

Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

December 22, 1954

Safe and Sufficient

General Superintendent Vanderpool

THE SIGN upon the wall of a railroad depot read, "A Road of Safety, Through a Land of Plenty." In a few words a description was given of the railroad and the territory which it crossed.

"A Road of Safety"—solid roadbeds, strong bridges, great engines, sturdy cars, automatic signals, trained workers, and wise dispatchers were all united to give passengers safe travel up the hills, across the plains, along the rivers, over the mountains, and on to the end of the line.

"Through a Land of Plenty"—great fertile farms; wide plains with grazing cattle; majestic mountains, forest-covered and mineral-filled; cities booming with mills, factories, and refineries united with one voice in declaring, "This is a land of plenty."

"A Road of Safety, Through a Land of Plenty" was the appealing slogan of this railroad.

Twenty-seven hundred years ago Isaiah the prophet saw through a telescope another road: "And an highway shall be there, and a way, and it shall be called The way of holiness" (Isa. 35:8). Safe and sufficient—safe above the smoke and smog of outward sin; above the ten-

sions, fevers, and warfare emanating from inward pollutions! Roaring lions (retaliation, carnal anger), ravenous beasts (ill will, evil speaking), and unclean things (coarse, immodest, or suggestive behavior) have no footprints on this road. There may be wide rivers, but there are bridges. Lions may roar in the distance, but they are chained. The way may be new and strange, but the signs are plain and the signals are clear. No one who travels this road needs to perish, lose his way, or even be afraid.

The Christian highway runs through areas where the grace of God abounds. Lives that were once like deserts of despair now blossom with hope. Those that were long crippled by sin now leap with joy. The tongue of the speechless is now loosed in wonderful praise. Sighs and sorrows are in constant flight. Thirsts are quenched, h u n g e r s are satisfied, drives are directed, songs of everlasting joy are upon the lips of the travelers on this highway. The City of God is not far away.

I am not footsore, discouraged, or afraid. With pleasure I travel the Christian highway, which is ever safe and sufficient!

TELEGRAMS

Birmingham, Alabama—Alabama District preachers' convention greatest ever since coming to district. The ministry of Dr. L. T. Corlett greatly appreciated. Pastors and people are working and praying for a great forward move, and God is leading.—C. E. SHUMAKE, *District Superintendent*.

San Antonio, Texas—Have organized two churches on the district in past sixty days; Corpus Christi Trinity was organized October 31. They have twenty-four members; Rev. Jarrell Garsee installed as pastor. Waco Cumberland was organized on November 28 with fourteen members; Rev. Lawrence Ogden installed as pastor. Both churches have bright future under leadership of these good men. In sixty days I have preached in forty-four of our fifty-five churches. The people of our district have given us a wonderful reception. Great opportunities in many fine cities. Pray for us.—W. H. DAVIS, *Superintendent of San Antonio District*.

NEWS IN BRIEF

After almost seven years as pastor of the church in St. Thomas, Ontario, Canada, Rev. S. Roy G. Hall has resigned to accept the challenge of the newest home-mission church on the Canada Central District—Toronto Bethel Church.

Pastor C. D. Faulkner sends word: "Mr. and Mrs. J. R. Dority of East Star Route, Lovington, New Mexico, celebrated their golden wedding anniversary on December 11. To know the Doritys is to love them. They have been a real blessing to the Church of the Nazarene down through the years."

After pastoring the church at Van Horn, Texas, for thirteen months, Rev. James Walker has resigned to accept the pastorate of the church in Aztec, New Mexico.

Reporter Eloie Stersman sends word from Cincinnati, Ohio: "Stanton Avenue Church had a very inspirational service on Sunday evening, November 28, with Dr. Erwin G. Benson speaking on the challenge of the Sunday school. At the close of the service, a dozen people volunteered their services as teachers in the Sunday school. Pastor Floyd E. Cole feels that we are beginning to reap the harvest from the recent revival, with Mary and Joy Latham as the special workers. Average attendance in Sun-

day school for November was 291, with increased interest in every department of the church."

Rev. Charles B. Dickerman has resigned as pastor at Higgins to accept a call to pastor the Arlington Heights Church in Fort Worth, Texas.

Mr. and Mrs. Oscar L. Heaberlin, charter members of the Church of the Nazarene at Wurtland, Kentucky, will celebrate their fifty-sixth wedding anniversary on December 22. They are the parents of eight children, six of whom are living; also they have thirty-nine grandchildren, and thirty-five great-grandchildren. Two daughters, Mrs. Allen F. Ralls and Mrs. John B. Rice, Sr., are the wives of Nazarene pastors on the Eastern Kentucky District. Mrs. Heaberlin joined the Nazarene Foreign Missionary So-

ciety when it was first organized at the Wurtland church, and since that time has never missed a month paying her dues and Prayer and Fasting money. Their address is Wurtland, Kentucky.

Miss Joy Latham, general director of the Nursery Division, Department of Church Schools, sends this word: "Pittsburgh District—every church has Cradle Roll. This makes us 100 per cent.—George Sarber, chairman of District Church School Board." Miss Latham adds this word: "This is the first district to report the 100 per cent mark in Cradle Roll organization. Congratulations, Pittsburgh!"

LIGHTS AND PEOPLE

By June Parrish*

I'VE been thinking lately of lights and people. How much alike they are!

There are lights that shine with great brilliance for a time, then go out. There are colored lights that either make a place attractive or signal one to go, stay, or use caution. There are flashing lights to signal danger and unsteady, blinking lights which are so because of a poor connection with the source of power.

The dim light of the candle burns out its own life in its usefulness. The great searchlight of the lighthouse and the lesser lights of the shore line all have their own significance.

Some people are like the bright light that shines in popularity and brilliance for a time, then is lost sight of and forgotten.

Others, like the signal lights, point the way to right paths or warn of danger.

There is the weak, stumbling person, never sure if his light is aglow or not, because of failure to keep a good "connection" with the Source of light and power to shine.

The lighthouse Christians, because of their strong personality, attract much attention to themselves and receive much acclaim; but there is the steady, perpetual glow of the light on the shore which gives aid to the great searchlight in the housetop—the unnoticed Christian, who simply and sincerely stands by and shines, unconsciously saving the lost from shipwreck by the very steadiness of his character.

What kind of light, my friend, are you?

*Sweet Home, Oregon

Though the Lord be high, yet hath he respect unto the lowly: but the proud he knoweth afar off (Ps. 138: 6).



HERALD OF HOLINESS

STEPHEN S. WHITE, *Editor in Chief*

VELMA I. KNIGHT, *Office Editor*

Contributing Editors:

HARDY C. POWERS

G. B. WILLIAMSON

SAMUEL YOUNG

D. I. VANDERPOOL

HUGH C. BENNER

General Superintendents,
Church of the Nazarene

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The Delegate from Hilo

General Superintendent Powers

WE HAVE just concluded the district assembly in Hawaii. The sessions were held in our First Church with Rev. Harold Kiemel as the congenial host pastor. Among the distinguished guests were Dr. and Mrs. R. J. Plumb, from the Southern California District. Dr. Plumb had just closed a very successful revival at First Church, and they had endeared themselves to all the people. Their presence was a real blessing and inspiration to us all. The night services were evangelistic, and God honored us with His presence. Both nights we had gracious altar services, and some wonderful people found spiritual victory.

District Superintendent Cecil Knippers guided me on a tour of the Islands, and I was privileged to visit all the churches, most of them preceding the assembly. His plans for the future (some of them already in operation) were challenging indeed. The reports at the assembly revealed substantial progress for the year just closed. Rev. Cecil Knippers was re-elected district superintendent and challenged the delegates to undertake greater things for God. After the presentation of Brother Knippers and his lovely little family, the assembly responded with a generous love offering and urged them to take some much-needed rest.

One of the high lights of the assembly was the announcement that we were seating a delegate from "The Big Island" (Hawaii) for the first time. Her name is Mrs. Phyllis Gunn, and she was representing our church at Hilo. I visited the church there, dedicated the nice, new parsonage, and spoke to forty people in the church service in the morning. Rev. and Mrs. Stanley Ledbetter are the fine pastors. We have a good start with a nice property in Hilo. There is much hard work ahead, but I was encouraged over the prospects.

I visited the island of Maui, where we have already purchased a parsonage and a church lot strategically located. Rev. and Mrs. Reeford Chaney, our enthusiastic pastors, are already on the job, and I was privileged to speak in the first Nazarene service ever conducted on this island. No doubt next year, if the Lord tarries, we will be able to report "a delegate from Maui."

The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid? (Ps. 27:1.)

A Grateful Glance at '54

By C. William Fisher*

AS WE pause and glance over our shoulders at the year just passed, our hearts are refreshed and filled with gratitude at the remembrance of God's guidance and grace.

In a year that began in war, God has given peace.

In a year that began in frustration, God has given purpose.

In a year that began in economic want, God has given prosperity.

In a year that began in political tension, God has given perspective.

Through all the turns and tensions and terrors of 1954, God was trying His best to reveal His purpose and to work out His plan. And the advancements we have made, and the peace we have achieved, and the bettered conditions we enjoy are all the result of our co-operating with as much of His purpose and plan as our selfishness would allow us to see.

May we, in the closing hours of this year, give gratitude to God for the increasing number of those in places of leadership who are beginning to realize that there is just one way that will work in God's world, and that is God's way. And may we in America give thanks to God that, in a year of crisis and challenge, we have had a man brooding over our affairs, and the affairs of the world, who frankly and humbly prays that he may know God's way. As our President said to the photographers who wanted to take his picture as he was going to an early morning prayer meeting: "No, gentlemen, I am not here for publicity purposes. I am here to ask God's help and guidance in the important decisions I must make."

Yes, thank God for those leaders who are sensitive to the direction God is moving, and who realize with Mr. Lincoln that "our business is not to get on one side and try to pull God over on our side. Our business is to get on God's side—and then we'll know we're on the right side."

THE CHURCH DID MORE IN '54

Thank God, will you, for the thrilling evidences that the religious awakening of our time increased in intensity and in scope in 1954 until multiplied thousands in America, and beyond, accepted Christ and surrendered their lives to His will.

Every genuine Christian is grateful for the rising interest in religion that found new and fervent expression during 1954. And if Christians are faithful in praying and witnessing, there are signs that this awakening will become genuine revival, until the spirit of evangelism will sweep

*Nazarene Evangelist



over America and around the world in one last, great, redemptive tide.

Thank God, will you, that every day and every night in 1954 a Nazarene preacher or Nazarene missionary, somewhere in the world, was standing on a platform in a Church of the Nazarene preaching the glorious gospel of full salvation—of a Christ that saves and sanctifies!—and seeing men and women kneel to pray, and rise to shout and go out to verify by transformed lives the glorious fact that the gospel is *still* the “power of God unto salvation to every one that believeth” (Rom. 1:16)!

Thank God, will you, for the increasing number of preachers and teachers and church members who, in 1954, received a new vision of men and women without God and prayed until their own hearts were revived—and then enlisted in a great Crusade for Souls Now! Oh, not every one was aroused and stirred in '54, but enough were to give powerful impetus to a revitalized holiness evangelism. And hundreds of Nazarenes actually prayed more and cried more and witnessed more—and won more in '54 than they had in all of their lives before!

Thank God, will you, for the preachers—the superintendents, and evangelists, and pastors; and the laymen—the church-board members, the Sunday-school teachers, the faithful members, who, as they glance back over the past year, can honestly thrill over someone they led to Christ during 1954!



As the momentous adventure of 1954 comes to an end, we glance back at the tempests, the testings, the turns, the dilemmas, the decisions which, at times, seemed so unbearable and so hard to understand; and yet, even now, we begin to discern the emerging pattern of God's purpose and plan; and as we are chastened by our impatience, and humbled by our weakness, but deeply moved by the tenderness and faithfulness of God's leadership, we say: “Thank You, God! Thank You for the challenges and opportunities of 1954.” We made some blunders. We made mistakes here; we failed there; we didn't quite realize all we had hoped for over there—but, thank God, there were victories, too!

Victories over temptations!
Victories over frustrations!
Victories over the devil!
Victories over disappointments!

Victories over everything that tried to drag us down to defeat!

Victories in Jesus!

Yes, 1954, with gratitude in our hearts, we glance back at you—and wave “Good-by.” But we stand at salute and say, “Hello,” to 1955!

And may the new year find each of us with a devotion that is deep, and a dedication that is intense, and an outlook that has eternal dimensions.

The Mystery of TIME

By Harold L. Volk*

WE ARE instructed in the New Testament to redeem the time, and the reason is that time is such an important factor in man's existence. It is a mystery from which we are never separated; for every moment, every experience, and every expression is permeated by it. Each year at the New Year's season we are faced anew with the mystery of time. Swiftly the year has gone, and the passing time has brought and taken away both cursing and blessing.

The mystery of time has exercised the minds of great men for centuries. Philosophers, psychologists, and religionists, all have been plagued by the unknowableness of time. The hymn writer has expressed it thus, “Time like an ever-rolling tide bears all its sons away”—and that is the expression of a profound religious experience. St. Augustine said in his *Confessions*: “If nobody asks me about the time, I know. If I want to explain it to somebody who asks me about it, I do not know.” This is a tragic feeling of life shared by all.

There is something fearful about the passing of time. It is a mystery we cannot solve, nor could we stand it if we could solve it. Out of the past we come, into the future we go, and all we possess is *now*. The past is gone, we hold it only in memory; the future is not yet, we have it only by anticipation.

In a very real sense *now*, the present, is a point without extension. It does not last long enough to say it, for by the time we utter, “The present,” it has become the past. And yet the present is of such importance that it unites what has happened with what is to happen, and thus surely shapes the future. One great man has called attention to the present as being the “significant now” of decision; every moment in which we decide we are also decided about. Time is the mirror in which we see eternity. Time is our destiny, our despair, and our hope.

Time is swift in its motions. Ours is an age of speed. The streamlined train has reached the astonishing figure of 123 miles per hour. The automobile has been driven 405 miles per hour. And a dive bomber, out of control, has been known to reach the 850-mile per hour mark.

*Nazarene Evangelist



A Victorious New Year

Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.
Phil 3:13, 14.

Science tells us that light travels 186,000 miles per second. Atomic scientists developed the A-bomb on the working formula of E-MC (energy equals mass times the square of the speed of light, or 186,000 miles per second times 186,000 miles per second). Dozens of times around the earth in the "twinkling of an eye"! Yet all of this is slow compared with the speed of time, the current which carries all men to eternity.

Time is uncertain in its progress. We live in a day of uncertainties. Securities are uncertain. Friendships are uncertain. Most uncertain of all is *time*. Like the rich farmer in the New Testament, many of us are looking vaingloriously down the dim vista of the future which exists only in our dreams, when we should be looking into an open grave yawning at our feet. And, like him, some of us will see the "many years" of our life expectancy turned into "this night thy soul shall be required of thee."

Time is irrecoverable in its passing. When *now* becomes the past, it is forever the past. As it is with the moment of time, so it is with the deeds which the moments carry into eternity. Experience is indestructible. Once a happening has occurred it has forever occurred. There is a vast difference between before and after. Events happen, but there is no corresponding un-happening of events. Events become, but there is no corresponding un-becoming of events. So the deeds done in time will carry over into eternity. If only we could have known that earlier, deeds we have done would have remained undone forever. Words uttered in bitterness, hate, and unforgiveness would have remained in the eternal silence. Instead we would have prayed the old Hebrew prayer: "Set a watch, O Lord, before my mouth; keep the door of my lips" (Ps. 141:3). Time has taken both our deeds and our words into eternity now, and there remains the Judgment.

No wonder we are instructed to *redeem the time*, instructed to put our remaining time to the best possible use. We have much less of time remaining than we think. Could we but see we would discover that many of us have lived up 95 per cent of our lives. Could we but know, the sand has almost completely run out of the upper half of life's hourglass.

Let us look to the future, and employ ourselves so as to *redeem the time*. Time does not return, nor repeat itself; it runs forward, constantly for-

ward. It drives toward an end, God's will in eternity. Time is not meaningless. Let us always remember that every moment of time is significant, for in it we decide, and are decided about, with respect to our eternal future.

1955 Looks at Us!

By Katherine Bevis*

ANOTHER new year! A time when, after the bells and whistles and celebration, everybody tries to peer into the future in search of a glimpse of what's ahead!

Another busy year with all its challenges that lie ahead!

As in every other year, 1955 will be in large part just what we make it.

There seems to be little possibility of peace, permanent peace upon earth. However, the ideal is attainable! To do so, humanity must as a whole gain a higher level in the scale of civilization. The apocryphal whirls and the mysteries of tradition existing today must first be righted in the minds of people and humanity taught to be guided by the immutable laws of God.

Such principles as enunciated in the Sermon on the Mount promulgated by our Saviour, Jesus Christ, need to be practiced each day of this new year—each one of these 365 new days!

Men are great or small in stature as it pleases God. But their nature is great or small as it pleases themselves. Men are not born some with great souls and some with little souls. One by taking thought cannot add to his stature, but he *can enlarge his soul*.

By acts of the will he can make himself a moral giant or dwarf himself to a pygmy.

As we open this book of the new year, where can we find a more perfect pattern for filling in each page than that found in Matthew 5; 6; and 7—the Sermon on the Mount?

The most effective solution to any problem that shall face us in this new year of 1955 will be found in these words spoken by our blessed Lord.

We need to follow closely its teachings, for we shall find that its teachings provide one of the most effective ways of teaching love of God and of our fellow man, and perhaps in it we shall find the pathway to that star of peace on earth, good will to all mankind.

Remember Abraham Lincoln's words: "If destruction be our lot, we must ourselves be its author and finisher. We cannot escape history . . . the fiery trail through which we pass will light us down in honor or dishonor to the latest generation . . . We, even we here, have power and bear the responsibility . . . We shall nobly save or we shall meanly lose this last best hope on earth."

A happy, happy new year!

*Houston, Texas

The New Year—Looking Forward!

By James R. Bell*

AS ANOTHER year comes into focus there are many questions that come begging. What will this new year hold for me? Will there be success or failure, reverses or advancement, sickness or health? These and others like them await the touch of time, which alone can transform anticipation into reality. There is one thing, however, of which we can be sure. In the center of the perfect will of God there will be adequate resources available for every situation that lies ahead. Launching out on uncharted seas, it is enough for the life completely committed to God just to know that He leads the way.

Looking forward to another year, with Christ as our constant Companion, we can be assured of a *year of blessing*. I do not expect that all of our circumstances shall always be pleasant, but I do know that His presence will make us sufficient for any and all circumstances and conditions which we will be called upon to face throughout the year. The genius of the Christian faith is that even those things designed by our enemies to harm us can be turned to our good if Christ is the Possessor of our heart. It is still truth divine 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). We are reminded that it is not "things working" but "God working" together with us in all things, for our good and for His glory. Some maintain that they are blessed because of what they possess, but the yielded heart claims its blessing on the grounds of that by which it is possessed. I am sure that the new year, with the companionship of Jesus, will be a year of blessing.

However, it will be more than that, for when the Christian heart is blessed it must share. Therefore the new year will also be a *year of opportunity*. Opportunities fresh and new and as yet unrealized! As one writer so beautifully expresses it, "Like keys jingling in a pocket, who knows what doors they open?" If there ever was a day in the Church of the Nazarene when we have faced open doors of opportunity, it is today. Preachers and laymen alike must conscientiously participate in a Crusade for Souls that has its taproots in the very heart of God. This kind of crusade, born in heaven and motivated by "the love of Christ com-

pels me" attitude, will enable us to "girdle the globe with salvation, with holiness unto the Lord." Let the recording angel write our record and heaven alone will reveal its rewards. If we are to be faithful in our stewardship we must feel something of what the Master felt as He sat on the mount overlooking Jerusalem and wept. May the awfulness of sin and a burden for souls held in its grasp break our hearts until we will respond and

*Weep o'er the erring one;
Lift up the fallen;
Tell them of Jesus,
The Mighty to Save.*

Then from the four corners of the earth let us rise up, every one to the man, and meet the challenge of our new year of opportunity with that full measure of devotion that enables men to pay their last installment on a martyr's crown.

This new year represents a year of blessing with Christ's companionship, a year of opportunity to be met with faithful stewardship. But it also represents a *segment of time that will*

bring us one step nearer home and that eternal fellowship. Knowing that I must someday meet Him, whose heart was pierced for me, may my steps be surer and my pace quicker. May I, dear God, have something to lay at His feet. Let me be like one who comes with rejoicing, bringing his sheaves with him.

Awakened by the thought of being nearer home, the heart is lifted and the load is easier to bear. We will not

murmur nor complain of the toils of the road. "Ought not anyone who is going home to be ashamed if he made much of the troubles of the journey, heat, or dust, or crowd?" The path of the Son of God was not an easy one. His death seemed to represent an apparent failure, yet it constituted His greatest victory. His shame became His glory, and the victory which His adversaries in general seemed to gain over Him was turned to their own lasting defeat and His eternal triumph. So shall it be with all those who walk with God.

*The toils of the road will seem nothing
When I get to the end of the way.*

May we then press onward and upward throughout this new year of blessing and opportunity, and "let us run with patience the race

(Concluded on page 8)

PRAYER FOR THE NEW YEAR

By Anna M. Gilleland

*Let us begin this New Year's Day
With a prayer for restoration
Of the principles of righteousness
In hearts throughout the nation.
Let faith and hope and charity
Be truly represented
In everything we do and say,
And minds shall be contented.
Let us as valiant soldiers don
The helmet of salvation,
And lift our fallen comrades from
The realm of degradation.*

*Pastor, First Church, Baltimore, Maryland

As I Face the New Year

By M. Kimber Moulton*

I THINK of my responsibilities to God, others, and myself as I face the new year. By my attitude and actions I am writing my autobiography. Christ has been and shall be my chief reference point. His light and life became a spiritual reality in the new birth. There was a new beginning in Christ for me; and there is full inheritance in Him, too. I have said and shall continue to say, "What will Christ have me to do? And by God's grace His will be done in and through me." Now one chapter ends and another begins—1955 is before me.

The total of the past, however, as related to me makes me what I am as I commence a new year. Here I am with all that the grace of God has done for me, all that heredity and environment, my actions, responses, and attitudes have made me. Experience may be a great teacher if we are good learners. In retrospective meditation I may want to disconnect myself from some things of past experience which have been damaging, detrimental, or hindering. St. Paul decided to do it when he said, "Forgetting those things which are behind" (Phil. 3:13). But then a person may profit by his pains. The lessons of spiritual-mental concept and of refining trial are values to be applied as life is lived throughout the new year.

The future is to be faced with the realistic strength of constructed character. I have read that after King Louis XVI and Queen Marie Antoinette had been executed during the French Revolution, their son was placed in the custody of a brutal shoemaker named Simon, who tried to corrupt the boy's morals. Again and again in the face of temptation the boy is said to have replied, "I cannot do that, for I am the son of a king." Conscious of his royal lineage, he would not stoop to anything he considered wrong. With us the strong ties of vital relationship with God which have been strengthened across the months and years, together with the thousands of threads of relationships woven together in holy patterns or fellowship in the family of God, are a strength for future living greater than mere overt moral teaching.

Blessedly assured of Christ's presence then, and keenly cognizant of available divine resources, I face the challenge of the new year. I feel like Moses, who could reasonably foresee what was ahead of him in the purpose of God. It was too much for him to face and go through alone with only human resources. He therefore told God, "If thy presence go not with me, carry us not up hence" (Exod. 33:15). But God's promise was his: "My presence shall go with thee, and I will give thee rest" (Exod. 33:14), or bring thee to the objective.

*Pastor, First Church, Los Angeles, Calif.

With the presence of Christ and under His mastership there are re-

sources to make us adequate for all things we may encounter. We think of aspects of His personality—His mind, revealing truth that centuries confirm; and His emotions, deep, compassionate, humane. But we also think of His decisive, indefatigable power of will. He set out with His countenance toward the Jerusalem of fulfilled mission, and hell could not stop Him. We may partake of that power in the greatest Christian self-confidence as St. Paul stated it, "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

With this confidence I shall be eagerly forward-looking. This should be the spirit and attitude of every genuine Christian. Christ goes before us and we look unto Him who is not only the Author but the Finisher of our faith. It is true that at one time St. Paul was goaded, but there is another side to this. We are not only lashed with terror. We live not alone by the goadings of fears. We are lashed with longing. The Christ who is ahead of us lays hold of us with strength. We are gripped by the divine magnetism through the forward look. Then reaching forth unto those things that are before us, we "press toward the mark for the prize of the high calling of God in Christ Jesus."

The challenge of the future in the will and purpose of God may be faced with the greatest eagerness. Christ didn't come to destroy; He came to fulfill. No matter what the circumstances, any person in Christ has infinite opportunity for the fulfillment of life. This life we possess in Christ is eternal life of godly quality. Day after day there is more added to us. "Of his fulness have all we received, and grace for grace" (John 1:16). Grace is added to grace and goodness is added to goodness and with these privileges the horizon will never be reached. We live in God's day. His sun nevermore goes down. The years and the final year will blend into eternity.

A person may reasonably expect physical death in the year ahead. It is possible for him to capitalize on the forbidding event, making the final months among the most memorable and influential of his life. And like the truth of the old hymn: "It were a well-spent journey though seven deaths lay between." But the journey ends in the city foursquare. There he shall have the bliss and blessedness of the celestial estate with



the satisfying employments and enjoyments in the future realm of God.

I therefore face the new year knowing that responsibly I have begun anew to live in Christ Jesus. I have the refreshment and privileges of new beginnings in Him as the cycles of time are divided. I may detach myself from the hindrances of the past. I shall use the lessons learned, the character constructed, and with the presence of Christ and infinite resources on which to draw, face the challenge of the future with the forward look, receiving grace for grace and adding goodness to goodness in service under the favor of God, with no end to the infinite privilege of continuous fulfillment of life in Christ Jesus, my Lord.

The New Year—Looking Forward!

(Continued from page 6)

that is set before us" (Heb. 12:1), until we have scaled the highest peak in the Mount of God. May "goodness and mercy" follow us all the days of our lives; and then, entering into that city where "we have a building of God, an house not made with hands, eternal in the heavens" (II Cor. 5:1), we shall "dwell in the house of the Lord for ever" (Ps. 23:6).

Studies in the Epistle to the Hebrews:

By H. Orton Wiley*

XLIII. The Supreme Purpose Of the Sacrifice of Christ

Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach (Heb. 13:12-13).

We have an altar. Bishop Chadwick has said that this is one of the most Pauline transitions in the Epistle, and by far the boldest and most dramatic, in that it passes from the mention of clean and unclean meats to that of the altar whence only the Christian has a right to eat. The Christian altar is the cross of Christ and with this, Judaism has nothing to do. Then carrying the solemn ritual of the great Day of Atonement still further, the writer calls attention to the fact that in the sin offerings the blood was carried into the sanctuary, but the bodies were burned outside the camp (Lev. 16:27). Here two mysterious truths are symbolized: (1) that Jesus, the true Sin Offering, would suffer outside the walls of Jerusalem; and (2) that men who would follow Christ must likewise go outside the gate and leave the rites and privileges of earthly systems behind them.

They have no right to eat. Of some of the sacrifices it is true that the Jewish priests had a right

to eat, but of the sin offerings they dared not. Now the argument is that the blood of the true Sacrifice has been presented in the true tabernacle, and yet He says, "My flesh is meat indeed," and again in the supreme act of worship, "Take, eat; this is my body." Thence as from the altar of His cross, He gives us His flesh to eat, that is, His pure and deathless humanity to overcome the fallen in ours, so that we can say, "I live; yet not I, but Christ liveth in me." It was because the sins of men were laid upon the sin offering that the Jewish priests could not eat it. Its expulsion was its reproach. Now the Lord has laid upon Him the iniquity of us all; and since He was Priest as well as Victim, He conquered death, and through His bodily resurrection we partake of the heavenly life imparted by the Spirit. Thus we have an altar of which they dare not partake, because we eat of the Sin Offering itself, which was denied them.

That he might sanctify the people with his own blood. Christ, in order that He might fulfill the symbolism of the law, suffered outside the gate as a Sin Offering for the people. The ultimate purpose of this sacrifice is found in the statement, "that he might sanctify the people with his own blood." Thus the supreme work of Christ meets the deepest need of His people—their sanctification through the cleansing Blood of the atonement and the indwelling presence of the Holy Spirit. To deny the work of Christ in sanctification, and to plead for remaining sin, either in act or state, is an affront to the supreme purpose of Christ's redemptive work. To make men holy, Christ died on the cross outside the gate, and without holiness no man shall see the Lord. From this the author infers that we must fulfill two duties: (1) go forth to Christ outside the camp, bearing His reproach (vv. 13-14), and (2) by Him offer the sacrifice of praise to God continually (vv. 15-16).

Let us go forth therefore unto him without the camp. Preparing for a service on the following Sunday, I worked late into the night on this special text. Suddenly as I read it over and over, there came a peculiar emphasis upon the word "us." "Let us go forth." The Spirit was present and I was not alone, for He was with me. I seemed to walk the streets of the city, past the shops with their commercial life, the schools, the places of worship, and the dwellings of the people down to the city gate. I recalled that I had found a place of peace on a hill outside the city. Now the question was holiness of heart and life. I hesitated, but the Spirit said, "Let us go." We passed through the gate, and I heard it creak on its hinges as it was shut and barred. All hopes that centered in this world were gone and gone forever. Still the voice said, "Let us go forth unto Him." Passing down the deep and dark vale, we climbed together the rocky hillside until we came into sight of the Cross and Him who hung thereon. About that Cross was a halo of divine light and resurrection power. Immediately Holiness, like an angel of light, arose and came to-

*President Emeritus, Pasadena College, Pasadena, Calif.

ward me, saying, I have been waiting for you so long, here at the Cross.

The sacrifice of praise. "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name." What a note of triumph is this! Here indeed we have "no continuing city, but we seek one to come." We have lost the world with its alluring but deceptive charms, and have obtained far greater treasure. We have been brought into the presence of God and, through Christ, our Saviour, the Blood cleanses, and the Holy Spirit as Comforter and Guide comes to dwell within us as an abiding Presence. Let us therefore offer the sacrifice of praise continually, "the fruit of our lips giving thanks to his name."

Evil Speaking

By LeRoy R. Ion*

Speak not evil one of another, brethren (Jas. 4:11).

THIS is one of the most difficult of God's commandments, and yet one which is in a peculiar degree for our good and personal happiness, as well as for those around us. The more difficult the command, the more need for grace; the more need for grace, the more there is the full supply.

The Apostle Paul says, "Put them in mind . . . to speak evil of no man." But how easily we forget to keep this in mind! The command is exceedingly broad, and we must not seek to narrow it, but humbly bow to the Lord's distinct orders in all their exactness. Do we seek to know them fully that we may fully obey them? Then, "Speak evil of no man"; or, shall we say, "Yes, Lord, except of So-and-so"?

We are commanded to lay aside "all" evil speaking. Does this not include the very least? "Let all bitterness, . . . and evil speaking, be put away from you" (Eph. 4:31). In the light of this, does He give us permission to cherish one little hidden root of bitterness from which the evil speaking springs? "Put away" implies resolute action—but have we even tried to put away *all*?

But this great clause of the royal law is broader still. "Let none of you *imagine* evil in your hearts against his neighbour" (Zech. 8:17). And, without the characteristics of that charity, or fervent love, we are only "sounding brass." Thinking evil, or harboring in our heart such thoughts, is the root from which far-reaching poison fruit springs. Thus we have disobeyed another command, "Whatsoever things are true, . . . are of good report; . . . think on these things" (Phil. 4:8). Instead, we think of the bad reports we may have heard and develop the unkind hint into suspicion and perhaps into accusation by thinking about it, instead of thinking on and thinking out the probable other side of the case.

Such thinking has tempted us so that we have not refrained our "tongue from evil," and thus

we have set someone else to thinking, and thereby more evil speaking one of another. "Behold, how great a matter a little fire kindleth!" (Jas. 3:5.) Thus we ourselves come, and bring others, under the condemnation of thinking up a reproach against our neighbor. What is the just penalty annexed by implication? Not to abide in His tabernacle; not to dwell in His holy hill.

How often we speak evil of things which we more or less do not understand, even things which we know not, instead of obeying another command, "Judge nothing before the time, until the Lord come" (1 Cor. 4:5), when persons whom we may have condemned shall receive praise of God!

Let us guard against the negative form of evil speaking, generally the most dangerous and cruel, even when the most thoughtless. Absalom was extremely clever in this. Who could quote any actual evil he spoke against his royal father? Who could charge him with evil speaking of dignitaries? And yet by insinuation, by his very manner, he wrought a thousandfold more cruel harm than any amount of evil speaking could possibly have done. Oh, may we be watchful about such omissions to speak well as may amount to speaking evil; watchful as to the eloquence of even a hesitation; watchful as to the forcible language of feature and eye!

But what about cases in which wrongdoings must be spoken of for the sake of truth and justice? Clear are our instructions on this:

1. We are to speak the truth; *the truth*, not such a part of it as will best prove our case and nothing else; not what we *suppose* to be the truth.

2. We are to speak *in love*. Do all our testimonies stand this test?

3. We are to speak *in the name of the Lord Jesus*. Would not this check many a word against another?

4. We are to speak *to the glory of God*.

Failure at any one of these four points will make us guilty of sin. May God give us grace to keep our hearts with all diligence; and may God himself today "set a watch, . . . before my mouth; keep the door of my lips" (Ps. 141:3). May we cease to reason with unprofitable talk, or with speeches whereby we can do no good.

FORGIVE

By L. M. Hearn

*No enemies, you say—how can it be?
Just wait till someone wrongs you, and we'll see!
Even the coward has his secret hates,
And hugs them to his bosom as he waits.*

*Yet, oh, the nail-pierced hands that lift and plead,
"Forgive them, Father; they know not their deed!"*

*And hatred bows his bitter face in shame,
Conquered by mercy shown in Jesus' name!*

*Seattle, Washington

Prisoners of Hope

By Buford Battin*

ONE DAY recently I was admitted to the Colorado State Prison as a visitor. There were 1,410 prisoners held by that institution under heavy guard behind stone walls. The visitors were taken on a forty-five minute tour and permitted to observe various places in the prison compound, including a cell block house, the building that housed death row, and the site of the gas chamber. The warden was courteous in answering questions and revealed interesting information. Upon leaving we were invited to come again, but only under the same conditions under which we came that day.

Many thousands of prisoners have come and gone through the gates of that prison. In about the year 1897, D. L. Moody was in the state of Colorado. The famous evangelist visited the governor and mentioned to him plans for a religious service in the state prison. The governor handed to Moody a paper containing a pardon he had written for one of the prisoners and requested that he deliver the pardon to the man in prison.

The prisoners assembled for the purpose of seeing and hearing the great preacher. As Moody viewed his audience he was looking into the faces of men who had little hope of ever getting out from behind those prison walls. The evangelist planned to use for the text of his message, "Ye must be born again" (John 3:7). Before preaching, Moody addressed the prisoners and said, "I have a pardon in my pocket for a prisoner in this congregation." There was hope for one man! Who was it? When Moody mentioned his interview with the governor and made the announcement of a pardon for one of the men every prisoner became tense with excitement. The prisoners became so overcome with emotion and anxiety that Moody could not preach to them. His gospel message* was not delivered. The prisoners could not be calm upon hearing the preacher announce that there was an immediate pardon available for one of their number.

Sin in the heart brings guilt and condemns the soul to bondage. The sinner faces a severe penalty. The one who bears the good news of the gospel has a message of hope for every sinner. Pardon has been written for every soul imprisoned by sin. God has not excluded any, but the pardon is addressed to *whosoever* will come and accept. There is release for all. How this proclamation should stir our hearts! Criminals may escape the most secure prison, but the sinner can escape sin and its penalty only as he accepts the pardon offered by Jesus Christ who has said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). *Christ sets the prisoner free!*

*Evangelist, Lubbock, Texas

A Must for Sunday-School Teachers—

VERY FEW books can qualify for the above distinction, namely, that they belong in the MUST rank for Sunday-school teachers. We are speaking now to teachers of children and young people. Many of you are familiar with Cynthia Pearl Maus's *Christ and the Fine Arts*. Miss Maus has written a companion volume, *The Old Testament and the Fine Arts*, which has recently been published by Harper. For the teaching of the Old Testament in classic art, in story, and in poetry this new book has no equal. There are 826 pages including 100 full-page art reproductions with an interpretation for each one; 77 hymns and interpretations, 244 poems, and 63 stories. All of that for \$5.95. Actually every teacher should have a personal copy. But if that isn't possible, certainly every Sunday school should have a copy available so that all Primary, Junior, Intermediate, and teen-age teachers may have access to it.

Incidentally, your Book Man met Miss Maus recently and is now the proud possessor of an autographed copy of her new book. She is a charming lady of a mere seventy-six years of purposeful, creative, gracious living.

(This book may be ordered direct from the Nazarene Publishing House, P.O. Box 527, Kansas City 41, Mo.)

And let the peace of God rule in your hearts
(Col. 3:15).

Our heart is the seat of our affections, and its condition is governed by the one we choose to be ruler—God or Satan.

Those that walk in pride he is able to abase
(Dan. 4:37).

Pride not only goeth before a fall, but is the cause of this great catastrophe.—EARLE F. WILDE.

The Old Year and the New

By F. W. Davis

*How much have I done for the Master,
How many lost souls have I won,
Through the year that has passed into history,
And a new year for me has begun?
I wonder if Jesus, my Saviour,
Is pleased with the number of men
I spoke to about their salvation
And caused them to turn from their sin.*

*But the failures I made in the old year
I must never repeat in the new;
For millions in sin still are dying,
And the laborers for Jesus are few.
If I would press forward to victory,
I cannot look back on the past,
But ever march onward and upward
Till I shall see Jesus at last.*



IMPORTANT ANNOUNCEMENT

THE International Headquarters offices of the Church of the Nazarene have moved to the new office building. (See adjacent picture.) All mail addressed to the general superintendents; the general treasurer, John Stockton; and the general

church secretary, S. T. Ludwig, should be sent to the following address:

**6401 The Paseo
Kansas City 10, Missouri**

In addition to the above-mentioned offices, the following departments and auxiliaries will be housed in the new building:

Church Schools—A. F. Harper
Education—S. T. Ludwig

Foreign Missions—Remiss Rehfeldt
Home Missions—Roy F. Smee
Church Extension—Roy F. Smee
Ministerial Benevolence—M. Lunn
N.Y.P.S.—L. J. Du Bois
Christian Service Training—Norman Oke
N.F.M.S.—Mary L. Scott
Junior Society—Elizabeth D. Hodges
Nazarene Radio League—
T. W. Willingham

Mail addressed to these departments should be sent to the new location as indicated above.

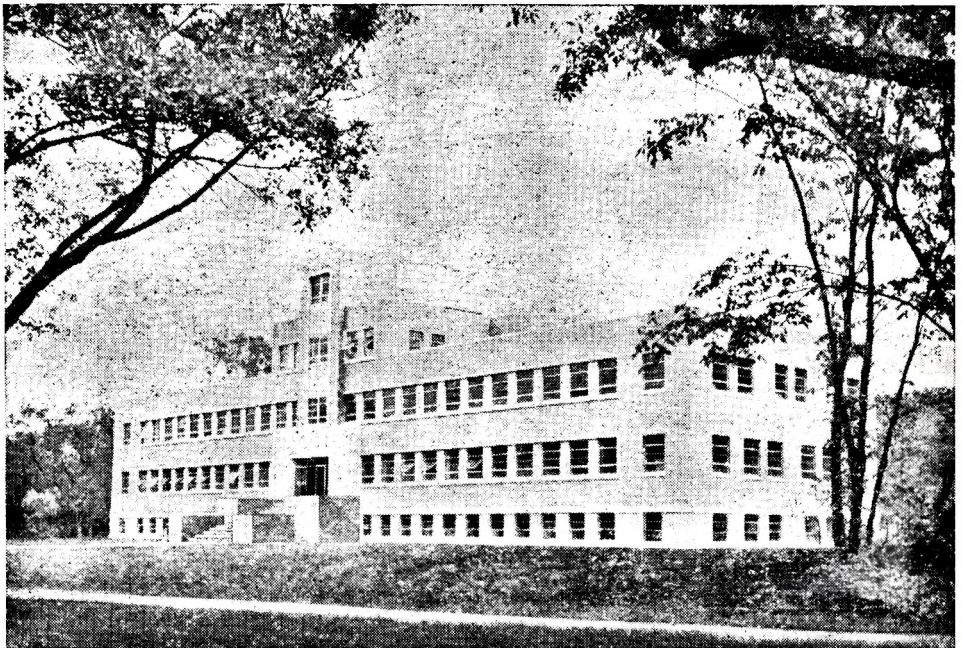
All mail intended for the Nazarene Publishing House or any of its departments should be sent, as always, to 2923 Troost Avenue, Box 527, Kansas City 41, Missouri.

It will greatly facilitate the prompt handling of mail if our correspondents will observe the new address at once.

S. T. LUDWIG
General Church Secretary

New Headquarters Building

THE Headquarters Building, situated at 6401 Paseo, upon which construction was started July 28, 1953, is now being occupied by general superintendents, Church Schools, N.Y.P.S., Christian Service Training Department, Department of Foreign Missions, Nazarene Foreign Missionary Society, Spanish Department, Department of Home Missions, Nazarene Radio League, general treasurer, and general church secretary.



The material used in the fireproof building is concrete block and Roman brick, buff color. The size of the building is 50 x 182 and contains a ground floor, first floor, second floor, and third floor. As soon as the elevator is installed, the building as it now stands will have cost approximately \$375,000.00.

We will be glad for the Nazarenes to visit the new building when they come to Kansas City.

HEADQUARTERS BUILDING COMMITTEE
John Stockton
T. W. Willingham
P. J. Bartram
I. C. Mathis
Harvey S. Galloway

I AM WRITING this on December 1. Yesterday was Sir Winston Churchill's eightieth birthday. For several days the people of the United States have joined with those of the British Empire to honor him. He stands out as perhaps the greatest living statesman. All who love government for and by the people are glad to salute him. Many notable facts about Sir Winston Churchill have been brought to our attention during the past few days, and I want to add a few of my impressions of him.

I think first of his gift of words. What a power he has in the use of the English language! Men by the millions have listened when he spoke, or have read what he has written. It is difficult for an ordinary man to understand such a gift of language, especially as it has been manifested by one human being. He no doubt was born with a flair (if I may put it that way) for the use of words, but he has spent many years in developing that ability. If he were noted for nothing else than an unusual capacity to use the English language, he would have gone down in history as a famous man.

Next, I would mention Sir Winston's versatile intellect. He has distinguished himself as a writer, painter, military man, and statesman. Not many men have been able to achieve distinction in one field, much less several. He is a man of wide interests and of broad understanding. When I think of his mind, I think of the encyclopedic thinkers of the past—men like Plato, Aristotle, and others. Of course I realize that we do not have encyclopedic thinkers today in the same sense that we used to have them. The fields of human learning cover too wide a range now for any one man to encompass all of them; nevertheless, Sir Winston Churchill, with his versatile intellect, has covered as many fields of human interest and study as anyone living, and more by far than most men.

Third, I would mention his dynamic will. He has faced as difficult situations as any man in our time, and perhaps as many as any man of any age, and yet his courage has not failed. Many of us remember the crisis in World War II when it seemed that there was no hope for England. Sir Winston Churchill, more than anyone else, rallied the will to win of the people of his country. He was able to do this because of his own dynamic perseverance and determination. Not once in all of his long career has he faltered in his faith in democracy, in his determination to lead his people forward. For centuries to come people will admire his superb will to win and its influence in turning back the battalions of evil.

Directly connected with Sir Winston Churchill's dynamic will is his gift of leadership. There are many different types of leaders—military, executive, intellectual, political; and he ranks high in all of them. He has that about his personality and words which causes men to look up to and

follow him. They have believed in him and have been ready to give of their best to forward his ideals and plans. Great Britain has had many distinguished prime ministers, but certainly Sir Winston Churchill will stand among the greatest when the final history of man is written. Anyone would have to be a leader in order to be raised to the high position of prime minister of Great Britain, but he would have to be an extraordinary leader in order to stand out as Sir Winston Churchill has. When we think of leaders we think of Caesar, Alexander, Charlemagne, Abraham Lincoln, and many others; but Sir Winston Churchill would have to be placed among the highest in any such roster.

Last we would mention Sir Winston Churchill's devotion to his country. He has had his battles, as all political leaders have, but never has anyone questioned his loyalty to his country and to the great ideals for which it stands. Whatever else his enemies may have said about him, they have never voiced anything which would intimate that they doubted his willingness to give his all for his country. Nothing, after all, so stirs us as a man's loyalty to his country except one's devotion to God.

All of the honors bestowed upon Sir Winston Churchill at this time are well deserved; and we can heartily say, May he live yet many years to continue his great contribution to the welfare of his people, and the peoples of all the world.

Gambling on the Future

AS I THINK of the new year which stands out before us, I am impressed as never before with the way some people gamble on the future. It is dangerous business, as we shall see, especially when it has to do with a soul's salvation. Procrastination, as has been well said, is the thief of both time and eternity. God warns us many times in His Word against gambling on the future. In Prov. 27:1 we have these words: "Boast not thyself of tomorrow; for thou knowest not what a day may bring forth." The future is curtailed off from us, and we ought not to put off until tomorrow what should be done today. As we come up to the new year and make a new start, I wish I could say something which would make the procrastinator feel the weight of those words in Proverbs as never before—"Boast not thyself of tomorrow; for thou knowest not what a day may bring forth."

Nowhere else in the Bible, perhaps, is this truth so fully set forth as in Jas. 4:13-15. Here are the words: "Go to now, ye that say, To day or to morrow we will go into such a city, and

continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that." Life is very brief, and the future is uncertain. By all means we should be sure that we keep the will of God in mind day by day. Certainly, we never needed to do that any more than now as we face 1955. Procrastination is the thief of time and eternity. Let's be sure that we do not put off until tomorrow that which we ought to do today; for tomorrow may never come. None of us have any guarantee on tomorrow, and any putting off what we should do is gambling on the future. That is too big a gamble for you and me to take when our immortal souls are at stake. It is worth more than the whole world. "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Mark 8:36-37.)

I have done just what many people do in reading the verses from James; I didn't go on with the next two verses, which close the chapter. They read thus: "But now ye rejoice in your boastings: all such rejoicing is evil. Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (4:16-17). If we know to do the good, we'd better do it now and not wait for the future. We should not talk about what we are going to do tomorrow—or, in other words, boast about what we plan to choose or accomplish—for it is evil to delight in such boastings. In the very act of procrastination we insult God. We as much as say to Him, "We're the ones who decide how long we are going to live, and not You." Gambling on the future is a dangerous form of boasting.

The Psalmist had the same danger in mind, in Psalms 90, where he tells us much about the brevity of life, and then concludes that section with these words: "So teach us to number our days, that we may apply our hearts unto wisdom" (v. 12). In other words, the Psalmist says, "God help us to realize that life is short and we should never gamble on the future; we should never put off until tomorrow what we ought to do today." We should apply our hearts today "unto wisdom" or salvation.

I would mention two Bible illustrations of men who gambled on the future. The Apostle Paul, the greatest preacher of the gospel of Christ that the world ever has had, stood before Felix, who was the procurator of Judea. Paul reasoned with him "of righteousness, temperance, and judgment to come." "Felix trembled, and answered, Go

thy way for this time; when I have a convenient season, I will call for thee" (Acts 24:25). This procurator of Judea was a cruel and wicked man. You might say of him that he regarded neither God nor man. On this one occasion, at least, when Paul preached to him he was brought to his senses, he was brought under conviction, he clearly realized his need, but he didn't yield. What was his answer? "Go thy way for this time; when I have a convenient season, I will call for thee." He gambled on the future; the "convenient season," so far as anyone knows, never came. Felix gambled on the future, and lost, and today lifts his hopeless cry in hell.

There's another example which I shall give you. I refer to the man to whom God said, "Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" (Luke 12:20.) What was the matter with this man? The preceding verses tell us: "The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry" (Luke 12:16-19). He had much goods laid up for many years—he gambled on the future, and lost. God said, "Thou fool, this night thy soul shall be required of thee."

Little Talks on "The Art of Living"

I. The Art of Dying vs. the Art of Living

IN REVIVAL meetings, preachers often speak of being prepared to die. They are thinking of people being able to die well. This is important, and such an emphasis should not be neglected. All of us are going to have to face death, and it's worth while, of course, to be able to die well, to die the death of the righteous. It was said of the early Methodists, "They die well." They were skilled in the art of dying.

I know of a woman who was in a serious car accident. Fortunately, she received only minor injuries, although the car was almost demolished. During the moment of time that she was going through this experience, she thought to herself, "This is it—that is, At last death is at hand. She testified, however, that she was not afraid. It is wonderful to be able to die well!"

My mind goes back to a gifted young man in college. He was a senior. All the prospects of life were before him, and they looked very promising. He was taken ill on Wednesday night and died Friday noon, in spite of the fact that his illness was not thought of as dangerous. However, he died in triumph, saying, with Paul, "To die is gain." Yes, it is important to be skilled in the art of dying, for dying is serious business.

But more important than dying is living; for if we live well, we'll be able to die well. Therefore, I am speaking to you now, not on "The Art of Dying," but on "The Art of Living." In studying the meaning of the word *art*, I find that "The Art of Living," as I want to deal with it, should be defined as "skill in the adaptation of the natural to the supernatural, the secular to the sacred, or the physical and mental to the moral and spiritual." We are creatures of two worlds, the seen and the unseen, and skill in the art of living consists in the proper adjustment of these two worlds to each other.

You can readily perceive from what I have already said that in discussing the art of living I am not thinking of physical living merely. I

am not here to give you a course in the proper diet, or exercise, or on how to avoid disease and live a long time. I do not discount the value of such a subject, but my purpose, at present, is not to deal with it. Neither is it my aim to tell you how to get an education. I do not intend to lay down rules for learning, or set forth a philosophy of education.

Instead, I plan to talk about the art of living from the standpoint of the whole man—body, soul, and spirit. Therefore, as I said, my subject really has to do with "skill in the adaptation of the natural to the supernatural, the secular to the sacred, or the physical and mental values to those which are moral and spiritual."

THE QUESTION BOX

Q. Do all who lose entire sanctification also lose their born-again experience?

A. There has been a difference of opinion on this point in the holiness movement. However, I believe that the majority of leaders in the holiness movement across the years have held that when one backslides from the second blessing he also backslides from the first. I don't see how a person can backslide from holiness without committing sin, and by sin I mean a deliberate instance of disobedience. And if this be the case, I certainly don't see how an individual can commit a deliberate sin without backsliding completely—from the first as well as the second blessing. In this connection, we must remember that the best sanctified person or the person who has been sanctified the longest does not live constantly on the same level of victory and spiritual achievement. God's people have times of revival or special burden in their experiences; or to state it in another way, even the sanctified do not stay on the mountaintop of joy and accomplishment all of the time. There is to some extent an ebb and flow in their lives. There are times when God's best people need the spirit of revival to sweep in upon them. At such times the devil may try to make them believe that they have backslidden, but they have not. Only willful transgression of the known law or leading of God will cause the sanctified to backslide, and when he thus backslides, he loses his relation to as well as his fellowship with God—he backslides from his regenerated as well as his sanctified state. I am not any man's judge and, therefore, would not contradict any person's claim that he had backslidden, but

Conducted by
STEPHEN S. WHITE

only from holiness. If he has really backslidden, the Holy Spirit will reveal it to him and will somehow let him know that he has completely backslidden. On the other hand, if he is only going through a valley in his experience, he has not backslidden from either the second or the first blessing. Of course, if he asks me specifically for an answer to the question asked above, I would have to answer it as I have above, even if his experience *seems* to contradict what I say.

Q. I would like to know how old Samuel was when Hannah took him to live at the temple. She had vowed to do this if God would answer her prayer and give her a son. Also, if there is scripture where this information is found, please tell me where it is located.

A. The age of Samuel when he was taken to the temple by Hannah is not given. However, the Bible does say that he was taken to Eli, the high priest, as soon as his mother weaned him (I Sam. 1:23-24). No further information is given as to his age at that time.

Q. Why do they call the Church of the Nazarene "Nazarene"?

A. Dr. P. F. Bresee and his followers used this name for the church when it was first organized on the West Coast. It was, no doubt, chosen because Jesus was called the Nazarene, since He lived in Nazareth as He grew up. Added to this is the fact that some of His followers were called "Nazarenes" in Acts 24:5. I

think that it is a good name, and there was plenty of reason for our church to be thus named.

Q. Please explain II Cor. 2:15-16.

A. In the fourteenth verse, Paul shouts forth in thanksgiving because Titus had finally arrived and brought good news from the Corinthian Christians, where there had been trouble. "The word of God had won the day in Corinth and thereby Christ became a conqueror and those who had been saved were being" led in His procession of triumph, captives of His grace. By means of the saved He "wafts abroad in every land the incense of the triumph, which is the knowledge of Christ." We preach Christ but our message—pleasing to God—is a savor of life to some and of death to others. Those who accept are blessed, but those who reject are cursed. The incense becomes a deadly fragrance to some and a life-giving fragrance to others. This is a terrible truth put in a beautiful way. For some the incense is a death-dealing odor, while for others it is a life-creating perfume.

Q. What is meant by I Cor. 15:56: "The sting of death is sin; and the strength of sin is the law"?

A. Paul, even while he is shouting over the Resurrection, cannot forget that the death of Christ made our salvation possible. Only that which made it possible for sin to be conquered could overcome death—the result of sin. Then Paul remembers that it was the law which gave sin its power. The law did this by revealing sin (see Rom. 4:15; 5:20).

Behold, how good and how pleasant it is for brethren to dwell together in unity! (Ps. 133:1.)

CRUSADE

for SOULS



Eastern Michigan Crusade Conference

EASTERN MICHIGAN felt the impact of a Crusade for Souls squadron which invaded the Detroit-Flint areas October 31 through November 3. Under the direction of Dr. Roy F. Smee, a number of individual churches were visited and two Crusade Conferences held in Detroit First Church and Flint First Church with Dr. Edward Lawlor, Rev. Ponder Gilliland, Rev. Jerry Johnson, and Rev. Ted Martin as special speakers. District Superintendent W. M. McGuire had general supervision of the entire operation. Rev. E. W. Martin and Rev. Leslie Parrott were host pastors.

All those who attended the conferences expressed not only approval but a personal determination to become an active part in the Crusade for Souls Now. The workshop sessions, where the practical problems faced by the local pastor were aired, proved most helpful.

Dr. McGuire appointed Rev. Leslie Parrott as district Crusade for Souls chairman, and together they are planning one-day Crusade meetings on each zone of the district. The morning, luncheon, and afternoon sessions will be given over to discussion and prayer with the preachers only. At night, every church will be urged to have as many laymen present as possible for a closing inspirational rally. The first of these zone conferences was scheduled for Caro, Michigan, December 3.—REPORTER.

Louisiana Conference

Tuesday evening at seven-thirty, November 9, found me sitting on the platform with Dr. Samuel Young and Rev. Nicholas A. Hull in the Church of the Nazarene at Bossier City, Louisiana, for the first service of the Louisiana District Crusade for Souls Conference. The church was full of enthusiastic Nazarenes. The conference had been well planned. Rev. Elbert Dodd, the district superintendent, as usual, had everything well in hand and was master of the services. The people of Louisiana love Brother Dodd, and as a result he has no difficulty in getting full cooperation of his pastors and people. They were there with open hearts and ready minds. I have never attended a more vigorously attentive conference. They shouted us on as we gave

ourselves to the messages of the conference. The attendance increased until at the last service there was scarcely room to seat the people, even though they brought in chairs.

Brother Dan Perryman, the pastor at Bossier City, and his people did a fine job in entertaining the conference. Southern hospitality was in evidence everywhere.

General Superintendent Young was the master preacher as he brought the night messages. The scriptural impact of his messages backed up by the marked presence of the Holy Spirit brought a wonderful spiritual overtone to the whole conference. If I had no other reason to believe that the Crusade for Souls Now is God's plan to meet our present need as a church, the wonderful presence of the Lord in these conference services would be enough.

Brother Hull, pastor of University Avenue Church in San Diego, California, never preached better. As he poured his heart out, those Louisiana Nazarenes shouted him on. Brother Hull drew from the rich experiences out of his own life in personal soul winning. His church is a nationwide example of how a church can become enamored with the romance of personal visitation evangelism. As a result of his ministry during the conference he is being urged to return to the district to visit zones and other areas in order to stir the people to greater efforts in personal soul winning.

As we closed the conference we felt that the time spent with these fine

EARTH'S BEAUTY

By Edna Hamilton

*Earth is filled
With beauty's glow,
Summer's gold
And winter's snow,*

*The evening star
In heaven's blue,
A yellow rose
Freshened with dew,*

*A quiet lane,
A meadow brook,
The blue-green sea,
A cozy nook.*

*I don't see how
God's wondrous plan
Could fail to please
One single man!*

ROY F. SMEE, Secretary

people will mean souls in heaven in the end because of the way they responded to the truth. May God bless the Nazarenes of Louisiana!

Northwest Oklahoma Crusade Conference

The Northwest Oklahoma District Crusade for Souls Conference was held at Enid, November 15 to 17. Pastor Clegg and his fine people did a splendid job in entertaining the conference. Almost all the pastors and many of the laymen of the district attended. There were about 150 present for the day services, and during the nights the auditorium of the church was full.

District Superintendent Gasset had the plans for the conference well in hand and presided over the sessions with efficient ease.

General Superintendent Hugh C. Benner and Rev. Leslie Parrott were my co-workers. Dr. Benner brought scriptural and practical messages on the importance of visitation evangelism. He stirred our hearts in his appeal that this service is based upon our love for the Master. The presence of a general superintendent in these conferences always adds great weight to the importance of the Crusade for Souls.

Brother Leslie Parrott, while pastoring in Kelso, Washington, harnessed his church for personal visitation evangelism. Soon the large church building would not care for the growing congregation and Sunday school. With the spirit of personal soul-winning responsibility actuating the personnel of the Kelso church, it was a short step and an easy matter to persuade them to foster the organization of the Longview church just across the river, where we now have a thriving church and Sunday school. He is moving toward a comparable program in First Church in Flint, Michigan, where he now pastors. This background of achievement gave him a wealth of illustrative material, from which he most effectively drew in his messages at the conference.

The spiritual tone of the conference was high and pastors and people left with a promise in their hearts and on their lips to go home and do more in personal soul-winning efforts.

THE SUNDAY-SCHOOL LESSON



By J. GEORGE TAYLORSON

Topic for January 2: The Bible, Our Authority

Scripture: John 20:31; Rom. 15:4; II Tim. 3:14-17; Heb. 4:12; II Pet. 1:16-21
(Printed: same)

GOLDEN TEXT: *But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name (John 20:31).*

Perhaps we could arrive at a better appraisal of the Bible if we should imagine a world without God's spoken Word. Take from all literature any reference to Sacred Writ. Destroy all paintings with Biblical inspiration. Remove all laws resting in God's Word for final authority. Uproot all institutions, medical, educational, etc., that trace their origin to God's revealed truth. Go through our present civilization and wherever you find the influence of the Bible destroy the results. A world without the Bible would be social suicide, chaos, complete disaster. Yet there are shortsighted states which, failing to understand their heritage, refuse to allow even the reading of this supreme of all literature in the public schools. The very schools themselves were founded and maintained through the motivation of Bible truth.

Under the directing hand of God, forty authors, writing over a span of two thousand years, were guided in the writing of sixty-nine sacred books which, combined, constitute the Bible. Throughout the entire production there is the pulsation of an ever-increasing purpose running from Genesis to Revelation that brings all the isolated notes into a single orchestration of the message of God's redemptive activity, reaching its final crescendo with the Word becoming flesh in Christ—God's Son. One has appropriately suggested that the Old Testament might be considered the record of the "long search," while we find in the New Testament the message of the "great find."

A flash of magnesium, a powerful electric light, or the sunlight entering a room enables us to see what before was total darkness. The "word is a lamp unto my feet" (Ps. 119:105), revealing what before was unnoticed, obscure, or cloaked in darkness. This Book is truly alive! It is perennial in its freshness. It deals, not with things

Eastern or Western, ancient or modern, but human. It speaks directly to the heart and speaks with authority. The proof of the Bible's infallibility is that if a man with sincere purpose will read it he will find revealed the truth about human nature, sin, and

God, and it will lead him without fail to redemption.

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

A Thought for the Day

By Bertha Munro

A Job Analysis

Monday:

Are you willing to muddle along, or are you planning for success in your business of Christian living? Wise, perhaps, to examine capital assets, costs, and operation policies in the light of expected demand. Standard policy: An inventory questionnaire for self-evaluation. (Luke 14:28.)

Tuesday:

Your *busyness*—is it preoccupation or fulfillment? Are your days a jumble of self-interests, or the working out of a blueprint of God's will? Standard policy: Each day presented to God for His ordering, and overruling, so every moment salvaged for His glory. (I Cor. 10:31.)

Wednesday:

Your *testimony*—is it excuse or explanation? Jesus said, "Ye are the light of the world." Are you willing to accept the responsibility of a Christian testimony? Standard policy: Your life the light, your spoken testimony the finger pointing to its Source. (Phil. 2:15.)

Thursday:

Your *motivation*—is it duty or love, "I have to" or "I want to"? Jesus said, "Lovest thou me?" Then, "Feed my sheep." Not slaves, but friends. Standard policy: Keep Jesus real; you are running the business for Him and with Him. (John 21:15.)

Friday:

Your *commitment*—is it provisional or final? "Will I do it?" or "What?" "How?" "When?" Business will languish if you consider the doors every time you face a new situation. Standard policy: Work the will you gave to God; build up habits by ready obedience. (Rom. 12:1.)

Saturday:

Your *working capital*—assets of Christian fellowship utilized, or lone-wolf experimenting? Scientists and accountants build on what men before them have learned; they do not risk trial-and-error unnecessarily. Standard policy: Use the Bible and the Christian conscience to guide your decisions; and there are times when you must go by dead reckoning. (II Tim. 2:2.)

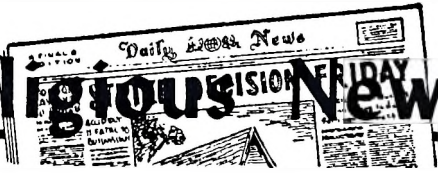
Sunday:

Your *strategy*—are you subject or factor, passive or active in God's kingdom? Standard policy: that one true word of Napoleon—"The best defense is a well-directed offensive." Evaluate your attitudes in this business of being a Christian, and true them up to standard. Then be patient with yourself; God is. But work at the job. (Mark 1:18.)

● ● ●
SANCTIFIED IN CHRIST JESUS
(I Cor. 1:2)

By Ora I. Claibres

*Never my heart so tuneful and tender,
Never so light;
Never His glory so near,
Guiding aright;
Never so sweet was His perfect will,
Divinely revealed;
Never forsaken His own holy bride,
Sanctified and sealed!*



Religious News and Comments

By A. K. BRACKEN

"Sacrament of Silence"

"Simeon Stylites," of the *Christian Century* magazine, pictures the answer to the prayers of many devout people in these days of noise and sounds, namely, the televised broadcast of a Quaker meeting by the British Broadcasting Company. He termed it "a sacrament of silence." The Friends sit silently awaiting the movement of the Spirit for one of their number to rise and speak. Who does not, at times, grow weary of the endless crying of wares on the commercials of the radio and television? Beer and cigarette advertisements and the wild, weird, and at times un-nice songs, beamed to the mental level of the moron, intrude into the home, clamoring for attention. The Friends meeting would indeed come like a benediction. Really, if silence is wanted, it can be had easily—simply turn the knob.

Kids Grow Worse

Newsweek quotes a Chicago rabbi who lived in an area where "teen-age gangs" operated: "When one is compelled to be on the street during the evening it is with trepidation, consternation, and a heart throbbing with fear." A study revealed in this city that from 1949 to 1950 sex offenses increased 37 per cent, and there was an increase of 13.7 per cent in delinquent girls. There were above fifty hundred cases of stolen autos and \$450,000.00 worth of broken windows from youth vandalism. Girls,

uniformed in leather sweaters and tight blue jeans, were organized into gangs. In the city of New York at present four boys are being tried for the murder of a stranger. A nine-year-old admitted that he set fire to his school. In Nashville, Tennessee, students poured acid on the cars of the teachers, and an eight-year-old boy burned two autos. Today's *Tennessean* (Dec. 6) has a headline, "Six College Youths Sent to Prison" (not in this state). This is a challenge to the Church and the Christian home.

Sinner or Psychopath

At Teachers' College, Columbia, recently, Field Marshal Montgomery said, concerning the teen-age problem: "I'm for beating the bad boys—not the girls. A good beating with a cane can have a remarkable sense of awakening on the mind and conscience of a bad boy. Not to administer [it] is . . . cruel neglect." Teachers' College is a fountain source of the philosophy: "Corporal punishment leaves enduring bruises on the personality of the child." The soldier says the trouble is moral. The psychologist says the trouble is mental. America, today, is as totally unarmed for the youth crisis as Britain was militarily unarmed for the German blitz. An evil humanist philosophy has robbed us of any adequate sense of right and wrong, on the one hand, and of a proper knowledge of the true nature of man, on the other. Some educators and some parents take from

both the soldier and the psychologist—"firm but fair"—and are having a good degree of success. Until the whole public can shake off its maudlin sentimentality this tragic condition will continue to worsen. Take a look backward to Hitler and Mussolini and you can predict our future.

BRIEFS:

Award. FBI Director J. Edgar Hoover recently received the Cardinal Gibbons award for the year 1954. Mr. Hoover deserves awards from all our institutions. He warns us against the godless atheism of communism. Along with his warning, let us not forget some home-grown evils of our own: lawlessness, youth vandalism, evil literature, degrading radio and television programs, and our rapidly growing drunkenness.

Fine—Prison. A Pentecostal preacher, on the Island of Crete, is reported to have been fined \$665.00 and given a prison sentence of ninety days for converting two members of the Greek Orthodox church.

Second Look. The *Christian Herald* suggests that a union of the Southern Presbyterian church (U.S.) and the Northern Presbyterian church (U.S.A.) has run into Southern snags. It may be just as well. The strong trend toward union in some areas will probably do no harm. Where unity exists we may well unite, but New Testament orthodoxy cannot co-exist with modernist, so-called, but reduced Christianity.

FOREIGN MISSIONS

HARVEST After Many Years

A NATIONAL worker and his wife came down from the sierra on their way to Pacasmayo, and stopped overnight at the Bible school. An uncle of the wife had died, leaving a small property in Pacasmayo, and she was the only heir. Naturally, they talked of the uncle, and they told me this story:

Years ago when our missionaries, Rev. and Mrs. Roger Winans, were living in the seaport of Pacasmayo, they had sent this uncle out as a colporteur. With Bibles and other books on his back, and a message burning in his heart, he climbed the rugged

REMISS REHFELDT, Secretary

Andes and crossed the divide to the Amazon slope. There he entered Chota, a town steeped in fanatical traditions. It was *fiesta* time; so he, among many others, unpacked his wares, trusting that he would be able to sell some Bibles and Testaments, and earn enough money to pay his expenses and his return fare.

He had no more than put his books on exhibition when someone gave the alarm: "A Protestant! The cursed Protestant literature!" He assured them that he had secured permission from the alcalde to have his stand in the market, but all attempts to

calm the fast-gathering, angry crowd were in vain. They started gathering wood, crying out, "Burn the Protestant!"

He quickly asked for protection, but was advised to make his escape immediately, for no one could control that angry mob.

He fled, leaving his books and blanket in the plaza, and made his way to safety.

Not all the books were destroyed, however. God saw to it that a Bible fell into the hands of one who was hungry for light. This man read it from time to time, the Holy Spirit talking to his heart the while, until at last he sought and found Christ as

his Saviour. Now, after many years, there is a Church of the Nazarene in Chota, and this convert is one of the staunchest members.—NEVA LANE.

God Gives Victory!

On our way to Talar we stopped over at the Sullana church for a night's service, and had a precious time. God's blessing is surely upon that church. Our pastor there is Sister Teodalinda Diaz, our dynamic little worker through whom God has done a surprising work. Despite the fact that she very recently returned from Lima, where she had undergone a major operation, her church is afire with God's blessing and buzzing with activity. They regularly hold eleven little Sunday schools or preaching points. In one of these recently there were eleven converted in one night, and in another twenty-five. Her wise and persistent care of these places, for the most part is holding the new converts, too, in spite of much activity by other sects.—IRA TAYLOR, *Peru*.

Nicaragua Reports

Annual Council Meeting time has just passed and we have just reviewed the victories and failures of the past year and laid plans for advancement. There is much land ahead to be possessed, and with your prayers to back us up and God's hand to lead and guide, we're pressing on, confidently expecting to do more for Him in the coming year.

Let me just mention a few of the high lights from the missionaries' reports:

Our nurses have treated a total of 7,308 patients, which treatments included 4,121 injections. For the first time in the history of our field, our nurses have been able to hold out-station clinics without closing the main dispensary in San Jorge. Miss Heflin gave 514 treatments in these three months.

The Bible Training School graduated its first class of young people—two men and two women, and sent them out into the active pastorate to win the lost for Jesus. This year's student body hit an all-time high with thirty-five young people preparing for their life's work.

We will see our second day school graduation class this year—five more young people better prepared to meet the challenge of life.

The newest church, in Jinotepe, is growing in numbers and spirituality day by day, and the others are doing their best to win souls from darkness into light. Thank God for His wonderful blessing and help.—EVELYN RAGAINS.

NEWS OF THE CHURCHES

Mason, Texas—Our revival in October gave our church a new lease on life. By faith, and in desperation, we not only called an evangelist, but also a soloist and song leader, Bob Viser, and a pianist, Lester Knight, from Bethany-Peniel College for the last week of the meeting. The people came; and in spite of drought and depression, finances came easily and best of all God came and many hearts were blessed. Over twenty prayed through to salvation or sanctification, a number were healed, and a nice group joined the church. Best of all, the church was revived and has a new vision and hope. The pastor's salary was increased and the evangelist raised a love offering for the pastor of \$85.00 from friends outside the church. Evangelist B. N. Wire was God's man for the hour. He preached holiness under an unusual anointing. We have never seen such an awakening of interest of outsiders in the doctrine and experience of entire sanctification. God came and opposition was broken down and hungry hearts feasted on Brother Wire's pungent, practical, heart-searching Bible messages. Brother Wire prays and fasts and preaches under that holy anointing.—Bobby G. Collins, Pastor.

Billings, Missouri—Cross Roads Church recently closed a good revival with Evangelists Normadine and Ed Nelson, the third meeting with them in as many years. We are now in our fourth year with this fine little rural church, about twenty-five miles southwest of Springfield; and God is richly blessing financially, numerically, and spiritually. We have a wonderful people here and every department of the church is growing. During our pastorate here we have done considerable remodeling on the building and enjoyed some good revivals with the following evangelists: Mark Chinn, Mae Willis, Gene and Wanda Smith, Normadine and Ed Nelson, Bertha Pults, J. I. Hill, and Ray Geren. We feel it a special privilege to have the Gerens as members of our church.—Raymond D. Boyd, Pastor.

Conway, Arkansas—Sunday night, October 24, our church closed a most fruitful meeting with Rev. Mack Anderson, district superintendent of Georgia, and Brother Bernard Archer, student at the Seminary in Kansas City, as special workers. Crowds were excellent every night of the week and many new people attended these services for the first time. Brother Anderson is a true Nazarene, a gentleman, and an outstanding Christian. His messages to the church stirred the hearts of all the people and moved all of us close to the front lines. The effects of Brother Anderson's ministry to us shall not soon be forgotten. Song Evangelist

Bernard Archer made a great appeal to young and old alike. He was greatly used of the Lord in song and testimony. He is an excellent musician and carries a real burden for the meeting. Once again God has poured out His blessings upon Conway church and we praise Him for the victories won and for the faithfulness of the people in prayer and personal evangelism.—Harold Latham, Pastor.

Owego, New York—On Sunday, October 31, the members extended to their pastor a second unanimous, three-year call. A gracious revival with Rev. Hugh Newcomb and Miss Mary Ellen Woodcock closed Sunday night, November 14, in a wave of victory. In the morning service Mrs. Vera Burnett, secretary of the church, presented the pastor and family with a "pounding" in appreciation of their faithful service the past three years. Truly a wonderful people to serve!—John L. Moran, Pastor.

Rev. Oscar C. Poole writes: "We and I came to pastor the church in Clarkson, Kentucky, last August. On October 31 we broke all records in Sunday-school attendance in the history of the church with 333 present for the fall rally. We have witnessed a definite increase each Sunday, and the spiritual tide has been rising. We have a lovely brick church, with a modern parsonage next door. We appreciate our fine Sunday-school superintendent and his work. We are happy in the work of God here in our first pastorate, and love the Church of the Nazarene."

Calgary, Alberta, Canada—God recently gave First Church a fine, spiritual week of meetings with Evangelists Paul and Monica Martin. A number of new people were converted and sanctified, and our hearts were encouraged. We have enjoyed a most excellent fall with souls finding God every week since August. One employer led two of his men to Christ; one member, his neighbor. The pastor's study has been the occasion of spiritual victory through the week, and our fine people seem to be awakening to the tremendous need and challenge of personal evangelism. The Sunday school, under good leadership, is enjoying one of its better years; the worship for the deaf, under the leadership of Mrs. Frank Paige, is progressing nicely; the youth church, with an attendance between sixty and seventy-five, is an effective instrument for the church as well as the other auxiliaries. Attendance at both worship services is excellent. First Church closed last year with a membership of 454, raised a total of \$43,417.00 for all purposes, with over \$16,000.00 given to district and general interests. The Sunday school and Caravan take every avail-

able room in our four buildings. Calgary's four churches are co-operating perfectly, and we count it a privilege to serve the church in preaching the "good news" of full salvation.—Oscar F. Reed, Pastor.

Evangelist George H. Talbert and wife report: "Recently God gave us a good revival at Kenton, Ohio, with Pastor Donald Hough and wife. This was our second meeting of the year on the Western Ohio District under the leadership of the fine superintendent, Dr. W. E. Albea. We have ministered on thirty-eight districts in the past fourteen years, and there is none that tops the Western Ohio for unity, fine fellowship, and appreciation of a full-salvation, true-holiness ministry. God gave some really outstanding victories in this meeting, the Sunday school rallied in spite of bad weather, a splendid offering came easily, and they invited us to return for a three-week campaign in '56. We are now slating for '56, but have some scattered dates open for '55; will go anywhere as the Lord may lead. Write us, Box 438, Abilene, Kansas."

Broadwater, Nebraska—God gave us several souls at the altar of prayer in the recent one-week meeting with Evangelist Max Peters. Brother Peters is a soul winner, and God blesses and uses him. We enjoyed his fellowship, his preaching, and also his music and special songs.—H. W. Anderson, Pastor.

Evangelist R. M. Banning reports: "I am enjoying the work in the field of evangelism, and doors have been opened to me since returning to this work. The Lord has greatly poured out His Spirit and given some very fine meetings, at North Middletown, Kentucky; Muncie, Indiana; and Covington, Kentucky. At this writing I am in a meeting in Ripley, Ohio, and God is blessing. Pastors and people have been good to me, and I surely thank the Lord for His blessings. I still have some open dates in the spring from January to May, and will be glad to go anywhere. I have moved from Vincennes, Indiana, and my address now is P.O. Box 154, Morrow, Ohio."

Gilmer, Texas—Our church recently closed a good and profitable revival with Rev. Mrs. Thelma Steelman as the evangelist. It was one of the best meetings in the history of this four-year-old church. Sister Steelman preached under the anointing of God, and the Holy Spirit brought conviction to hearts. The attendance was good and many new friends were made for the church. Several souls found God in saving and sanctifying grace at the altar of prayer, and four new members were added to the church. Brother Steelman was a real asset to the revival. The Steelmans are members of our church, and God uses them in revival work.—Jack R. Shoulders, Pastor.

Akron District Church Schools Conventions

The workers for the Akron Sunday-school conventions, November 5 and 6, were Rev. Lyle and Lois Potter. This year the district was divided into the northern and southern areas.

The results were very gratifying, with eighty-nine registering in the northern area on Friday and ninety-seven registering in the southern area on Saturday. The new venture paid off, for many in the churches especially in the southern area were able to attend for whom it would have been impossible otherwise.

The Potters were tops. They gave us exactly what we wanted in Sunday-school conventions. The conventions moved. We have recalled the Potters for 1956 for a district tour covering three weeks. We plan to use them in zone tours Tuesday through Friday, then on Saturday to gear the day for a superintendents' conference at District Center.

L. L. KOLLAR, *Chairman*
District Church School Board

AUSTRALIA

Land of the Southern Cross

After having spent a delightful furlough among our churches in the United States, we "took off" on September 28 for Australia, for a missionary tour of our churches in the continent "down under." Mrs. Jenkins and I wish to express our sincere appreciation for every kindness extended to us by our general superintendents, our district superintendents, Dr. R. Rehfeldt, our pastors, and people. We return to Africa with many happy memories—for what of necessity will be our last term.

Australia is "down under" in location only. In 1901, by royal proclamation, the Commonwealth of Australia came into being, and much has been achieved in a comparatively short time. A nation has evolved in a little more than one and a half centuries—from a few grains of wheat to millions of acres annually, from a few sheep to a hundred million grazing on the slopes and plains, and from bark huts to comfortable homes and many thousands of modern factories. A few years ago our beloved church became a part of the religious life of Australia, to make its valuable contribution to the future of this great land.

When God begins a work He must have someone with whom to do it; in this case it was Rev. A. A. E. Berg. During the war years a sanctified American soldier had a real influence on Brother Berg, and he began to seek the blessing of entire sanctification. After being sanctified wholly he became the first Nazarene in Australia. Licensed to preach by our church, he labored a year before seeing much done. He is a brother beloved in every sense of the word. We now have twelve fine churches in this land.

We were met at the Sydney airport by Brother Berg, Dr. and Mrs.

Richard S. Taylor (he is principal of the Australian Nazarene Bible College), Rev. and Mrs. M. C. Richter, our pastor and wife at Birrong, and Rev. A. C. Chesson, pastor at Northmead. Soon we were at the Bible College, where we spent the time while in New South Wales. It was a joy to be in the home with the Taylors and their fine son, Paul. We have a fine property at the college, and a very choice student body. It is quite evident that the Taylors are the ones for the place; they are greatly loved by our people in Australia. We held meetings in our Birrong and Northmead churches, and also in the Bible College and College Church.

After spending a blessed and profitable time in the Sydney area, we went by plane, together with the district superintendent, to Brisbane, 480 miles from Sydney. Brisbane is the location of the district manse. We have two churches in Brisbane—Coorparoo and Stafford. Rev. John White is pastor of the first named, and Rev. H. L. R. Madder is pastor at Stafford. Both of these congregations are in building programs and soon will be housed in adequate church homes. Brisbane is the capital of the state of Queensland; the capital has a population of 464,000 and the state has a population of 1,238,425. Sydney has a population of 1,500,000. While in Brisbane we went out to Wynnum, where we have a good work with Rev. W. D. Pinch as pastor.

The teaching of holiness is new, practically, in Australia and it will take much clear teaching and holy living to break down the wall of prejudice. God has given us a wonderful

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people in Australia, with all the earmarks of sanctified Nazarenes. Naturally, they are friendly and hospitable. It has been gratifying to see the missionary spirit manifested among them. They now have a missionary, Miss Mary Bagley, in Swaziland, South Africa. We have found another looking toward New Guinea and yet another looking toward work in South America.

Our next move was up north—more later.

C. S. JENKINS
Nazarene Missionary

New Mexico Midyear Convention

Rev. Eugene Culbertson and the congregation of the Portales church were hosts to the annual midyear convention, October 26 to 28.

Dr. Hugh C. Benner brought to the convention a spirit of aggressiveness and outreach that proved contagious to the thirty-four pastors and large group of representative laymen. In seven messages emphasizing evangelism, church schools, youth interests, foreign missions, and the work of the ministry, Dr. Benner stretched our horizons and placed in our hands many effective tools with which to better build the Kingdom. Not the least of his contribution was his generous sharing of himself in fellowship and counsel in informal visits between the sessions.

Under the chairmanship of Rev. Harold Morris, the District Church School Board had arranged an extraordinarily helpful program with Mrs. Elizabeth Sykes, a laywoman who is director of religious education at Phoenix First Church, as the special speaker. In two workshops conducted by Mrs. Sykes an X-ray and a blood test of each school were taken and appropriate treatment prescribed. Mrs. Sykes' emphases on the class session, teaching procedures, and materials were especially effective and timely.

District Superintendent R. C. Gunstream was the chairman of all the sessions and had arranged for a special emphasis upon spirituality in the church. Rev. Hugh C. Russell, district N.Y.P.S. president, conducted a youth-centered discussion in the Thursday afternoon session.

A high light of the convention was a "Parsonage Queens' Tea" immediately following the Wednesday afternoon session, to which all of the pastors' wives were invited. Mrs. Eugene Culbertson and Mrs. Harold Morris were hostesses in the newly purchased Portales parsonage. It was voted to make this an annual event in connection with the midyear convention.

Accepting Dr. Benner's challenge, that "a good congregation of the Church of the Nazarene can be built and will thrive wherever people live, and there are consecrated, sacrificial leaders," we all returned to our respective responsibilities with new faith and vision to carry on our tasks as laymen and ministers.

C. G. PONSFORD, Reporter

ANNOUNCEMENTS

RECOMMENDATIONS

This is to recommend a very fine young man who is just now entering the evangelistic field: Rev. Earl Frost, 811 N. Market St., Troy, Ohio, a member of our district. Brother Frost is a fine, devout Christian, saved and sanctified, and a very good and effective preacher. He has trained for the ministry, both in college and Seminary, which will be an asset to his ministry. Give him a call. He will not disappoint those who call him. Let us keep him busy.—W. E. Albee, Superintendent of Western Ohio District.

I am happy to announce the availability of Rev. Frank (Toby) Ryall, 1608 S. Hawthorne, Chattanooga, Tennessee, who has entered full-time evangelism. He is commissioned by our district, is a strong preacher of second-blessing holiness, and will give any church a good meeting. You will be blessed by his wonderful spirit. God is blessing his ministry in a wonderful way.—Victor E. Gray, Superintendent of East Tennessee District.

BORN—to Rev. Orval and Juanita Akers of Hereford, Texas, a son, David Wayne, on November 30.

—to Rev. Bill and Harriette (Dunn) Lakey of Buffalo, Kansas, a son, Craig Allen, on November 28.

—to Mr. and Mrs. Julian Aberbach of New York, N.Y., a daughter, Belinda Lorraine, on November 27.

—to Mr. and Mrs. Everett Baldrige of Decatur, Illinois, a son, Dennis Carl, on November 25.

—to Rev. and Mrs. Bob Fetters of Texhoma, Oklahoma, a son, Stephen Wesley, on November 24.

—to Rev. and Mrs. S. R. Brown of Charleston, South Carolina, a son, Samuel Lee, on November 18.

—to Rev. and Mrs. George Carrier of Ashtabula, Ohio, a daughter, Susan Lee, on November 4.

—to Cpl. and Mrs. Clifton Chester of Perrymore, Maryland, a daughter, Deborah Ann, on November 16.

—to Mr. and Mrs. Harold W. Darling of Spring Arbor, Michigan, a daughter, Barbara Kay, on September 23.

WEDDING BELLS

Miss Joyce Marie Anthony and Mr. William Arnold Graddy of Conway, Arkansas, were united in marriage on Thanksgiving Day, at First Church of the Nazarene in Conway, with Rev. Harold D. Latham, pastor, officiating.

Miss Grace K. Little of Rocky Ford and Mr. Harry E. Schock of Rush, Colorado, were united in marriage on November 24, at the Rocky Ford Church of the Nazarene, with Dr. Hoyt J. Roberts of Ford, Kansas, officiating, assisted by Rev. Victor McIntire.

Miss Joyce Kathryn Cromrath and Mr. Raymond Oscar Ax, both of Nampa, Idaho, were united in marriage on October 15, at the Fairview Church of the Nazarene, with Rev. C. C. Whittington, pastor, officiating.

SPECIAL PRAYER IS REQUESTED by friends in Indiana for a "good friend who is getting out of service soon," that he may find employment, make the right decision as to marriage, also a special silent request;

by a subscriber in South Carolina, thirty miles from a Church of the Nazarene, that she may be true and walk in the light, for the salvation of her family, and also for the healing of a little granddaughter afflicted with some kind of spells;

by a Nazarene lady in Maryland, afflicted for six years with asthma, that God will heal her for His glory—she does believe He is able.

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

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

D. I. Vanderpool
Office, 6401 The Paseo, Box 6076, Kansas City 10, Mo.

Hugh C. Benner
Office, 6401 The Paseo, Box 6076, Kansas City 10, Mo.

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BRITISH ISLES—SOUTHERN—J. B. MacLagan, 48 Loxley Road, Wandsworth Common, London, S.W. 18, England

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GULF CENTRAL—Leon Chambers, Box 386, Fairfax, Alabama

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

NEBRASKA—Whitcomb Harding, 803 North Briggs, Hastings, Nebraska

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

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

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

NEW YORK—Robert Goslaw, 27 Wilson Street, Beacon, New York

NORTH AMERICAN INDIAN—D. Swarth, 1207 Dominion St., Pasadena 7, Calif.

NORTH ARKANSAS—J. W. Hendrickson, 623 Mitchell St., Conway, Ark.

NORTH CAROLINA—Lloyd B. Byron, 1240 Pinecrest Ave., Charlotte 5, North Carolina

NORTH DAKOTA—Harry F. Taplin, 302 Thayer Ave., W., Bismarck, North Dakota

NORTHEASTERN INDIANA—Paul Udkie, 123 North "D" Street, Box 469, Marion, Indiana

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

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

NORTHWEST—E. E. Zachary, 4305 Snow Mountain Rd., Yakima, Washington

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

NORTHWEST INDIANA—Arthur C. Morgan, 405 Elmhurst Ave., P.O. Box 350, Valparaiso, Indiana

NORTHWEST OKLAHOMA—Jonathan T. Gasset, 305 South 8th, Ponca City, Oklahoma

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

PITTSBURGH—R. F. Heinlein, Route 7, Box 367, Butler, Pennsylvania
 ROCKY MOUNTAIN—Alvin L. McQuay, 346 Wyoming Ave., Billings, Montana
 SAN ANTONIO—W. H. Davis, 434 Furr Drive, San Antonio, Texas
 SOUTH AFRICA (European)—C. H. Strickland, P.O. Box 48, Florida, Transvaal, Union of South Africa
 SOUTH ARKANSAS—W. L. French, 4412 Maple St., North Little Rock, Ark.
 SOUTH CAROLINA—D. W. Thaxton, 511 Dogwood Street, Columbia, South Carolina
 SOUTHERN CALIFORNIA—R. J. Piomb, 1423 Westwood Ave., Santa Ana, California
 SOUTH DAKOTA—Crawford Vanderpool, 315 Second Avenue, East, Mitchell, South Dakota
 SOUTHEAST OKLAHOMA—Glen Jones, 1020 East 6th, Ada, Oklahoma
 SOUTHWEST (Mexican)—Ira L. True, 1490 N. Wesley Ave., Pasadena 7, California
 SOUTHWEST INDIANA—Leo C. Davis, 1223 13th Street, Bedford, Indiana
 SOUTHWEST OKLAHOMA—W. T. Johnson, Box 249, Duncan, Oklahoma
 TENNESSEE—D. K. Wachtel, 1342 Stratford Ave., Nashville 6, Tennessee
 TEXAS-MEXICAN—Everette Howard, 1007 Alamos Street, San Antonio 1, Texas
 VIRGINIA—V. W. Littrell, 1409 Riverview Terrace, Alexandria, Virginia
 WASHINGTON PACIFIC—B. V. Seals, 12515 Marine View Drive, Seattle 66, Washington
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 WESTERN OHIO—W. E. Albea, 4301 Midway Ave., Dayton, Ohio
 WISCONSIN—Charles A. Gibson, 201 North 73rd, Milwaukee 13, Wisconsin

If ye will not believe, surely ye shall not be established (Isa. 7:9).

It is always difficult to "get your feet down spiritually," so long as your mind is cursed with doubt.—EARLE F. WILDE.

EVANGELISTS' SLATES

Adams, Donald and Louise. Preacher and Singers, Box 325, Salem, Ill.
 Allee, G. Franklin. P.O. Box 687, Moses Lake, Wash.
 Anderson, G. R. Evangelist, Box 76, Lindsey, Ohio
 Rarden, Ohio Jan. 4 to 16
 Kellogsville, Ohio Jan. 18 to 30
 Anderson, Gilbert and Sylvia. Preacher and Singers, P.O. Box 527, Kansas City 41, Missouri
 Aycock, Dell. Evangelistic Singer, P.O. Box 527, Kansas City, 41, Mo.
 Texarkana (1st), Texas Jan. 19 to 30
 Bailey, Clayton. Evangelist, Box 579, Fort Dodge, Iowa
 Baker, Ralph and Betty. Preacher and Singers, Box 171, Newell, W.Va.
 Open date Jan. 5 to 16
 Uniontown, Pa. Jan. 24 to 30
 Baldwin, C. R. 1122 W. Texas, Durant, Okla.
 Ball, Kenneth W. and Evelyn. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.
 Toppenish, Wash. Jan. 5 to 16
 Hood River, Ore. Jan. 19 to 30
 Balsmeier, A. F. and Leonora T. Preacher and Singer, P.O. Box 745, Hutchinson, Kansas
 Banning, R. M. Evangelist, P.O. Box 154, Morrow, Ohio
 Barkley, Arthur and Vada Lee. Preacher and Singers, 305 N.W. Main St., Bethany, Okla.
 Holidays Dec. 15 to 30
 Bass, M. V. Evangelist, % Indian Nazarene Church, Rt. 4, Mt. Pleasant, Mich.
 Rose City, Mich. Jan. 4 to 16
 Flint (W. Side), Mich. Jan. 18 to 30
 Battin, Buford. 1509 Seventh St., Lubbock, Texas
 Belew, P. P. P.O. Box 527, Kansas City 41, Mo.
 Berryhill, Noble E. P.O. Box 527, Kansas City 41, Mo.
 Woodbury, Mich. Jan. 2 to 9
 Lansing (U.B.), Mich. Jan. 12 to 23
 Bertolots, The Musical (Fred and Grace). Preacher and Musicians, 1349 Perkiomen Ave., Reading, Pa.
 Marietta, Ohio Jan. 5 to 9
 Uhrichsville, Ohio Jan. 12 to 23
 Bierce, Jack. Song Evangelist, 417 North St., Apt. C, Logansport, Ind.
 Bierce, Joseph. Evangelist, 913 Indiana St., Bicknell, Ind.
 Bishop, Joe. Evangelist, Box 47, Yukon, Okla.
 Canby, Minn. Dec. 29 to Jan. 9
 Open date Jan. 12 to 23

Boggs, W. E. P.O. Box 527, Kansas City 41, Mo.
 Mission, Texas Jan. 5 to 16
 Many, Louisiana Jan. 19 to 30
 Bonnette, Robert L. 302 South Beaver, Bethany, Okla.
 Boone, Ford. Evangelist, 227 S. Locust, McComb, Miss.
 Boise, Fred. Evangelist, 420 E. 12th St., Indianapolis, Ind.
 Bowman, Russell. Evangelist, 1841 Belmead Rd., Columbus, Ohio
 Brannon, George. 125 N. Wheeler, Bethany, Okla.
 Waterloo, Iowa Jan. 5 to 16
 Atlantic, Iowa Jan. 19 to 30
 Brannon, J. S. Coal Fork, W.Va.
 Brannon, Wilbur. 2201 Morehouse Ave., Elkhart, Ind.
 Winchester, Ind. Jan. 2 to 9
 Duluth, Minn. Jan. 14 to 23
 Brinkman, George. Evangelist, 1330 Corbin Rd., Toledo, Ohio
 Brockmuller, C. W. and Esther. Box 527, Kansas City 41, Mo.
 Brough, C. Wesley. P.O. Box 527, Kansas City 41, Mo.
 Indio, Calif. Dec. 29 to Jan. 9
 Lansing (North St.), Mich. Jan. 12 to 23
 Brown, Clon C. 112 Manor Dr., High Point, N.C.
 Brown, Curtis R. Song Evangelist, 912 Fifth St. N.W., Canton, Ohio
 Brown, James Nelson. Song Evangelist, 26 Burns St., Fairfield, Maine
 Brown, J. Russell. P.O. Box 527, Kansas City, 41, Mo.
 Brown, Marvin L. Evangelist, 1309 N. Main St., Kewanee, Ill.
 Burnem, Eddie and Ann. Box 1007, Ashland, Ky.
 Burton, C. C. Evangelist, P.O. Box 145, Somerset, Ky.
 Bush, Russell, and Wife. Evangelist and Musicians, P.O. Box 527, Kansas City 41, Mo.
 Byers, C. F., and Wife. Evangelist and Singers, Wood River, Neb.
 Capps, Howard M. Evangelist, Route 2, Jeffersonville, Ind.
 Cargill, A. L. and Myrta. 834 W. Kiowa, Colorado Springs, Colo.
 Carlton, W. E. P.O. Box 527, Kansas City 41, Mo.
 Sikeston, Mo. Jan. 2 to 16
 St. Charles, La. Jan. 18 to 30
 Carpenter, Harvey and Ruth. Evangelists and Singers, 323 N. Franklin Ave., Greensburg, Ind.
 Monticello, Ill. Jan. 5 to 16
 Carroll, Bob and Gladys. Evangelist and Singers, Box 422, Nowata, Okla.
 Macon, Mo. Jan. 5 to 16
 Dexter, Mo. Jan. 18 to 30
 Carter, Jack and Ruby. Preacher and Singers, 609 N. Mueller St., Bethany, Okla.
 Muskogee (West Side), Okla. Jan. 2 to 9
 Victoria, Texas Jan. 12 to 23

Carter, W. A. Evangelist, 3808 Park St., Greenville, Texas
 Mt. Vernon, Texas Jan. 12 to 23
 Waldron, Ark. Jan. 26 to Feb. 6
 Casey, H. A. Evangelist, 1801 N.E. Madison, Oklahoma City, Okla.
 New Castle (South Side), Ind. Dec. 29 to Jan. 9
 Detroit (Ecorse), Mich. Jan. 12 to 23
 Chapman, C. L. Evangelist, Robinson, Ill.
 Chapman, G. H. Evangelist, Box 592, Bethany, Okla.
 Chatfield, C. C. and Flora N. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
 Salt Lake City, Utah Dec. 13 to 25
 Sharon, Pa. Jan. 19 to 30
 Chickenoff, Miss Susie. Song Evangelist, 564 Barham Ave., Santa Rosa, Calif.
 Clark, Eddie. Route 1, Colona, Ill.
 Cochran, H. H. Evangelist, 6600 Piccadilly St., Riverside, Calif.
 Cocoris, George J. Evangelist, 422 W. DeSoto, Pensacola, Fla.
 Cole, Phillip. Evangelist, Route 4, Nampa, Idaho
 Tolleson, Ariz. Jan. 2 to 12
 Pocatello, Idaho Jan. 19 to 23
 Conway, L. W. Evangelist, 1043 Columbia St., Newport, Ky.
 New Albany, Ind. Jan. 19 to 30
 Charlestown, Ind. Feb. 2 to 15
 Cook, James V. Song Evangelist, Route 1, Harrisburg, Ill.
 Cook, Troy and Margaret. Singers and Musicians, Route 2, Ames, Iowa
 Cooper, Marvin. S. Evangelist, 1514 N. Wakefield St., Arlington, Va.
 Cope, Jacob and Mildred. Preacher and Singers, Gen. Del., Cave City, Ky.
 Corbett, C. T. Evangelist, Box 215, Kankakee, Ill.
 Reno, Nev. Dec. 29 to Jan. 9
 Nampa (North), Idaho Jan. 12 to 23
 Crabtree, J. C. Evangelist, 1506 Amherst Rd., Springfield, Ohio
 Crawford, J. H. and Maggie. Springdale, Ark.
 Crider, Jim and Janet. Singers and Musicians, 5509 S. Randolph St., Indianapolis, Ind.
 Crites Evangelistic Party. P.O. Box 527, Kansas City 41, Mo.
 Lansing (MiffIn), Mich. Jan. 19 to 30
 Cambridge, Ohio Feb. 2 to 13
 Crutcher, Estelle. Evangelist, 7221 S.W. 5th St., Miami, Fla.
 Columbia, S.C. Jan. 27 to 30
 Syracuse, N.Y. Feb. 3 to 13
 Dake, Ray. Evangelist, 3104 Winbourne Ave., Baton Rouge, La.
 Darnell, H. E. Evangelist, Box 929, Vivian, La.
 Davidson, Otto, and Wife. Evangelist and Singers, 224 E. Ames St., Mt. Vernon, Ohio

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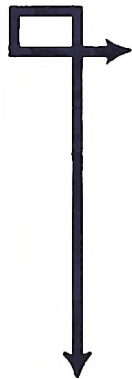
1592 Bloor St., W.
 Toronto 9, Ontario

Davis, C. W. and Florence. 930 N. Institute, Colorado Springs, Colo.
 El Paso, Texas Dec. 30 to Jan. 9
 Corona, Calif. Jan. 12 to 23
 Davis, Leland R. Song Evangelist, 2021 12th St., Akron, Ohio
 Atwater, Ohio Jan. 4 to 16
 New Philadelphia, Ohio Jan. 17 to 23
 Davis, Ray. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Sacramento, Calif. Dec. 18 to Jan. 1
 Hesston, Pa. Jan. 19 to 30
 DeBord, Clifton. Evangelist, Box 881, Ashland, Ky.
 Terre Haute, Ind. Jan. 2 to 16
 Williamsburg, Ind. Jan. 18 to 30
 DeLong, Russell V. P.O. Box 527, Kansas City 41, Mo.
 South America Dec. 10 to Jan. 17
 Dickerson, H. N. 2235 N. Alabama, Indianapolis 5, Ind.
 Dickerson, L. H. Evangelist, Box 662, Bethany, Okla.
 Dixon, George and Charlotte. Preachers and Singers, 39 S. Prospect Ave., Patchogue, N.Y.
 Dayton, Ohio Jan. 1 to 9
 Sand Springs, Okla. Jan. 14 to 23
 Dobbins, C. H., and Wife. Evangelists and Musicians, 604 S. Wayne St., Alexandria, Ind.
 Lake Charles, La. Jan. 5 to 16
 Dotson, J. C. Evangelist, Box 504, Bethany, Okla.
 Dorrance, Doyle, and Wife. Evangelists and Artists, P.O. Box 843, Oroville, Calif.
 Douglas, Wilson. Evangelist, 1905 Tenth Ave., Jasper, Ala.
 Duncan, W. Ray. Evangelist, Waverly, Ohio
 Dunn, T. P. 4352 North Frankfort, Tulsa, Okla.
 Open date Dec. 29 to Jan. 9
 Dyer, Mrs. Esther M. Musical Evangelist, 1190 Browns Court, Clearwater, Fla.

Eastman, H. T. and Verla May. Evangelist and Musicians, 2005 East 11th, Pueblo, Colo.
 Crescent City, Calif. Jan. 19 to 30
 Santa Cruz (Convention), Calif. Feb. 1 to 3
 Elsea, Cloyce. Evangelist, Box 18, Van Buren, Ohio
 Open date Jan. 3 to 16
 London, Ohio Jan. 18 to 30
 Emmert, H. C. 405 N. Redmond, Bethany, Okla.
 Texarkana, Ark. Jan. 5 to 16
 Quanah, Texas Jan. 18 to 23
 Emrick, Ross and Dorothy. Evangelist and Musician, 600 Trumbull St., Bay City, Mich.
 Niles, Ohio Jan. 5 to 16
 Cleveland (Garfield Hgts.), Ohio
 Jan. 19 to 30
 Estep, Alva O. and Gladys. Preacher and Singers, Box 238, Losantville, Ind.
 Home—Holidays Dec. 6 to Jan. 5
 Fagan, Harry, and Wife. Singers and Musicians, Carmichaels, Pa.
 Farnsworth, Irving. Evangelist, 141 River St., Bourbonnais, Ill.
 Open date Jan. 9 to 16
 Benton, Ill. Jan. 19 to 30
 Felter, H. J., and Wife. Box 87, Leesburg, N.J.
 Philadelphia (Breth.), Pa. Dec. 30 to Jan. 9
 Lancaster, Pa. Jan. 10 to 16
 Ferguson, Edw. R. and Alma. Preacher and Singers, 920 21st St., Orlando, Fla.
 Fort Lauderdale, Fla. Jan. 4 to 16
 Ocala, Fla. Jan. 23 to 30
 Felters, Fred W. P.O. Box 527, Kansas City 41, Mo.
 Holidays Dec. 22 to Jan. 2
 Files, Gloria; and Adams, Dorothy. Preacher and Singers, Wiley Ford, W.Va.
 North East, Md. Jan. 9 to 16
 Jerome, Pa. Jan. 19 to 30
 Finch, Oscar J. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Orange, Texas Jan. 13 to 23
 Lynwood, Calif. Jan. 26 to Feb. 6
 Finger, Maurice and Naomi. Preacher and Singers, Route 3, Lincoln, N.C.
 Fisher, C. William. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Fitch, James S. Evangelist, 2126 Slane Ave., Norwood 12, Ohio
 Tipp City, Ohio Jan. 4 to 16
 Cincinnati, Ohio Jan. 18 to 30
 Flinner, Lyle P., and Wife. Preacher and Singers, 28 Carbon St., Uniontown, Pa.
 Fouse, Fay A. Evangelist, 635 Western Ave., Winchester, Ind.
 Fowler, Thomas S. Evangelist, 112 Ada St., McDonald, Pa.
 Fraley, Hazel M. 458 Moore Ave., New Castle, Pa.
 Frodge, Harold C. Evangelist, Box 181, St. Paris, Ohio
 Danville (Westside), Ill. Jan. 2 to 16
 Highland Bend, Ohio Jan. 20 to 30
 Frost, Earl. 811 N. Market St., Troy, Ohio
 Fugett, C. B. 4311 Blackburn, Ashland, Ky.
 Gardner, Earl and Pearl. Preachers and Singers, 302 W. Adams St., Muncie, Ind.
 Geeding, W. W. and Wilma (Raker). Preachers and Chalk Artist, 376 W. Pine St., Canton, Ill.
 Kenesaw, Nebr. Feb. 2 to 13
 Fredericktown, Mo. Feb. 16 to 27
 Geren, Ray N. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Gering, Melvin. Song Evangelist, General Delivery, Bethany, Okla.
 Yankton, S.D. Dec. 26 to Jan. 9
 Yuma, Colo. Jan. 12 to 23
 Gibson, V. D. Evangelist, 803 E. Villa, Pasadena, Calif.
 Gillespie, George M. 934 Harrison St., Elkhart, Ind.
 Phoenix (Alzona Park), Ariz. Dec. 28 to Jan. 9
 Ft. Wayne, Ind. Jan. 19 to 30
 Gillespie, Sherman and Elsie. Song Evangelists, Farmland, Ind.
 Gittam, Harold P. Evangelist, 219 N. Washington St., Moscow, Idaho
 Glaze, Harold and Polly. Preachers and Singers, 105 South Ave., Hot Springs, Ark.
 Gleason, J. M., and Wife. Evangelist and Musicians, 935 N. Mueller, Bethany, Okla.
 Yankton, S.D. Dec. 26 to Jan. 9
 Yuma, Colo. Jan. 11 to 16
 Godfrey, Laura. Singer, 797 N. Wilson, Pasadena 6, Calif.
 Gospel Light Trio (Rev. Lyle Leach, Fred Findley and Wife). Preacher and Musicians, Rt. 1, Box 175, Salem, Ore.
 Great Falls, Montana Jan. 3 to 9
 Charleston, W.Va. Jan. 14 to 23
 Granger, Miss Marjorie. Song Evangelist, 4322 Manchester, St. Louis 10, Mo.
 Gray, Ralph C., and Wife. Evangelist and Singer, P.O. Box 527, Kansas City 41, Mo.
 Madison, Tenn. (home) Dec. 15 to 31
 Miami, Fla. Jan. 5 to 16
 Green, James and Rosemary. Singers and Musicians, 1201 Bower Court, New Castle, Ind.
 Greene, Bernard. Evangelist, 314 E. 16th St., Bloomington, Ind.

Greenlee, Helen. Evangelistic Singer, Route 2, Humeston, Iowa
 Marshalltown, Iowa Dec. 30 to Jan. 2
 Edgewood, Ill. Jan. 5 to 16
 Gretzinger, Harold W. 1391 Mar Vista, Pasadena, Calif.
 Griffith, Glenn. 620 S. Dale Court, Denver, Colo.
 Denver, Colo. Dec. 30 to Jan. 1
 Grossman, Luther. Evangelist, 1610 West Hull Street, Denison, Texas
 Groves Sisters. Singers and Chalk Artist, Rt. 1, Box 203 B, Brooksville, Fla.
 Grubbs, R. D. 1215 Highway Ave., Covington, Ky.
 Gullett, Langley and Hazel. Route 1, Oak Hill, Ohio
 Haas, Wayne and June. Singers and Musicians, Route 1, Cory, Ind.
 Williamsburg, Ind. Jan. 18 to 30
 Shelbyville, Ind. Feb. 1 to 13
 Hall, Miss Clarine. Song Evangelist, 819 Milburn, Dayton 4, Ohio
 Hall, Dave. Evangelist, 629 E. Kansas, McPherson, Kans.
 Holidays Dec. 20 to Jan. 1
 Halstead, Miss Winifred. Song Evangelist, Box 228, Star Route, Charleston, W.Va.
 Hamilton, Jack and Wilma. Box 172, Hays, Kans.
 Harding, Mrs. Maridel. Evangelist, 803 N. Briggs, Hastings, Neb.
 Harding, U. E., and Wife. Room 405 Villa Raymond Hotel, Pasadena, Calif.
 Harley, C. H. Evangelist, Burbank, Ohio
 Harrington, Wm. N. Route 5, Box 666, Gainesville, Fla.
 Harrison, Raymond W. Evangelist, Box 57, Neotsu, Ore.
 Harrod, John W. Box 309, Red Key, Ind.
 Ridgeville, Ind. Jan. 2 to 16
 Arcola, Ill. Jan. 18 to 30
 Hart, H. J. Route 1, Owasso, Okla.
 Harvey, Hoye. Evangelist, 316 Edwards St., Bossier City, La.
 Lafayette, La. Dec. 29 to Jan. 9
 Open date Jan. 12 to 23
 Hayes, Thomas. P.O. Box 527, Kansas City 41, Mo.
 Henbest, C. L. Box 345, Rogers, Ark.
 Arkadelphia, Ark. Jan. 20 to 30
 Ft. Wayne (1st), Ind. Feb. 9 to 20
 Henck, Nelson H. 714 Campbell St., Williamsport, Pa.
 Lavelle, Pa. Dec. 31 to Jan. 9
 Annapolis, Md. Jan. 24 to 30
 Henderson, C. W. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Midland, Mich. Jan. 12 to 23
 Lafayette (1st), Ind. Jan. 26 to Feb. 6
 Hendrick, Doris V. Evangelist, 336 North St., Bad Axe, Mich.
 Henriksen, G. W. Evangelist, 16025 S.E. Pacific Highway, 99-E, Portland 22, Ore.
 Henry, J. W. Evangelist, 934 W. Hays St., Banning, Calif.
 Reserved Dec. 15 to Jan. 1
 Henson, J. C. Bethany, Okla.
 Colton, Calif. Jan. 4 to 9
 Burbank, Calif. Jan. 11 to 16
 Higgins, Charles A. Evangelist, 1702 Pecos St., Las Cruces, N.M.
 Hodge, W. M. Evangelist, Science Hill, Ky.
 Hoke, J. O. and Helen (Peters). Evangelist and Singers, 525 W. Green, Virden, Ill.
 Holman, Jimmie and Marion. Evangelist and Singer, Box 72, Post, Texas
 Reserved Dec. 12 to Jan. 10
 Carrizo Springs, Texas Jan. 26 to Feb. 6
 Hols Evangelistic Party. 5332 Summer Ave., Ash-tabula, Ohio
 Holstein, C. V. Evangelist, 432 W. Walnut St., Kalamazoo, Mich.
 Holtzclaw, Paul M. Evangelist, Mount Erie, Ill.
 Hoof, Billy S. Evangelist, McEwen, Tenn.
 Hooker, H. H. Box 18, Gardendale, Ala.
 Home Dec. 14 to Jan. 2
 Canton (1st), Ohio Jan. 12 to 23
 Hoot Evangelistic Party. P.O. Box 745, Winona Lake, Ind.
 Huff, Hiram Perry. Box 201, Lanett, Ala.
 Huffman, H. B. Box 25, Onego, W.Va.
 Huffman, W. D. and Marvel. Evangelist and Musicians, 138 E. Hazeltine St., Richland Center, Wis.
 Hughes, Guthrie H. Evangelist, Greenfield, Ind.
 Noblesville, Ind. Dec. 31 to Jan. 9
 Huntington, Ind. Jan. 12 to 23
 Humble, Dave and Mary. Chalk Artist and Musicians, Box 523, Olivet College, Kankakee, Ill.
 Ihrig, R. L. Evangelist, 29 Hollywood Drive, Florence, Ky.
 Isenberg Evangelistic Party. Evangelist and Singers, Box 388, New Cumberland, Pa.
 Jackson, R. V. Box 31, Elizabethtown, Ill.
 Jantz, Calvin and Marjorie. Singers and Musicians, P.O. Box 527, Kansas City 41, Mo.
 Wooster, Ohio Jan. 9 to 16
 Richmond, Ind. Jan. 19 to 30
 Jarvis Family, The. Singers and Musicians, South Oaks Ave., Mishawaka, Ind.
 Jenkins, Gerald and Donna Lou. Evangelistic Singers, P.O. Box 527, Kansas City 41, Mo.
 Marshall, Mo. Jan. 5 to 16
 Wapakoneta, Ohio Jan. 19 to 30

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Johnson, Andrew. Wilmore, Ky.

Johnson, Spencer. Box 11, Vivian, La.
Beavertown, Pa. Dec. 22 to Jan. 2
Reserved Jan. 6 to 17

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

Jones, Bert LeRoy. Evangelist, 978 McNelly Road, Pittsburgh 26, Pa.

Jones, Claude W. Evangelist, 9 Elm Ave., Wollaston 70, Mass.
Wash.-Phila. Dist. Dec. 29 to Feb. 13
Deepwater, N.J. Feb. 16 to 27

Jones, Lum. 630 West 9th St., Ada, Okla.

Jones, Nadine K. (Mrs. Bob). Song Evangelist, Route 1, Scranton, S.C.

Keller-York Party, The. Singers and Musicians, Box 256, Seelyville, Ind.
Grand Rapids (1st), Mich. Jan. 5 to 16
Indianapolis (Cadle Tab.), Ind. Jan. 17 to 24

Kelly, Arthur E. 331 Whaley St., Columbia, S.C.
Charleston (Naval Base), S.C.
..... Dec. 29 to Jan. 9
Florence, S.C. Jan. 12 to 23

Kruse, Carl H., and Wife. Evangelist and Singer, 503 Redmond, Bethany, Okla.
Selma (Harris Chapel), Ind. Dec. 29 to Jan. 9
Montpelier, Ind. Jan. 11 to 23

Kuschner, Allard and Dorothea. Evangelist and Singer, 701 E. Schaaf Rd., Brooklyn Heights, Ohio

Kuykendall, P. W. Box 978, Hendersonville, N.C.

Laird, Charles, and Wife. Preacher and Singers, R.D. 3, Salem, Ohio

Langford, J. V. Evangelist, 808 N. College, Bethany, Okla.

Lanterman, R. S. 4405 48th Ave., Red Deer, Alberta, Canada

Latham, Joy and Mary E. P.O. Box 527, Kansas City 41, Mo.

Law, Dick and Lucille. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
Columbus (Warren Ave.), Ohio .. Jan. 12 to 23
Lansdale, Pa. Jan. 26 to Feb. 6

Lee, Mason. 217 Division St., Huntington 2, W.Va.
Mishawaka, Ind. Dec. 28 to Jan. 9
Decatur, Ind. Jan. 11 to 23

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

Leverett Brothers. Preacher and Singers, 706 N. Broadway, Lamar, Mo.
Great Bend, Kans. Jan. 12 to 23
Hutchinson (Peniel), Kans. Jan. 26 to Feb. 6

Lewis, Ellis. 206 N. Donald, Bethany, Okla.
San Jose (West Side), Calif. Jan. 5 to 16
Richmond (1st), Calif. Jan. 19 to 30

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

Lindley, R. F., and Wife. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.
Reserved Dec. 15 to Jan. 2

Lipker, Charles H. Route 3, Findlay, Ohio
Bethel, Ohio Jan. 5 to 16
Dresden, Ohio Jan. 19 to 23

Litle, H. C. 1338 1/2 Hunter Ave., Columbus 1, Ohio
Lockard, Dayton and Patricia. Preachers and Singers, Rt. 2, Box 312C, Charleston, W.Va.

Logan, J. Sutherland. P.O. Box 527, Kansas City 41, Mo.

Lumms, H. T. and Jessle T. Preachers and Singers, 407 West 7th St., Stockton, Calif.

MacAllen, L. J. and Mary E. Evangelists and Artists, 27 W. Falls St., New Castle, Pa.

Mackey Evangelistic Party, D. D. Preacher and Musicians, P.O. Box 113, Bethany, Okla.

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

Martin, Edwin C. P.O. Box 527, Kansas City 41, Mo.
Bellflower, Calif. Jan. 19 to 30
Ventura, Calif. Feb. 2 to 13

Martin, Paul. Evangelist, P.O. Box 527, Kansas City 41, Mo.
McMinnville, Ore. Dec. 26 to Jan. 2
Redwood City, Calif. Jan. 3 to 9

Mathews, L. B. 2105 Natches Trace, Nashville 12, Tenn.

McCollom, Russell R., and Wife. Evangelist and Singers, 624 S. Knight, Wichita, Kans.

McCoy, Norman. Song Evangelist, 803 W. 5th St., Anderson, Ind.

McDowell, Mrs. Doris. Evangelist, 948 Fifth St., Reseda, Calif.
New Cumberland, Pa. Jan. 2 to 9
Indian Head, Md. Jan. 12 to 23

McGuffey, J. W. Evangelist, 1629 N. Central, Tyler, Texas

McGuire, Paul A., Wife and Daughter. Evangelist and Singers, 901 Kelly Drive, Barstow, Calif.

McKinley, Pauline. Song Evangelist, P.O. Box 201, Greensburg, Ind.

McMillan, W. L. Evangelist, 506 N. Court St., Circleville, Ohio
Columbus (Parsons), Ohio Jan. 10 to 16
The Plains, Ohio Jan. 17 to 23

McNatt, J. A. Evangelist, P.O. Box 527, Kansas City 41, Mo.
Holidays Dec. 15 to Jan. 8
Rio Piedras, Puerto Rico Jan. 9 to 30

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

Meadows, Naomi; and Reasoner, Eleanore. Preachers and Singers, 2510 Hudson Ave., Norwood 12, Ohio
Petersburg, Ind. Jan. 2 to 9
Fairmount, Ill. Jan. 12 to 23

Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, P.O. Box 527, Kansas City 41, Mo.
Mesa, Ariz. Jan. 19 to 30
Phoenix (Eastside), Ariz. Feb. 2 to 13

Messer, Haley. P.O. Box 527, Kansas City 41, Mo.

Messer, L. C. and Ruth. Singers and Musicians, 236 S. Michigan Ave., Glendora, Calif.

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

Mickel, Ralph and Lillian. Evangelists and Singers, Alum Bank, Pa.
Windber, Pa. Dec. 29 to Jan. 2
Harrisburg, Pa. Jan. 5 to 16

Mickey, Bob. Song Evangelist, 1119 Colorado Ave., La Junta, Colo.

Mieras, Edward E. Evangelist, 1962 Bridgen Road, Pasadena 8, Calif.

Miller, A. E. and Pauline. Preachers and Chalk Artist, 307 S. Delaware St., Mt. Gilead, Ohio
Carl Junction, Mo. Jan. 11 to 23
Webster Springs, W.Va. Feb. 1 to 13

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

Miller, E. J. Rt. 2, Box 53, Tuscaloosa, Ala.

Miller, Lella Dell, % Trevecca Nazarene College, Nashville, Tenn.
Columbus, Ga. (home) Dec. 22 to Jan. 2

Miller, Nettie A. % Trevecca Nazarene College, Nashville, Tenn.
Columbus, Ga. Dec. 20 to Jan. 1
Louisville (1st), Ky. Jan. 19 to 30

Miller, Ruth (Mrs. Henry A.). Song Evangelist, 1414 N. Sierra Bonita, Pasadena 7, California

Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.
Atwater, Ohio Jan. 4 to 16
Powhatan, Ohio Jan. 19 to 30

Mingledorff, O. C. P.O. Box 43, Douglas, Ga.

Mitchell, Clint and Barbara. Preachers and Singers, Rt. 1, Box 70, Ava, Mo.
Mitchell, Lloyd and Addie. Song Evangelist and Musicians, Box 93, Ridgway, Pa.

Moore, Ellwood. Song Evangelist, 912 B East Garfield, Glendale 5, Calif.

Moore, John E. Song Evangelist, P.O. Box 527, Kansas City 41, Mo.
Shreveport (Queensborough), La. Jan. 5 to 16
Charleston (1st), W.Va. Jan. 18 to 30

Moore-Dake Evangelistic Party (Myrtle C. and Lorraine M.). 10802 63rd Ave., Edmonton, Alberta, Canada

Mooshian, C. Helen. Evangelist, P.O. Box 527, Kansas City 41, Mo.
Florida
Mounts, Dewey. Evangelist, 134th St. and Ridgeland Ave., Worth, Ill.

Mundell, Winfield A. Evangelist, P.O. Box 527, Kansas City 41, Mo.

Murphy, B. W. 2952 Fourth Ave., Huntington 2, W.Va.

Musical Messengers, % Don Ratliff, 3423 Hottell Dr., Louisville 16, Ky.

Myers, J. T. 502 Lafayette St., Danville, Ill.
Attica, Ind. Dec. 29 to Jan. 9

Nelson, Charles E. and Normadene. Preacher and Singer, 1524 S. 4th St., Rogers, Ark.
Fayetteville, Ark. Jan. 19 to 30
Springdale, Ark. Feb. 4 to 13

Nelson, Wade L. Evangelist, 21 S.W. 40th St., Oklahoma City 9, Okla.

Nichols, Dorrance and Esther. Evangelist and Musicians, 849 Poplar St., Bloomsburg, Pa.
Middletown, N.Y. Dec. 29 to Jan. 9
Upper Sandusky, Ohio Jan. 12 to 23

Norton, Joe. Evangelist, Box 143, Hamlin, Texas

Nutter, C. S. P.O. Box 48, Parkersburg, W.Va.

Oliver, Charles. Evangelist, P.O. Box 527, Kansas City 41, Mo.
Holidays Dec. 13 to Jan. 3

Parratt, A. L. Evangelist, P.O. Box 298, Bourbonnais, Ill.
Ellington, Mich. Jan. 5 to 16
Durand, Mich. Jan. 19 to 30

Parry, Elwood. Song Evangelist, 710 Dellwood St., Bethlehem, Pa.

Patrone, D. E. Evangelist, 224 Liberty St., Painesville, Ohio
Massillon, Ohio Jan. 4 to 16
Noblesville, Ind. Jan. 18 to 30

Patterson, Walter. Route 3, Waurika, Okla.

Patzsch, Eddie. Evangelist 1747 Clark Ave., Wellsville, Ohio
Port Elizabeth, N.J. Jan. 5 to 16

Payne, L. M. 509 Northwest Main, Bethany, Okla.

Pendry, C. E., and Wife. Evangelist and Singer, 768 N.W. 49th St., Miami 36, Fla.

Peters, Max. Evangelist, 8665 Dearborn Ave., South Gate, Calif.

Phillips, Miss Lottie. Evangelist, % Trevecca Nazarene College, Nashville, Tenn.
Indianapolis (Madison St.), Ind. Jan. 3 to 16
Clinton, Ind. Jan. 19 to 30

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



SERVICEMEN'S CORNER

"I would like to take this opportunity to thank you for the fine work the Commission is doing among our Nazarene military people. I have greatly appreciated receiving the *HERALD*, *Conquest*, and *Come Ye Apart* you have sent me these years.

"I entered the air force in January, 1951. How well I remember that cold, windy night I boarded the train at Oklahoma City, for the trip to Lackland Air Force Base, where I would receive my basic training! That was my first time away from home, and I don't mind telling you I was afraid. I had been told it would be difficult to remain a Christian in the service, but I would like to report victory over that point.

"Feeling very strongly that God wanted me in the air force as a chaplain's assistant, I was dismayed to learn that I had been assigned to the Cook's School for further training. However, a few months later I was assigned to a fine chaplain, as his assistant. The rest of my enlistment has been in the chaplaincy.

"God has answered prayer of major importance in these nearly four years. He has called me to preach the gospel. I count it a privilege to preach, sing, or do anything He leads me to do. I am by no means a professional, but all I have, He gave me. I am using it to His glory as best I can.

"Now I am ready for discharge from military service. I am happy to be in Christian service, where there is no discharge."—S/SGT. BILLY G. DUNCAN.

Chaplain Clifford E. Keys sends the following report from Fort Campbell, Kentucky: "My work seems to be increasing, but the results are gratifying. I started a new nine o'clock chapel service in the regiment on July 4 with 4 men. Last Sunday we had 143 present. Many of the men have been coming into my office for spiritual help and prayer. Our *Come Ye Apart* has been well received and has proved a great blessing. I have been doing a lot of letter writing. I write to the parents of all new men attending our services, and the letters that I receive back from their folks are very encouraging. I certainly appreciate the prayers of our people. . . . I know God has been with me, and has blessed me in my work."

NAZARENE SERVICE MEN'S COMMISSION
 DIRECTOR

December 22, 1954

- Pierce, Boyce and Catherine. Singers and Musicians, 505 Columbia Ave., Danville, Ill.
 Georgetown, Ill. Dec. 28 to Jan. 9
 Decatur, Ind. Jan. 12 to 23
- Pittenger, Twyla. Evangelist, R.D. 1, Shelby, Ohio
 Plummer, Chester D. 515 N. Chester Ave., Indianapolis 1, Ind.
 Gorham, Ill. Jan. 2 to 16
 Akron (Goodyear Hgts.), Ohio. Jan. 19 to 30
- Potter, Harold J., and Wife. Evangelist and Singer, Box 197, Rt. 2, Williamston, Mich.
 Potter, Lyle and Lois. Sunday-School Evangelists, P.O. Box 527, Kansas City 41, Mo.
 Los Angeles (1st Chinese Ch.), Calif.
 Dec. 26 to Jan. 2
 Santa Paula, Calif. Jan. 4 to 9
- Potts, Troy C., and Daughters. Evangelist and Singers, 517 Mary St., Texarkana, Ark.
 Prosperi, Dominick, and Wife. % Olivet Nazarene College, Box 302, Kankakee, Ill.
 Puits, Bertha. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Pumpelly, Paul. Evangelist, 608 E. Prien Lake Rd., Lake Charles, La.
 Bethany (Jernigan Mem.), Okla. Jan. 4 to 16
 Pineville (Lakeside), La. Feb. 2 to 13
- Purkhisier, H. G. 4531 Marcellus Ave. N.W., Canton 8, Ohio
 Marshall, Mo. Jan. 5 to 16
 Roanoke (East Gate), Va. Jan. 19 to 30
- Qualls, Paul M. Song Evangelist, 5487 Lake Jessamine Dr., Orlando, Fla.
 Raker, W. C. Astoria, Ill.
 Ray, Jonathan E. Evangelist, 321 S.W. 24th, Oklahoma City, Okla.
 Raycroft, R. Newman. 109 E. Madison St., Goshen, Ind.
 Honolulu, Hawaii Jan. 2 to 16
 Bakersfield, Calif. Jan. 19 to 30
- Reed, Fred W. Evangelist, 612 S. 26th, Billings, Mont.
 Reed, Harlow. Evangelist, Hull, Ill.
 Georgetown, Ill. Dec. 28 to Jan. 9
 Quincy, Ill. Jan. 10 to 16
- Reynolds, D. C. Indian Evangelist, 2619 Dewey Ave., Oklahoma City 4, Okla.
 Rice, Cecil H. Evangelist, 1128 Grace St., Washington C.H., Ohio
 Richards, Alvin and Annabelle. Preacher and Singers, Linden, Mich.
 Open date Dec. 31 to Jan. 2
 Richards Evangelistic Party. Preachers and Singers, Box 313, Sparta, Mich.
 Richardson, Harold S. and Flossie F. Preacher and Singers, R.R. 4, Muncie, Ind.
 Reserved Dec. 12 to Jan. 4
 Barry, Ill. Jan. 4 to 16
- Ridings, E. Paul. Evangelist, 708 N. College, Bethany, Okla.
 December and January Reserved
 Riepe, Alden, and Wife. Evangelist and Singers, 25 Warren Court, Fort Thomas, Ky.
 Ripper, Loraine M; Markey, Bernice. Preachers and Singers, 3917 West 29th Ave., Denver, Colo.
 Robbins, James. 1817 "F" St., Bedford, Ind.
 Fairfield, Ill. Jan. 5 to 16
 Cory, Ind. Jan. 19 to 30
- Robinson, John. Evangelist, 448 Washington Ave., Huntington, W.Va.
 Robinson, Mrs. Lillian. Evangelist, 506 S.E. First Ave., Perryton, Texas
 Roddy, Frank. Evangelist, 242 Chase St., Marion, Ohio
 S. Amhurst, Ohio Jan. 2 to 16
 Rodgers, Clyde B. Artist-Evangelist, 505 Lester Ave., Nashville 10, Tenn.
 Roedel, Bernice L. Evangelist, 423 Maple St., Booneville, Ind.
 Oakland City, Ind. Jan. 12 to 23
 Reserved Feb. 16 to 18
- Rothwell, Mel-Thomas. 21 Bromfield St., Wollaston, Mass.
 Baltimore (1st), Md. Jan. 2 to 9
 Round, Ralph B. Evangelist, Dubois Route, Riverton, Wyo.
 Royce, C. E. and Lois. Evangelist and Singers, St. Marys, Ohio
 Runyan, Harold. Evangelist, 1086 Oakhurst Drive, Charleston, W.Va.
 Pineville (1st), N.C. Jan. 5 to 16
 Hendersoville, N.C. Jan. 19 to 30
- Rushing Family. Singers and Musicians, King City, Mo.
 Louisville (Broadway), Ky. Jan. 2 to 9
 Colorado Dist. Tour Jan. 18 to 30
- Rushing-Drye Taylor. Preacher and Singers, P.O. Box 1, Coffeyville, Kans.
 Russell, Orlando. Song Evangelist, 608 N. Douglas, Malden, Mo.
 Rutherford, Robert. Evangelist, 906 23rd St., Orlando, Fla.
- Ryall, Frank L. (Toby). Evangelist, 1608 S. Hawthorne St., Chattanooga, Tenn.
 Schaffer, Mrs. Grace. Song Evangelist, 709 N. Fifth St., Union City, Tenn.
 Schmidt, William and June. Preacher and Singers, Unionville, Mich.
 Willington, Ohio Jan. 11 to 23
 St. Louis, Mich. Jan. 30 to Feb. 6
- Scriber, George R. Evangelist, 230 S. Rosemead, Pasadena 10, Calif.
 Schultz, Walter C. Song Evangelist, 707 S. Chipman St., Owosso, Mich.
 Scott, Earl P. P.O. Box 527, Kansas City 41, Mo.
 Sellick, R. T. Box 22, Oxford, Nova Scotia
 Selz, Joseph W. 627 Juniper St., Walla Walla, Wash.
 Chinook, Mont. Jan. 5 to 16
 Bismarck, N.D. March 2 to 13
- Shank, R. A., and Wife. Box 377, Vicksburg, Mich.
 Sharp, L. D. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Shirley, T. A. Evangelist, 204 East 9th St., Sylacauga, Ala.
 Pensacola (Emmanuel), Fla. Jan. 19 to 30
 Lexington (Mary's Chapel), Ala. Feb. 2 to 13
- Short, J. W. and Frances. Evangelists, P.O. Box 527, Kansas City 41, Mo.
 Esther, Mo. Jan. 2 to 9
 Blytheville, Ark. Jan. 16 to 23
- Silvernail, Donald R. Nazarene Assembly Park, Vicksburg, Mich.
 Scranton (Wes. Meth.), Ark. Jan. 2 to 9
 Niles, Mich. Jan. 18 to 23
- Slack, D. F. Song Evangelist, Route 2, Vevay, Ind.
 Slater, Glenn and Vera. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
 Bettendorf, Iowa Jan. 12 to 23
 Open date Jan. 26 to Feb. 6
- Slayton, Hubert M. 237 N. Fifth St., Elwood, Ind.
 Sloan, Carmon. Evangelist, 844 Rose Drive, Louisville 13, Ky.
 Smith, Bernie. Box 145, Harrisburg, Ill.
 Smith, Billy and Helen. Evangelist and Singers, 816 McKinley, Cambridge, Ohio
 Lansing (M.E. ch.), Ohio Jan. 2 to 16
 Maryville, Tenn. Jan. 20 to 30
- Smith, Charles Hastings. P.O. 778, Bartlesville, Okla.
 Smith, Eugene and LaNora. Song Evangelists, Winstboro, S.C.
 Smith, Paul and Hallie. Evangelist and Singers, 318 N.W. 5th, Bethany, Okla.
 Columbus, Kans. Dec. 30 to Jan. 9
 Topeka (Oakland), Kans. Jan. 14 to 23
- Smith, Walter J. Evangelist, 323 Madison Ave., Covington, Ky.
 Sneed, J. W. Evangelist, 1206 W. College, Guthrie, Okla.
 Snow, Loy. R.F.D. 1, Bedford, Ind.
 Jefferson (East Side), Ind. Dec. 28 to Jan. 9
 Seymour (Peter's Switch), Ind.
 Jan. 25 to Feb. 6
- Snyder, D. J., and Wife. Evangelist and Singers, Gen. Del., Carl Junction, Mo.
 Sparks, Sammy. 510 N. Pickaway St., Circleville, Ohio
 Sparks, Samuel L. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Spittal, David J. R. Evangelist, Gen. Del., Bourbonnais, Ill.
 Stabler, R. C. Evangelist, Box 34, Montoursville, Pa.
 Stafford, Daniel. Box 254, Vivian, La.
 Stafford, J. D. P.O. Box 1514, Indianapolis, Ind.
 Camden, S.C. Jan. 5 to 16
 Pekin, Ill. Jan. 19 to 30
- Stanley, T. H. 1242 Cottage Ave., Middletown, Ind.
 Lubbock (1st), Texas Jan. 4 to 16
 Clarinda, Iowa Jan. 18 to 30
- Starnes, Earl. 1317 Keller St., Evansville, Ind.
 Ashland (1st), Ky. Dec. 29 to Jan. 9
 Glendale (1st), Ariz. Jan. 12 to 23
- Stevenson, Edward and Lydia. Singers and Musicians, Box 154B, Cuba, Ill.
 Stone, Grant, and Wife. Singers and Musicians, Route 1, Vanceburg, Ky.
 Strack, W. J. Box 215, New Lyme, Ohio
 Union City, Pa. Jan. 4 to 16
 Port Allegany, Pa. Jan. 24 to 30
- Susuras, Nick. Evangelist, 30 West 12th Ave., Denver, Colo.
 Sweeten, Howard W. Ashley, Ill.
 Talbert, George H., and Wife. Evangelist and Singers, P.O. Box 438, Abilene, Kans.
 Tarvin, E. C. California, Ky.
 Taylor, E. E. 208 W. Martin, East Palestine, Ohio
 Taylor, Emmett E. and Jewell. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
 Taylor, Robert W. Evangelist, 19 Huffman St., Dayton, Ohio
 Dayton (1st), Ohio Jan. 3 to 9
 Brookville, Ohio Jan. 10 to 16
- Terrill, Charles and Virginia. Song Evangelists, 105 Robbins Court, Richmond, Ky.
 Thomas, Fred. 2201 Morehouse Ave., Elkhart, Ind.
 Dunbar (1st), W.Va. Jan. 5 to 16
 Charleston (1st), W.Va. Jan. 19 to 30
- Thompson, Harold C. P.O. Box 549, Blytheville, Ark.
 Toney, C. E. 945 Disston St., St. Petersburg, Fla.
 Turner, Roy, and Wife. Preacher and Singers, Rt. 1, Bradford, Ky.
 Turpel, J. W. Evangelist, Convene, Maine
 Rumford, R.I. Jan. 12 to 23
 Wareham, Mass. Jan. 25 to Feb. 6
- Upchurch, Alfred L. Evangelist, 111 Eleventh Ave. S., Lanett, Ala.
 Van Houten, L. L. Evangelist, 237 Columbia St., Shreveport, La.
 Van Slyke, D. C. 508 16th Ave. S., Nampa, Idaho
 Volk, Harold. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Wagner, Allen H. 404 N. Kentucky Ave., De Land, Fla.
 Holidays Dec. 15 to Jan. 3
 De Land, Fla. Jan. 5 to 16
- Wakefield, A. C. Song Evangelist, 515 Woodland St., Nashville, Tenn.
 Conway, Ark. Jan. 5 to 16
 Louisville (1st), Ky. Jan. 19 to 30
- Walker, Lawrence and Lavona. 223 Ray Ave. N.W., New Philadelphia, Ohio
 Paden City, W.Va. Jan. 9 to 16
 Niagara Falls (1st), N.Y. Jan. 19 to 30
- Wallin, Henry B. Evangelist, 1414 N. Hill Ave., Pasadena 7, Calif.
 Ward, Lloyd and Gertrude. Preacher and Chalk Artist, 115 N. Meridian St., Portland, Ind.
 Bamberg, S.C. Jan. 5 to 16
 Sumter, S.C. Jan. 19 to 30
- Weagley, Charles W., and Wife. 312 Brad St., Waukesha, Wis.
 Weeks, James A. Evangelist, 841 S. Riber St., Franklin, Ohio
 Mason, Ohio Jan. 18 to 23
 Hillsboro, Ohio Jan. 24 to 30
- Wells, Kenneth and Lily. Evangelists and Singers, Box 679, Whitefish, Mont.
 Pigeon, Mich. Jan. 9 to 23
 Scotts (Meth.), Mich. Jan. 24 to 30
- Wheeler, Dan. Apt. F5 Vets, Tahlequah, Okla.
 Wheeler, L. L. Evangelist, P.O. Box 1, Fairland, Ala.
 Whisler, John F. Blind Singer, 404 N. Francis St., Carthage, Mo.
 White, I. W. Evangelist, 614 E. Minnesota St., Indianapolis, Ind.
 White, W. T. Evangelist, Clearwater, Kans.
 Whiting, Warren and Katherine. Musician and Song Evangelist, 139 S.W. 35th Ave., Ft. Lauderdale, Fla.
 Whitley, C. M., and Wife. Preacher and Singer, P.O. Box 527, Kansas City 41, Mo.
 Wiggs, W. Frank. Evangelist, Cor. E. Nettleton and Sycamore Ave., Jonesboro, Ark.
 Wilkinson Trio (Lloyd M., Wife, and Daughter Margaret). Singers and Musicians, 1104 Pennsylvania, Columbus, Ind.
 Williams, J. E. P.O. Box 527, Kansas City 41, Mo.
 Williams, Perry M. Evangelist, 808 N. 30th St., Boise, Idaho
 Willis, Harold J. and Mae. Preachers and Children's Workers, P.O. Box 527, Kansas City 41, Mo.
 Exeter, Calif. Jan. 21 to 30
 Pittsburg, Calif. Feb. 4 to 13
- Willis, R. E., and Wife. Evangelists, Rt. 1, Patoka, Ill.
 Willison, Otto R. 501 N.W. 10th St., Bethany, Okla.
 Winland, C. B. R.D. 5, Mt. Vernon, Ohio
 Wire, B. N. 518 N. College St., Bethany, Okla.
 Wolfe, E. D. Evangelist, 820 Edina Ave., Salem, Ore.
 Woodward, George P. Artist-Evangelist, 201 N. Warren Ave., Columbus 4, Ohio
 Mason, Mich. Jan. 5 to 16
 Sebring, Ohio Jan. 21 to 30
- Woolman, J. L. 223 N. Hammond, Bethany, Okla.
 Home for Holidays Dec. 6 to Jan. 5
 Catlettsburg, Ky. Jan. 11 to 23
- Wooton, B. H. Evangelist, 2519 Galbreth Rd., Pasadena 7, Calif.
 El Centro, Calif. Jan. 12 to 23
- Worley, Joe D. Song Evangelist, 266 N. Vasseur Ave., Bradley, Ill.
 Wright, Guy and Lillian. Preacher and Singers, Gen. Del., Staunton, Va.
 Greenville, Pa. Jan. 4 to 16
 Martinsburg, W.Va. Jan. 19 to 30
- Wynkoop, Ralph C. Evangelist, 3010 W. Washington Blvd., Chicago 12, Ill.
 Kansas City Jan. 10 to 14
 Colling, Mich. Jan. 19 to 30
- Yeatts, Lowell L. 325 W. Sixth St., Peru, Ind.
 Yoakum, Mrs. Beatrice. Song Evangelist, 309 W. Jackson Blvd., Medford, Ore.
 Zachary, O. F. 504 S. Lake St., Aurora, Ill.