averaged 153. We have a Cradle Roll of 92, an active membership in our N.Y. P.S. of 14, and 17 active members in our W.F.M.S. With the church now completed, we feel we are ready to begin. Our district superintendent and wife have been real friends, and



stood ready to help us with all our problems. The dedication was held on Sunday afternoon of November 4, with a special message by Rev. H. Dale

Mitchell. Our district superintendent spoke in the evening service, with Rev. H. E. Hackett preaching in the morning.—C. D. Baker, Pastor.

Oak Lawn, Illinois—South West Church was organized on last February 11, with eighteen members; organized in the home of one of the members. During these nine months we have bought a section-line corner lot in a semirural area, broke ground for a church on July 23, and built a white brick 42 x 68-foot basement church, with a balance against it of less than \$6,000. Drs. C. B. Strang and E. O. Chalfant dedicated the building for us on September 30. We had an average of 120 in Sunday-school attendance for October, with a revival time of old-fashioned preaching and praying. The evangelist was Rev. John F. Yarbrough, from Arkansas City, Kansas. On the last Sunday night, God so mightily prevailed in the preaching and singing that not an unsaved person was left in the audience at the close of the altar call. As a result of this meeting, eleven people joined the church.—J. M. Yarbrough, Pastor.

Georgia District Assembly

The thirty-seventh annual assembly of the Georgia District will go down on record as one of the greatest ever held here. The heart-stirring messages by General Superintendent Vanderpool, the beautiful fellowship of the saints, the wonderful unity expressed in business deliberations and elections, and the glory of God's presence in the services combined to make the entire assembly a memorable occasion.

The assembly was well entertained in Moultrie by our two churches there. Sessions were held in First Church, with Rev. Glen Van Hook as host pastor, and Rev. S. L. Drawdy of Crestwood Church assisting. Everyone enjoyed worshipping in the beautiful new edifice constructed recently by

Brother Van Hook and the good folks of First Church. The entire church and Sunday-school plant is one of the finest on the district.

At this assembly, Dr. D. I. Vanderpool, making his first official visit to our district, endeared himself to the Nazarenes of Georgia, with his tender spirit and wonderful, God-anointed messages. He guided the business sessions with grace and efficiency, and without question proved himself doubly worthy of the high position he holds. It was a privilege to have Mrs. Vanderpool in the assembly also.

The report of the district superintendent and his re-election were significant for the record of progress made and the wonderful harmony ex-

pressed by ministers and laymen in the unanimous re-election of Rev. Mack Anderson. His report was a splendid one, revealing five new churches organized during the past year, bringing the total to sixteen for this quadrennium. Brother Anderson was elected for his fifth consecutive year without a dissenting vote. A love offering was taken for Brother Anderson, and a corsage of orchids presented to Sister Anderson. God has honored the labors and ministry of Rev. Mack Anderson in Georgia. Everyone on the Georgia District loves Mack and Ethel Anderson.

The Sunday school and the W.F.M.S. transacted business in pre-assembly conventions. Mrs. Bruce B. Hall was

NEW PRICES on HYMNBOOKS

Effective JANUARY 1, 1952, the following prices will prevail on the titles named.

DEVOTION AND PRAISE	\$1.10, postpaid; 12 or more, 85c each, plus postage
	In Canada, \$1.20, postpaid; 12 or more, 95c each, plus postage
GLORIOUS GOSPEL HYMNS	\$1.65 postpaid; 12 or more, \$1.50 each, plus postage
	In Canada, \$1.80, postpaid; 12 or more, \$1.65 each plus postage
GREAT SALVATION SONGS	65c, postpaid; 12 or more, 50c each, plus postage
	In Canada, 70c, postpaid; 12 or more, 55c each, plus postage
HYMNS OF CONQUEST	55c, postpaid; 12 or more, 40c each, plus postage
	In Canada, 60c, postpaid; 12 or more, 44c each, plus postage
KING'S HIGHWAY SONGS	35c, postpaid; 12 or more, 30c each, plus postage
	In Canada, 40c, postpaid; 12 or more, 33c each, plus postage
WAVES OF GLORY No. 2	\$1.15, postpaid; 12 or more, 90c each, plus postage
	In Canada, \$1.25, postpaid; 12 or more, \$1.00 each, plus postage

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2923 Troost Ave., Box 527
Kansas City 10, Mo.

1592 Bloor St., West
Toronto 9, Ontario

ANNOUNCEMENTS

RECOMMENDATIONS

Mr. and Mrs. Sherman Gillespie are song evangelists on our district. They have a wonderful spirit, and have been doing a fine work in our churches. They believe in old-time religion, and work hard at the job throughout the revival meeting. They play and sing together in a very fine way. Address them, Farmland, Indiana.—Paul Uppike, Superintendent of Northeastern Indiana District.

Rev. Bernice Roedel, elder, and Miss Violet Coulter, commissioned song evangelist, are working together in the field of evangelism. They are doing splendid work in a number of our churches. Miss Roedel is a good preacher, while Miss Coulter leads the singing, furnishes music, and assists with children's work. They also sing specials and bring musical numbers together. They are spiritual and God is pleased to bless their labors. Address them, 423 E. Maple St., Boonville, Indiana.—Leo C. Davis, Superintendent of Southwest Indiana District.

I am happy to recommend to our people Rev. Hubert Slayton, evangelist on our district. He is a splendid Christian character, and manifests a constant spirit of co-operation and concern for the Kingdom. He seems to have a special gift of quoting and using the Scriptures in his messages. God is especially using him. Address him, Elwood, Indiana.—Paul Uppike, Superintendent of Northeastern Indiana District.

WEDDING BELLS

Miss Georgia Dell Malpass of Boise, Idaho, and Mr. Charles S. Zickefoose of Talent, Oregon, were united in marriage on November 25, in First Church of the Nazarene, Boise, with Rev. G. D. Craker, brother-in-law of the bride, officiating, assisted by Rev. E. H. Edwards.

elected to succeed herself as the W.F. M.S. president, and Rev. W. Q. Sheridan was elected as the District Church School Board chairman. The high light of the W.F.M.S. convention was a challenging message on missions by Mrs. Faith Cochran Coolidge.

Mr. Wesley Blachly ably represented our publishing house. Rev. Clifford E. Keys, field representative, spoke enthusiastically in behalf of our Trevecca Nazarene College at Nashville, Tennessee.

Dr. Vanderpool conducted a most impressive ordination service, with six young men receiving elder's orders—Jack Sanders, Wm. Wylan Huffman, Charles Horne, Emory Lindsey, Fletcher Digby, Jr., and P. C. Hutchinson, Jr.

Other district officers re-elected were: Rev. Bruce B. Hall, treasurer; and Rev. L. E. Humrich, secretary.

The spirit of both ministers and laymen on Georgia District cannot be excelled. We have a splendid leader in Superintendent Anderson, a field of unlimited opportunities to build the Church of the Nazarene and spread the gospel of full salvation.

BYRON E. LEJEUNE, Reporter

Miss Beatrice Savage of Peabody, Massachusetts, and Mr. George Arthur Rollins of Dover, New Hampshire, were united in marriage on November 11, at the home of the bride, with the pastor of the Melrose Church of the Nazarene, Rev. Richard E. Howard, officiating.

Miss Shirley Kirkpatrick of Beloit and Mr. Robert King of Antigo, Wisconsin, were united in marriage on November 10, at the Beloit Church of the Nazarene, with the pastor, Rev. W. M. Brown, officiating.

Marilyn Irene Miller of Walnut Creek, California, and Harold Brian Crofford of Emmett, Idaho, were united in marriage on September 7, with Rev. Ray S. Miller, father of the bride, officiating.

SPECIAL PRAYER IS REQUESTED by a lady in Texas, sick in body, and recently lost her son, that God may restore her health;

for a licensed deaconess of the Albany District who is quite ill;

by a brother in Illinois, that a boy might be saved and sanctified;

by a Christian lady in Washington, for the salvation of her infidel husband;

by a Nazarene lady in Canada, that God will touch her body and give her a pure heart, also for the salvation of her husband, one son, three daughters, and for the healing of two sisters in Minnesota, by a friend in Tennessee;

by a lady in Indiana, for her husband, who is sick and unsaved; also that she may have more of God, as she greatly needs His help;

by a lady in Missouri, that she may find work; also for the church in that place;

by a lady in West Virginia, that God will save her husband at any cost, that they may have more pleasant living quarters, also for healing of her body and that of her mother, who is sick;

by a lady in Illinois, that God shall continue to work out a difficult situation;

by a lady in Texas suffering from extreme nervousness due to mental illness, that God may undertake in the entire situation.

DIRECTORIES

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D. I. Vanderpool:
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 10, Mo.

EVANGELISTS' SLATES

Ahlerman, Miss Dorothy. P.O. Box 527, Kansas City 10, Mo.

Marshall, Ill. Dec. 26 to 30

Franklin, Ind. April 2 to 13

Akers, Ira R. and Mary B. 2120 Brookline Ave., Dayton 10, Ohio.

Anderson, Gilbert and Sylvia. Preacher and Singers, P.O. Box 527, Kansas City 10, Mo.

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

Asbury, Emory G., Jr. Singer, 115 New Bridge St., Bamburg, S.C.

Ashcraft, Jim. % Gen. Del., Lorena, Texas.

Atkins, Arthur H. Evangelist, 1318 West 32nd St., Long Beach, Calif.

Atteberry, V. B. P.O. Box 533, Gladewater, Texas.

Aycock, Dell. Evangelistic Singer, P.O. Box 527, Kansas City 10, Mo.

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

Ball, George W. 912 Sixth Ave. West, Birmingham 4, Ala.

Ball, Kenneth W. and Evelyn. Evangelist and Singers, P.O. Box 527, Kansas City 10, Mo.

Ball, Lenore. P.O. Box 527, Kansas City 10, Mo.

Balsmeier, A. F. and Leonora T. Preacher and Singer, P.O. Box 745, 219½ E. Second St., Hutchinson, Kansas.

Bane Sisters Trio. Singers and Musicians, Rt. 1, Box 163, Cumberland, Md.

Banning, R. M. P.O. Box 371, Vincennes, Ind.

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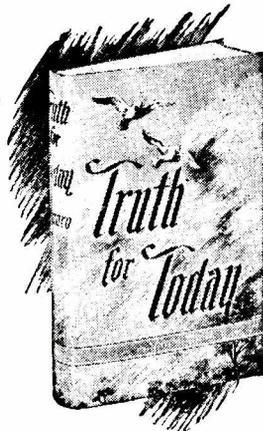
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Cushing, Okla. Jan. 27 to Feb. 3

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Minden, La. January 16 to 20

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Berry, Dwight D. Walkerville, Mich.

Berryhill, Noble E. P.O. Box 527, Kansas City 10, Mo.

Bertolet, Mrs. Grace Sweigert. Evangelistic Singer,
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Kulptown, Pa. December 24
Schuylkill Haven, Pa. December 30-31

Beyer, Henry T. 1742 Lesseps St., New Orleans, La.

Bierce, Jack. Song Evangelist, 19 Cedar Drive, Glen Burnie, Md.
Open Time Dec. 27 to Jan. 6
Dryden, Mich. January 14 to 27

Bierce, Joseph. Prater Road, Chattanooga 4, Tenn.
Mattawana, Pa. January 2 to 13
Open dates Jan. 15 to Feb. 10

Bishop, Joe. Box 41, Yukon, Okla.

Blount, W. A. Song Evangelist, 2201 Chester, Little Rock, Ark.

Bogan, Vivian E. Song Evangelist, 1025 Weng Ave., Dayton 10, Ohio.

Beggs, W. E. and Lucille. Evangelist and Artist,
P.O. Box 527, Kansas City 10, Mo.
Dallas (Forrest), Texas Jan. 2 to 13
Mineral Wells, Texas Jan. 16 to 27

Bohannon, Ivy, and Wife. Evangelist and Children's Worker, P.O. Box 492, Bethany, Okla.

Bomgardner, Harold E. Song Evangelist, 646 Fourth St., Pontiac, Mich.

Bouse, Fred. Pennville, Ind.

Bowers, E. J. and Lucille. Evangelist and Singers,
2611 S. Jackson, Little Rock, Ark.

Bowman, Russell. 2400 North 4th St., Columbus 2, Ohio.

Brannon, George. 1119 East 37th Place, Tulsa, Okla.
Home December 18 to 30
Open dates for January

Brinegar, Mrs. Mildred Brown. Preacher, General Delivery, Bluefield, W.Va.

Brockmueller, C. W. and Esther. Evangelist and Singer, P.O. Box 527, Kansas City 10, Mo.

Brown, Curtis R. Song Evangelist, 1020 Clarendon, N.W.; Canton, Ohio.

Brown, Denver and Wamul. 2031 Layton St., Pasadena, Calif.

Brown, F. C., Route 2, Greenfield, Ohio.

Brown, Marie. 644 E. Woodruff Ave., North Little Rock, Ark.

Brown, Marvin L. 118 N. Washington St., Kewanee, Ill.

Buchanan, Sam R. P.O. Box 943, Tyler, Texas.

Bugh, F. H. 735 Cavalier St., San Antonio, Texas.

Bulla, Daniel H. Box 172, Pataskala, Ohio.

Burgess Gospel Messengers, J. W. Preacher and Singers, 609 E. Main St., Flat River, Mo.

Burnem, Eddie and Ann. 2801 Carter Ave., Ashland, Ky.
Akron (S. Heights), Ohio Jan. 3 to 13
Charleston (First), W.Va. Jan. 15 to 27

Burson, H. D. 401 W. Clay St., Houston 6, Texas.

Hugoton, Kansas Jan. 9 to 20
Houston (Oakwood), Tex. Jan. 23 to Feb. 3

Burton, C. C. P.O. Box 145, Somerset, Ky.

Byers, C. F., and Wife. Evangelist and Singers,
Wood River, Neb.
Nyssa, Oregon Jan. 6 to 20
Portland (Pittcock Grove), Ore. Jan. 23 to Feb. 3

Cameron, A. Alexander. 27 Ravine Ave., % Mrs. Wilson Lane, Yonkers, N.Y.

Carby, Fred T. 1501 W. Third St., Owensboro, Ky.

Carey, A. B. 76 Prospect St., Beacon, N.Y.

Cargill, A. L., and Myrta. Box 256, Divide, Colo.

Carlson, Harry and Esther. Evangelists and Musicians, P.O. Box 200, Carbondale, Pa.
Reserved Dec. 15 to Jan. 1
Ft. Belvoir, Va. (U.S. Army Camp) Jan. 6 to 13

Carmickle, James and Juanita. Song Evangelists and Children's Workers, 818 Greer Ave., Covington, Ky.

Carr, D. H. P.O. Box 146, Lady Lake, Fla.

Carrall, Bob. 119 N. Flood, Norman, Okla.
St. Louis (Golden Gate Ch.), Mo., Jan. 9 to 20

Carter, Jack and Ruby. Preacher and Singer, 609 N. Mueller St., Bethany, Okla.
Home for Holidays Dec. 18 to Jan. 2
Carrizzo Springs, Tex. Jan. 3 to 13

Cassidy, F. P. 814 Idlewild Ct., Lexington, Ky.

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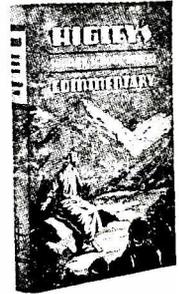
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Chickenoff, Miss Susie. Song Evangelist, 564 Barham Ave., Santa Rosa, Calif.
 Childress, Sammy and Rhea. Evangelistic Singers, 527 E. Riverside Dr., Jeffersonville, Ind.
 Chinn, Mark T. 807 N. Willow St., Bethany, Okla.
 Cleveland, B. H. 6771 Orange Ave., Long Beach, Calif.
 Coffman, Miss Nellie. Evangelistic Singer, 2600 East 33rd St., Chattanooga, 7, Tenn.
 Collins, Joe C. 204 Good Ave., Indianapolis, Ind.
 Collins, Ted. Song Evangelist, 118 Roberts Ave., Haddonfield, N.J.
 Conner, Vera; Hodge, Alpha. Song Evangelists and Children's Workers, 4235 Williamson Place, Cincinnati 23, Ohio.
 Pelion, S.C. January 1 to 13
 Dunbar, W.Va. January 15 to 27
 Conway, L. W. P.O. Box 527, Kansas City 10, Mo.
 Coolidge, C. C., and Wife. Evangelist and Singer, 286 S. Cypress Ave., Columbus, Ohio.
 Cooper, G. Essel. 421 W. Fifth St., Greenfield, Ind.
 Cope, Jacob and Mildred. Preacher and Singers, Larimore, N.D.
 Open Date January 13 to 27
 Corbett, C. T. P.O. Box 215, Kankakee, Ill.
 Greenville, Ohio Jan. 2 to 13
 New Bedford, Mass. Jan. 16 to 27
 Cornelius, H. W., and Wife. Preacher and Musicians, 3436 S. Walnut, Muncie, Ind.
 Muncie, Ind. Dec. 12 to 23
 Garrett, Ind. Jan. 2 to 13
 Crabtree, J. C. 208 W. Third St., Waverly, Ohio.
 Cravens, Rupert. 212 Depot St., Lawrenceburg, Tenn.
 Crawford, J. H. and Maggie. Springdale, Ark.
 Cape Girardeau, Mo. Dec. 31 to Jan. 13
 Cresswell, Walter and Betty. Preacher and Musicians, R.D. 3, Pottsville, Pa.
 Crist, Wesley F. and Kyle. Evangelist and Singers, P.O. Box 527, Kansas City 10, Mo.
 Home for the Holidays
 Crutcher, Estelle. 4522 N.W. 11th Place, Miami, Fla.
 Cummings, Samuel O. Route 3, Fairmount, W.Va.
 Daggett, T. J. 207 E. College Ave., Fredericktown, Mo.
 Galesburg, Ill. Jan. 6 to 13
 Kyles, Mo. Jan. 15 to 20
 Daily, R. L. Box 92, Winfield, La.
 Daniels, Bert. Box 151, Meade, Kansas.
 Home for Holidays Dec. 20 to Jan. 1
 Darity, Joe T. Song Evangelist, 18 E. Pacemont Rd., Columbus, Ohio
 Darnell, H. E. Box 929, Vivian, La.
 Davidson, J. E. Box 955, Pandora, Ohio.
 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.
 Ordway, Colo. Dec. 28 to Jan. 6
 El Paso (Immanuel), Tex. Jan. 9 to 20
 Davis, Ella Mae. Song Evangelist, 412 S. Harris St., Indianapolis, Ind.
 Davis, Leland R. Song Evangelist, 2021 12th St., Akron 14, Ohio.
 Davis, Ray. P.O. Box 527, Kansas City 10, Mo.
 Home (Tulsa, Okla., Rt. 9, Box 654) Dec. 16 to Jan. 10

Deal, William. P.O. Box 212, Ashland, Ky.
 DeBolt, Ted and Dorothy. Evangelistic Singers, 72 West 151st St., Harvey, Ill.
 DeBord, Clifton. Box 1109, Ashland, Ky.
 Dickerson, H. N. 2235 N. Alabama, Indianapolis 3, Ind.
 Dishon, Clarence. 127 West 12th St., Bowling Green, Ky.
 Dixon, George and Charlotte. Preachers and Singers, 39 S. Prospect Ave., Patchogue, N.Y.
 Luray, Ind. Jan. 2 to 13
 New Brighton, Pa. Feb. 5 to 10
 Dixon, Robert J. 14 Presley St., Malden, Mass.
 Dobbins, C. H., and Wife. Evangelists and Musicians, 39 Etina Ave., Huntington, Ind.
 Dobson, J. C. Box 504, Bethany, Okla.
 Doke-Ogden Evangelistic Party. 123 W. Third St., Duluth, Minn.
 Donley, John R. 2064 Bonnie Brae, N.E.; Warren, Okla.
 Niagara Falls, N.Y. Jan. 1 to 13
 Grove City, Pa. Jan. 15 to 27
 Dotson, Anna Marie. Song Evangelist, Box 31, Honey Creek, Ind.
 Duff, Loren V. Song Evangelist, 329 N. Bellevue Place, Indianapolis 22, Ind.
 Dunn, T. P. 317 E. Seventh St., Hastings, Neb.
 Dyer, Mrs. Esther M. Musical Evangelist, R.D. 1, Box 584, Mohnton, Pa.
 Eastman, H. T. and Verla May. Evangelist and Musicians, 2005 East 11th St., Pueblo, Colo.
 Elkins, W. T. (Bill). Wurtland, Ky.
 Ellwanger, C. Wm. and Twyla. Evangelist and Musicians, P.O. Box 527, Kansas City 10, Mo.
 Toledo (Douglas Rd.), Ohio. Jan. 2 to 13
 Roanoke (First), Va. Jan. 16 to 27

Emrick, Nellie M. Evangelist, Box 362, Pittsburgh 21, Pa.
 Emrick, Ross and Dorothy. 600 Trumbull St., Bay City, Mich.
 Portland, Maine Dec. 11 to 23
 Battle Creek, Mich. Jan. 2 to 13
 Erdmann, H. A. 530 Idaho St., Gooding, Idaho.
 Erp, J. R. 931 Third St., Springfield, Ill.
 Ervin, Betty. Song Evangelist, Route 3, Weiser, Idaho.
 Estep, Alva O. and Gladys. Preacher and Singers, Box 238, Losantville, Ind.
 Reserved (Home) Dec. 25 to Jan. 20
 Dayton (Daytonview), Ohio Jan. 23 to Feb. 3
 Evans, Charles H. 837 E. Madison St., Danville, Ill.
 Ewy, Philip S. 39 Arizona Ave., Tacoma, Wash.
 Tulare, Calif. Jan. 9 to 20
 Oildale, Calif. Jan. 23 to Feb. 3
 Fagan, Harry and Cleona. Singers and Child Evangelists, Shelby, Mo.
 Farmer, Charles F. and Virginia. Evangelists and Singers, P.O. Box 266, Grand Blanc, Mich.
 Farnsley, Floyd. Star Route, New Albany, Ind.
 Farris, A. A. P.O. Box 217, Science Hill, Ky.
 Faver, J. R., and Wife. Preacher and Singers, 517 12th St., Henderson, Ky.
 Feazell, M. F. 307 30th St., West; Charleston, W.Va.
 Felter, H. J. Box 87, Leesburg, N.J.
 Ferdon, O. H. Evangelist, 5435 Sixth Ave. North, St. Petersburg, Fla.
 Ferguson, Edw. R. and Alma. Preachers and Singers, Box 542, Port Huron, Mich.
 Feters, Fred W. P.O. Box 527, Kansas City 10, Mo.
 Reserved Dec. 19 to Jan. 2
 Files, Gloria. Evangelist, Wiley Ford, W.Va.
 Finger, Maurice and Naomi. Preacher and Singer, 529 East 4th St., Northampton, Pa.
 Fisher, C. Wm. P.O. Box 527, Kansas City 10, Mo.
 Orange, Texas Jan. 2 to 13
 El Paso (First), Texas Jan. 16 to 27
 Fitch, George L. 710 Lincoln St., South Cle Elum, Wash.
 Fitch, James S. 2600 Losantville Rd., Cincinnati 13, Ohio.
 Fleming, Bona. 341 West 9th Ave., Columbus 1, Ohio.
 Ford, James and Ruth. Preachers and Singers, Route 5, New Castle, Ind.
 Fowler, Ira and Naomi. Preacher and Singers, Hollywood, Maryland.
 Fraley, Hazel M. 458 Moore Ave., New Castle, Pa.
 Free, O. S. 311 Brown St., Little Rock, Ark.
 Coolidge, Ariz. Jan. 2 to 13
 Phoenix, Ariz. Jan. 16 to 27
 Frodge, Harold C. Box 181, St. Paris, Ohio.
 Fuller, Jimmie. 124 Spencer St., Fort Valley, Ga.
 Bainbridge, Ga. Jan. 1 to 13
 W. Columbia, S.C. Feb. 27 to Mch. 9
 Garrett, Thomas. 4605 Highland Ave., Chattanooga, Tenn.
 Geeding, W. W. and Wilma. Preachers and Chalk Artist, 376 W. Pine St., Canton, Ill.
 N. Amer. Indian Dist. Jan. 1 to 13
 Falls City, Neb. Jan. 15 to 27
 Gill, Mrs. Morris. P.O. Box 527, Kansas City 10, Mo.
 Gillespie, Sherman and Elsie. Song Evangelists, Farmland, Ind.
 Glaze, D. A. Evangelist, Box 417, Valparaiso, Ind.
 Gleason, J. M., and Wife. Preacher and Singers, % Gen. Del., Bethany, Okla.
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 Minneapolis, Kans. Jan. 8 to 20
 Gould, Arthur W. P.O. Box 527, Kansas City 10, Mo.
 Miami, Fla. Jan. 6 to 20
 Uleta, Fla. Jan. 23 to Feb. 3
 Granger, Marjorie. Song Evangelist, 5729 Dale Ave., St. Louis 10, Mo.
 Gray, Paul. P.O. Box 527, Kansas City 10, Mo.
 Monrovia, Calif. Jan. 2 to 13
 Porterville, Calif. Jan. 16 to 27
 Green, James and Rosemary. Singers and Musicians, 1201 Bower Ct., New Castle, Ind.
 Gregory, H. A. 3323 Hedgerow Drive, Dallas 19, Texas.
 Gregory, Paul W. and Ann. Singers and Musicians, 13634 Wyoming, Detroit 4, Mich.
 Gretzinger Evangelistic Party. 1391 Mar Vista, Pasadena, Calif.
 Griffith, Glenn. 1304 Schley St., Nampa, Idaho.
 Bossier City, La. Jan. 10 to 20
 Birmingham, Ala. Jan. 24 to Feb. 3
 Griffith, R. E. and Dorothy S. Evangelist and Singers, P.O. Box 527, Kansas City 10, Mo.
 Grimm, George J. 144 E. Charles St., Sistersville, W.Va.
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 Grubbs, R. D. Route 2, Box 220, Covington, Ky.
 Gruver, Eva. Evangelist, P.O. Box 1212, Hutchinson, Kansas.

Gullett, Langley E. 2104 Broadway, Catlettsburg, Ky.
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 Haden, Charles E. 818 Stone St., Owensboro, Ky.
 Spencer, W.Va. Dec. 11 to 23
 Haggard, W. E. Route 4, Hamilton, Ohio.
 Hale, James A. and Faye. Evangelists and Singers, Box 357, West Tulsa 7, Okla.
 Hamilton, Jack and Wilma. Evangelist and Musicians, Box 172, Hays, Kansas.
 Hamric, Lee L. 766 Sycamore St., Abilene, Texas.
 Hankins, A. K., and Wife. Preacher and Singers, 208 1/2 S.E. 4th St., Evansville, Ind.
 Harding, Mrs. Maridel. P.O. Box 527, Kansas City 10, Mo.
 Harding, U. E., and Wife. Box 71, Arcadia, Florida.
 Harley, C. H. Evangelist, Burbank, Ohio.
 Pittsburgh, Pa. Dec. 30 to Jan. 13
 Pittsburgh, Pa. Jan. 15 to 27
 Harrington, Wm. N. Rt. 3, Box 280-B, Magnolia Heights, Gainesville, Fla.
 Harris, Kenneth J. Singer-Artist, 583 1/2 William St., Huntington, Ind.
 Harris, R. S. 432 1/2 Frederick St., Huntington, Ind.
 Harrold, John W. Box 309, Red Key, Ind.
 Home Dec. 24 to 30
 Syracuse, Ohio Jan. 1 to 14
 Hart, Charles W. Song Evangelist, Route 3, Greenfield, Ind.
 Hart, H. J. Route 1, Nampa, Idaho.
 Hayes, Raymond L. Evangelist, % Gen. Del., Hawthorne, Fla.
 Hayes, Thomas. P.O. Box 527, Kansas City 10, Mo.
 Haynes, O. F. 1628 Seventh Ave., Charleston 2, W.Va.
 Henbest, C. L. Box 345, Rogers, Ark.
 St. Petersburg, Fla. Jan. 2 to 13
 Savannah, Ga. Jan. 17 to 27
 Henck, Nelson H. 714 Campbell St., Williamsport, Pa.
 Henson, J. C. Bethany, Okla.
 Henslop, Mrs. Norah. 1260 N. Bellevue Pl., Indianapolis 22, Ind.
 Hess, Weaver W. 2224 N.W. Quimby, Apt. B., Portland 10, Ore.
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 Hicks, Fred. 233 N. Walcott St., Indianapolis, Ind.
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 Higgs, Mrs. Margaret Kapigian. Song Evangelist, 1249 N. Cordova Ave., Glendale 7, Calif.
 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.
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 Howard, A. S. 4401 Classen Blvd., Oklahoma City, Okla.
 Howland, Mary. 400 Old St., Jonesville, Mich.
 Huffman, H. B. Box 25, Onego, W.Va.
 Humble, Ralph and Lois. Song Evangelists, 2211 Indiana Ave., New Castle, Ind.
 Hungate, Robert and Delores. Singers and Children's Workers, Newburgh, Ind.
 Hurds, The Musical. Box 1, Union Gap Sta., Yakima, Wash.
 Imbler, Miss Irene. Evangelist, 408 W. 46th Terrace, Kansas City, Mo.
 Irby, Loran. P.O. Box 108, Kokomo, Ind.
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 Isenberg, Donald T. Artist-Evangelist, Box 388, New Cumberland, Pa.
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 Hancock, Md. Feb. 26 to Mch. 9
 Israelson, N. M. Box 527, Kansas City 10, Mo.
 Home Dec. 24 to 28
 Miami, Florida Dec. 28 to Jan. 20
 Jackson, Bly. Song Evangelist, 40 Elizabeth St., Asheville, N.C.
 Jackson, R. V. Sparks Hill, Ill.
 Jantz, Calvin and Marjorie. Singers and Musicians, Box 304, Independence, Kans.
 Adrian, Mo. Dec. 26 to Jan. 6
 Independence, Kans. Jan. 16 to 20
 Jarvis, Homer. Song Evangelist, 3 Oakside Ave., Mishawaka, Ind.
 Jerrett, Howard W. 2207 Pinecrest Dr., Ferndale, Mich.
 Ashland, Ky. Jan. 16 to 27
 Mineral City, Ohio Jan. 29 to Feb. 10
 Johansen, Kenneth. Miltonvale, Kansas.
 Johnson Sisters. Preacher and Singers, 211 S. Hudson, Pasadena, Calif.
 Johnson, Andrew. Wilmore, Ky.
 Johnson, Paul and Ruth. Singers and Musicians, 3333 S. Third St., Springfield, Ill.
 Johnson, Spencer. 417 Hatley Drive, Bethany, Okla.
 Olton, Texas Dec. 11 to 23

Jones, A. K. 519 Commercial, Danville, Ill.
 Chrisman, Ill.Jan. 2 to 14

Jones, Lum. Ada, Okla.
 Antlers, Okla.Jan. 15 to 27

Jones Evangelistic Party, "Bob." Preacher and Singers, Rt. 1, Box 143, Scranton, S.C.
 Bamberg, S.C.Jan. 1 to 13

Jones, Willard F. Lexington Park, Maryland.

Kauffman, Elmer H. 134 Grandview Ave., Wollaston 70, Mass.

Kelth, Donald R. Evangelist, P.O. Box 527, Kansas City 10, Mo.

Keller-York Party. Singers and Musicians, Box 256, Seelyville, Ind.
 Columbus, OhioJan. 2 to 13
 Rantaul, Ill.Jan. 16 to 27

Kelly, Arthur E. 331 Whaley St., Columbia, S.C.
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 Indianapolis (N. Side), Ind.Jan. 15 to 27

Kennedy, Charles H. Evangelist, Box 65, Griggsville, Ill.

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Key, Donna E. Evangelist, 818 N. Main, McPherson, Kansas.

Killion, Robert L. and Madge. Singers and Musicians, Vicksburg, Mich.
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 Muncie, Ind.Feb. 10 to 24

Kimball, E. Everett and Irene. Evangelist and Singers, 1220 Waverly Ave., Grand Haven, Mich.

Klme, Hazel F. Song Evangelist, 201 S. Emerson, Denver, Colo.

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Kruse, Carl H., and Wife. Evangelist and Singer, 503 N. Redmond, Bethany, Okla.
 Baxter Springs, Kansas (Pleasant View Ch.) ...
 Jan. 1 to 13
 Laverne, Okla.Jan. 15 to 27

Kuykendall, P. E. P.O. Box 978, Hendersonville, N.C.

Lampkin, George T. 718 West 10th, Tulsa 14, Okla.

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

Latham, Joy and Mary E. 18 Allen Ave., Wyoming, Cincinnati 15, Ohio.

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 Johnstown, Pa.Jan. 1 to 13
 Los Angeles, Calif. (Belvedere Gardens)
 Jan. 15 to 27

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

Leverett Brothers. Preachers and Singers, 408 E. 10th, Lamar, Mo.

Lewis, E. E. 303 Main, Ironton, Mo.

Lewis, Ellis. 208 N. Donald, Bethany, Okla.
 Sacramento (N. Side), Calif., Dec. 31 to Jan. 13
 Bakersfield (E. Side), Calif.Jan. 16 to 27

Lewis, Howard and Irene. Preacher and Singer, P.O. Box 527, Kansas City 10, Mo.

Lewis, Roy R. Route 1, Albany, Ind.
 Berne (Mt. Hope), Ind.Dec. 30 to Jan. 6
 Modoc, Ind.Jan. 29 to Feb. 10

Liddell, P. L. P.O. Box 527, Kansas City 10, Mo.

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 Detroit, Mich.Jan. 1 to 13
 Cardington, OhioJan. 15 to 27

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Martin, Stephen M. 110 N. Mueller St., Bethany, Okla.

Mason, W. T. and Margaret. Evangelist and Singer, 425 E. High St., Lexington, Ky.

Mathews, L. B., and Wife. Evangelist and Singer, 2208 18th Ave. South; Nashville, Tenn.

Mathews, Clifton T. 53 Nassau Ave., Freeport, N.Y.

Maule, Alvin and Pauline. Preacher and Singer, P.O. Box 527, Kansas City 10, Mo.

May, Buddle. 328 Greenup Ave., Ashland, Ky.

May, Thomas. Box 617, Asbury College, Wilmore, Ky.

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

McDowell, Mrs. Doris McAlpin. 1959 S. Sherbourne Drive, Los Angeles 34, Calif.

McElrath, Harry. 1126 Fort Lowell, Tucson, Ariz.

McElveen, R. T. Rt. 3, Union Rd., Gastonia, N.C.
 Open dates for January
 Camden, S.C.Feb. 6 to 17

McGuigan, Mrs. Flora. Song Evangelist, 2501 E. 16th St., Muncie, Ind.

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

McVay, Charles and Pauline. Song Evangelists, 343 West 14th St., Tucson, Ariz.

Meadows, Miss Naomi F. Evangelist, 3119 Eden Ave., Cincinnati 19, Ohio.
 Worthington, Ky.Dec. 30 to Jan. 13
 Pontiac, Ill.Jan. 15 to 27

Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, P.O. Box 527, Kansas City 10, Mo.
 Hugoton, KansasJan. 9 to 20
 Gaylord, KansasJan. 23 to Feb. 3

Messer, Haley. P.O. Box 527, Kansas City 10, Mo.
 Glendora, Calif.Jan. 23 to Feb. 3
 Temple City, Calif.Feb. 5 to 17

Michael, Elmer E. 1406 Sixth Ave., Jasper, Ala.
 Open time after Christmas
 Decatur, Ala.Feb. 28 to Mch. 9

Mickel, Ralph A. and Lillian. Evangelist and Singers, Alum Bank, Pa.
 Home for HolidaysDec. 10 to 31

Milby, Thomas. Clarkson, Kentucky.

Miller, A. E. and Pauline. Preachers and Chalk Artist, 307 S. Delaware St., Mt. Gilead, Ohio.
 Bolivar Run, Pa.Jan. 8 to 20
 Open dateJan. 22 to Feb. 3

Miller, Basil. 86 E. Loma Alta Drive, Altadena, Calif.

Miller, James. Rt. 17, Box 609, Indianapolis 44, Ind.
 Ypsilanti, Mich.Dec. 26 to 31
 Findlay, OhioJan. 1 to 13

Miller, Leila Dell. % Trevecca Nazarene College, Nashville 10, Tenn.
 Home for Holidaysto January 1

Miller, Nettie A. % Trevecca Nazarene College, Nashville 10, Tenn.
 Columbus, Ga. (Holidays)Dec. 20 to 30
 Clearwater (First), Fla.Jan. 2 to 13

Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.
 Homer City, Pa.Jan. 2 to 13
 Tallahassee, Fla.Feb. 5 to 17

Mitchell, Lloyd and Addie. Song Evangelists and Musicians, Valler, Pa.

Moore, J. E. 2673 Crest Ave., Dallas, Texas.

Moore, John E. Song Evangelist, P.O. Box 527, Kansas City 10, Mo.

Moore, Myrtle C. 1317 Robinson St., Regina, Sask., Canada.

Mooshian, C. Helen. P.O. Box 527, Kansas City 10, Mo.
 Havana, CubaDecember 24 to 31

Morgan, W. D. Leavenworth, Wash.

Mortensen, Robert E. 106 E. Pierson Ave., Somers Point, N.J.
 Endicott, N.Y.Dec. 12 to 23

Morton-Pollard Evangelistic Party. Preachers and Singers, % Rev. Harold Small, Stinesville, Ind.

Mounts, Dewey. Olivet Nazarene College, Box 275, Kankakee, Ill.

Mundell, Winfield A. 1714 University Dr., Pasadena 7, Calif.

Murphy, Herschel and Velma. Preacher and Singers, 2221 20th St., Lubbock, Texas

Musical Messengers (Don Ratliff and Wife; Paul Jester and Wife). 9107 Hibben, Indianapolis, Ind.

Myers, J. T. Evangelist, 502 Lafayette St., Danville, Ill.

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

Neese, Albert R. 675 S. Decatur, Denver 19, Okla.

Neff, Nettie W. 104 Beulah Park Dr., Santa Cruz, Calif.
 ReservedDec. 3 to Jan. 2

Nelson, Charles E. and Normadene. Preacher and Singers, 208 N. Sixth, Rogers, Ark.

Nelson, E. P. 317 N. Riley Ave., Indianapolis, Ind.

Newell, Neva. Evangelist, 1803 W. Second, Spokane, Wash.

Nichols, Dorrance and Esther. Evangelist and Musicians, 849 Poplar St., Bloomsburg, Pa.
 Scranton, Pa.Dec. 25 to 31
 Lakeland, Fla.Jan. 7 to Feb. 17

Norton, Joe. Box 143, Hamlin, Texas.
 Home for HolidaysDec. 10 to Jan. 1
 De Queen, Ark.Jan. 2 to 13

Nuzum, D. R. Evangelist, 650 Elma Ave., Akron, Ohio.

Oakley, Jesse and Mae. 1918 Hilton Ave., Ashland, Ky.

Olin, Harry and Joan. Preacher and Singer, Route 1, Coulterville, Ill.

Parker, J. H. 3102 Windsor Ave., Baltimore 16, Md.

Parry, Elwood M. Song Evangelist, R.D. 1, Bethlehem, Pa.

Patrone, Daniel E. P.O. Box 817, Alliance, Ohio.
 Hobart, Ind.Jan. 1 to 13
 Tipton, Ind.Jan. 15 to 27

Payne, L. M. 509 N.W. Main St., Bethany, Okla.

Pease, Denver. Evangelist, 14 N. Dayton St., Rockford, Mich.

Peck, W. A., and Wife. Evangelist and Singer, % Trevecca Nazarene College, Nashville 10, Tenn.
 ReservedDec. 10 to Jan. 1
 Grenada, Miss.Jan. 2 to 13

Peterson, Edna; and Thieszen, Emma. Preacher and Singers, 1212 Tenth Ave., Nampa, Idaho.



SERVICEMEN'S CORNER

If only my heart could utter the words to tell you of the greatness of the blessing our precious Saviour has given me from the messages by Dr. Russell V. DeLong. [Copies of these messages are sent out with correspondence from the Servicemen's Commission office.] I have just finished reading *What Is Holiness? For What Are You Working? If a Man Die, Shall He Live Again? Man's Greatest Confession, What's Left to Believe, and The Most Popular Names in the Bible.*

God has truly been very gracious to us over here. He has started a Fellowship Meeting here on the base, and the ministry among the men here cannot be beat. There are many who really need to know the Lord, and through His faithfulness we have witnessed the growing of new babes into sprouting Christians.

I truly thank you for your consideration to us servicemen. Your prayers do not go without answer, for we live over here with the prayers of you people in the States. Many times that is what keeps us ever steadfast for Him who loves us.

Though I am not a member of the Church of the Nazarene, I do enjoy worshiping with the church. I attended the Church of the Nazarene in San Diego where Brother Joseph Morgan is the pastor, when I was in the States.—WM. E. BULLARD, *Japan.*

Chaplain Everett D. Penrod, of Mt. Home Air Force Base, Idaho, writes: "This month's work has been mostly administrative due to the large influx of military personnel and many new chaplains reporting in to be assigned and oriented.

"My best opportunities have been in personal consultation with the men. However, every religious service has continued to grow. The Sunday school has shown an increase every Sunday since activated three months ago. It is nearing the 100 mark now. We use Nazarene literature and supplies exclusively and they are well received.

"The chaplain is on the Crash Plane Line. Whenever there is a plane coming in to crash, or has crashed, a chaplain (along with firemen, doctors, and C.O.) is sent to the crash at once to minister to any injured or dying. This gives the chaplain some anxious moments while awaiting a plane to come in and crash. It is a time of intense prayer."

Miss Ruth E. Gilley,
201 Olivet Circle,
Pouboonnais, Illinois
4-15-52 CC

Forwarding & Return
Postage Pledged
HERALD OF HOLINESS
Box 527
Kansas City 10, Missouri

- Phillips, Lottie. Evangelist, % Trevecca Nazarene College, Nashville 10, Tenn.
- Phipps, Hubert, and Wife. Song Evangelists, 911 Vine St., Hamilton, Ohio.
- Pierce, Boyce and Catherine. Singers and Musicians, 505 Columbia Ave., Danville, Ill.
Warrington, Ind. Dec. 2 to 13
Ashland (First), Ky. Jan. 16 to 27
- Pierce, Fern M. P.O. Box 527, Kansas City 10, Mo.
- Piercy Trio. Song Evangelists and Musicians, 410 S. Clay St., Fairbury, Ill.
- Pittenger, Twyla. Evangelist, R.D. 1, Shelby, Ohio.
- Plummer, Chester D. 515 N. Chester Ave., Indianapolis 1, Ind.
Bainbridge, Ga. Dec. 12 to 23
Warrington, Ind. Dec. 30 to Jan. 11
- Pointer, Lloyd B. Rt. 1, Box 1176, Edmonds, Wash.
- Pridgen, C. P. 2325 W. Second St., Dayton, Ohio.
- Pults, Bertha. P.O. Box 527, Kansas City 10, Mo.
- Purkhiser, H. G. 3627 Hudson Drive, Youngstown 11, Ohio.
Reserved for Christmas Dec. 12 to 28
- Qualls, Paul M. Song Evangelist, 408 Jersey Ave., Orlando, Fla.
- Quillin, Helen M. Song Evangelist, Box 155, Syracuse, Ohio.
- Raker, W. C. Smithfield, Ill.
- Reasoner, Eleanor. Song Evangelist, 1109 Maple Row, Elkhart, Ind.
Worthington, Ky. Dec. 30 to Jan. 13
Pontiac, Ill. Jan. 15 to 27
- Reynolds, D. C. Indian Evangelist, 4405 N. Western Ave., Oklahoma City, Okla.
- Reynolds, Ruth M. 511 Diamond St., Sistersville, W.Va.
- Rice, Ralph. 444 N. Blaine, Bradley, Ill.
- Ridings, Mich. Dec. 30 to Jan. 13
Flushing, Mich. Jan. 14 to 27
- Richards Trio. Preacher and Singers, Loomis and River St., Sparta, Mich.
- Richardson, Harold and Flossie. Evangelist and Singers, Route 4, Muncie, Ind.
Reserved Dec. 11 to 30
- Ridings, E. Paul. 708 N. College, Bethany, Okla.
- Rincker, Max E. Box 137, Stewardson, Ill.
- Rinebarger, C. C., and Wife. Evangelist and Singers, 10203 Driver Ave., Overland 14, Mo.
- Ring, O. F. Box 164, Intercession City, Fla.
- Ripper, Lorraine; Markey, Berniece. Preachers and Singers, 3917 West 29th Ave., Denver, Colo.
- Robinson, Mrs. Joy Dean (Smith). Song Evangelist, 94 Bartlett Ave., Erlanger, Ky.
- Robinson, Mrs. Lillian. Evangelist, Box 205, McLean, Texas.
- Reddy, Frank. 128 Jefferson St., Marion, Ohio.
- Rodgers, Clyde B. Artist-Evangelist, 505 Lester Ave., Nashville 10, Tenn.
Home Dec. 18 to 30
Maysville, Ky. Dec. 31 to Jan. 13
- Roedel, Bernice L. Evangelist, 423 E. Maple St., Boonville, Ind.
- Rogers, Mary Ellen. Singer, 3142 Vichy Ave., Napa, Calif.
- Roney, F. N. P.O. Box 85, Opydyke, Ill.
- Rothwell, Mel-Thomas. % Eastern Nazarene College, Wollaston, Mass.
- Rowland Evangelistic Party, A. C. Preacher and Singers, P.O. Box 527, Kansas City 10, Mo.
Assumption, Ill. Dec. 26 to Jan. 6
Nashville, Tenn. Jan. 9 to 13
- Rushing, R. S. 501 N. Mueller, Bethany, Okla.
- Rushing, V. S. and Mae. Evangelist and Singers, 2115 Mabert Rd., Portsmouth, Ohio.
Mann, W.Va. Jan. 6 to 20
- Sanford, Mrs. Ruth. Song Evangelist, Box 174, Barnhart, Mo.
- Sargis, Mrs. Beulah. Song Evangelist, 834 Newport Ave., Chicago 13, Ill.
- Searlett, Don S. 901 S. Fourth St., Terre Haute, Ind.
- Schultz, Walter C. Song Evangelist, 707 S. Chipman St., Owensso, Mich.
Open dates Dec. 26 through January
- Scott, Cyril E. Box 354, Elverta, Calif.
- Scott, Earl P., and Wife. Evangelist and Singers, P.O. Box 527, Kansas City 10, Mo.
- Scudday, A. B. 212 W. Hill St., Brownfield, Texas.
- Seel, J. Lester and Edna M. Preacher and Musicians, 1501 29th St., Ashland, Ky.
Oak Hill, Ohio Jan. 1 to 13
Payne, Ohio Jan. 16 to 27
- Sellick, R. T. Box 22, Oxford, N.S. Canada.
- Havelock, N.S. Dec. 17 to 23
- Selz, Joseph W. 627 Juniper St., Walla Walla, Wash.
- Shaffer, G. H. 1344 E. Main St., Muncie, Ind.
- Shank, R. A., and Wife. Box 377, Vicksburg, Mich.
- Shannon, William T. 4416 14th Ave., Parkersburg, W.Va.
- Shaw, L. E. 1115 East 5th, Bartlesville, Okla.
- Shearer, U. B., and Wife. Singers and Musicians, 106 Sterrett Ave., Covington, Ky.
- Sherrow, Howard O. Song Evangelist, Lynn, Ind.
- Shoemaker, John. Evangelist, 723 1/2 N. Bushnell, Alhambra, Calif.
- Sigler, Ray. Song Evangelist, 68 W. Rutgers Ave., Pontiac, Mich.
- Silvernail, Donald R. 528 S. Dibble St., Hastings, Mich.
- Slack, D. F. Song Evangelist, Route 2, Vevay, Ind.
- Slater, Glenn and Vera. Preachers and Singers, P.O. Box 527, Kansas City 10, Mo.
Raymondville, Texas Jan. 8 to 20
- Slayton, Humbert M. 237 N. Fifth St., Elwood, Ind.
- Parker, Ind. Jan. 16 to 27
- Berne, Ind. Jan. 30 to Feb. 10
- Sloan, Carmon G. Evangelist, 844 Rose Drive, Louisville 13, Ky.
Louisville, Ky. Dec. 15 to Jan. 1
- Smeltzer, R. J. 428 King St., Ravenna, Ohio.
- Smith, Arthur and Son. Song Evangelists, Route 7, Hamilton, Ohio.
- Smith, Bernie. Box 145, Harrisburg, Ill.
- Smith, Billy and Helen. Evangelist and Singers, 818 McKinley, Cambridge, Ohio.
- Massillon, Ohio Jan. 1 to 13
- Smith, Charles Hastings. 1514 Robinson Ave., Conway, Ark.
- Smith, Eugene and LaNora. Song Evangelists, Winstonsboro, N.C.
- Smith, Paul R. and Hallie. Evangelist and Singers, 214 N. Redmond, Bethany, Okla.
Punta Gorda, Fla. Jan. 2 to 13
- Smith, Raymond V. 565 West Drive, Woodruff Place, Indianapolis, Ind.
- Snow, Loy. 129 N. Bradley, Indianapolis, Ind.
- Cory, Ind. Dec. 31 to Jan. 13
- Dale, Ind. Jan. 14 to 27
- Sparks, Burl. Song Evangelist, 709 E. Third St., Seymour, Ind.
- Sparks, Sammy. 3416 Central Ave., Ashland, Ky.
- Stanley, T. H. 1242 Cottage Ave., Middletown, Ind.
Sharon, Pa. Jan. 1 to 13
Greenville, Pa. Jan. 15 to 27
- Starnes, Earl. 1317 W. Keller St., Evansville, Ind.
- Spencer, W.Va. Dec. 11 to 23
- States, L. Wayne. 603 14th Ave. North; Nampa, Idaho.
- Steiniger, Dwight F. 1122 1/2 Wabash, Terre Haute, Ind.
Campbelsburg, Ind. Dec. 11 to 23
- Charlestown, Ind. Dec. 30 to Jan. 13
- Stephens, Joe A. 3301 S. Santa Fe St., Oklahoma City, Okla.
- Stevenson, Edward and Lydia. Singers and Musicians, Box 154-B, Cuba, Ill.
- Stewart, Paul J. 500 W. Heron, Denison, Texas.
Denison, Tex. (reserved) Dec. 17 to 30
- Stockton, Fred G. and Ima Viola. Preacher and Singer, 1616 Third St., Enumclaw, Wash.
Open time after January 1
- Stone, Grant and Ola. Song Evangelist, Kennonick, Ky.
- Strack, W. J. Box 215, New Lyme, Ohio.
Annapolis, Md. Jan. 6 to 13
Portage, Pa. Jan. 29 to Feb. 10
- Striegel, E. L. 229 S. Findlay Ave., Norman, Okla.
- Stumbaugh, Mrs. M. A. Evangelist, P.O. Box 527, Kansas City 10, Mo.
- Stunck, H. G. Evangelist, % Trevecca Nazarene College, Nashville 10, Tenn.
- Stutsman, Ruth (Oneth). Evangelist, 4901 West 55th St., Mission, Kansas.
- Sumner, Robert and Louise. Evangelist and Singers, 2215 Maplegrove, Dayton 4, Ohio.
Dayton (Edgemont), Ohio Dec. 30 to Jan. 6
- Lockland (First), Ohio Jan. 7 to 13
- Sweet, Fred. Box 58, Many, La.
- Sweeten, Howard W. Ashley, Ill.
- Talbert, George H., and Wife. Evangelist and Singers, 409 N.E. 13th St., Box 438, Abilene, Kansas.
Brownsville, Texas Jan. 1 to 13
Harrlingen, Texas Jan. 15 to 27
- Tarvin, E. C. California, Ky.
- Taylor, B. W. Evangelist, 3418 24th, Lubbock, Texas.
- Taylor, E. E. 208 W. Martin St., East Palestine, Ohio.
- Teare, Laten E. and Loura. Preacher and Singers, P.O. Box 527, Kansas City 10, Mo.
- Thomas, Clifton T., and Wife. Preacher and Singers, St. Petersburg, Pa.
- Thomas, Fred. 2201 Morehouse Ave., Elkhart, Ind.
Post, Texas Dec. 12 to 23
Saginaw (First), Mich. Jan. 1 to 13
- Thompson, Harold C. P.O. Box 549, Blytheville, Ark.
- Thoreen, Paul. Evangelist, P.O. Box 527, Kansas City 10, Mo.
- Tinsley, J. N. P.O. Box 527, Kansas City 10, Mo.
- Tompkins, Laura and Orma. Evangelistic Singers, 351 Maple St., Plymouth, Mich.
- Toney, C. E. 945 N. Disston Ave., No.; St. Petersburg, Fla.
Reserved Dec. 17 to Jan. 13
Lakeland, Fla. Jan. 17 to Feb. 3
- Troesch, Mrs. Lena M. 320 E. Ercoupe Dr., Oklahoma City 10, Okla.
- Uehlein, James C. Song Evangelist, 1101 St. Gregory St., Cincinnati 2, Ohio.
- Van Slyke, D. C. 508 16th Ave. So.; Nampa, Idaho.
Scottsbluff, Neb. Jan. 1 to 13
Lawton, Okla. Jan. 15 to 27
- Vaughn, L. L., and Wife. Preacher and Singers, 1403 Young St., Henderson, Ky.
- Victory Singers (Colored). 7429 Wykes Ave., Detroit 10, Mich.
- Volk, Harold L. 515 Holly St., Nampa, Idaho.
- Wade, E. Bruce. Song Evangelist, 2547 Ann Arbor, Dallas, Texas.
- Wakefield, A. C. Song Evangelist, 515 Woodland St., Nashville, Tenn.
Spencer, W. Va. Dec. 12 to 23
- Walker, Miss Billie. Song Evangelist, 1207 Main St., Humboldt, Tenn.
- Ward, Lloyd H. and Gertrude. Preacher and Chalk Artist, 1115 N. Meridian St., Portland, Ind.
Tiffin, Ohio Dec. 31 to Jan. 13
Winstonsboro, S.C. Jan. 20 to 27
- Weatherby, T. O. 116 Lake Lowell Ave., Nampa, Idaho
Open date January 9 to 20
San Francisco (Sunset), Calif., Jan. 23 to Feb. 6
- Weaver, Paul R. 900 E. Douglas, Roseburg, Ore.
Cambridge, Idaho Dec. 11 to 23
- Webb, R. N. Rt. 1, Box 23, Fairfield, Maine.
- Weber, Miss Christine. Song Evangelist, 5351 N. 34th St., Milwaukee 9, Wis.
- Weigel, Oliver C. 2317 Shadowlawn Dr., Beaumont, Texas.
- Weiss, A. G. P.O. Box 527, Kansas City 10, Mo.
- Whisler, John F. Blind Singer, 404 N. Francis, Carthage, Mo.
- White, W. E. (Thurman). P.O. Box 527, Kansas City 10, Mo.
Clearwater, Kansas, for the Holidays
Alma, Ark. Jan. 4 to 13
- Wickham, Pauline. Evangelist, Friendly, W.Va.
- Widmeyer, C. B. and Maud F. Evangelists & Conv. Workers, 1185 Breesee Ave., Pasadena 7, Calif.
- Wilkinson Trio (Lloyd M. and Wife and Daughter, Margaret). Singers and Musicians, 1104 Pennsylvania, Columbus, Ind.
- Williams, Clyde E. Route 2, Adrian, Mich.
- Williams, J. E. P.O. Box 527, Kansas City 10, Mo.
Brea, Calif. Jan. 2 to 13
Pasadena (Central), Calif. Jan. 16 to 27
- Williams, Roger and Janet (Smith). 1330 East 36th St., Kansas City, Mo.
- Williams, Silas (Mickey) M. 335 Hanson Ave., Indianapolis, Ind.
- Williams, Trafton D. Box 15, Siloam Springs, Ark.
- Willis, Harold J. and Mae. Preachers and Children's Workers, P.O. Box 527, Kansas City 10, Mo.
Reserved Dec. 17 to Jan. 20
- Nevada, Mo. Jan. 21 to 27
- Willison, Otto R. 401 S. Hinckley, Holdenville, Okla.
Durant, Okla. Feb. 3 to 10
- Bartlesville (E. Side), Okla. Feb. 12 to 24
- Wilson, Ernest J. 385 McLeod St., Ottawa, Ontario.
- Wilson, Matthew V. 400 N. Rock Island, El Reno, Okla.
- Winland, C. B. R.D. 5, Mt. Vernon, Ohio.
- Winsch, Edna L. Song Evangelist, 715 Cleveland Ave., Racine, Wis.
- Wood, J. Elton and Margaret. Preacher and Singers, 112 S.E. Main St., Bethany, Okla.
- Woodward, Archie. 3760 Burns, Detroit, Mich.
- Woodward, George P. Artist-Evangelist, 201 N. Warren Ave., Columbus 4, Ohio.
S. Charleston, W.Va. Jan. 2 to 13
- Albany, N.Y. (Pilgrim) Jan. 16 to 27
- Woolman, J. L. 215 S. Donald, Bethany, Okla.
Home Dec. 17 to 31
Wagoner, Okla. Jan. 1 to 13
- Worley, Joe D. Song Evangelist, Olivet Nazarene College, Box 135, Kankakee, Ill.
- Wright, C. F. 412 Grand Blvd., Boone, N.C.
Home address Dec. 17 to Jan. 1
- Columbia, Ky. Jan. 4 to 13
- Wright, Fred D. Keystone, Ind.
- Yeatts, Lowell L. 325 W. Sixth St., Peru, Ind.
- York, W. R. and Naomi. Preacher and Singers, P.O. Box 542, LaFayette, Ind.
Panama City, Fla. Jan. 21 to Feb. 3