

OFFICIAL
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CHURCH OF THE
NAZARENE

holiness

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Christmas Meant More This Year

General Superintendent Williamson

A VISIT to Bethlehem has made the difference! There was a time when the sacred story was mixed with childish fancy. Then came the period when personal experience was clouded by deep theological controversy about the mystery of the virgin birth and the Word made flesh. In more mature years the great and changeless realities of the revelation of God in the Christ of the manger and of the Cross absorbed my interest and inspired my thinking.

Since last Christmas (1950) I have been to the city of the Saviour's birth. Two thousand years of history record many changes; but in the people there are traces of racial similarity. They are curious, selfish, impulsive, and fanatical. Many are poor and illiterate. One is amazed that the Lord of glory would be identified with humanity like this. Only the knowledge that God is love can explain it.

The Orient has actually changed but little in the passing centuries. The Church of the Nativity stands on the place of the ancient inn. Its appointments have no resemblance to the old hostel and the manger; yet one feels he is on holy ground. He has an impulse to kneel and offer a prayer of gratitude and self-dedication, or to

sing, "Joy to the world! the Lord is come!"

In the Field of the Shepherds there are no marks of men to mar the beauty and simplicity of nature. There is the sheepfold, a natural cave at the brow of the hill. There is the grass-covered slope where the shepherds watched their flocks by night. In daytime it was easy to imagine the countless stars that sprinkled the heavens at night.

In this setting one can combine knowledge of the sweet story of old with inspired imagination until he can almost see the bright shining angel as he announced the birth of Christ the Lord. He can all but hear the heavenly host singing, "Glory to God in the highest, and on earth peace, good will toward men."

This sacred season the lovely lights, the Christmas music, and the giving of gifts all have deeper meaning. The message of Emmanuel awakens profound and holy emotions. I have been where Jesus, the Light of the World, was born. I have stood where the shepherds heard the first Christmas anthem by the angel choir. I have bowed in reverence where the unspeakable Gift was bestowed.

Yes, Christmas meant more this year!

TELEGRAM

Danville, Illinois—Dr. G. B. Williamson dedicates a \$35,000 parsonage at Argo; Dr. Harold Reed dedicates a new \$10,000 church at Paxton; Professor R. L. Lunsford, head of the Practices Department of Olivet Nazarene College, puts on a visiting campaign of 1,000 homes in Riverview section, South Kankakee, Illinois—finds 132 families no church connection, and 32 homes open for Church of the Nazarene. Dr. Harold Reed and the College have reduced the bulk debt of the College from \$375,000 to \$210,000; have new unwatered assets of \$100,000, increasing the real assets of the College \$265,000 in Dr. Reed's administration. A fine eight-day revival with Rev. C. B. Armes, of Joliet, on the subject of "The Love of God." 1951—the best year of my life; have prayed more, read the Bible more, preached more, carried the heaviest burdens of my life. I believe that with God's eye upon me I can say it is the best year of my life. The best I can say is my whole family on their way to heaven; Morris reports ten new churches among colored people and is now building a new Bible school. Going in to make 1952 the best year yet.—E. O. CHALFANT, Superintendent of Chicago Central District.

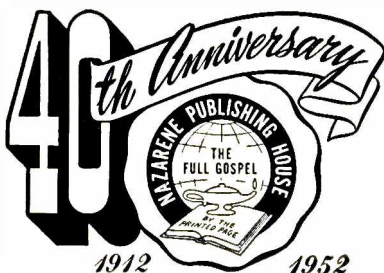
NEWS IN BRIEF

Evangelist Wesley F. Crist has left the field to accept the pastorate of the church in Astoria, Oregon.

Rev. R. J. Essary has resigned as pastor of the church at Plant City, Florida, to accept the call to the church in Norwood, North Carolina.

Rev. Joe M. Calderon has left the evangelistic field to accept the position of music and youth director in First Church, Salem, Oregon.

Rev. T. C. Riddle has resigned as pastor of the Parkdale Church in Pontiac, to accept the call to pastor the Ellington Church in Caro, Michigan.



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*You Promote the **GOSPEL**
When You Promote the **HERALD***

Rev. J. E. Moore, Jr., pastor at Tucson, Arizona, who acted as campaign manager for the Arizona District HERALD OF HOLINESS subscription drive, writes that they exceeded their quota of 1,200. This means they have doubled the number of subscriptions since last year. We commend Brother Moore, the district superintendent, Rev. M. L. Mann, and the entire district.

Here is evidence again of what can be done when a district organization with an enthusiastic campaign chairman really gets behind the HERALD OF HOLINESS. This is another district to be added to that growing list of those who are exceeding the quota of a subscription list equal to 60 per cent of the membership.

With the increased number of districts getting into their campaigns early in the year and with the evidenced growing enthusiasm on the part of all, this Fortieth Anniversary year should bring a fine increase in the total subscription list.

It is not simply a grand total in which we are interested, but that list represents the number of homes into which this gospel messenger is going every week. Each increase means added souls are being given the word of life. It is a great cause—let all boost it!

Washington, D.C., First Church, where Rev. Roy F. Stevens is pastor, is following a plan which is being adopted by quite a number of churches. The church, out of its regular funds, is sending the HERALD OF HOLINESS to every family in which there are members of the church. When new members are received, immediately new subscriptions are entered for them. Extra "HERALDS" are provided for visitors and nonmember attendants. In every church from which we have heard where this plan is being followed there has been an enthusiastic approval of it from both the pastor and congregation.

THAINE F. SANFORD,
Sales Promotion Manager

Give diligence to make your calling and election sure (II Peter 1:10).

If we would exercise as much attention to the making sure of our relation to God as we do in material things, our salvation would become a blessed reality.—EARLE F. WILDE.

HERALD OF HOLINESS

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Youth on the March!

By Lauriston J. Du Bois*

IF IT WERE possible to get a bird's-eye view of all of our young people engaged at once in the Youth Week activities of the church, our hearts would be thrilled beyond measure and we would begin to grasp the scope of the work of our great youth movement. January 27 to February 3 is the time observed by Protestant youth organizations when young people go on parade. Youth Week in our churches has been increasing in interest and benefit the past several years. God has been blessing the efforts of local societies as they lay plans and carry them out. This year will be no exception.

As a part of the 1952 observance, the young people of your church will be receiving a special offering as a part of the general "From Self to Others" project. This money is brought in through some self-denial on the part of the young person at home to go to the support of the Bible schools on our missionary fields. The offering at this time, over and above the weekly giving of some, is to challenge those of the youth who have not given regularly but who want to have a part in this final year of this thrilling project.

The General N.Y.P.S. Council, meeting January 1 to 3, saw evidences of the progress of the youth work of the church even in the report that was given. This past year has seen a good increase in the membership of the N.Y.P.S. We close the quadrennium with 78,434 active and associate members in the homeland. This is an increase for the past year of 3,185 or a 4.3 per cent increase. This gives us a gain for the quadrennium of 12,708 or a 19.3 per cent increase. Added to the above figures should be the membership of the N.Y.P.S. on our foreign missionary fields. The latest available report shows active and associate members totaling 7,527. This gives us a grand total of 85,961 N.Y.P.S. members around the world.

The local societies this past year gave a total of \$449,488.00. This is an increase over last year of \$39,935.00. This is distributed as follows: local, \$241,282.00; district, \$160,412.00; general, \$47,794.00. Included in this last amount is \$26,669.33 given for General Budget through the "From Self to Others" program and \$14,568.00 given to the United Bible Societies.

As our young people face a new year, a year which sees the quadrennial General Convention meeting in Kansas City, they see more challenge than problems, more optimism than pessimism, and stand ready to join the front ranks of the fight for God in our day.

*General N.Y.P.S. Secretary

A SAFE PLACE
Keep yourselves
in the love of God.
Jude 21



HIGH HARMONY

By T. Crichton Mitchell*

... be filled with the Spirit (Eph. 5:18).

ALL OF God's acts in time have been accompanied with singing. "Where wast thou?" God queries of Job. "Where wast thou when I laid the foundations of the earth?" or "when the morning stars sang together?"

And ever and anon the song breaks through from God as He steps in to help humanity, groaning under its sin with a groan deep as hell's diapason. On the shore of the Red Sea, for example, Miriam and her girls got busy on the instruments, Moses on the poetry, and "let all the people sing" found a full vent; for God had brought His people out of bondage.

Then the ark came home, with the orchestra, and the "sweet singer of Israel" singing before the Lord, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in." And then, on the opening of the Temple, after the prayer, the Levites with their instruments and the priests with their trumpets praised the Lord. The people were "glad and merry in heart" for the goodness of the Lord.

And then what? Well, "It came upon a midnight clear, that glorious song of old." For God himself stepped down, putting on the veil of flesh. Baby in a manger . . . what singing then! The choir trained in the land of eternal song singing their "Gloria in Excelsis"; and with Mary's "Magnificat," Zacharias in his own "Benedictus," and Simeon's "Nunc Dimittis," the Day-spring did indeed dawn from on high!

The music sweeps onward. What mighty, contrasting chords filled the night of Christ's betrayal! Among them were His groaning and His song! "Father, if it be possible"; "When they had sung an hymn." He went to the cross with a song, "For the joy that was set before him endured the cross, despising the shame."

So the mighty melody of the rendezvous rolled through the shadows of the Cross and crashed into the sunshine of Easter Sunday. "He is not here, but is risen!" Eight triumphant notes, an ascending octave indeed!

*Pastor, Paisley, Scotland

Christ went to heaven, and the disciples went back to Jerusalem along that royal mile . . . a mile of melodious memories . . . "with great joy: and were continually in the temple, praising and blessing God." Luke adds, "Amen," and I should think so also!

The coming of the Holy Spirit is how the Pentecostal chapter begins, and it closes with praise to God. The Spirit has been singing His way through human history since. In many a heart, He has banished the deep discord of evil and imparted the deep harmony of perfect love.

Through all the ages, the saints have been singing, and the prisoners hearing them . . . John, Paul, Clement, Gregory, Prudentius, Bernard, St. Francis, Martin Luther, Gerhardt, Tersteegen, Zinzendorf, Milton, Mason, Herbert, Ken, Watts, Wesley . . . and a great many more such as Toplady, Doddridge, Faber, Rosetti, Mrs. Alexander, George Duffield, Samuel Longfellow, Phillips Brooks, Fanny Crosby, and Ira D. Sankey, who through praise subdued kingdoms, wrought righteousness, promoted revival, glorified God, and rescued nations.

And the Holy Spirit is still at it. The Divine Maestro is still banishing discord and promoting harmony. He is still bringing men from deep discord to high harmony.

"Be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." And one of these mornings, we know not how soon, we will climax the octave of glory with heavenly crescendo, singing "the song of Moses the servant of God, and the song of the Lamb."

What Will the Year 1952 Bring?

By W. A. Sharpton*

RUDYARD KIPLING, speaking of the two great sections of our world,* said, "Never the twain shall meet." Mr. Anthony Eden is one of the shrewdest and foremost diplomats in the world today. He is foreign secretary of the British government under the leadership of the brilliant and eloquent prime minister, Winston Churchill. Mr. Eden, in his keen and accurate analysis of world conditions, made the statement in Paris, France, recently that the gulf between the Eastern and Western powers of the world is so deep and so wide that all contact diplomatically is hopelessly cut off—a very rare thing to happen, so he declared, in all the history of the world.

Now we as American people, and we as professed Christian people, can take warning; or we can simply shrug our shoulders and toss the whole idea aside, letting it go through our minds like water flowing down the drainpipe. We as a nation can go right on as we have been going for the last number of years—the blind leading the

blind. The wise person who has made a close study of world trends both from history and from Bible prophecy will not treat this matter so indifferently nor so lightheartedly.

The call of the hour is so tremendously important that the Christian forces of America cannot keep from sensing its vital urgency. To fail in a time like this is to let one of the golden opportunities of history go by.

The plain truth is that there are forces of evil, well organized, with big money backing them, with leadership trained in the bewitching art of capturing and deceiving the mind and imagination of the masses, with the most subtle, mysterious propagandistic power at their command. This is certainly the most deadly and stubborn thing that civilized nations ever have faced. If this doesn't furnish the Church of Jesus Christ with a challenge, then tell me what a challenge is.

You may say, "Well, what can the Christian forces do to stop the present trend?" I am not attempting to offer an easy solution to such a gigantic problem; I am not sure that the present trend will be stopped short of the course that it is destined to run. God's plan for this age will be fully realized.

One thing is certain, positive: as Christians we have at our command weapons that Joseph Stalin and even the devil himself fear. St. Paul declares that the weapons of our warfare are not carnal.

What will the year of 1952 bring? Will it bring a great, far-reaching revival, or will it hasten the downfall of modern civilization? Will it bring an end to the "scandal" in our government—this "scandal" that is so disgraceful, so unworthy of a great nation like ours, that other nations in the Western Hemisphere are hesitating about taking a firm stand with us against Communism? Will the pulpits, by and large, in America regain the militant spirit and thunder with prophetic voice as in other days against wickedness in high places? Will this "conspiracy of silence" cease? I refer to a general trend, not to those pulpits that are the exception to the rule, of course. Will the present trend toward easygoing neutrality, compromise, and shocking complacency continue in the Protestant pulpits of the United States?

The late Dr. George Truett, of Dallas, Texas, preached often on "The Peril of Neutrality" when great moral issues were at stake. The plain facts in this matter are that nobody in a nation like ours can take a neutral position and be true to God and to his fellow men. We are *for* or *against* the present drift in the United States toward damnation and ruin. This is a time when big issues are at stake; they must be weighed in the light of what we owe to God and to future generations. These issues must stand out above creed or class, clique or clan, party or persons.

If we as American people are to appear in the great judgment before God and give an acceptable account of our stewardship to Him, we will act with much prayer, forethought, and with such wisdom as God shall give to us. Will there come

*Pastor, Collinsville, Oklahoma

a mighty turning to God, or will the floodtide continue to rise and swell until nothing but the final return of Jesus will be able to stop it? To me these are momentous questions, and this is a momentous time to think about them. Long before day this morning I was out of bed to think and to pray over these questions. What will 1952 bring?

An Opportunity Missed

IT WAS WHILE I was attending our Seminary. I had worked in the same shoe store in Kansas City for two and one-half years. The vice-president and general manager called me upstairs for a conference. There they made me a bright proposition to stay with them in the shoe business with opportunity for advancement in the company.

Of course I told them I could not accept it. I had a call to preach the gospel burning within me, I reminded them. Besides, even if this were not so, I could not go back on my parents' hopes and the confidence the church had placed in me in providing the training I had received at little cost to me, personally. All this I could not go back on.

The vice-president listened attentively to my remarks in answer to their questions. Then, without a word, he broke out in uncontrollable crying. A few minutes later, when he had gathered himself together again, he said to me: "My mother had what you have. She used to walk five miles with the three children to Sunday school and church every Sunday, come rain or shine, to the little Methodist church of which she was a member. I shall never forget her nor the way she lived."

Right there our conversation ended, and I went back downstairs to work. But afterwards, I was condemned. I had let a golden opportunity pass by without speaking to a man about his precious, immortal soul. I had missed an opportunity to witness for the Master, the same Master who had sent those ladies from a little Church of the Nazarene to our sinful home when I was a boy, and had given me the opportunity to find Him as my personal Saviour through their invitation.

I bow my head humbly today when I recall the opportunities I have allowed to pass by without speaking a word for my Lord. But also I covenant with my Lord just now that, with His help, I shall do better in the future in this matter of witnessing for Him who gave His own life for me.—ERNEST MOORE, Pastor, Hatfield Memorial Church, San Antonio, Texas.

The true spirit of Christianity is demonstrated, not so much by the gracious manner in which victory is accepted, but rather with what Christ-like fortitude defeat is faced.—MARY SANDERS.

Growing with the N.Y.P.S.

Development of Our Youth Publications

By J. Fred Parker*

IN JANUARY, 1926, a new publication was added to the editorial family of the Nazarene Publishing House. It was called the *N.Y.P.S. Journal*. It was to be a quarterly publication which, according to the preface by its editor, D. Shelby Corlett, was being published "in response to a general demand for more lesson helps and more material to aid local leaders." At that time the Nazarene Young People's Society, though less than three years old, had a membership in excess of 15,000. So successful was the new publication that, starting with January of 1927, the magazine became a monthly.

Although through the years there were modifications of size and content, the general format remained the same. There were a section of devotional and inspirational articles and a section of lesson material for each Sunday of the month. As the years went by, there was a growing feeling that there was overlapping of interests and that there was really a need for two separate publications. On the one hand the inspirational and devotional elements merited wider circulation, while the lesson materials and leadership helps which constituted about one-half the available space were meant for the use of only a limited group of youth leaders.

For many years the idea of a separate youth magazine was discussed. Would it sell in sufficient quantity to pay for publication? Would the lesson and program section survive on its own? The organization was growing rapidly, but it had no promotional fund to launch a campaign adequate to send off a brand-new publication.

Then came World War II and any thought of a new magazine had to be shelved. This did not mean, however, that the ultimate plan was not crystallizing. Within a year of the close of hostilities the new youth magazine, *Conquest*, appeared—the memorable date was October, 1946. Skeptical readers looked askance at the young

*Editor of "Conquest" and "Young People's Journal"



upstart. Good material? Yes, and fancy layouts never before attempted in a Nazarene publication. There was a definite youthful slant which attracted the attention of many but repelled others. It was a hard job to publish a magazine calculated to appeal to a group ranging in age from twelve to forty years!

The metamorphosis of *Conquest* continued as the years passed. Cutbacks had to come to adjust to a sluggish subscription list. A little more "strong meat" was added to appeal to more mature literary appetites, but still the *youth* emphasis was maintained. *Conquest* was steering down the middle of the road to keep from becoming a miniature *HERALD OF HOLINESS* on the one hand and a special kind of Sunday-school paper on the other. There were the struggles to get the subscription list up over the "break even" 20,000 mark and the companion struggle against rising costs. At last the district leaders began to catch on, annual subscription campaigns became the order, the subscription graph began to rise, and letters of commendation and appreciation began to reach the harassed editor. *Conquest* had "arrived" on the Nazarene scene. It had become an established member of the editorial family.

Meanwhile the *Young People's Journal* had been changed to a quarterly. It, too, was to go through some changes but finally settled into the pattern currently being followed. The opening section contains editorial articles of a practical nature for society leaders; then there is a section of twelve complete programs on a variety of themes; and finally a section entitled "Program Ideas You Could Use," consisting of a number of brief sketches of programs which have been presented with unusual success by various societies. Interspersed throughout the magazine are ideas for leaders to use in brightening and strengthening their general program of activities.

In answer to insistent demand another publication called *Teen Topics* was launched in April of 1949. This packet-type material was planned to meet the needs of a growing number of teen-age groups which required more assistance in building programs then could be provided through the *Young People's Journal*. This publication is comparatively new and its full possibilities are not yet known, but it promises to fill an increasingly valuable place in the total N.Y.P.S. program.

The difficulties we must face in living the Christian life are not obstacles God places in our way to hinder us but His challenge to perseverance and faith and courage. "We grow," said the poet, "by the things that are under our feet, by what we have mastered. . . ." God never tries to hinder us in our obedience and love, but always to help us. Every difficulty overcome makes us stronger. Every temptation resisted makes us better. So we grow in faith and love, not because the way has been easy, but because we are determined to be faithful to Him whose we are.—*Christian Observer*.

Behind the Slaughterhouse

By Joseph Gray*

I HAD BEEN converted only a few weeks when I began to feel my need of more of God's grace. I was working on a large central California ranch which specialized in raising blooded stock. Their Duroc Jersey hogs were their pride and joy, and they had taken so many blue ribbons that they were known as "the blue ribbon herd."

I had been assigned the job of feeding those hogs. Everything to make the job easy was available. A narrow-gauge railroad track was available to haul the ensilage and other feed from the barns to the pens, and also to haul the separated milk from the separator room. Good pens and good feeding facilities helped make the job easy—but they were still hogs, and had all of a hog's contrariness. Alongside the pens where the piglets and sows were kept was a lovely field of green alfalfa. Naturally, it proved to be a real lure to the old sows, and they were continually rooting out the fence and getting into the green alfalfa. My orders were that whenever I saw one of them in the alfalfa I was to drop everything else and get her and her pigs back into the pen immediately.

Now there is nothing more contrary to handle than a sow and a litter of little pigs, unless it is more pigs! In trying to get those pigs back into the pen, I found that something began to rise up inside of me that I could not control. Instead of keeping my poise and equilibrium, I would pick up the nearest thing that was handy, even if it happened to be a length of two-by-four, and start belaboring those pigs. Maybe I had been singing "O Happy Day" when I started out; but before I was through with my task, the clouds were over my spiritual sun, and all the happiness had gone from my day. By the time I got the pigs back into the pen and the fence back in place, all my joy was gone.

Just a little way from the pigpens was the slaughterhouse. It was in a secluded spot, and the back of it was out of sight of the other buildings. So after a spell like that, I would retire to that secluded spot behind the slaughterhouse and pour out my heart in contrition before God. Soon the joybells would be ringing in my heart again, and I would promise God that never again would I let my temper get out of hand—and I meant it from the depths of my heart. But the next time the hogs got out it would be the same story all over again, and I would be due for another session behind the slaughterhouse. I grew tired of these repeated trips to the place of repentance. Surely there was a better way than this. I was only a boy in my late teens and this was my first contact with the holiness movement. I didn't know just how to go about finding the

*Pastor, Falls City, Neb.

better way I needed, but my heart was hungry for it.

"O God," I cried, "isn't there a better way than this? Isn't there some way I can keep the victory when the hogs get out of the pen? Isn't there any deliverance from this upsurging of temper in my heart?"

Slowly, but surely, I began to see the truth of God's Word concerning a holy heart and a holy life. Then one Sunday afternoon in the Sunday-school class, the full revelation of what God could do for me broke into my heart. We had no Sunday afternoon preaching service at the mission I attended, just the Sunday-school session. But in my eagerness to press on into my newly found light and be sanctified wholly I urged the workers to stay and pray for me.

"If you'll stay," I said, "nobody will have to preach a sermon. I know what I need, and I want to get it now."

I never have been able to understand how any believing Christian could draw back from holiness once he had the light, for my one desire was to press on into the experience at once. No one had to coax and beg me to come.

The prayer service began, and God spoke to my heart and showed me the way that I must take. First of all, I laid things upon my eternal Altar, Christ Jesus. Then I laid my friends and loved ones there. Then God talked to me about my talents and, such as they were, they too went on the altar. Finally, when I had made an end of consecrating everything else, God whispered to me and asked for myself. Ah, that was the rub! But finally, self lay on the altar, and then the fire of God consumed the sacrifice.

There was no great outburst of feeling for me that day. In simple faith I looked up and said, "I believe it is done. God has sanctified me. He said so."

Someone said, "Do you feel any different?"

"No," I answered, "I don't feel any different, but I believe God sanctifies me. He said, 'The altar sanctifies the gift,' and I have placed my all on Him, my Altar. So I dare to believe Him that it is done."

That night in the service I testified again that the work was done. The next day I went out to feed the hogs as usual, and there was no particular testing place. But on Tuesday, a miracle happened. The old sow which was the contrariest one of all crawled under the fence, and the chase was on. But after a while I got her and all her litter back in the pen. Then I suddenly realized that I still had a song in my heart! Nothing adverse had happened! The two-by-four was still on the ground! I didn't have to make a trip behind the slaughterhouse, for I still had victory! And as the days lengthened into weeks, I realized that I had made the last trip to my trysting place to pray for pardon because of the upsurge of temper in my heart. Something had happened! The blessed Holy Spirit was indwelling in my

heart. And now, over thirty years later, His presence still abides.

You ask me if I ever had any external witness that the work was done, and if I ever had any outburst of feeling. Oh, yes, plenty of it! The Friday evening after I was sanctified on Sunday afternoon, I was riding my bicycle home from the mission in town to the ranch where I worked. I left my chum at the crossroad. We had a word of prayer as we stood by our wheels, and then I bade him good night and rode my wheel on down the road.

Suddenly the glory of heaven began to flood my soul in waves of ecstatic joy. Whether I dismounted from the bicycle in the normal way and laid it down beside the road, or whether I just fell off, I never knew. But a little later I realized that I was lying prostrate in the grass beside the road, and my wheel was there beside me.

I can see the vision I saw that evening, as if it were yesterday. The heavens were open, and I was conscious of the whole glorious divine Trinity. The Father was seated upon His throne smiling down upon me. The blessed Son was kneeling at the Father's right hand pleading for me. The Holy Spirit was like a beam of light coming from the throne of God clear into my heart, searching every inmost corner of my being and testifying to the fact that it was clean. At the same time, He seemed like a blessed Presence taking up His abode in my heart.

It was a glorious witness! But it was not the place where I received the cleansing baptism of

" . . . And Ye Gave Me "

By Mary H. Augsburg

*"I was hungry," said the Master,
"And ye gave Me bread.
To these needy ones you gave it
In My stead.
Food for body and for spirit
In My name you brought.
Selfless ones—you had forgotten;
I have not!"*

*"I was thirsty and you gave Me
Drink, in brimming cup
Clear and pure, the living water
Offered up
Without thought of gain or glory,
That lost men might live.
Did you think I did not notice
What men give?"*

*"I was naked and ye clothed Me.
To My sick you came;
To the least and last and lowly
In My name.
Bread of Life and hope and healing,
Borne to souls in sin.
Blessed ones! yours is the Kingdom—
Enter in!"*

the Holy Spirit. That had happened on Sunday afternoon when I looked up by faith and laid hold of the scriptural promise and trusted God that "the altar sanctifies the gift."

A line or two of an old hymn goes through my heart as I think of that day and my subsequent experience.

*Perfect, yet it groweth fuller every day;
Deeper yet it floweth; richer all the way!*

Rest for the Lord's People

By Edwin R. Anderson*

THE PSALMIST has reminded us of something that we are always apt to forget; and with a reminder that is desperately needed for this day of hurry, worry, and flurry. He has reminded us that one never really rests until he rests in the Lord. The Lord himself is the Rest. When we are framed in fellowship and cradled in communion with Him, in the center of His will and in the crux of His work, then there is true and precious rest indeed. Of course you are familiar with His word, "Rest in the Lord, and wait patiently for him" (Psalms 37:7).

Some may consider that an "old-fashioned" word because it comes from the Old Book. But then, we are not so modern after all, afflicted with a good deal by way of ancient illness; and God's people in any age and at any time are touched by the same problems. There is the temptation to thrash about, feeling that anything in the way of rest, of meditation, and such like, is more or less to be chalked up as "wasted time."

God's people have always to learn that there is a particular kind of busyness which is baneful and very beneficial to the devil! Not in vain did our Lord command His own to "come ye yourselves apart into a desert place, and rest a while." Rest leads to recovery, restoration, and renewal; and he who rests at the word of the Lord runs better at the later times in accord with the work of the Lord. Oft do we need the shade of His presence ere setting forth into the sin of the planet. Nothing is wasted when we take time to spend alone and apart with Him.

And if our Psalmist should return to these latter days, and view the many in the camp, I feel more than certain that he would prescribe the same remedy. Some of us suffer much from misguided motion, and feel that holiness and fruitfulness can be spelled only in terms of "on the run." And how they do run, as if hurry were kin to holiness, worship could be written only as work! Do not misunderstand, beloved! We need to be busy. But then, we need to be busy for the Lord. And when the Lord calls us to rest, to repair, and to renewal, let us be "busy" to take that rest and spend the season with Him.

*Waterbury, Conn.

Himself . . . ah! that is the great worship desire! To know Him for himself in all the grace, mercy, and love of His precious person! To feel the warmth of that apostolic appeal, "That I may know him," become our warmth, and the passion, true, pure, and holy, of our deepest and innermost heart-of-hearts! That is something; nay, that is everything for us. And the terrible tragedy, beloved, is that we simply do not know the Lord as He desires to be known. Our worship is distant, and somehow there is always the sensing of the veil between.

After all, to really know a person one has to live closely with him, to note and to share and to observe. And we have not lived closely with the Lord; for the strange reason that we have been so busy about *His work* that we have had next to nothing in the way of time for the *Lord of the work*! We are right in such a wrong way; for while we are workers, we somehow do not seem to be worshipers. We have His Word, but do not sit at His feet. Like Martha of the early day, we attach greater importance to the kitchen than to the living room; and such a distance, sooner or later, brings in the flood of unrest upon the soul.

"Rest in the Lord." What a pity if that word sounds strange or "out of date"! And yet many in the camp feel that it was a good word for the saints of yesterday when life was slower and moved more easily. But the saints of God are not meant to rush along with the reel of life, and their tempo is to be gathered alone from the Lord. Others may rush; but then, we are not like others, and rest must find a place in the program. We need to seek His face, know more of His Word, desire the closer communion with His person. For, above and beyond all moving and labor, there is the Lord himself, to be known for himself, of all that He verily is. And it is His good pleasure that we shall desire that knowledge above all other learning, and be able to request, "That I may know him."

Beloved, this rest is real. Not something dissolved in the hazy mist of distant theology, but far rather a practical rest, that stamps a holy image upon heart and life. The saint who takes time to behold Him will be saintly indeed, carrying testimony which cannot be denied nor gainsaid. There is power in such pausing; for, when the Lord becomes more blessedly real in this fashion, then that very reality will "do something" for us in the way of personal revival and renewal. We are "never the same" after such meeting, and in beholding "that much more of Himself," there comes the "strange warming" of heart which changes and molds and deepens.

Beloved, surely He is worth all of that, for all of time that shall so be taken out from activity and given over to adoration. One such sweet, rest-filled glimpse of the Lord Jesus Christ will be worth more and accomplish more than could e'er be hoped for expression within the poor confines of language!

WHILE I AM ON MY KNEES—

I find myself praying: "Lord, be *Thou* my challenge. Lord, let me not count upon people, not even good people, to be my inspiration or challenge. Let me count on Thee alone. Be *Thou* my challenge and inspiration to be and to do according to Thy perfect will."

And while I pray in this pattern, I find my heart crying out also: "Lord, lead me on, to be and to do according to Thy perfect will. Not 'at all times,' which is a good but vague and evasive term; but may it be 'at this time,' right now and right here."

Men, according to God, are divided into two groups; there are good men and there are bad men. If I were to depend on one of those groups, of course I'd choose the good men. But among even those there is one common denominator, salient and pungent, and that is their humanity. Man cannot depend upon humanity in the needy hour; man cannot depend upon humanity to furnish inspiration in the hour that inspiration is needed. By the very nature of circumstances, the greatest inspiration is needed because humanity needs it. How, then, can needy humanity furnish the substance to that one from whom they expect to receive that substance? "Lord, be *Thou* my inspiration at all times; yea, in this very moment."

Proceeding, let us look at the bad men. Among them, there are those whose good intentions are to help me, perhaps. But their vision of what is good is so distorted. Again I pray, "Lord, at all times and right now, be *Thou* my challenge!" —PAUL Z. HOORNSTRA, *Pastor, Howell, Michigan.*

The Service of Quality

By Ralph Erb*

IN THE Parable of the Talents (Matt. 25:15-30) we find two faithful servants, one having five talents, the other two. Despite this, each apparently received the same reward. Although one had more ability and accomplished much more than the other, the commendation and promotion each received were worded exactly alike! We can conclude that, had the servant with but one talent used that talent for his lord, his reward also would have been equal to his who had had five talents.

There is a very encouraging lesson for us here, for we learn that God accepts quality in lieu of quantity.

We can't all be missionaries and perhaps lead hundreds to Christ. We can't all be great evangelists carrying the revival fire wherever we go. Some are in the category with him who had only two talents and some of us are blessed with but

*Fair Play, Missouri

one. Yet God has given to each of His servants some ability. There is some work we each can do and do well, with quality; work that will honor the Master and further the kingdom of God. Who can do well the most menial task done in the name of the Lord? Remember what Christ said about the one giving a cup of water in His name, "Verily I say unto you, he shall not lose his reward" (Mark 9:41).

We might be limited as to quantity, but there is no limit on quality. We might be limited as to the kind of work we can do, but there is no limit to the fervor and devotion we can apply to our work. There can be as much quality in a tiny watchspring as in a great bridge.

Let us therefore labor for the Master, doing "whatsoever thy hand findeth to do" (Eccles. 9:10), doing our work with diligence, faithfulness, and attention to duty, so that one day the Master will be enabled to say unto us, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."

I Thank Thee, Lord

By Don M. Lewis

*I thank Thee, Lord, that I could share
His burden who was worn with care;
That I could speak a kindly word,
That somehow eased his way, and stirred
His heart to gladder, sweeter lay;
I thank Thee, Lord, for this today!*

*I thank Thee, Lord, that in my need
I still could spare enough to feed
The hungry, and to clothe the poor,
And open wide my humble door
Another's sorrows to allay;
I thank Thee, Lord, for this today!*

*I thank Thee, Lord, though I've been scorned,
And my own heart has deeply mourned,
And clouds above seemed hard to rift,
That I could still look up and lift
Another's load along the way;
I thank Thee, Lord, for this today!*

*I thank Thee, Lord, for Thy sweet peace,
That to my soul has brought release;
For Thy great love of holy frame,
That drew me from the depths of shame,
And made life's path a happy way;
I thank Thee, Lord, for this today!*

*I thank Thee, Lord, for heaven sweet,
Where someday I may rest my feet,
Beyond the shores of mortal pain,
And live, and sing Thy love again,
In never-ending, sweeter lay;
I thank Thee, Lord, for this today!*

Christ, Our Pattern Preacher

By Elbert Dodd*

THE GREAT need of this time-serving, compromising age is gospel ministers who, like Christ, will take the Sword of the Spirit and cut through the veneer of formal godliness, formality, fashion, pride, pretense, secretism, and worldliness, and uncover sin, expose carnality, and unmask hypocrisy. Such men would bring down the blessings of heaven and perpetrate a church-wide revival that would stir the whole world and shake the ramparts of hell.

I

Jesus was both a negative and a positive Preacher. "He tore down and built up." There is great objection to what are termed "negative" or "radical" preachers. We object to them too if it is meant by the expression those who preach people down and destroy their faith merely for the sake of exploitation or achievement. But if, like John the Baptist, the preacher cuts down in love what needs destruction, to build up in the end, there is great need of such men. Much in the modern church and some things in the holiness churches need destruction. Preachers who do this work may be classed as harsh and without love or sympathy, but this is a blind accusation. The greater the preacher's love for God and humanity, the more unflinchingly will he wield the sword.

The popular idea that John the Baptist was iconoclastic and void of sympathy is a false notion. He was an understanding, tenderhearted man who loved people too well to let them drop quietly into hell without warning or rebuke. He realized that the greatest tragedy that could come to the soul was to be lost forever in hell, and that earnest endeavor to prevent so terrible a tragedy was the highest expression of courageous love.

God called Jeremiah to "root out, and to pull down, and to destroy, and to throw down," and then "to build, and to plant." He was to be God's "battle ax." The negative work of destruction always precedes the positive work of reconstruction. The thing God had against certain false prophets of the day was that they "healed slightly" and did not "discover the iniquity" of His people. They were too "diplomatic" to go to the bottom and offend. God needs radical preachers with backbone and unfailing courage, who will go to the bottom of the sin problem and relieve sin's disease altogether.

Such a ministry was Christ's, and such must be that of those who follow Him. He dug out sin and forgave it; wounded and healed; made men miserable and then comforted them. If one would follow Him in His wonderful ministry, he must not only edify and comfort, as desirable as this

might be, but often he must tear down and discourage wrong conceptions, and then strengthen and comfort. Jesus never comforted any in their sins. He said, "Sin no more."

We wonder at the interpretation some have of Him when they give the impression that He was all love, compassion, pity, and sympathy. Certainly His severe messages were in love. He said of His ministry, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" (Luke 4:18-19).

But He also spoke of bringing a sword, and He could administer the most scathing and withering denunciation and rebuke whenever necessary. In one moment, He could say, "How can ye escape the damnation of hell?" and in the next, with tearful heart and eyes, "O Jerusalem . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings." He would cry, "Woe unto you, scribes and Pharisees, hypocrites," and then with forgiving, outstretched hands, say, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

Oh, for more Christlike ministers, who possess that wonderful combination of courageous fidelity and fearlessness, mingled with tender love and heavenly sweetness. It is a strange love that can keep silent in the church when it is surrounded by evidences of worldliness and pride; that can watch poor deceived souls go to hell rather than speak out in plain terms against specific forms of sin. That is a kind of love Jesus never possessed. Real Christian love will compel the preacher to give no quarter to sin; to "cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression."

(Concluded in next issue)

O Lord, Give Us Faith!

By A. S. London*

Our Heavenly Father, we pray to save the force of faith in our lives; that faith that has sent men on long pilgrimages of hope, that admits of no defeat, that steels men's souls against heavy odds, that helps them possess their promised lands and enables them to achieve the impossible.

We pray to save in our lives that eager, ardent, expectant, adventurous attitude toward life, the God-given power of faith. We know that faith provides the strategy of life, the technique of abundant living and gives us the morale of victory. It confidently believes that which, through the partnership of God and man, can be made to come true.

*Superintendent of Louisiana District

*Sunday-School Evangelist, Oklahoma City, Okla.

We know that faith is the title deed to the things our hearts desire, the gate that makes available the refreshing waters of the infinite resources of the reservoirs of God, the beacon light that guides us through the darkest night, the power tool of achievement of victory, and that which God places in our hands to make us adequate for any emergency in life.

Faith in God performs wonders. It gives us confidence in ourselves, in our fellow men, and in the future. We know it is faith in a living God that saves us from being paralyzed by circumstances and conditions. We know the present is confused and dangerous, that the immediate future is unpredictable, and that the vast majority of people live troubled lives.

We pray for the epic of faith in the Epistle to the Hebrews, who in their century faced conditions not unlike those of our own turbulent times. Help us to go into the darkness and put our hands into the hand of God. This will be the only safe way. Like Joan of Arc, who declared that there was no magic in her banner or sword, but said, "I win because I send my white banner into battle and then follow it myself," through faith, sweat, toil, and tears we shall win.

The secret things belong unto the Lord our God: but those things which are revealed belong unto us (Deut. 29:29).

Venturing into the field of God's secrets is prohibited, and refusing to accept the revealed Word of God as sufficient will soon get us into speculation, confusion, and serious trouble.—
EARLE F. WILDE.

He "Feels So Good!"

By J. B. Deisenroth*

GOD HAD permitted an elderly Nazarene layman to accumulate a little money so that he need not be a financial burden in his old age. His pastor merited his confidence and was invited to counsel with him concerning his will. One-half he is leaving to his children, and the other half he divides between his church and the Nazarene college in his zone.

He "feels so good" because he has the assurance that God approved of this division of that which he feels the Lord has helped him to earn and save. This recent incident leads me to make several observations:

1. It is tragic for one to die without making provision for such distribution of the estate as he may wish in the light of his loves and interests.

2. It is a grievous error for one to allow his estate to revert to the state, which is the case when there are no legal heirs and no provision has been made. Hundreds of thousands of dollars go that way every year.

3. Probably the worst possible heritage one can leave is a big fight among the surviving members of the family over the worldly goods remaining after one has gone to heaven.

4. If one has lived for God, it might reasonably be expected that some portion of his estate should go into the work of the Kingdom.

5. The fading days and the dying pillow are made more sweet when one's heart is at ease concerning the disposition of those temporal things of which God has made him a steward.

*Member of the General Board

THE QUESTION BOX

Conducted by Stephen S. White

Q. Please explain Matthew 10:34-35.

A. These verses read thus: "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law." These verses, as well as those which follow, emphasize the strength of the loyalty which one must have if he is to follow Christ. One's loyalty to Christ must take precedence over every other loyalty. If we are going with Christ, there will be war, division, strife, a sword; and sometimes this situation will reach into our very homes. Yes, it will reach right there if our loved ones stand against our service to Christ. A man's foes will be of his own household if his loved ones turn their backs on Christ. I am not surprised that we have these words

in verse 37: "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me." Christ must be supreme over everything and everybody. More than one person has failed to go on with Christ because he would not take issue with some loved one. The lines are drawn, and there can be no question as to whose side we are on. "And he that taketh not his cross, and followeth after me, is not worthy of me" (Matt. 10:38).

Q. Where in the Bible is this scripture found: "O fools and hard of heart to believe all the prophets have written"?

A. Like many of us often do, you have not quoted the passage exactly. The passage is found in Luke 24:25, and the whole verse reads as follows:

"Then said he unto them, O fools, and slow of heart to believe all that the prophets have spoken."

Q. Should money that is raised for specific purposes, such as the district or general budget, be used for any other purpose?

A. No.

Q. Who is a conscientious objector? Does he represent a particular religious group or may he be found in any denomination?

A. The dictionary defines a conscientious objector as "one who, for conscience sake, objects to warfare or to military service." According to this definition, a conscientious objector might belong to any religious group or denomination, or even not belong to any religious organization at all. Because there have been certain religious groups or organizations, such as the Friends, which have as a whole been conscientious objectors, or have as a body taken this position, some have

(Continued on page 18)

A New Year's Wish from Africa

For the Nazarene Publishing House

"May the God of the impossible also bless you and the staff and your dear ones this coming year with His own special blessings. May He bless the work, as only a publishing house in His will can be blessed by the mercies of a living God.

"If what I wish in my heart for you all should come true, and I pray God and believe it will, you will have to double your staff this coming year, 1952, and souls will be won as never before through the literature published by our publishing house. Once more, thanks a million.

"Yours in His glorious service for souls,"

—H. J. S.

The letter above with its wonderful wish for the Nazarene Publishing House is from a customer in Transvaal, South Africa. It reminds us once again that our "service institution," the Nazarene Publishing House, is doing a world-wide business in the sale of religious books and periodicals. All of us have a right to rejoice in this achievement of our publishing house for the kingdom of God and the Church of the Nazarene. If we are not careful, we shall fail to realize the world-wide ministry which God has given it under the leadership of Mr. M. Lunn. We thank God and congratulate Manager Lunn, a consecrated Christian layman.

REVIVAL FIRES

REVIVAL fires have broken out here and there in local churches and individual colleges during the past few years. I have not been in any of them, but have heard or read about them. These special manifestations of divine grace and power are to be welcomed. They are special signs which God is giving us of His desire to get to us and give a nation-wide, and perhaps a world-wide, revival.

These revivals are spontaneous. They spring up here and there almost before those involved in them know about it. This is one reason why I speak of them as revival fires. However, the element of spontaneity is more in appearance than in reality. These revivals are not uncaused. God and people are behind them. It takes wood, kindling, matches, and someone to strike the matches in order to have a fire. Revivals do not drop down out of the blue—they do not happen accidentally.

WHAT ARE the causes of revivals? I have the account of one before me now, and anyone who reads it will find the answer to my question.

Prayer comes first. A number of people banded themselves together to pray and began at once to do it.

And if the whole truth were known, there probably had been special prayer for a revival by one or more persons for some time before this. I know of instances where this was the case, and I believe that it would be found to be thus in every instance,

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Stephen S.

if a careful investigation were made as to the sources of the revival.

Do you want a revival in your church? Begin to pray. Pray alone if need be, but above everything else pray. Talk to God about sending a revival, and the likelihood is that He will begin it with you. Some of the eight or ten recent revivals which I am thinking about started with a special prayer meeting at the church. It was called by the pastor, and only those were urged to come who wanted to pray for a revival. In one case that I recall, the special church prayer meeting went on for more than a year before there was any sign of a revival. Sometimes this pre-revival praying did not get beyond one individual or a few individuals who met together in someone's home. They prayed, but did not criticize. Those who did not pray or did not join with those who prayed were not charged with being negligent of their duty. Prayer for a revival was prayer for a revival, and that is what it will have to be if it brings results. Do you want a revival? Begin now to pray for one. Such praying will likely precede the praying with which the revival begins.

IN THE ACCOUNT of one of these revivals which I have before me, I notice that those who banded together to pray were convicted of certain shortcomings in their own lives as they prayed.

Confession and Burden Almost before they knew it they found themselves confessing their own needs to God and to those about them. The revival began in their hearts, as it usually does. As God moved on them, others joined with them in their praying.

The next step in the revival was a burden for their lost friends. This did not stop with just concern for their unsaved friends. Those needy souls were hunted up and prayed with, and some yielded to God. The testimonies of these new converts stirred other needy souls, and the work went on spreading into other churches and communities. The revival was on!

Another factor should be mentioned—the leaders in the churches where the revival struck fell in line with the movement. Everything was side-tracked that could be in order to give the revival free right of way. The same spirit was manifested by all who came under its influence. They put aside work, sleep, and food as far as possible, or at least made these activities secondary, in order to

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give God a chance to work unhindered. They continued in prayer, services, and effort for the Master, and souls were added to the kingdom of Christ daily. Further, the revival was manifested not only in the salvation of sinners, but also in the fact that many who already had been saved moved into a deeper and closer walk with God.

This revival went on for some time, reaching into adjoining communities and cities. Its story is much the same as that of all genuine revivals. Large or small, these spiritual movements have usually followed about the same pattern.

SOMEONE might ask about the preaching of the Word, since nothing has been said about it. Certainly it is essential, and I am sure that one who studies any revival movement carefully will find that it has been preceded by the preaching of the great fundamentals of the gospel of Jesus Christ, or else there was much of such preaching during the spiritual outpouring. The minds of the people have to be saturated with the truth by preaching and Bible reading before there can be a real, old-time, Pentecostal revival.

A Serviceman Writes

DEAR SIR:

I am writing you in regard to change of address, and to thank you for the literature that I have received from you. I have greatly appreciated each one of the periodicals that you have been sending to me. They have been a source of blessing to me each time I read them, especially the *HERALD OF HOLINESS*.

Since I am a new Christian, the church papers have helped me to grow in grace and to strengthen my daily living. I was saved in a revival at the Makiki Church of the Nazarene last summer and was sanctified in the camp meeting at Kokokahi in August. In September I joined the Kaimuki Church of the Nazarene, and have been enjoying fellowship with the Nazarenes since that time. Rev. Reuben Welch was the pastor at that time. Since I am the only Christian on the station, I am doing all I can about sharing my new-found experience with the other men.

Thanking you again for the papers, I remain, a friend in Christ.—U.S. SAILOR in *Honolulu* (December 22, 1951).

This letter tells you better than any words of mine could what the periodicals of our church mean to those who are in the service. Read this letter through carefully and then thank God for the Nazarene Publishing House and the Servicemen's Commission. These two departments of our church, with the sanction of our general church leaders, bear the cost of sending our periodicals without charge to those who are in the service of our country. Only eternity will reveal the full value of this wonderful ministry to the youth of our church and those of other denominations.

Also, in this connection, I want to commend the work of Dr. L. J. Du Bois, general secretary of the Nazarene Young People's Society. Along with his other responsibilities he has taken on the direction of the Servicemen's Commission of our church. He and his assistants are doing an unusual job in keeping up with our young people in the service and in providing them with our church periodicals. Most of us fail to realize what they are doing and that they are doing it very efficiently and at the cost of much time and effort on their part. Let's pray more for Dr. Du Bois and the Servicemen's Commission, and inform our people more as to what is being done.

PRAYING

For Those in the Armed Forces

AS I ATTEND services in various places I am amazed that our servicemen are so seldom mentioned in our public prayers. Maybe we do better in private. I certainly hope so! However, there are some exceptions to this public neglect of those who have become a part of our military personnel. I attended a revival meeting not long ago when in almost every service a prayer chorus was sung which was especially in behalf of the men in the armed forces. I think that was wonderful, and I hereby recommend it to all of our evangelists and churches. At least once each Sunday the servicemen should be brought before the throne of God either in prayer or song, and in revival meetings it would not be out of place to remember them in prayer in some way in every night service.

We should pray for those in the armed forces for their own sake; they constantly need our prayers. However good their environment may be, it is new and different, and they undoubtedly face temptations which have not overtaken them before. Besides, at times they are thrust into peculiarly difficult situations. Just recently I heard of a young man who is on a ship with several hundred others. For the time being, at least, they are without a chaplain; and few, if any, of the boys even profess to be Christians. The young man is quite young and has been away from home but little in the past. Certainly this young man needs our prayers; and I am inclined to believe that you would be praying for him if he were your boy.

We should pray for those in the armed forces for the sake of their parents. It is difficult for those who have no boys in uniform to realize the concern of the parents who do have. They live with a burden which others do not have. These parents need our help in praying for their boys, and the parents themselves need our prayers. Let's pray more for our military personnel and their families.

Then there is our nation which maintains our armed forces. We should pray for it and its leaders. I do not countenance the mistakes which may have been made, but I know that we are obligated to pray for our rulers in government. To say the least, our world is in a terrible mess. Our liberties are being threatened both at home and abroad, and our national leaders and our armed forces need our prayers as never before.

Home Missions and Evangelism

Roy J. Smee, Secretary

Excerpts from Our Annual Report

"The response to the home missionary appeal continues to be very encouraging. Our people are awakening to the practical importance of home missions and they are giving increasingly large amounts in support of this program. They are coming to realize that the entire future of the church and its progress is definitely tied up with home missionary advance. The number of churches organized during the past year has decreased from that of 1950. The number for the quadrennium thus far is 620. I am hoping that it will reach 750 by the General Assembly. . . .

"We have reason to be encouraged when we consider the increase of the number of churches organized compared with the number closed during the quadrennium. Statistics will show a 77 per cent increase in the total net gain in the number of churches this quadrennium over the gain of the last quadrennium. This may be credited to two reasons. First, we are organizing more churches which have really been organized and not merely preaching places or places where we hope to have a church someday. As a result, our net gain of 152 churches last year is the largest in the history of the Church of the Nazarene.

"This year our department is giving regular financial assistance to twenty-two districts, our colored work, including the school in West Virginia, the American-Chinese work, five overseas fields, and the Nazarene Radio League. . . .

"Our five overseas districts—Alaska, Australia, Hawaii, Italy, and South Africa (European)—under the direct supervision of the general superintendents—have had an increase of over 30 per cent in the membership this year. The total is now 786. We have organized a church at Seward, Alaska, and are starting in Ketchikan, where we have purchased a house for par-

sonage and church services. Australia is moving ahead, with an outstanding Holy Ghost revival in Adelaide. Rev. Cecil Knippers has been appointed superintendent of our work in the Hawaiian Islands, to succeed Rev. Leo Baldwin. He is now on the field and we have entered the island of Hawaii as well as Oahu. Our church in Italy has extended to the island of Sicily, where we have two organized churches. Rev. Alfredo Del Rosso is ably guiding these churches. South Africa has made splendid progress. Four churches have been organized, bringing the total to twelve, where less than four years ago we had none. Brother Charles H. Strickland has ably managed this work.

"This has been a year of distinct

advance in the promotion of the Mid-Century Crusade for Souls. Since October, 1951, we have sponsored eight regional conferences throughout the nation giving special emphasis to personal evangelism. At first the proposition was not too enthusiastically embraced, but in each conference, before we were through, a real spirit of energetic fervor was generated. I feel that these conferences will have a definite influence upon the spiritual vigor of our churches and will be a great influence in the increase of our churches in the future. . . .

"The whole field of home missions is thriving and aggressive. I firmly believe that this is the harbinger for a great advance in every department of our church. Home missionary activity and progress are always reflected in every other field. Our Publishing House, our educational institutions, and our foreign missionary work will feel the lift of our rapidly growing home missionary enterprise. In a very real sense the entire future of our church depends upon this department. We must not fail."

Religious News and Comments

Edited by Delbert R. Gish

PRESIDENT Truman has spoken of himself as a "footloose Baptist," and some of his recent activities would seem to prove that he is free from that particular denominational and religious bias. His avowed intention to press for the appointment of an ambassador to the Vatican is indicative. His nomination of a Roman Catholic, Frank McKinney, to the chairmanship of the National Democratic Party is another case in point. Mr. McKinney is reported to be a stockholder in the liquor industry.

Pathfinder reports that the date of the world's creation has been settled by papal pronouncement. It happened about five billion years ago.

We like the emphasis of an editorial we read recently to the effect that our opposition to the Vatican ambassador proposal should not lead us to make prejudiced attacks upon Catholic people in general. Let us give credit to some Catholic action which is for the benefit of all; for example, the campaigns by Catholic girls last summer in various cities for decent dress. In Chicago, St. Louis, and several other cities, they worked actively to induce stores to offer for sale something besides low-cut dresses and strapless evening gowns. Also, while we do not approve the sometimes high-handed methods used, the Catholic system of censorship of books and movies has some wholesome aspects. The "Legion of Decency" started sixteen years or so ago.

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

I Was Sick And Ye Visited Me

The founder of Christian Science provided that the movement should not count members or at least not publicize numbers. However, they have proved strong enough in New York to obtain a change in what is taught there in public schools. Because of their objections to the teaching of the germ theory as the cause of disease, which their doctrine discredits, exam questions on this subject have been dropped.

When the aroused citizens of Lewiston, Idaho, in a thrilling battle at the polls this fall, voted out slot machines, they were faced with the necessity of raising money for civic needs by some other way than the tax on gambling. The city's take from the machines had been counted on for \$250,000 in licenses for 1952. The real test of civic spirit and the hardest battle of the forces of right lie ahead as this problem is tackled.

Mrs. D. Leigh Colvin, national president of the Woman's Christian Temperance Union, states that Washington, D.C., is slightly drier this year than last (comparing 1951 with 1950). There are eighty-one fewer alcoholic drink retailers in business. She says the decrease is due in part to widespread criticism of the drinking done by government personnel.

An interesting incident took place on Dr. Paul Blanshard's tour while he was in Oregon. (The tour was mentioned in this column, January 2). After speaking at Eugene, Dr. Blanshard was invited to speak before the faculty and student body of Mount Angel College at Mount Angel Abbey, Oregon, in the Eugene area. No restrictions were placed upon his speech by the college officials, except that it was agreed that students could interrupt with questions at any time. Dr. Blanshard spoke without interruption for about twelve minutes; then the questions came very rapidly and continuously.

This was a most unusual procedure for a Catholic institution. The officials declare that they thought their position benefited by having invited Dr. Blanshard, for the students became, they said, more than ever convinced of the basic error in his premises and the consequent falsity of his conclusions. For his part, when he was finished, the speaker thanked his audience courteously and departed.

BEING IN THE HOSPITAL for twenty days made me look forward to visiting hours. Today I was especially blessed by one of our believers from Livingston. I had met him only once before, but it was like a visit by an old friend. He was on his way from Coban to Livingston via Guatemala City and brought me last-minute news from my family in Coban. He had been to the assembly at Tactic and was going home all fired up to see more souls won for God. He said that Brother and Sister Vaughters are doing all they can, and it is time for the laymen to get busy. Dr. Williamson was urging personal work upon the people the one night I was able to hear him, and it looks as though he was able to get it on the hearts of the people.

Before my visitor left, he read Psalm 133 to me, and how our hearts melted together! He told how the Lord had miraculously delivered him from tobacco ten weeks ago.

God bless this brother and help him to start many more fires that will glow throughout eternity!—LARRY BRYANT, *Guatemala*.

An Outstanding Christmas Season

About one hundred thirty-five attended our Christmas program on Friday, December 21. We are grateful for the money and toys given to our people that this might be a happy season. On Saturday we went to the reservation for Christmas services. Several of our Christians went along to help, and the Yazzies were there. He was one of the speakers. About thirty-five native Chinese and missionaries from Flagstaff joined us to have this big service. The entire service was given to our native Christians for testimonies and messages. At the close the Christians were asked to come to the center of the circle and the seekers to join them; then the Christians stepped aside, leaving fifty-three standing. The Christians each took a few seekers aside for personal help and prayer. What a sight to see all those precious souls walking to the center from their cars or wherever they were standing! All we could say was, "Wonderful, wonderful!" What a blessing to hear our Indian people testify, preach, and pray with their own people! One seeker was a medicine man; two were fine policemen.

We do praise God for all these victories.

Our service Sunday night was entirely Navajo. Our men took charge. At the close six new people sought the Lord. Truly, God has given us a wonderful month. In all our time spent in the work this has been the most fruitful we have seen. For this we thank all of you who have stood by us in every way, and God, who has answered our prayers.—CHARLES SCRIVNER, *American Indian*.

Assembly in Guatemala

The Twenty-fifth Assembly of the Church of the Nazarene in Guatemala was held in the town of Tactic, Alta Verapaz, from November 23 to 27.

Before the sessions began there had already been held two very important events, the young people's and the women's conventions. Both events had already left a very enthusiastic atmosphere when the assembly began its sessions.

Since General Superintendent G. B. Williamson and his interpreter, Rev. Honorato Reza, did not arrive for the opening session, Rev. Robert C. Ingram, as district superintendent, directed the proceedings of the first day. Also missing from the earlier sessions was Rev. Federico Guillermo V., the district secretary, who was absent because of illness. From the first day we felt the presence of the divine Spirit in all of the proceedings.

Just before the first evening service was to begin, our distinguished guests from the United States arrived. They had been brought by car from Guatemala City by Rev. R. W. Birchard. Rev. Federico Guillermo V. accompanied them also. They were present for most of the remaining sessions. Rev. Robert C. Ingram continued to direct the sessions until the last day. We were happy to note the progress that the greater part of the churches of the district have had and continue to have. Many souls have been won to the Lord Jesus Christ; there has been an increase in church membership and also an increase in local church offerings; and as a result there has been a deepening in spirituality, too. A great number of the churches overpaid their assigned district budget; thus we were able to meet all district expenses for the year.

Rev. Federico Guillermo V., after many years of very able and conse-

crated service as district secretary, resigned because of the ill health from which he has been suffering during the past few months.

At this time there was appointed a permanent committee to study the legal requirements for the holding of property by trustees elected by the district.

All of the preceding business mentioned was the laborious part of those unforgettable days of Christian fellowship, but the more pleasant part was what the Holy Spirit did among us during the devotional meetings of the assembly and in the evangelistic services in the evenings, in which we

heard the preaching of Dr. G. B. Williamson and Rev. Honorato Reza. These powerful messages were irresistible, and as a result many souls which were bowed beneath the weight of sin were convicted and made a public confession at the altar. We should add that the church was not large enough to care for the large crowds that came every night. Since we have returned to our various fields of labor, we are continuing to enjoy the blessings that we received from these spiritual feasts.

Sunday afternoon, November 25, Dr. G. B. Williamson ordained the following workers: don Arnoldo Juar-

ez, don Eladio Chon, and don Guillermo Paau D.

We are very happy and sincerely grateful for the visit among us of the aforementioned servants of God. Brother Reza, as director of Spanish publications in Kansas City, spoke to us about the important and extensive work that his department is undertaking. Dr. Williamson was very kind and friendly with us all, and he granted to the group of pastors an interview, which they had requested, so that they might discuss with him some of their most urgent problems.—GUILLERMO PAAU D., *Guatemala*.

THE HOME CIRCLE

Conducted by Grace Ramquist

Mister, Will You Help Me Across the Street?

THE OTHER DAY I was seated at the sewing machine, hurrying to finish a Christmas present, when I heard our doorbell ring. My husband went to the door and, when he opened it, I heard him say, "Hello there, Sonny." Then there was a silence.

"Did you ring the bell just to hear how it sounded?" my husband asked after a bit.

And then I heard a little voice say, "No, Sir. Mister will you help me across the street?"

"Say, Boy, it's cold out there," my husband answered. "You'll have to wait until I get my coat."

Soon I heard the front door shut and then, looking out the upstairs window, I saw a little kindergarten boy walking down the sidewalk holding fast to my husband's hand. After about two hundred feet, the two came to the boulevard, where cars were sailing by, hardly pausing at the corner. The little boy did not seem at all disturbed, but waited until his guide started across the street, and then he hopped right along with him, never fearing what might beset him in the way.

When my husband returned, I learned that the day before, this same little lad had asked him for help. He knew that if he knocked at our door there was a big man there who did not fear the traffic of that busy, frightening street. He could get home safely if only the mister of that house would hold his hand.

After hearing the story, I returned to my sewing. But my mind began to wander to the *street of life* which

I am trying to cross. On this street I find many problems, much traffic, and often I am required to make perplexing choices. Suddenly I dropped my work and, lifting my face toward heaven, I said, "Mister, will You help me across the street?" And even as I breathed that prayer, a flood of confidence came over me. I knew that, as long as my hand was in His, I need not fear the "terror by night; nor for the arrow that flieth by day."

God's Portion

By Vera Weightman

JOHN WAS only eight years of age, but he had been paying his tithe ever since he could remember. It had always been easy for him to give God one cent out of his ten-cent allowance.

Chemistry was one of John's favorite hobbies. One Christmas Grandma gave him a small chemistry set. As he used the set, he soon discovered that he needed several other chemicals in order to make the combinations he wanted to make. So when the summer came and he found opportunities to earn extra money, he made big plans for buying the wanted additions to his set.

One week John earned thirty-four cents. Never had he been tempted to hold back any of his tithe until now. He could not well tithe four cents, so either his part or God's part had to be short. Several times he took from his thirty-four cents three cents to put into his tithe purse.

"After all," he said, "three cents is nearer my tithe than four cents would be."

Grandma watched John during this time, but she did not say a word.

Silently she prayed that John would get the victory in his first real tithing test. For a part of the following Saturday afternoon, John seemed depressed and unhappy.

Finally his face took on its accustomed beam and he said, "I decided to put five cents in my tithe. I'm not giving God anything until after I have paid my tithe. I decided I want to give Him something instead of just paying Him what belongs to Him."

For several days after John's decision, Grandma wanted to make it up to John and considered doing so, but decided against it. She felt it was best for him to go unrewarded when he did only what any Christian should do.

Living in the same city with John were a godly man and woman who were so loved by many young folk that they were called Uncle Charlie and Aunt Ella. Uncle Charlie did not know of John's struggle over his tithe. He did know that John was interested in chemistry, however. Uncle Charlie and Aunt Ella had a son who had become an eminent chemist. When their son was young, he had a de luxe chemistry set with much extra equipment. A few days after John gave his tithe, Uncle Charlie seemed to hear the Lord whisper to him. Wishing to obey the leadings of the Lord, Uncle Charlie went to John's home carrying a large cabinet.

"I seemed to feel, John, that you would like this chemistry set," he said upon reaching the little boy's home.

When John opened the cabinet, he found it contained bottles and packages of choice chemicals and every piece of equipment he had ever thought or dreamed of.

"I am so happy," he said, "but how sad I should be if I had kept God's money!"

God does not always so quickly reward those who obey Him; but, remember this, God never will allow anyone to outdo Him.

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for January 27: Nicodemus, a Hesitant Follower

Scripture: John 3:1-12; 7:45-52; 19:38-42

(Printed, John 3:1-10; 7:45-52)

GOLDEN TEXT: *Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God (John 3:3).*

THE "UP-AND-OUTERS"

We readily pray for and sympathize with the down-and-outers. The residents of "drunkard's alley"—those of the tattered clothes, unshaven faces and b.o. aplenty—oh, how far they are from the kingdom of Christ! Their very physical deterioration seems to make their spiritual destitution all the more pitiful.

But today we come face to face with the truth that the "up-and-outer" is

as far from the Kingdom as is his brother of the opposite pole. Here is the fact in a nutshell; it is as far up as it is down. The gulf that separates people from the Saviour is as wide upwards as it is downwards; and Nicodemus is the classic example of this tragic truth.

Nicodemus, with his immaculate attire, his trained and modulated voice, his suave and sugary approach, did not influence Jesus one tiny molecule. His eyes stabbed the thin veneer and He knew that this prince of Israel was as far from home as the harlot was the Samaritan well. Christ was saying, "It is as far up as it is down."

Listen, friends, a flower in the buttonhole, a Hart Schaffner and Marx suit, an expensive Stetson, and a Cadillac convertible have never placed a person one inch nearer heaven than the smelly rags and the shuffling walk of the Bowery bum. The brightly lighted windows of the elite are no more the lights of "Home" than the flickering yellow, twenty-five watt bulbs of the flophouse.

And the next striking truth is this. Notwithstanding the law of gravity, it is easier to climb up than to come down. It is harder to knock the man off his dazzling throne of self-assurance and pride than off the soapbox of debauched poverty. Knowing this, Jesus tackled Nicodemus, the scintillating sinner, with a more rugged fist than the man possessed of a thousand devils.

Yes, it is as far up as it is down, and both must meet the Saviour at the same spot!

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

NEWS OF THE CHURCHES

Evangelist Bertha Pults reports: "Another year has come and gone. I have held twenty-two meetings this year; have worked from Albuquerque, New Mexico, to the East Coast with some of the finest churches and pastors ever. I enjoyed working with every one of them and saw some of the greatest victories of my ministry; hundreds of souls sought God. I boosted missions in all of my meetings, as I showed my colored slides of the British West Indies, where I did missionary evangelism. Numbers of churches became 10 per cent churches, and two organized a W.F.M.S. I have a good slate for the coming year. I love the great Church of the Nazarene, that has commissioned me and given me a place to work for the Lord."

Evangelist Ira E. Fowler writes: "I have an open date February 20 to March 2, that I would like to slate in Indiana or Ohio. Write me immediately at Hollywood, Maryland."

Batavia, Ohio—God has blessed our church with an old-fashioned revival. The workers were Rev. and Mrs. W. W. Geeding, who we feel are among our best evangelists. They preach with unction, carry a burden, and can be heard in the hours of the night agonizing in prayer for the lost. Several seekers were at the altar. On the last Sunday morning Sister Geeding presented the needs of our North American Indians. She asked all the young people who would

consecrate their lives to God for service to kneel at the altar, and all their parents and friends who would promise to support them with their prayers and money to kneel behind them. God came in mighty power! A nice love offering was given to the pastor and wife. We thank God for the Spirit-filled ministry of the Geedings. The shouts of praise continue and the church is encouraged.—Charles E. Keel, Pastor.

Evangelist A. D. Holt writes: "In reporting for my second time since I entered the field of evangelism a year ago last September, I can truthfully say that God is still blessing our labor with the various pastors and congregations in a marvelous way. In checking over my slate for 1952, I find I have open the months of June, August, November, and December; also the dates of March 5 to 16 and September 3 to 14. Write me, 3906 Sauls Drive, Greensboro, North Carolina."

Flint, Michigan—Pierson Church recently closed a glorious and victorious revival campaign with Rev. M. V. Bass as evangelist. Many souls sought God for regeneration and heart purity. This meeting was well attended by people outside the church, and was greatly appreciated by all who attended. We greatly appreciated Brother Bass's old-fashioned, soul-searching ministry.—B. H. Dippold, Pastor.

Evangelist J. R. Faver and wife write: "We have an open date April 21 to 27. We will be in northwest Illinois and would like to slate this time in that section; also we have an open date May 13 to 25. We carry the full program. Write us, 517 Twelfth St., Henderson, Kentucky."

SEMINARY CORNER

Prayer Chapel

Furnishings Provided

One of the most important rooms in the new Seminary building will be the Prayer Chapel, which is to be reserved for prayer day and night.

Learning of this project, and after prayer about it, Mr. and Mrs. George F. Latter, pioneers in the work of the First Church of the Nazarene, Oakland, California, are contributing \$2,500 to provide the furnishings for this important room. In this gift the Latters have the full sanction of their pastor, Rev. Herman Smith, and of District Superintendent George Coulter, Northern California District.

What a significant gift! What a beautiful way to be remembered through the years!

We believe many other individuals or churches will desire to assist in furnishing various rooms. May we hear from you?

HUGH C. BENNER, President

Evangelist Harry Fagan and wife write: "We have some open dates in the immediate future which we would be happy to fill with any churches as singers and musicians. Write us, Box 137, R.D. 1, Carmichaels, Pennsylvania."

Rev. Melza H. Brown reports: "We closed our pastorate of nearly twelve years with the Nampa, Idaho, First Church, on November 18 with a great day. We received thirty-two into the church on confession of faith, had a thank offering of \$2,500 for world evangelism, and about thirty seekers were at the altar in the night service. God gave us a great pastorate at Nampa, and we enjoyed working with the fine people of the church and also with Northwest Nazarene College and Samaritan Hospital. Dr. B. V. Seals conducted a very successful one-week revival campaign for us in November with many people receiving spiritual help. Dr. Seals is a great preacher and wonderful brother. We began our work as pastor of First Church in Little Rock, Arkansas, on November 23 and are enjoying the work here in the Southland. The people have received us royally, the church is united in spirit and purpose, and God has been giving us some great services. Since our coming here, the church has purchased the property on the north end of the block on which the church is located, for parsonage, and also some income property at a cost of \$33,500. This gives the church possession of the entire block facing on Battery Street and 150 feet deep. We appreciate the Church of the Nazarene and believe in our leaders. We desire only to give of our best to the Master and the church."

Albany, New York—We are grateful to report a very fruitful revival with Rev. Joseph Bierce, evangelist and singer. In spite of adverse weather and illness, our crowds were exceptionally good. There were a large number at the altar praying through to be saved or sanctified. "Many new friends were added to the church through the fine ministry of Brother Bierce. We are now laying final plans for the erection of a new church in Albany, and we expect to begin construction this coming spring.—C. W. Lindeman, Pastor."

Lapeer, Michigan—We closed a two-week meeting on Sunday night, December 16, with Rev. Donald Silvernail as our evangelist, and Mr. and Mrs. Orville Stephenson as the singers. Brother Silvernail's preaching was blessed of the Lord, and twenty-four seekers came to the altar for pardon or holiness; three new members were added to the church. The Stephensons' singing was a blessing to everyone. Mrs. Stephenson broke her left arm at the wrist in a fall at her home on the third night of the meeting, but she missed only one service; they drove back and forth

every night, a distance of about thirty-six miles. We praise God for the good preaching and singing, and we are calling them to return for a meeting in 1952.—Robert C. Warland, Pastor.

Evangelist W. C. Raker writes: "The Gospel Messengers consisting of James and Rosemary Greene, Roger Deal, and myself will be in Florida and have one open date the last of January. We carry the full program; the instruments include piano accordion, trumpet, violin, and guitar. Our Florida address, 541 Eighty-eighth St., Southwest Miami."

Mayfield, Kentucky—We were privileged recently to have Evangelist W. M. Tidwell with us in a meeting. His unique and dynamic presentation of God's Word stirred and moved our people for God. The day services were a great blessing and encouragement to the Christians. Brother Tidwell hewed to the old landmarks and preached with all the fire and passion of his soul; God blessed in saving and sanctifying power. There were greater results in this meeting than in any three previous meetings.—T. Earthel Jones, Pastor.

Evangelist Robert E. Mortensen reports: "I am now closing my first year in evangelism—a year punctuated by a three-month siege of hospitalization and convalescence. In spite of this, I have held sixteen meetings this year, and many of them were unusually blessed of the Lord. Several of the churches have recalled me for meetings in '52 and '53. I am now in my fifth campaign with the Rev. Homer Smith of Endicott, New York—a meeting that promises to be one of the best I've held with him. We had seekers in both services Sunday, with the altar filled Sunday night; and last night, without any preaching, in the midst of a heavenly atmosphere, several people came to the altar. These are good days for my soul, and days of greater fruitfulness in the work of the Kingdom than I've ever known before as I present the gospel in sermon, sonnet, and song."

Robeline, Louisiana—On December 23 we closed a wonderful revival with Evangelist Foy Bullock and wife as the special workers. Sister Bullock did outstanding work as leader of music. Our people were inspired by their singing and humble spirit. Brother Bullock is a good, old-fashioned, rugged gospel preacher. His messages were very effective in bringing many seekers to the altar; also in reaching one whole family who had never known God in His saving power, and others for whom the church had been praying for a long time. Truly God met with us. All previous records in Sunday school were broken. On the closing Sunday we had a gracious holiness rally with District Superintendent Elbert Dodd as special speaker. Pastor and people are encouraged.—H. W. Buchanan, Pastor.

Chattanooga, Tennessee—East Lake Church recently had a good revival with the Bierce Brothers, Joe and Jack, as evangelist and singer. Brother Joe Bierce preaches holiness under the unction of the Holy Ghost; this man truly is a holiness preacher. Brother Jack Bierce's singing is as good as I ever heard anywhere, and brought many shouts of joy from the people. We greatly appreciated the ministry of these brethren in preaching and singing.—Thomas G. Carson, Reporter.

THE QUESTION BOX

(Continued from page 11)

associated conscientious objectors with such specific religious groups. They have wrongly thought that conscientious objectors belonged only to them.

Q. Do you think that it pleases God to put a doll in a manger at Christmas time to represent Christ? To me this is a violation of the first two commandments.

A. I can't agree with you. The doll is used in the manger only to make the story of the birth of Jesus more vivid. I do not think that anyone who saw it had any inclination to bow down and worship the doll. Further, the whole scene was only a temporary arrangement.

Q. What would be your advice to a Church of the Nazarene that runs a bus for both Sunday-school and church services when the people who come on the bus sometimes disturb the service to such an extent that the preacher has to quit preaching?

A. Get the people there earlier who come to church on the bus. Of course, this is not so easy to do if the bus driver has to take some of the children home immediately after Sunday school. Anyway, the disturbance should be stopped; but the best way to do it must be decided by someone who is fully acquainted with the local situation.

Q. Should chart talks or lectures take the place of Bible study in the classes in Sunday school? I think that when the classes are all together the lessons are too advanced for the little children.

A. As a rule, nothing should be allowed to take the place of the classes in the Sunday school. However, there are always exceptions to any rule. I would also add that it is always best for the children to be taught in a class by themselves, however few in number they may be. This will enable the teacher to give the lesson from the Bible in a way suitable to the children.

Evangelist Nellie Mae Emrick writes: "Because of serious illness I have been unable to continue my slate for the present. I am praying that health shall permit me to resume my work before long, in the field of evangelism. I have been most grateful for the prayers that have been offered for me."

Bremerton, Washington—During the latter portion of the war period and the two years following, we served the church here in this great naval base, during which time the Lord helped us to build a fine church edifice. Last June, after spending nearly four years in evangelistic work and Sunday-school promotion, we returned to begin our second pastorate here. At this writing we have just completed six months of the church year, which have been among the busiest and most fruitful months of my entire ministry. The people have accepted the challenge we have laid before them, and the work has moved forward with great strides. The building has been almost completely repainted inside and out, and other improvements added. Our Sunday school is averaging 60 per cent above the previous year, running far higher than it has at any time in the history of the church. Church attendance has practically doubled, and our altars have been lined with seekers many times. God's presence in our services and in our own hearts has made this a pleasant and profitable half year, and we look forward to much greater things. Rev. J. N. Tinsley and Mrs. Goldie Coonrod conducted our fall revival campaign. We enjoyed the fine spirit and good preaching of Brother Tinsley and the cheerful and spiritual song directing done by Mrs. Coonrod. I will be glad to contact men in the service here or civilians who have come here to work in the Yards.—G. Franklin Alee, Pastor.

Cle Elum, Washington—We came here following our District Assembly last May and found a wonderful group of working people. Our predecessor, Rev. Carl T. Lindbloom, had done a fine piece of work. The people are anxious to do things for God's kingdom and avail themselves of every opportunity to do so. We have lost a large number from our Sunday school by moving away, but God has given us some new ones to help fill the gap. We expect to see the attendance brought back to normal in a few months. We closed a very good revival a short time ago with Rev. W. D. Morgan. His preaching was sound and blessed of the Lord. The entire church was lifted by it.—Arthur J. Stott, Pastor.

Kenneth J. Harris, singer and chalk-artist, writes: "Due to a change in my schedule, I have January 15 to 27

open, also can give February 12 to 24 to some church desiring the services of soloist, song director, and chalk-artist. Contact me according to my slate in the HERALD."

Pastor J. E. Perryman writes: "We will be glad to contact your relatives or friends stationed at Camp Wolters Air Base near Mineral Wells, Texas, if you will furnish name and address. Write me, Box 225, Mineral Wells, Texas."

San Diego, California—University Avenue Church recently closed a wonderful revival with Rev. C. B. Fugett as the evangelist. Brother Fugett preached with the glory of God on his soul in the old-fashioned way. He was positive in denouncing sin, yet so tender in his invitation to the people. I was saved twenty years ago under his preaching, and his message rings just as clear on Bible truth today as then. The crowds were very gratifying, and quite a few prayed through to definite victory. We are looking forward to a return engagement with this good and godly man.—Nicholas A. Hull, Pastor.

Moundville, Alabama—Our church was blessed of God in a recent revival with Rev. F. P. Cassidy as the evangeli-

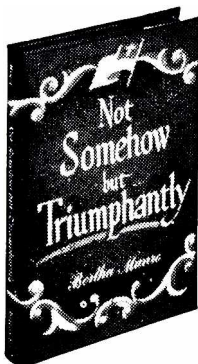
list. Brother Cassidy is a man of prayer and carries a burden for the church and for lost souls. He preaches the gospel in the old-fashioned way without fear or favor. His messages are Biblical and inspiring. The church was signally blessed by the outpourings of God's Spirit upon the services. Many souls prayed through to definite victory, old and young, with ages ranging from twelve to the middle seventies. We received a class of members into the church. Much good was accomplished and the results of this revival will be felt for many months.—Cecil S. Huff, Pastor.

Preachers' Conference Oregon Pacific District

The annual session of the Preachers' Conference of the Oregon Pacific District met in Bend, Oregon, December 3, at 3:00 p.m. through noon, December 5. The meetings were held in the spacious Pilot Butte Inn, where forty-nine of the fifty-five pastors of the district and all but fifteen of the pastors' wives were present.

District Superintendent W. D. McGraw, Jr., had arranged a well-balanced program of devotions, and business meetings were marked by a fine analysis of the district's needs with vision for improvement. Mrs. McGraw presided at separate meet-

Thirty-four Talks to Young People



Not Somehow but Triumphantly

by
Bertha Munro

These talks—so intimate and informal—first were published in "Conquest." They are written primarily for young people. However, older Christians will read them with interest and spiritual profit. Miss Munro is greatly concerned that young people particularly learn to live triumphantly. She has no regard for casual, self-satisfied religious experience. To her, Christianity is a challenge to live nobly, to walk the high road, to be "more than conqueror."

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ings of the pastors' wives during the session while pastors' business meetings convened.

General Superintendent Samuel Young was guest leader of the conference in varied and refreshingly unique presentations of practical and valuable aids challenging to the ministry as beginners and older. Perhaps as much was received by example of the speaker himself of what a minister of the gospel should be, both in richness of spirit and in finesse of presentation of the messages themselves. Dr. Young spoke six times to ministers in separate and joint meetings, once to pastors' wives separately.

Dr. John Riley, pastor of the College Church, Nampa, Idaho, and Mrs. Riley were guests. Dr. Riley gave encouraging reports of Northwest Nazarene College: its achievements, needs, and vision for future development.

Mrs. Gordon Olsen, Lawrence H. Bone, and Forrest Hill, heads of district departments of the W.F.M.S., N.Y.P.S., and Church Schools, gave reports and outlined well-planned and vigorous plans for aggressive movement forward in every case.

Undoubtedly, from the standpoint of inspiration and challenge, with careful planning in all phases of the work, and a characteristic enthusiasm to put into execution the substance of the vision, this was one of the best of our conferences.

BERTRAND F. PETERSON,
Reporter

Australian District Assembly

The fifth Australian District Assembly convened December 6 through December 9 and climaxed a year of steady progress. The first Australian-built church, situated at Wynnum, Queensland, was the scene of the happy gathering of delegates, some of whom traveled distances up to fifteen hundred miles. It proved well worth while, for the Lord came in power and sweetly blessed us all.

In the absence of Dr. G. B. Williamson, our district superintendent, Rev. A. E. Berg, presided with characteristic ease and ministered to us with unction.

We were encouraged with total gains in every department, and set our goals for the year 1952 in the atmosphere of joyful hope and earnest prayer.

Rev. A. E. Berg was again overwhelmingly elected to the office of district superintendent, and a substantial love offering was given our beloved leader and his wife.

The closing date of the assembly found us all rejoicing in the salvation and sanctification of souls during the special evangelistic meetings.

We left the assembly filled with the determination to work for God and souls as never before.

E. E. SPRATT, Reporter

South Carolina District

We organized our third church since October on Sunday, December 16, near Moncks Corner, with eleven adult members and five more coming in soon. They averaged thirty-three in Sunday school in November. Tabernacle and land deeded to Nazarenes free of debt. Rev. and Mrs. Francis Murphy appointed pastor. Rev. Boyd Welch and people along with Rev. Murphy are responsible for this fine people. Rev. Welch, of Naval Base, South Carolina, already has his eyes on another spot for another new church. Am confident this is God's plan; "Mother churches ought to have some children."

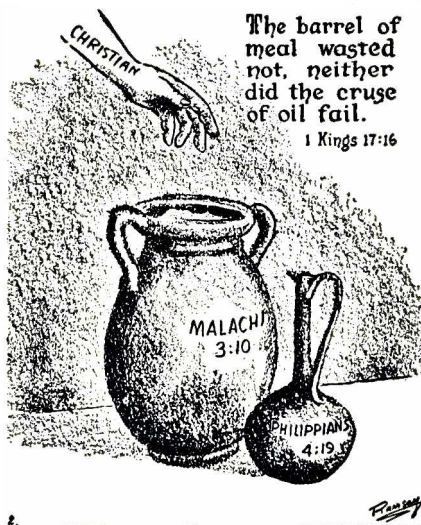
Our second church was organized at Spartanburg near Saxon with sixteen charter members. They averaged fifty-four in Sunday school for November. Rev. Leonard Nance, of Hollywood, Florida, was appointed pastor. They are buying a fine brick church and looking ahead for a great church.

W. R. CLOER,
District Superintendent

Go and cry unto the gods which ye have chosen; let them deliver ye in the time of your tribulation (Judges 10:14).

Supplication made to any and all gods—with the exception of the true God—is greeted with silence and inaction.—EARLE F. WILDE.

JUST LAY HOLD



ANNOUNCEMENTS

BORN—to Rev. and Mrs. Ernest E. Orton of Tucson, Arizona, a son, Irvin Eugene, on December 19.

—to Rev. and Mrs. Charles M. Elam of Grandview, Washington, a son, Stephen Clifford, on November 23.

—to Professor and Mrs. Hadrian Lechner of Eastern Nazarene College, Wollaston, Massachusetts, a son, Joseph Hadrian, on November 13.

NOTICE—The eighty-fourth annual convention of the National Holiness Association will be held April 23 to 27, at Memorial Hall, Columbus, Ohio. Pray much and plan now to attend.—H. M. Couchenour, Executive Secretary.

WEDDING BELLS

Miss Betty Bristow of Birmingham, Alabama, and Rev. Glenn Terry of Kansas City, Missouri, were united in marriage on December 27, in First Church of the Nazarene, Birmingham, with Rev. S. T. Summers, brother-in-law of the bride, officiating, assisted by Rev. Dallas Baggett.

Miss Miriam Dye of Montrose, Iowa, and Mr. Glenn Snider of Canton, Illinois, were united in marriage on December 27, in the Montrose Church of the Nazarene, with Rev. C. C. Keyes officiating.

Miss Patricia Marie Hall of Bethany, Oklahoma, and Mr. Dale Ray Hall of Dalhart, Texas, were united in marriage on December 27, at Edmond, Oklahoma, with Rev. J. Walter Hall, Sr., father of the bride, officiating, assisted by Rev. J. Walter Hall, Jr., brother of the bride.

Miss Sadie Johnson of Pontiac, Illinois, and Pvt. Wayne M. Enfield, of the Pontiac church, were united in marriage on December 16, at the Church of the Nazarene in Pontiac, with Rev. Glen Williams, pastor, officiating.

Miss Charlotte Williams and Mr. William O. Smith, both of Pontiac Church of the Nazarene, were united in marriage on December 22, in the Church of the Nazarene in Pontiac, Illinois, with the pastor, Rev. Glen Williams, officiating.

Miss Joyce Walser of Moscow, Idaho, and Arthur J. Stott, Jr., with the U.S. Navy, stationed at San Diego, California, were united in marriage on December 16, at Moscow, with Rev. Arthur J. Stott of Cle Elum, Washington, father of the groom, officiating.

Miss Shirley Mayfield of Grand Rapids, Michigan, and Mr. Paul Studebaker of Catlin, Illinois, were united in marriage on December 14, at First Church of the Nazarene in Danville, Illinois, with Rev. Paul Mayfield, father of the bride, officiating, assisted by Rev. L. D. Morgan, pastor of Danville church.

SPECIAL PRAYER IS REQUESTED for Brother Arthur Beaver, of Albuquerque, New Mexico, who recently underwent a very serious operation, and is not doing too well;

by a Christian mother in North Dakota for a need concerning her son in service overseas—it is very urgent;

by a Christian wife and mother in Massachusetts, that God will help her husband to find work, and to know God, also that God will bless her and the baby and that they may have a real Christian home;

by a group of Nazarenes in Arkansas, having Sunday school and prayer meetings, that God will send them the right man for pastor;

by a friend in Ohio, that God will help him and use him in the salvation of a young man friend, and that he may be able to contact him soon;

by a Christian wife in Texas, that God may undertake in the matter of a job for her husband;

by a lady in Ohio, that God will save her husband soon;

by a Christian young woman in Illinois, that God may help in bringing about an adjustment and reconciliation with a friend;

by a Nazarene brother in Tennessee, engaged in Christian work, that his wife may get back to God and be sanctified wholly;

by a Christian mother in Missouri for the healing of her son, and that God may bless her home and family, and the son's family.

DIRECTORIES

GENERAL SUPERINTENDENTS

Hardy C. Powers:
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 10, Mo.

G. B. Williamson:
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 10, Mo.

Samuel Young:
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 10, Mo.

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

EVANGELISTS' SLATES

Ahleman, Miss Dorothy. P.O. Box 527, Kansas City 10, Mo.
Noblesville, Ind. May 21 to June 1

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.
Trenton, N.S., Can. to February 3

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

Atteberry, V. B. P.O. Box 538, Gladewater, Texas.

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

Baldwin, C. R. 1124 W. Texas, Durant, Okla.
Corsicana, Texas Jan. 9 to 20

Bail, 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.
Columbus, Kansas Jan. 16 to 27
Monte Vista, Colo. Jan. 30 to Feb. 10

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

Balsmeier, A. F. and Leonora T. Preacher and Singer, P.O. Box 745, 219 1/2 E. Second St., Hutchinson, Kansas.

Bane Sisters Trio. Singers and Musicians, Rt. 1, Box 163, Cumberland, Md.
Open date Jan. 22 to Feb. 3

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

Barkley, Arthur and Vada Lee. Preacher and Singers, 305 N.W. Main St., Bethany, Okla.
Emporia, Kansas Jan. 20 to 27

Barnes, William. Route 2, Harold Ave., Franklin, Ohio.

Bass, M. V. 18616 Riverview, Detroit 19, Mich.
Parkersburg, W.Va. Jan. 15 to 27
Portsmouth (First), Ohio Jan. 29 to Feb. 10

Battin, Buford. 1509 Seventh St., Lubbock, Texas.
Cushing, Okla. Jan. 27 to Feb. 3
St. Augustine, Fla. Feb. 13 to 24

Bean, L. C. 300 E. Center St., Vicksburg, Miss.

Beasler, Vincent and Bobbie. Preacher and Singers, 220 Pine St., Minden, La.

Sayre, Okla. Jan. 24 to Feb. 3
Mangum, Okla. Feb. 10 to 17

Belew, P. P. P.O. Box 527, Kansas City 10, Mo.
Charleston (First), W.Va. Jan. 20 to 27

Berry, Dwight D. Walkerville, Mich.

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

Bertolet, Mrs. Fred. Evangelistic Singer, 1349 Perkiomen Ave., Reading, Pa.
Deepwater, N.J. Jan. 23 to Feb. 3
Westminster, Md. Feb. 6 to 17

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

Bierce, Jack. Song Evangelist, 19 Cedar Drive, Glen Burnie, Md.
Dryden, Mich. Jan. 14 to 27
Indianapolis (N. Side), Ind. Jan. 30 to Feb. 10

Bierce, Joseph. Prater Road, Chattanooga, Tenn.
Shippensburg, Pa. Jan. 16 to 27
Mattawana, Pa. Jan. 30 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.

Boggs, W. E. and Lucille. Evangelist and Artist, P.O. Box 527, Kansas City 10, Mo.
Tulsa, Okla. (First) Jan. 17 to 27
Mt. Gilead, Ohio Feb. 6 to 17

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.

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

Brannon, George. 1119 East 37th Place, Tulsa, Okla.
Parkersburg, W.Va. Jan. 16 to 27
Ottumwa, Iowa Jan. 30 to Feb. 10

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. 1628 N. Central, Tyler, Texas.

Buch, 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.
Charleston (First), W.Va. Jan. 15 to 27
Charlotte (First), N.C. Jan. 29 to Feb. 10

Burson, H. D. 401 W. Clay St., Houston 6, Texas.
Houston (Oakwood), Tex. Jan. 23 to Feb. 3
Edmond, Okla. Feb. 6 to 17

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

Byers, C. F., and Wife. Evangelist and Singers, Wcdd River, Neb.
Portland (Pittcock Grove), Ore. Jan. 23 to Feb. 3
Phoenix, Ore. Feb. 6 to 17

Cameron, A. Alexander. 27 Ravine Ave., 5/6 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.
Oxnard, Calif. Jan. 8 to 20

Carlsen, Harry and Esther. Evangelists and Musicians, P.O. Box 200, Carbondale, Pa.
Shelby, Ohio Jan. 22 to Feb. 3
Mansfield, Ohio Feb. 6 to 17

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.

Carroll, Bob. 119 N. Flood, Norman, Okla.
St. Louis (Golden Gate), Mo. Jan. 9 to 20
Anadarko, Okla. Jan. 22 to Feb. 3

Carter, Jack and Ruby. Preacher and Singer, P.O. Box 527, Kansas City 10, Mo.
Olivet, Ill. Jan. 22 to Feb. 3
Mt. Vernon, Ill. Feb. 6 to 17

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

Chambers, Leon and Mildred. Preacher and Singers, Box 386, Fairfax, Ala.

Chapman, G. H. Box 434, Lexington, Okla.

Chatfield, C. C. and Flora N. Preachers and Singers, P.O. Box 527, Kansas City 10, Mo.
Baldwin Park, Calif. Jan. 16 to 27
Inglewood, Calif. Jan. 30 to Feb. 10

Chickenoff, Miss Susie. Song Evangelist, 564 Barnham Ave., Santa Rosa, Calif.

Childers, Sammy and Rhoda. 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.
Dunbar, W.Va. Jan. 15 to 27
Hartsville, S.C. Jan. 5 to 17

Conway, L. W. 1043 Columbia St., Newport, Ky.

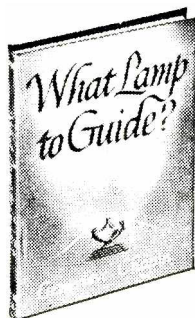
Cooldige, C. C., and Wife. Evangelist and Singer, 286 S. Cypress Ave., Columbus, Ohio.

Cooper, G. Essel. 421 W. Fifth St., Greenfield, Ind.

Cope, Joseph and Mildred. Preacher and Singers, Larimore, N.D.

Corbett, C. T. P.O. Box 215, Kankakee, Ill.
New Bedford, Mass. Jan. 16 to 27
Huntingburg, Ind. Jan. 30 to Feb. 10

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Cornelius, H. W., and Wife. Preacher and Musicians, 3436 S. Walnut, Muncie, Ind.
Kenosha, Wis. Jan. 16 to 27

Cox, H. B. P.O. Box 373, Bourbonnais, Ill.
Open dates Jan. 7 to March 1

Crabtree, J. C. 208 W. Third St., Waverly, Ohio.
Cravens, Rupert. 212 Depot St., Lawrenceburg, Tenn.

Crawford, J. H. and Maggie. Springdale, Ark.

Cresswell, Walter and Betty. Preacher and Musicians, R.D. 3, Pottsville, Pa.

Cummings, Samuel O. Route 3, Fairmount, W.Va.

Daggett, T. J. 207 E. College Ave., Fredericktown, Mo.
Annapolis, Mo. Jan. 21 to 27
Open date Jan. 30 to Feb. 10

Daily, R. L. Box 92, Winnfield, La.

Daniels, Bert. Box 151, Meade, Kansas.
Evansville, Ind. Feb. 6 to 17
Kennewick, Wash. March 4 to 16

Darity, Joe T. Song Evangelist, 18 E. Pacemont Ave., Columbus, Ohio.
Charleston (S.E.), W.Va. Jan. 16 to 27

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.
Long Beach (Westside), Calif. Jan. 23 to Feb. 3

Ventura, Calif. Feb. 8 to 24

Davis, Ella Mae. Song Evangelist, 412 S. Harris St., Indianapolis, Ind.

Davis, Leland R. Song Evangelist, 2021 Twelfth St., Akron 14, Ohio.

Davis, Ray. P.O. Box 527, Kansas City 10, Mo.

Deal, William. P.O. Box 212, Ashland, Ky.

DeBolt, Ted and Dorothy. Evangelistic Singers, 72 West 151st St., Harvey, Ill.

DeBord, Clifford. Box 1109, Ashland, Ky.

Dickerson, H. N. 2235 N. Alabama, Indianapolis 5, Ind.
Palestine, Ill. Jan. 16 to 27
Taylorville, Ill. Jan. 30 to Feb. 10

Dishon, Clarence. 17 West 12th St., Bowling Green, Ky.

Dixon, George and Charlotte. Preachers and Singers, 39 S. Prospect Ave., Patchogue, N.Y.
New Brighton, Pa. Feb. 5 to 10
Freedom, Pa. Feb. 12 to 17

Dixon, Robert J. 14 Pressley St., Malden, Mass.

Dobbins, C. H., and Wife. Evangelists and Musicians, 39 Etna Ave., Huntington, Ind.
McGehee, Ark. Jan. 29 to Feb. 10

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, Ohio.
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.
Fowler, Colo. Jan. 16 to 27
Phoenix (Central), Ariz. Jan. 30 to Feb. 10

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 Twylan. Evangelist and Musicians, P.O. Box 527, Kansas City 10, Mo.
Roanoke (First), Va. Jan. 16 to 27
Indianapolis (First), Ind. Jan. 30 to Feb. 10

Emrick, Ross and Dorothy. 600 Trumbull St., Bay City, Mich.
Morenci, Mich. Jan. 15 to 27
Ecorse, Mich. Jan. 30 to Feb. 10

Erp, J. R. 931 Third St., Springfield, Ill.

Ervin, Betty. Song Evangelist, Route 3, Weiser, Idaho.

Estep, Alva O. and Gladys. Preachers and Singers, Box 238, Losantville, Ind.
Reserved (Home) to January 20
Dayton (Daytonville), O. Jan. 23 to Feb. 3

Evans, Charles H. 837 E. Madison St., Danville, Ill.

Ewy, Philip S. 39 Arizona Ave., Tacoma, Wash.
Oildale, Calif. Jan. 23 to Feb. 3

Hanford, Calif. Feb. 10 to 24

Fagan, Harry and Cleona. Singers and Child Evangelists, Shelby, Ohio.

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 Twelfth St., Henderson, Ky.

Felter, H. J. Box 87, Leesburg, N.J.
Richmond, Va. Feb. 8 to 10
Washington (Congress Heights), D.C. Feb. 26 to Mch. 9

Ferdon, O. H. Evangelist, 5435 Sixth Ave. North; St. Petersburg, Fla.

Ferguson, Edw. R. and Alma. Preachers and Singers, Box 542, Port Huron, Mich.

Fetters, Fred W. P.O. Box 527, Kansas City 10, Mo.
Wilson District (Yuba City, Calif.), March 5 to 16

Files, Gloria. Evangelist, Wiley Ford, W.Va.
Ephrata, Pa. Jan. 16 to Feb. 3
Clarksburg, W.Va. Feb. 6 to 17

Finger, Maurice and Naomi. Preacher and Singer, 529 East 4th St., Northampton, Pa.

Fisher, C. Wm. P.O. Box 527, Kansas City 10, Mo.
El Paso (First), Texas Jan. 16 to 27
Upland, Calif. Jan. 30 to Feb. 10

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.
Sacramento, Calif. Jan. 16 to 27
Augusta, Kansas Jan. 30 to Feb. 10

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.
Phoenix, Ariz. Jan. 16 to 27
Little Rock (Breslee), Ark. Jan. 30 to Feb. 10

Frodge, Harold C. Box 181, St. Paris, Ohio.

Fuller, Jimmie. 124 Spence St., Fort Valley, Ga.
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.
Falls City, Neb. Jan. 15 to 27
Winterhaven, Calif. Feb. 4 to 10

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.
Smith Center, Kansas Jan. 21 to 27
Burr Oak, Kansas Jan. 28 to Feb. 3

Gould, Arthur W. P.O. Box 527, Kansas City 10, Mo.

Uleta, Fla. Jan. 23 to Feb. 3

Decatour, Ill. Feb. 6 to 17

Granger, Marjorie. Song Evangelist, 5729 Dale Ave., St. Louis 10, Mo.

Gray, Paul. P.O. Box 527, Kansas City 10, Mo.
Porterville, Calif. Jan. 16 to 27
Madera, Calif. Feb. 6 to 17

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.
Birmingham, Ala. Jan. 24 to Feb. 3
Richmond, Ind. Feb. 7 to 24

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.

Groves Sisters. Singers and Chalk Artist, Bruceton Mills, W.Va.

Grubbs, R. D. Route 2, Box 220, Covington, Ky.

Gullett, Langley E. 2104 Broadway, Catlettsburg, Ky.

Guy, John D., and Wife. Evangelist and Singer, Dellroy, Ohio.

Haas, Wayne and June. Singers and Musicians, Route 1, Cory, Ind.

Hacker, Alton E. 329 E. Pomona St., Santa Ana, Calif.

Haden, Charles E. 818 Stone Street, Owensboro, Ky.
Ashland, Ky. Jan. 16 to 27
Belpre, Ohio Feb. 5 to 17

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. 803 N. Briggs, Hastings, Neb.
Minneapolis (First), Minn. Jan. 20 to 27
Hastings, Neb. Jan. 28 to Feb. 3

Harding, U. E., and Wife. Box 71, Arcadia, Fla.

Harley, C. H. Evangelist, Burbank, Ohio.
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.
Rutland, Ohio Jan. 15 to 28
Nappanee, Ind. Jan. 8 to Feb. 3

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.
Chico, Calif. Jan. 8 to 20
Oroville, Calif. Feb. 5 to 17

Haynes, O. F. 1628 Seventh Ave., Charleston 2, W.Va.

Henbest, C. L. Box 345, Rogers, Ark.
Savannah, Ga. Jan. 17 to 27

Henck, Nelson H. 714 Campbell St., Williamsport, Pa.

Henson, J. C. Bethany, Okla.
Missouri District Feb. 15 to April 15

Heslop, Mrs. Norah. 1260 N. Bellevue Pl., Indianapolis 22, Ind.

Hess, Weaver W. 2224 N.W. Quimby, Apt. 8., Portland 10, Ore.

Hiatt, D. L. 323 Clinton Ave., Farmer City, Ill.

Hicks, Fred. 233 N. Walcott St., Indianapolis, Ind.

Higgins, C. A. 1083 North 9th St., Las Cruces, N.M.

Higgs, Mrs. Margaret K. Song Evangelist, 1249 Cordova Ave., Glendale 7, Calif.
Merced, Calif. Jan. 23 to 31
Glendora, Calif. Feb. 1 to 5

Holso Evangelistic Party. 5332 Summer Ave., Ashtabula, Ohio.

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

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

Hoot, G. W. and Pearl Moser. Evangelist and Musicians, Winona Lake, Ind.
Winona Lake, Ind. Jan. 1 to 27
Roseville, Mich. Jan. 29 to Feb. 10

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

Howland, Mary. 400 Olds 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.

Imbler, Miss Irene. Evangelist, 408 W. 46th Terrace, Kansas City, Mo.

Irby, Loran. P.O. Box 108, Kokomo, Ind.
Van Dyke, Mich. Jan. 15 to 27
Anderson (Meth.), Ind. Feb. 5 to 17

Isenberg, Donald T. Artist-Evangelist, Box 388, New Cumberland, Pa.
Open time to February 24

Hancock, Md. Feb. 26 to Mch. 9

Israelson, N. M. P.O. Box 527, Kansas City 10, Mo.

Dellroy, Ohio Jan. 27 to Feb. 10

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.
Kansas City (Rainbow), Kans. Jan. 29 to Feb. 3

Sharon Springs, Kans. Feb. 12 to 24

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.

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

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

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

Jones, Willard F. Lexington Park, Maryland.

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

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

Jacksonville, Fla. Jan. 16 to 27

Garber, Okla. Jan. 30 to Feb. 17

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

Rantoul, Ill. Jan. 16 to 27

Corydon, Ind. Jan. 28 to Feb. 3

Kelly, Arthur E. 331 Whaley St., Columbia, S.C.
Indianapolis (Northside), Ind. Jan. 15 to 27
Fort Wayne (Nelson St.), Ind. Jan. 29 to Feb. 10

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

Kennedy, Ernest M. and Orela. Evangelist and Singers, % Gen. Del., Vicksburg, Mich.

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

Killion, Robert L. and Madge. Singers and Musicians, Vicksburg, Mich.Jan. 1 to 20
 Springfield, OhioFeb. 10 to 24
 Kimball, E. Everett and Irene. Evangelist and Singers, 1220 Waverly Ave., Grand Haven, Mich.Jan. 15 to 27
 Kime, Hazel F. Song Evangelist, 201 S. Emerson, Denver, Colo.Jan. 29 to Feb. 10
 King, Paul and Lucille. Evangelist and Singer, 2004 Kearns Ave., Pittsburgh 5, Pa.Jan. 15 to 27
 Kirkpatrick, M. H. Evangelist, 1120 Ringo St., Little Rock, Ark.Jan. 15 to 27
 Kruse, Carl H., and Wife. Evangelist and Singer, 503 N. Redmond, Bethany, Okla.Jan. 15 to 27
 Laverne, Okla.Jan. 29 to Feb. 10
 Kuykendall, P. E. P.O. Box 978, Hendersonville, N.C.Jan. 29 to Feb. 10
 Lampkin, George T. 718 West 10th, Tulsa 14, Okla.Jan. 15 to 27
 Lanterman, R. S. 5063 43rd St., Red Deer, Alberta, Latham, Joy and Mary E. 18 Allen Ave., Wyoming, Cincinnati 15, Ohio.Jan. 15 to 27
 Lee, Mason. 217 Division St., Huntington, W.Va. Los Angeles (Belvedere Gardens), Calif.,Jan. 15 to 27
 Escondido, Calif.Jan. 29 to Feb. 10
 Leih, Martin. 721 E. Foothill Blvd., Monrovia, Calif.Jan. 29 to Feb. 10
 Leverett Brothers. Preachers and Singers, 408 E. 10th, Lamar, Mo.Jan. 15 to 27
 Stroud, Okla.Jan. 16 to 27
 Lamar, Mo.Jan. 30 to Feb. 10
 Leviner, Marion. Evangelist, P.O. Box 893, McCall, S.C.Jan. 15 to 27
 Lewis, E. E. 303 Main, Ironton, Mo.Jan. 15 to 27
 Lewis, Ellis. 208 N. Donald, Bethany, Okla.Jan. 15 to 27
 Bakusfield (E. Side), Calif.Jan. 16 to 27
 Dinuba, Calif.Jan. 30 to Feb. 10
 Lewis, Howard and Irene. Preacher and Singer, P.O. Box 527, Kansas City 10, Mo.Jan. 15 to 27
 Lewis, Roy R. Route 1, Albany, Ind.Jan. 15 to 27
 Modoc, Ind.Jan. 29 to Feb. 10
 Liddell, P. L. P.O. Box 527, Kansas City 10, Mo. St. Louis, Mich.Jan. 13 to 29
 Cuyahoga Falls, OhioJan. 27 to Feb. 3
 Lipker, Charles H. Route 2, Cardington, Ohio.Jan. 15 to 27
 Cardington, OhioJan. 15 to 27
 Ludlow, Ky.Jan. 29 to Feb. 10
 Long, Paul W. Gen. Del., North Little Rock, Ark.Jan. 15 to 27
 Long, Robert and Helen. Evangelist and Singers, R.F.D. 1, New Martinsville, W.Va.Jan. 15 to 27
 Lutz, Louis K. Evangelist, 1121 Irving Ave., Dayton 9, Ohio.Jan. 28 to Feb. 3
 Corydon, Ind.Jan. 28 to Feb. 3
 S.W. Indiana Home Miss.Feb. 4 to 17
 MacAllen, L. J. 370 Lafayette Rd., Medina, Ohio.Jan. 15 to 27
 Mackey Evangelistic Party, D. D. Preacher and Musicians, P.O. Box 103, Bluffton, Ind.Jan. 15 to 27
 Tampa (First), Fla.Jan. 15 to 27
 Madison, G. H. Evangelist, Box 537, Jasper, Ala.Jan. 15 to 27
 Markham, Walter. 408 S. Cottage Ave., Porterville, Calif.Jan. 15 to 27
 Martin, Stephen M. 110 N. Mueller St., Bethany, Okla.Jan. 15 to 27
 Mason, W. T. and Margaret. Evangelist and Singer, 425 E. High St., Lexington, Ky.Jan. 15 to 27
 Mathews, L. B., and Wife. Evangelist and Singer, 2208 Eighteenth Ave. South; Nashville, Tenn.Jan. 15 to 27
 Matthews, Clifton T. 53 Nassau Ave., Freeport, N.Y.Jan. 15 to 27
 Maule, Alvin and Pauline. Preacher and Singer, P.O. Box 527, Kansas City 10, Mo.Jan. 15 to 27
 Amarillo, TexasJan. 16 to 27
 Burkburnett, TexasJan. 30 to Feb. 10
 May, Buddie. 328 Greenup Ave., Ashland, Ky.Jan. 15 to 27
 May, Thomas. Box 617, Asbury College, Wilmore, Ky.Jan. 15 to 27
 McCart, R. H. and Edna. Preacher and Singer, 4100 Quitman St., Denver 12, Colo.Jan. 15 to 27
 McDowell, Mrs. Doris McAlpin. 1959 S. Sherbourne Drive, Los Angeles 34, Calif.Jan. 15 to 27
 McElrath, Harry. 1126 Fort Lowell, Tucson, Ariz.Jan. 15 to 27
 McElveen, R. T. Route 3, Union Rd., Gastonia, N.C.Jan. 15 to 27
 Camden, S.C.Jan. 15 to 27
 Tullahoma, Tenn.March 18 to 30
 McGuigan, Mrs. Flora. Song Evangelist, 2501 E. 16th St., Muncie, Ind.Jan. 15 to 27
 McKinley, Miss Pauline. Song Evangelist, P.O. Box 1204, Muncie, Ind.Jan. 15 to 27
 McVay, Charles and Pauline. Song Evangelists, 343 West 14th St., Tucson, Ariz.Jan. 15 to 27
 Meadows, Miss Naomi F. 3119 Eden Ave., Cincinnati 10, Ohio.Jan. 15 to 27
 Pontiac, Ill.Jan. 15 to 27
 Williamsburg, Ind.Jan. 29 to Feb. 10
 Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, P.O. Box 527, Kansas City 10, Mo.Jan. 15 to 27
 Gaylord, KansasJan. 23 to Feb. 3
 Shenandoah, IowaFeb. 6 to 17

Messer, Haley. P.O. Box 527, Kansas City 10, Mo.Jan. 15 to 27
 Glendora, Calif.Jan. 23 to Feb. 3
 Temple City, Calif.Feb. 5 to 17
 Michael, Elmer E. 1406 Sixth Ave., Jasper, Ala.Jan. 15 to 27
 Decatur, Ala.Feb. 28 to Mch. 9
 Mickel, Ralph and Lillian. Evangelist and Singers, Alum Bank, Pa.Jan. 15 to 27
 Bedford (First), Ind.Jan. 23 to Feb. 3
 W. Winfield, Pa.Feb. 6 to 17
 Milby, Thomas. Clarkson, Kentucky.Jan. 15 to 27
 Miller, A. E. and Pauline. Preachers and Chalk Artist, 307 S. Delaware St., Mt. Gilead, Ohio.Jan. 15 to 27
 Miller, Basil. 86 E. Loma Alta Drive, Altadena, Calif.Jan. 15 to 27
 Miller, James. Rt. 17, Box 609, Indianapolis 44, Ind.Jan. 15 to 27
 Miller, Leila Dell. % Trevecca Nazarene College, Nashville, Tenn.Jan. 17 to 27
 Grand Haven, Mich.Jan. 17 to 27
 Arlington, Va. (First)Jan. 31 to Feb. 10
 Miller, Nettie A. % Trevecca Nazarene College, Nashville 10, Tenn.Jan. 16 to 27
 San Benito, TexasJan. 16 to 27
 Albuquerque, N.M.Jan. 31 to Feb. 10
 Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.Jan. 15 to 27
 Tallahassee, Fla.Feb. 5 to 17
 Medford, Okla.Feb. 26 to Mch. 9
 Mitchell, Lloyd and Addie. Song Evangelists and Musicians, Valier, Pa.Jan. 15 to 27
 Moore, J. E. 2673 Crest Ave., Dallas, Texas.Jan. 15 to 27
 Moore, John E. Song Evangelist, P.O. Box 527, Kansas City 10, Mo.Jan. 15 to 27
 Moore, Myrtle C. 1317 Robinson St., Regina, Sask., Canada.Jan. 15 to 27
 Mooshian, C. Helen. P.O. Box 527, Kansas City 10, Mo.Jan. 15 to 27
 Florida DistrictJan. 13 to Feb. 17
 Morgan, W. D. Leavenworth, Wash.Jan. 15 to 27
 Mortenson, Robert E. 106 E. Pierson Ave., Somers Point, N.J.Jan. 15 to 27
 Morton-Pollard Evangelistic Party. Preachers and Singers, % Rev. Harold Small, Stinesville, Ind.Jan. 15 to 27
 Mounts, Dewey. Olivet Nazarene College, Box 275, Kankakee, Ill.Jan. 15 to 27
 Mulley, Wilfred. Evangelist, 8 Hudson St., Malden, Mass.Jan. 15 to 27
 Mundell, Winfield A. 1714 University Dr., Pasadena 7, Calif.Jan. 15 to 27
 Murphy, Herschel and Velma. Preacher and Singers, 2221 Twentieth St., Lubbock, Texas.Jan. 15 to 27
 Musical Messengers (Don Ratliff and Wife; Paul Jester and Wife). 9107 Hibben, Indianapolis, Ind.Jan. 15 to 27
 Myers, J. T. Evangelist, 502 Lafayette St., Danville, Ill.Jan. 15 to 27
 Neely, B. F. 111 N. Beaver, Bethany, Okla.Jan. 15 to 27
 Neese, Albert R. 675 S. Decatur, Denver 19, Colo.Jan. 15 to 27
 Nefz, Nettie W. 104 Beulah Park Dr., Santa Cruz, Calif.Jan. 15 to 27
 Nelson, Charles Ed. and Normadene. Preacher and Singers, 208 N. Sixth, Rogers, Ark.Jan. 15 to 27
 Carnegie, Okla.Jan. 23 to Feb. 3
 Nelson, E. P. 317 N. Riley Ave., Indianapolis, Ind.Jan. 15 to 27
 Andersonville, Ind.Feb. 18 to Mch. 2
 Newell, Neva. Evangelist, 1803 W. Second, Spokane, Wash.Jan. 15 to 27
 Nichols, Dorrance and Esther. Evangelist and Musicians, 849 Poplar St., Bloomsburg, Pa.Jan. 15 to 27
 Lakeland, Fla.Jan. 7 to Feb. 17
 Houka, Miss.Feb. 20 to Mch. 2
 Norton, Joe. Box 143, Hamlin, Texas.Jan. 15 to 27
 Nuzum, D. R. Evangelist, 650 Elma Ave., Akron, Ohio.Jan. 15 to 27
 Oakley, Jesse and Mae. 1918 Hilton Ave., Ashland, Ky.Jan. 15 to 27
 Olin, Harry and Joan. Preacher and Singer, Route 1, Coulterville, Ill.Jan. 15 to 27
 Parker, J. H. 3102 Windsor Ave., Baltimore 16, Md.Jan. 15 to 27
 Providence (People's), R.I.Jan. 13 to 27
 Washington, Pa.Jan. 30 to Feb. 10
 Parry, Elwood M. Song Evangelist, R.D. 1, Bethlehem, Pa.Jan. 15 to 27
 Patrone, Daniel E. P.O. Box 817, Alliance, Ohio.Jan. 15 to 27
 Tipton, Ind.Jan. 15 to 27
 Columbia City, Ind.Jan. 30 to Feb. 10
 Payne, L. M. 509 N.W. Main St., Bethany, Okla.Jan. 15 to 27
 Pease, Denver. Evangelist, 14 N. Dayton St., Rockford, Mich.Jan. 15 to 27
 Peck, W. A., and Wife. Evangelist and Singer, % Trevecca Nazarene College, Nashville 10, Tenn.Jan. 16 to 27
 Blountstown, Fla.Jan. 16 to 27
 Open dateJan. 30 to Feb. 10
 Peterson, Edna; and Thiesen, Emma. Preacher and Singers, 1212 Tenth Ave., Nampa, Idaho.Jan. 15 to 27
 Phillips, Lottie. Evangelist, % Trevecca Nazarene College, Nashville, Tenn.Jan. 15 to 27
 Alabama City, Ala.Jan. 20 to 27
 High Point (First), N.C.Jan. 20 to Feb. 10
 Phipps, Hubert, and Wife. Song Evangelists, 911 Vine St., Hamilton, Ohio.Jan. 15 to 27
 Pierce, Boyce and Catherine. Singers and Musicians, 505 Columbia Ave., Danville, Ill.Jan. 15 to 27
 Ashland (First), Ky.Jan. 16 to 27
 Fort Wayne (Nelson St.), Ind.Jan. 30 to Feb. 10

SERVICEMEN'S CORNER

"As a pastor, I wish to commend you for the excellent work that is being done for our servicemen. The boys who are now serving our country are some of our best young men, and they deserve the best we can do for them. The different ones who have gone from our congregation have spoken of their need for wholesome literature to read in what few minutes they have available, and all have been thankful for this service the Church of the Nazarene is giving. May God bless you there who are doing such a wonderful job."

REV. CARL B. CLENDENEN,
 Wapakoneta, Ohio

Chaplain* George Laurie writes from Japan: "The most interesting experience I have had this month and for a long time was the two days spent at the annual ministerial meeting of Japanese pastors and American missionaries of our church in the city of Ito. I must confess it was certainly the most spiritual atmosphere I have been in for years. It was as real a season of prayer, shouting praise, and singing in the spirit of the Lord as I have had in a long time. I confess I left a better chaplain with a greater feeling of responsibility for our work out here in Japan. We are definitely a holiness church in Japan. I really spent two days in the very presence of the Lord. It was wonderful."

"We continue to have the blessing of the Lord on our work. I am convinced, after all, the army needs and wants spiritual chaplains. Each Sunday night we have from two to forty-five seekers at the altar. The men pray and weep. This week one fellow came through from Korea who had been here before. He had stated that he felt better after praying at our altar the first time here. He told us that his friend who was here with him at the time was killed in Korea. I only trust that the experience he had at our altar still held true when he was killed. So our work here is worth the effort when we hear stories such as this coming back."

The word "prayer" really means "a wish directed towards," that is, towards God. All that true prayer seeks is God himself, for with Him we get all we need. Prayer is simply "the turning of the soul to God."—*Selected.*

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- Pittenger, Twyla. Evangelist, R.D. 1, She'by, Ohio.
Plummer, Chester D. 515 N. Chester Ave., Indianapolis 1, Ind.Jan. 23 to Feb. 3
Connersville (First), Ind.Feb. 6 to 17
Fulton, Mich.Feb. 6 to 17
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.Jan. 29 to Feb. 10
Mansfield, Mo. (Highway)Feb. 12 to 24
Purkhiser, H. G. 3627 Hudson Drive, Youngstown 11, Ohio.
Bradenton, Fla.Jan. 16 to 27
Salem, OhioJan. 30 to Feb. 10
Qualls, Paul M. Song Evangelist, 408 Jersey Ave., Orlando, Fla.
Quilling, Helen M. Song Evangelist, Box 155, Syracuse, Ohio.
Raker, W. C. Smithfield, Ill.
Reasoner, Eleanor. Song Evangelist, 1109 Maple Row, Elkhart, Ind.
Pontiac, Ill.Jan. 15 to 27
Williamsburg, Ind.Jan. 29 to Feb. 10
Reynolds, D. C. Indian Evangelist, 4805 N. Western Ave., Oklahoma City, Okla.
Reynolds, Ruth M. 511 Diamond St., Sistersville, W.Va.
Rice, Ralph. 444 N. Blaine, Bradley, Ill.
Flushing, Mich.Jan. 14 to 27
Ironton, Mo.Jan. 29 to Feb. 17
Rich, Miss Alice. Song Evangelist, 811 N. Morgan, Rushville, Ind.
Richards Trio. Preacher and Singers, Loomis and River St., Sparta, Mich.
Richardson, Harold and Flossie. Evangelist and Singers, Route 4, Muncie, Ind.
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. 603 Grant St., Newell, W.Va.
Ripper, Loraine; 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.
Roddy, Frank. 128 Jefferson St., Marion, Ohio.
Hillsboro, OhioJan. 15 to 27
St. Petersburg, Fla.Jan. 29 to Feb. 10
Rodgers, Clyde B. Chalk-Artist, Evangelist, 505 Lester Ave., Nashville 10, Tenn.
Chattanooga (Avondale), Tenn.Jan. 15 to 27
Wellsburg, W.Va.Jan. 29 to Feb. 10
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, Opdyke, 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.
Pawhuska, Okla.Jan. 23 to Feb. 3
Bristow, Okla.Feb. 6 to 17
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.
Scarlett, Don S. 901 S. Fourth St., Terre Haute, Ind.
Schultz, Walter C. Song Evangelist, 707 S. Chipman St., Owosso, Mich.
Scott, Earl P., and Wife. Evangelist and Singers, P.O. Box 527, Kansas City 10, Mo.
Cleveland (Brooklyn), O.Jan. 23 to 27
Allentown, Pa.Jan. 28 to Feb. 3
Scudday, A. B. 212 W. Hill St., Brownfield, Texas.
Seel, J. Lester and Edna M. Preacher and Musicians, 1501 29th St., Ashland, Ky.
Payne, OhioJan. 16 to 27
Selick, R. T. Box 22, Oxford, N.S., Canada
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.
Sherron, 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.
Ft. Morgan, Colo.Jan. 27 to Feb. 3
Open dates for February
Slayton, Hubert W. 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.
Smeltzer, R. J. 428 King St., Ravenna, Ohio.
Smith, Arthur and P.O. Song Evangelists, Route 7, Hamilton, Ohio.
Smith, Bernie. P.O. Box 145, Harrisburg, Ill.
Smith, Billy and Helen. Evangelist and Singers, 818 McKinley, Cambridge, Ohio.
Smith, Charles Hastings. 1514 Robinson Ave., Conway, Ark.
Smith, Eugene and LaNora. Song Evangelists, Willsboro, N.C.
Smith, Paul R. and Hallie. Evangelist and Singers, 214 N. Redmond, Bethany, Okla.
Smith, Raymond V. 565 West Drive, Woodruff Place, Indianapolis, Ind.
Snow, Loy. 129 N. Bradley, Indianapolis, Ind.
Dale, Ind.Jan. 14 to 27
Stringtown, Ind.Jan. 28 to Feb. 10
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.
Greenville, Pa.Jan. 15 to 27
Mercer, Pa.Jan. 29 to Feb. 10
Starnes, Earl. 1317 W. Keller St., Evansville, Ind.
Dunbar, W.Va.Jan. 15 to 27
Miami (Calvary), Fla.Jan. 29 to Feb. 10
States, L. Wayne. 603 Fourteenth Ave. North; Nampa, Idaho.
Steininger, Dwight E. 1122 1/2 Wabash, Terre Haute, Ind.
Stinesville, Ind.Jan. 15 to 27
Mishawaka (First), Ind.Jan. 29 to Feb. 3
Stephens, Joe A. 3301 S. Santa Fe St., Oklahoma City, Okla.
Stevens, Edward and Lydia. Singers and Musicians. Box 154-B, Cuba, Ill.
Open dateFeb. 12 to 24
Stewart, Paul J. 500 W. Heron, Denison, Texas.
Marietta, OhioJan. 10 to 20
Storkton, Fred G. and Ima Viola. Preacher and Singer, 1616 Third St., Enumclaw, Wash.
Stone, Grant and Ola. Song Evangelist, Kennicott, Ky.
Strack, W. J. Box 215, New Lyme, Ohio.
Portage, Pa.Jan. 29 to Feb. 10
Jefferson, Pa.Feb. 12 to 24
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 (Oreth). Evangelist, 4901 West 55th St., Mission, Kansas.
Sumner, Robert and Louise. Evangelist and Singers, 2215 Maple Ave., Dayton 4, Ohio.
Muncie (Southside), Ind.Jan. 16 to 27
Pensacola (First), Fla.Jan. 30 to Feb. 10
Sweet, Fred. Box 58, Manv, La.
Sweeten, Howard W. Ashley, Ill.
Talbert, George H., and Wife. Evangelist and Singers, 409 N.E. 13th St., P.O. Box 438, Abilene, Kansas.
Brownsville, TexasJan. 15 to 27
Harlingen, TexasJan. 29 to Feb. 10
Tarvin, E. C. California, Ky.
Taylor, B. W. Evangelist, 3418 24th, Lubbock, Texas.
Taylor, E. E. 208 W. Martin St., East Palestine, Ohio.
Teare, Latan E. and Laura. 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.
Tina City, OhioJan. 16 to 27
Canton, OhioJan. 30 to Feb. 10
Thomson, Harold C. P.O. Box 549, Blytheville, Ark.
Thirteen, Paul. Evangelist, P.O. Box 527, Kansas City 10, Mo.
Seattle (Westview), Wash.Jan. 23 to Feb. 3
San Jose (Westside), Calif.Feb. 6 to 17
Tinsley, J. N. 2725 W. Crown, Sookane 16, Wash.
Tompkins, Laura and Orma. Evangelistic Singers, 351 Maple St., Plymouth, Mich.
Toney, C. E. 945 N. Disston Ave. North; St. Petersburg, Fla.Jan. 17 to Feb. 3
Lakeland, Fla.Jan. 17 to Feb. 3
Tampa, Fla.Feb. 7 to 17
Trosch, Mrs. Lena M. 320 E. Ercole Dr., Oklahoma City 10, Okla.
Uehlein, James C. Song Evangelist, 1101 St. Gregory St., Cincinnati 2, Ohio.
Van Slyke, D. C. 508 Sixteenth Ave. So.; Nampa, Idaho.
Lawton, Okla.Jan. 15 to 27
Frederick, Okla.Jan. 29 to Feb. 10
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.
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.
Winnsboro, S.C.Jan. 10 to 27
Ft. Myers, Fla.Jan. 29 to Feb. 10
Weatherby, T. O. 116 Lake Lowell Ave., Nampa, Idaho.
San Francisco (Sunset), Calif.Jan. 23 to Feb. 3
Olivehurst, Calif.Feb. 6 to 17
Weaver, Paul R. 900 E. Douglas, Roseburg, Ore.
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.
Crawford, Neb.Jan. 23 to Feb. 10
Wells, A. M. Evangelist, 413 Garland, Flint, Mich.
Whisler, John F. Blind Singer, 404 N. Francis, Carthage, Mo.
White, W. T. (Thurman). P.O. Box 527, Kansas City 10, Mo.
Bryan, TexasJan. 17 to 27
Wickham, Pauline. Evangelist, Friendly, W.Va.
Widmeyer, C. B. and Maud F. Evangelists & Conv. Workers, 1185 Breese 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.
Pasadena (Central), Calif.Jan. 16 to 27
Eugene, OregonJan. 30 to Feb. 10
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.
Nevada, Mo.Jan. 21 to 27
Brighton, Colo.Jan. 30 to Feb. 10
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, Okla.
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.
Albany, N.Y. (Pilgrim)Jan. 16 to 27
Anderson, Ind.Jan. 30 to Feb. 10
Woolman, J. L. 209 N. Hammond, Bethany, Okla.
Walters, Okla.Jan. 16 to 27
El Reno, Okla.Jan. 28 to Feb. 3
Worley, Joe D. Song Evangelist, Olivet Nazarene College, Box 135, Kankakee, Ill.
Wright, C. F. 412 Grand Blvd., Boone, N.C.
Ashland, Ky.Jan. 15 to 27
Donalsonville, Ga.Feb. 3 to 17
Wright, Fred D. Keystone, Ind.
Yeatts, Lowell L. 325 W. Sixth St., Peru, Ind.
St. John, N.B.Jan. 22 to Feb. 10
Westchester, N.S.Feb. 12 to Mch. 2
York, W. R. and Naomi. Preacher and Singers, P.O. Box 542, LaFayette, Ind.
Panama City, Fla.Jan. 21 to Feb. 3