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JA 21 '31

Official Organ

Church of the Nazarene

HERALD OF HOLINESS

Heart and Hands Related

General Superintendent Young

BECAUSE the second crisis in Christian experience, the work of entire sanctification, is separate and distinct from the new birth, it does not follow that holiness is an afterthought with God. His Word makes it inseparable from all true Christian living. When the Psalmist in that ancient day cried out, "Who shall ascend into the hill of the Lord? or who shall stand in his holy place?" the unmistakably plain answer came back, "He that hath clean hands, and a pure heart" (Psalms 24: 3-4).

Heart and hands are inseparable. Clean hands (or good living) can be realized only by the pure (holy) in heart. Man's outer conduct, Jesus said, springs from the inner citadel of man's soul, the very fountainhead of his living and being. "A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things" (Matt. 12: 35).

Happy is the Christian to whom God's illuminating Word and the enabling Holy Spirit have revealed the inwardness of his own sin. This inner lawlessness (the carnal mind) must sooner or later assert itself and embarrass the Christian's witness. It is enmity against God and the clash is fundamental and irreconcilable. Frustrations follow when the beloved ego sits in the saddle and rides the soul. But there is a better way. When the self takes the "death" route and becomes identified in spiritual reality with Christ's crucifixion, the newly resurrected life will be lived by faith in the Son of God.

But never must purity of heart and motives become a defense for careless living. Out of the abundance of the heart the mouth will speak, the hands will perform—their patterns coincide. The Sermon on the Mount will become practical and imperative. No longer will the pure heart look upon Jesus' instruction as mere counsel of perfection, to be lost in vague generalities. His truths grip, control, direct. Their implications come daily as illuminated by the indwelling Holy Spirit, who now rules as uncontested, yet gentle, Sovereign and Lord. The happy life of balance and harmony results as heart and hands become one in the beauty of holiness!

January 8, 1951

"The Mid-Century Crusade for Souls"

"Go ye into all the world, and preach the gospel to every creature"

Word has been received that Mrs. Crawford, "wife of Rev. J. T. Crawford, of Snyder, Texas, died on December 23."

Rev. Paul Fitch has resigned as pastor at Chester to accept a call to the church in Bluefield, West Virginia.

Central Church, Dallas, Texas, with Pastor Clyde Ammons, has voted to send 10 per cent of its monthly income to Kansas City for the cause of world-wide missions. Recently in a service with Dr. Remiss Rehfeldt, foreign missions secretary, the congregation pledged more than \$2,400 for missions to be paid over and above the General Budget and other special offerings. A few Sundays after this service, God gave twenty-five seekers at the altar, without any preaching.

January 1 through 6 was the anniversary week for the Holiness Youth Crusade of Detroit, Michigan, with special services at the main auditorium of Detroit Institute of Arts. It was the H.Y.C.'s fifth birthday. On the program was Dr. Dwight Ferguson, outstanding evangelist, and Professor Robert and Madge Killion as choir director and special musicians.

And thou shalt be to him instead of God (Exodus 4:16b).

YOUR income tax was due at the time when you had withdrawn from the bank the money you had saved for a special missionary offering. It was a little too much for the tax, so you bought a corsage for your wife, and some "comic books for the kids."

Some years ago a missionary told this story:

"We had been preaching for several years at a certain station, but our hearts had longed to go up over the blue hills far inland to unexplored places. Finally, we had the time, and early one morning we approached the top of a hill. Suddenly several black men appeared before us with their spears leveled at our bodies. We started to preach Christ. Within an hour the spears had dropped out of their first threatening position, and by evening the men were our friends. We preached for several days, and at the end of that time had to return to our station. The chief asked us to send a missionary to tell them more

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Stephen S. White

HERALD OF HOLINESS

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Heart Holiness Establishes Us!

By E. O. Chalfant*

THE great Apostle Paul writes, "The Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end he may establish your hearts unblameable in holiness before God" (I Thess. 3:12-13). This is the crisis in the sanctified life, and it is important. The next great important step is to become established in the experience of holiness.

The story is told of the little boy who fell out of bed during the night. When asked by his mother why he fell out, he said, "I went to sleep too close to the place where I got in."

One of the main reasons why people do not become established is that we stress most of the time the fact of the crisis—which is important—but fail to emphasize that the sanctified life, when we enter it, is simply a gateway into a life where we are to become established in heart and mind and soul, in God's love, and in the ways of genuine, spiritual piety. The establishment in holiness is pretty much of a process—and the process is an effort, a "sure enough" effort.

The elements that enter into this process are: faithfully to read God's Word, faithfully to pray, and faithfully to become adjusted in all the details of life so that nothing actuates or prompts us but God's divine love. Persistent effort is required to study ourselves, to study our relationships, and even to study our motivation—all of which plays an important part in becoming established in holiness.

There is a process that goes on after the crisis experience, and this process should receive more serious consideration, for it is through this process that we may become genuinely established in holiness.

*Superintendent, Chicago Central District

The things which happened unto me . . . (Phil. 1:12).

Salvation will turn blows into blessing, pain into praise, suffering into service, and hard jolts into indescribable joy.

Can a man be profitable unto God? (Job 22:2).

Yes, but only on the basis of holiness, righteousness, and obedience. —EARLE F. WILDE.

Our Introduction

To the Continent Down-Under

General Superintendent Williamson

WE WERE ON DECK by five o'clock on the morning of November 28. It was a day made to order for our landing in Australia. The mainland was already in sight. About six o'clock we sailed between the Heads to enter the famous Sydney harbor. It is undoubtedly one of the most adequate and convenient landlocked harbors in the world. Great ocean liners can enter at all hours of the day without respect to the tides. Ships of almost unlimited number can berth within its many bays and inlets. It provides miles of shore line for the city of Sydney and thousands of homes are built within sight and walking distance of its beaches.

We were given a very cordial welcome by District Superintendent Berg and some of the pastors and people. So naturally did they receive us that from the first hour we have felt no sense of strangeness.

The services are typically Nazarene. They sing our songs with the Spirit and with the understanding. They love the preaching of scriptural holiness and respond to it with spontaneous amens, as well as with readiness to walk in the light. They have a deep love and loyalty to the doctrine, the experience, the ideals, and polity and program of our denomination.

They appreciate all the men who have come over from the United States to encourage and help them. One is not here long until he finds footprints of Rev. E. E. Zachary, Dr. H. V. Miller, Dr. W. W. Hess, and Dr. R. V. DeLong. God especially helped Brother Zachary to lay a good foundation and Brother Berg has carried on for these last two years with God's evident blessing.

Definite progress has been made even if it is not spectacular. We now have a fully organized district of ten churches. News of the work of the Church of the Nazarene is spreading. Recently a man came three hundred miles to Brisbane to ask Brother Berg to pray for him to be sanctified. God answered prayer and now he wants to be a Nazarene.

At first, opposition and persecution were intense. Even evangelical groups bitterly resented the coming of the Church of the Nazarene to Australia. Husbands and wives have been opposed by their own companions; well-meaning people have sought to persuade and pray their friends out of the "holiness delusion." Nevertheless, our people have borne a faithful witness and many a Saul of Tarsus has become an apostle of the faith.

One young man wrote to his friend who had entered the Nazarene ministry that he had determined to pray him out of the heresy by which

he had been ensnared. But as he sought the Lord to give him a promise that his prayer would be answered, the passage which the Lord gave him was, "He shall be called a Nazarene." From then on his blessing has been upon his friend's choice.

The day is breaking. The opportunity is unsurpassed. We must "work while it is day. The night cometh, when no man can work."

A Neglected Argument

For Second-Blessing Holiness

By H. Orton Wiley*

ONE OF THE MOST neglected arguments for entire sanctification in modern times, and yet one of the most valid in establishing the Wesleyan position of a second*work of grace, is that developed by Bishop Jesse T. Peck in his *Central Idea of Christianity*, published in 1856. His argument briefly stated is as follows:

First, there is a broad and necessary distinction between the *existence* of a thing and the *state* of a thing existing, between the *fact* of life and the *mode* of life, between a soul *spiritually alive* and the *moral condition* of the living spirit. Just as natural life and the condition of living are distinct, spiritual life and the moral condition of the spiritually alive are distinct.

Second, two things so entirely different ought to have different names. Hence in the Scriptures, *regeneration* appropriately denotes the former, and *sanctification* the latter. Generation denotes the production of natural life, re-generation the production of spiritual life. The force of the illustration is seen in the following particulars:

(1) The soul in its natural state is dead—"dead in trespasses and sins." (2) Natural life is the product of divine power alone, and spiritual life must be also. Generation expresses the operation of this power in the one instance, and regeneration in the other. A similar relation exists in the expressions "creature" and "new creature"; "born" and "born again." (3) Generation and birth produce new natural powers and functions; regeneration, or the new birth, produces spiritual powers and functions entirely new. (4) The result of generation is natural life with its accidents; the result of regeneration is spiritual life with its accidents. The degree of health may be mentioned as an accident of the former; the degree of sanctification or holiness as an accident of the latter. The word "sanctification" just as appropriately denotes certain treatment of the soul, which God has brought to life, as regeneration does the fact of bringing it to life.

Now since we have two things here which are totally distinct from each other—as much so as

*President Emeritus of Pasadena College, Pasadena, California

a fact and the quality of a fact, a thing and the accident of a thing can be; so also we have two terms completely adapted to represent these two things respectively—*regeneration*, or the production of spiritual life, and *sanctification*, or the treatment of the soul spiritually alive—neither of which can, without doing violence to the laws of language, perform the office of the other. "We humbly submit," says Bishop Peck, "that they ought not to be used interchangeably, and all attempts to so use them, have caused most of the confusion concerning these great points in theology.

Third, the same distinctions obtain in the experience of Christians. (1) In conversion they receive new life which manifests itself in spiritual powers and functions different from any they have exhibited before. (Before they proved that to be "carnally minded is death"; now they find that to be spiritually minded is "life and peace.") (2) In regeneration they have received but an imperfect sanctification; or in other words, God has begun to sanctify the soul which He has regenerated, making the progress and completion of this work depend upon conditions which He has clearly revealed. (3) So far then from being identical, regeneration may be affirmed of those who are in all stages of sanctification, whereas all Christians claim to be and really are regenerated. (4) The great business of all regenerated men is to come to the place of full or entire sanctification; and the completion of the work of entire sanctification is as definite an act of the Holy Spirit as is His work in regeneration. In regeneration we are born of the Spirit; our entire sanctification is accomplished by the baptism with the Holy Spirit.

Last, the Scriptures conclusively settle this question. They plainly assume the distinction. To sinners, God says, "Ye must be born again"; to the regenerate, He says, "Be ye holy; for I am holy." St. Paul, knowing that the regenerate are sanctified only in part, exhorts the Corinthians to

cleanse themselves "from all filthiness of the flesh and spirit, perfecting holiness in the fear of God"; and for the Thessalonians, he prays, "the very God of peace sanctify you wholly," and so preserve them blameless in spirit, soul, and body until the coming of Christ the Lord!

Why I Read My Bible

By E. E. Wordsworth*

THE BIBLE is the most outstanding book of all time. In the language of the great Gladstone, "It is the impregnable rock of Holy Scripture." Agnostics have denied its veracity, infidels have blasphemously assailed its truth, modernists have sneered and scorned its claims, but it stands today as the imperishable and eternal Word of the living God!

Civilizations rise and fall, empires come and go, hoary time moves on, philosophies change, but the Word abideth forever. It is the anvil that has broken a million hammers, the sword that has slain its avowed enemies, the light that has outshined billions of lesser lights, the sun that is full-orbed amidst the flickering candles of men, and it is the seed that has been sown in the hearts and lives of millions of earth's greatest and best, and heaven's glorified saints. Permit me to tell why I read my Bible:

I read it for food for the inner man. I enjoy good books written by good men; they meet a mental need. We cannot dispense with them. But we lay them aside again and again to look within the sacred page to find food for the soul. With the Psalmist we exclaim, "More to be desired are they [the words of life] than . . . fine gold: sweeter also than honey and the honeycomb." Yes, only the precious Word of God can meet the soul's hunger for spiritual nourishment. "Man shall not live by bread alone."

I read it for guidance. "In all thy ways acknowledge him, and he shall direct thy paths." "I will guide thee with mine eye." We need guidance. Life's way is confused, distorted, hazy, uncertain at times, hence the need of this lamp of truth. Life is complex, feverish, unbalanced; it is like a storm-tossed sea. Without the Bible I have neither chart, compass, nor direction, but here I find my latitude and longitude, and finally my desired haven.

I read it because it points the way of escape from the snares, perils, and pitfalls of life. Life is full of perils—social, materialistic, literary, spiritual, eternal. I need a guidepost. Take the marriage problem as illustrative of an urgent need in these days of loose standards. "Be ye not unequally yoked together," saith the Scriptures. Oh, how many pitfalls people would have avoided if they only had heeded this injunction!

*Pastor, Kirkland, Washington

The Prayer of the Saint

By F. W. Davis

*Lord, give me a passion for the lost,
For souls so deep in sin,
That I may lead them to the Cross—
That one You died to win!*

*Give me a burden for that heart
Bowed down in deep despair.
Then come, dear Lord, and heal the wound
That sin has planted there.*

*Lord, lay someone upon my heart—
Give me the grace to go
And tell them of Thy saving power,
And how You loved them so!*

I have known some wonderful businessmen, good housewives and homekeepers, schoolteachers and literary men so to plan their lives and labors as to give God and His Word proper recognition and place in their lives. Also, the artisan, the laboring man, the farmer, the coal miner, the man of the mill and the shop—all may find comfort, peace, poise, power, and deliverance through this Book. Moody had on the flyleaf of his Bible these words: "Sin will keep you from this Book. This Book will keep you from sin." "Thy word have I hid in mine heart, that I might not sin against thee."

I read it because it illuminates my path. "The entrance of thy words giveth light." "Thy word is a lamp unto my feet, and a light unto my path." Fletcher often prayed before his open Bible these words, "Give me light, Lord; light, Lord." He lingered a while, and then thus prayed again and again, and until he found the illuminating truth he humbly sought. By so doing he was known as the "seraphic John Fletcher," although he himself never would admit it. Moses tarried with God for forty days and wist not that his face shone. When in trouble, pray. When tempted above measure, seek God in sweet communion and find comfort in His Word. When your way seems blocked and the shadows gather, you will find help and enlightenment at the throne of grace, and shafts of heavenly light in the Book of Books.

I read it because it gives me a sound philosophy of life. "We account the Scriptures to be the most sublime philosophy," said the great Sir Isaac Newton. Here we find social standards, true ethics, business principles, danger signals against wrong, worth-while prohibitions, spiritual maxims, corrective admonitions, wise expostulations and instructions, principles of justice and good will, royal law and jurisprudence, regulations for social, domestic, civil, and public life, and a thousand sundry suggestions for the good of mankind personally and generally. Above all, it gives us the philosophy of the Christian religion with the Sermon on the Mount, the constitution of Christianity.

I read it because it enriches my spirit, broadens my horizon, intensifies my zeal for Christ and the lost, and tells me whither I am bound. Socrates, in the dying hour, cried out, "Oh, for a stouter ship and a surer hope." But the blessed Word sweetens my life, blesses my heart, comforts me in sorrow, and strengthens my inner spirit. It enables me to see Christ in His beauty, souls in their lostness, a world run amuck and in need of "the Light of the World," and gives me sure direction to the city of endless day. I soon shall see the King in His beauty, for the gates are ajar and the city heaves in sight. Heaven is my home and Christ through His Word tells me, "I go to prepare a place for you." I know whither I am bound by the comforting Word of God.

Sayings of Dr. P. F. Bresee:

Sanctified for What?

Ye shall receive power (Acts 1:8).

IT HAS BEEN SAID, "I seek the Holy Ghost for power, or for service." To me this is an awful statement. A forgiven prodigal does not presume to seek to possess control of his father and his wealth that he may have power; it is enough that he is fed and used by the father.

Anything more would be an impertinence. The only answer from heaven to a request for the possession of the Holy Ghost for service must be that given to the same request made by Simon the sorcerer, that he had neither lot nor part in the matter.

Human nature at its best under the remedial power of the blood of Jesus is but a dwelling place from which, or an avenue through which, God acts. Of course the avenue or dwelling place is glorified by His presence, as water in the river bed makes its banks fresh with life and beauty.

There must be conditions of power, but the conditions are utterly useless without the power. A human soul can be nothing more than conditions. It may be clean and pure, it may be strong and perfect, but to be kept so and to be enabled to help others, to bring dead men to life, to open blinded eyes, and unstop deaf ears—it must have the power of God! (Sermons, 1903)—compiled by WARD B. CHANDLER, pastor of Oakwood Church, Houston, Texas.

A New Year's Prayer

By Kathryn Blackburn Peck

*For this new year I ask Thee, Heavenly Father,
Enough of joy to make my spirit sing
Through days both dark and fair; and yet of
sorrow*

*Enough that I may never cease to cling
Close to Thy hand. For I can find true comfort
Only in Thee, my Father, this I know—
And I would walk most softly where Thou lead-
est,*

*Nor question any path Thou bid'st me go.
Let friendships crown my life this year, I pray
Thee;*

*I would be close to those I count most dear,
Yet not lose sight of those beyond the circle,
Who draw aside with hearts bowed down with
fear.*

*If vital health should be my blessed portion,
I shall be grateful. Yet, to walk with Thee
(If thus I please Thee better) in Pain's garden,
I would be willing, Lord—but grant to me
A heart of sympathy for all who suffer,
A word of hope for countless ones who mourn—
And in the darkest night of all, I pray Thee,
Oh, let some lovely song of faith be born!*

Called by My Name!

By P. W. Campbell*

CHRISTIANITY is a conquering, healing, and preserving force. This statement seems almost absurd today, but it is a fact nevertheless, and when employed in normal strength and utility, it operates nationally as well as spiritually. And yet, the nations that have accepted Christianity, including our own fair America, are today shuddering in an embarrassing attitude in the presence of Christianity's brutal, bullying foe. There is a cause, with an awful responsibility somewhere. Let's see if we can locate it.

In II Chronicles 7:14 we read: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

This was addressed to the Jews, all of whom were God's people, called by His name. The instructions were simple, plain, and explicit; the promises also plain and definite. There was no room for misunderstanding as to the health of their land or nation, as well as the forgiveness of their sins. These promises were verified to them in every case where the conditions were met; they were a provisional guarantee from God and could not fail.

In both dispensations, the old and the new, God has called out a people to bear His name, and with it the co-burden and co-responsibility of His and our conflict with earth's satanic forces. With the passing of the Jewish dispensation, Christ's ministry on earth was directed toward taking out of the entire world a people to bear His name (see Acts 15:14). To this people He delegated the same power and the same responsibility expressed to the Jews in our first quotation. In His great Sermon on the Mount, setting forth to the people He was then calling out their relationship to the rest of humanity, He said, "Ye are the salt of the earth." This could mean no less than, Ye are the preserving element appointed and qualified to combat and neutralize earth's putrefying content, which, unhindered, would quickly result in its utter dissolution.

What a monumental, yet glorious, commitment! What a responsibility! But on whom does it rest? "My people, which are called by my name." If God had said only "My people," and had left out the explanatory clause following, the inactive nominal Christians could easily have shifted the full burden upon the willing shoulders of the preachers and praying ones who are clearly identified and recognized as God's people. But not so! These do pray; they do humble themselves; they already have sought, and are now blessedly beholding ("as in a glass") God's face.

*Springdale, Arkansas



It is the vast majority of nominal Christians, who are called by Christ's name, and yet who neither adequately pray nor humble themselves in wholehearted seeking of His face (that is, His fellowship), who clutter and neutralize the effectiveness of the sincere workings of the few that constitute the true salt.

Thank God, He yet has a little salt remaining with potent virtue, but there's not enough of it. The mass corruption of earth is too great longer to be influenced by such small counteraction.

On the Day of Pentecost, the newborn Church took over the Jewish commission as God's representative people. At that juncture, the Church visible and the Church spiritual were practically identical, one in both purity and purpose. The salt was full strength. The Church marched triumphantly "like an army with banners," and the world trembled under its resistless impact. "The gates of hell" or, changing the figure, hell's infectious virus could not "prevail against" or resist the pungency of the Church's heavenly salt!

But Jesus, in that prophetic discourse, had evidently envisioned a later deterioration, for He added, "If the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." That is just the treatment the Church is receiving today, because the complete bulk of salt, represented by the Church, has lost its savour, and the world is walking over it.

How did the Church's salt lose its savour? By an infiltration into her membership of a vast number of those who have not met the conditions of true discipleship, nor are they willing to do so. How can a Church so weakened have power with God?

The very fact that God's Word (I Tim. 2:1-2) counsels the Church to pray for those in authority that we may have peace puts the responsibility for the present upheaval where it belongs.

Every theologian knows, and I think all teach, that if the entire personnel of those parading Christ's name before the world would "humble themselves, and pray, and seek" God's face, "and turn from their wicked ways," God would "hear from heaven," and this heart-sickening pressure and advance of Satan's kingdom against

Christian nations and all Christianity would meet with a quick and decisive rebuff.

Who then is to blame for this frightful spilling of America's best blood in an effort to preserve her national health? Wouldn't praying be better? Then, "Let us pray!"

Her Eloquent Money!

By E. Wayne Stahl*

IT WAS a Sunday morning in midsummer. Miss Ethel, member of the local Church of the Nazarene to which I belong, was soon to pass over that river that has no bridge, of which Bunyan tells. For months she had been incurably ill.

But on her sickbed, which was to become her deathbed, she "lay and triumphed." Having accepted Wesley's doctrine of sanctification, and experienced it, she, like the early followers of that spiritual ancestor of ours, was to "die well." Death to her was not the "King of Terrors," but a friend who would open the door to the palace of life. Repeatedly she said joyfully during her long sickness, "Perhaps today will be my crowning day."

And now the entrance into her eternal queen-dom was very near. That Sabbath morning she said to her twin sister, "Be sure to see that my offering envelope gets to the church today." (A friend always stopped on her way to the service to carry that contribution, and the one of her sister, to the church.)

That was one of her last utterances. Almost twenty-four hours later she had passed to the "raptures of the everlasting Sabbath," to the city where the most precious metal from which money is coined in this realm of time becomes the pavement for saints to walk on; a city whose portals are pearls, and whose walls are glowing diamonds, with jewels for their foundations.

Poor on earth, she had entered into the riches of eternity. The contents of those offering envelopes which the local church received from her for more than thirty years had been placed to her credit in snowy ledgers of the Bank of the Heavenly Jerusalem. Now she is a millionaire forever!

Like the rich music of a harp with golden strings there sounds for me that part of her valedictory on the last Sabbath she was on earth, "Be sure to see that my offering envelope gets to the church today." The money in it seems eloquently to say, "Thank God, I am in a denotation which teaches one to know to the uttermost the riches of His grace—heart holiness!"

*Nazarene Elder, Lowell, Mass.

The Spiritual Life—a Dialogue

By Wayne E. Williams*

"All spiritual life is essentially a dialogue." This is the rather commonplace statement of the French thinker, Gabriel Marcel, in his *Meta-physical Journal*. The statement may be termed "commonplace," for every Christian will readily admit that vital Christian living includes not only our petitioning God, but also our listening to the voice of God. In a dialogue, there is the mutual sharing of ideas, and this indicates the possibility of fellowship.

In contrast to the dialogue is the monologue, in which only one person speaks. Unfortunately, there are many professing Christians who are faithful church members, who nevertheless attempt to live the Christian life on the level of the monologue. This is readily exemplified in the Christian who regularly takes time to tell God of his own needs and the needs of his friends and the church. In fact, such a person may even spend considerable time in intercessory prayer, and from his lips may come forth testimonies of praise; but such a religious experience as this is still incomplete.

"All spiritual life is essentially a dialogue." This statement implies that not only must I talk to God, but also I must let Him talk to me. Of course, God speaks to us through the Scriptures, and the revelation of God's will in the Scriptures is the standard by which we judge all else. Nevertheless, there must be that experience in which the revealed Word of God becomes God's Word for me. This can take place only if we spend time in meditating upon God's Word—only if when we pray we give Him opportunity to speak to us.

Most of us are quite apt at telling God about all the things we need. But meditation is becoming a lost art in this age when everything must be done with time-clock precision.

Whether our spiritual life is a dialogue or a monologue will soon become apparent to others. He who lives on the plane of monologue soon loses the unction and blessing of God upon his life; being a Christian becomes a form and not a fellowship.

On the other hand, how different it is with that one who is determined that his spiritual life shall be a dialogue between God and himself. He is possessed by a growing sense of communion and fellowship with God, accompanied by the assurance that God is near, whatever may come. This will be expressed in relationships with others, through a deeper love for men and a greater passion for the lost.

Our spiritual life will be complete only when it becomes a dialogue—when we talk to God and let Him talk to us.

*Pastor, Paterson, New Jersey

ALCOHOLISM

By Emma T. Watts*

NO MAN who loves God and humanity can be indifferent to the alcohol problem. One of the most alarming problems of our nation today is alcoholism. The rapid increase in liquor consumption has brought on a train of evils with which our law enforcement agencies are utterly unable to cope.

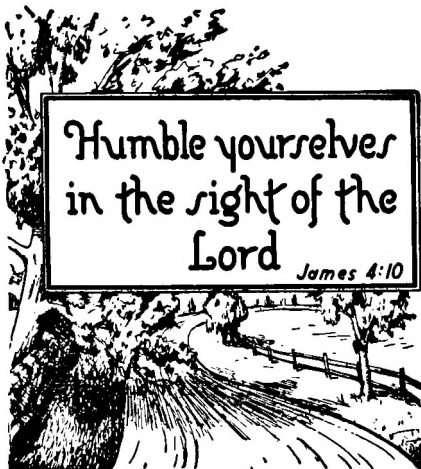
(What has become of those people who went up and down the country declaring that the repeal of the Eighteenth Amendment would decrease the consumption of liquor, and would promote temperance?)

Ten billion dollars was spent in our nation during 1948 for liquor, and because of this our crime bill mounted to the new high of sixteen billion dollars.

Alcoholism is our major problem. Medical men, social workers, law-enforcement officials, the courts, and the hospitals, are grappling with this malicious problem. What to do with the drunks is the question. The courts are disgusted, so are jail officials, penal heads, and so are the psychiatrists. What must we do with these many drunks? Some ask us to change their status from that of a criminal to that of a sick person; then we are to build hospitals and hire psychiatrists and employ social workers to help sober up these people with the view to rehabilitating them. If it could be effective, it would be a wonderful objective and a noble purpose.

The problem is very great in the District of Columbia; 6,500,000 gallons of distilled spirits were consumed during 1948, amounting to a per capita consumption of eight gallons, three times larger than any other American city. There were over 34,000 arrests for drunkenness during 1948, over 3,500 of them women. There are 5,000 listed as chronic alcoholics, and 15,000 are listed as problem drinkers.

*Temperance and Young People's Worker, Washington, D.C.



Now, all these heavier drinkers are to be treated as "sick people." They must be sobered up and rehabilitated while the liquor sellers are developing a new crop of drinkers who in turn will become alcoholics! To date no one has given a proposition which will assure an effectiveness of this treatment of these alcoholics; just sober them up and turn them loose again! Nothing is said about destroying the appetite for drink, and nothing is said about putting within these people a new moral principle which will give them power to overcome this evil—or this disease, for they do not wish us to refer to it as an evil or sin or a crime, just a disease.

Diseases are usually contracted; nobody wants to voluntarily catch a disease. If alcoholism is a disease, it is so because its victims choose it. It is not a contagious disease. Every alcoholic on earth is one because he has decided to follow the course that he knows will make him one.

While a man or a woman is in the process of becoming an alcoholic, he or she cannot fail to encounter many warnings along the way; not warnings perhaps of temperance advocates nor perhaps preachers, but other kinds of warnings. For example, he may learn every day of the fate of alcoholics; some die, some are sent to jail, some are committed to asylums. These signposts seem to mean nothing, for the liquor drinker continues to imbibe; most of them refuse to believe that such tragedies can happen to them—never!

Then there are the danger signal warnings from their own gradually failing health; there is nervousness, then an acid stomach leading to ulcers in the stomach. There are headaches, vision is affected, and general efficiency is impaired. Other warnings follow—kidney trouble, liver disorders, indigestion, high blood pressure, heart disease—and still the drinker goes on! He reads the headlines of liquor tragedies, hears the radio news reports of broken homes, suicides, crime—still no heed is taken to these warnings. He goes on against all these danger signals to become another alcoholic. Call it a disease if you will. Why does it make a man a criminal? Why does it make a man a brute? Why does it convert him into an evil beast? Why does it make a man unfaithful to his family?

Alcoholism is more than a disease. It is absolutely criminal for a man, or a woman, to become an alcoholic; it is a crime against the drinker's own person and soul and body. Anything that will break down a man's moral powers, destroy his usefulness, and impair his mentality is surely a crime. Anything that will destroy a man's soul is surely the greatest of crime!

Remember, God has said, ". . . nor drunkards, . . . shall inherit the kingdom of God."

The drunkard, the alcoholic, also commits a crime against society. He sins against those who love him. He brings shipwreck to the sweetest of all earthly relationships; the home life is dis-

rupted. The wife suffers, or the husband, as the case may be; and what is more, the children are compelled to suffer. Liquor drinking leads the drinker into other forms of sin—gambling, adultery, profanity, and other sins too numerous to mention.

When a man or woman gives way to drink, he or she says good-bye to morals and decency, and then the alcoholic finally becomes a charge against the state. Society has to pay for his excesses; if he is sent to the courts and to jail, society, not the drinker, has to pay for his crime.

The alcoholic is guilty of a crime against himself and against society generally; but what is worse, he has sinned against God. God Almighty does not call alcoholism a disease; He calls it a crime. Most solemnly the Word of God warns, "Be not drunk with wine."

There is hope for every drunkard who will repent. Christ died for our sins, and today He says to every drunkard as well as to every other kind of sinner, "Him that cometh to me I will in no wise cast out."

If the space that is currently being devoted to the problems of divorced people and unwed mothers were given to the underlying cause of many of these problems—tobacco and alcohol—there might be fewer such problems with a corresponding decrease in the financial load now being carried by the already overburdened taxpayers. Faith in God, self-control, and consideration for the rights of other people will cure the majority of the ills now facing the world.

The "One-Family" Church

By W. S. Purinton*

MANY of our churches might fall into this class; their leadership and support center to a great extent in one family. These families are to be highly commended, for in most cases there would be no church of our denomination in that town but for them. Often the group first met in their private home, as they did in the days of the Apostle Paul. They had vision, and led out in the beginning when no one else cared. They stood alone in bearing the reproach of holiness. They put money and labor into the new church, and God honored their faith. They felt that a church home is as important as a family home, and they were determined to provide one at any cost. We praise God for such families. Let us ever appreciate their pioneer efforts. Other families who live in towns where there is no holiness church should be challenged to do likewise.

But as the church grows and her influence enlarges in the community, this family must make an important decision—a decision as vital as the

one they made when the church was first started. They must decide whether they wish the church to continue as a one-family church. Do they wish to continue in full leadership, as the final authority on plans for future progress, calling of the pastor, and election of officers? Or are they so anxious for the church to fulfill her mission of getting the gospel to every creature that they gladly relinquish their position, and even seek the election of others to office, that they may share the responsibility of making decisions with all who will join with them in pushing the battle for God?

Do they want the church ever to increase in numbers and influence to the extent that they will help to find a place of service for those who are willing to lay their consecrated talents on the altar for God?

It takes faith and vision to start a church, but it takes bigness of soul to make the right decision and show the right spirit as the church grows. It is not always easy to keep self in the background, and to recognize that the church is God's institution and not ours. God's plan is for us to share the leadership and responsibility and, whether preacher or layman, we are not to "lord it over God's heritage." It is not always easy to say with John the Baptist, "He must increase, but I must decrease." After putting our money into the work and carrying the major part of the financial load for several years, we are tempted to feel that it is "our" church, and that we can decide whether or not the pastor is suitable.

Any church that becomes so dominated by one man or one family that it is known as "Brother Jones's church" will be handicapped in its efforts to reach the unchurched. What a blessing to find men who are really unselfish! What a blessing to find men with leadership qualities, and yet who do not show a dictatorial spirit; men who give freely of their money and yet do not want to be church bosses! What a blessing to find those who serve willingly in the field of music, and yet do not take offense if others are advanced! How God's cause prospers among those who keep a humble spirit, in "honour preferring one another"!

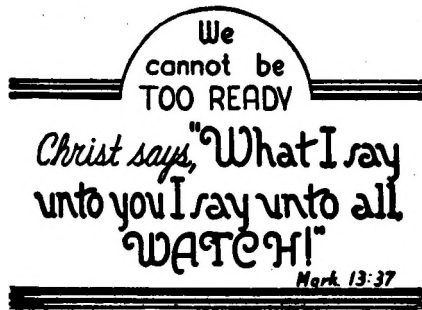
Some churches, I fear, are stunted, mangled, and crippled because one family, who started well, became self-centered and wanted to keep the little church all to themselves. The field is so white, the need is so great, and the time is so short! Let all of us get a clearer vision of God's will and plan; and with bigness of soul, let us all co-operate fully in the great task of winning the lost to Christ.

New Life for Old!

*Christ could not rise triumphantly
If He had never died,
And we can never live for Him
Till we be crucified!*

—MARY ALICE HOLDEN

*Superintendent of Illinois District



Little Things to Think About:

By Viola E. Hodge*

Proving the Promises!

And we know that all things work together for good to them that love God, to them who are the called according to his purpose (Rom. 8:28).

NONE is so able to quote a promise of God with convincing fervor as he who has experienced its truth, who has learned by personal testing the depth of its meaning. Such a promise is the one quoted above, and legion are those who have proved its blessed fulfillment in their own lives.

Seeming tragedies and disasters are turned into blessings by the magic of the Master's touch—the loss of a job necessitated an increase of faith in the God who makes a way where there is no way, and He did not fail; a broken arm closed a contemplated door, but gave a course in patience, fortitude and courage, and a priceless lesson in living one day at a time, and that in complete dependence upon God; the loss of a home gave opportunity for God to provide a more suitable place; and so throughout a long list of things which we call "ills," but which God permits to come to those who love Him and obey Him.

Verily, all things do "work together for good" to those who are determined to find good therein, who are willing to be led and to patiently wait to see the fulfillment of God's good plan in their lives. Hath He not said, "I will never leave thee, nor forsake thee"? And how can we prove His faithfulness if not through our necessity? An old song says:

*If all were easy, if all were bright,
Where would the cross be, where would the fight?
But in the hardness, God gives to you
Chances for proving what He can do.*

God has no way of showing to the world His glorious attributes except in His dealing with the lives of His children. The Spirit of Christ manifest in the lives of His followers preaches louder than any sermon; and He and His power are judged by what is seen in us, His people.

*Long Beach, California

Three Interesting Churches

MY LATEST TRAVELS brought me into touch with three very different and yet very interesting Nazarene churches. The first one was at Craig, Missouri, on the Kansas City District; the second was at Kankakee, Illinois, on the Chicago Central District; and the third at Lansing, Michigan, on the Michigan District.

The church at Craig is in a town whose population could be counted in the hundreds; our First Church at Kankakee is in a city of more than twenty thousand; and our First Church at Lansing is in a city of more than one hundred thousand. Of course there is only one Church of the Nazarene at Craig, but there are several Nazarene churches in each of the other places. The church at Craig is five years old; the First Church in Kankakee is the oldest there, and yet it is probably not more than twelve or fifteen years old; and the First Church at Lansing is one of the older churches in our denomination—it has had a long and widely extended ministry. With its nearly four hundred members it is also one of our larger churches.

I supplied for just one Sunday at Craig, speaking three times during the day. The church there is waiting for the arrival of their new pastor, Rev. Bob Radebaugh, who will graduate from Bethany-Peniel College in January. At First Church in Kankakee, the largest of our churches in that city except for the Olivet Nazarene College Church, I held a short holiness convention; I spoke on Friday and Saturday nights and three times on Sunday. At our First Church in Lansing, the holiness convention began on Tuesday evening and continued over Sunday. I spoke every week night except Saturday, at three morning services during the week, and four times on Sunday.

At Craig, Missouri, the laymen took excellent care of me. I enjoyed a delicious meal at noon in the home of Mr. and Mrs. E. L. Holland; during the afternoon I visited in the home of Mr. and Mrs. L. L. Brandon; and then I ate the evening meal with Mr. and Mrs. H. H. Raiser and Mrs. Raiser's father, Mr. Horn.

The pastor at Kankakee is Rev. Sylvester Smith, whom I have known for several years. He was wonderful to me during my stay in Kankakee, and it was great to fellowship with him again. He and his people stood by with their prayers and help. Professor Naomi Larsen from the college had charge of the music on Sunday, and that meant that we had the best. President Harold W. Reed, Dean C. A. McClain, Professors D. J. Strickler, Bond Woodruff, and others from Olivet Nazarene College were present in one or more of the services. It was a pleasure to meet these friends again.

Rev. Bennie Morgan is pastor at Lansing, and I had a delightful time with him, Mrs. Morgan, and the people of First Church, Lansing. There

are few churches in our connection which are carrying on a wider and more influential spiritual program than this church under the leadership of Brother Morgan.

These three churches are all alive and aggres-

sive and have the respect of the communities or cities of which they are a part. Furthermore, each one has some of the best people to be found anywhere among their members and friends.—

THE EDITOR.

Home Missions and Evangelism

Roy J. Smea, Secretary

ADVANCE IN AUSTRALIA

By Ted Hollingsworth*

THREE DAYS by Clipper southwest of California, the eastern coast line of Australia rises out of the blue South Pacific Ocean, a land of strange geographic contrasts and courageous pioneering people.

In this warm, friendly continent, as large as the United States, District Superintendent A. A. E. Berg has just organized his tenth Church of the Nazarene at Eidsvold, Queensland.

During World War II thousands of American servicemen were stationed in Australia and from this friendly visit were forged new and stronger ties between the two great democracies. In the few short years since the close of the war consecrated Australian ministers and laymen have planted the Church of the Nazarene in all but one of the major cities. Considering the problems attending its early beginnings this is no small accomplishment.

Six and one-half years ago in the spring of 1944 I passed through Australia on my way home to America from the Territory of Papua, and conducted services in a small community in Brisbane for six or seven Sundays.

At the close of this brief effort—less than two months—I knew of only one young man who was definitely interested in seeing the Church of the Nazarene commence work in Australia. He was Mr. A. A. E. Berg, an Australian army officer and my close friend and supporter during my ministry in Brisbane.

About one year after I sailed for America Mr. Berg joined the Church of the Nazarene by profession of faith and was appointed by Dr. H. V. Miller to be full-time representative of the church in Australia. For one whole year he stood entirely alone—the only Nazarene in the entire continent, but God blessed and honored his step of faith, and in due time others like-minded with him were led to cast in their lot with the church.

American Nazarenes, through the N.Y.P.S., took the new work upon

their hearts and subscribed a total of \$50,000 to establish the church in Australia. Under the capable direction of Rev. E. E. Zachary the policies were established and the foundations laid. When he was called to the superintendency of the Northwest District he was able to turn over the direction of the Australian church to its own men.

In 1948 the Australian District sent Mr. Berg, then pastor in Brisbane, to the General Assembly in St. Louis, Missouri, as their delegate. While here he toured extensively among our churches, winning friends everywhere by his sincere and radiant ministry.

When he returned home his district elected him as superintendent. He still remained with the Brisbane church as pastor, willingly shouldering the double duties involved.

The church around the world was saddened in December, 1949, by the sudden home-going of Dr. H. V. Miller. Among his last official duties was a flight to Australia to conduct their second annual assembly and to preach in the various local churches. Australian Nazarenes felt with particular keenness the loss of this great leader, for he had quickly won an unequalled place of esteem and love in their hearts.

When Dr. and Mrs. G. B. Williamson reached Australia in December for the third annual assembly of the Australian District, they found a full-fledged, progressive district carrying on the finest traditions of the Church of the Nazarene.

District gains have included the publishing of a holiness journal, *The Australian Nazarene*, with a nationwide circulation and subscribers in Britain and the U.S.A., the broadcasting of "Showers of Blessing" over a number of excellent stations, and the consolidation of the missionary work among the native aborigines at Parrys Estate on the Tweed Heads reservation in New South Wales. With the financial assistance of the missionary band at Bethany-Peniel

College they have constructed a mission chapel and a home for Rev. W. D. Pinch, the missionary.

All but one of the local churches have purchased lots and are planning to build as soon as possible. Australia is still desperately short of building materials, but God is opening doors and undertaking for our churches.

Adelaide's Seaton Park Church, under the leadership of Pastor Erle Spratt, is planning a lay visitation and evangelization program to coincide with the start of the new building.

Pastor Hector Spratt of the Northmead Church in Sydney has plans for a cut-stone church all completed and is only waiting for bids from the contractors. Burwood, another Sydney church has purchased property in near-by Eastwood and will soon be building. Pastor C. A. Garratt reports gains.

Sydney's Campsie Church with veteran Pastor A. C. Chesson, one of the first ministers to step out with Brother Berg in the new work, is ready to build as soon as satisfactory loan arrangements can be made.

Pastor S. G. Simmons of the McKinnon Church in Melbourne has witnessed a 100 per cent gain since the first of the year. God is blessing the church in Victoria's capital city.

In Brisbane the Lord has blessed the seed sown there in weakness six years ago. At that time there was not even a cloud the size of a man's hand, but still we trusted God to open a way. Today there are three fine churches in this thriving city of 350,000.

Rev. Arthur Clarke of the Manly Church expects to have the foundations of their new church building laid by fall. At the new Stafford church, organized in July, Pastor H. L. R. Madder reports 150 in Sunday school, with the interest growing. The third church is pastored by Mr. Berg. Their N.Y.P.S. sponsors a city-wide young people's meeting in the large Temperance Hall in the heart of downtown Brisbane every Saturday night. These are well attended.

The close of their third assembly year finds Australian Nazarenes on the march for God and souls, taking their place in the ranks of a great world-wide army carrying forward the Mid-Century Crusade for Souls. Of a truth, it is "Advance in Australia!"

*Evangelist, Little Rock, Ark.

"Owe No Man Any Thing"

EDIT

Stephen

THE PROBLEM of debt is ever with us. In spite of all that the Bible gives along this line and the teaching of the Church in this connection, there are still those who make debts carelessly and never pay them at all, or only when they are forced to do so. Christ, the Church of the Nazarene, and every other Christian church, are hurt by those who profess to be followers of Christ and yet refuse to pay their debts. Sometimes even preachers, as well as lay church members, are involved in this kind of sin.

OWE NO MAN any thing." This advice from Paul should be heeded by everyone—especially by those who name the name of Jesus.

Careless Buying In this complex age most of us have debts, that is, we are paying on something. Paul's exhortation does not apply to such debts provided we are taking care of them promptly according to our promise. Still, we must be careful here and not take on responsibilities which will crowd us too much. Christians can easily backslide over worry and distress about bills for things which could have been done without. In this day of high pressure salesmanship, a lot of people need to attend some courses on how to build up defense mechanisms against it. When a city has to take a family off welfare because the father or mother has bought some expensive article on the installment plan, it may be a calamity. Nevertheless, the city authorities have no other alternative when a family has obligated itself for some costly but unnecessary household convenience.

IF A PERSON has bought a necessary household article or something that adds to the fullness of his life or the life of his family, after careful consideration and planning, he should do his best to keep up the payments on it. If, on the other hand, through some unexpected misfortune, one cannot meet such an obligation, he should face his creditors at least by the time the payment is due and state his intention to take care of the debt as soon as possible. In fact, he should indicate just when he thinks that the delayed payment can be made. This is not only good religion; it is also good business. Every person should be interested in building up a credit standing for himself; and one of the best ways to do it is to pay your debts when due or face your creditor promptly and tell him just what you think you can do. Certainly, a Christian should not fall below honorable business standards in dealing with his debts. I am inclined to believe that anybody, whether he claims to be a Christian or not, just simply does not

want to be honest if he isn't businesslike as to his debts. Any claim to the contrary is suspected of being insincere.

PAUL ENFORCES this call to carefulness about paying our debts with these significant words: "And that, knowing the time, that now it is high time to awake out of sleep: for

The Basis of Paul's Appeal now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light" (Rom. 13:11-12). In other words, Paul is urging us to "owe no man any thing," for the time of the coming of Jesus is at hand. If this was the basis of Paul's appeal then, it surely should have more force today. Never before were there so many signs of our Lord's return; and if we expect to be ready for Him when He comes, we should cast off this and all other works of darkness. Then Paul adds: "Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof" (Rom. 13:13-14).

Thus Paul declares that all sinfulness should be spurned and, in addition, our life for Christ should be lived on the highest level. No provision should be made for the flesh, in view of the fact that Christ's coming is at hand and we must center our whole personalities on forwarding the kingdom of God. Some things which are legitimate in themselves, as well as sin, must be excluded!

"But to Love One Another"

ABOVE I said something about paying our debts—"owe no man any thing." Now the only limitation which Paul places on this statement—but to love one another—will be considered. No one can ever pay off his debt of love to others. This is an installment obligation which will never run out. Christian love has been defined as "the identification of self with God's interest in others." God's interest in others will never end, and the same is true as to the Christian.

RIALS

ite, Editor

Love works no ill to his neighbor. The Christian loves his neighbor as himself, and, because of this, will not be careless as to the welfare of his neighbor. As he works to promote the true values of life for himself, he will do the same for his neighbor. Love will not break the commandments which have to do with our relationship to our fellow man, because such action violates the rights and personalities of others. "For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law" (Rom. 13:9-10).

The teaching is clear here. Personality is the supreme value, whether in one's self or another. Love for one's self is the basis of love for the other person. Self-respect is the highest virtue, and it provides the basis for our respect for others. A man who has no respect for himself will have none for others, and he cannot truly respect himself and disregard the significance of other personalities. Love is the fulfilling of the law, and it centers on personality, whether found in the individual himself or in someone else.

Love Fulfills the Law

LOVE fulfills the law. Love does not commit adultery. It does not destroy the sex instinct, but it controls it. To do otherwise means that two persons are degraded and God's standards and those of society are trampled under foot. Thus hell is begun here below. I have lived long enough to hear the tale of woe from many who thought they could flout respect for personality and get by with it. Home and state, as well as church, still rest on old-fashioned morality. Don't let anybody fool you, my friend, and send you to the bottomless pit before even this life is over. Don't let the college or university professor, some atheistic preacher, or some man of the street tell you that times have changed. Such is not the case. The old way of moral rectitude is the only way for young and old. Keep yourselves clean, young people, and marry for life. Don't pay any attention to those who treat marriage

lightly and often find themselves in the divorce courts—they are setting hell in the heart.

Love fulfills the law. Love does not kill. I am not now talking about killing in war. I could not fight in a war of aggression, but I could surely fight in a war against aggression. This is the kind of war that we are fighting in Korea. It is legitimate and must be fought there or somewhere else. Russia must be made to understand that she cannot dominate the world with her atheism and materialism. I am not a conscientious objector, and I do not believe in peace at any price. On the other hand, I do not believe in murder. It is not to be classed with killing in war or with the death sentence as administered by the state. The commandment, "Thou shalt not kill," refers to murder. Love does not kill in this sense—it protects, it does not destroy. Cain rose up and slew his brother. This was the first murder, and ever since that day the blood of the murdered has cried up from the ground against the murderer. He who truly loves his brother will not murder him. Love is the fulfillment of the law.

Love does not steal—it only takes that which belongs to it and no more. It does not bear false witness—it does not lie on someone else. It tells the whole truth and nothing but the truth about the other fellow.

Love does not covet. It does not want what someone else has so badly that it would be willing to dispossess the owner of it in order to get it. Covetousness is a terrible sin, and it is back of many a dastardly deed. Still, Paul teaches that he who loves his neighbor as he loves himself would not be covetous toward anything which his neighbor possesses. Love fulfills the law!

"God Is Still on the Throne"

SOMEONE in prayer meeting last night gave a triumphant testimony. Among other things, he said that God is still on the throne. I had heard those words many times before, but this time they came to me with unusual force. "God is still on the throne." What do these words mean? First, they suggest that God has been on the throne. From the beginning He has been King of Kings and Lord of Lords. At no time has He abdicated in favor of anyone else. If we keep this in mind, it will help us to realize that He will never surrender His authority to anyone else.

God is still on the throne! This indicates that God is now on the throne. Soviet Russia is denying that there is a God and is doing its best to dominate the world. Everything points to the fact that its one aim is to foist its hellish doctrine on mankind as a whole. Joining with Soviet Russia in this are Red China and other countries behind the iron curtain. Nevertheless, these Communistic countries will find out one day that there is a God and that He is still on the throne. Their fate will be like that of other nations which

have left God out of their thinking. Mr. Stalin can't dethrone God.

God is still on the throne! This statement also implies that God will still be on the throne when time has been declared to be no more. He has no plans for abdicating. His enemies have power, but they cannot finally thwart His purpose. They may force Him to detour and thus slow up His

plans, but they cannot prevent Him from reaching His ultimate goal. He holds the destiny of men and nations in His hands. One writer has given us his definition of divine providence thus: "God's control and direction of the universe toward the end which He has chosen." These words point definitely to the final triumph of the plans and purposes of our God.

The Young People's Society

L. J. Du Bois, Secretary

Purposeful Resolutions

THERE IS SOMETHING innate in all of us which grasps at the chance to "start again." Perhaps it is because all of us are so intensely human that we need new beginnings again and again. We have chosen the opening of the new year as the logical time to review the past and look to the future, resolving that tomorrow will be better than yesterday.

We thank God for the opportunity which He has given us to try it again. If each of us received our just deserts we would be inheritors only of despair and failure. It is significant that the spiritual redemption which God has provided for us is called the "new birth." It is wonderful indeed that "God hath not dealt with us after our sins." There is a forgiveness of our sins which is complete, God separating our sins from us as far as the east is from the west and remembering them against us no more forever. To be gloriously saved from our sins is indeed to begin life anew.

We are glad also that as Christians we are not cut off the first time we fail to measure up to the highest Christian ideal. God does not count our mistakes as sins. He is patient with stumbling feet and inexperienced hands. However, our resolutions to do better in the year to come must not be trite or meaningless. God expects that our good intentions will bear fruit.

Our resolutions for the coming year, to be more spiritual, to be more aggressive Christians, to be more faithful to our tasks, to be soul winners, should be genuine and sincere. They must be backed up with a deep determination and with a sense that they are a part of God's purpose for our lives. They must reach up until they find that power which is available from God which will enable them to become modes of action rather than mere words of mouth or imaginations of the heart.

Indeed, let us resolve—for high resolutions are the open doors to suc-

cessful living—but let us make those resolutions real commitments to God, backed up by our firm determination to do God's full will this coming year.

Youth Week Coming

The last week of January each year is observed by many of our youth groups as Youth Week. At this time the church takes time out to honor its young people and to help them to see the vital place which they fill within the church. Let every church see to it that this Youth Week surpasses all others.

Prayer Tower Requests

January 14-20

World Tour

World conditions permitting, Dr. and Mrs. G. B. Williamson are about one-half through a tour which is to take them around the world visiting various areas of the church. Let us pray for them, for their safe journey, and that God will unusually bless them and use them.

January 21-27

Youth Week

Most of our youth groups will take part in Youth Week again in 1951. Let us pray for the plans for our own society and pray that God will unusually bless the combined efforts of all of our societies with salvation and real progress. Let us pray that our offering for the Bible Society will reach our goal.

THE QUESTION BOX

Conducted by Stephen S. White

Q. *Is the form of government of the Church of the Nazarene so "democratic" that we, as members, are free to set up our own code as to the relationship between the laymen and the pastor without any regard to the plan of church government as set forth in the MANUAL? (This question was sent in by a layman.)*

A. If I understand what you mean by your question—and I believe that I do—I would certainly have to answer it in the negative. The *Manual* says: "The pastor shall be, *ex officio*, president of the local church, chairman of the church school board, and head of the church schools, the Nazarene young people's societies, and all other subsidiary organizations in connection with the local church." Again, the *Manual* declares: "The pastor shall have the right to a voice in the nomination of all heads of all departments of the local church." The *Manual* surely makes the pastor the leader of the local church; and every organization needs one head. Nothing should be carried on by a church or in its name without the knowledge and sanction of the pastor. No church should call a man to be its pastor if it is not willing to trust itself to

his leadership. Our pastors are not dictatorial. They are willing to work with the people, but their place of leadership should be respected. In turn, they should, and I believe do, give due regard for the united advice of the district superintendent and advisory board, to whom they are immediately responsible. Occasionally, there is a layman who takes things into his own hands and gets out of line in the running of the local church, but I can't help but believe that this is the exception rather than the rule.

Q. *Was there a hell before Adam sinned?*

A. I answered this question in the *HERALD OF HOLINESS* for August 21 of last year. I said then, and I still say, that there was a hell before Adam sinned; and I believe that there was sin before Adam sinned. However, I stated then that I did not believe that sin is eternal and, therefore, hell is not eternal. A good friend and brother has kindly written me that he believed that he understood what I meant, but he was afraid that some young people might have misunderstood me. I think I know what he

had in mind, and I want to clear it up now. When I said then that hell is not eternal, I meant only that it was not eternal because it had a beginning; I did not mean that it was not eternal in the sense that it would have an end. Eternal really signifies without beginning and end, so that anything which has either a beginning or an end may be spoken of as not eternal. But since eternal is sometimes used in a popular way as a synonym of everlasting, which only means without end, someone might have thought when I said that hell was not eternal that I held that it was not everlasting. I do believe that hell is everlasting, but not eternal. It

has no end, but it did have a beginning.

Q. Is it proper for the women in charge of the Home Department in the Sunday school to administer the sacrament once a month to those whom they visit?

A. I answered this question in the *HERALD OF HOLINESS* for October 23 of last year. My answer then was as follows: "Only an ordained elder has the right to administer the sacrament, and I believe that no exception should be made at this point except in the case of an emergency. In a regular communion service, an ordained elder may be assisted by those who are not ordained."

This answer overlooked an exception which I certainly should have mentioned. More than one good brother has called my attention to this error, and I am glad to clear it up now. The exception is stated thus on page 125, and paragraph 274, of the *Manual*: "Such licensed ministers shall be vested with authority to preach the Word; and, *provided*, they pass annually the required studies of the course of study and are acting as pastors, they shall be vested with authority to administer the sacraments of baptism and the Lord's Supper in their own congregations, and to officiate at marriages where the laws of the state do not prohibit."

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

Revival in Donato Alvarez

WE HAVE BEEN continuing with the work of the Bible school, also pastoring the church in Donato Alvarez. This year has been an excellent one in both of these phases of the work. The second semester, which was to have begun the first week in August, was postponed two weeks because of the unusual revival God gave us in the church, of which we shall tell you in another paragraph. We have twenty-two students enrolled this semester. God is blessing them, and we are asking and believing Him to raise up more consecrated young people to help spread the gospel in this great republic.

God indeed has answered prayer in a wonderful way in giving us a Holy Ghost revival which lasted six weeks instead of two which we had planned. It seemed we were facing the Red Sea and God must do something. He brought the backsliders home, caused sinners who had never heard a gospel message to enter for curiosity's sake and as a result some were converted. One man who was on his way to commit suicide was told by someone that inside the "culto" he could find peace, so he entered, half drunk, but God touched his heart, saved him, delivered him from drink and other bad habits, and today he has a burning testimony to what the Lord has done in his life. We are praying that the revival spirit shall continue until throughout the whole district we shall see what God is able to do among His people.—SPURGEON and FAE HENDRIX, *Argentina*.

Gain in Membership

Indeed the Lord has blessed in our work in Witbank. We were able to report to the council a gain in total membership, that is, full and probationary members, of 50 per cent over last year. We praise the Lord and believe that better days are ahead by the grace of God.—CLIFFORD AND CASANDRA CHURCH, *Africa*.

A Ten-per-Cent Church

Last month our church board voted to adopt the 10 per cent plan for missions. At the end of the month we sent in \$30.00. Since we started this plan, the money for all purposes has been coming in a plenty. We thank God for this, and the more that we do for Him the more we have to do for Him.

Last year at this time we could hardly get the pastor's salary paid. Now it is paid and a raise has been given. The church is small in number, but I know that we can do great things for His Kingdom. The Lord is so good to us. Praise Him.—MRS. SETH G. TIDBALL, *Kelloggsville, Ohio*.

Japan

The total area of Japan is less than that of the state of California. There are 78,000,000 people crowded into the small group of islands which comprise the Land of the Rising Sun.

Mountains occupy about four-fifths of the total area.—*CHURCH HERALD*.

Russia

Persecution—Russia has remarkably foreshadowed the world's final hostility to Christ. Stalin and the Communists since 1918 have liquidated by murder and exile 255,078

members of the clergy and 88,874 churches.—*DAWN*.

Psalm for Cuba

Down by the seashore

There's a cry in the wind,
As if the voice of nature

Were warning fishermen;
Beside the arroyos

There's a moaning in the palms,
As if the drooping branches

Suffered inner qualms;
Along the bamboo

There's a groaning in the air,
As if the stalks with bowed heads

Were weighted down in prayer;
Across the tropic afternoon

There's a weeping in the sky,
As if the heavens, filled with grief,
Could only stand and cry.

And what can be the sorrow
Of this melancholy land,

Where beauty and abundance

Are displayed on every hand?

Ah, 'tis not sadness of the sea,

Nor distress among the hills;

'Tis sin among the people,

'Tis the mortals' ills.

As the heavens told to Israel

The glory of its God,

So in Cuba, God is calling men

In shower, tree, and clod.

—LYLE PRESCOTT

"For this is the will of God, even your sanctification, that ye should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honour" (I Thess. 4:3-4).

Only through the miraculous process of salvation can the human element within us be brought into direct contact with the divine, thus affording us a satisfaction that nothing else can give.—MARY SANDERS.

NEWS OF THE CHURCHES

Moravia, Iowa—We recently had a very good revival with Rev. E. O. Davis as the evangelist. We felt his messages were given of God, and they resulted in the deepening of the spiritual life of the church. A number of people sought God at the altar of prayer. Our people received new inspiration to work harder for the Lord.—C. Keyes, Pastor.

Evangelist J. W. Burgess writes: "As we come to the close of 1950 we rejoice in the privilege we have had of laboring for God with our pastors and churches across the country. God has blessed, and given us many precious souls seeking Him for pardon and heart purity. We have a few open dates; write us at our new address (we have moved from Eastern Michigan to the Missouri District), 609 E. Main Street, Flat River, Missouri."

De Queen, Arkansas—In December, our church had a good revival with Evangelist Joe Norton. God met with us in a wonderful way, and the church was greatly helped. Some people were saved, believers were sanctified, and backsliders reclaimed. The Sunday school broke all previous records.—Roy L. Cantrell, Pastor.

Anchorage, Alaska—On December 10 the first services were conducted in our new basement church; fifty-two present for Sunday school and a good attendance at the church service. God's presence was felt and we all rejoiced to be able to worship in the building we had looked forward to for months. The following Sunday night, a soul found God in pardon at the altar of prayer. Our pastor and family have moved into the parsonage apartment, which is in one end of the church. The interior of the church is not yet completed, so each Friday night is to be "work" night; the men will work on the building while the women call in the neighborhood. Too much credit cannot be given to our efficient and very faithful pastor, Rev. M. R. Korody, and his good wife. They have labored hard since the building project was started last spring. Brother Korody has carried the responsibility as business manager, also spent long days of labor on the building. Some of the men of the church, and soldiers who attend our services, have also given many hours of labor on the building. Numerous difficulties have had to be overcome, and we appreciate the courage and faithfulness of Brother Korody. As soon as the interior is completed, we plan a formal opening when other Nazarene pastors in Alaska, and the public, will be invited.—Iva L. Berry, Secretary.

Bloomington, California—We are in the midst of one of the best years in the history of the local church. Definite progress has been made, the spiritual status greatly improved, and improvements have been made on the church property, including a new roof and a fresh paint job inside and out. Also, the inside of the parsonage has been renovated. We have constructed a very fine outside recreational center which already is paying dividends. We give God praise for His blessings.—George C. Wise, Pastor.

Oil City, Pennsylvania—Our church reports a financial status which we feel is somewhat of a record. All budgets—including college, seminary, Ministers' Benevolent Fund, district, and general—were paid in full within the first six months of the new assembly year. We are happy to testify to what God has enabled us to do under the leadership of Pastor B. H. Mead.—J. Caldwell, Secretary.

"And thou shalt be to him . . ."

(Continued from page 2)

about this Saviour. We promised to send one as soon as we possibly could. One year went by—ten years went by; *thirty years* have gone by! We never have been able to send anyone beyond the blue hills to those waiting natives!"

A young man and his consecrated wife offered themselves and their exceptionally fine musical ability to our church as missionaries. They had to accept the bitter opposition of their families, but they held true through four years of training. Eagerly they looked forward to graduation, that they might serve their Master in foreign lands. But there isn't enough money to send them. Maybe in one year—ten years—who knows?

Jesus is looking at that money. He does not see dollars. He sees souls. God owns the whole world, but you must be to these people "instead of God" by giving enough!

—SISTER PHEBE

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for January 21: Jesus Meets Growing Hostility

Scripture: Mark 2:1-12

GOLDEN TEXT: *When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance (Mark 2:17).*

We noted last Sunday that Satan would not let Christ alone, and today we see that Satan's human henchmen won't let Him alone either. It may be helpful to recall that our opposition in the Christian life will likely come for the same reasons.

OPPOSITION ROSE FROM THOSE WHO WERE INACTIVE. We read that "there were certain of the scribes sitting there," and it was those comfortable cynics who started the trouble brewing for Jesus. Do nothing, be satisfied with the status quo, and little Satanic opposition will face you. But put the evangelistic car into gear and start gaining speed, and the nominal benchwarmers will set up a howl like a Congressional lobbyist. Christ was a worker and lazy people hated Him.

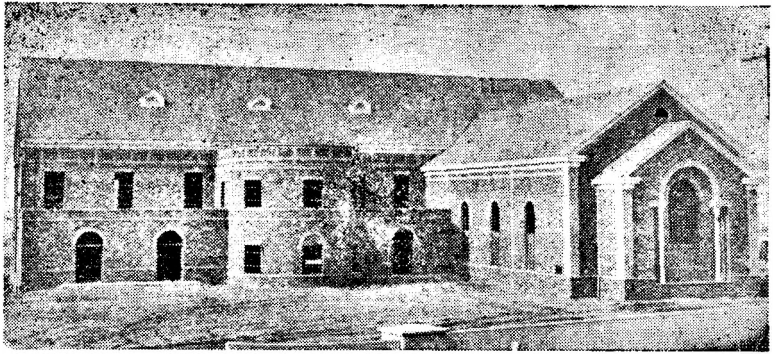
OPPOSITION ROSE FROM THOSE WHO WERE INADEQUATE. These scribes were neighbors to the palsied man, yet they had not helped him spiritually nor physically. Why? Be-

cause in the face of dire need they were helpless. So what! Will they appeal to the only One with power to cope with the situation? No, they will start a whispering campaign and point fingers of accusation. Be weak and defeated in daily living and many will fellowship you in your dilemma. But walk in the full strength of grace, witness to day-by-day victory, and some of the same people will pull away as though you had leprosy. That is the answer of inadequacy in Christ's day and ours.

OPPOSITION ROSE BECAUSE JESUS TACKLED SIN. It is possible to generalize about sin until no one is helped and no one is aroused. But Jesus was specific: it was the definite sins of one man, and the forgiveness of those particular sins, that made the wolves begin to howl. Christ did not come to give the whole world a nice little moral uplift; He came to help some people immensely—even all those who would come to do business on definite terms. Those who were spiritual ne'er-do-wells slunk around and began sniping at Christ. And they still do!

(Lessons based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education.)

First Church, Los Angeles, California



Sunday, October 15, 1950, First Church celebrated Founders' Day. High light of the day was the 3:00 p.m. laying of the cornerstone of Wiley Chapel in the church's new edifice, which is nearing completion on an acre of ground on Third Street at Juanita Avenue, one block east of Vermont Avenue. We are now completing the construction of our education building and chapel. Later we shall build the sanctuary, which will be constructed at the other end of the education building, parallel with the chapel, making more or less of a U-shape building in total. The present buildings, shown in the picture, include over 26,000 feet of floor space. By being our own contractor, using the ability of our leading laymen and the donated labor and work of our men and women and the connections of our people securing materials at low cost, we are completing and furnishing the present buildings under construction for less than \$215 per capita. (Comparably a church of 100

members would invest \$21,500.) When finally completed, the structure will represent an investment of more than \$500,000. The present construction includes 38 classrooms, a fellowship hall with a 700-person capacity, and the Wiley Chapel, which will seat 311

persons. Participating in the services of the cornerstone laying were Dr. Mendell Taylor, Dr. Henry B. Wallin, Dr. Remiss Rehfeldt, Dr. H. Orton Wiley, Dr. J. Proctor Knott, and Dr. Roy W. Mellert, director of the choir. —M. Kimber Moulton, Pastor.

Evangelist H. D. Burson reports: "During the past year I traveled from California to Ohio; in twenty-one revivals, and saw about 2,300 seekers at the altar, with most of them praying through to good victory. Never in my life have I seen the Holy Ghost working in greater power. Surely, this is our day! This has been one of my best years, and I've felt more of God on my own soul than ever before. I began at Sweetwater, Texas, on January 17."

Evangelists Eddie and Ann Burnem write that, "Due to a change in our slate, we have an open date, January 30 to February 11. Write us, 2801 Carter Avenue, Ashland, Kentucky."

Sunday-School Evangelist Elmer H. Kauffman reports: "Mrs. Kauffman and I have just recently completed a tour of the seven zones of the Northwest District, and a return visit to forty-six churches in these zones in the interest of visitation enrollment. This tour lasted from September 11 to December 7. This is the longest tour we have made, and it looks like it will be the most effective, due to the careful planning of District Superintendent E. E. Zachary and his able church school board under the leadership of Chairman J. Paul Downey. In these forty-six churches we carefully mapped 700 visitation areas and personally trained door-to-door 237 visitors to be home missionaries in these areas. While present, we made over 2,500 calls, and 6 per cent was the average of the unchurched we located—150 families with 300 children. One-half of the calls were placed on the friendly call list for invitation to special services. The church school board planned that the seven zone rallies were to be completed before the visit of the churches. This was a very distinct advantage,

because much more could be accomplished in a shorter time in the churches. We drove 1,500 miles to the rallies, and 3,600 miles in the return visit to the churches. Everywhere, pastors and people were wonderful in their desire to reach out into the areas around about the churches. We are expecting a great tide of spiritual blessing as 700 visitors and another 700 associates launch out into a great district-wide visitation program in the near future. It was a great joy for Mrs. Kauffman and me to work with the pastors and leaders on this district. It is now time for all churches to prepare for the spring visitation enrollment, during Lent and completed by Easter. We have a few weeks open for individual churches during March and April, in the West, and en route to the East. Address us at Nampa, Idaho, or Wollaston, Massachusetts, for either visitation enrollment or soul-winning program."

Royal Centre, Indiana—On December 17 we closed a revival with Evangelist H. L. Kennedy and wife. Mrs. Kennedy is a very talented chalk artist, and her beautiful pictures (which were given to the one who brought the most new people to the services) helped to draw the crowds in spite of the bad weather. Under Brother Kennedy's dynamic and heart-searching preaching, people searched their own hearts, and many came to the altar of prayer. Souls were reclaimed, some made restitution, and the entire church was helped spiritually. Brother and Sister Kennedy were a blessing to the church and the community. We were privileged to have chapel services in both the grade and high school, where Mrs. Kennedy's chalk pictures and Brother Kennedy's messages were a blessing to both pupils and teachers. —Arthur Wenner, Pastor.

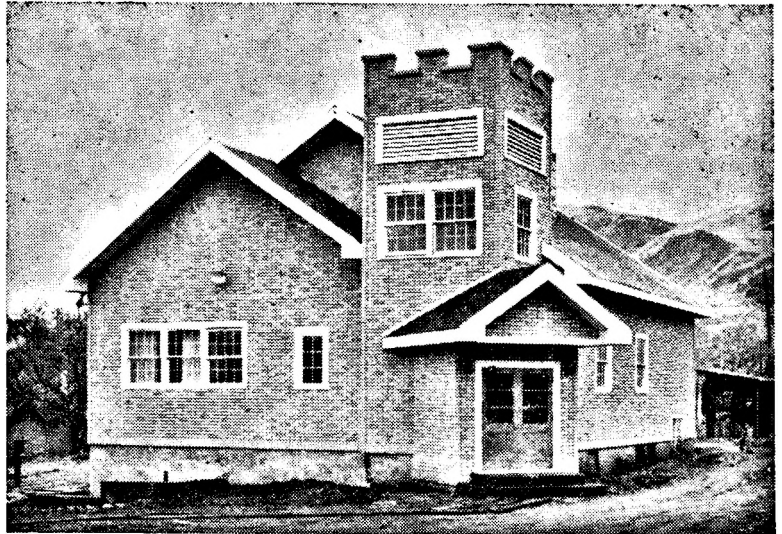
Olney Springs, Colorado—On Sunday night, December 17, we closed one of the most wonderful revivals I ever have been privileged to be in. Evangelist Thomas Hayes was the preacher, with his daughter and son-in-law, Brother and Sister Charles Little, as singers and musicians. Many times during the meeting God came in mighty saving and sanctifying power with many seekers praying through to definite victory. Twelve new members have been added to the church, and we look forward to greater victories with this good people.—John H. Pennebaker, Pastor.

Yreka, California—Recently we had a ten-day revival meeting with Evangelist Fred W. Fetters as special worker. Brother Fetters plays four stringed instruments, which gave added attraction to the services. There was a stirring in our midst under Brother Fetters' good doctrinal messages. Thirty-four people sought God at the altar for either salvation or sanctification. Also, Brother Fetters gave an evangelistic appeal following the Sunday-school class session, which was a blessing to our youth. We greatly appreciated the ministry of this man of God with us.—Leonard F. York, Pastor.

Pastor M. S. Burkhart reports: "We are in the second year of our work with the East Waco (Texas) Church, and God is blessing. On December 17 we closed a good revival with Rev. A. F. Deeks of Hillsboro; he is a good preacher and did us much good. Souls were born into the Kingdom and the work built up. We are in a building program and hope soon to be in a new church. Recently we had a fine meeting at Moody with Pastor Odell Connell, a fine young man. He is doing a good job with the new church at Moody. Pray for this young man and his wife and the work there."

Coming here in June of 1949, we found that under the faithful labors of Rev. W. Rice and these good people the foundation for the church had been laid and plans were well in mind. On last December 3 the church pictured here was dedicated by District Superintendent E. E. Zachary, with the accessories, which included a Solo-vox, a gift to the church. Pledges were made up to \$1,200 to meet the indebtedness and other needs. The main building is 38 x 48 feet, the auditorium 30 x 30 feet with a platform of 12 x 19 feet. The platform is recessed so as to make possible the arch that spans over the pulpit. Side rooms, for classrooms, are finished with sliding doors so they may be opened to enlarge the auditorium. There are four Sunday-school rooms on the main floor, also nursery, vestibule, and secretary's room; also a full basement and a tower room. The building is well finished, also insulated. The value of the building is conservatively estimated at \$20,000, with a present debt of a little over \$4,000. On the day the church was dedicated the

Rufus, Oregon



present parsonage was dedicated, free of debt, a gift to the church of Mr. and Mrs. Claude Coats of Odell. For

all these blessings we are grateful to God and to a people who had a vision.—Adrian Robirts, Pastor.

Princeton, Indiana—Sunday, December 17, was a great day in First Church here. We had 500 in Sunday school (with eight-above-zero weather), and the people gave \$7,000, amid shouts of praise, on our new church, in which we are now worshipping. The Musical Messengers (Don and Wanda Ratliff, Paul and Mary Jester) were with us all day; their music and singing are the very best. God has given us a fine group of people here who believe in holiness.—Guthrie H. Hughes, Pastor.

Evangelist Robert E. Mortensen writes: "Just before I begin a zone tour in West Virginia on February 5, I have some open time that I'd be glad to give to any church in the East or Midwest for a revival meeting, holiness convention, or Youth Week services. Write me, 106 E. Pierson Avenue, Somers Point, New Jersey."

Kennett, Missouri—Our church recently enjoyed a week-end meeting, and also a revival meeting with the J. W. Burgess Gospel Messengers party. A good number of souls found the Lord in pardon and heart purity, and five new members were added to the church. The church was greatly encouraged and deeply stirred by the heart-stirring messages of Brother Burgess and the spiritual singing. God is greatly using and blessing Brother Burgess. We received \$1,350 in pledges, payable in three months, to pay off present indebtedness and to be applied on the new church. The church gave the pastor a good love offering, and an increase of five dollars per week in salary.—K. E. Foust, Pastor.

Pasco, Washington.—In our recent revival, Evangelist Tom Weatherby brought timely, heart-searching messages in all of the services. This meeting has resulted in a definite deepening of spirituality on the part of our members, which is shown in the attendance at our "intercessory prayer" group meeting (two each week beside the regular prayer meeting). Having been in the pastoral ministry for over twenty years, Brother Weatherby understands the needs of the church; he was a real blessing to us. Our church needs a new building to house its growing Sunday school—we covet an interest in your prayers.—Clarence Berkley, Pastor.

Evangelist John W. Harrold reports: "At the close of another year, I am happy to report that Christ is real; He saves, sanctifies, and keeps. The past year has been a busy and victorious one in the work of the Lord. It has been a pleasure to labor with our pastors and people, and we have seen souls pray through to definite victory. Due to a change in my slate, I have an open date, February 19 to March 4; will go where the Lord may lead, for a freewill offering. Write me, Box 309, Red Key, Indiana."

Riverside, California—We have recently enjoyed a wonderful meeting in which the Lord used Evangelist J. C. Dobson in a great way. Many souls were helped at the altar of prayer, and we are still seeing good results from the meeting. Brother Dobson was invited to return in '52. God is blessing our church, giving souls, and victory all along the line.—J. E. Smith, Pastor.

DEATHS

REV. GEORGE MILFORD YOUNG, an elder on the New England District, died December 9, 1950, at Johnson, Vermont. He was born June 10, 1884, in Sheffield, N.B., Canada. Converted at the age of twenty, he attended P.C.I. (now Eastern Nazarene College), and held pastorates for seventeen years, before he was stricken with a lingering and fatal illness. He suffered uncomplainingly and died victoriously. He is survived by his wife and four children. Funeral service was conducted by Rev. J. C. Albright, assisted by Rev. J. E. W. Turpel, Rev. John Parry, Rev. John Nielson, Jr., and Rev. Philip Storey; in the Johnson Church of the Nazarene. Burial was in Lamolite View Cemetery.

MRS. MYRTLE JENNINGS, age seventy-three years, of Curtis, Nebraska, died at Twin Falls, Idaho, on November 9, 1950, while visiting her daughter. She found God precious to her soul only a few weeks before her death, a faithful pastor helping her to pray through. She is survived by two brothers, two sisters, and nine children. Funeral service was held at the Curtis Church of the Nazarene, with the pastor, Rev. W. A. Cunningham, officiating. Burial was in the Curtis cemetery.

MRS. CLARA GRACE GRANDELL died November 21, 1950, in a hospital in North Platte, Nebraska, at the age of sixty-one years. She was a charter member of the Curtis (Nebraska) Church of the Nazarene, and was a faithful Christian to the time of her death. She is survived by one daughter, seven brothers and four sisters. Funeral service was held at the Curtis church with the pastor, Rev. W. A. Cunningham, officiating.

JACOB EDWARD BUDD was born June 4, 1874, at Humbolt, Nebraska, and died October 13, 1950, at The Dalles, Oregon. He was saved and sanctified in 1918, and lived a faithful Christian life. He loved to go to church and to read his Bible. He was well known in the Northwest, as he and his first wife, Rev. May Roland Budd, pastored and traveled in the evangelistic work. Mrs. Budd died in 1941, and in 1942 he married Miss Eva Norris, who survives him. He is also survived by two sisters. Funeral service was conducted in The Dalles, by his pastor, Rev. Robert Hempel.

ANNOUNCEMENTS

NOTICE—The annual Chicago Holiness Convention will be held February 7 to 11 at Chicago First Church. Opening service Wednesday night, February 7; services three times a day. Workers: Dr. D. I. Vanderpool, Dr. Hugh C. Benner, Rev. C. B. Cox, and Rev. R. T. Williams. Preachers and wives will be furnished lodging free. For further particulars, write Dr. C. B. Strang, 10437 S. Hale, Chicago, Ill.—E. O. Chalfant, Superintendent of Chicago Central District.

RECOMMENDATION—Rev. R. S. Rushing has announced that he is entering the evangelistic field. Without hesitation I recommend this good man as a sound, sane, Biblical preacher of full salvation; he is tender in his approach, but forceful in his manner. For over thirty years he has served as a pastor on the Alabama, Arkansas, and Eastern Oklahoma districts, which gives him a rich background in his ministry. His ministry will be beneficial to any church.—Glen Jones, Superintendent of Eastern Oklahoma District.

WEDDING BELLS—Miss Hannah Schmidt and Mr. Conrad Notland of Alberta, Canada, were united in marriage on November 30, 1950, at First Church of the Nazarene, Calgary, Alberta, with the pastor, Rev. Ponder Gilliland, officiating.

BORN—to Rev. Don and Dorothy Conrad of Dayton, Tennessee, a son, Edwin Fife, on December 7.

—to Herschel and Margaret Greeno of Duarte, California, a daughter, Peggy Ellen, on December 8.

SPECIAL PRAYER IS REQUESTED by a lady in Texas—"I have a very painful cough which the doctors have been unable to stop";
by a brother in West Virginia—"an urgent request for prayer";
by a Nazarene lady in New York for two sisters and two brothers-in-law, also for a young man's wife—"I know God does answer prayer."

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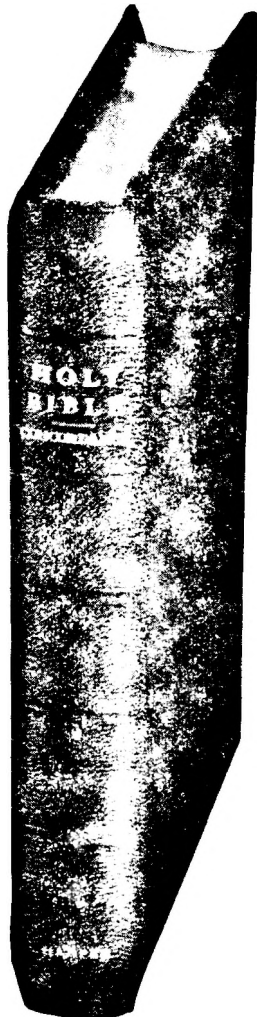
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The sermon on the mount

you, and shall say all manner of evil against you falsely, for my sake.

12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

a 1 Pet. 4. 14
1 Cr. Iyng
b Jas. 2. 20
2 Lc. Vain
c Luke 6. 23
d Acts 6. 41
1 Pet. 4. 13
d Neh. 9. 28
Acts 7. 58
e ch. 8. 4

whosoever shall say to his brother, ^bRā-cā,³ shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother

ST. MATTHEW 5

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 Marietta, OhioJan. 28 to Feb. 4
 Barnes, William, Route 2, Harold Ave., Franklin, O.
 Bass, M. V., 18616 Riverview, Detroit 19, Mich.
 Bad Axe, Mich.Jan. 1 to 14
 Parkersburg, W.Va.Jan. 16 to 28
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 Beasler, Vincent and Bobbie, Preacher and Singers, 220 Pine St., Minden, La.
 Belew, P. P., P.O. Box 527, Kansas City 10, Mo.
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 Belle Glade, Fla.Jan. 30 to Feb. 11
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 West Lake, La.Jan. 24 to Feb. 4
 Bierce, Jack, Song Evangelist, 19 Cedar Drive, Glen Burnie, Md.
 Goshen, Ind.Jan. 10 to 21
 Bierce, Joseph, Prater Road, Chattanooga, Tenn.
 Bishop, Joe, Box 41, Yukon, Okla.
 Waurika, Okla.Jan. 3 to 14
 El Reno, Okla.Jan. 17 to 21
 Blackaby Sisters, Singers and Musicians, 1404 Black St., Pekin, Ill.
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 Boggs, W. E. and Lucille, Evangelist and Artist, P.O. Box 527, Kansas City 10, Mo.
 Tipp City, OhioJan. 3 to 14
 Hattiesburg, Miss.Jan. 17 to 28
 Bohannon, C. G., and Wife, Evangelists and Musicians, P.O. Box 527, Kansas City 10, Mo.
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 Boone, Ray, 501 W. Alabama, Anadarko, Okla.
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 Charleston, W.Va. (Loudendale) .Jan. 2 to 14
 Dunbar, W.Va.Jan. 16 to 28
 Brannon, George, 1119 East 37th Place, Tulsa, Okla.
 Johnson City, Tenn.Jan. 2 to 14
 Elizabethton, Tenn.Jan. 16 to 28
 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
 Open dateJan. 14 to 27
 Terre Haute, Ind. (1st ch.), Jan. 30 to Feb. 11
 Brown, Denver and Wamul, Rt. 2, Box 18-K, Hammond, La.
 Brown, F. C., Routé 2, Greenfield, Ind.
 Brown, Marvin L., 118 N. Washington St., Kewanee, Ill.
 Buchanan, Sam R., P.O. Box 943, Tyler, Texas
 Bugh, F. H., 735 Cavalier St., San Antonio, Texas
 Bulla, Daniel H., Box 172, Pataskala, Ohio
 Burgess Gospel Messengers, J. W., Preacher and Singers, Box 161, Pontiac, Mich.
 Kewanee, Ill.Jan. 2 to 21
 Esther-Flat River, Mo.Jan. 24 to Feb. 4
 Burkett, J. E., 2406 Monroe St., Milwaukie, Oreg.
 Burnem, Eddie and Ann, 2801 Carter Ave., Ashland, Kentucky
 S.C. Dist. S.S. TourJan. 16 to 28
 Open dateJan. 30 to Feb. 11
 Burnett, W. Evans, P.O. Box 1269, Ponca City, Okla.
 Burson, H. D., Evangelist, 3272 N. Mount Curve, Altadena, Calif.
 Sweetwater, TexasJan. 17 to 28
 Nacogdoches, TexasJan. 31 to Feb. 11
 Burton, C. C., P.O. Box 145, Somerset, Ky.
 Burton, H. K., 510 E. Stoughton, Champaign, Ill.
 Byers, C. F., and Wife, Evangelist and Singers, Wood River, Neb.
 Carby, Fred T., 1501 W. Third St., Owensboro, Ky.
 Carey, A. B., 76 Prospect St., Beacon, N.Y.
 Auburn, Ind.Jan. 7 to 14
 Richmond, Ky.Jan. 16 to 28
 Cargill, A. L. and Myrta, Box 256, Divide, Colo.
 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, 226 S. Carolina, Mangum, Okla.
 Ft. Smith, Ark. (Central) .Jan. 23 to Feb. 4
 Dill City, Okla.Feb. 5 to 11
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 Harmon, Okla.Jan. 3 to 14
 Red Rock, TexasJan. 17 to 28
 Cassidy, F. P., 814 Idlewild Ct., Lexington, Ky.
 Mansfield, Ill.Jan. 28 to Feb. 11
 Laurel, Ind.March 11 to 25
 Chambers, Leon and Mildred, Preacher and Singers, Box 386, Fairfax, Ala.
 Lubbock, Tex. (Williams Mem.) .Jan. 10 to 21
 Chattanooga, Tenn. (Grace) .Jan. 24 to Feb. 4
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 Charles, Eugene, and Wife, Preacher and Singer, 926 N. Gilbert St., Danville, Ill.
 Chickenoff, Susie, 564 Barham Ave., Santa Rosa, Calif.
 Hanford, Calif.Jan. 7 to 21
 Santa Rosa, Calif.Jan. 23 to Feb. 4
 Cleveland, B. H., 6771 Orange Ave., Long Beach, Calif.
 Coffman, Miss Nellie, Evangelistic Singer, 2600 East 33rd St., Chattanooga 7, Tenn.
 Collins, Ted, Song Evangelist, 118 Roberts Ave., Had-donfield, N.J.
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 Conner, Vera M., and Alpha Hodge, Song Evangelists and Children's Workers, 1637 Hoffner St., Cincinnati 23, Ohio
 Moultrie, Ga.Jan. 2 to 14
 Atlanta, Ga.Jan. 16 to 28
 Coolidge, C. C., and Wife, Evangelist and Singer, 286 S. Cypress Ave., Columbus, Ohio
 Cooper, G. Essel, 421 W. Fifth St., Greenfield, Ind.
 Cope, Jacob and Mildred, Preacher and Singers, Larimore, N.D.
 Corbett, C. T., P.O. Box 215, Kankakee, Ill.
 Lafayette, Ind.Jan. 17 to 28
 Lincoln Place, Pa.Jan. 31 to Feb. 11
 Cornelius, H. W., and Wife, Preacher and Musicians, 3436 S. Walnut St., Muncie, Ind.
 Angola, Ind.Jan. 17 to 28
 Napanee, Ind.Feb. 27 to Mar. 11
 Crabtree, J. C., 335 S. Plum St., Springfield, Ohio
 East St. Louis, Ill.Jan. 7 to 21
 Grove City, Pa.Jan. 28 to Feb. 11
 Crawford, J. H. and Maggie, Springdale, Ark.
 Cresswell, Walter and Betty, Preacher and Musicians, R.D. 3, Pottsville, Pa.
 Crist, Wesley F., and Kyle, Evangelist and Singers, P.O. Box 527, Kansas City 10, Mo.
 Crutcher, Estelle, 1638 N.W. 8th St., Miami, Fla.
 Cummings, Samuel O., Hoult, W.Va.

Dally, R. L., Box 92, Winnfield, La.
 Daniels, Bert, Box 151, Meade, Kans.
 Frankfort, Ky. (1st ch.)Jan. 11 to 21
 Boise, IdahoJan. 25 to Feb. 4
 Darity, Joe T., 707 21st St., Columbus, Ga.
 Darnell, H. E., Box 929, Vivian, La.
 Darnell, Leo, and Wife, Evangelist and Singers, P.O.
 Box 113, Harrisburg, Ill.
 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.
 Phoenix, Ariz.Jan. 17 to 28
 La Habra, Calif.Jan. 31 to Feb. 11
 Davis, Ella Mae, Song Evangelist, 412 S. Harris St.,
 Indianapolis, Ind.
 Davis, Leland R., 2021 12th St., Akron 14, Ohio
 Beaver Falls, Pa.Jan. 2 to 14
 DeBolt, Ted and Dorothy, Evangelistic Singers, 75
 West 151st St., Harvey, Ill.
 DeBord, Clifton, Box 1109, Ashland, Ky.
 Dickerson, H. N., 2208 Pollard Road, Ashland, Ky.
 Diffe, Agnes W., 1914 Maryland Ave., Little Rock,
 Ark.
 Dixon, Robert J., 416 16th Ave., South, Nampa, Ida.
 Dobbins, C. H., and Wife, Evangelist and Musicians,
 39 Etna Ave., Huntington, Ind.
 Otterbein, Ind.Dec. 31 to Jan. 21
 Chesterton, Ind.Jan. 28 to Feb. 11
 Dobson, J. C., Box 504, Bethany, Okla.
 Duke-Ogden Evangelistic Party, 123 W. Third St.,
 Duluth 6, Minn.
 Bussey, IowaJan. 14 to 28
 Lovilla, IowaFeb. 4 to 18
 Donley, John R., 422 Summit St., N.W., Warren, O.
 Dotson, Anna Marie, Song Evangelist, Rt. 1, Box 145,
 % Edward Mellott, Yorktown, Ind.
 Duff, Loren V., Song Evangelist, 329 N. Bellevue
 Place, Indianapolis 22, Ind.
 Dunn, T. P., 606 N. Redmond, Bethany, Okla.
 Dyer, Mrs. Esther M., Musical Evangelist, R.D. 1,
 Mohnton, Pa.
 Eastman, H. T. and Verla May, Evangelist and Mu-
 sicians, 2005 East 11th, Pueblo, Colo.
 Pittsburg, Calif.Jan. 24 to Feb. 4
 Yuba City (Wilson Dist.), Calif.Feb. 9 to 18
 Elkins, William, Jr., 708 Highland Drive, Knoxville
 18, Tenn.
 Elkins, W. T. (Bill), Wurtland, Ky.
 Ellwanger, C. Wm. and Twylah, Evangelist and Mu-
 sicians, P.O. Box 527, Kansas City 10, Mo.
 Bicknell, Ind.Jan. 3 to 14
 Springfield, Ill. (1st ch.)Jan. 17 to 28
 Emrick, Ross and Dorothy, 600 Trumbull St., Bay
 City, Mich.
 Kansas City, Mo., Conf.Jan. 8 to 14
 Gallon, OhioJan. 17 to 28
 Erdmann, H. A., 530 Idaho St., Gooding, Idaho
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 Estep, Alva O. and Gladys, Preacher and Singers,
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 Fagan, Harry and Cleona, Singers and Musicians,
 Shelby, Ohio
 Farnsley, Floyd, Star Route, New Albany, Ind.
 Farris, A. A., Box 217, Science Hill, Ky.
 Bowling Green, Ky.Jan. 4 to 14
 Faver, J. R., and Wife, Preacher and Children's Work-
 ers, 517 12th St., Henderson, Ky.
 Feazell, M. F., 307 30th St., West, Charleston,
 W.Va.
 Fee, A. W., 798 Pentiction Ave., Pentiction, B.C.,
 Canada
 Sacramento, Calif. (North), Dec. 31 to Jan. 14
 Hughson, Calif.Jan. 17 to 28
 Felter, Harry J., Box 87, Leesburg, N.J.
 Ferguson, Edward R. and Alma, Preacher and Sing-
 ers, P.O. Box 542, Port Huron, Mich.
 Fort Wayne, Ind.Jan. 3 to 14
 Orlando, Fla.Jan. 21 to Feb. 4
 Fetters, Fred W., P.O. Box 527, Kansas City 10, Mo.
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 Files Sisters, Vocal and Instrumental, Wiley Ford,
 W.Va.
 Finger, Maurice and Naomi, Preacher and Singer, 529
 East 4th St., Northampton, Pa.
 Spencerville, OhioJan. 17 to 28
 Crestline, OhioJan. 31 to Feb. 11
 Fisher, C. Wm., P.O. Box 527, Kansas City 10, Mo.
 Conway, Ark.Jan. 3 to 14
 Dallas, Texas (Trinity)Jan. 17 to 28
 Fitch, George L., South Cle Elum, Wash.
 Pomeroy, Wash.Jan. 28 to Feb. 11
 So. Tacoma, Wash.Feb. 13 to 25
 Fitch, James S., 3938 Forest Ave., Norwood 12, O.
 Fleming, Bona, 341 West 9th Ave., Columbus 1, Ohio
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Franklin, Cletus, % General Delivery, Odon, Ind.

Flushing, Mich. Jan. 1 to 14

Canton, Ill. (E. Side) Jan. 16 to 28

Free, O. S., Box 931, Little Rock, Ark.

Walters, Okla. Jan. 16 to 28

Antlers, Okla. Jan. 30 to Feb. 11

Fuller, Jimmie, 124 Spencer St., Fort Valley, Ga.

Moultrie, Ga. Jan. 2 to 14

Open date Jan. 18 to 28

Garrett, M. L. and Sylvia, Preachers and Singers, Rt. 3, Box 298-A, Lenoir City, Tenn.

Garrett, Thomas, 4605 Highland Ave., Chattanooga, Tenn.

Geeding, W. W. and Wilma, Preachers and Chalk Artist, 376 W. Pine St., Canton, Ill.

No. American Indian Dist. Jan. 2 to 28

Roseville, Calif. Jan. 30 to Feb. 11

Glaze, D. A., Evangelist, Box 417, Valparaiso, Ind.

Bryan, Ohio Jan. 16 to 28

Glendening, W. R., and Wife, Preacher and Musicians, 504 N. Cooper Ave., Colorado Springs, Colo.

Gordon, Maurice F., 2417 W. C. St., Selma, Calif.

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

Long Beach, Calif. (North) Jan. 7 to 21

Long Beach, Calif. (Bellflower), Jan. 24 to Feb. 4

Granger, Marjorie, Song Evangelist, 4245A McRae Ave., St. Louis 10, Mo.

Gray, Joseph, 1801 Wilson St., Falls City, Neb.

Gray, Paul, P.O. Box 527, Kansas City 10, Mo.

Gallatin, Tenn. Jan. 29 to Feb. 4

Green, James and Rosemary, Singers and Musicians, 1201 Bower Ct., New Castle, Ind.

Gregory, H. A., 3323 Heegerow Drive, Dallas 19, Texas

Gregory, Paul W., Song Evangelist, 11748 Wyoming, Detroit 4, Mich.

Gretzinger Evangelistic Party, 1115 E. New York St., Long Beach, Calif.

Santa Ana, Calif. Jan. 10 to 21

Griffith, Glenn, Route 3, Nampa, Idaho

Griffith, R. E. and Dorothy, Evangelist and Singers, P.O. Box 527, Kansas City 10, Mo.

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

Grubbs, R. D., Rt. 3, Box 220, Covington, Ky.

Gruver, Eva, Evangelist, P.O. Box 1212, Hutchinson, Kans.

Gullett, Langley E., Box 548, Pineville, Ky.

Worthington, Ky. Dec. 31 to Jan. 14

Coschocton, O. (1st ch.) Jan. 16 to 21

Guy, John D., and Wife, Evangelist and Singers, Delroy, Ohio

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

Open dates through January 28

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

Haden, Charles E., 905 Triplett St., Owensboro, Ky.

Owensboro, Ky. Jan. 2 to 14

Cardington, Ohio Jan. 17 to 28

Haggard, W. E., Route 4, Hamilton, Ohio

Hale, James A. and Faye, Preacher and Singers, Box 357, West Tulsa 7, Okla.

Hall, David, Wife and four-year-old Son, Preacher and Chalk Artist, 509 N. Maple, McPherson, Kans.

Hollis, Okla. Jan. 10 to 21

Wewoka, Okla. Jan. 24 to Feb. 4

Hamilton, Jack and Wilma, Evangelist and Musicians, Box 172, Hays, Kans.

Hamilton, Mark, 2220 Harrold St., Ashland, Ky.

Rising Sun, Ind. Jan. 8 to 21

Mount Vernon, Ind. Jan. 23 to Feb. 4

Hamric, Lee L., 766 Sycamore St., Abilene, Texas

Harding, Whitcomb and Maridel, Evangelists and Musicians, P.O. Box 527, Kansas City 10, Mo.

Oildale, Calif. Jan. 16 to 28

Fresno, Calif. (1st ch.) Jan. 30 to Feb. 11

Harrington, W. N., Rt. 3, Box 280-B, Gainesville, Fla.

Harris, R. S., 432½ Frederick St., Huntington, Ind.

Harrold, John W., Box 309, Redkey, Ind.

Hart, Charles W., Song Evangelist, Route 3, Greenfield, Ind.

Hart, H. J., Route 1, Nampa, Idaho

Havener, J. D., Box 401, Bourbonnais, Ill.

Hayes, Thomas, P.O. Box 527, Kansas City 10, Mo.

Haynes, O. F., 1638 Seventh Ave., Charleston 2, W.Va.

Rand, W.Va. Jan. 9 to 21

Heasley, Jimmy and Fern, Preachers and Singers, 214 N. Redmond, Bethany, Okla.

Henbest, C. L., Box 345, Rogers, Ark.

Savannah, Ga. Jan. 3 to 14

Miami, Fla. (Uleta Ch.) Jan. 17 to 28

Henck, Nelson H., 120 Audry Ave., Brooklyn 25, Md.

Henson, J. C., Bethany, Okla.

Louisiana District Jan. 7 to 21

Herlop, Mrs. Norah, 1260 N. Belleview Pl., Indianapolis 22, Ind.

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 Kapigian, Song Evangelist, 1249 Cordova St., Glendale 7, Calif.

Hoffman, Rose, 220 W. Main St., Schuylkill Haven, Pa.

Hollingsworth, Ted, 3123 High St., Little Rock, Ark.

Holsa Evangelistic Party, Preacher and Singers, 5332 Summer Ave., Ashtabula, Ohio

Holstein, James D. and Lois, Preacher and Singers, Olivet College 447, Kankakee, Ill.

Newport, Ky. Jan. 24 to Feb. 4

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, Olivet, Ill.

Ashtabula, Ohio Jan. 16 to 28

New Matamoras, Ohio Feb. 27 to Mar. 11

Houts, Jack, 506 South 4th St., Chickasha, Okla.

Howard, A. S., 1144 N.W. 41st St., Oklahoma City, Okla.

Howland, Mary, P.O. Box 85, Niles, 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.

Hurd, Melvin and Verlyn, Musicians and Children's Workers, Box 1, Union Gap Sta., Yakima, Wash.

Irby, Loran, P.O. Box 108, Kekoma, Ind.

Perkinsville, Ind. (Beals Chapel, Meth.), Jan. 7 to 21

Pottersville, Mich. Jan. 23 to Feb. 4

Izenberg, Donald T., Artist-Evangelist, Box 388, New Cumberland, Pa.

Jackson, R. V., 538 12th St., Henderson, Ky.

James, A. L., and Wife, Evangelists and Reader, 300 N. Seventh St., McAllen, Texas

Jarvis, Homer, Song Evangelist, S. Oaks Side Ave., Mishawaka, Ind.

Jerrett Howard W., 2207 Pinecrest Dr., Ferndale, Mich.

Johansen, Kenneth, 1603 Fair Ave., Falls City, Neb.

Johnson Sisters, Preacher and Singers, 1272 N. Allen Ave., Pasadena, Calif.

Johnson, Andrew, Wilmore, Ky.

Johnson, Paul and Ruth, Singers and Musicians, 3333 South Third St., Springfield, Ill.

Johnson, Spencer, P.O. Box 527, Kansas City 10, Mo.

Elk City, Okla. Jan. 11 to 21

Oklahoma City, Okla. (Central), Jan. 24 to Feb. 4

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

Danville, Ill. (S. Side) Jan. 2 to 14

Chrisman, Ill. Jan. 16 to 28

Jones, Lum, Ada, Okla.

Jones, Willard F., Lexington Park, Md.

Kauffman, Elmer H., 134 Grand View Ave., Wollaston 70, Mass.

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

Charleston, S.C. (1st ch.) Jan. 1 to 14

New Smyrna Beach, Fla. Jan. 16 to 28

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

Kennedy, Harold L. and Lottima, Preacher and Chalk Artist, P.O. Box 535, Muncie, Ind.

Key, Donna E., and Kelsea, Helen E., Preachers and Musicians, 5829 Arroya Drive, Los Angeles 42, Calif.

Kidd, Clayton, Box 115, Laurel, Miss.

Kiffion, Robert L. and Wife, Singers and Musicians, Vicksburg, Mich.

Huntington, Ind. (1st ch.) Jan. 10 to 21

Kimball, E. Everett, and Wife, Evangelist and Singers, 405 S. Court St., Wapakoneta, Ohio

Kime, Hazel F., Song Evangelist, 301 N. Fifth St., Brighton, Colo.

King, Paul and Lucille, Evangelist and Singer, 2004 Kearns Ave., Pittsburgh 5, Pa.

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

Pawnee, Okla. Jan. 16 to 28

Carrizo Springs, Tex. Jan. 30 to Feb. 11

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

Lampkin, George T., % General Delivery, Colfax, La.

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

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

Cleveland, O. (1st ch.) Jan. 21 to 28

Indianapolis Dist. Tour Feb. 1 to 10

Lee, Mason, 217 Division St., Huntington 2, W.Va.

Emmett, Idaho Jan. 2 to 14

Parma, Idaho Jan. 16 to 28

Leetch, Don, 129 W. Francis Ave., La Habra, Calif.

Ord Bend, Calif. Jan. 7 to 21

Santa Rosa, Calif. Jan. 28 to Feb. 11

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

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

Veedersburg, Ind. Jan. 17 to 28

Iola, Kans. Jan. 31 to Feb. 11

Lewis, E. E., 302 N. Main, Tronton, Mo.

Lewis, Ellis, 208 N. Donald, Bethany, Okla.

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

London, Paris, Rome, Madrid, West Africa to February 15

Lewis, Roy R., Route 1, Albany, Ind.

Ligonier, Ind. Jan. 11 to 21

Muncie, Ind. (N. Walnut) Jan. 23 to Feb. 11

Lilly, Herbert E., 303 Maple, Nampa, Idaho

Payette, Idaho Jan. 9 to 21

Manzanola, Colo. Jan. 26 to Feb. 4

Lipker, Charles H., Route 2, Cardington, Ohio

Findlay, O. (E.U.B.) Jan. 16 to 28

Vanlue, Ohio Jan. 31 to Feb. 11

Litts, Eli, 1023 Edison Ave., Hamilton, Ohio

Litpelt, Dick and Doris, Evangelist and Musicians, P.O. Box 527, Kansas City 10, Mo.

Long, Paul W., General Delivery, North Little Rock, Ark.

Long, Robert and Helen, Evangelist and Singers, 514 W. Penn St., Butler, Pa.

Loudenville, Ohio Jan. 3 to 14

Cattlettsburg, Ky. (So. Side), Jan. 23 to Feb. 4

Longnecker, J. L., 45 Main St., Valley Park, Mo.

Noble, Ill. Jan. 16 to 28

Greensfork, Ind. Jan. 30 to Feb. 11

Lykins, C. E., Goshen, Ind.

Winchester, Ind. Jan. 28 to Feb. 4

Muncie, Ind. (1st ch.) March 6 to 18

MacAllen, L. J., 378 Lafayette Rd., Medina, Ohio

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

Kansas City, Mo. (Conf.) Jan. 9 to 11

Weslaco, Texas Jan. 17 to 28

Maddox, J. Stewart, 21 West 14th St., Danville, Ill.

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

Martin, H. E., Route 5, Washington C.H., Ohio

Martin, John C., Song Evangelist, Box 503, Bethany, Okla.

Martin, Stephen, Box 359, Pierson, Iowa

Mathews, L. B., and Wife, Evangelist and Singer, 2208 18th Ave. South, Nashville 4, Tenn.

Matlock, M. M., P.O. Box 527, Kansas City 10, Mo.

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

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

Tahoka, Tex. (Grassland) Jan. 17 to 28

Burk Burnett, Texas Jan. 31 to Feb. 11

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

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

McCoy, L. W., 1419 Tiffin Ave., Des Moines, Iowa

McKinley, Pauline, Song Evangelist, P.O. Box 158, Greenfield, Ind.

McVay, Charles and Pauline, Song Evangelists, 343 West 41st St., Tucson, Ariz.

Meadows, Miss Naomi, 3119 Eden Ave., Cincinnati 19, Ohio

Ft. Madison, Iowa Jan. 21 to 28

Elkton, Ky. Jan. 30 to Feb. 5

Meredith, Dwight and Norma Jean, Song Evangelists and Musicians, P.O. Box 527, Kansas City 10, Mo.

Delta, Colo. Jan. 17 to 28

Atlanta, Ga. Jan. 31 to Feb. 11

Messer, Haley, P.O. Box 527, Kansas City 10, Mo.

Chicopee, Ga. Jan. 19 to 28

Atlanta, Ga. (1st ch.) Jan. 31 to Feb. 11

Michael, Elmer E., 1406 Sixth Ave., Jasper, Ala.

Mickel, Ralph and Lillian, Evangelist and Singers, Alum Bank, Pa.

Ryot, Pa. Jan. 29 to Feb. 11

Bridgeton, N.J. Feb. 14 to 25

Milby, Thomas, Clarkson, Ky.

Miller, A. E. and Pauline, Preachers and Chalk Artist, 307 S. Delaware St., Mt. Gilead, Ohio

Augusta, Ky. Jan. 16 to 28

Open date Jan. 30 to Feb. 11

Miller, James, Rt. 17, Box 609, Indianapolis 44, Ind.

Miller, James F., % General Delivery, Jacksonville, Fla.

Swansea, S.C. to January 30

Open dates for February

Miller, Lella Dell, % Trevecca Nazarene College, Nashville, Tenn.

Canton, Ohio (1st ch.) Jan. 22 to 28

Yukon, Okla. Jan. 31 to Feb. 11

Miller, Nettie A., % Trevecca Nazarene College, Nashville 10, Tenn.

Florida January 17 to 28

Padadena, Calif. Jan. 31 to Feb. 11

Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.

Clarksburg, W.Va. Jan. 17 to 21

Kansas District Jan. 24 to Feb. 4

Minor, W. H., and Wife, Preachers and Children's Workers, P.O. Box 527, Kansas City 10, Mo.

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

Beaver Falls, Pa. Jan. 2 to 14

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

Moore, John E. Song Evangelist, P.O. Box 527, Kansas City 10, Mo.
Grants Pass, Ore.Jan. 17 to 28
Weiser, IdahoJan. 31 to Feb. 11

Moore, S. T. Box 777, Lafayette, Ind.
Pioneer, OhioJan. 2 to 28

Mooshian, C. Helen. P.O. Box 527, Kansas City 10, Mo.

Morgan, W. D. Leavenworth, Wash.

Mortensen, Robert E. 106 E. Pierson Ave., Somers Point, N.J.
Harrisburg, Pa.Jan. 3 to 14

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

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

Mundell, Winfield A. Rt. 1, Box 57, Florien, La.

Musical Messengers (Don Ratliff and Wife, Paul Jester and Wife), 6 N. Colorado Ave., Indianapolis 1, Ind.

Neely, B. F. 110 N. Donald, Bethany, Okla.

Neff, Nettie W. 100 Beulah Park Drive, Santa Cruz, Calif.

Nelson, Charles Ed. 208 North 6th St., Rogers, Ark.

Nelson, S. P. 317 N. Riley, Indianapolis, Ind.

Newcomb, L. H. P.O. Box 946, Vivian, La.
Minden, La.Jan. 24 to 28
Pineville, La.Jan. 31 to Feb. 11

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

Nichols, Dorrance and Esther. Evangelist and Musicians, Bloomsburg, Pa.
Greentown, OhioJan. 21 to 28
Cambridge, Mass.Feb. 4 to 11

Noggle, Ray O. Blind Evangelist, 345 Boyd St., Harrisburg, Pa.

Norton, Joe. Box 143, Hamlin, Texas

Nothstine, S. Ellsworth. P.O. Box 527, Kansas City 10, Mo.

Ogden, Charles W. and Mary. Evangelist and Singer, 4105 Washington St., Lincoln, Neb.
Grand Island, Neb.Jan. 22 to 28
Arnold, Neb.Jan. 29 to Feb. 4

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

Parker, J. H. 3102 Windsor Ave., Baltimore 16, Md.
Hanover, Pa.Jan. 16 to 28
Hollywood, Mo.Jan. 30 to Feb. 11

Ferry, R. O. 2040 Oak Lane, Bethlehem, Pa.

Katrone, D. E. P.O. Box 817, Alliance, Ohio
Gouverneur, N.Y.Jan. 2 to 14
Uhrichsville, OhioJan. 16 to 28

Patzsch, Eddie E. 1747 Clark Ave., Wellsville, Ohio
Reynolds, Pa.Jan. 30 to February 21
Alabama Dist. TourJan. 28 to Feb. 25

Payne, L. M. Box 257, Bethany, Okla.

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

Peck, W. A. % Trevecca Nazarene College, Nashville, Tenn.
Waynesboro, Tenn.Feb. 21 to Mch. 4
Jasper (Snoddy Chapel), Ala.Mch. 7 to 18

Pellow, Wm. J. Route 1, Polk, Pa.

Pestana, George C. and Wife. Evangelist and Singers, 1743 Sunnyvale Ave., Walnut Creek, Calif.
Terra Bella, Calif.Feb. 14 to 25
Riverbank, Calif.Feb. 28 to Mch. 11

Peterson, Edna, and Thessen, Emma. Preacher and Singer, 1212 Tenth Ave. South; Nampa, Idaho

Pierce, Boyce and Catherine. Singers and Musicians, 505 Columbia Ave., Danville, Ill.

Pierce, Fern M. P.O. Box 527, Kansas City 10, Mo.

Piercy Trio, Song Evangelist and Musicians, 410 S. Clay St., Fairbury, Ill.

Pittenger, Twyla. Evangelist, R.D. 1, Shelby, Ohio

Plummer, Chester D. R.F.D. 7, Box 173, Columbus, Ind.
Columbus, Ind.Jan. 21 to Feb. 4
Hutchinson, Kans.Feb. 7 to 18

Pridgen, C. P. 2325 W. Second St., Dayton, Ohio

Pultz, Bertha. P.O. Box 527, Kansas City 10, Mo.
Trenton, Mo.Jan. 14 to 21
Richmond, Mo.Jan. 24 to Feb. 4

Qualls, Paul M. Song Evangelist, 408 Jersey Ave., Orlando, Fla.

Raker, W. C. Smithfield, Ill.

Reasoner, Eleanor. Song Evangelist, 1109 Maple Row, Elkhart, Ind.
Ft. Madison, IowaJan. 21 to 28
Elkton, Ky.Jan. 30 to Feb. 5

Reed, Steward. 808 S. River, Carthage, Mo.
Hoistington, Kans.Jan. 12 to 21
Larned, KansasJan. 23 to 28

Reynolds, D. C. Indian Evangelist, 4805 N. Western Ave., Oklahoma City, Okla.

Reynolds, Ruth M. Evangelist, 511 Diamond St., Sistersville, W.Va.
Charleston (Elk River), W.Va.Jan. 16 to 28
Bluefield, W.Va.Jan. 30 to Feb. 4

Rice, Ralph. 444 N. Blaine, Bradley, Ill.
Ionia, Mich.Jan. 9 to 21
Bradley, Ill.Jan. 23 to Feb. 4

Richards Trio, Preacher and Singers, Loomis and River St., Sparta, Mich.

Richardson, Harold S. and Flossie. Evangelist and Singers, Route 4, Muncie, Ind.
Peoria, Ill. (N. Side)Jan. 9 to 14
Boonville, Ind.Jan. 23 to Feb. 4

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.
Columbus, O. (Obetz)Jan. 9 to 21

Ring, O. F. % General Delivery, Lexington, Ky.

Ripper, Loraine M., and Markey, Berniece. Preachers and Singers, 3917 West 29th Ave., Denver, Colo.
Colorado DistrictJan. 7 to 28

Robinson, Mrs. Lillian. Box 57, Wheeler, Texas

Rock, Clinton A., Sr. 3125 Forest Lawn Ave., Omaha 12, Neb.

Roddy, Frank. 128 Jefferson St., Marion, Ohio

Rodgers, Clyde B. 505 Lester Ave., Nashville 10, Tenn.

Roedel, Miss Bernice. 423 E. Maple St., Boonville, Ind.

Rogers, Mary Ellen. Singer, 3142 Vichy Ave., Napa, Calif.

Roney, F. N. P.O. Box 85, Opydyke, Ill.

Rowland Evangelistic Party, A. C. Preacher and Singers. P.O. Box 527, Kansas City 10, Mo.
Mattoon, Ill.Jan. 12 to 21
Taylorville, Ill.Jan. 24 to Feb. 4

Sargis, Mrs. Beulah. Song Evangelist, 834 Newport Ave., Chicago 13, Ill.

Savage, F. C. P.O. Box 207, Kokomo, Ind.

Scarlett, Don S. Route 1, North Vernon, Ind.

Schultz, Walter C. Song Evangelist, 707 S. Chipman St., Owosso, Mich.
Open dates to March 18

Scott, Cyril E. Box 354, Elverta, Calif.

Scott, Earl P., and Wife. Evangelist and Singers, P.O. Box 527, Kansas City 10, Mo.

Seel, J. Lester, Edna M., and Merlin. Musicians and Preacher. 1501—29th St., Ashland, Ky.
Olive Hill, Ky.Jan. 16 to 28
Mason, Mich.Jan. 30 to Feb. 11

Sexton, Ralph. Box 33, Asheville, N.C.

Shaffer, G. H. 1344 E. Main St., Muncie, Ind.

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

Sharp, L. D. P.O. Box 527, Kansas City 10, Mo.

Shearer, U. B., and Wife. Singers and Musicians, 106 Sterrett Ave., Covington, Ky.

Sherrow, Howard O. Song Evangelist, Lynn, Ind.

Schoemaker, John. 1218 Cleveland Ave., Hobart, Ind.
Open dates to February 11

Piqua, OhioFeb. 13 to 25

Sigler, Ray. Song Evangelist, 195 N. Wabash Ave., Bradley, Ill.

Silvernail, Donald R. Route 3, Hastings, Mich.

Simms, Vera Lois. Box 48, Glencoe, Ohio

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

Sloan, Carmon G. P. O. Box 287, Paris, Tenn.

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

Smith, Arthur, and Son. Song Evangelists, Route 7, Hamilton, Ohio

Smith, Bernie. Box 145, Harrisburg, Ill.
Grants Pass, Ore.Jan. 17 to 28
Weiser, IdahoJan. 31 to Feb. 11

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

Smith, Charles Hastings. 1514 Robinson, Conway, Ark.

Smith, Eugene and LaNora. Song Evangelists, Winnsboro, S.C.

Smith, Iola V. Song Evangelist, 4690 Clay St., Denver 11, Colo.

Smith, Miss Joy Dean. Song Evangelist, 323 Madison Ave., Covington, Ky.

Smith, Raymond V. 565 West Drive, Woodruff Place, Indianapolis, Ind.

Snow, Donald E. 206 Garden St., Goshen, Ind.

Snow, Ley. 129 N. Bradley, Indianapolis, Ind.

Sparks, Burl. Song Evangelist, 709 E. Third St., Seymour, Ind.

Sparks, Sammy. 3416 Central Ave., Ashland, Ky.

Stanley, T. H. 1242 Cottage Ave., Middletown, Ind.
Sharon, Pa.Jan. 2 to 14

Starnes, Earl. 1317 W. Keller St., Evansville, Ind.
Ashland, Ky. (1st ch.)Jan. 16 to 28
Ft. Wayne, Ind. (Nelson St.)Jan. 31 to Feb. 11

States, L. Wayne. 308 N. Chestnut, Colorado Springs, Colo.

Stephens, Joe A. 3301 S. Santa Fe St., Oklahoma City, Okla.

Stevenson, Edward and Lydia. Singers and Musicians, Box 154-B, Cuba, Ill.
Flushing, Mich.Jan. 1 to 14

Stewart, Paul J. 500 W. Heron, Denison, Texas
Charleston (S'east), W.Va.Jan. 10 to 21
Denison, TexasJan. 24 to Feb. 4

Stone, Grant and Oia. Song Evangelists, Kennicott, Ky.
Box 15, Box 215, New Lyme, Ohio

Striegel, E. L. 229 S. Findlay, Norman, Okla.

Stumbaugh, Mrs. M. A. Evangelist, P.O. Box 527, Kansas City 10, Mo.

Sumner, Robert and Louise. Evangelist and Singers, 2215 Maplegrave, Dayton 4, Ohio
Berne, Ind.Jan. 31 to Feb. 11
Dayton, O. (Northridge)Feb. 14 to 25

Sutton, B. D., and Wife. Evangelistic Singers, Olivet, Ill.

Swalwell, C. C. Farmington, Iowa
Sweet, Fred. Box 58, Many, La.

Sweeten, Howard W. Ashley, Ill.

Talbert, George H., and Wife. Evangelists and Musicians, Box 438; 409 N.E. 13th St., Abilene, Kansas
Mission, TexasJan. 15 to 23
Raymondville, TexasJan. 24 to Feb. 11

Tarvin, E. C. California, Ky.

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

Teare, Laten E. and Laura. Preacher and Singers, P.O. Box 527, Kansas City 10, Mo.

Thomas, Clifton, and Wife. Preacher and Singers, Clarion County, St. Petersburg, Pa.

Thomas, Fred. 2201 Morehouse Ave., Elkhart, Ind.
Phoenix, Ariz. (E. Side)Jan. 17 to 28
Phoenix, Ariz. (Alzona)Jan. 31 to Feb. 11

Thompson, Harold C. P.O. Box 549, Blytheville, Ark.
Tink, W. W. P.O. Box 527, Kansas City 10, Mo.

Tinsley, J. N. P.O. Box 527, Kansas City 10, Mo.

Tompkins, Laura and Orma. Evangelistic Singers, 351 Maple St., Plymouth, Mich.

Troesch, Mrs. Lena M. 320 E. Ercoupe Dr., Oklahoma City 10, Okla.

Turner, Maurice and Aline. Evangelist and Singers, P.O. Box 527, Kansas City 10, Mo.
Columbia, Ky.Jan. 17 to 28
Portales, N. Mex.Jan. 31 to Feb. 11

Uehlein, James C. Song Evangelist, 1101 St. Gregory St., Cincinnati 2, Ohio

Van Slyke, D. 508—16th Ave. South; Nampa, Idaho
Bethany, Okla. (E. Side)Feb. 4 to 11
Spencer, W.Va.Feb. 14 to 25

Van Winkle, Ralph L. and Charlene. Evangelist and Musicians, 1003 1/2 N. Third, Arkansas City, Kansas

Victory Singers (Colored). 5390 Bangor Ave., Detroit 10, Mich.

Volk, Harold L. 515 Holly St., Nampa, Idaho

Wade, E. Bruce. Song Evangelist, 6238 Petain, Dallas, Texas

Wagner, Betty, and Lavelly, Helen. Preacher and Singers, Gen. Del., Robinson, Ill.

Wakefield, A. C. Song Evangelist, 515 Woodland St., Nashville, Tenn.
Reserved to March 15

Walker, Jesse C. McCune, Kansas

Ward, Lloyd H. and Gertrude. Preacher and Chalk Artist, 1115 N. Meridian, Portland, Ind.
Savannah, Ga.Jan. 16 to 28
Olney, Ill.Feb. 1 to 18

Watts, Emma T. Temperance and Y.P. Worker, 604 Ridge Rd. S.E., Washington 19, D.C.

Weatherby, T. O. 116 Lake Lowell Ave., Nampa, Idaho

Weaver, Paul R. 900 E. Douglas St., Roseburg, Ore.

Weber, Miss Christine. Song Evangelist, 5262 A. North 38th St., Milwaukee 9, Wis.
Open dates after January 1

Weigel, Oliver C. 2317 W. Shadowlawn Dr., Beaumont, Texas

Whisler, John F. Blind Singer, 404 N. Francis, Carthage, Mo.
Galena, Ill.Jan. 17 to 28
Kansas City, Kans. (Rainbow)Jan. 30 to Feb. 4

Whitley, C. M., and Wife. Preacher and Singer, 408 W. Dulin, Sherman, Texas

Wickham, Mrs. Pauline. Route 1, Friendly, W.Va.

Wilkins, C. Lola. Evangelist, Box 134, Vivian, La.

Williams, Clyde E. Route 2, Adrian, Mich.

Williams, J. E. P.O. Box 527, Kansas City 10, Mo.
Pasadena, Calif. (Bresee)Jan. 17 to 28
Downey, Calif.Feb. 1 to 11

Williams, Roger and Janet (Smith). 1330 East 36th St., Kansas City, Mo.

Williams, Traffon and Thressa. Evangelism and Visual Aids for Jrs., Box 15, Siloam Springs, Ark.

Willis, Harold J., and Wife. Preachers and Children's Workers, P.O. Box 527, Kansas City 10, Mo.
Olathe, KansasJan. 15 to 28
Neosho, Mo.Jan. 31 to Feb. 11

Willison, Otto R. Evangelist, Box 223, Antlers, Okla.
Newkirk, Okla.Jan. 9 to 21
Collinsville, Okla.Jan. 23 to Feb. 4

Wilson, H. E. 270 Byrd St., Coolidge, Ariz.

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

Wood, J. Elton and Margaret. Preacher and Singers, 112 S.E. Main St., Bethany, Okla.
Kansas City, Mo.
(St. Paul's Ch.)Jan. 28 to Feb. 4

Woodrum, Lon R. P.O. Box 527, Kansas City 10, Mo.

Woodward, Archie. 401 N. Third St., Iola, Kansas

Woodward, George P. Artist-Evangelist, 201 N. Warren Ave., Columbus 4, Ohio
Detroit, Mich. (Meth.)Jan. 10 to 21
Steubenville, OhioJan. 24 to Feb. 4

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

Wright, Fred D. Keystone, Indiana

Younce, Thomas H., and Wife. Preacher and Singers. P.O. Box 527, Kansas City 10, Mo.

Zachary, O. F. 1306 E. Ash St., Springfield, Ill.

The Miracle of Answered Prayer

By Basil Miller

Going to the Mercy Seat on Stilts

SCRIPTURE FOUNDATION: *When ye pray, use not vain repetitions,* (Matt. 6:7).

THE PURPOSE of prayer is to move God. Prayer that actuates God in turn changes the world. The tides of time have been altered only by men able to command God. Jehovah in setting forth the arrangements for spiritual conquests, written into the fabric of His moral universe, laid the foundation in prayer. Only by impressive prayer is the mind of God attuned to the needs of man.

Do not make a prayer.

Too often the pray-er is conscious of his words. He makes a heartless prayer like writing a cold speech. He says vain, repetitious words that are not the life-giving pulsations, the dynamic overflow, the vivacious outreach of his hot heart toward God. These vain repetitions are only liana-like entanglements which bind prayers to earth. They never ascend to God's throne unless the heart is so moved that they will flow forth like the natural cry of a child in need.

When we learn how to pray, master its lessons, we do so with unconscious ease and grace. Prayer in public is made beautiful and powerful only by constantly spending hours of prayer in secret.

As the accomplished musician moves the public audience only through multiplied hours, weeks, years of private practice, so will we pray mightily in public only when we have spent golden hours in private talking to the Heavenly Father. We must approach God with a high-blooded prayer that flows out of the soul so naturally that He recognizes this, not as a put-on cloak of petition, but as the alarming cry of His son for help and supply, for grace, for the outpouring of all the Father's rich blessings. Only thus will we move God to response.

Do not argue with God or exhort the people in prayer.

Adopt a devotional simplicity of speech and petition in prayer, and God will instantly recognize this

as the incense of devotion and load your ships of petition with heavy answers. Simple, plain, constant talking to God makes it possible for heaven to recognize the urgency of your prayers. When we approach the throne upon stilts, He senses the lack of sincerity in petition, and sends back no answers to that prayer.

If you and I would touch God, let our prayer break out like the cry of a soul in need with direct simplicity, and God will hear. If you would attain God's ear, approach His throne directly with a sublime petition, expecting Him to answer. Faith is possible only when the heart is deeply sincere. If you are not sincere in your petitions; if you have not mastered all the keys of prayer; if you have not cleansed your heart of unbelief; if you have not wiped from your soul sin and iniquity; if you ask selfishly, that you might use the answer upon yourself in vanity—the heavens are locked. But when you approach God simply with a petition, with a heart warmed with love for others, then God responds.

Pray to God, not to man.

Whether in public or private, let your devotions be to God as the outreaching of a soul to the Heavenly Father, remembering always that there is a divine supply, a treasure house where He keeps bundles of answers available for the man who has the unlocking key of prayer. Lift the mind, all of the freighted feelings, your consummate being, into the realms of God's divine self. Forget time, remember but God. And when you pray thus God will be quick to answer.

Faith can operate only in a realm of deep sincerity, heart purity, constancy of prayer and petition. When you live in an atmosphere of prayer, the audience room of God, as George Muller expressed it, is directly available as you come into His presence.

God never answers the man who walks up to the throne on stilts, with vain repetitious askings.

CREDO FOR TODAY: *Approach the mercy seat, my soul, humbly, not with vain repetitions—on stilts. Go forward to God's treasure room on thy knees.*