



# Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

November 25, 1953

## Inadequate Motives

### General Superintendent Powers

**T**he hireling fleeth, because he is an hireling (John 10:13). The hireling shepherd betrays his trust and fails his master in a serious emergency. Death and destruction come to the flock. His personal loss is also great. A good conscience, a clean soul, self-respect, unhindered fellowship with his master have all been sacrificed.

Possibly such a man would rationalize and explain conduct by complaining that he was too tired to defend the flock (but he was not too tired to run); or that he lacked a reliable weapon; or that he went to seek help; or that the attack on the flock came as a complete surprise to him; and, hence, his action should not be judged too harshly since anyone might be surprised into failure. But someone has said, "It is in the surprises of life that we reap the reward of character, and the thing that re-

sponds to the spur of the moment is the habit of the years."

No, he failed in the crisis because the bond that bound him to his task was the bond of selfishness. Character was weak before the test. The hireling worked only for wages and, hence, the motive prompting him to be faithful to the flock was too weak in the testing time. Love out of a pure heart is the only adequate motive, for love never fails. Those who seek position, power, popularity, even in the church, will find in the crises of life heartbreaking defeat. Only those who have thoroughly repented, and are powerfully sanctified, and who conscientiously seek to walk in all the light day by day have found the love that endureth all things.

For the sake of the good name of the church, for the sake of lost souls for whom Christ died, and for Jesus' sake, dear Lord, keep us all in the love of God. Amen.

"Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5).

## TELEGRAM

Hastings, Nebraska—Dr. Hardy C. Powers challenged and inspired all who were privileged to attend the Nebraska District Preachers' Meeting. "Best yet," "Can never be the same"—characteristic comments. Evangelist John S. Logan, of London, blessed our hearts by his heart-searching ministry. Dr. A. S. London gave us thirty minutes of Sunday-school dynamite. (Hope it goes off in forty-eight churches!) C. W. Perry, pastor of Lincoln First, host pastor.—WHITCOMB HARDING, District Superintendent.

## NEWS IN BRIEF

Evangelist R. J. Smeltzer has left the field to accept the pastorate of the new Wickliffe Church of the Nazarene in Youngstown, Ohio.

Mr. Edward Joseph Keppel, lay member of the Florida District Advisory Board, died October 25 at his home in Orlando, Florida. Funeral services were conducted at Orlando Central Church, and Evansville, Indiana.

Rev. A. W. Young has resigned as pastor of First Church in Phoenix, Arizona, to accept the call to pastor the church in Santa Ana, California.

Pastor Dennis E. Wyrick sends word from Charleston, West Virginia: "Davis Creek Church closes six-week Sunday-school contest with Louisville Broadway Church on November 8, with 1,185 attendance; \$2,000.00 in Thanksgiving offering. Davis Creek Church moving forward in united, aggressive program."

Rev. George O. Cargill has resigned as pastor of the church in Plant City, Florida, to accept a call to pastor the church in Bristow, Oklahoma.

*Ye shall know them by their fruits.* One need not be a horticulturist to know when a tree is bearing good fruit. Neither does it require a theologian to know when a Christian is bearing good fruit. Most of the people who are watching our lives know very little about theology but, just as the child knows the difference between scrubby fruit and beautiful, delicious fruit, so they know and are attracted by the beauty of the life which is characterized by the fruit of the Spirit.—RICHARD A. BUSHEY.

## WRITING WITH INK

By Evelyn Gladding\*

THE CHILDREN are off to school again. They are happy. It seems only a few days ago that Steve was starting in the first grade, and Cathryn has grown so quickly! There is a bit of an ache in my heart, for we did not buy primary pencils and wide-lined tablets this year. They have passed that grade. Time moves fast; now they are writing with ink.

As I think about this, the comforting presence of the Holy Spirit hovers near. Ours is a wonderful Teacher. I am so glad to be enrolled in the school of Christian experience. I can remember when the big, round pencil was hard to hold and I was clumsy. I tried to print on the line, but it was so difficult. Sometimes the words would run below the mark and then at times above. I stumbled and fell short (and still do). Then the Teacher would come and gently guide my hand until I could print the primary lessons of life. First grade, second grade, and third grade pass. We go through some hard testings in these grades—trials and disappointments, hardships, faults, and failures—for we are human. Our faithful Teacher is "an ever present help."

"We glory in tribulation also: knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given to us" (Rom. 5:3-5). I feel sure that we can humbly advance in God's school. I feel sure that we can reach a grade where God can trust us and maybe, once in a while, let us write with ink.

## HERALD OF HOLINESS

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Ink can be messy. We will have to be careful and not tip the bottle. If our pen is a bit scratchy with human misunderstanding, we will need to blot out some ink spots. Sharp words and blunders must have a line through them. At best, our manuscript will not be perfect (*our hearts can be*). The Teacher is just—some have more years of school ahead than do others, but there will be a graduation day with eternal life as the reward. We want to hear these words, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord" (Matt. 25:21).

Yes, I am glad my children are learning to write with ink.

\*Vincennes, Indiana

## FACING THE FUTURE

By Thelma Gray\*

THE OTHER day I picked up a bit of interesting advertising which had been sent to my husband. One of the illustrations so appealed to me that I tore it out of the booklet, and have looked at it many times since. It is the picture of two young people with their backs turned toward the reader and their eyes searching the road ahead. The boy has one hand thrust in his back pocket, and the girl is standing beside him absorbed in what she sees or is trying to see out beyond.

Directly in front of them is their everyday life, a bit further the less familiar, and far away is the mistiness of the unknown. I have been thinking for several days about the picture and somehow my heart is touched, not only by the things the artist has included in the illustration, but by what he has implied. So many things face youth today. Perhaps there is a similarity of problems in every generation, but certainly our own seems to have a few new ones.

There is one thing which the artist left out of his striking picture that would give assurance for the present, confidence for the less familiar, and trust for the unknown. What a beautiful illustration it would be if the artist, somehow, could have shown Jesus in the present and the future of that boy and girl!

Jesus answers every need in every generation. He satisfies every longing, and He makes the crooked paths straight. I am reminded so many times that He knows what I need not know, He goes where I am unable to go, and He solves every problem that is committed to Him, with divine wisdom. The present is all we possess. If we live it for Him we need have no fear for the future, however misty or unknown; for it, too, is in His hands.

\*Nazarene Lay Member, Palouse, Wash.

# How God Classifies Men

Basis: I Cor. 2:6—3:7

By Harry E. Jessop\*

## II. The Carnal Man

AS WE saw in the previous study, in the scripture passage before us, God classifies men according to His own estimate and puts them into three categories: (a) the man who is natural (2:14); (b) the man who is spiritual (2:15); (c) the man who is carnal (3:1).

In the closing verses of the second chapter, the Apostle startles his readers with the amazing contrast between the man who is natural and the man who is spiritual. Then, passing into the third chapter, he introduces a third condition, which in order of spiritual experience obviously lies between the other two: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal" (3:1); literally, men having the nature of the flesh.

Yet, even at a casual glance, this third chapter will show that the *flesh* is not all that they possessed. Like Israel of old, they were now out of Egypt, into what should have been a short stretch taking them into their spiritual Canaan; but what had been divinely intended as only a temporary link was becoming a settled experience which could neither bring glory to God nor blessing to them.

To *pass through* this stage is no more grieving to God than was Israel's journey from the Red Sea to Kadesh-barnea, but to *remain in it* as a settled state after an entrance to the Canaan experience has been offered is as disappointing as was Israel's wilderness wandering, and incurs a similar divine displeasure.

Turning to the scriptures before us, three thoughts stand plainly out: (1) a divine relationship is recognized; (2) a definite lack is realized; (3) a direct need is implied.

I. *The relationship.* Here, undoubtedly, are souls Spirit-born, as the four outstanding features among them plainly show.

1. They are addressed as "brethren." Such a designation suggests a recognized relationship. By the Early Church, worldlings were never so addressed.

2. They are declared to be "in Christ." That expression is distinctly Pauline, and is always fraught with a spiritual meaning, as two examples will show: "For as in Adam all die, even so in Christ shall all be made alive" (I Cor. 15:22). "Therefore if any man be in Christ, he is a new creature . . ." (II Cor. 5:17).

3. They are described as "babes." Literally, they are *born ones*, and even babes have family

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rights. They are there, not by reason of their strength or their ability, but by right of birth.

4. They are said to have been "fed." Admittedly, this feeding was not all they should have been able to take, yet this very fact of being fed suggests: (a) A measure of spiritual life. Dead people are never fed. (b) A degree of spiritual hunger. Dead people are never hungry. Certainly the hunger of these Corinthian believers at this time was not the hunger of robust souls, but it was such as to necessitate *some* spiritual food. (c) Some spiritual appropriation. "Milk" was all that they could take, but they could digest that. Both physically and spiritually, "milk" does keep people alive, yet it is hardly desirable as a constant diet by any except babies and invalids. "As newborn babes, desire the sincere milk of the word, that ye may grow thereby" (I Pet. 2:2).

II. *The lack.* This is clearly seen as the third chapter proceeds. If there were no other scriptural evidence of the carnal mind in the regenerate man, this passage is surely enough.

1. The fact of carnality is declared. "Ye are yet carnal" (v. 3). That *yet* is both significant and suggestive. By implication it carries two thoughts: (a) The undeniable fact that already something had been done—that something was by no means ineffective. (b) The further fact that something more was needed. In spite of all the blessings received, they were *yet* carnal.

2. The manifestations of carnality are emphasized. (a) They carried the marks of spiritual babyhood. That in itself is no cause for condemnation. Babyhood, in its proper place, is both beautiful and attractive. Here, however, the state of infancy was unduly protracted; and consequently their receptive capacity was unnecessarily limited. They were fed with milk and not with meat, because they were not able to bear it. It was a tragedy of arrested spirituality; Christians, yet spiritually helpless—spoon-fed. (b) They showed indication that they were like the ordinary man. Among them was lack of unity; "envying, and strife, and divisions." Within them were partisan preferences, one saying, "I am of Paul; and another, I am of Apollos" (v. 4).

Not only were they *spoon-fed*, but they quarreled as to which spoon should be used to feed them. They split off into parties, cliques, and groups, and dragged the names of the men of God into their quarrels.

Carnality mars teamwork and produces unholy rivalry. The story is old, yet amazingly up-to-date. It is the pastor's problem in many a church. The carnal Christian is his own problem too; his inner

life is dual. So often he does not know what to do with himself. He has life; yet he lacks the abundance which brings satisfaction and the overflow. He has light; yet within him there is some hindering thing which casts continual shadows. He has love; yet that love is not made perfect.

"Ye are yet carnal." There is something strangely disagreeable about the word, and any child of God is exceedingly unsafe so long as it applies to him. Gunpowder stored in the basement is no more dangerous than carnality resident in the heart.

III. *The need.* The very condition argues for a deliverance. The very heart need becomes a heart cry. The outpoured Blood of Calvary and the outpoured fire of Pentecost answer back their message of complete deliverance. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed" (Rom. 6:6). It is on this basis that God baptizes with the Holy Ghost and fire, purifying the heart by faith.

(To be concluded)

Hear the plea of a busy mother  
who found that she must—

## Put First Things First\*

THESE are days that test the soul, but I am glad that we serve One who stands by our side, who has promised never to leave us alone. He knows what we need and how to help us, but we must come to Him and acknowledge our need.

I want to tell you how I, a mother and grandmother, became too busy with family life pressing in, meals to fix, shopping, cleaning, washing, ironing, and canning. This daughter needs help with the children and the housework, this son needs help—all legitimate things we must do for them, but not by neglecting greater things. Spiritual things should come first.

We get too busy. I did, and I am so glad and thankful that the Holy Spirit shook me and helped me to see that I was helping others at too great a cost to myself. I found that I must read my Book of Rules first, and pray and live by His rules, not settle down to do what seems necessary in everyday life.

Too busy! This may be you—preacher, layman, breadwinner, young person. You may be too busy making a living, too tired to pray, too tired to go to church and prayer meeting. I am so glad that the Lord shook me. I don't want to settle down and be stagnant, moldy, and sour. My family needs me to be in the place where I can pray for them, for they are not all saved. My husband is unsaved.

I want to be stirred to help others by helping myself to pray first, get God's go signal, and then go with His blessing; others will then be helped as well as myself. I have found it so.

\*By a Nazarene Lay Member

## Rivers of Living Water

By Eric E. Jordan\*

THE Feast of the Tabernacles lasted seven days. Thousands of Jews had gathered for the celebration. The question on the lips of the leaders was, "Will He [Jesus] not come to the feast?" (John 11:56.) Yes, He came. And on the last day, He stood to His feet and cried, "If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." John adds, "This spake he of the Spirit" (John 7:37-39).

In these words of Jesus, two thoughts are evident. First, only Christ can really satisfy the spiritual thirst of mankind. Note the *craving*, "If any man thirst." Was Christ conscious of the craving for spiritual satisfaction on man's part? He certainly was. Had not He sensed it in those two disciples of John who followed Him, and in response to His question, "What seek ye?" had replied, "Master, where dwellest thou?" Had He not sensed it in the words of the midnight caller, Nicodemus, "Rabbi, we know that thou art a teacher come from God" (John 3:2)? And what about the woman at the well who said, "Give me this water, that I thirst not" (4:15)? Yes, Jesus was conscious of the craving of mankind for spiritual satisfaction.

Then we note His *claim*. "If any man thirst, let him come unto me, and drink" (John 7:37). Paul said (I Cor. 10:4) that Christ was the spiritual Rock who followed the children of Israel in the desert. He is the Rock in whom every craving of mankind is met. The water that flowed from Meribah was sufficient and satisfying for every Israelite, so Christ is the satisfying and sufficient portion to our every longing.

We note further His *call*. "If any man thirst." There you have the individuality and the universality of the call. No matter from what walk of life we may come, Christ is able to meet our spiritual need.

Then, we see the *condition*. "Let him come." Christ never forces one soul to drink of the water of life which He alone can give. No, if one thirsts for spiritual satisfaction, he must come of his own free will, recognizing his own need and the ability of Christ to meet that need. Also, we note the *cure*. "The water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:14). Christ puts the well of salvation in our hearts when He saves us, and it is from this well that we draw with joy the waters which satisfy our spiritual thirst (Isa. 12:3).

But Christ not only intimated that He alone could satisfy the spiritual cravings of mankind; He also gives us to understand that it is through the believer that He intends others to become

\*Pastor, North Hollywood, Calif.

conscious of His power. "He that believeth on me, . . . out of his belly shall flow rivers of living water." Note the change in analogy, from a "well of water springing up" or bubbling through, to "rivers of living water." The first suggests a dug well, giving just enough for one's personal satisfaction; the second, the artesian well which blesses not only its owner but others also. Christ intends that after we are saved there shall be a deeper experience wrought in our hearts, setting free the power of God to flow through our lives to bless a needy world. This is a work of the Holy Spirit. "This spake he of the Spirit." Only the Holy Ghost can blast the rock of carnality out of our souls and start the subterranean flow of full salvation in our lives.

Furthermore, it is evident that this is a *second*, definite work of grace. The Spirit is given only to those who "believe (th) on me." Moreover, on our part it involves *full surrender*. "He that believeth on me." The construction of this verb in the original indicates, not a simple acceptance of Christ, but a "giving of oneself entirely to"—our understanding of full consecration.

Then one notes the *satisfaction* of such an experience. There shall be "rivers of living water"—not just a bubbling up or springing through as a well, but the artesian type of flow. Rivers suggest sufficiency, abundance. And truly the indwelling Presence results in abounding in hope (Rom. 15:13), abounding in love (Phil. 1:9), abounding in giving (II Cor. 9:7), abounding in grace (II Cor. 9:8), and abounding in service (Rom. 15:21-24).

We also observe the *scriptural* illustration. "As the scripture hath said." The margin offers Ezekiel 47. Here is the vision of the water flowing out from under the altar. The further it went, the higher it rose—first to the ankles, then to the knees, on to the waist, and finally enough in which to swim. The further it went, the greater blessing it became. There is no better illustration of the result of the incoming of the Holy Ghost. Think of the 120 in the Upper Room. They were small in number, and small in their own eyes; but when the Holy Ghost came, the rivers of living water not only flowed in Jerusalem, but they rose higher and higher, and went to the ends of the Roman Empire, until literally millions tasted of the "water of life" through their influence.

This is Christ's purpose for us. Too many believers are satisfied to draw from the well of salvation in their hearts. Christ wants others to taste of that water of life through us. Only a second definite work of grace, the infilling of the Holy Ghost, can dynamite through our stubborn wills and turn loose the power of God through our personalities. He is both the source and the secret of this ever-flowing, ever-blessing stream from our innermost beings. History concurs that the people who have blessed the world the most were those who were completely controlled by the Holy Ghost. Out of their innermost being flowed "rivers of living water."

## FORGIVE ME, LORD!

By Georgia Moore Eberling

*If every day were bright and long  
The heart would have no victory-song;  
And if the journey held no fear  
God's beacon would not shine so clear.  
The sweetest song of winging lark  
Is in the morning, past the dark.  
Forgive me, Lord, for weak repining  
Because sometimes no sun is shining.*

## Godly Armor

By Mark F. Smith\*

*Put on the whole armour of God, that ye may be able to stand against the wiles of the devil (Eph. 6:11).*

**I**N THIS day of blow-out-proof tires, rust-proof metals, and wrinkle-proof cloth, we need a devil-proof faith, so that we may be able to quench all the fiery darts of the wicked one.

Dotted throughout our great nation are look-out stations where eagle-eyed watchers keep vigil for enemy planes. There is good cause for this; but where is the spiritual counterpart of these precautionary measures?

Israel, against whom the ironclad chariots of Pharaoh were only a temporary threat, later fell prey to inner weaknesses, and in their hearts they turned back to Egypt.

We encounter superficial conversions, superficial healings, and superficial holiness; therefore, we need to take the whole armor of God in our daily warfare that we may be able to withstand in the evil day. It is said that religious life can be lived on three levels: *artificial*, *superficial*, or *sacrificial*. The victorious choose the third of these.

When a person enters military life, the government chooses his uniform, rank, and equipment; but the soldier must put it on. Babies must be dressed, not men. God has chosen the equipment; we are to put on His equipment. Don't fail to put it on. God has faith, prayer, truth, peace, and the Sword of the Spirit. If you are His, get it on.

Recently, a two-hundred-pound leopard escaped from the Oklahoma City zoo. Over 245,000 people were frightened and curious. Searchers went everywhere looking for this dangerous beast with ice picks, cap pistols, small revolvers, and sticks. Wild animal trainers and police officers warned these people to go home unless they were heavily armed. This sly killer had leaped out of his eighteen-foot zoo pit and was to be dealt with only by those properly armed.

I thought of the many sinners and professing Christians who are like these searchers—totally

\*Pastor, First Church, Hutchinson, Kans.

unprepared to meet the powers of sin and darkness. Those searchers ran a slim chance of ever coming upon the leopard in Oklahoma City; but every one of us is constantly facing temptation and the wiles of the devil in one form or another.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world" (Eph. 6:12). Therefore, we need the whole armor of God to be able to stand. Toy pistols and sticks are no good in the warfare of this life for the saving of the soul.

I'm sure our government would like to find some absolutely sure guarantee against the forces of communism. We Christians have this absolutely sure guarantee of victory in our spiritual life in the armor of God. Be sure to enjoy its benefits daily.

Now, we have been thinking about the armor of God. Go a step farther with me and consider the wiles of the devil.

The slogan of a wrecking company said, "We could wreck the pyramids." They specialized in wrecking buildings from shanties to skyscrapers, from board buildings to reinforced concrete. Wrecking was their business. The largest of the pyramids covers 13 acres and towers 481 feet in the air and has withstood all foes for over 4,000 years—symbol of permanence. I am not certain that this company could wreck the pyramids; but I am certain that Satan can wreck the souls of men, some of whom seem as permanent as the pyramids in their faith.

Stubbornness, bossy-ism can wield a staggering blow to the sincere worker who is giving his best to build something for God. A solid, established church can be rent and divided by some stubborn soul who is determined that his daughter shall play the organ or lead the women's society.

Unpaid tithes, dry eyes, barren altars, smug complacency all add up to a creeping paralysis which we call "ease in Zion." This evil can wreck a church as solid as the pyramids. Ah, soul, let's not go along without tears for the lost.

Worldliness is a giant that struts through the church evidencing himself by creating a greater interest in pleasure and programs than in soul-winning campaigns. Worldliness is a force that can jar the pyramids, singlehanded, damning immortal souls.

My friend, this day put on the whole armor of God, that ye may be able to stand against the wiles of the devil. A rugged, fearless, happy, holy Christian, an aroused, vigilant, praying Christian can stop a force that could "wreck the pyramids."

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*Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life (John 4:13-14).*

## Thou Hast Left Thy First Love

(Revelation 2:4-5)

*Have you lost the glow that was in your heart,  
The burden for souls that urged you to pray,  
The joy of salvation that Christ did impart,  
The Comforter's presence that led you each  
day?*

*Remember now from whence thou art fallen;  
Seek the Saviour's forgiveness today.  
His voice to you is tenderly calling;  
He will restore if only you'll pray.*

—VIOLET NEIDLINGER

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## Christians with Bloody Swords

By R. B. Oliver\*

*Then Simon Peter having a sword drew it (John 18:10).*

**S**WORD-PACKING Christians are an incongruous sight, as well as a sad reflection. Too often their usefulness in the church and God's kingdom is eclipsed by the clangor of their armor. Too often what would be a helping hand becomes a rapier thrust.

Christians who carry swords, like Peter, are sure to draw them and are apt to bloody them. Their technique is too familiar. Seldom do they make a direct thrust. You are usually safe when you meet them face to face alone, as their kind lacks the moral courage to tell you what they think. They are more apt to make a flanking attack, following the old custom of "whipping you over someone else's back." There has to be someone else present for them to tell it to, with the unmistakable implication that you are the target of their barbs. Instead of being ashamed afterwards by their stooping tactics, they like to boast, "I could not resist the opportunity to let him [or her] have it." They feel brave and bold. They have just bloodied their swords.

This kind belongs to the "thrusters" and the "jabbers." There is another breed whose courage is as evident as is their lack of discretion. They are the "headchoppers." These seem to think that their attainment in the Christian life is determined by the number of heads they can lop off. They are too busy head-hunting to become soul seekers. Both groups wear a mixed armor; their swords are carnal!

The worst part of this sad picture is that some preachers are not entirely innocent. They are in the minority, thank God, and may their tribe still decrease. They seem to think that they show a mark of great dexterity when they stand in the pulpit and impale some member of the congregation on their long sword, then hold the bleeding, suffering victim up for public gaze. The fact that they have an audience that knows whom they are

\*TUCSON, ARIZONA

singling out, to hide behind, and a pulpit to hold onto, seems to give them courage to bloody their sword.

A bigger, braver pastor or a more courageous evangelist would take the object of his sword thrusts into the privacy of the study, or invite them along for the ride on an errand, where by using tact, plain old-fashioned gumption, and good horse sense, he would be able to carry out the scriptural injunction of the strong helping the weak, instead of crippling them. He could get across the fact that he loved the erring one, believed in him, and was depending on him to help do the job. Then a season of prayer in a spirit of love would save the errant and seal the bond between them.

A broken heart is a much more formidable weapon than a bloody sword. A public sword thrust is more apt to bring resentment than contrition, and resentment is not conducive to repentance. It's better to let the Spirit do the piercing. The pastoral woodshed is more effective in the rear of the church than in front of it.

Uncle Buddie used to tell how he was cured of wielding the sword in his early ministry. There was a crying baby whose mother showed no indication of being bothered. She seemed inclined to "sit it out," instead of taking it out. He said: "I really took the hide off her, tanned it, and hung it on the fence to dry. The mother took her baby and left. That night I couldn't sleep. Finally the Lord came along and sat down on my bed for a chat with me. He said, 'Yes, she was an inconsiderate mother. But maybe she wanted to hear what you had to say. Maybe she needed help and wanted to come to the altar. You really gave her a good skinning, all right, and I want to ask you a question: Now that you have her hide, Buddie, what are you going to do with it?'"

Uncle Buddie begged forgiveness from both the Lord and the mother. He put up the sword. He preached until he was past eighty, and all who heard him remember him for his kindness, gentleness, tender spirit, and manifested love, more than for any other characteristic.

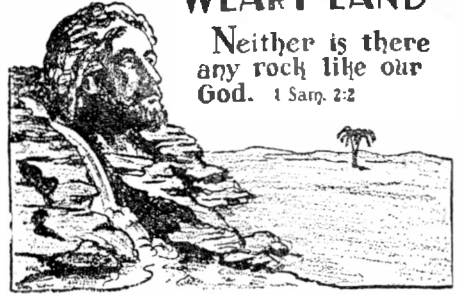
Those who carry the sword can collect a lot of ears, heads, and hides; but if it is souls one is interested in, God has a more excellent way, for "charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil" (I Cor. 13:4-5). These are higher marks of achievement for the professed Christian than the bloody sword.

"Then said Jesus unto Peter, Put up your sword into the sheath" (John 18:11).

#### FAITH:

God does not give us ready money. He issues promissory notes and then pays them when faith presents them at the throne.—HORACE BUSHNELL.

## The ROCK in a WEARY LAND



### Peter's Peril, Prayer, and Preservation

By Arthur Hedley\*

*Lord, save me (Matt. 14:30)*

WE CAN well understand why the disciples were afraid when they saw a form walking on the tempestuous sea. They were in grave peril, and this time there was no Christ abroad to whom they could appeal to save them. On a previous occasion, when in a similar peril, He was asleep on the vessel and they had only to cry, "Master, carest thou not that we perish?" (Mark 4:39) and He calmed the sea immediately with His majestic and imperative command, "Peace, be still."

But in the present incident, Christ had been left far behind on the other side and their faithless hearts could not believe it was possible for Him to walk upon the sea. This form must therefore be a ghost and, terror-stricken, "they cried out for fear." When they heard the familiar voice of Jesus, "Be of good cheer; it is I; be not afraid" (Matt. 14:27), their fear vanished; they knew salvation was at hand.

In the mind of Peter there was still an element of doubt, for in his words there is a note of skepticism: "Lord, if it be thou, bid me come unto thee upon the water" (v. 28). Yet we detect also the note of faith and courage in the words of Peter. One word from Christ and he was prepared to believe his Lord would empower him to walk upon the sea. At Christ's call, "Come," Peter immediately stepped out on the storm-tossed sea and found himself able to walk securely on the troubled waters. All went well while he kept his eyes, his thoughts, his faith fixed upon Jesus, but when he "saw the wind boisterous," when he felt it swirling around him, his faith and courage evaporated, and fear possessed his heart as he began to sink into the depths beneath. From his terror-stricken heart went up a brief, despairing cry, "Lord, save me."

In Peter's faith there was a measure of self-will, impulsiveness, self-confidence. Faith of this kind is rash, enterprising, and, seeming to succeed for a time, it is a rebuke to those who are cautious; but in the end it comes to grief and brings no

\*Dunstable, Beds, England

credit to the cause of Christ. With his self-confidence gone there was nought left but simple faith, for Peter had reached the position where he was utterly helpless, and knew that his salvation depended *absolutely* on Christ.

It is when men are at their "wit's end" that they cry unto God (Ps. 107: 27-28). Those loudest in their profession of atheism are the first to cry to Him whose existence they denied, when they come face to face with death. When men are in grave and imminent peril, their prayer is brief and to the point. In three short words Peter expressed his peril, his helplessness, and hopelessness, his utter dependence on Christ to save him. When people are in a state of desperate need, when something must be done immediately or they are lost, there is no time for long prayers. They express eloquently in one short, graphic sentence their need.

The poor, desperate souls who came to Christ for blessing made their plea in the fewest words possible. "Lord, if thou wilt, thou canst make me clean," cried a poor leper (Matt. 8:2). Blind Bartimaeus, longing for the restoration of his sight and believing Christ alone could help him, cried out, "Jesus, thou son of David, have mercy on me" (Luke 18:38). Christ told of two men, one of whom was self-satisfied, self-reliant, self-righteous, who had need of nothing, and in quite a long prayer he told God what a pious man he was. The other man realized he was a moral and spiritual bankrupt; he had nothing to commend him to God, and, striking his breast, a sign of despair, uttered a brief, agonizing cry, "God be merciful to me a sinner" (Luke 18:13). It was the man who felt his need and peril who went down to his house justified.

There is no hope of salvation until men come to an end of themselves, and recognize that they are helpless and hopeless sinners, in dire and desperate need of salvation. It is pride, self-confidence, self-righteousness which is their stumbling block to salvation. They do not cry out, "Lord, save me," because they feel fully capable of saving themselves. Their moral failings, which they will not regard as sins to which they are enslaved, are merely little weaknesses which they can easily overcome if they resolve to do so. They have no deep sense of sin, no clear recognition of their servitude to Satan, no thought of their peril of eternal death.

A vast multitude encouraged by their priests, who are "blind leaders of the blind," think that by their prayers, fastings, penances, attendance at mass, their gifts to the church, they will merit salvation. There is no hope for any of us until we realize our good works are worthless, that we are sinners estranged from God, and that we can by no means reconcile ourselves to God. Only when we realize that we cannot justify ourselves in God's sight and win His favor shall we be ready to look beyond ourselves to Christ, our only Saviour, and cry out earnestly and urgently, "Lord, save me."

Peter's despairing cry, "Lord, save me," met with an immediate response. "Immediately Jesus stretched forth his hand, and caught him" (Matt. 14:31). The Lord Jesus is just the same today. He waits to save us, but He cannot until we are ready to be saved—until we give up all our vain efforts to save ourselves, and in true repentance come to the Cross and to Christ alone for salvation. When we cry, "Lord, save me," He will come to our aid immediately. He will give to us the blessed assurance that through faith in the efficacy of His precious blood poured out for us on the Cross we are pardoned, justified, one with God, and made inheritors of eternal life.

Jesus cannot save us against our wills. He was compelled to say to the Jews, "Ye will not come to me, that ye might have life" (John 5:40). There must be a coming to Him on our part, an act of decision and surrender, and then we shall experience the joy and peace of forgiveness, of God's smile and favor, and of the Saviour's friendship. Once the prayer, "Lord, save me," is heard in heaven, there will be a speedy response, and the Lord will save us in accordance with the divine promise that "whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13).

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## Prize Possessions

By Jessie Whiteside Finks

*My neighbor-friends and I  
Have varied prize possessions.  
They are:*

*"The barn my father built,"  
And "My magnolia tree,"  
The memory of "My mother's prayers,"  
"My baby girl," . . . and  
"My grandchild, Kathy!"*

*Yes, we are rich!*

*And we enjoy our riches!*

*They bring us:  
Childhood recollections,  
Beauty . . . and . . .  
Precious memories.  
They bring us joy  
And happiness;  
Love . . . and . . .  
New interests!*

*We thank You, then, dear God,  
For these, our prize possessions.  
But forbid . . .  
That we should revel in our riches  
And . . . so much so . . . that  
We are forgetful . . .  
Or unmindful . . .  
Of that precious prize possession,  
Thy gift to us, Thy Son!*



## "I Am the Recipient of Nazarene Hospitality"

By Fred Ross\*

**A**FTER my retirement, because of age, from the active Methodist ministry, at the last conference, Miss Ethel Hubler, editor of *National Voice*, temperance organ, asked me to go on a tour for her paper. This I consented to do, and gladly, for the editor and the paper are a cornerstone in this battle against liquor. However, I did not know that she would start me in the San Joaquin Valley in middle July.

I had forty appointments in central California, southern Oregon, and down the Redwood highway; thirty-two of these were in Nazarene churches. I was very much impressed with the ability of the pastors of these churches. Most of them are young men, some have not reached their prime, few are beyond it. Most of them are college graduates, and some Seminary graduates. Also, I was convinced that they were modern, though not modernists (theologically). They are men living today and abreast of the needs and opportunities of this hour. Then again I was delighted with their humility—they have much of the spirit of the Master.

They have laymen and laywomen who are attractive, clean-cut, energetic, consecrated. These are leaders in their respective communities, in business, professions, intellectual and social circles.

Their programs are up-to-date—Sunday-school and youth groups alert and active. There was no defeatism, but optimism and high endeavor. Someone told me the other day of a man who said, "Join the holiness movement and see that it moves." They are seeing that the Church of the Nazarene is a movement. What a delight to find churches open Sunday evenings, with good gospel music, many young people, and a heart-warming service!

I was delighted to hear of a layman on the California district, a lumberman, who has been so prospered and that prosperity so dedicated to God that whenever a new church is built on the district he gives a carload of lumber. (That's some giving with lumber prices as they are today!) I heard of another layman who produces berries on a large scale and hopes to clear a million for Christ and the church. I am glad for these Nazarene laymen and wish we had many such men in other branches of the Christian Church.

Most of all, I am glad that the Church of the Nazarene is keeping up its objectives—the salvation and sanctification of souls. When a church is at high tide, the spiritual things come first. I am glad to feel the tide of this church is not an ebb tide. I rejoice, as a member of another denomination and as an admirer of yours, at the en-

*\*Minister in the Methodist church for fifty years, San Pedro, for twenty-five years; now residing in Alhambra, California*

larging place God is giving you as a church, at the respect in which you are held, and that without compromise—and for what I believe the future holds for your church of enlarged usefulness.

That great leader, whose memory you all delight to honor, said in my hearing at one of your assemblies, "The great danger to denominations comes when they get large." So, though there is opportunity ahead, there may be danger also.



As the Father hath loved Me  
so have I loved you:  
continue ye in My love.  
JOHN 15:9

## This Is That!

(I Cor. 13:4-8)

By Mrs. A. L. McElyea\*

**H**ow beautiful is the Spirit-filled life! Think of a person who has been long-suffering, and is kind; one who does not envy others their good fortune, or vaunt himself if he receives the same; one who refuses to puff up or behave unseemly under any trying circumstance, is "not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth"; one who is strong to bear all things, has faith to believe all things, possesses the Christian grace of hope, and is able to endure all things.

Brother, this is that—perfect love, manifesting itself in the life of the person of whom you are thinking. This is that spoken of by the Prophet Joel. This is that which Jesus prayed for His disciples to receive (John 17:9-17), and for you to receive (John 17:20). This is that for which He suffered, bled, and died (Heb. 10:10; 13:12), and this is that which He commanded of Abraham (Gen. 17:1), and you (Matt. 5:48).

Call it what you will—entire sanctification, the second blessing, perfect love. This is that which every descendant of Adam needs today—the calm, serene, beautiful blessedness of the baptism of the Holy Ghost and fire to burn out every unchristlike thing and fill the heart with perfect love. Love never faileth. God is love.

Does it look too big? Do you say, "I can't live it"? Wait—there is the promise of power (Acts 1:8).

"Have ye received the Holy Ghost since ye believed?" (Acts 19:2.) If not, tarry until "ye be endued with power from on high" (Luke 24:49). "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9).

\*Crockett, Texas

## Paths Can Preach to Us

By Rose Cutler\*

**H**AVE you ever seen a path and not felt the urge to follow it and see what it has to offer, where it leads? At once you long to see. A path gives an invitation: "Come and see my beauties and thrill at all my pleasant places, my restful shade, my brilliant patches of sunlight. I have lovely dells and wild flowers, and birds to sing songs for you." Here the unknown tantalizes the imagination and offers promises of pleasure. If the way is steep it is all the better, for it will prove the strength and skill of the climber. There is little thought of hardship along the way, but much thought of the probable vista of loveliness ahead, with sweet rest after the rigorous climb.

The path may border a brook that splashes and ripples along to pools, quiet and serene, or to waterfalls that rush along calling, "Hurry! Hurry! This is the way, and there is work to be done. I am as busy as can be."

Some like their paths to take underground ways into caverns and dark, spooky places where the sunlight seldom comes. Flashlights make the way safe. Footholds may be difficult or dangerous to the unwary, while rolling stones underfoot may cause an accident. Voices grow loud to cover the deep stillness, but only echo and increase the sense of emptiness and loneliness. On and on the way leads, offering little of real interest to the casual observer—then, the return to life and light and everyday sounds.

We have loved some paths and have gone back to them again and again. If we really love them it is because they make us think of God's goodness in giving us so much beauty that fills our

\*Painesville, Ohio

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## MAN OF THE AGES

By Jean L. Phillips

*From Galilee a young Man came  
With heart of love and soul of flame.  
He climbed old Zion's lofty hill  
Where in the Temple, light and still,  
He spoke a dread and sacred name.*

*To Him He called the blind and lame.  
In hope and simple trust they came,  
Their greatest, deepest needs to fill.  
He healed them by His gracious will,  
Till all the region knew His fame.*

*Thou Young Man of the Loving Heart,  
Come, walk again earth's troubled way.  
Have Thou in all our lives a part.  
Be Thou the Sunlight of our day.  
Be Thou the Life and Victory  
For time and all eternity!*

hearts with joy and peace—places where the soul in quiet can feel God's presence in everything that meets the eye. Some parts of the path may lie straight ahead, open to view, while others are full of bends that hide all that lies ahead, and afford surprises, for nature is ever changing. Around the bend there lies the challenge, "Come and see."

All these paths, pleasant as they may be, afford only temporary rewards intended to give recreation for a few hours. Our path in life is long and, for the Christian, has a sure purpose, with the end everlasting life. There is one thing that we know about this path—that it will test our mettle. Some parts of it will require a guide who knows every part of the way. There will be sunlit, easy places and joyful moments when we will gladly call to others, telling of our happiness. There will be rough places full of trouble and sadness, for how else can our Heavenly Father teach us to be able to give loving sympathy to others in trouble? There are so many who do not have Jesus with them on this path, and they need our help to point the way. They require patient help and encouragement, and how can we give it if our way is always easy? Some have grown discouraged and do not even wish to live. They feel that life has nothing worth-while to offer them any more—the future looks dull and drab.

One day I stopped to call on a relative, a good saint of God, and while there went in to stand by the bedside of a man who had been ill for some time and who believed that he was dying. In fact, he did show some symptoms that pointed that way, and he certainly reminded me of a corpse. I wondered what I could possibly say that might help even a bit, and I breathed a short prayer for help. It came. I told the man that he had no idea what God might have just around the turn for him. I talked a little more on this line and left. Not long after, I learned that this man had started to mend that very day and was then up and around, as he has been ever since (more than twelve years). He had regained his interest in life and his faith in the future. What a difference faith and trust can make!

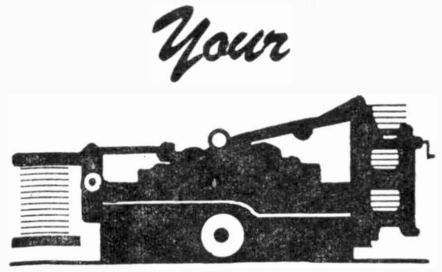
Suppose we look to the Bible and see what God will do for us on this life pathway. What could be better than Prov. 4:18? "The path of the just is as the shining light, that shineth more and more unto the perfect day." Or Ps. 16:11? "Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore." What if I fall? "The steps of a good man [or woman] are ordered by the Lord: and he delighteth in his way. Though he fall he shall not be utterly cast down: for the Lord upholdeth him with his hand" (Ps. 37:23, 24).

Darkness ahead? Not in Ps. 119:105. "Thy word is a lamp unto my feet, and a light unto my path." Poor eyesight? You cannot see the path? See Isa. 42:16: "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake

them." You like good light? Then hear Ps. 89: 15. "Blessed is the people that hear the joyful sound: they shall walk, O Lord, in the light of thy countenance."

Yes, there is light for every step of the way in the light of His countenance and in His Word. He offers rest, not just in idleness, but in prayer fellowship and in loving service. He has saints to inspire us to renewed effort, for they have met with the same things and have won. Nothing can touch us to harm, for Jesus will change defeat to victory if we will follow Him. There are forks in the way that can waste our time and strength if we do not seek His aid and guidance. He will whisper, "This is the way."

Then with trials and testings over, with duties faithfully performed, we shall behold the Saviour's face in the city where they need no sun. And as we look back on the way we have come we will see His hand in everything and will know that it is good. What a "Hallelujah Chorus" there will be! Let's hurry, brother, sister; this path leads home!



## Publishing House

### IT'S A FACT!

that by actual count the shipping department in two days mailed 6,363 packages of merchandise. The postage totaled \$1,254.53.

## Home Missions and Evangelism

### Roy F. Smee, Secretary

#### Now 204 New Churches

**W**E HAVE NOW passed the 200 mark in churches organized this quadrennium, since the General Assembly in June, 1952. The 204th church was organized October 18 at Kempton, Illinois, on the Chicago Central District by District Superintendent Mark R. Moore. Two revival meetings and several months of work made this new church possible. Rev. Melvin Riddlebarger has been appointed pastor. A church building next to a public school has been purchased and redecorated. This is the sixth new church on the Chicago Central District this quadrennium.

#### Youth and Home Missions

There is a challenge in home missions for the young people of the Church of the Nazarene, and wherever this challenge is being presented to them they are accepting it and stepping out for God.

Early this year Mr. Ed Murphey, N.Y.P.S. chairman for the Southern Zone of the Southern California District, became concerned because no new churches had been organized on his zone. He worked out a plan and talked over the possibilities with his district superintendent, Dr. R. J. Plumb. Then he challenged the young people of his zone to pledge to give a penny a day for a year to start a new church on this zone. The young people accepted the challenge and by summer \$1,400.00 had been pledged.

The University Avenue Church in San Diego, where Brother Murphey is a member, supported the effort by agreeing to buy the lots for the new church when a location was found. The new church will be a splendid addition to the district, but think of the blessing the young people themselves are receiving from this endeavor.

The young people of the Iowa City, Iowa, church entered into an actual home-mission experience themselves. They became interested in the town of West Liberty (population 2,000), fifteen miles away and without a holiness church. Last summer they rented a skating rink for a twelve-day home-mission campaign in West Liberty, called an evangelist, Rev. Eddie Clark, and had charge of the music during the meeting. The attendance averaged 84 for the entire campaign, and they won many friends in the town. One new family and several young people were saved during the meeting.

What about the young people themselves? The pastor, Rev. Ira J. Hoover, says, "Inmeasurable spiritual growth and blessing were the reward of our young people." We trust there will be a new church organized in West Liberty before long.

On the Northern California District, the young people's societies have carried the entire home-mission budget for a number of years, providing the

funds for home-mission pastors and for some property. The district officers gain training in administration by caring for the disbursements of these funds, with the guidance of the district superintendent. This may explain why three former district N.Y. P.S. officers are now serving as district superintendents. Outside of this budget, the only home-mission funds raised are through the Two Dollar Club for the purchase of new property, and the R. T. Williams Revolving Fund for loans for new buildings.

Each year at the District Young People's Convention, a great home-missions service is held on Sunday afternoon. At that service each society pledges a monthly contribution to home missions. At the service this year, on the day before Labor Day, over \$19,000.00 was pledged by the societies, an increase of \$3,000.00 over the previous year. And the young people respect their pledges. Last year almost 100 per cent of the amount pledged was paid in. No wonder there were twenty-four churches organized in Northern California last quadrennium, and those twenty-four churches are still in operation. Our congratulations to Dr. George Coulter, district superintendent, and the fine Nazarene youth of Northern California.

*Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him (Luke 17:3-4).*

## An Increase In Church Membership—

### SO WHAT!

**F**OR some weeks now much has been said in both religious and secular papers about the increase in church membership in the United States proper, that is, excluding its territories. Church membership in this area has now reached an all-time high of 92,277,129. This year alone there was an increase of 3,604,124 members or 4.1 per cent. This gain was 2½ times the population gain, and twice as much as any previous year. There has been a corresponding increase in the number of churches and the number of clergymen; Sunday-school enrollment has reached 32,638,879, the highest ever attained. This represents a gain during the last year of nearly two million, or 6.4 per cent. In 1900, 36 per cent of Americans belonged to a church; in 1910 this was increased to 43 per cent, in 1930 to 47 per cent, in 1940 to 49 per cent, and in 1950 to 57 per cent, with a two-percentage point added since, so that now it is 59 per cent; or nearly three out of every five men, women, and children now belong to religious bodies.

**I** DO NOT want to throw any cold water on this picture. However, I am not as excited over it as I might be, or as I would be if there had been a corresponding rise in the level of living. But this has not been the case. The statistics as to righteous living are not encouraging. If increased church membership and Sunday-school enrollment means better living, that's wonderful. On the other hand, if it means worse living, I'm not quite so ready yet to sing the Doxology. Joining the church ought to be backed up by a changed heart and a different life; and if it isn't, I'm afraid that it is more of a curse than a blessing. If people are joining the church in the hope that thereby they will be made new creatures in Christ Jesus, they are off the track. The valid reason for joining the church is that the person already has become a new creature in Christ Jesus. When that has happened, it means that he will live differently from the way he has lived in the past. The great revivals of history have shown a corresponding advancement in living, and in some instances whole nations have been changed. In that case, an increase in church membership meant something; but I'm not sure that it means anything much today in the average church. I'm talking, remember, about churches in general, and not about the Church of the Nazarene specifically. I certainly hope, and believe, that membership in the Church of the Nazarene means more than it seems to mean in many churches. It means a change of heart and life with the Church of the Nazarene, and when we fall down at this point, an increase in church membership will not count for anything.

## EDITORIALS

**I** HAVE absolutely no use for the idea that a sinner, by joining the church, will live any differently from what he did before he joined the church. It's like being baptized: if the fellow goes down a sinner, he'll come up a sinner. All the difference is, he was a dry sinner when he went down, and a wet sinner when he came up. Baptism of itself does not change the heart, and neither does church membership.

### Crime on the Increase

If anyone doubts the truth of the implication of what I have said, let me give some figures. I have not been speaking falsely when I have emphasized the fact that right along with the increase in church membership and Sunday-school enrollment the destructive, or sinful, forces in our country have been increasing.

During 1952, approximately 9½ billion dollars was spent for alcoholic beverages. This outlay was about 400 million higher than in 1951. Then let us go back a ways as we did with the church statistics. In 1934, \$16.49 was spent per capita for alcoholic beverages; while in 1952, \$60.32 was the per capita spending—an increase of 265 per cent in the eighteen years. The increase in population for the same period has been only 24.2 per cent. Thus you see that the increase in this field of wrongdoing has far outstripped the increase in church membership, or even in Sunday-school enrollment. You must remember here that I'm talking about Sunday-school enrollment, not Sunday-school attendance, as well as church membership and not church attendance. Gambling, crime, and the use of tobacco in one form or another have also increased tremendously in the last eighteen years, being the highest, in most instances, during the last year.

It might also be stated that one of the larger denominations in its annual state meeting said they were astonished to find that 25 per cent of the members present reported that drinking had become a part of the pattern of their living. This was in a church which has been one of the greatest bulwarks against the liquor traffic that our country ever has had. Thus it is no wonder that her leaders are disturbed about what was found out at that meeting. An increase in church membership—SO WHAT!

### Read This Next

Some may think that the preceding article, "An Increase in Church Membership—SO WHAT!" is a little extreme, but wait a minute. A year or so ago, Dr. W. E. Sangster, one of England's well-known present-day ministers, preached a sermon which received a lot of publicity in the British

# Stephen S. White

Isles and America. In this message he asked the question, "What would happen in Great Britain if there were a revival of religion?" Here's his answer: "It would, first of all, promote honesty, reduce sexual immorality, cut the appalling figures of divorce, disinfest the theatre, deepen the sense of responsibility for honest work, and save your adolescents from becoming thugs—a better Britain and a happier people." In other words, he was saying just what I said above—increased church membership, if the result of a genuine revival, would decrease wrongdoing in the United States, not increase it. *An Increase in Church Membership*—SO WHAT!

## Some Observations

**D**URING a recent time of rest and relaxation I had an opportunity to get a glimpse of several of our Nazarene churches in action. One afternoon I had a conducted tour through unit number one of the First Church of the Nazarene in Chicago, Illinois. In the final plan it will largely be devoted to the church school. At present its large auditorium is being used as the sanctuary for the preaching services. This beautiful and modernistic building is what might be called an architect's dream. It is surrounded by homes with plenty of people, some of whom, no doubt, need the gospel for which it stands. Dr. C. B. Strang, his co-workers, and all the members and friends of First Church are to be congratulated on this achievement.

One Sunday morning I attended service at the nearest of our churches. It was the Mount Greenwood Church of the Nazarene in Chicago. This is a comparatively new organization, and they are now worshipping in a basement. The pastor, Rev. Joseph Clark, preached an old-time gospel message, and God's presence was there. This church is moving ahead and before long will have a superstructure over its basement.

Friday morning I heard Miss Fairy Chism preach. She was holding a revival in Olivet Nazarene College. The long altar and at least the first row of seats were lined with seekers. Professor Ronnie Lush had charge of the music. Dr. Harold Reed, president of Olivet Nazarene College, and Rev. L. Guy Nees, pastor of the College Church, were leading the school and church in the meeting, which was proving to be one of the best they ever had had. As that great host of needy souls came to the altar, Dr. E. O. Chalfant remarked to me that he had about decided that our schools are our church's greatest asset. I am ready to second what he said. I know of nothing more wonderful than schools where the old-time gospel

is preached in the old-time way and hungry souls really get saved and sanctified.

The second Sunday morning of the time I was away, I attended the First Church of the Nazarene in Kankakee, Illinois. Rev. Sylvester Smith, the pastor, was absent for the day, and Dr. A. Bond Woodruff, professor of psychology in Olivet Nazarene College, preached. He emphasized the need of growth in holiness after entire sanctification, or moving on toward maturity in the Christian life. This is an emphasis which is often neglected in our churches.

One thing especially impressed me on this trip. It was the fact that Nazarenes still believe in revival meetings. Dr. Mendell Taylor, professor of church history at Nazarene Theological Seminary, was holding a week's convention as part of the celebration of the opening of Chicago First Church in its new location. Evangelist C. T. Corbett was in a revival at the Eastside Church of the Nazarene in Bradley, Illinois, where Rev. David Spittal is the pastor. Rev. Norman Oke, director of the Christian Service Training department of the Church of the Nazarene, was holding a five-day convention at the Westside Church of the Nazarene in Kankakee, Illinois, where Rev. George P. Psaute is pastor. In addition, there was the revival already mentioned which was going on at Olivet Nazarene College Church of the Nazarene. Thank God, we are keeping the revival fires burning!

## "I Am the Recipient Of Nazarene Hospitality"

**A**N ARTICLE with the above caption appears elsewhere in this issue of the HERALD. It was written by Rev. Fred Ross, a well-known Methodist minister, who has been a friend of our church for many years. The article was sent to me by Rev. C. A. McClain, Jr., pastor of our church at Alhambra, California, where Brother Ross lives now. I am glad to print these good words about our church for several reasons: I appreciate the fact that our churches in California have co-operated with Brother Ross in his present work for temperance and prohibition as it is represented by Miss Ethel Hubler and the *National Voice*. Also, I am delighted to print the article because of the words of appreciation for our church and its leaders across the years which Brother Ross gives. I trust that all of the readers of the HERALD will read this article.

On the other hand, I publish articles like this one with a certain hesitancy, because I fear, first of all, lest as a church we fail to measure up to what is said about us; and second, lest some of us come short in realizing that anything good which we may do as a church we do because of God's help, and not because of any peculiar power that we have. To God all the glory must go! I love the Church of the Nazarene and appreciate

what it is doing, but I am very conscious of the fact that its achievements are through the grace of God, and not through the abilities of its members.

Without God we could do nothing; we could make no record that would be worth while for Christianity and the Kingdom.

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## The Young People's Society

L. J. Du Bois, Secretary

### The Importance of Discipline

JOHN WESLEY is credited with saying, in essence:

"There are four capital principles like pillars that uphold Methodism: *Doctrine—Experience—Practice—Discipline.*

"Emphasize doctrine alone and you make antinomians.

"Emphasize experience alone and you make fanatics.

"Emphasize practice alone and you make Pharisees.

"But emphasize all these, to the neglect of discipline, and it will be like a man who planted a vineyard without a hedge, thereby exposing it as a prey to every wild boar of the forest."

Wesley also reminds us of a saying among Christians of the Early Church: "The soul and the body make a man; the spirit and discipline make a Christian."

Beulah France, in an article in *Country Gentlemen*, said: "Certain colleges agreed to ask applicants to fill out unsigned questionnaires frankly stating what they thanked their parents most for and in what way, if any, their mothers or fathers had failed them. The results were astounding! For although not a single boy or girl knew what any other wrote, every one of them in some way mentioned discipline."

Branscomb in his *Teachings of Jesus* says: "Affection that pets and pampers is feeble or unintelligent. Jesus' love for humanity made Him sensitive to the highest values of life, and these are generally achieved only by means of stern self-discipline and sacrifice of lesser values."

### Prayer Tower Intercessors

#### Request for December

Central America and the Caribbean Area

God has been blessing in an unusual way in the Nazarene missionary fields in Central America and in the circle of the Caribbean Sea. Let us pray this month for the fields where our church is operating in this area.

Guatemala is served by 16\* missionaries and 42 national workers. We

\*This includes missionaries on furlough

have 43 regular preaching places, 2 day schools, 1 Bible school, and 3 dispensaries.

Nicaragua is served by 15\* missionaries and 28 national workers. We have 25 regular preaching places, 5 day schools, 1 Bible school, and 1 dispensary.

British Honduras is served by 11\* missionaries and 29 national workers. We have 26 regular preaching places, 13 day schools, 1 Bible school, and 2 dispensaries.

British Guiana is served by 4\* mis-

sionaries, 1 national worker, and has 3 regular preaching places.

Trinidad is served by 4 missionaries and 14 national workers. We have 14 regular preaching places, 1 day school, and 1 Bible school.

Barbados is served by 4 missionaries, 28 national workers, and has 30 regular preaching places.

Puerto Rico is served by 2 missionaries and 12 national workers. They have 6 regular preaching places and 1 day school.

Haiti is served by 6 missionaries and 9 national workers. We have 22 regular preaching points, 2 day schools, and 1 Bible school.

Cuba is served by 6\* missionaries, 11 national workers, and has 26 regular preaching places and 1 Bible school.

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## THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

### Topic for December 6: Government Under God

Scripture: I Kings 9:3-9; Isa. 31:1; 42:4; Acts 5:17-29; Rom. 13:1-10; I Pet. 2:13-17 (Printed, Rom. 13:1-10; Acts 5:25-29)

GOLDEN TEXT: *He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law (Isa. 42:4).*

#### RIGHTS AND RULES

Life is much taken up with rights and rules; and, as I have been able to discern, most of us are more concerned with rights than with rules. Of course, when we stop to think, we realize that there can be no guaranteed rights unless there are enforced rules.

There are individual rights. The only really satisfactory government is the one that permits and encourages private initiative. The country where I would have to get permission to think, or worship, or pray, or dress in black or white depending on my mood would have to get along without me. But when we think of the individual rights that we enjoy in our democracies, remember it is only so because certain rules are vigorously enforced. I am free in my own backyard because my neighbor is refrained from violating my property.

Then, there are state and national rights. With the formation of state governments, individuals contributed certain of their rights in return for other protections the state would guarantee. And the states voluntarily

gave up certain rights to the national government, but in return were given splendid guarantees and a partnership in a mighty nation. There are rights and there are rules interweaving all of life.

Now notice the issue on a spiritual plane. Every national government exists because of the forbearance of God Almighty. God grants certain rights to earthly governments and these rights are only actually as valid as the keeping of the rules which God requires. No government has a right to ask its citizenry to break any of the laws of God; if it does it breaks its right to be a government under God.

Always the blessings of rights are dependent on the obedience to rules.

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.

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*And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him (Luke 12:4-5).*

# FOREIGN MISSIONS

## Remiss Rehfeldt, Secretary

### Hymnbooks Needed

A REQUEST has come from one of our mission fields for 1,000 used copies of *Glorious Gospel Hymns*. If any church has some copies of this hymnal in good condition and would like to send them to a foreign field, will you please write the Department of Foreign Missions, indicating the number of hymnals that are available? Postage and duty will be paid by the mission field.

PLEASE DO NOT SEND THE HYMNALS TO HEADQUARTERS. Write us and we will tell you where to send them. This is the only way we can know when the field has secured the 1,000 hymnals it needs.—*Foreign Missions Office*.

### Prayer Requests

Pray for Norine Roth, our newest missionary in Peru, who is alone at a distant station and facing bitter opposition.

Pray for our workers in Argentina. The situation there is critical. God's help is urgently needed to keep that field open.

### Spreading the Gospel In Africa

In February we started a new meeting at a government farm four or five miles from the mission station. We go every Tuesday night. One very hard heathen man, whose wife is a witch doctor, repented a few weeks ago. The native foreman has been out for prayer two or three times, but hasn't come through to victory yet.

The Lord is still blessing the weekly service we have at the native market down at Bremersdorp each Saturday morning. It is a marvel to me to see from sixty to ninety people standing around quietly and reverently listening to God's Word. Most of the people won't sell their wares while the service is going on. We are believing that His Word has found and will continue to find lodging in hungry hearts, and will not return unto Him void.

I am looking forward to another seven years of happy service for the Master here in Swaziland.—DOROTHY BEVILL, *South Africa*.

### Our Mexican Work

It was my very special privilege to spend forty days in Mexico this past summer visiting three of our five Mexican districts, preaching fifty-four times in twenty-eight different churches all the way from Piedras Negras, on the border across from Eagle

Pass, to Chiapas in southern Mexico, with victorious altar services climaxing nearly every service. We were permitted to participate in three different preachers' conventions.

It was an unforgettable experience to associate with men and women who have actually hazarded their lives for their faith. We held a service in one church the day after one of the most faithful new converts had been buried, a victim of the bullets of a religious fanatic. It was most impressive to partake of the Lord's Supper in that kind of setting. It would take a book to report all of the interesting experiences we had and the stories of tears and triumphs, persecution and progress of the gospel

that we heard during the six weeks in Mexico.

One of the most inspiring features of our trip was the opportunity to see our own Bible Institute graduates at work on the field, making good and enduring hardness as good soldiers. Some of them have been threatened with death, as have some of the older workers. We sincerely believe that our Mexican field, with 25,500,000 in Mexico, and other millions in the United States along the border, presents one of the greatest missionary challenges of the Church of the Nazarene at the present time. And the greatest need of the Mexican work is trained, Spirit-filled national workers—that is where our Bible Institute fits in. We ask your prayers that the Instituto Biblico Nazareno may fulfill to the utmost its God-given task.—EDWARD G. WYMAN, *Director, Spanish Nazarene Bible Institute*.

## THE QUESTION BOX

### Conducted by Stephen S. White

Q. *If I give all my tithe and offerings into the church where I belong, what difference does it make whether I give it in the plate or seal it in an envelope? Should we lose confidence in our members because they do not all see it alike?*

A. Certainly we should not lose confidence in our members because they do not all see it alike. All who believe in and practice storehouse tithing should be commended. However, if the church has voted to adopt the envelope system, it shows a mighty fine spirit of co-operation if those who make up the minority, who did not vote for it, fall in line. There is no principle involved—that is, it isn't sinful to use the envelopes; then why not co-operate with and boost for what the majority has chosen? Besides, using the envelopes will likely help you to be more systematic in your giving.

Q. *Does the Church of the Nazarene hold that the well-to-do and heads of its departments are to be made much of in public at all times?*

A. No! Christian character is the final basis of appraisal in any true church. On the other hand, we should respect and appreciate the man who can make money legitimately and is so consecrated to God that he gives of his means liberally to the cause of God. We should also respect and properly honor the leaders which God has given us. They bear heavy responsibilities in relation to the church

and the kingdom of God and should have our prayers and sympathy, as well as our respect and appreciation.

Q. *Does the Church of the Nazarene hold that its people can earn a living by common labor, working on Sunday?*

A. I answer no if you mean by your question work on Sunday which could not be classified as a work of mercy or necessity. Of course, we should not be too critical of the other person, for it is not always easy to draw a definite line of demarcation between works of mercy and necessity and those which could not be so classified. You and I want to be careful to do only that on Sunday which we believe can be classified as a work of mercy or necessity, but we must be careful about criticizing our brother. God is his Judge. After saying this, I would add that I fear that some members of the Church of the Nazarene are not as conscientious about Sunday labor as they should be. They seem to be able to find excuses for doing things on the Sabbath which should not be done on God's day. From this standpoint, your question is very timely.

Q. *Should the Church of the Nazarene put more emphasis upon physical healing than it has?*

A. I think that in many instances we could and should give more place to what we usually speak of as divine healing. However, we must never in

any sense commercialize it. It is easy to commercialize the promise of physical help. People readily allow themselves to be deceived and imposed upon in this field of religious activity. Jesus found that people were often too willing to follow Him for the loaves and fishes. In contrast, people are not so willing to pay for spiritual help. It is difficult to confess and repent and allow God's Spirit to possess us. Really, spiritual health is worth more than physical health, but those who are bound by sin and materialistically minded can't always see this as they should. It is not easy to commercialize a strictly spiritual program. God and salvation from sin must be first, and then room should be made for the healing of the body as it accords with the divine will. All men can be saved and sanctified, and more of God's children could be healed of bodily ailments if they would only trust God; but not all of God's followers can always be healed of their bodily sicknesses. It is God's will for us to suffer physically sometimes, and finally for the vast majority of us to die from disease. Physical death and diseases result from sin either directly or indirectly, and God always gives the Christian grace to endure these consequences of sin, but it is not always His will to eliminate them.

*Q. Does God expect present-day Spirit-filled preachers to cover the same scope of ministries as those outlined for the twelve apostles in Matt. 10:7-8?*

A. I would answer your question both yes and no. Yes, in the sense that God is just as able today to use His servants, or work through them, as He was in apostolic times. No, in the sense that the times do not make the same demands today as they did then. The Christian movement was in its infancy in that day and had to have more crutches, or signs, for its faith. This is not the case so much today. There is much more light, and God works with us more in the realm of the spiritual. God's final purpose is to build a spiritual Kingdom. Ultimately, He wants men to serve Him because they realize the truth that this is the right thing to do, and not because He has drawn them with signs. He wants men to grow up and see that the supreme value is goodness. This does not mean that God will ever in this world dispense completely with signs, but every day they should have less significance in the growing Christian's life. It is far more important to lead a sinner to Christ than to be the means in the hands of God through which a dead man might be resurrected. All ministries to the physical man are important,

but in the last analysis their worth lies in the spiritual values mediated through them to the individual and group involved.

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## NEWS OF THE CHURCHES

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Evangelists A. E. and Pauline Miller write: "Truly, these are days of victory in Jesus. At this writing we are in a meeting in Lavelle, Pennsylvania, with Pastor Neil Hightower. God is blessing and souls are being won for the Kingdom. We have an open date, February 10 to 21, which we'd like to slate between Mt. Gilead, Ohio, and Dodson, Texas; or, if any pastor wishes to slate part of this time for Youth Week, we shall be glad to work it out with him. We carry the whole program—preaching, singing, special music, chalk artistry, and children's work. Write us, 307 S. Delaware Street, Mt. Gilead, Ohio."

Pastor J. E. Hanson writes from Elyria, Ohio: "We recently closed a good revival meeting with Rev. L. D. Sharp as evangelist. Brother Sharp is a good Bible preacher and an excellent soul winner. His stirring messages were greatly appreciated, and resulted in many seeking the Lord for pardon or purity. The attendance was good throughout the meeting, and all records of attendance in the history of the church were broken in the Sunday school on the closing day. Since coming to pastor this fine people, following our district assembly, we have had a steady increase in all departments of the church. Eleven members have been received. The church gave us a \$10.00 per week increase in salary and a fine love offering."

Evangelist Daniel Stafford writes that he has an open date, January 14 through 24. If interested in this time, write him, Box 254, Vivian, Louisiana.

Pastor Darrell St. Gemme reports from Macon, Missouri: "This is our second year to serve the fine group of people here. We have been praying for a Holy Ghost revival, and the answer came in our recent revival with Rev. W. E. Carlton. He preached under the anointing of the Holy Spirit; his messages were convicting, and wholeheartedly accepted by the church and visitors. We also had John F. Whisler, blind singer, who won the hearts of the people with his singing and love for souls. He was given the privilege of speaking in the high school and on the radio. Many were saved and sanctified during the meeting, and over twelve hundred contacts were made."

Evangelist E. M. Glover reports: "We recently closed a good revival at Kalvesta, Kansas, with Rev. Lewis Patterson, pastor. They are a wonderful, praying people. We had good crowds almost every night, with thirty at the altar. The Pattersons are fine people with which to work. I have some open time at the present. Write me at R.F.D. 1, Coffeyville, Kansas."

Pastor M. DeMint writes: "We came to Chester Hill, Ohio, from Pleasantville one year ago this November. God has given us good victories in this beautiful southern Ohio village. Many have sought and found victory in Christ. Rev. D. E. Pritt, evangelist, was here in December; Rev. Billy Steen, in February and March; Rev. Charles Hill, at Easter; Rev. H. C. Litle, in August (tent meeting); and on October 26 we closed a meeting with Rev. C. S. Nutter. Also, we were privileged to have Richard and Dorothy Jago and party for a week-end meeting, and our good district superintendent, Dr. H. S. Galloway, for one Sunday. Wife and I, with our three children, are glad to serve God and rejoice in full salvation."

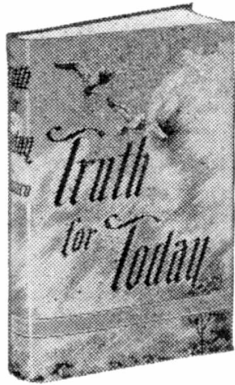
Pastor R. S. Ball writes from Ada, Oklahoma: "First Church recently enjoyed a fine revival with Evangelist Ellis Lewis. God blessed the straightforward messages of this good man of God, and he endeared himself to our people. His ministry was often with tears, that God used to soften the hard hearts. The truth became effective, and good altar services followed. We have called Brother Lewis to return to us in 1955. We believe that God is helping our good people here, and there are many indications that better days are ahead for us. We always desire that our friends will remember us in prayer."

Pastor Howard R. Wolf writes from Escondido, California: "God is blessing us in a very wonderful way. He has moved upon the hearts of our people until our Sunday-school attendance is averaging about fifty per Sunday more than our average for last year. Since the sixteenth of last August God has given a fruitful altar every Sunday night. Last June 7 our people pledged more than \$1,800.00 to be paid on our General Budget during this year. Our district superintendent, Dr. R. J. Plumb, has given us the privilege of sponsoring a home-mission work in our neighboring town of Vista, and we expect to see a church organized there. Dr. and Mrs. A. O. Hendricks closed a six-day missionary convention with us last Sunday. There were seven seekers at the altar following Dr. Hendricks' message Sunday night. I am sure God will keep on working for us as we continue to work with Him."

Evangelist J. D. Stafford writes, "Due to a change of dates, I have January 1 to 10 open, and would be glad to slate this time with some church needing my services. Write me, Box 97, Vivian, Louisiana."



# GIFTS FOR THE OLDER FOLK...



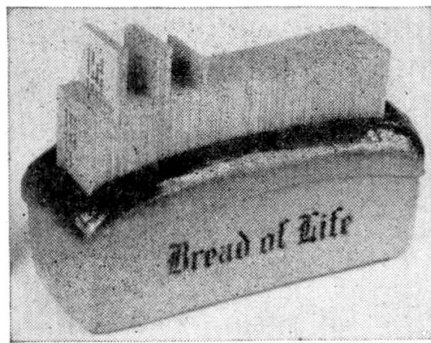
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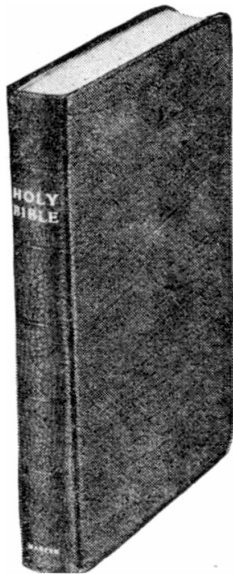


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**Keep  
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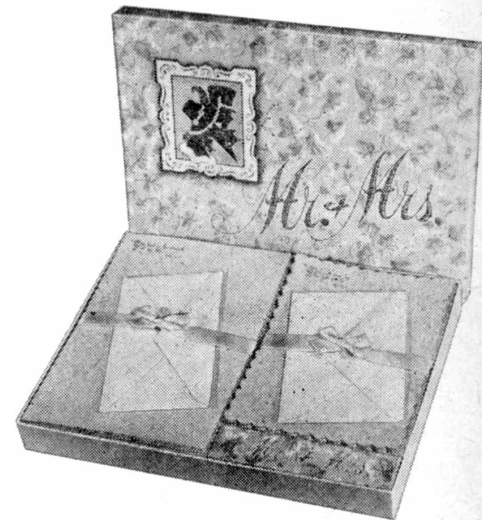
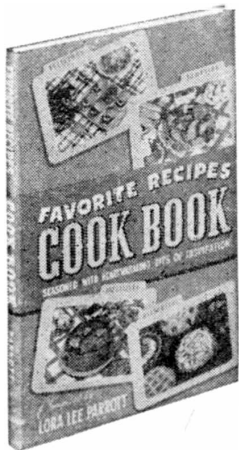
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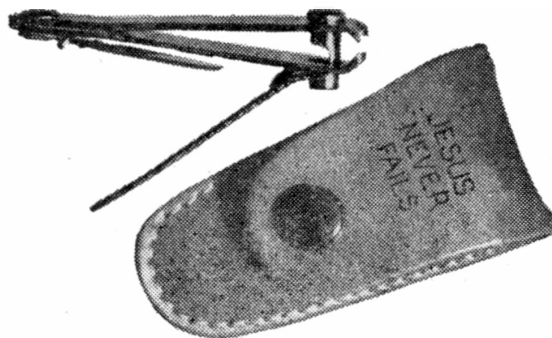
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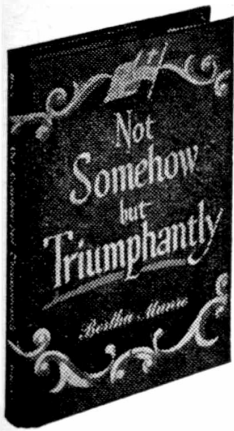


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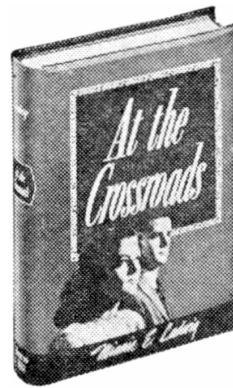
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Talks that are intimate and informal, directed to young people. The sound counsel and uplifting thoughts should challenge every youth to live a life that is "more than conqueror." \$1.25



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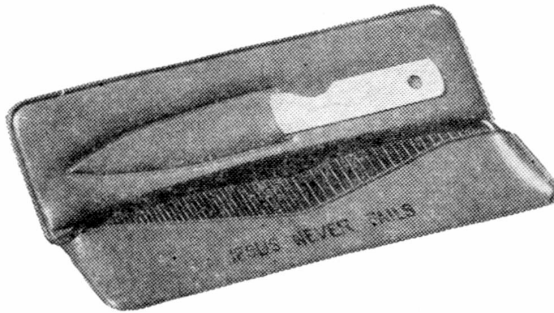
Here is a wholesome story, rich in spiritual lessons. It points out the folly of worldly pleasures and contrasts it with the untold benefits of living the Christian life. \$1.50

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50c each

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A thin, easy-to-carry, brass-lined penknife with unbreakable, simulated pearl handle. The blades are of high-carbon cutlery steel. "Jesus Never Fails" is stamped on handle.

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Compiled by Dell Aycock

A section for each day of the year with a quotation from a minister or Christian worker in the Church of the Nazarene, and space for signatures of your friends. 75c

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# This Year—Let's Keep Christ in Christmas



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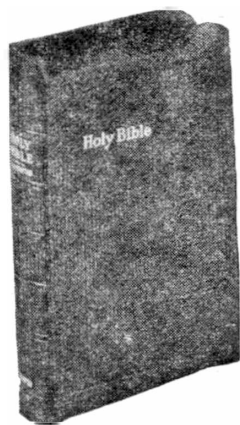
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# Gifts for the Children



## Bible—Designed expressly for children

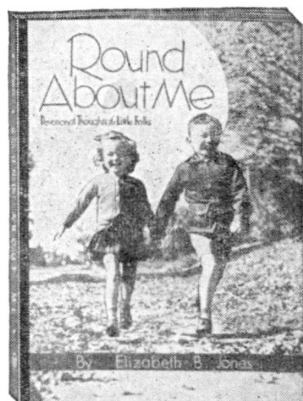
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- No. 1200c—Black cloth, genuine gold stamping, red-stained edges, colored jacket. **\$2.50**
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*Gaal's conspiracy at Shechem* 263  
there, for fear of **Ā-bim'-ē-lēch** his brother. ou do  
22 ¶ When **Ā-bim'-ē-lēch** had reigned three years over Israel, ca' 3  
23 Then God sent an evil spirit ar.



## ROUND ABOUT ME

By Elizabeth B. Jones. Delightful stories and most meaningful pictures that will help children cultivate an appreciation for God and His nature.

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What could please a boy more than a pocketknife? The blades, made from high-carbon cutlery steel, are incased in a brass-lined, unbreakable simulated pearl handle carrying words "Christ My Guide." 3 1/2 inches long.

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A gift box of eight specially treated coloring cards, with crayons, which can be used dozens of times. Fascinating to children!

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- No. 1056 Noah, Jonah
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## Bedtime Prayer Nite Lite

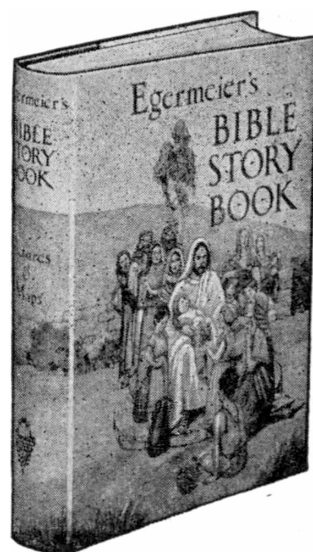
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LIBRARY

Olivet Nazarene College  
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Marion, Ohio—First Church recently closed a wonderful revival with Rev. George Woodward as the special worker. One hundred and sixty people bowed at the altar during the meeting. We had the largest attendance for a revival campaign that many of the older people of the church can remember. The church was greatly helped by the ministry of Brother Woodward; this was his second time in the last three years to assist the church in a revival. God is greatly blessing our people. The church last year gave 25 per cent to foreign missionary purposes, \$4,700.00 was laid on the altar in a great Easter offering, and more than \$3,000.00 was given through the regular missionary channels during the year. Every department of the church is enjoying the blessings of the Lord. The Sunday evening broadcast is reaching several thousand people in the community, and the visitation program is bringing many new faces into the services. The people are determined to make these days count in the Crusade for Souls Now.—Lester L. Zimmerman, Pastor.

Cullendale, Arkansas—The Williams Memorial Church recently closed a good revival with Rev. and Mrs. Harold Glaze. They are very fine evangelists. The Sunday school made a 10 per cent gain in attendance. One young couple were contacted by the evangelist that have proved a great blessing to our church. We deeply appreciate these fine workers. They love the church and love God. Brother Glaze is an excellent preacher, and they both are among our very best singers.—Marie Brown, Pastor.

Evangelist E. C. Tarvin writes: "God has been blessing, and keeping us busy in the great harvest field for Him. In the last few weeks we were at Aspen Grove camp meeting; Mt. Hope Camp; Flemingsburg, Kentucky; and Montezuma, Indiana. In these meetings God gave great victories. At this writing we are with Rev. George McElvain in Monterey, Tennessee. God is blessing. We go next to Indiana."

Dr. and Mrs. A. S. London report: "The National Sunday-School Association convention held its eighth annual session in Minneapolis, Minnesota. There were around 1,500 delegates from 40 states and 50 different denominations. Thousands were in attendance. There were 60 workshops with 50 engaged workers. We had about 400 in our workshop. It was a joy to speak to the vast audience of several thousand in the evening service. They were a responsive, appreciative group of Sunday-school workers. It was a thrill to hear Dr. Lee Roberson, of Chattanooga, Tennessee. He has a Sunday school of over 4,000, with 2,000 in prayer meeting. He averages 10 calls a day when he is at home. Thousands of people left the convention to go back across

the nation and go out after the lost. It was a red-letter occasion in our life, never to be forgotten."

### Washington-Philadelphia N.Y.P.S. District Tour

Dr. Lauriston J. Du Bois was the special speaker in one of the most successful N.Y.P.S. tours ever conducted on the Washington-Philadelphia District. The tour, October 14 to 24, covered the entire district in ten centrally located zone rallies.

District President Don R. Hoffman's wise planning and effective leadership manifested itself in the response at each rally. In the inspirational services 1,900 attended, hearing Dr. Du Bois' challenging message on the general N.Y.P.S. theme, "By My Spirit—Speak." In the pre-service workers' conferences, attended by 250, the program and projects of the N.Y.P.S. were presented by the members of the district council. An outstanding feature of the tour was the splendid co-operation given by the churches on the district; less than 10 per cent were not represented at the tour services.

In response to the appeal given at the close of each service many indicated their willingness to speak for Christ. A new sense of vision, desire, and determination could be felt in each service. The 1953 N.Y.P.S. tour has made a deep impression on the Washington-Philadelphia District; the results will be seen as the youth of the district follow Him and are fishers of men.

JOSEPH D. BISCOE, *Secretary*

### ANNOUNCEMENTS

NOTICE—Florida District Crusade for Souls Conference, December 2 to 4, at First Church of the Nazarene, 412 N. Massachusetts Ave., Lakeland, Florida. Dr. G. B. Williamson and Rev. Ponder Gilliland will be the special speakers. For information write, Rev. I. W. Justice, 412 N. Massachusetts Ave., Lakeland.—John L. Knight, District Superintendent.

BORN—to Rev. and Mrs. John Wine of Hartford City, Indiana, a son, Daniel James, on November 2.

—to Rev. and Mrs. Brian W. Vanciel, missionaries at Low Mountain Navajo Indian Mission, a son, Mark Charles, on October 31.

—to Mr. and Mrs. J. D. Merkle of Claremore, Oklahoma, a son, Gary Lee, on October 28.

—to Mr. and Mrs. Gene Brooks of Gainesville, Georgia, a son, Grady Eugene, Jr., on October 27.

—to Rev. and Mrs. Garnett Mitchell of Monmouth, Illinois, a son, Stephen Dennis, on September 21.

ADOPTED by Dr. and Mrs. Oscar F. Reed of Calgary, Alberta, Canada, a baby boy, born August 4, 1953; he has been named Lance Bugh.

SPECIAL PRAYER IS REQUESTED by a friend in Michigan for the salvation of four men, also that a friend may soon pay the money loaned them;

by Christian parents in Illinois for a son and his family (they have two small babies) who left home suddenly and no one knows where they are—they fear foul play;

by a Nazarene brother in Pennsylvania for several very urgent prayer requests;

by a friend in Christ for a backslidden husband and father to return to God soon;

by a friend in Michigan for a mighty outpouring of the Holy Spirit in that place, that they may really see the miraculous;

by a friend in Alabama for a man and his wife—he is having an operation on his eye, and his wife has been paralyzed for a year, that God may touch and heal them;

by a Christian couple in California that God may undertake and help out in plans for the adoption of the baby they have been caring for—they have had him dedicated and believe God can answer prayer;

by a friend in Illinois that the family may get their eyes opened to holiness;

by a friend in New Mexico that he may be drawn closer to the Lord, completely healed of a heart ailment, also that he may be able to find steady employment, and for several urgent unspoken requests.

### DIRECTORIES

#### GENERAL SUPERINTENDENTS

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

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

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

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

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

### EVANGELISTS' SLATES

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

Akers, Ira R. and Mary B. Preacher and Young People's Worker, 2128 Brookline Ave., Dayton 10, Ohio

Anderson, G. R. Evangelist, Box 76, Lindsey, Ohio  
Anderson, Gilbert and Sylvia. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.

Delano, Calif. . . . . Nov. 18 to 29  
Sonoma, Calif. . . . . Dec. 1 to 12

Aycock, Dell. P.O. Box 527, Kansas City 41, Mo.  
Bailey, Clayton. Box 579, Fort Dodge, Iowa

La Junta, Colo. . . . . Nov. 25 to Dec. 6  
Colorado Springs, Colo. . . . . Dec. 9 to 20

Baldwin, C. R. 1124 W. Texas, Durant, Okla.  
Ball, Kenneth W. and Evelyn. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.

Baxter Springs, Kansas . . . . . Dec. 2 to 13  
Balsmeier, A. F. and Leonora T. Preacher and Singer, P.O. Box 745, 219½ E. Second St., Hutchinson, Kansas

Barkley, Arthur and Vada Lee. Preacher and Singers, 305 N.W. Main St., Bethany, Okla.

Tucumcari, N.M. . . . . Nov. 17 to 29  
Fargo, Okla. . . . . Dec. 2 to 14

Bass, M. V. 18616 Riverview, Detroit 19, Mich.  
Dresden, Ohio . . . . . Nov. 17 to 29

North American Indian Dist. . . . . December  
Batlin, Buford, 1509 Seventh St., Lubbock, Texas

Austin, Texas . . . . . Nov. 18 to 29  
Abernathy, Texas . . . . . Dec. 2 to 13

Beckman, Alice; and Kime, Hazel. Evangelist and Singer, 3415 Elizabeth St., Denver, Colo.

Bellevue, P. P. P.O. Box 527, Kansas City 41, Mo.  
Greensboro, N.C. (Naz. Miss.) . . . . . Nov. 18 to 29

Berryhill, Noble E. P.O. Box 527, Kansas City 41, Mo.

Santa Clara (First Baptist), Calif. . . . . Nov. 25 to Dec. 6

Bertolets, The Musical (Fred and Grace). Preacher and Musicians, 1349 Perkiomen Ave., Reading, Pa.

Muskegon, Mich. . . . . Dec. 2 to 6  
Muncie (South Side), Ind. . . . . Dec. 31 to Jan. 10

Bierce, Jack. Song Evangelist, 19 Cedar Drive, Glen Burnie, Md.

Leonard, Mich. . . . . Nov. 25 to Dec. 6  
Open date . . . . . Dec. 30 to Jan. 10

Bierce, Joseph. R.R. 1, Bicknell, Indiana  
Bristol, Pa. . . . . Nov. 24 to Dec. 6

Bishop, Joe. Box 47, Yukon, Okla.  
International Falls, Minn. . . . . Nov. 18 to 29

Yukon, Oklahoma . . . . . Dec. 8 to 13  
Bouse, Fred. Evangelist, 420 East 12th St., Indianapolis, Ind.

New Castle, Ind. . . . . Nov. 24 to Dec. 6  
Bowman, Don and Frances. Musicians and Singers, 729 Park Ave., Newport, Ky.

Bowman, Russell. 2400 North 4th St., Columbus 2, Ohio  
Columbus (Parsons Ave.), Ohio . . . . . Nov. 18 to 29

Rutland, Ohio . . . . . Jan. 26 to Feb. 7  
Home . . . . . Dec. 2 to 27

Brannon, Wilbur. 2201 Morehouse Ave., Elkhart, Ind.

Caddo, Okla. . . . . Dec. 2 to 13  
Evansville (Victory Chapel), Ind. . . . . Dec. 30 to Jan. 10

Brinkman, George. Evangelist, 1330 Corbin Rd., Toledo 12, Ohio

Easton, Md. . . . . Nov. 26 to Dec. 6  
Home . . . . . Dec. 13 to 25

Brockmueller, C. W. Evangelist, P.O. Box 527, Kansas City 41, Mo. .... Nov. 18 to 29  
 Kearney, Neb. .... Dec. 2 to 13  
 Laverne, Okla. .... Dec. 2 to 19  
 Brown, Curtis R. Song Evangelist, 912 Fifth St. N.W., Canton, Ohio  
 Brown, J. Russell. P.O. Box 527, Kansas City 41, Mo.  
 Nampa (Richland), Idaho .... Nov. 18 to 29  
 Kimberly, Idaho .... Dec. 2 to 13  
 Bryant and Stone Evangelistic Party. Preachers and Singers, 519 Wood St., Maysville, Ky.  
 Pine Grove, Pa. .... Nov. 17 to 29  
 Milton, Pa. .... Dec. 1 to 19  
 Burnem, Eddie and Ann. Box 1007, Ashland, Ky.  
 Minden, La. .... Nov. 24 to Dec. 6  
 Decatur, Ala. .... Dec. 8 to 20  
 Burson, H. D. 401 W. Clay St., Houston 6, Texas  
 Anthony, Kansas .... Nov. 25 to Dec. 6  
 Seminole, Okla. .... Dec. 9 to 20  
 Burton, C. C. P.O. Box 145, Somerset, Ky.  
 West Plains, Mo. .... Nov. 24 to Dec. 6  
 Bush, Russell, and Wife. Evangelist and Musicians, P.O. Box 527, Kansas City 41, Mo.  
 Wisconsin District .... Dec. 1 to 15  
 Home .... Dec. 17 to 27  
 Byers, C. F., and Wife. Evangelist and Singers, Wood River, Neb.  
 Lacrosse, Wash. .... Dec. 2 to 13  
 Leavenworth, Wash. .... Dec. 15 to 20  
 Cameron, A. Alexander. 27 Ravine St., % Mrs. Wilson Lane, Yankers, N.Y.  
 Campbell, Ira L. Evangelist. 4120 N.W. 21st Terrace, Oklahoma City, Okla.  
 Cargill, A. L. and Myrtle. Box 256, Divide, Colo.  
 Gridley, Calif. .... Dec. 2 to 13  
 Carlton, W. E. P.O. Box 527, Kansas City 41, Mo.  
 Falls City, Neb. .... Nov. 25 to Dec. 6  
 Ellington, Mo. .... Dec. 9 to 20  
 Carroll, Bob. 119 N. Flood St., Norman, Okla.  
 Cooperton, Okla. .... Dec. 9 to 20  
 Carnegie, Okla. .... Jan. 3 to 10  
 Carter, E. L. Kincaid, Ill.  
 Grand Blanc, Mich. .... Dec. 2 to 13  
 Mt. Erie, Ill. .... Dec. 29 to Jan. 10  
 Carter, Jack and Ruby. 609 N. Mueller St., Bethany, Okla.  
 Sallisaw, Okla. .... Nov. 25 to Dec. 6  
 Ford, Kansas .... Dec. 8 to Dec. 13  
 Carter, W. A. Evangelist, 3808 W. Park St., Greenville, Texas  
 Asheville, N.C. .... Nov. 25 to Dec. 6  
 Carthage, Texas .... Jan. 20 to 31  
 Chalfant, E. O. Evangelist, 471 S. Osborn, Kankakee, Ill.  
 St. Marys, Ohio .... Nov. 18 to 29  
 Mo. Dist. Home Miss. .... Dec. 1 to 13  
 Chapman, G. H. Evangelist, Box 434, Lexington, Okla.  
 Chattfield, C. C. and Flora N. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.  
 Petersburg, Ind. .... Dec. 2 to 13  
 Home .... Dec. 14 to 29  
 Childress, Sammy and Rhea. Evangelistic Singers, Box 153, Owensville, Ind.  
 Clark, Eddie. 701 A Ave. E., Oskaloosa, Iowa  
 Galesburg (First), Ill. .... Nov. 15 to 29  
 Aitkin (Wes. Meth.), Minn. .... Dec. 2 to 13  
 Conway, L. W. 1043 Columbia St., Newport, Ky.  
 Clendenin, W.Va. .... Dec. 2 to 13  
 Union City, Mo. .... Dec. 16 to 20  
 Cook, James V. Song Evangelist, Route 1, Harrisburg, Illinois  
 E. St. Louis (First), Ill. .... Dec. 1 to 6  
 St. Louis (Central), Mo. .... Dec. 7 to 13  
 Cooper, Marvin S. Evangelist, 1514 N. Wakefield St., Arlington, Va.  
 Cope, Jacob and Mildred. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.  
 Open dates .... Nov. 15 to Dec. 13  
 Corbett, C. T. Box 215, Kankakee, Ill.  
 Celina, Ohio .... Nov. 25 to Dec. 6  
 Richland Center, Wis. .... Dec. 30 to Jan. 10  
 Coulter, Violet M. Singer, 209 Northeast "E" St., Linton, Ind.  
 Open date .... Dec. 27 to Jan. 3  
 Crabtree, J. C. Evangelist, 1506 Amherst Rd., Springfield, Ohio  
 Rantoul, Ill. .... Nov. 25 to Dec. 6  
 Dayton, Ohio .... Dec. 9 to 20  
 Crawford, J. H. and Maggie. Springdale, Ark.  
 Moline (Fast Side), Ill. .... Nov. 24 to Dec. 6  
 Crider, James and Janet. Singers and Musicians, 5509 S. Randolph St., Indianapolis, Ind.  
 Clermont, Ind. .... Nov. 17 to 29  
 Muncie (First), Ind. .... Jan. 19 to 31  
 Crites Evangelistic Party. Box 604, Owen Sound, Ontario  
 St. Catharines, Ont. .... Nov. 24 to Dec. 6  
 King's Mill, Ont. .... Dec. 8 to 20  
 Crutcher, Estelle. Evangelist, 7221 S.W. 5th St., Miami, Fla.  
 Newport, R.I. .... Nov. 25 to Dec. 6  
 Reading, Pa. .... Jan. 20 to 31

Darity, Joe T. Song Evangelist, Box 142, Columbus, Ohio  
 Darnell, H. E. P.O. Box 929, Vivian, La.  
 De Soto, Mo. .... Nov. 25 to Dec. 6  
 Pineville, La. .... Dec. 9 to 20  
 Davidson, Otto, and Wife. Evangelist and Singers, 224 E. Ames St., Mt. Vernon, Ohio  
 Davis, C. W. and Florence. 930 N. Institute, Colorado Springs, Colo.  
 Portales, N.M. .... Nov. 25 to Dec. 6  
 Davis, Leland R. Song Evangelist, 2021 12th St., Akron, Ohio  
 St. Thomas, Ont. .... Nov. 23 to Dec. 6  
 Davis, Ray. Evangelist, P.O. Box 527, Kansas City 41, Mo.  
 Shreveport (Werner Park), La. .... Nov. 18 to 29  
 Mangum, Okla. .... Dec. 2 to 13  
 DeBord, Clifton. Box 881, Ashland, Ky.  
 Mitchell, Ind. .... Nov. 24 to Dec. 6  
 Dickerson, H. N. 2235 N. Alabama, Indianapolis 5, Ind.  
 Ft. Smith (South Side), Ark. .... Nov. 18 to 29  
 Palestine, Ill. .... Dec. 8 to 20  
 Dixon, George and Charlotte. Preachers and Singers, 39 S. Prospect Ave., Patchogue, N.Y.  
 Worden, Montana .... Nov. 25 to Dec. 6  
 Glenrock, Wyoming .... Dec. 9 to 20  
 Dobbins, C. H., and Wife. Evangelists and Musicians, 604 S. Wayne St., Alexandria, Ind.  
 De Ridder, La. .... Nov. 29 to Dec. 13  
 Douglas, Wilson. 1905 10th Ave., Jasper, Ala.  
 New England .... Nov. 12 to Dec. 20  
 Drayer, Fred E. Evangelist, Box 14, Hawthorn, Pa.  
 Erie, Pa. .... Dec. 2 to 13  
 Dunn, T. P. 318 East 7th St., Hastings, Neb.  
 Olivehurst, Calif. .... Nov. 25 to Dec. 6  
 Hayward, Calif. .... Dec. 9 to 20  
 Dryer, Esther M. Musical Evangelist, 1190 Brown's Court, Clearwater, Fla.  
 Eastman, H. T. and Verla May. Evangelist and Musicians, 2005 East 11th, Pueblo, Colo.  
 Cozad, Neb. .... Nov. 29 to Dec. 9  
 Edwards, L. T. Evangelist, P.O. Box 110, Lowell, Oregon  
 Elsea, Cloyce. Evangelist, Box 18, Van Buren, Ohio  
 Union City, Ind. .... Nov. 30 to Dec. 13  
 Emrick, Nellie M. Evangelist, Box 8674, Pittsburgh 21, Pa.  
 Ashland, Ky. .... Dec. 27 to Jan. 10  
 Cadillac, Mich. .... Jan. 19 to 31  
 Emrick, Ross and Dorothy. Evangelist and Musicians, 600 Trumbull St., Bay City, Mich.  
 West Grove, Pa. .... Dec. 3 to 6  
 East Palestine, Ohio .... Dec. 9 to 20  
 Estep, Alva O. and Gladys. Preacher and Singers, Box 238, Losantville, Ind.  
 Para, Ill. .... Nov. 25 to Dec. 6  
 Lake Wales, Fla. .... Jan. 6 to 17  
 Everist, Gerald W. Evangelist, P.O. Box 921, Texarkana, Texas  
 Feltner, H. J. Box 66, Leesburg, N.J.  
 Ferguson, Edw. R. and Alma. Preacher and Singer, 920 21st St., Orlando, Fla.  
 Harrisonburg, Va. .... Dec. 1 to 19  
 Orlando, Fla. (Home) .... Jan. 1 to 10  
 Fetters, Fred W. P.O. Box 527, Kansas City 41, Mo.  
 Alamogordo, N.M. .... Nov. 18 to 29  
 Pasadena (Hol. Ch. of Christ), Calif. .... Dec. 2 to 13  
 Files, Gloria; Adams, Dorothy. Preacher and Singers, Wiley Ford, W.Va.  
 Finch, Oscar J. Evangelist, P.O. Box 527, Kansas City 41, Mo.  
 Peckri, Ariz. .... Dec. 2 to 13  
 Finger, Maurice and Naomi. Preacher and Singers, 529 East 4th St., Northampton, Pa.  
 Dayton (Drexell), Ohio .... Nov. 18 to 29  
 Firestone, Orville. Evangelist, 1519 W. 47th St., Tulsa, Okla.  
 Fisher, C. Wm. P.O. Box 527, Kansas City 41, Mo.  
 Tampa (First), Fla. .... Nov. 29 to Dec. 6  
 Marshall, Texas .... Dec. 8 to 13  
 Fouse, Fay A. Evangelist, 635 Western Ave., Winchester, Ind.  
 Indianapolis, Ind. .... Dec. 1 to Dec. 13  
 Open Date .... Dec. 29 to Jan. 10  
 Fowler, Thomas S. Evangelist, Hawthorn, Pa.  
 Fraley, Hazel M. 458 Moore Ave., New Castle, Pa.  
 Nanty Glo, Pa. .... Nov. 18 to 29  
 Free, O. S. 311 Brown St., Little Rock, Ark.  
 Dallas, Texas .... Nov. 25 to Dec. 6  
 Halltown, Mo. .... Dec. 9 to 20  
 Frogge, Harold C. Evangelist, Box 181, St. Paris, Ohio  
 Vanceburg, Ky. .... Dec. 1 to 13  
 Open date .... Dec. 14 to 20  
 Gardner, Earl and Pearl. Preachers and Singers, 302 W. Adams St., Muncie, Ind.  
 College Corner, Ohio .... Nov. 29 to Dec. 13  
 Cherry Grove, Mich. .... Jan. 31 to Feb. 7  
 Geeding, W. W. and Wilma. Preachers and Chalk Artist, 376 W. Pine St., Canton, Ill.  
 Canton (First), Ill. .... Nov. 25 to Dec. 6  
 Geren, Ray N. Evangelist, P.O. Box 527, Kansas City 41, Mo.

Gillespie, George M. 934 Harrison St., Elkhart, Ind.  
 Baker, Ore. .... Dec. 1 to 13  
 Halfway, Ore. .... Dec. 27 to Jan. 3  
 Gillespie, Sherman and Elsie. Song Evangelists, Farmland, Ind.  
 Union City (Pleasant Ridge), Ohio  
 .... Nov. 24 to Dec. 6  
 Gilliam, Harold P. Evangelist, Route 1, Woodland, Wash.  
 Milwaukie, Ore. .... Nov. 27 to Dec. 6  
 Woodland, Wash. .... Dec. 9 to 20  
 Glover, E. M. Evangelist, Coffeyville, Kansas  
 Gouffrey, Laura. Song Evangelist, 797 N. Wilson, Pasadena 7, Calif.  
 Gordon, Maurice F. 2417 10th St., Selma, Calif.  
 Granger, Miss Marjorie. Song Evangelist, 4322 Manchester, St. Louis, Mo.  
 Moberly, Mo. .... Nov. 18 to 29  
 Carmi, Ill. .... Dec. 27 to Jan. 10  
 Gray, Paul. P.O. Box 527, Kansas City 41, Mo.  
 Fresno (First), Calif. .... Nov. 25 to Dec. 6  
 Manteca, Calif. .... Dec. 9 to 20  
 Gray, Ralph C., and Wife. Evangelist and Singer, P.O. Box 527, Kansas City 41, Mo.  
 Colorado City, Tex. .... Nov. 23 to Dec. 6  
 Downey, Calif. .... Dec. 13 to 27  
 Green, James and Rose. Singers and Musicians, 1201 Bower St., New Castle, Ind.  
 New Castle (South Side), Ind. .... Nov. 24 to 29  
 Cedar Rapids, Iowa .... Dec. 2 to 13  
 Greenlee, Helen. Evangelistic Singer, Route 2, Humeston, Iowa  
 Bloomington, Ill. .... Dec. 1 to 13  
 Open date .... Dec. 15 to 20  
 Greninger, Harold W. 1391 Mar Vista, Pasadena, Calif.  
 Griffith, Glenn. 1304 Schley St., Nampa, Idaho  
 Phoenix, Ariz. .... Nov. 19 to 29  
 Ontario, Ore. .... Dec. 3 to 13  
 Groves Sisters. Singers and Chalk Artist, Bruceton Mills, W.Va.  
 Grubbs, R. D. Rt. 3, Box 220, Covington, Ky.  
 Iowa Dist. Home Miss. .... Oct. 25 to Dec. 15  
 Gullett, Langley. Route 1, Oak Hill, Ohio  
 Haas, Wayne and June. Singers and Musicians, Route 1, Cory, Ind.  
 Jeffersonville (East Side), Ind.  
 .... Nov. 23 to Dec. 6  
 Brandenburg, Ky. .... Dec. 7 to 20  
 Hall, C. B. Evangelist, 2104 Grange Hall Rd., % U. S. Allen, Dayton 3, Ohio  
 Hall, Miss Clarine. Song Evangelist, 819 Milburn Ave., Dayton 4, Ohio  
 Hall, Dave. Evangelist, 629 E. Kansas, McPherson, Kansas  
 Fairview, Okla. .... Nov. 25 to Dec. 6  
 Hamilton, Jack and Wilma. Box 172, Hays, Kansas  
 San Jose (West Side), Calif.  
 .... Nov. 25 to Dec. 6  
 Stockton (First), Calif. .... Dec. 7 to 13



**Christmas**

*Gift Ideas*

**JUST ONE MONTH and Christmas will be here! Why not select your gifts "the easy way" by shopping through our catalog of "Christmas Gift Ideas"? It's full of the things you will enjoy giving!**



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Hamric, Lee L. 221 N. Rosemont St., Dallas, Texas  
 Hankins, A. K., and Wife. Preacher and Singers, 210½ S.E. 4th St., Evansville, Ind.  
 Harding, Mrs. Maridel. Evangelist, 803 N. Briggs, Hastings, Neb.  
 Harding, U. E., and Wife. Preacher and Singer, 332 Monterey Rd., South Pasadena, Calif.  
 Harley, C. H. Evangelist, Burbank, Ohio  
 Gibsonburg, Ohio Nov. 17 to 29  
 Harmonettes, Iva Tate and Betty Brown. Singers and Musicians, 138 South Franklin Street, Delaware, Ohio  
 Leslie, Mich. Nov. 17 to 29  
 Erie, Pa. Dec. 2 to 13

Harrington, Wm. N. Route 3, Box 666, Gainesville, Fla.  
 Decherd, Tenn. Nov. 23 to Dec. 6  
 Harris, Kenneth J. Singing Artist, 432½ Frederick St., Huntington, Ind.  
 Wabash, Ind. Jan. 5 to 10  
 Saginaw (First), Mich. Jan. 12 to 24  
 Harrison, Ray W. Evangelist, 506 B St., Hillside Park, Milwaukie, Ore.  
 Albany (First), Ore. Nov. 22 to Dec. 6  
 Methow (Evang. Meth.), Wash. Jan. 3 to 17  
 Harrold, John W. Box 309, Red Key, Ind.  
 Hayes, Thomas. P.O. Box 527, Kansas City 41, Mo.  
 Henbest, C. L. Box 345, Rogers, Ark.  
 Ft. Smith (First), Ark. Nov. 18 to 29  
 Perry, Okla. Dec. 3 to 13

Henck, Nelson H. 714 Campbell St., Williamsport, Pa.  
 Newburgh, N.Y. Nov. 24 to Dec. 6  
 Schuylkill Haven, Pa. Dec. 31 to Jan. 3  
 Hendrick, Doris V. Evangelist, 336 North St., Bad Axe, Mich.  
 Quanicasse, Mich. Nov. 29 to Dec. 6  
 Henrickson, G. W. P.O. Box 527, Kansas City 41, Mo.  
 Fort Dodge, Iowa Nov. 18 to 29  
 Cedar Rapids, Iowa Dec. 2 to 13  
 Henson, J. C. Bethany, Okla.  
 Beaverton, Ore. Nov. 25 to 29  
 Heslop, Mrs. Norah. 1029 N. Concord, Indianapolis 22, Ind.  
 Higgins, Charles A. Evangelist, 1702 Pecos St., Las Cruces, New Mexico  
 Hodge, W. M. Evangelist, Science Hill, Kentucky  
 Twin Fork, Ky. Nov. 17 to 29  
 Naomi, Ky. Dec. 8 to 20  
 Hoagson, R. E. Evangelist, 110 N. Mueller, Bethany, Okla.  
 Holso Evangelistic Party. 5332 Summer Ave., Ashtabula, Ohio  
 Holstein, C. V. Evangelist, 432 W. Walnut St., Kalamazoo, Mich.  
 Open dates Nov. 17 to Dec. 13  
 Hooker, H. H. Box 181, Gardendale, Ala.  
 Martinsville, Ind. Nov. 17 to 29  
 Hoot, G. W. and Pearl Moser. Evangelist and Musicians, Winona Lake, Ind.  
 St. Louis, Mich. Dec. 1 to 13  
 Grand Rapids (East), Mich. Jan. 5 to 17  
 Huffman, H. B. Box 25, Onego, W.Va.  
 Newburg, Pa. Dec. 6 to 20  
 Lawton (First), Okla. Jan. 10 to 31  
 Hughes, Guthrie H. Evangelist, Greenfield, Indiana  
 Hull, James L. Evangelist, Box 392, Salina, Kans.  
 Evansville, Ind. Nov. 18 to 29  
 Pratt, Kansas Dec. 2 to 13  
 Hungate, Robert and Delores. Singers and Musicians, Newburgh, Ind.  
 Isenberg Evangelistic Party. Artist Evangelist and Singers, Box 388, New Cumberland, Pa.  
 New Cumberland, Pa. Nov. 25 to Dec. 6  
 Jackson, Bly. Song Evangelist, 40 Elizabeth St., Asheville, N.C.  
 Jantz, Calvin and Marjorie. Singers and Musicians, P.O. Box 527, Kansas City 41, Mo.  
 Sapulpa, Okla. Nov. 25 to Dec. 6  
 Scott City, Kansas Dec. 9 to 20  
 Jenkins, Gerald and Donna Lou. Singers, P.O. Box 527, Kansas City 41, Mo.  
 Jennings, Paul R., and Wife. Preacher and Singers, Box B, Kossa, Texas  
 Jerrett, Howard W. 630 W. Hazelhurst, Ferndale 20, Mich.  
 Johnson, Andrew. Wilmore, Kentucky  
 Johnson, Spencer. Box 11, Vivian, La.  
 Baton Rouge (Trinity), La. Nov. 19 to 29  
 Beebe, Ark. Dec. 2 to 13  
 Jones, A. K. 519 Commercial, Danville, Ill.  
 Jones, Claude W. Evangelist, 9 Elm Ave., Wollaston 70, Mass.  
 Muncie (First), Ind. Nov. 25 to Dec. 6  
 Harrington, Del. Dec. 6 to 13  
 Jones, Lum. Ada, Okla.  
 Bedford, Ind. Nov. 18 to 29  
 Warwick, Ohio Dec. 2 to 13  
 Keith, Donald R. P.O. Box 527, Kansas City 41, Mo.  
 Jacksonville (Memorial), Fla.  
 Dec. 31 to Jan. 10  
 Beardstown, Ill. Jan. 13 to 24  
 Keller-York Party, The. Singers and Musicians, Box 256, Seelyville, Ind.  
 Rantoul, Ill. Nov. 25 to Dec. 6  
 Indianapolis (Southside), Ind. Dec. 7 to 13  
 Kelly, Arthur E. 331 Whaley St., Columbia, S.C.  
 Cairo, Ga. Dec. 1 to 13  
 Langley, S.C. Dec. 29 to Jan. 10  
 Kruse, Carl H., and Wife. Evangelist and Singer, 503 Redmond, Bethany, Okla.  
 Orange Cove, Calif. Nov. 25 to Dec. 6  
 Medford, Okla. Dec. 10 to 20  
 Kuykendall, P. W. Box 978, Hendersonville, N.C.  
 Langford, J. V. Evangelist, 808 N. College St., Bethany, Okla.  
 Aztec, N.M. Nov. 25 to Dec. 6  
 Lanterman, R. S. 4405 48th Ave., Red Deer, Alberta  
 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.  
 Lawrence, Kansas Nov. 25 to Dec. 6  
 Chanute, Kansas Dec. 9 to 20  
 Lee, Mason. 217 Division St., Huntington 2, W.Va.  
 Cincinnati (East Side), Ohio Dec. 1 to 13  
 Parkersburg, W.Va. Jan. 5 to 17  
 Leverett Brothers. Preachers and Singers, 706 N. Broadway, Lamar, Mo.  
 Beloit, Kansas Nov. 25 to Dec. 6  
 Vilonia, Ark. Dec. 9 to 20  
 Lewis, Albert H. and Rachel. Preacher and Singers, 578 Richmond Ave., Buffalo, N.Y.  
 Beechwoods, Pa. Dec. 2 to 13  
 Reserved Dec. 16 to 27

## Sunday-School Attendance Report

	1952	October	Percentage
Northern California	13,111	14,618	111
Western Ohio	12,274	14,123	115
Central Ohio	10,838	12,697	117
Akron	9,401	11,177	119
Southern California	8,699	10,693	123
Northeastern Indiana	8,550	9,800	115
Kansas City	7,513	8,788	117
Illinois	7,871	8,685	110
Eastern Michigan	7,725	8,341	108
Pittsburgh	7,247	8,128	112
Michigan	7,605	8,059	106
Kansas	7,250	7,961	110
Alabama	6,346	7,537	119
Tennessee	6,291	7,424	118
Indianapolis	7,770	7,219	93
Oregon Pacific	6,236	6,753	108
Northwest	5,856	6,450	110
Florida	5,825	6,431	110
Colorado	5,803	6,420	111
New England	5,932	6,271	106
Northwest Oklahoma	5,749	6,148	107
Southwest Oklahoma	5,857	5,897	101
East Tennessee	5,300	5,822	110
Idaho-Oregon	5,463	5,771	106
Kentucky	4,609	5,718	124
Abilene	5,271	5,660	107
Chicago Central	4,837	5,626	116
Dallas	4,744	5,267	111
Georgia	4,543	4,821	106
South Carolina	4,185	4,130	99
Northeast Oklahoma	3,740	4,116	110
Southeast Oklahoma	4,009	4,029	100
San Antonio	3,594	3,923	109
South Arkansas	3,312	3,762	113
North Arkansas	3,607	3,625	100
North Carolina	3,422	3,624	106
Arizona	2,966	3,438	116
Albany	2,863	3,397	119
New Mexico	2,870	3,246	113
Houston	2,861	3,226	113
Nebraska	2,617	2,666	102
Wisconsin	2,056	2,250	109
New York	1,741	2,031	117
North Dakota	1,579	1,668	106
Maritime	776	919	118
South Dakota	716	912	127
Estimated average for October, 1953		364,889	
Gain over last year's average		27,837	

Districts not reporting: Canada West, Eastern Kentucky, Hawaii, Iowa, Los Angeles, Louisiana, Minnesota, Mississippi, Missouri, Nevada-Utah, Northwestern Illinois, Northwest Indiana, Canada Central, Rocky Mountain, Southwestern Indiana, Virginia, Washington Pacific, Washington-Philadelphia, West Virginia, Alaska, Australia, British Isles, South Africa.

ERWIN G. BENSON, *Field Secretary*  
 Department of Church Schools

Lewis, Ellis. 206 N. Donald, Bethany, Okla.  
 Shafter, Calif. Jan. 6 to 17  
 Wasco, Calif. Jan. 20 to 31  
 Lewis, Howard T. Evangelist, 2420 Woodlyn Drive,  
 Pasadena, Calif.  
 Lewis, Roy R. Route 1, Albany, Ind.  
 Paoli, Ind. Dec. 1 to 13  
 Home Dec. 14 to Jan. 10  
 Lindley, R. F., and Wife. Evangelist and Singers,  
 P.O. Box 527, Kansas City 41, Mo.  
 Jacksonville, Ark. Nov. 18 to 29  
 Lipker, Charles H. Route 4, Marion, Ohio  
 Wapakoneta, Ohio Dec. 30 to Jan. 10  
 Decatur, Ind. Jan. 13 to 24  
 Little, H. C. 1338 Hunter Ave., Columbus, Ohio  
 Lakewood, Ohio Nov. 17 to 29  
 Pleasantville, Ohio Dec. 1 to 13  
 Lush, Ronald J. Song Evangelist, P.O. Box 527,  
 Kansas City 41, Mo.  
 North Nampa, Idaho Nov. 23 to 29  
 Lutz, Louis K. Evangelist, 4410 Achermon Blvd.,  
 Dayton 9, Ohio  
 Newburgh, Ind. Nov. 17 to 29  
 MacAllen, L. J. and Mary E. Evangelists and  
 Artist, 27 W. Falls St., New Castle, Pa.  
 Sebring, Ohio (Hol. Youth Crus.) Dec. 12  
 Cleveland (Emanuel), Ohio Dec. 13  
 Mackey Evangelistic Party, D. D. Preacher and Musi-  
 cians, P.O. Box 527, Kansas City 41, Mo.  
 Okmulgee, Okla. Nov. 18 to 29  
 Markham, Walter. 408 S. Coltage Ave., Porter-  
 ville, Calif.  
 Martin, Paul. Evangelist, P.O. Box 527, Kansas  
 City 41, Mo.  
 Vancouver (Hillcrest), Wash.  
 Nov. 29 to Dec. 6  
 Hood River, Oregon Dec. 7 to 13  
 Martin, Sarmie. Evangelist, Box 24, % Trevecca  
 Nazarene College, Nashville, Tenn.  
 St. Maries, Idaho Dec. 1 to 6  
 Seibert, Colo. Dec. 9 to 20  
 Mathews, L. B., and Wife. Evangelist and Singer,  
 2902 Belmont Blvd., Nashville 12, Tenn.  
 McCollom, Russell R., and Wife. Evangelists, 624  
 S. Knight, Wichita, Kansas  
 McDowell, Mrs. Doris. Evangelist, 948 Fifth St.,  
 Apt. H, Santa Monica, Calif.  
 Inglewood, Calif. Nov. 29 to Dec. 6  
 McGuire, P. A. Evangelist, Box 14, Hammonton,  
 Calif.  
 Arcata (Samoia), Calif. Nov. 18 to 29  
 Hughson, Calif. Dec. 2 to 6  
 McKintley, Pauline. Song Evangelist, P.O. Box 201,  
 Greensburg, Ind.  
 McNatt, J. A. Evangelist, P.O. Box 527, Kansas  
 City 41, Mo.  
 Guyton, Okla. Nov. 25 to Dec. 6  
 Home Dec. 9 to Jan. 20  
 McVay, Charles and Pauline. Song Evangelists, 343  
 W. 41st St., Tucson, Ariz.  
 Meadows, A. G. Evangelist, 228 S. Oak St., Ken-  
 dallville, Ind.  
 Meadows, Miss Naomi F. Evangelist, 2510 Hudson  
 Ave., Norwood 12, Ohio  
 Meredith, Dwight and Norma Jean. Song Evange-  
 lists and Musicians, P.O. Box 527, Kansas City  
 41, Mo.  
 Anthony, Kansas Nov. 25 to Dec. 6  
 Kansas City, Mo. (Evang. Conf.)  
 Messer, Haley. P.O. Box 527, Kansas City 41, Mo.  
 Hillsboro, Tex. Dec. 2 to 13  
 Carmi, Ill. Dec. 27 to Jan. 10  
 Messer, L. C. and Ruth. Singers and Musicians, 236  
 "C" S. Michigan Ave., Glendora, Calif.  
 Smertown, Ariz. Nov. 25 to Dec. 6  
 Reserved Dec. 7 to 31  
 Michael, Elmer E. 1406 Sixth Ave., Jasper, Ala.  
 Mickel, Ralph and Lillian. Evangelist and Singers,  
 Alum Bank, Pa.  
 Smyrna, Del. Nov. 25 to Dec. 6  
 Miller, A. E. and Pauline. Preachers and Chalk  
 Artist, 307 S. Delaware St., Mt. Gilead, Ohio  
 Russell, Ky. Nov. 25 to Dec. 6  
 Miller, Basil W. 86 E. Loma Alta Drive, Altadena,  
 Calif.  
 Miller, Leila Dell. % Trevecca Nazarene College,  
 Nashville, Tenn.  
 Ropesville, Texas Nov. 30 to Dec. 6  
 Texas City, Texas Dec. 9 to 20  
 Miller, Nettie A. % Trevecca Nazarene College,  
 Nashville, Tenn.  
 Lakewood (First), Fla. Dec. 2 to 13  
 Columbus, Ga. Dec. 15 to 30  
 Miller, W. F. 521 Victoria Ave., Williamstown,  
 W.Va.  
 Springfield, Mo. Dec. 30 to Jan. 10  
 Kansas City, Mo. (Evang. Conf.)  
 Jan. 11 to 13  
 Mitchell, Clint and Barbara. Preacher and Singers,  
 Rt. 1, Box 70, Ava, Mo.  
 Mitchell, Lloyd and Addie. Song Evangelist and  
 Musicians, Box 93, Ridgway, Pa.  
 Moore, John E. Song Evangelist, P.O. Box 527,  
 Kansas City 41, Mo.  
 Pasadena, Calif. Dec. 1 to 30

Moore, Myrtle C.; Dake, Lorraine M. 10802 63rd  
 Ave., Edmonton, Alberta  
 Hagen, Sask. Can. Nov. 17 to 29  
 Edmonton (Southside), Alta, Can.  
 Dec. 2 to 13  
 Mooshian, C. Helen. P.O. Box 527, Kansas City 41,  
 Mo.  
 Murphy, B. W. 2952 4th Ave., Huntington 2, W.Va.  
 Pavo, Ga. Nov. 18 to 29  
 Home Dec. 15 to 25  
 Musical Messengers (Mr. and Mrs. Don Ratliff).  
 3040 Linwood Ave., Louisville, Ky.  
 Myers, J. T. 502 Lafayette St., Danville, Ill.  
 Casey, Ill. Dec. 2 to 13  
 Chrisman, Ill. Dec. 14 to 20  
 Neely, B. F. 111 N. Beaver, Bethany, Okla.  
 Nelson, Charles Ed. and Normadene. Preacher and  
 Singers, 208 N. 6th, Rogers, Ark.  
 Springfield (Scenic Dr.), Mo. Nov. 18 to 29  
 Letona (Pickins Chapel), Ark.  
 Nelson, Wade L. Evangelist, 3005 S.W. 14th St.,  
 Oklahoma City, Okla.  
 Newcomb, L. H. Evangelist, Rt. 2, Box 193, Pine-  
 ville, La.  
 Nichols, Dorrance and Esther. Evangelist and Musi-  
 cians, 849 Poplar St., Bloomsburg, Pa.  
 Reserved Dec. 1 to 27  
 Martsville (E.M.), Ind. Dec. 30 to Jan. 10  
 Norton, Joe. Box 143, Hamlin, Texas  
 Burkburnett, Texas Nov. 25 to Dec. 6  
 Nutter, C. S. P.O. Box 48, Parkersburg, W.Va.  
 Belpre, Ohio Nov. 22 to Dec. 6  
 Parrott, A. L. Evangelist, P.O. Box 527, Kansas  
 City 41, Mo.  
 Muncie (Sunny Side), Ind. Nov. 25 to Dec. 6  
 Fayette, Ohio Dec. 9 to 20  
 Patrone, D. E. 224 Liberty St., Painesville, Ohio  
 Patterson, Walter. Route 3, Waurika, Oklahoma  
 Patzsch, Eddie. Evangelist, 1747 Clark Ave., Wells-  
 ville, Ohio  
 Payne, L. M. 509 N.W. Main St., Bethany, Okla.  
 Peck, W. A., and Wife. Evangelist and Singer, %  
 Trevecca Nazarene College, Nashville 10, Tenn.  
 Kennett, Mo. Nov. 18 to 29  
 Vandalia, Mo. Dec. 1 to 6  
 Pendry, C. F., and Wife. Evangelist and Singer,  
 768 N.W. 49th St., Miami 36, Fla.  
 Phillips, Miss Lottie. Evangelist, % Trevecca Na-  
 zarene College, Nashville, Tenn.  
 Filisville, Ill. Nov. 18 to 29  
 Canton, Ill. Nov. 30 to Dec. 13  
 Phillips, Wm. H. Evangelist, Box 131, Apple  
 River, Ill.  
 Pierce, Boyce and Catherine. Singers and Musi-  
 cians, 505 Columbus Ave., Danville, Ill.  
 Warrington, Ind. Dec. 2 to 13  
 Richmond (St. Paul), Ind. Dec. 31 to Jan. 10  
 Pittenger, Twyla. Evangelist, R.D. 1, Shelby, Ohio  
 Plummer, Chester D. 515 N. Chester Ave., In-  
 dianapolis, Ind.  
 Nashville, Ind. Nov. 17 to 29  
 Warrington, Ind. Dec. 2 to 13  
 Prentice, Carl and Ethel. Evangelists, 400 N.W.  
 Third, Bethany, Okla.  
 Paragould, Ark. Nov. 18 to 29  
 Lincoln, Ark. Dec. 2 to 13  
 Proseri, Dominick, and Wife. Olivet Nazarene  
 College, Box 307, Kankakee, Ill.  
 Pults, Bertha. P.O. Box 527, Kansas City 41, Mo.  
 Trenton, Mo. Nov. 25 to Dec. 6  
 Pumpelly, Paul. Evangelist, 1705 Henry St., Pine-  
 ville, La.  
 Purkhiser, H. G. 214 Grandview Ave., N.W., Canton  
 8, Ohio  
 Norristown, Pa. Nov. 25 to Dec. 6  
 Qualls, Paul M. Song Evangelist, 5487 Lake Jessa-  
 mine Dr., Orlando, Fla.  
 Charleston (Spring Hill), W.Va.  
 Nov. 29 to Dec. 6  
 Miami (First), Fla. Dec. 8 to 20  
 Quillin, Helen M. Song Evangelist, Box 155, Syra-  
 cuse, Ohio  
 Raker, W. C. Astoria, Ill.  
 Canton, Ill. Dec. 2 to 20  
 Raycroft, R. Newman. 109 E. Madison St., Goshen,  
 Ind.  
 Butler, Ind. Nov. 25 to Dec. 6  
 Daytona Beach, Fla. Dec. 31 to Jan. 10  
 Reasoner, Miss Eleanor. Song Evangelist, 1109  
 Maple Row, Elkhart, Ind.  
 Reynolds, D. C. Indian Evangelist, 2619 Dewey  
 Ave., Oklahoma City 4, Okla.  
 Arizona (No. Am. Ind.) Nov. 17 to 29  
 Rice, Ralph. 444 N. Blaine, Bradley, Ill.  
 Richards, Alvin and Annabelle. Preacher, Musicians,  
 and Singers, Linden, Mich.  
 Carthage, N.Y. Nov. 24 to Dec. 6  
 Logan, Mich. Dec. 8 to 20  
 Richardson Harold S. and Flossie. Preacher and  
 Singers, R.R. 4, Muncie, Ind.  
 Mt. Gilead, Ohio Dec. 1 to 13  
 Reserved Dec. 14 to Jan. 10  
 Ripper, Loraine M.; Markey, Berniece. Preachers  
 and Singers, 3917 West 29th Ave., Denver, Colo.  
 Rist, Leonard. Evangelist, 2316 S. 7th St., Iron-  
 ton, Ohio



## SERVICEMEN'S CORNER

A LETTER was received recently from Colonel George W. McClure, Commander of Combat Command "A" of the 5th Armored Division, located at Camp Chaffee, Arkansas, in which he commends Chaplain Conley Pate (Nazarene) for his splendid work with the troops of his command. He writes: "I consider Chaplain Pate to be a very fine chaplain and the Nazarene church is to be congratulated on having an individual with the ability, enthusiasm, and personality of this officer." Colonel McClure has been very active in the religious program of his command, recently offering a plaque to the troop which showed the best attendance at chapel for a month's period. Through the efforts of Colonel McClure and the chaplains the command has built the reputation as the "church-goingest outfit in the army." The Church of the Nazarene joins in congratulations to these men for their very splendid work. We join in appreciation for a commander such as Colonel McClure for his vital interest in the religious life of his troops.

"These words of appreciation for sending reading material to servicemen from our church. I wish to let you know that God has used the HERALD OF HOLINESS in the salvation of one of our boys in a camp in San Antonio, Texas. He wrote his mother last week telling how God talked to his heart and, under this conviction, he was saved under a tree. We praise God for this and thank you for your part in this great work."

E. K. DONOH, Pastor, Chase, Kansas

"I received the first installment of church literature and appreciated it very much. I have become a regular attendant of the Broadway Church of the Nazarene in Louisville. Rev. McClain is a very fine pastor and has an exceptionally spiritual and friendly church. I have found that if you need a friend, the nearest Nazarene church will have one.

"Breathe a prayer for me sometime; not that I will live a clean life, or have it easy, but that I may be able to help some young soldier."

FRED TURNER

**NAZARENE SERVICE MEN'S COMMISSION**

*Ed. J. Bois* DIRECTOR

November 25, 1953

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

Robbins, James. 1817 F Street, Bedford, Indiana Vincennes (North Side), Ind. Nov. 24 to Dec. 6  
 Open date Dec. 8 to 20  
 Roddy, Frank. 242 Chase St., Marion, Ohio Ashland, Ohio Nov. 23 to Dec. 6  
 Rodgers, Clyde B. Artist-Evangelist, 505 Lester Ave., Nashville 10, Tenn. Nov. 17 to 29  
 Plattsburg, N.Y. Nov. 17 to 29  
 Rodel, Bernice L. Evangelist, 423 E. Maple St., Bonville, Ind. Jan. 17 to 31  
 Owensville, Ind. Jan. 17 to 31  
 Rothwell, Mel-Thomas. 21 Bromfield St., Wollaston, Mass. Toronto (St. Clair), Ont., Can. Dec. 27 to Jan. 3  
 Round, Ralph B. Evangelist, Dubois Route, Riverton, Wyoming  
 Royle, C. E. Villa Nova, St. Marys, Ohio Roseville, Ohio Nov. 25 to Dec. 6  
 Runyan, Harold. Evangelist, 1086 Oakhurst Drive, Charleston, W.Va.  
 Rushing, Family, The. Singers and Musicians, King City, Mo.  
 Rushing-Drye Party. Preacher and Singers, P.O. Box 1, Coffeyville, Kansas  
 Rushing, V. S., and Wife. Evangelist and Singers, 1980 Speigle St., Montgomery, Ala.  
 Camden, Tenn. Nov. 18 to 29  
 Rutherford, Robert. Evangelist, 906 23rd St., Orlando, Florida  
 Schriber, George R. Preacher and Singer, 4000 Riverside Drive, Columbus 12, Ohio  
 Schultz, Walter C. Song Evangelist, 707 S. Chipman St., Owsoso, Mich.  
 Open dates After Nov. 24  
 Scott, Earl P. P.O. Box 527, Kansas City 41, Mo.  
 Scott, Wilbur. Rt. 1, Box 4, Georgetown, Ohio  
 Sellick, R. T. Box 22, Oxford, N.S., Canada  
 Selz, Joseph W. 627 Juniper St., Walla Walla, Wash.  
 Deer Park, Wash. Nov. 25 to Dec. 6  
 Grand Coulee, Wash. Dec. 8 to 20  
 Shank, R. A., and Wife. Box 377, Vicksburg, Mich.  
 Nappanee, Ind. Nov. 15 to 29  
 Sharp, L. D. Evangelist, P.O. Box 527, Kansas City 41, Mo.  
 Short, J. W. Evangelist, R.R. 3, Greenfield, Ind. Abilene Dist. (Home Miss. Tour) Dec. 1 to 13  
 St. Louis (S. Side), Mo. Jan. 6 to 10  
 Silvernail, Donald R. Nazarene Assembly Park, Vicksburg, Mich. Nov. 17 to 29  
 Stinesville, Ind. Dec. 31 to Jan. 10  
 Ziegler, Ill. Dec. 31 to Jan. 10  
 Slack, D. F. Song Evangelist, Route 2, Vevay, Ind.  
 Slater, Glenn and Vera. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.  
 Harper (U. Miss.), Kansas Nov. 18 to 29  
 Slayton, Humbert M. 237 N. Fifth St., Elwood, Ind.  
 Smith, Bernie. Box 145, Harrisburg, Ill.  
 Raleigh, N.C. Nov. 25 to Dec. 6  
 Detroit, Mich. Dec. 10 to 20  
 Smith, Billy and Helen. Evangelist and Singers, 818 McKinley, Cambridge, Ohio  
 Geneva, Ohio Dec. 2 to 13  
 Wellston, Ohio Dec. 30 to Jan. 10  
 Smith, Charles Hastings. 622 Center St., Conway, Arkansas  
 San Bernardino, Calif. Nov. 25 to Dec. 6  
 Woodville, Calif. Dec. 8 to 20  
 Smith, Eugene and LaNora. Song Evangelists, Winnsboro, S.C.  
 Chelyan, W.Va. Nov. 18 to 29  
 Smith, Paul and Hallie. Evangelist and Singers, 318 N.W. 5th, Bethany, Okla.  
 Bloomington, Md. Dec. 2 to 13  
 Reserved (Christmas) Dec. 14 to 29  
 Sneed, J. W. Evangelist, 1206 W. College, Guthrie, Okla.  
 Snow, Loy. R.F.D. 1, Bedford, Indiana  
 Madison, Ind. Nov. 23 to Dec. 6  
 Brandenburg, Ky. Dec. 7 to 20  
 South, J. W. Evangelist, 2422 E. St. Vrain, Colorado Springs, Colo.  
 Sparks, Sammy. 510 N. Pickaway St., Circleville, Ohio  
 Stafford, Daniel. Box 254, Vivian, La.  
 Johnson City, Tenn. Nov. 26 to Dec. 6  
 Dallas (South Side), Texas Dec. 9 to 20  
 Stafford, J. D. P.O. Box 97, Vivian, La.  
 Hot Springs (First), Ark. Dec. 2 to 13  
 Springhill, La. Dec. 15 to 20  
 Stanley, T. H. 1242 Cottage Ave., Middletown, Ind.  
 Loveland, Colorado Nov. 24 to Dec. 3  
 Starnes Earl. 1317 Keller St., Evansville, Ind.  
 Charleston (Spring Hill), W.Va. Nov. 24 to Dec. 6  
 Miami (Grace), Fla. Dec. 30 to Jan. 10

Steininger, D. F. Artist-Evangelist, Box 522, Terre Haute, Ind. Bedford (Valley Miss.), Ind. Nov. 25 to Dec. 6  
 Rockford (Parkside), Ill. Dec. 8 to 20  
 Stevenson, Edward and Lydia. Singers and Musicians, 154 B, Cuba, Ill.  
 New Castle (Broadstreet), Ind. Nov. 17 to 29  
 Uleta, Fla. Dec. 1 to 13  
 Strack, W. J. Box 215, New Lyme, Ohio  
 Fairfield, Maine Dec. 7 to 13  
 Kansas City, Mo. (Evang. Conv.) Jan. 11 to 13  
 Susuras, Nick. Evangelist, 30 West 12th Ave., Denver, Colo.  
 Talbert, George H., and Wife. Evangelist and Singers, P.O. Box 438, Abilene, Kansas  
 Broadview, N.M. Nov. 17 to 29  
 Farmington, N.M. Dec. 1 to 13  
 Tarvin, E. C. California, Ky.  
 Taylor, E. E. 208 W. Martin, East Palestine, Ohio  
 Kalama, Wash. (Conv.) Nov. 27 to 29  
 Taylor, Emmett E., and Jewell. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.  
 Tears, Laten E. and Loura. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.  
 Maryville, Wash. Nov. 18 to 29  
 Renton, Wash. Dec. 6 to 16  
 Thomas, Fred. 2201 Morehouse Ave., Elkhart, Ind.  
 North Little Rock (First), Ark. Nov. 26 to Dec. 6  
 Mansfield (McPherson) Ohio Dec. 9 to 20  
 Thompson, Genevieve (Paulson). Evangelist, 1014 McLean St., Falls City, Neb.  
 Thompson, Harold C. P.O. Box 549, Blytheville, Ark.  
 Moberly, Mo. Nov. 18 to 29  
 Toney, C. E. 945 Disston St., St. Petersburg, Fla.  
 Crowley (Ebenezer), La. Nov. 18 to 29  
 Farraday, La. Dec. 2 to 13  
 Turner, Roy, and Wife. Preacher and Singers, Rt. 1, Bradford, Ky.  
 Van Slyke, D. C. 508 16th Ave., S., Nampa, Idaho  
 Gooding, Idaho Nov. 25 to Dec. 6  
 Home for Christmas Holidays  
 Wagner, Allen H. 404 N. Kentucky Ave., De Land, Fla.  
 Dayton (Wright View), Ohio Nov. 24 to Dec. 6  
 Home Nov. 24 to Dec. 6  
 Wakefield, A. C. Song Evangelist, 515 Woodland St., Nashville, Tenn. Nov. 18 to 29  
 Jennings, La. Dec. 1 to 13  
 Walker, Lawrence and Lavona. 223 Ray Ave., N.W., New Philadelphia, Ohio  
 Lansing (South), Mich. Nov. 18 to 29  
 Wallin, Henry B. Evangelist, 1414 N. Hill Ave., Pasadena 7, Calif.  
 Denair, Calif. Nov. 29 to Dec. 9  
 Portland (Moreland), Ore. Jan. 31 to Feb. 14  
 Ward, Lloyd and Gertrude. Preacher and Chalk Artist, 1115 N. Meridian St., Portland, Ind.

Weagley, Charles W., and Wife. Evangelist and Singers, 312 Brad St., Waukesha, Wis.  
 Weeks, James A. Evangelist, 841 S. River St., Franklin, Ohio  
 Georgetown, Ohio Nov. 17 to 27  
 Dayton (Central), Ohio Nov. 29 to Dec. 6  
 Whisler, John F. Blind Singer, 404 N. Francis St., Carthage, Mo.  
 Caney, Kansas Dec. 2 to 13  
 Homedale, Idaho Dec. 31 to Jan. 10  
 White, W. T. (Thurman). P.O. Box 527, Kansas City 41, Mo.  
 Whitley, C. M., and Wife. Preacher and Singer, P.O. Box 527, Kansas City 41, Mo.  
 Hanford, Calif. Nov. 18 to 29  
 Waterford, Calif. Dec. 2 to 13  
 Wiggs, W. Frank. Evangelist, Corner E. Nettleton and Sycamore Ave., Jonesboro, Ark.  
 Freer, Texas Nov. 29 to Dec. 13  
 Home Dec. 15 to 31  
 Wilkinson Trio (Lloyd M., and Wife, and Daughter Margaret). Singers and Musicians, 1104 Pennsylvania, Columbus, Ind.  
 Bedford (Valley Miss.), Md. Nov. 24 to Dec. 6  
 Williams, J. E. P.O. Box 527, Kansas City 41, Mo.  
 Napa, Calif. Nov. 25 to Dec. 6  
 Casa Grande, Ariz. Dec. 9 to 20  
 Williams, Perry M. Evangelist, 808 North 30th St., Boise, Idaho  
 Williams, Trafton D. Box 15, Siloam Springs, Ark.  
 Daytona Beach, Fla. Nov. 25 to Dec. 6  
 Miami, Fla. Dec. 9 to 20  
 Willis, Harold J. and Mae. Preachers and Children's Worker, P.O. Box 527, Kansas City 41, Mo.  
 Kansas City, Mo. (Evang. Conv.) Jan. 11 to 14  
 Maryville, Mo. (Evang. Conv.) Jan. 17 to 24  
 Willison, Otto R. 800 S. Oak, Holdenville, Okla.  
 Live Oak, Fla. Nov. 18 to 29  
 Wilson, Matthew V. 108 Pearl St., Pottsville, Mich.  
 Winland, C. B. R. D. 5, Mt. Vernon, Ohio  
 Wood, Eugene. Evangelist, 212 S. Liggett St., Bakersfield, Calif.  
 Woodward, George P. Artist Evangelist, 201 N. Warren Ave., Columbus 4, Ohio  
 Chillicothe, Ohio Dec. 2 to 13  
 Temple, Texas Dec. 31 to Jan. 10  
 Woolman, J. L. 223 N. Hammond, Bethany, Okla.  
 Las Cruces, N.M. Nov. 18 to 29  
 Wooten, B. H. Evangelist, P.O. Box 527, Kansas City 41, Mo.  
 El Cajon, Calif. Dec. 2 to 13  
 Colton, Calif. Dec. 30 to Jan. 10  
 Wright, C. F. 412 Grand Blvd., Boone, N.C.  
 Wynkoop, Ralph C. Preacher and Singer, 6120 S.E. Knapp, Portland 6, Ore.  
 Sheridan, Ore. Nov. 24 to Dec. 6  
 Menomonee, Wis. Dec. 9 to 20  
 Yeatts, Lowell L. 325 W. Sixth St., Peru, Ind.  
 Wabash, Ind. Jan. 5 to 17  
 Summerside, P.E.I. Jan. 19 to 31  
 Zachary, O. F. Convent Road, Bourbonnais, Ill.

MY THANKSGIVING  
 OFFERING

For  
 World Evangelism



Name \_\_\_\_\_

Address \_\_\_\_\_

Mail to:

Mr. John Stockton, Treasurer  
 2923 Troost Avenue, Box 527  
 Kansas City 41, Missouri