

February 13, 1952

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holiness

"We Have an Advocate"

General Superintendent Williamson

THE FOUNDATION for the teaching of Christian perfection is found in the New Testament. Jesus said, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matthew 5:48). Peter prayed, "The God of all grace . . . make you perfect" (I Peter 5:10). Paul assumed the possession of perfection by saying, "Let us therefore, as many as be perfect, be thus minded" (Philippians 3:15). John's conception of perfection is expressed in terms of love made perfect. He said, "God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect" (I John 4:16-17).

Many saintly scholars have sought to bring this ideal within the range of human experience. Of them all, John Wesley achieved the clearest understanding and set forth the most acceptable interpretation. He taught that Christian perfection is obtained in the experience of entire sanctification. Its human conditions are complete consecration and faith in Jesus Christ and His sacrifice on Calvary. Its accomplishment is by the active agency of the Holy Spirit in the soul of man as He operates under the atoning blood of Christ. The immediate result is cleansing from all

sin. This means that the will is harmonized with God's will, that the affectional nature is purified, thus enabling one to love God with all the heart, soul, mind, and strength, and that the understanding is enlightened to receive the things of the Spirit because we have the mind of Christ.

This inward cleansing purifies the desires and motives. But Wesley and his followers saw that there was a distinction between right intentions and perfect conduct because "we have this treasure in earthen vessels." This admission is made by all who espouse this doctrine. The gap is gradually lessened by growth in grace.

The differential between holy intentions and the best performance of which a redeemed soul is capable is made up through the intercession of Jesus Christ. For "we have an advocate with the Father, Jesus Christ the righteous." He is the "Daysman" between God and man. In man He inspires holy motives, and to God He interprets deeds in the light of right intentions.

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Hebrews 4:16).

TELEGRAM

Oklahoma City, Oklahoma—The Greater Oklahoma City Holiness Convention closed Sunday night, January 27, in the Municipal Auditorium, with more than 200 seekers in the closing service; 25 Nazarene churches of the Oklahoma City area cooperating. Dr. D. I. Vanderpool used mightily of the Lord in preaching repentance and holiness. Dr. Russell V. DeLong anointed of God for this great convention—his messages were never more timely. Rev. R. T. Williams, Jr., "The Singing Pastor," brought outstanding messages in song at each service. A great 200-voice all-church choir, directed by Rev. H. H. Spencer, brought heaven near in each of these four night services. The smallest congregation was the first evening with 2,300 in attendance, and the crowd grew each night with more than 4,000 in attendance Sunday evening.—Superintendents W. T. JOHNSON, *Southwest Oklahoma*; MARK R. MOORE, *Northwest Oklahoma*; GLEN JONES, *Southeast Oklahoma*.

NEWS IN BRIEF

Rev. R. Newman Raycroft has resigned as pastor of the church at Lowell, Massachusetts, to re-enter the evangelistic field.

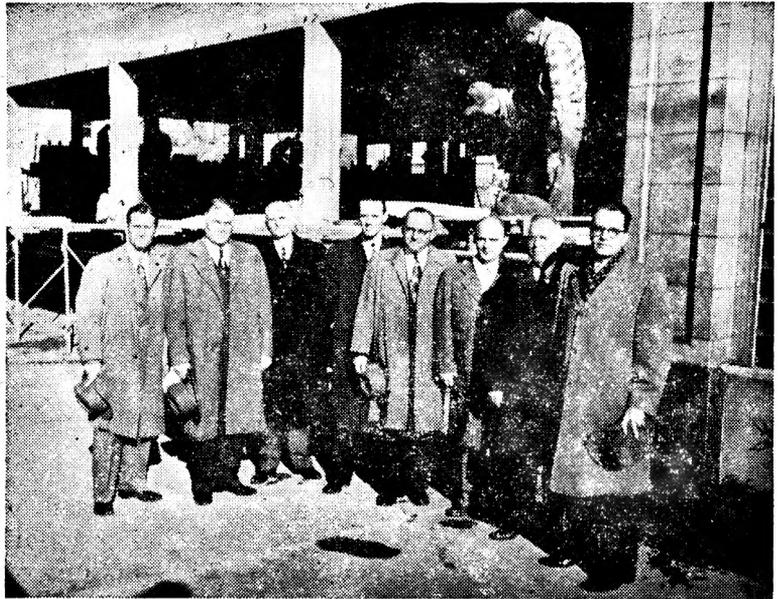
Pastor Everett E. Herron writes: "Recently I accepted the pastorate of our church in Buffalo, New York, after having served at North Tona-wanda for three and one-half years. While we were there God gave us blessed victory and we were able to purchase a beautiful ten-thousand-dollar parsonage, and to erect the first unit of a new church building, which was dedicated last Easter Sunday."

Evangelist Ivy Bohannon is leaving the field to accept the pastorate of our church in Killeen, Texas.

On January 2, Rev. C. O. Miller, Nazarene elder on Los Angeles District, had a severe heart attack and had to be taken to the hospital. The doctors gave no hope for his recovery, but in answer to the prayers of God's people he improved sufficiently to be taken home, although he is not yet able to sit up. Mrs. Miller requests continued prayer of their friends for his recovery.

Pastor Thomas S. Fowler sends word: "Great revival now in progress at Circleville church, Pittsburgh District; in fourth week, including week of prayer, eighty seekers. Just getting in high gear. Workers, Ray Noggle, (Continued on page 17)

1950 Winners Visit Kansas City



The representatives of the winning districts in the 1950 HERALD OF HOLINESS campaigns are shown in the above picture just after they had looked over the new addition being constructed north of the publishing house. The campaign managers were being entertained here as a part of their awards.

Standing left to right, they are: Renard D. Smith, district superintendent of the Albany District; Harvey S. Galloway, district superintendent of the Central Ohio District; M. Lunn, manager of the publishing house; Elwood R. Tame, campaign manager, South Dakota District; William H. Deitz, district

Next Week—

Winners of the 1951 Campaigns

HERALD OF HOLINESS

STEPHEN S. WHITE, *Editor in Chief*

VELMA I. KNIGHT, *Office Editor*

Contributing Editors:

HARDY C. POWERS

G. B. WILLIAMSON

SAMUEL YOUNG

D. I. VANDERPOOL

General Superintendents,

Church of the Nazarene

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superintendent, South Dakota District; William O. Blue, campaign manager, Central Ohio District; Stephen S. White, editor, HERALD OF HOLINESS; and Thaine Sanford, sales manager, publishing house. Merwyn D. Gray, the campaign manager of the Albany District, was unable to make the trip at that time.

The Empty Heart

By Frieda S. Dause

*How empty seems my heart today!
Devoid of feeling, frozen, numb,
Untenanted by good or ill!
How could I let it thus become?*

*But my heart was never meant
To remain a vacuum drear;
For crowding, pushing at its door
Are imps of hatred, envy, fear.*

*On my knees I'll plead with God
To once again His love impart
And help me keep from day to day
A full and overflowing heart!*

Forty Years Ago This Month

By Mendell Taylor*

THEY WERE SAYING:

THE NAME of the *Beulah Christian* (the official publication of the Church of the Nazarene in the East) had just been changed to the *Pentecostal Christian* because of a merger. In commenting upon this change, *Professor L. B. Williams*, who had recently moved to Washington, D. C., as an employee of the War Department, made the following observation:

"In the name for the new paper we got the better of the two—a sort of compromise—the first of one and the last of the other, namely, the *Pentecostal Era* and the *Beulah Christian*. . . . The word 'Pentecostal' has been our special favorite. It locates us spiritually . . . Of course we must be Christian. There is nothing greater than being a Christian . . . am glad the wedding has taken place. May the *Pentecostal Christian* live to bless the world."

Dr. E. P. Ellyson in an article on "Science and Philosophy in the Holiness School," declared: "It is the shame of the present age that the distinctive holiness school is a necessity. But the prevalence of infidelity and irreverence, not only in theology but in science and philosophy, has called forth these schools as the defenders of the church. The popular teaching of today is the deification of human intellect and a mixture of Oriental occultism, heathen philosophy, and Christian philosophy."

Rev. H. N. Brown, in an article on "Entire Sanctification a Distinct Work of Grace," said: "The necessity of the experience of entire sanctification (meaning thereby a pure, holy heart, being cleansed from all sin), as an essential prerequisite to entering into heaven, to dwell in the presence of the holy God, is admitted by evangelical Christianity. Again, that this blessed experience is a work of divine grace by the Holy Spirit through the atonement of our Lord Jesus Christ, is another point of agreement among the evangelical Christians. The time and condition of this grace are points of disagreement."

In an article on "Not Form, but Power," *Rev. J. T. Maybury* said the following: "God has raised up the Church of the Nazarene to emphasize the power of godliness, and to precipitate revivals of old-time Pentecostal power upon the people everywhere. May Heaven save us from resting in the form without the power, but may we sweep on like the waters in Ezekiel's vision until in power and influence for God we are like 'a river that cannot be passed over.'"

*Professor of Church History, Nazarene Theological Seminary, Kansas City, Mo.

REPORTS:

"The Board of Publication gave the Sunday schools the first opportunity to contribute toward the purchase of a site for the Church Publishing House, in Kansas City. It was so arranged that every one who contributed to the fund through the Christmas thank-offering is to receive a souvenir certificate which will be a valuable memento to keep." Signed, C. J. Kinne.

"Three months have now passed since our General Assembly and only one or two districts have made any remittance for the support of the General Superintendents. We should immediately make arrangements as ordered by the General Assembly, which was that each church pay towards the support of the General Superintendents 4 per cent of the amount paid to their pastors." Signed by the General Treasurer.

From *Peniel Mission station, Africa*: "The greater part of our work has been in the kraal, visiting and giving out the word in every kraal where they will allow us. . . . It is necessary that one of us always be at the station because almost any hour of the day natives come in. Usually they come to beg or trade, in either of the cases we do not let our opportunities pass by without telling them about Jesus." Signed, *Lula Schmelzenbach*.

From *Chicamuzen, Maryland*: "The Lord visited this place Sunday, Feb. 11 [1912] with a wave of glory and the saints praised God with weeping and shouting. The theme of the morning was to 'Know God.' This circuit has been badly run down, but we are trusting God for victory." Signed, *J. W. Henry*.

ANNOUNCEMENTS:

"We have now at Arriago in the state of Chiapas, Mexico, a large printing plant, fully equipped for printing both Spanish and English, and is the property of the Pentecostal Church of the Nazarene. Our paper, the *Nazarene Missionary*, will be published there in the future." Signed, *S. M. Stafford*, Field Secretary.

"The *Nazarene Messenger* published at Los Angeles, Calif., and the *Pentecostal Advocate* published at Peniel, Texas, have joined forces and will be published soon under the name, the *HERALD OF HOLINESS*." (NOTE: This was accomplished in April of 1912. Be sure to watch for the fortieth anniversary issue of the *HERALD OF HOLINESS*.)



The Midweek Prayer Meeting

By W. M. Franklin *

FIRST, *what is prayer?* Is it merely supplication? It is more than that. Is it just man talking to God? It is more than that. Is it only done because of a sense of duty? It is more than that. Prayer is the sincere desire of the heart. Prayer is the breath of God in man. It is communion with God; not to bring God down to man, but to bring man up to God. In prayer we draw close to God to learn His will, to tell Him our needs, to intercede for others, and to receive inspiration and grace. Prayer is a great unused force. Sometimes prayer is uttered, sometimes it is inaudible to others; but sincere prayer is always audible to God.

Second, *is praying important?* Someone has said that prayer is to the Christian as air is to the lungs, light is to the eyes, and sound is to the ears. If we are to know the will of God for our own lives, we must communicate with God. Bible reading helps us to know His will to a certain extent, but prayer is also necessary to complete our communion with Him. Jesus prayed often. At times He prayed alone, away from others, and at times He prayed when He was with His disciples and other followers. If He needed to pray, then certainly we as ministers and people to whom we minister need to pray in this day of strenuous living and uncertainty.

Third, *why do we have prayer meetings?* Is it so that the minister can have another opportunity to preach? So we can have a beautiful program? Is it so that we can say we had a prayer meeting and then hurry away to listen to some special

radio program? No! The prayer meeting has been called the spiritual thermometer of the church. Then we may say that the prayer meeting is for the purpose of providing a definite time and place where the people of the church may gather to communicate with God, to praise Him for His goodness, to tell Him their needs, to intercede for others, to receive inspiration and grace. It gives the people an opportunity to pour out their hearts' desire, and to feel that others are interested in their burdens and cares. The church needs intercessors, or "prayer warriors," as they have sometimes been called. The pastor needs to know that his people are standing by him in prayer. The sinner needs to know that Christians are praying. The officers of the church can do a better job if they meet in prayer, and if they know that others are praying for them.

Our fellow pastors are encouraged when they know that other churches are faithfully meeting in prayer. Our district superintendents and other district officers need to feel the assurance that the people of the local churches are praying. Our general superintendents and other general officers could not go on if they thought the churches were not having prayer meetings. Our missionaries would feel their cause was lost if the church forgot to have prayer meetings. God, in heaven, looks down with rejoicing when He sees His saints gathered together in prayer.

And yet, with all of these reasons for having a midweek prayer service, it need not be a tedious, long-drawn-out affair. The Spirit will lead those who will faithfully follow, and the service will be a time of soul-refreshing to all who are present. As the army travels on its stomach because of the need for food for the soldiers, so the church goes forward on its knees.

Fourth, *what are the results to the church from having prayer meetings?* The prophets of old prayed and saw kingdoms shaken. The disciples and apostles of the first century prayed and saw the ecclesiastical power of Judaism broken. The saints of the Dark Ages prayed in their caves, and God sent a Luther to arouse the world. The members of a little chapel in England prayed that God would have His way with the child who had been rescued from a burning parsonage, and God gave John Wesley's ministry to the world. The saints of California prayed with Dr. P. F. Bresee when he found himself without a charge, and our great church was born. Dare we lay down the task that has been handed to us and fail this generation or future generations (if such there be)?

These mid-century years call for a mighty volume of prayer, and there is but one definite place planned for that. It is the midweek prayer service in your Church of the Nazarene and mine.

If you want faith, read the Word, pray, keep separated from the world and sin, and undertake something for God, beyond yourself.—Selected.

*Pastor, Norris, South Dakota

Before a Lincoln Statue

By Norman C. Schlichter

*Were red hills ever barrener
Than those that cradled him?
Who could have dreamed God had a plan
In light of hearth logs dim?*

*Who could have guessed from cabin door
He would go out to be
The stirrer of a nation great,
A race of men to free?*

*Who could have looked upon that tall,
Young, awkward woodsman's frame
And visioned it in marble fixed
For everlasting fame?*

*So when we silent stand before
A sculptured Lincoln shrine
We know anew mysterious are
The ways that are divine!*

There Is Strength in Joy

By Irene Imbler*

... the joy of the Lord is your strength
(Neh. 8:10).

CHRISt knew the value of joy, and He seeks to impart it to us. Grief and pain are exhausting. Doubt and despair drain the spirit of vitality and are companions to complete spiritual defeat. They leave us with a weariness of mind and body that gives no margin for successful work.

But there is strength in joy. Life's greatest achievements are the fruit of a happy heart. However, the "joy of the Lord" is Christ-given, and is not based upon circumstances. Whether these circumstances are happy or very trying and difficult, the "joy of the Lord" remains—a joy that gives buoyancy and freedom to life. It is this kind of joy that gives us strength.

Doubt, discouragement, and despair are deeply negative in influence. They spring from unbelief, the exhaustion of one's own resources, and consequent lack of vision, which results in defeat. Faith, joy, and hope are highly positive in nature. In Christ's teaching and in Scripture they always go together. The negative attitudes of doubt, discouragement, and despair follow one another in that order if allowed to have their way. They always result in spiritual and often physical weakness and exhaustion. For that reason they are highly condemned by Jesus and ought to be shunned and feared by every Christian. They are among the strongest instruments of Satan to defeat God's purposes.

On the other hand, the positive attitudes of faith, joy, and hope can be most powerfully used of God for our good. But these must always have a God-reference. They must be Christ-centered. Our faith is in Him and what He can do, not in circumstances. Consequently, our joy is His joy, having nothing to do with whether things are going well or ill with us. With our faith in Him and His joy in us, our spirits are hopeful—a hope in Christ—a hope which is "an anchor of the soul" (Heb. 6:19). It is an anchor that can neither break nor drag. "The joy of the Lord is your strength" (Nehemiah 8:10), and in his "presence is fulness of joy" (Ps. 16:11). "The Lord Jehovah is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation" (Isa. 12:2-3).

"Rejoice in the Lord alway: and again I say, Rejoice" (Phil. 4:4).

*Evangelist, Kansas City, Missouri

And at midnight Paul and Silas prayed, and sang praises unto God (Acts 16:25).

Praising God in the dark pays more in dividends of blessing than shouting in the daylight.
—EARLE F. WILDE.

God Wondered

That There Was No Intercessor

(Isaiah 59:16)

THE OLD YEAR ticked out. The 1952 new year slipped in. California and Maritime Nazarenes, on their knees, started the turning of the big prayer wheel. At midnight, January the first, they waited until hands from other districts got hold. Every midnight it was passed on to other Nazarenes until all of our ninety-three home and foreign districts had participated in the prayer plan. Once, twice, three times, four times it raced around the entire Nazarene world—eight months of twenty-four-hours-a-day prayer.

Adelaide, Australia, sends a report of a tremendous outpouring of Pentecostal power. At all hours of the day and night people were seeking forgiveness of sins and the baptism of the Holy Ghost. Some of our foreign lands are seeing the first signs of a coming revival of seemingly great dimensions. In the United States there are a few encouraging signs of approaching showers.

We have put our hand to the plow. "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." February 29 is Nazarene World Day of Prayer and Intercession. May 26 to June 1 is Nazarene week of prayer, preceding our General Conventions and General Assembly.

We are not of them that turn back.

LOUISE R. CHAPMAN,
General W.F.M.S. President

GRACE OR WORKS?

By R. E. Zollinhofer*

THERE ARE two schools of thought about grace and works in the plan of salvation. However, there is only one truth. The first of these schools is the Calvinistic school, which says works do not enter into the picture at all, and that we are saved by grace and grace alone. The other is the Arminian school, and they hold that by works and grace we are saved. Which school is right? What difference does it make? Is it important that we know which is which?

We will answer the last two questions first and then the other. It makes a difference which is true, because we are apt to think we are saved and then wake up and find ourselves lost. We might also be seeking salvation and be on the wrong track even though we are sincere. It is also important that we know which is

*Pastor, Westminster, Maryland

right so that we may more easily lead others to the Saviour, Jesus Christ.

Terminology is important if we are to treat this subject in the right manner. First, what is "grace"? The Greek word is *kharece*, meaning benefit, favor, or gift. What is "works"? Again the Greek helps us; the word is *ergon*, meaning toil, deed, doing, labor, work. Using the most central word in each case, we will take grace as meaning God's favor or gift. In the case of the word works, we will accept it as meaning deed or doing.

Now the scriptures say that we are not saved by works but by the grace of God. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8). "Not of works, lest any man should boast" (Eph. 2:9). That means that you cannot purchase the gift of God by money or hard labor or church membership or taking of sacrament. It is a gift bestowed on certain people; it is God having favor on people. Now we know that something must be done to warrant this divine favor, or else we will be believing as do the Unitarians. (They believe that all men are under the grace of God and will be saved.) We certainly do not believe that God, by predestination, chooses only certain people. Remember, He is no respecter of persons. The Gospels declare in bold letters that it is for the "whosoever will." All men want to be saved. So the great question is this: What must I do to gain God's favor or grace? Now, if we do anything, we are doing. That means we are asking for God's grace by the means of works. It is all very confusing, isn't it? Well, really it is not. It is all very simple.

Here it is: We must do something to warrant God's grace. Jesus gave us the answer when He preached, "Repent: for the kingdom of heaven is at hand" (Matt. 4:17). That is the thing we must do if we are to be saved—repent. That means turn from and forsake our sins, trust in the shed blood of Jesus Christ to atone for our sinful past and to cleanse us from a sinful future. This will mean confession, restitution, and a new walk.

Multiplied thousands are under the influence of preachers who are telling them they do not have to do anything to be saved except believe on the Lord Jesus Christ. This leaves a false impression with many who are hungry to be saved. They are led to believe only. Believing in the Lord Jesus Christ calls for action. It means believing on His word. His word says repent, forsake sin, turn from the world, take up a cross, deny ourselves, and follow Him. This is all doing. Belief calls for action. The action is old-fashioned Bible repentance.

If a man will seek after God, he may find him by calling on Jesus Christ, confessing his sins, and yielding to His word. Pray until you pray through to God. Faith and works always mix.

"Ye see then how that by works a man is justified, and not by faith only" (James 2:24)

The Sage of Happy Hollow Sez:

I wonder whether you have ever heard of giving one's tithe to a relative in need? The recipient might also be some other worthy cause. Such charity is commendable; but a gift stolen from the Lord cannot enrich the poor. It matters little to what good use the tithe is put. When the portion of the Lord is withheld for any reason, the spirituality of the robber is stifled. The storehouse of the Christian is the church. When nothing is deposited, nothing can be withdrawn.

Should We Tithe Our Time?

By William O. Welton*

OFTEN these questions arise in the minds of many—

How much time can I give God and the church?

How many services can I attend?

If I can't attend them all, which ones can I afford to miss?

Before we can answer any of these questions intelligently, there are others we should answer. Why do we have Sunday schools? Why do we have church? Why do we have prayer meetings? Why do we have revivals?

Is it just to build an organization? Is it just to have large numbers? If that is all, it would not be too hard to decide which of the services to omit when we are pressed for time.

There is no merit in having large Sunday schools, church services, prayer meetings, or revivals unless we have something more than organizations or numbers at stake. If these services are planned to help me spiritually, then can I afford to miss any of them?

I am a soul that will live on during eternity; therefore, I must avail myself of every opportunity to better my spiritual living, in order that eternity will be what I want it to be.

I have 168 hours each week, 720 each month, 8,640 each year. How many of these hours shall I give to God and to the church? Suppose I aim at 10 per cent of time, as we do of money. As the services are set up in my local church, I could attend the Sunday school, morning and evening service every Sunday of the year, and use but 182 hours each year. We have 46 Wednesday evening services, not counting weeks spent in revivals. These services of one and one-half hours would be 69 other hours. Twenty-two revival days with services from seven-thirty until nine would be 33 more hours. A six-day convention in January makes 9 more hours. These services would total 293 hours if I attended every regular and special service of my local church.

*Pastor, Plymouth, Michigan

If we are aiming at 10 per cent of time, it would be 864 hours during the year. After attending all the church services, I still have 571 hours left for God and the church. With these hours, I could spend one hour a day on the Sunday-school lesson, reading the Bible, and in prayer. This would be 365 hours and would leave 206 more hours for N.Y.P.S. services, pre-service prayer meetings, conventions, and still allow time for those occasions when the services last longer than usual.

Is this the plan we should use? I do not know, but it looks reasonable to give God 10 per cent of our time as well as our money. However, I find a solution that will help us meet the demands of God. Romans 12:1 speaks of "reasonable services." Since God has done so much for us, it seems reasonable that I should at least attend my church services, spend some time in prayer and Bible reading, and then invite a few folks to worship with me at my church.

May the Lord help us to be faithful!

EPHESIANS (Art. XXXII)

By H. Orton Wiley

The Weapon and the Watchword

WE HAVE now noticed the defensive armor of the Christian portrayed, as some think, by St. Paul from his observation of the Roman guards in his prison cell in his own hired house. Therefore Beza observes that all parts of the complete armor are elegantly introduced.

For there is, *first*, the military belt called by the Greeks *zosar*, and by the Latins *beltaeus*. This covered the two parts of the breastplate where they joined. The breastplate is the *second* article of the complete armor, and consisted of two pieces; the one reaching from the neck to the waist was called the *thoras*, and the other hanging from thence to the knees was called *zoma*. Accordingly St. Paul, in I Thessalonians 5:8, speaks of these two parts as *faith* and *love*.

Next to the breastplate are the greaves, which made the *third* article of the complete armor. These were called by the Latins *acrae*, and were made of gold, silver, brass, or iron. They were designed to protect the feet and legs against the strokes of stones or arrows. Thus Goliath had greaves of brass upon his legs (I Samuel 17:6). The *fourth* article of the complete armor is the helmet, which was also made of various metals and was used to defend the head. The *fifth* article of the complete armor is the shield, by means of which the whole body was fully covered.

The Sword of the Spirit: "And the sword of the Spirit, which is the word of God" (6:17b). Having spoken of the defensive armor, the Apostle now turns his attention to the offensive weapon of our warfare. This, he says, is "the sword of the Spirit, which is the word of God." The Word

of God is thus designated because it was given by the inspiration of the Spirit, and because it is the weapon most effectual in putting the enemy to flight. It was the Sword of the Spirit alone which, in the hands of the apostles, prophets, and evangelists of the apostolic age, overturned the temples of paganism, laid low in the dust the systems of superstition, and finally planted the Cross in the very palace of the Caesars.

The Watchword of Prayer: "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (6:18). Macknight's paraphrase gives a clearer insight into this verse. He says: "And as soldiers distinguish each other by watchwords, let your token of distinction, as fellow-soldiers of Christ, be prayer in the name of Christ. Therefore with all supplication for what is good, and deprecation of evil, pray at all seasons with earnestness; and for this very purpose, watch, like soldiers on guard, with the greatest perseverance in prayer, for all the faithful." Formerly this verse appeared to be but loosely connected with the thought of the armor; now it appears as an essential part of it. Soldiers depend upon a watchword for proper recognition. Our watchword is prayer in the name of Christ. Hence when our Lord would send Ananias to Saul of Tarsus, in order to convince him of the sincerity of the latter, He said, "Behold, he prayeth" (Acts 9:11).

The Use of the Weapon: But prayer not only signifies the watchword of recognition; it indicates, also, the manner in which we are to use the Word of God. It is to be used with all prayer and supplication. Prayer is the proper word to express our petitions to God, and supplication indicates the fullness and fervency with which these petitions are to be presented. Let us then, like soldiers on guard, watch for this very purpose, namely, that we may find opportunities to pray with fervency of spirit and with supplications for all saints. This is the only true way to use the weapon of the Word.

Thy Mercy Shown to Me

By Frances B. Erickson

Lord, help me to only see the best
That's in my fellow man. And in the test,
If he should fail my trust in him,
Let not the memory of those
I have failed grow dim!

Keep me from judging, Lord, I pray!
Oh, may my brother never lose the way
For want of my belief in him!
Let not the memory of Thy mercy
Shown to me grow dim!

A Miracle in Our Day

By John T. Donnelly*

A LITTLE BOY, six years of age, wearing a steel brace on his stiffened right leg and believing that which he had been taught in Sunday school about the Lord Jesus Christ's loving little children and being the Great Physician, came forward one Sunday evening, September 23, 1951, to the altar of his church (Nazarene) in Royersford, Pennsylvania, and had his pastor anoint him with oil and pray for him. He firmly believed the Bible stories he had been taught concerning the Master's healing miracles, and was convinced in his boyish heart that he would be helped to walk, to play, and, most of all, to go to school like other little boys he knew. "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up . . ." (James 5:14-15).

In December of 1950, it was noticed that little David Snell was developing a very bad limp. David's parents observed the condition becoming progressive and took little David to their physician, who began a series of treatments to correct the ailment. The doctor's diagnosis identified the condition as a segmentation of the hip joint socket. David was admitted to a hospital in the early spring, where his entire right leg, hip, and lower body were placed in a plaster cast. Later the cast was removed and a steel brace was fitted to David. The doctors told David and his parents that it would be necessary for him to wear the brace for a considerable time—at least a year and a half.

However, the Lord Jesus is the Great Physician and He honored the little boy's determined faith. On Monday night, over two weeks after he had been anointed at the altar, David and his parents knocked on the door of the parsonage where their pastor lived. When the pastor opened the door, little David pulled up his pants leg, thrust his leg forward, and cried excitedly, "Look there!" There was no brace on his leg. That afternoon, for the first time since the doctor had placed him in a cast and later in the brace, little David walked, ran, jumped, and played unsupported on his leg which the Master had touched and healed.

David's mother had taken him to the doctor in the afternoon, under whose care he had been systematically and regularly examined and treated. They took X rays and found the leg to be entirely normal. God had healed him! An apparent miracle of healing in this our modern day! David's doctors were openly surprised and admitted the intervention of a therapeutic process not their own.

We do not know how little David was healed, nor is it necessary for us to know. But is it unreasonable for us to believe that the Master, who

*Pastor, Royersford, Pennsylvania

said, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven" (Matt. 19:14), desired to reveal, not only to this little boy, but to each one of us, that He loves us with an infinite love and desires that we be the recipients of His blessings—if only we will believe Him and trust Him as little David Snell did?

Mysteries at Pentecost (IV)

By John W. May*

Mystery of Divine Unction

UNCTION was a new characteristic to the disciples. They had a foretaste of it when Jesus sent them out to work for Him, but now *He* has come who Jesus promised would abide with them forever. The world attributed the condition of the sanctified to the infilling of wine. It was, however, the infilling of the Holy Ghost. Paul gives an implied contrast between the two when he says, "Be not drunk with wine, wherein is excess; but be filled with the Spirit" (Eph. 5:18).

There is a comparison here which may be drawn without sacrilege. Characteristics of the drunken are loose tongues, loose friendships, loose purse strings, loosed from fear. When the Holy Ghost comes, He will loosen the tongue for God until there shall come forth conversation pleasing to the Master as well as praise and thanksgiving. He will loosen the bonds of cliquishness. The sanctified are easily entreated and love everybody. He will further loosen purse strings; the sanctified are liberal and cheerful givers. They see no problem in tithing, as their purses are on the altar as part of their consecration. They do not fear man or the judgment because perfect love casts out fear.

The unction resulted in a powerful message. Three thousand were added to the Church that day, and it was just the beginning. Unction of a possessed man brought forth a clear truth. Feelings or words were not spared. There was no "beating around the bush." No compromise was made.

The need today is for such unction among preachers and people, leaders and laity. With such the world is ours to conquer and to claim for Christ. In the words of the saints of the past, we need to get "the glory."

*Pastor, Marmet, West Va.



God's Rescue Mission

By Walter O. Eichenberger*

RECENTLY in Great Bend, Kansas, the United States Air Forces Rescue Squadron from Hamilton Air Base, California, conducted a simulated search and rescue mission with the Kansas Wing of the Civil Air Patrol. In strategic places around the world, the USAF maintains men and equipment for rescue duty in the event of disaster or loss of aircraft, whether military, commercial, or private. The Air Rescue Command is on the alert to help in locating missing aircraft and personnel. Co-operating with the Air Rescue Command is the Civil Air Patrol, and auxiliary of the Air Forces, comprised of civilians who have enlisted their time and their private planes to assist in locating lost aircraft. Because of the maneuverability of small aircraft, over 90 per cent of the rescue work is carried out by the Civil Air Patrol.

Civil Aeronautics Authority regulations require a pilot to file with his home port a flight plan for each extended flight he makes. He should estimate his time of arrival at his destination and should outline the course he expects to fly to reach his destination. Upon completing his flight the pilot is required to notify his home port that he has done so. Failure to complete a flight plan constitutes a lost aircraft. Many times the pilot is neglectful and forgets to report his completed flight, and it is necessary for the airport manager to try to locate his plane. If the pilot has simply forgotten to report and has completed his flight safely, there is no search organized for him. Should the missing aircraft remain unaccounted-for, the Air Rescue Command is notified, which in turn alerts all Civil Air Patrol squadrons adjacent to the path of the missing aircraft, and the search is on.

The motto of the Air Rescue Command is "That others might live," and their assumption is "that passengers in aircraft disasters are alive until found dead." This means that every effort is put forth to rescue those involved in an aircraft mishap and, if possible, to reach them in time to save their lives. It is reassuring to all who use the airways for travel to know that there are facilities and men dedicated to the task of rescue whenever needed.

As I sat in the Operations Room at Great Bend Air Base and heard the pilots of Civil Air Patrol receiving their instructions prior to the beginning of this simulated search and rescue mission, my mind wandered away from the immediate scene to the Operations Room of Eternity.

Man filed a flight plan and prepared for take-off in his light aircraft for a trip through Time with his destination as Heaven. From the Control Tower of Heaven the reports came in telling of

Thoughts at Sunrise

By Martha S. Adams

*The roseate hues of a new day dawning!
With soft, glowing splendor God heralds the
day,*

*All in a moment His sunlight transforming
A world that was hidden 'neath dull, dismal
gray.*

*Still breathless with awe at the beauty of morning,
I pray its Creator to guide me today.*

Does anything rival the glory of dawn?

*Yes! Well I remember that happiest of days
When God's sunlight shone into my soul to
transform,*

*To banish forever my own sinful ways.
The heartache, the burden, the sin, all are gone.
To the Giver of sunlight be glory and praise!*

heavy weather, of fogs and high winds, of rugged mountain peaks jutting high along Man's flight course. Man received his flight instructions prior to take-off and was assured that he would complete his flight plan and reach his destination if only he would follow the directions from Control Tower.

The wind began to blow and fog swept in around the light aircraft, but Man refused to follow the signals from the Control Tower and decided to take matters into his own hands and asserted his own will. Soon he was flying blind and was lost in the airplanes of Time. However, Man was resourceful and did not crack up his light aircraft but landed in the stubblefield of sin and became so entangled in the mire and enticements of it that he was unable to take off and soar back to the heights of fellowship he had known. He was out of contact with the Control Tower.

He soon used up all the reserve fuel in his supply and was left to wander alone in the fields of sin. He was able to taxi about the field of sin in search for some way to liberate himself, but he only became the more deeply entrenched in the mire of the field and still he was unable to take off. Always there was the inner longing to soar again above the earth and mire. Occasionally he would see in the distance another craft like his own flying straight on its course, and he was reminded that the Control Tower was still in the business of guiding on the flight of life.

In the Operations Room of Eternity, the Great Commander attempted to make contact with the lost Man. Warnings were sent out, pleas were issued, effort after effort was put forth to locate the lost. When it was evident that the light aircraft was really lost, a Search and Rescue mission was planned and the Son of God was the Great Commander of this mission.

The motto of this Rescue Mission was "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not

*Pastor, Pratt, Kansas

perish, but have everlasting life"; and they were dedicated to the pledge that God is "not willing that any should perish, but that all should come to repentance." If only Man could be found alive there would still be time to offer him the services of the Rescue Mission!

Imagine the victims of an aircraft disaster refusing aid from the Civil Air Patrol, or from the USAF Air Rescue Command! Just as ridiculous that Man should refuse the aid of the Great Commander who came "to seek and to save that which was lost."

The lost aircraft was sighted—the Rescue Commander himself parachuted down to the field of sin and offered to help in restoring the damaged aircraft. He alone had that which was necessary to repair the damages. He had brought with Him power to free from the entanglements of sin. He pointed the lost one to others who were flying the straight course of life, and encouraged him to believe in his Rescuer to restore him to the heights again. Man confessed his helplessness and asked the Rescuer to deliver him. The answer came immediately—with a new Pilot on board, new power in the aircraft, Man was soon airborne and the mud and grime of the stubblefield were left far behind.

Back on the airplanes again, Man followed the beam from the Control Tower to Heaven, and can safely reach his destination to complete his flight plan with the help of the Rescue Commander.



admonition here given is really of practical value, or could be successfully applied in directing or influencing the affairs of government. The affirmative is clearly Paul's meaning; but was he inspired of God in this particular writing, or was his pen, usually so unimpeachable, now presumptuous and infatuated with wishful delirium?

I wonder, furthermore, if many Christians think that our "fervent" prayers should be hedged about and confined to the local interests of church and family, somewhat resembling our military operations in Korea—not daring to invade further into the enemies' territory—that political and governmental affair which belongs to a separate and exclusive domain—a sanctuary that the great President of the universe has reserved sacred to the devil and his rights.

Of course, no one really thinks that is the case; but do not people act that way? And are not attitudes of that kind put into practice, quite as effective for Satan's purposes as if these very restrictions obtained? What I am trying to say is this: The ballot box is, without contradiction, the most formidable stronghold and rallying ground of the evil forces confronting our nation today. Of course, our dearly bought franchise is one of our most cherished rights, and any true-blooded American would fight in its defense. But who doesn't know that corrupt politicians and political rings and bosses so dominate our polls and election counts that they usually get men of their ilk into the most responsible places in our government?

Now if it is essential to pray for "kings, and for all that are in authority," most of whom, in our day, are mercenary seekers for selfish political gain, why would it not be a still better hope to pray God to give us Christian rulers in the first place? Why would it not be perfectly Biblical and sound in every aspect for all the religious bodies in America to institute a campaign of prayer, continuing right up to the this year's election, that God will enable us to break through Satan's election rings and seat really godly men in chairs of authority, particularly that of the president? For in that high office we need a man whose administrative powers would be employed solely to insure that all our laws were righteously executed.

Ancient Israel had good laws, but during the reign of a line of godless kings there was little integrity in either their observance or execution, which brought upon that nation the just judgments of the Almighty. May we not expect similar judgments upon our nation for its guardianship of the sinful liquor traffic, to mention only one of its governmental delinquencies?

I appeal to the religious periodicals, evangelists, and pastors of our land. None will admit that only those men who are sponsored by corrupt political rings and popularized by wine and cocktail patronage are wise enough to head our great republic. Then let us rise up and combine all of our God-given powers in a great political

Shall We Pray

FOR THE PRESIDENT?

By P. W. Campbell*

I WONDER how many of our zealous church members and ardent professors of religion have read and considered II Timothy 2:1-2, which says, "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty."

I wonder if most Bible readers do not, on their part, wonder what Paul really meant. I wonder if any considerable percentage think that the

*Springdale, Arkansas

renaissance. Start this movement with a nationwide avalanche of prayer that will climax in action at the polls. Then God will see our nation through to a righteous and glorious destiny!

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

Bible School Work Encouraging

DURING the hot season the work done by the Bible school was most encouraging. The boys were put into groups under a responsible leader. They visited 125 villages and ministered in one way or another to 17,000 people. They met 40 inquirers; sold 765 Gospels. They held vacation Bible schools in 8 churches with an average attendance of 73 a day in these schools. We now have 27 students in our Bible school with 4 couples to graduate in February. One of the couples is Mr. Bhujbal's daughter and son-in-law. Our women are being taught to read and write by the famous Laubach method which our Indian teacher learned during our month's refresher course held here in Basim for our preachers. An expert on this method was here during that month, and many of our students are equipped to teach this method. It works like a charm and is most interesting. The women also have a full course on the "Christian Home," which they will be able to teach in their own villages. Eight weeks' report cards were given out, and on the whole everyone does very well. This is a Bible school, and the main emphasis is on knowing about the Bible and how to preach it.—EARL AND HAZEL LEE, *India*.

An Outstanding Indian Station

We are praising the Lord for the privilege of ministering to these needy souls and feel that He is going to give us an outstanding station here. The Indians from miles around are saying they have waited for years for just such a mission as we are building. It seems they are looking to us more than to the older, established missions, and I am sure it is because they can feel the presence of the Holy Spirit even though they do not understand. They have wonderful plans for the future and want to grow. Many came from Belmont Navajo Ordnance Depot for Christmas and this is over one hundred miles. They tell us to prepare for one thousand or more next year. I know no other mission or trading post had the number we had, so we are praising the Lord that the news of the mission has spread far and near

The Lord willing, we will dedicate our chapel as soon as it gets warm. It is coming along nicely and, in spite of the cold weather, the men are working every day. It will be a building that the Church of the Nazarene can well be proud of, and it will stand for years to come. The Indians are not just putting up a building, but they are building the house of the Lord and are using the very best of the rocks and the most beautiful. There is nothing slipshod, but every rock is neatly cut and very carefully laid.

We appreciate your prayers and interest.—MRS. GERTRUDE JONES, *American Indian District*.

Argentine Mission Council

God's grace was manifested in a special way at the Argentine Mission Council sessions during the days November 20 and 21, 1951. As we met at 9:15 a.m. on the first day and knelt before the throne of grace, we had a special sense of God's presence with us. Then while we listened to a wire recording of Dr. Samuel Young's message on Luke 11:13 our hearts burned within us. We felt inspired anew to press on under the all-imperative need, the unction of the Holy Ghost, to proclaim this glorious message of full salvation to a chaotic world.

With such an auspicious commencement, naturally we could not expect anything less than a beautiful spirit of fellowship, even during the business sessions. And so it was. Our beloved president and district superintendent gave a fine report. We were thrilled as Brother Cochran reported on the beautiful spirit of unity that exists among all the national pastors and missionaries. To learn how God is blessing us with new souls saved and believers sanctified in every church and preaching hall on the district was indeed a great encouragement; also, to know that in spite of the tremendous odds against us, such as Roman Catholicism being taught in the public schools, with the consequent adverse effect on our Sunday school, some of our churches are making great strides in Sunday school.

Rev. Hendrix reported a fine spirit of harmony in the Bible training school. The power of God has been felt throughout the whole year. Several of our young people have been active

in evangelistic campaigns, and two of the young men working as assistant pastors. Through the correspondence courses many young people from other churches have been reached by the message of holiness. We are glad to know that one young man is to graduate.

The second day of the mission council began with prayer, and then we listened to a wire recording of Dr. Hardy Powers' missionary message to the General Assembly in 1948. Once more we felt strangely moved. Although the message was three and one-half years old, it came as a "live coal from off the altar" to our waiting hearts. It seemed as though we walked with Drs. Eckel and Powers into Hiroshima and saw our Japanese sister leading on the work there. Once more we listened to our late Japanese pastor, who with his dying breath encouraged his wife to carry on after his decease. Our hearts were melted. We felt as though we had done nothing as yet for Him who loved us and gave himself for us. And so we determined afresh that, by His grace, we will be all He wants us to be and will do all He wants us to do.

On the first ballot Rev. John A. Cochran was re-elected president of the mission council and district superintendent; Rev. Spurgeon L. Hendrix, director of the Bible training school; Rev. Thomas A. Ainscough, treasurer; and Rev. Ronald Denton, secretary.

We praise God for His blessed presence with us during the two days, for the joy of fellowship with fellow missionaries from Argentina and Uruguay. For the greetings from other Nazarenes in distant lands we are truly grateful. We praise God for the fine people in the homelands who sacrifice time and means that we might reach these peoples with the message of full salvation.

Like John Wesley, we could have said of all the Argentine Mission Council sessions during 1951, "Best of all, God is with us."—THOMAS A. AINSCOUGH, *Argentina*.

"The most deeply taught Christians generally are those who have been brought into the searching fires of deep soul anguish. If you have been praying to know more of Christ, do not be surprised if He takes you aside into a desert place or leads you into a furnace of pain."—*Selected*.

Poor God!

EVERY LITTLE WHILE I meet or hear of someone who claims that he does not believe God can destroy the carnal mind. This makes me want to exclaim, "Poor God!" You may ask, "Why exclaim, 'Poor God,' when you meet or hear of such people?" Because they imply that God got terribly mixed up in the Bible and made a lot of statements He did not intend to.

The New Testament has plenty of verses which imply that the carnal mind, or the sin nature, can be destroyed in this life. Let's study just one of them now: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7). But someone may call attention to the eighth verse in the hope that it will cancel the statement in the seventh, which certainly points to the truth that we can be freed from sin now. It is a cleansing from sin which is accomplished in the present, as the seventh verse clearly indicates, and the eighth verse does not change the truth implied in it in the least. "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (I John 1:8).

Of course, if we say that we have no sin to be cleansed—as some were saying then and others continue to claim today—we deceive ourselves, and the truth is not in us. He who has the audacity to declare that man has no sin nature to be cleansed away is fooling himself and shutting his eyes to the facts of experience as well as the Bible. Men are not only sinners, but they are also born in sin; and after they are saved from their sins, they can also be liberated from their inborn sin, the carnal mind. The ninth verse gives us this double assurance: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Please note also that it is cleansing from *all* sin and *all* unrighteousness. These scriptures either mean what they say or else God was terribly mixed up in what He had the Apostle John write. But the whole situation as given in the latter part of this first chapter of I John is not before us until the last, or tenth, verse of this chapter is presented. It reads thus: "If we say that we have not sinned, we make him a liar, and his word is not in us." In this verse God emphasizes the folly of denying that we have sinned and, therefore, need forgiveness, or the first blessing, just as in the eighth verse He brought out the ridiculousness of claiming that we have no sin and, therefore, do not need to be sanctified, or cleansed from this sin nature, or carnal mind. Either God is a "poor God," or else He said what He meant and meant what He said in I John 1:7, and man can be freed from the sin nature within.

"Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17).

EDITORIALS

Don't Neglect the Visitors

A PASTOR wrote me as follows: "I received a letter today from one of my members whose work takes him and his family from town to town. Wherever they go they try to find a Church of the Nazarene and attend it. They haven't been members of the church quite three years, but they have learned to love it. In this letter they say that they have not been in a church yet where the pastor has asked them who they are, where they live, or if they are Christians."

Then the pastor of this family added: "I am a pastor myself, and do not want to be critical of our other pastors, but I do think that we as pastors should be more on the job as to visitors in our services."

I am not inclined to pass a harsh judgment on any of our pastors on the basis of this letter. It does not state how many times this family had gone to other Nazarene churches. Further, it is not always possible for the pastor to give the attention he should to every person who attends his church. He needs the help of his laymen. They must be on the job and do all they can, especially to welcome the visitors in their midst. Both pastor and people must be on the alert in order for as much of this type of work to be done as should be from Sunday to Sunday. Nevertheless, when the pastor has been excused as much as possible, in most instances there is room for improvement in the matter of making visitors feel at home. Moreover, I am sure that the same could be said about most of our laymen. Anyway, let us (both pastors and laymen) thank the pastor for calling our attention to this matter and promise him that we'll do better in the future. For, as Dr. Hardy C. Powers, general superintendent, recently said: "We are in the biggest business known to men—the salvation of lost souls . . ." Therefore, we cannot afford to come short in welcoming visitors into our services.

God Is a Moral Being

IN THE FOLLOWING issues of the HERALD OF HOLINESS, I have discussed the subjects named: What Is Religion? (March 13, 1950); What Is the Christian Religion? (May 15, 1950); What Is Theology? (May 29, 1950); Why I Believe in God (Oct. 9, 1950); Only One God (March 12, 1951); God Is a Spirit (July 2, 1951); God Is a Person (July 23, 1951). Now I continue this series of articles on the beliefs of the Christian Church with the title "God Is a Moral Being."

Stephen S. White

SOMETIMES we use the word moral in connection with man in order to contrast him with certain other men. We mean that he is a good, or moral, man instead of

God Has a Conscience a bad, or immoral, man. On other occasions, the term moral has a broader significance when applied to man. It refers to him as a creature capable of right or wrong conduct in contradistinction to an animal—a dog for instance—which has no conscience, no sense of right, and, therefore, is not capable of doing right or wrong. The Bible is a Book about God in relation to men, not about God in relation to animals. Man sinned and fell and needs redemption, but animals cannot sin and fall and need redemption. Man is a moral being, capable of doing righteously or unrighteously, but animals are not moral beings and, therefore, cannot do that which is good or bad.

When I speak of God as a moral Being, first of all, I mean that He is a moral Being in this second and broader sense. He is unlike the animal and like man in that He has a conscience, a knowledge of right and wrong, and is capable of moral conduct. Conscience has been divided into three elements: moral discrimination, moral obligation, and moral settlement—a sense of right and wrong, a feeling that the right ought to be done and the wrong left undone, and a feeling of approbation when the right has been done or a feeling of disapprobation, or remorse, when the wrong has been done. God as a moral Being has a conscience.

SECOND, when I describe God as moral, I mean that God is moral in the first and narrower sense indicated above—He is not immoral, or bad.

God Is Not Immoral God not only knows right from wrong and has the power to choose between them; He has also always chosen the right. In other words, God is good, righteous, or holy. By choice He has always shown himself to be on the side of that which is right.

This last truth about God is one of the significant teachings of the Old Testament about God. The high point of emphasis in the Old Testament in its idea of God is called ethical monotheism. This means that the Old Testament teaches that the God of Israel, the God of all nations, the true and living God, is not only the one God—monotheism—but is also moral, or ethical, good, and not bad. In other words, the God of the Old Testament is pre-eminently righteous, or holy.

Davidson, in his book *The Theology of the Old Testament*, declares that the theme of the Old Testament is the holiness of God. This is especially

true of the prophets. They constantly call the attention of the people to this truth. Isaiah, for instance, speaks of God as the Holy One of Israel twenty-seven times. For him, as with all of the prophets in the Old Testament, the outstanding characteristic of God is that He is holy, moral, ethical, righteous, or good.

Holiness is the most important attribute of God. We want our God, the One whom we bow down to and worship, to be holy, or good, above everything else. This is more essential than for Him to be all-wise or all-powerful. Heathen gods may be immoral, or sinful, but not the God of the Christian faith. Even Socrates, Plato, and Aristotle, the famous Greek thinkers, who had no Bible, seemed to grasp the idea of an ethical monotheism, a belief in a God who is one and moral, or good.

ANOTHER truth which should be noted in connection with the holiness of God is that it is absolute. God is absolutely holy, or good. Dr.

God Is Absolutely Holy O. A. Curtis, in his book *The Christian Faith*,

not only enumerates the three factors in conscience—moral discrimination, moral obligation, and moral settlement—which we mentioned earlier in this article, but also he sets forth two co-workers of conscience: judgment—an intellectual element—and will, where our choices are made. God has always chosen the good, and the Bible indicates that He will continue to do so. Further, since He is all-wise and thus has perfect judgment, His acts always have been perfectly good. He not only always aims to do that which is holy, He always does that which is holy.

On the other hand, man may intend to do the good and yet not do that which is perfectly holy because his judgment—a co-worker of conscience—is finite. Besides, we know that man in the beginning deliberately chose that which he knew to be evil and fell. This first sin of man crippled man's already finite judgment—left a bias in his moral nature towards that which is wrong. Thus man's holiness never can be anything but relative. Even after he is sanctified wholly, and always intends to do the right, man may miss the mark and actually do that which is not right from the standpoint of the perfect law of God. But when God acts, He acts not only with a holy motive, but also with a perfect judgment because He has a mind which is infinite and free from any of the effects of sin. God's acts are always as holy as His intentions. Thus God is absolutely holy in that He fully knows what the good is and always perfectly wills and does that which is in accordance with what He knows.

Christian education is that teaching process and way of life which plants within the lives of people, both young and old, the truths of the Kingdom.—*Selected.*

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for February 24: Trained and Tested Followers

Scripture: Mark 9:2; 10:35-45; 14:32-42;

Luke 8:41-42, 49-56; 9:28-36; Acts 4:13-22

(Printed, Mark 9:2; 10:35-40; Acts 4:13, 18-20)

GOLDEN TEXT: *We cannot but speak the things which we have seen and heard* (Acts 4:20).

THRONE-WORTHINESS

One of the most dramatic moments in the entire life of Christ was the time Salome came to request close-up thrones for her two wonderful boys, James and John. Don't laugh! Surely they were wonderful boys, and what mother still does not think that her boys deserve the top priority in thrones. That is what makes mothers mothers. I guess.

And we note that Jesus did not reply cruelly. He said that a throne is "given to them for whom it is prepared." He was really saying that thrones would be passed out on the basis of "throne-worthiness." Let me rephrase Christ's conversation. "Really, dear mother, I am not in the throne business myself at all. My Father takes care of that. But I know Him well enough that I can tell you how to be sure of getting the throne you want—just outstrip other people." Then, for an illustration, He mentioned drinking of His cup and shar-

ing in His baptism, as payments on this suffering quota. St. Paul asked to have a larger part in "the fellowship of his sufferings." When Salome turned away she did not have a receipt for a throne, but she had a good recipe for "throne-worthiness."

Before many years had passed, both James and John had begun making payments on their thrones—payments in blood and agony. James fell prey to the cruel hands of King Herod. John lived on through the years and made many and heavy installment payments on his throne: loneliness on Patmos, torture in Ephesus—he was outstripping his contemporaries.

But I have a certain feeling that another apostle, a little Tarsian "born out of due time," really made the largest throne-payments. Maybe Jesus had this in mind when He turned Salome away with her two boys.

It is always better to have a recipe for "throne-worthiness" than a receipt for a throne.

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.

Religious News and Comments

Edited by Delbert R. Gish

THE WESLEYAN METHODIST and Free Methodist denominations are in the process of discussing a possible merger. A preliminary meeting was held at Winona Lake, Indiana, recently. Among those present were Dr. Roy S. Nicholson, national president of the Wesleyan church; Dr. F. R. Eddy, publisher of the *Wesleyan Methodist*; and Dr. Stephen Paine, president of Houghton College, of Houghton, New York. Two other members of the Wesleyan group were Dr. W. F. McConn, president of Marion College, at Marion, Indiana; and a layman, John Williams, of the same city.

Free Methodists were represented by Bishops Leslie R. Marston and Charles V. Fairbairn, of Greenville, Illinois, and McPherson, Kansas, respectively. Dr. Carl L. Howland, editor of the *Free Methodist*; Professor A. W. Secord, of the University of Illinois at Urbana; and Hugh White of Ferndale, Michigan, were members of the Free Methodist delegation, also.

The Reverend H. M. Couchenour, executive secretary of the National Holiness Association, has been appointed interim president of the Chicago Evangelistic Institute. He will serve until a permanent president

can be secured. After forty-one years of operation in Chicago the Institute was moved to University Park, Iowa, in September of 1951.

First reports on the Billy Graham meeting in Washington, D.C., speak of his shock at the actual wickedness he finds there. The crusade began there January 13, scheduled for four weeks. Within ten days sixty thousand persons had been in attendance at the National Guard Armory.

Efforts among the churches of Washington, D.C., have borne fruit in the elimination of racial segregation in the church program there. As early as 1927 there was a beginning of co-operation between white and colored churches, but developments were slow. However, more than four hundred churches, both white and colored, now work together in the program of the Washington Federation of Churches, and the claim is made that segregation is completely eliminated. The program includes such things as joint councils, public services, banquets, etc.

All of America and a large part of the rest of the world have been stirred by the classic story of a heroic

captain who braved hardship and danger to stay with his ship, and protested that he was no hero, but had only done his duty. In these days of vast irresponsibility, we take hats off to a man, Captain Kurt Carlsen, skipper of the ill-fated "Flying Enterprise." Duty-consciousness is not religion, but it is one of the ingredients that go beautifully with good religion. When Captain Carlsen was asked whether he had prayed, his reply was, "I am not exactly a heathen."

Captain Mitsuo Fuchida, who led the Japanese Navy's air raid on Pearl Harbor December 7, 1941, has written to relate the reasons why Sunday morning at an early hour was chosen for the attack. Japanese intelligence knew that payday and a week end meant that many American officers and seamen would be sleeping off the effects of drunkenness.

Dr. Chaim Weizmann, president of Israel, is honorary chairman of a committee to prepare a new sixteen-volume Hebrew encyclopedia. This is done in accordance with a plan to make ancient Hebrew the official language of Israel.

"Strong Christians are made by putting into action their daily prayers. Jeremy Taylor said, 'When we pray for any virtue, we should cultivate the virtue as well as pray for it'"

Home Missions and Evangelism

Roy F. Smee, Secretary

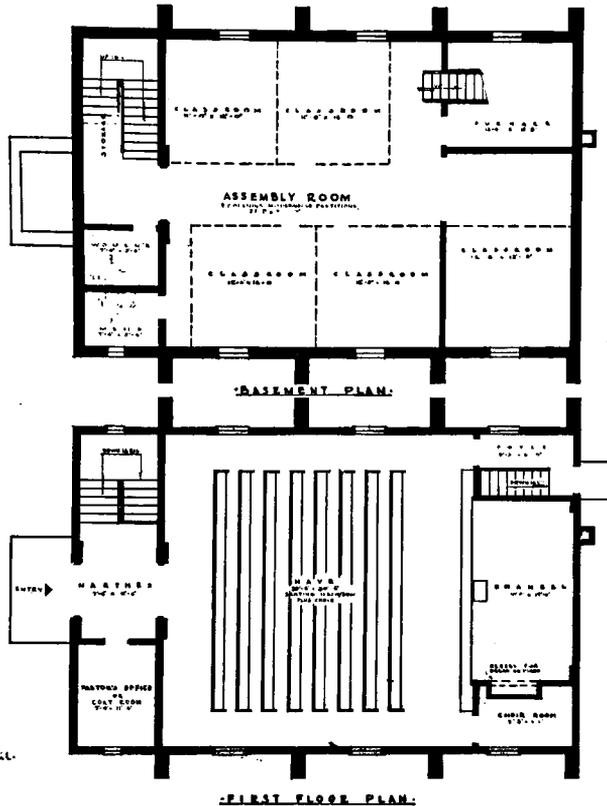
Church Extension Services

OPERATING in the Department of Home Missions and Evangelism is the Division of Church Extension. It is concerned with helping pastors and churches that are planning or in building programs.

Many pastors have received assistance through our lending library of outstanding books on church building and financing. During 1951 more than fifty pastors borrowed a total of 266 books from this source. We have also published a booklet, *That New Church Building*, written by Dr. Roy F. Smee. Many copies have been distributed.

Some architectural research is carried on by the Division. Preliminary plans have recently been completed on a small church, particularly suited for the small town or country church. Several plans for chapels that can be converted into parsonages have been made and furnished to all district superintendents.

We do not provide architectural



Plan for a small church, approximately 32 by 50 feet, developed for the Division of Church Extension.

services to churches. These can be better secured locally. Requests for plans for a church building of a certain size are often received. We do not have what are commonly called "stock plans," and do not recommend them. Each church has its own particular needs and setting. Building codes vary. In many places restric-

tions concerning architects are severe. Soil structure and weather vary widely. As a result, made-over plans are seldom satisfactory.

A number of our churches have received advisory service from the Bureau of Church Building and Architecture, formerly known as the Interdenominational Bureau of Architecture. Dr. E. M. Conover, the director, has been very co-operative and helpful.

Pastors may send their preliminary drawings to our office for suggestions. While we do not pose as experts, we shall be glad to study the plans and help in any way that we can.

The Division also handles the Church Extension loan funds, under the policy set up by the General Board. Loans for not exceeding one year and seldom larger than \$5,000 are made to churches and district advisory boards. All loans must be guaranteed by the district advisory board and approved by the district superintendent. The funds are used especially to help home-mission churches get up a building and allow sufficient time for them to secure a regular building loan locally.

Three years ago there was \$33,000.00 outstanding in loans. The amount has now increased to over \$100,000.00 and the funds have been in such demand that a number of applications have had to be discouraged. During 1951, \$62,486.50 was loaned for twenty-two projects on seventeen districts. In the past three years, fifty-one churches on thirty-three districts have benefited through these funds. Through the splendid co-operation of the districts and district superintendents, every loan that has been made is good and will be paid in full.

The services of the Division of Church Extension have not been widely known throughout the church; but many district superintendents, pastors, and local churches will testify to its helpful assistance in a time of need. It is "the savings account of the church."—ALPIN P. BOWES.

THE QUESTION BOX

Conducted by Stephen S. White

Q. Can a member of the church board be its secretary? Someone here claims that this cannot be.

A. A member of the church board can be its secretary. However, someone who is not a member of the church board can also be its secretary, but being secretary does not make this person a member of the board. In most instances, the secre-

tary of the church board is a member of it; but as I have said, this does not have to be the case.

Q. I am very much interested in the articles on Sunday as the Christian's day of worship. Would you please answer two or three questions on this subject in "The Question Box"? Just why did the Christians begin to

worship on Sunday? When did the Christians start to worship on Sunday? What Christians were first to begin to worship on Sunday?

A. The Christians began to worship on Sunday because Jesus rose from the dead on Sunday. The resurrection of our Lord is the climactic fact of Christianity. Without the risen Lord there would be no Christianity. The New Testament Christians started worshipping on Sunday immediately after the Resurrection. For a time they worshiped on both Saturday and Sunday, and then they gradually dropped off the Saturday worship. I

judge that you mean by "What Christians were first to begin to worship on Sunday?" what denomination? In answer to this question, I would say that there were no denominations as we know them today when the Christians began to worship on Sunday. The Christians were not divided into denominations then. These answers are fully in accord with the facts of the early history of the Christian Church, and please do not permit anyone to deceive you and cause you to believe otherwise. Read again the articles on this subject which I have already published in the *HERALD OF HOLINESS* and those which will yet be published, and you will find the proofs for the answers which I have given to your questions.

Q. Please explain II Peter 3:8.

A. This verse reads thus: "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." Another version of this thought is found in Psalms 90: 4—"For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night." A watch in the night is three hours. Thus the Psalmist is really saying that for God a thousand years are as three hours. The teaching in both of these verses is that God is not a temporal Being. Time is a characteristic of finite beings, but not of God, who is eternal and infinite. There is no time—past, present, and future—with God.

Q. Some pastors live truly godly lives, spending much time in prayer, encouraging prayer and fasting, and organizing prayer meetings. Others spend much time in service club activities where during luncheons there is much smoking and sometimes even there is a bar close at hand. I believe that the young preachers are getting away from the narrow way and a holy walk when they indulge in these activities. A pastor's wife said there are not two standards—meaning that the standard for preachers is not different from that for laymen. A preacher cannot do much toward winning souls in a smoke-filled dinner hall. The young preachers of the Church of the Nazarene today will have to keep the standards high or people generally will not know that Christ is passing by. Will you please comment on what I have said above in "The Question Box"?

A. Yes, I'll comment on what you have written. First, I am glad that you felt free to write me as you did. I believe that you are sincere, and I am always happy for sincere Christians to give me their reaction as to

the state of our church. No Christian has a right to treat another Christian's view lightly. Second, although I respect your right to say what you have, I cannot agree with at least two implications of your statement. I do not believe that our younger preachers as a whole are any less devoted to the cause of God and holiness than our older ones. I say this as an older preacher and as one who has had many opportunities to associate with our younger as well as our older preachers. Also, I do not believe that the average of Christian living of our laymen is any higher, if as high, as that of our preachers—*younger or older.*

After saying all that I have, I am ready to admit that all of us—preachers and laymen—must be very careful as to our daily living. We are in a world of sin, and if we are not careful we'll be caught in the web of

worldliness and cease to be the spiritual examples that we should be. On the other hand, we must be very discriminating in our judgment of others. Jesus was accused of being a Friend of publicans and sinners, and we have every reason to believe that He was (Matt. 11:19). We know that Jesus ate with publicans and sinners (Matt. 9:10-13).

Jesus prayed for His disciples to be kept from the evil of the world, but not that they be taken out of the world. As long as we live in this present, sinful world and do work for God among sinners, it will be impossible for us to escape a lot of things that we do not like. Still, I agree with you that we must not let the standard down. May God help you and me and the rest of us to *know* just what the standard is, and then be sure that we do our best with His help to live up to it.

THE HOME CIRCLE

Conducted by Grace Ramquist

" . . . And Others "

I WAS SITTING in the audience listening to the playing of a wonderful orchestra. I was fascinated with the music and took no notice of one little lady who sat to the side on the platform and who seemed to have nothing to do. But after my attention was called to her, I began to realize she was taking no part in the music making. Number after number was played without her help. Then suddenly she pushed the harp away from her and began to play. She played beautifully, and without her help the number in which she played would have fallen flat. She was absolutely necessary for the beauty of the one selection. When it was over, she allowed the harp to rest again; and not again during the entire evening did she play. She had done her part. She had played when her time came; and she had been watching for that time, so made no mistake.

When reviewing the part of the harpist sometime later, I was reminded of the scripture found in the eleventh chapter of Hebrews. We read there of those who by faith have carried on the work of the Lord: David, Samson, Gideon, Moses, Samuel, and all the prophets. They subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions. Then we come to the place where particular names are

not called but all are placed under the word "others." They did their part. Many were killed; some were tormented; all were important in the work of the Lord. When their turn to serve the Master came, they served as they should. They kept the Word and they came out with "a good report through faith."

One could become discouraged when looking at the Davids, the Samsons, and the Gideons. He could feel that he has no place in the work of the Kingdom. But even as the harpist was needed, so are we all needed in the building of the Kingdom. There needs to be the concertmaster, the oboist, the flutist, the trumpet player, the cellist, and the drummer; but there also is a need for the "others" who take but little part in the total program of life: the bird whistle just at the right time, the cymbal when it is needed, the harp even for only one number. The "others" must be ready and watching, for the whole program of the Kingdom will come up short if the "others" in the faith do not play upon the instruments which God has given them.

I shall be content if, when I reach that heavenly home, my name shall be unknown and unremembered but included with the great troop of "others" of whom the world was not worthy.

Dear God, help us, Thy followers, to be faithful "others."

NEWS IN BRIEF

(Continued from page 2)

The town was small, so small that when there was a fire everyone in town soon heard about it. It was about two and a half miles from the larger city and, because our town was small, the larger place offered us their fire department services.

One day it was yelled through the streets that there was a fire. The *Advocate* building was on fire! Inside the little print shop were stored paper and many books. By the time I got within "seeing distance" of the huge blaze, two beautiful white horses pulling the red fire wagon came racing up to the already roaring fire. It was soon evident that nothing could be done to save the *Advocate* building, so everyone bent his efforts to saving the little post office nearby and the grocery store across the street.

After the fire was over, the firemen came to my father and told him that, as they were leaving their little city, a freight train pulled across the only road leading to our village. As was its usual habit, it stopped there and stayed for several minutes. "If only—" the firemen kept saying. "If only—" Those were sad words that day. If only the train had been late; if only the train had not stopped; if only the fire wagon had been a little bit faster! "If only—"

The next day, as was the custom, my father and several of the town men went to the city to see the head of the fire department. They gave him a good-sized check in payment for their trouble. You see, it was not within the necessary line of business for them to come clear out to our little town. But this day the firemen were hesitant in accepting the check. They had arrived too late. They had answered the call but, nevertheless, had been too late!

It is wonderful to answer the call of the church, of the home, or of the school. Sometimes when we answer the call to school, we are a little too late. Say the class had planned a field trip and you arrived only a little late, mind you, but you were too late for any of it. "If only—" you may say, but what is the use of saying those two words? You didn't make it.

There are boys and girls all around you. They may make heaven's gates, but they may not, too. The reason they may not could be that you were a little too late in pointing the way to them.

Oh, don't allow yourself to reach the place where you feel you must alibi by saying, "If only—" Those are always follow-up words to a regrettable situation. Things could always have been better, "if only—"

blind singer, at his best and the writer as evangelist. Much prayer and fasting, and the Holy Ghost is working mightily."

After holding pastorates in the churches at Metcalf, Illinois, and Lodi, Missouri, Rev. Craig R. Dillman has accepted the pastorate of the church in Ilasco, Missouri.

Evangelist E. E. Michael writes: "I have an open date, March 19 to 30, and would like to slate this time in the western part of West Virginia or eastern Kentucky. Write me, 1406 Sixth Ave., Jasper, Alabama."

Akron, Ohio—Springfield Heights Church has had a fruitful revival with Evangelists Eddie and Ann Burnem. We appreciate the humble spirit of Sister Burnem, her outstanding work as song leader, and the way God blessed and inspired our people by her singing. Brother Burnem's preaching was blessed of the Lord with a number of souls praying through at the altar for pardon and holiness. Three new members were added to the church. Brother and Sister Burnem are wonderful boosters for the Sunday school, and many new contacts were made; on the closing Sunday we had 301 in attendance. We greatly appreciated the spirit and ministry of these fine evangelists. The revival spirit continues and souls are praying through. The church is encouraged and pressing forward.—LeRoy M. Hastie, Pastor.

Sheffield, Alabama—First Church recently had a five-night revival with Rev. Bly Jackson as the singer and preacher. On the closing night the altar was lined with people seeking and finding God. Brother Jackson sings the glory down, and also is a wonderful preacher. Although only five nights, it was one of the best revivals the church has had.—Wallace Bell, Pastor.

Evangelist Thomas Hayes reports: "During 1951 I had some wonderful meetings; my wife, daughter, and son-in-law traveled with me for several months. Now my son-in-law is back in Pasadena College, where he is doing fine. Our first meeting was in Kentucky, where we had fine crowds with many seekers and finders. In Oklahoma we had a good meeting, followed by a good one in Kansas; then two good meetings in Colorado, and from there to a camp meeting in Iowa. Here the Lord met with us and gave us great altar services. The next meeting was in Texas, where we had fine crowds,

and then on to California. At Wilmar we had a good meeting with a fine number praying through; at Long Beach God gave about seventy-five seekers. Men and their wives, also a fine group of boys and girls, prayed through at the altar. In Venice, we had more than forty seekers; it was a fine meeting with some definite victories. We have just closed a wonderful meeting at Chico with more than eighty seekers. A fine group of boys and girls, also young people, prayed through. Men and their wives came together and prayed through at the altar, as well as some people in their seventies. We love and appreciate our faithful pastors and people with whom we have labored. They have stood by us loyally, and we thank God for the Church of the Nazarene. We are back of the entire Nazarene program, and love and appreciate our leaders, our schools, and our publishing house. I am now in the beginning of a meeting in Oroville, California; am traveling alone now. Write me, % our publishing house."

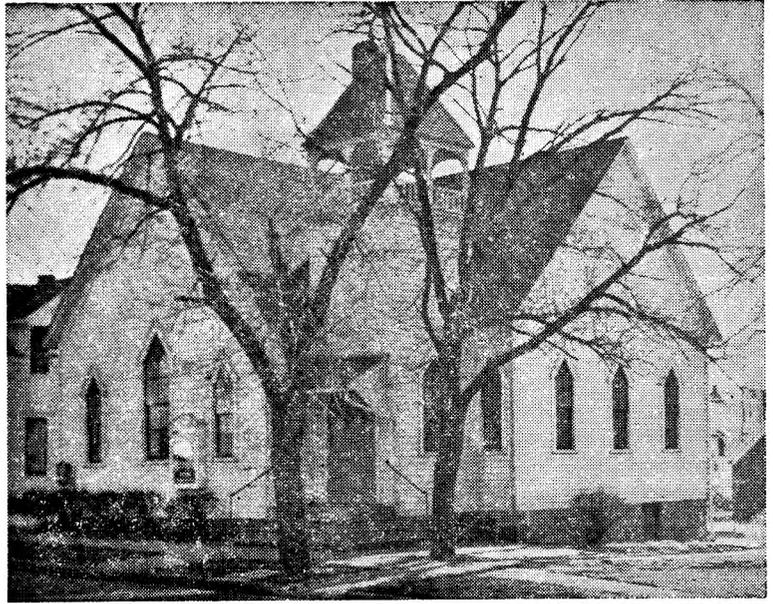
Chattanooga, Tennessee—East Lake Church recently had a one-week revival with Rev. W. M. Tidwell as the evangelist. Night after night quite a number of souls found victory in God at the altar of prayer. Brother Tidwell's main theme was holiness. Our church is in a drive to liquidate the indebtedness on our church and parsonage; approximately five hundred dollars was raised during this week of revival effort. We have reached the point of saturation in our Sunday school, and must have more room to reach and bring in the boys and girls.—Thomas G. Carson, Reporter.

Caruthersville, Missouri—In December we had a very profitable revival with Evangelist J. W. Burgess. The church was greatly helped and there were a number of seekers at the altar, praying through for regeneration and heart purity. The pastor was given a ten-dollar-per-week increase in salary. God is blessing our labors here, and we are seeing people pray through in our regular services. We are now in the midst of an enlargement plan to take care of our growing church; when completed, we will have one of the most beautiful plants in this area. We thank God for His blessings, as we are now in the midst of our fourth year with these good people.—Curtis F. Cook, Pastor.

Montrose, Iowa—In January we had a one-week youth revival with Evangelist Ralph Mickel and wife. Their singing was honored by God, and souls were blessed. Also, Brother Mickel is a good preacher and anointed by the Holy Spirit. There were a number of seekers at the altar, and the church was helped and is on the forward march.—Charles Keyes, Pastor.

Falls City, Nebraska

Dedication services for our new church building were held on January 13. For the past three years the congregation has worshiped in a basement auditorium, looking forward to the time when they could add the superstructure. Then in August of 1951 an opportunity was presented to buy the building of the Christ Lutheran Church and sell the basement at the same time in a three-way deal. The church was able to realize enough out of the old building to purchase the present property. In less than forty days we were in the building, in joint occupancy with the Lutheran group. Last September Dr. S. T. Ludwig conducted the first revival in the new building. On January 12 we were given full possession of the building, with dedication services on Sunday, January 13. Dr. Mendell Taylor, general N.Y.P.S. president, preached at the morning and afternoon services in his inimitable style with the power of the Spirit. Rev. Whitcomb Harding, our new district superintendent, preached at night and assisted in all the services of the day. Several hundred dollars was raised for necessary remodeling and re-decorating of the building. The church seats 150, and 200 with added chairs; also has full basement and automatic gas furnace. The beauti-



ful pews and chancel furniture came to us with the building; the altar and pulpit have been remodeled and adapted to our needs. Immediately

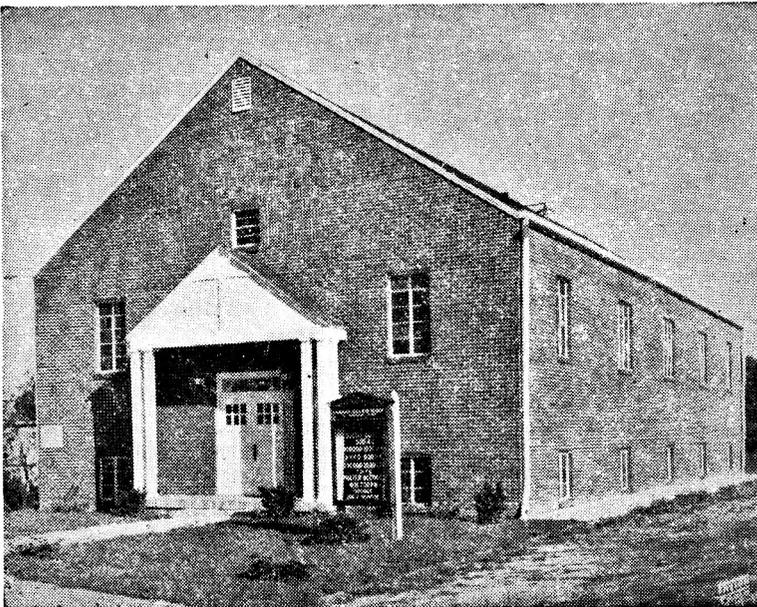
after the day of dedication we began a revival with Evangelists W. W. Geeding and wife.—Joseph Gray, Pastor.

San Benito, Texas—In January we had a very gracious revival with the Gaddis-Moser Party as the special workers. They are very talented musicians, Brother Gaddis is a good preacher, and they have a passion for souls. There were about one hundred seekers during the meeting, and we

received a class of eleven new members into the church, all on profession of faith. January marked the close of the first half of our assembly year—the best since we have been pastor of this good church and people. Very few Sundays have passed without souls finding the Lord at our altars.

Our Sunday school has reached a new high in record attendance, our district and educational obligations are paid in full for the year, and we are paying on our General Budget. Recently we had a very helpful and inspiring service with Dr. C. Warren Jones.—L. Lee Gaines, Pastor.

South Irvington Church, Indianapolis, Indiana



This beautiful new church building was dedicated on Sunday afternoon, June 3, 1951. Dr. G. B. Williamson preached the dedicatory message with the anointing of the Holy Spirit. Truly, God has blessed this splendid group of people for their loyalty and sacrificial giving. The building has a seating capacity of 400 in the main auditorium, with full basement for Sunday-school rooms. It has a valuation of \$80,000 and was dedicated with a debt of less than \$11,000, including new pews and pulpit furniture, also a grand piano and electric organ. We organized three years ago last July with some loyal members who had a vision; they have stood by with their prayers and finances. During the last twelve months, \$16,165 was raised for all purposes. The services in the new church have been richly blessed with a spirit of unity and blessing. This is one of the most beautiful churches in the city of Indianapolis, and is located in a section where many have prayed for a church for twenty-five years. We give God all the glory. It is a real joy to serve this people. If you have friends living in the east part of this city, write us at 222 S. Audubon Road.—Elic Wainscott, Pastor.

Pastor C. W. Elkins reports from Burlington, North Carolina: "In January we had one of the best revival meetings in the history of First Church. Rev. J. A. McNatt, superintendent of the Idaho-Oregon District, was our evangelist. The crowds were good every night, and on the closing Sunday night we had one of the greatest outpourings of the Spirit I ever have witnessed. Brother McNatt preached with the anointing of the Holy Ghost. He was given an invitation to return in '54. After almost five years with this wonderful people, we feel led of the Lord to resign to accept the work of the North Nampa Church, Idaho; we will terminate our ministry here on February 17. God has given us wonderful progress with this people. Since coming here in 1947, we have purchased a parsonage, constructed a two-story brick educational building, remodeled the sanctuary, and we leave them with a very small indebtedness. God has helped us to more than triple the membership and average Sunday-school attendance. This church has a wonderful reputation among the people of this busy and prosperous area. Never has a pastor been shown more consideration and love than has been shown to us by the Burlington Nazarenes. We leave this people with a satisfaction of sincere labors and anticipate laboring in our new field in Nampa."

Evangelists E. J. and Lucille Bowers report: "We are entering our seventh year in the evangelistic field, and God continues to bless our labors with the various pastors and churches in a wonderful way. Recently we closed a meeting with our Bellview Church in Little Rock, Arkansas. It was a good meeting with souls praying through to definite victory. We thank God for His blessings. Write us, 2611 S. Jackson St., Little Rock, Arkansas."

Birmingham, Michigan—About four-teen months ago a home-mission work was begun here with 10 members joining on organization day. On Mother's Day last year we had an all-time high of 101 in Sunday school, and 95 in the morning worship service. During January of this year we launched a visitation program together with a one-week meeting, Sunday through Sunday. We find that this paid dividends. A new record was reached in Sunday school—105; and that which also thrilled us was the fine attendance of 125 in the morning worship service. We are grateful to God for this fine progress. We covet your prayers that we may be known in this city as a soul-saving center. During the past six to eight weeks, while we were laboring in the task of visitation, 35 new families from the immediate vicinity have been in our church services; some of them are so interested they attend the mid-week prayer and Bible study. This is encouraging.—William G. Ardrey, Pastor.

St. Paris, Ohio—In our recent revival, our pastor, Rev. O. W. Bowsher, did the preaching, with the Dickens as the song evangelists. Their ministry in song was very inspiring and contributed much to the spirit of the services. Counting as they came, fifteen people sought God for pardon or entire sanctification. The church was lifted spiritually, and we give God praise for His blessings. A nice love offering was given to the singers, and also to the pastor.—Reporter.

Preachers' Meeting Northwest Oklahoma District

Another district preachers' meeting is history. Rev. Mark Moore, our superintendent, knows how to prepare for the best interests of his preachers. His is a program of progress and aggression in the building of the kingdom of God.

The theme of the convention was "The Ministry—a Life of Crises," with two special speakers. Dr. L. T. Corlett, president of Northwest Nazarene College, spoke from the subject "The Christian Message is the Mes-

sage for a Life of Crises." His messages were "down-to-earth," and were of such a nature as to help the pastors and evangelists better to meet the needs of their people.

Dr. Edward Lawlor, superintendent of the Canada West District, spoke on "Our Preaching, Our Weapons, Our Assets, and Our Liabilities." His messages caused us to examine our activities to see if we were measuring up to the standard that we are capable of reaching.

District Superintendent Mark Moore presented the department heads and had them present their plans for the remainder of the assembly year. In his own plans, Brother Moore included the finishing of the raising of the Seminary offering.

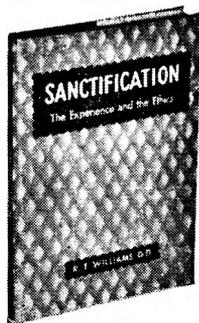
Most of the pastors, and many of their wives, were present for every session, also many visitors.

This is a zealous, aggressive, and happy district, with an excellent leader who knows where he is, where he wants to go, what he wants to do, and how to get it done.

FRANK McCONNELL, Reporter

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ANNOUNCEMENTS

RECOMMENDATIONS

This is to recommend Rev. W. E. McCumber for revival meetings among our churches everywhere. He has had a number of successful years as pastor on our district. He is an excellent preacher and carries a burden for souls. Address him, Hernando, Florida.—John L. Knight, Superintendent of Florida District.

Rev. R. Newman Raycroft has resigned his pastorate at Lowell, Massachusetts, to re-enter the evangelistic field. It is a privilege to recommend him without reservation for revivals, camp meetings, and conventions. He is a strong, outstanding preacher and a successful soul winner. Address him, 147 Beacon St., Lowell, Massachusetts.—J. C. Albright, Superintendent of New England District.

WEDDING BELLS

Miss Letitia Faye Layfield of Ft. White, Florida, and Rev. R. B. Dowd of Monroe, Louisiana, were united in marriage on December 19, at the Center Church of the Nazarene in Nashville, Tennessee, with Rev. M. E. Redford, pastor of Calvary Church of the Nazarene, officiating.

BORN—to Mr. and Mrs. Lester McOwers of Lena, Ohio, a son, Danny Lee, on January 2.

—to Mr. and Mrs. Harvey L. Johnson of Shawmut, Alabama, a son, Harvey Dale, on January 7.

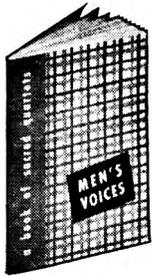
—to Rev. and Mrs. N. Beeton Cain of Kirbyville, Texas, a son, Richard Allan, on January 11.

—to Rev. and Mrs. Robert Quantrom of Nazarene Theological Seminary, Kansas City, a daughter, Karen Jean, on January 19.

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by a brother in Colorado for a woman living in deep sin, that God may undertake in the entire situation;

by a mother from Ohio, that the Lord will undertake for her son and his family in a special way, that the home may not be broken up—drink is the cause; also for other relatives who need prayer, and for herself;



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Hardy C. Powers:
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District Assemblies (Pre-General Assembly Schedule—1952)

British Isles April 9 to 13
Idaho-Oregon May 7 to 9
Northwest May 14 to 16
North Dakota June 4 and 5

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

(Pre-General Assembly Schedule—1952)

Washington Pacific May 7 and 8
Northern California May 14 to 16
Southwest Mexican May 20 and 21
Southern California May 22 to 24
Los Angeles May 27 to 29

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

(Pre-General Assembly Schedule—1952)

Ontario May 7 and 8
Akron May 14 to 18
Florida May 21 to 23
Albany May 28 to 30
New England June 4 to 6

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

(Pre-General Assembly Schedule—1952)

Oregon Pacific May 14 to 16
Arizona May 28 and 29
New Mexico June 4 and 5
Rocky Mountain June 11 and 12

District Superintendents

ABILENE—Orville W. Jenkins, 217 E. Crestway, Plainview, Texas
AKRON—O. L. Benedum, 1863 Lisbon St., P.O. Box 54, East Liverpool, Ohio
ALABAMA—Otto Stucki, 1102 Forth Court, West, Birmingham 4, Ala.
ALBANY—Renard D. Smith, 229 W. Pleasant Ave., Syracuse, N.Y.
ARIZONA—M. L. Mann, 3836 North 14th Ave., Phoenix, Ariz.
ARKANSAS—W. H. Johnson, 309 Ridge Road, North Little Rock, Ark.
AUSTRALIA—A. A. E. Berg, G.P.O. Box 783 L, Brisbane, Queensland, Australia
BRITISH ISLES—George Frame, Hurlet Nazarene College, Nitshill, Glasgow, Scotland
CANADA WEST—Edward Lawlor, 210 Second Ave. N.E., Calgary, Alta., Canada
CENTRAL OHIO—Harvey S. Galloway, Cleveland Ave. and Morse Road, Columbus, Ohio
CHICAGO CENTRAL—E. O. Chalfant, Box 7, Kankakee, Ill.
COLORADO—C. B. Cox, 1765 Dover St., Lakewood, Colo.
DALLAS—Paul H. Garrett, 2718 Maple Springs, Dallas 9, Texas
EASTERN KENTUCKY—D. S. Somerville, 401 W. Main St., Richmond, Ky.
EASTERN MICHIGAN—W. M. McGuire, 62 Wenonah Drive, Pontiac, Mich.
EAST TENNESSEE—Victor E. Gray, 1036 Hibbler Circle, Blaney Forest, Chattanooga, Tenn.
FLORIDA—John L. Knight, 220 E. Palm Drive, Lakeland, Fla.
GEORGIA—Mack Anderson, 111 Moreland Ave., S.E., Atlanta, Ga.
HOUSTON—V. H. Lewis, 4255 Apollo Street, Houston 18, Texas
IDAHO-OREGON—J. A. McNatt, 716 Roosevelt St., Nampa, Idaho
ILLINOIS—W. S. Purinton, P.O. Box 72, Springfield, Ill.
INDIANAPOLIS—J. W. Short, Route 3, Greenfield, Ind.
IOWA—Gene Phillips, 2702 41st Place, Des Moines, Iowa
KANSAS—Ray Hance, 1720 McKnight Dr., Wichita 7, Kansas
KANSAS CITY—Jarrette Aycock, 2923 Troost Ave., P.O. Box 527, Kansas City 10, Mo.
KENTUCKY—L. T. Wells, 1104 N. Limestone St., Lexington, Ky.

LOS ANGELES—A. E. Sanner, 1373 Breesee Ave., Pasadena 7, Calif.
LOUISIANA—Elbert Dodd, 1611 Henry St., Pineville, La.
MARITIME—J. H. MacGregor, 55½ Havelock St., Amherst, N.S., Canada
MICHIGAN—Orville L. Malsh, Box 275, Grand Rapids, Mich.
MINNESOTA—Arthur C. Morgan, 1401 Payne Avenue, St. Paul 1, Minn.
MISSISSIPPI—J. D. Saxton, Fruitland Park, Miss.
MISSOURI—E. D. Simpson, 7358 Maple Ave., Maplewood, Mo.
NEBRASKA—Whitcomb Harding, 803 N. Briggs, Hastings, Neb.
NEVADA-UTAH—Raymond Sherwood, P.O. Box 510, Fallon, Nevada.
NEW ENGLAND—J. C. Albright, 19 Keniston Rd., Melrose, Mass.
NEW MEXICO—R. C. Gunstream, 215 N. Durango Drive, Albuquerque, N.M.
NEW YORK—Oscar J. Finch, 27 Wilson St., Beacon, N.Y.
NORTH AMERICAN INDIAN—D. Swarth, P.O. Box No. 1, Encinitas, Calif.
NORTH CAROLINA—C. E. Shumake, 608 Lyon St., Walnut Hills, Charlotte, N.C.
NORTH DAKOTA—Harry F. Taplin, 302 Thayer Ave., W., Bismarck, N.D.
NORTHEASTERN INDIANA—Paul Updike, 123 North D St., Box 469, Marion, Ind.
NORTHEAST OKLAHOMA—I. C. Mathis, % General Delivery, Tulsa, Okla.
NORTHERN CALIFORNIA—George Coulter, Beulah Park, Santa Cruz, Calif.
NORTHWEST—E. E. Zachary, 3316 Lidgerwood St., Spokane, Wash.
NORTHWESTERN ILLINOIS—Lyle E. Eckley, 1706 Second Ave., Peoria, Ill.
NORTHWEST INDIANA—George J. Franklin, P.O. Box 350, Valparaiso, Ind.
NORTHWEST OKLAHOMA—Mark R. Moore, 305 South 8th, Panca City, Okla.
ONTARIO—T. E. Martin, 83 Lonborough Ave., Toronto, Ontario
OREGON PACIFIC—W. D. McGraw, P.O. Box 125, Clackamas, Oregon
PITTSBURGH—R. F. Heinlein, R.D. 7, P.O. Box 367, Butler, Pa.
ROCKY MOUNTAIN—Alvin L. McQuay, 346 Wyoming Ave., Billings, Mont.
SAN ANTONIO—Ponder W. Gilliland, 1737 W. Mistletoe, San Antonio, Texas
SOUTH CAROLINA—Ray Cloer, 511 Dogwood St., Columbia, S.C.
SOUTHERN CALIFORNIA—R. J. Plumb, 1423 Westwood Ave., Santa Ana, Calif.
SOUTH DAKOTA—William H. Deltz, 315 Second Ave., East, Mitchell, S.D.
SOUTHEAST OKLAHOMA—Glen Jones, 508 E. 13th, Ada, Oklahoma
SOUTHWEST (Mexican)—Ira L. True, 1490 N. Wesley Ave., Pasadena 7, Calif.
SOUTHWEST INDIANA—Leo C. Davis, 1223 13th St., Bedford, Ind.
SOUTHWEST OKLAHOMA—W. T. Johnson, Box 249, Duncan, Okla.
TENNESSEE—D. K. Wachtel, 1342 Stratford Ave., Nashville 6, Tenn.
TEXAS-MEXICAN—Everette Howard, 1007 Alamosa St., San Antonio 1, Texas
VIRGINIA—V. W. Littrell, 1409 Riverview Terrace, Alexandria, Virginia
WASHINGTON PACIFIC—B. V. Seals, 2542 Second, West, Seattle 99, Wash.
WASHINGTON-PHILADELPHIA—E. E. Grosse, 528 Baer Ave., Hanover, Pa.
WEST VIRGINIA—E. C. Oney, 5008 Virginia Ave., Charleston S.E., W. Va.
WESTERN OHIO—W. E. Albee, 4301 Midway Ave., Dayton 7, Ohio
WISCONSIN—Chas. A. Gibson, 201 N. 73rd, Milwaukee 13, Wis.

EVANGELISTS' SLATES

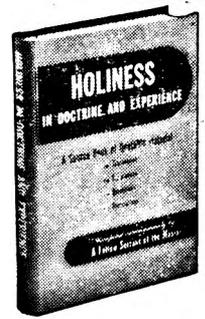
Ahleman, Miss Dorothy. P.O. Box 527, Kansas City 10, Mo.
Franklin, Ind. April 2 to 13
Noblesville, Ind. May 21 to June 1
Akers, Ira R. and Mary B. 2120 Brookline Ave., Dayton 10, Ohio
Brookville, Ohio Feb. 6 to 17
Niles, Ohio Feb. 27 to March 9
Anderson, Gilbert and Sylvia. Preacher and Singers, P.O. Box 527, Kansas City 10, Mo.
Armstrong, Alfred H. M.C. 52, Warren, Ohio
Atkins, Arthur H. Evangelist, 1318 West 32nd St., Long Beach, Calif.
Aycock, Mrs. Dell. Evangelistic Singer, P.O. Box 527, Kansas City 10, Mo.
Coshocton, Ohio Feb. 21 to March 2
Baldwin, C. R. 1124 W. Texas, Durant, Okla.
Bail, George W. 912 Sixth Ave. West; Birmingham 4, Ala.

Ball, Kenneth W. and Evelyn. Evangelist and Singers, P.O. Box 527, Kansas City 10, Mo.
 Canon City, Colo. Feb. 12 to 24
 Wray, Colo. Feb. 26 to March 10
 Ball, Lenore. P.O. Box 527, Kansas City 10, Mo.
 Balsmeier, A. F. and Leonora T. Preacher and Singer, P.O. Box 745, 219 1/2 E. Second St., Hutchinson, Kansas
 Bane Sisters Trio, Singers and Musicians, Rt. 1, Box 163, Cumberland, Md.
 Banning, R. M. Box 371, Vincennes, Ind.
 Boonville, Ind. Feb. 12 to 24
 Mt. Vernon, Ind. Feb. 26 to March 9
 Barkley, Arthur and Vada Lee. Preacher and Singers, 305 N.W. Main St., Bethany, Okla.
 Mason, Texas March 5 to 16
 Melrose, N.M. March 18 to 30
 Barnes, William. Rt. 2, Harold Ave., Franklin, Ohio
 Bass, M. V. 18616 Riverview, Detroit 19, Mich.
 Degraff, Ohio Feb. 12 to 24
 Galena, Ohio Feb. 26 to March 9
 Battin, Buford. 1509 Seventh St., Lubbock, Texas.
 St. Augustine, Fla. Feb. 13 to 24
 Hennessey, Okla. Feb. 27 to March 9
 Beasler, Vincent and Bobbie. Preacher and Singers, 220 Pine St., Minden, La.
 Mangum, Okla. Feb. 10 to 17
 Vinton, La. April 2 to 13
 Belue, P. P. P.O. Box 527, Kansas City 10, Mo.
 Gallatin, Tenn. March 10 to 16
 Esther, Mo. March 18 to 30
 Berry, Dwight D. Walkerville, Mich.
 Berryhill, Noble E. P.O. Box 527, Kansas City 10, Mo.
 Pittsfield, Maine Feb. 17 to March 2
 Bertolet, Mrs. Fred. Evangelistic Singer, 1349 Perkiomen Ave., Reading, Pa.
 Westminster, Md. Feb. 6 to 17
 Mifflinburg, Pa. Feb. 20 to March 2
 Beyer, Henry T. 1742 Lesseps St., New Orleans, La.
 Bierce, Jack. Song Evangelist, 19 Cedar Drive, Glen Burnie, Md.
 Indianapolis (Ray St.), Ind. Feb. 12 to 24
 Indianapolis (W. Side), Ind. March 4 to 16
 Bierce, Joseph. Prater Road, Chattanooga, Tenn.
 Indianapolis (Friendly Ch.), Ind. Feb. 12 to 24
 Pascagoula, Miss. March 5 to 16
 Bishop, Joe. Box 41, Yukon, Okla.
 Robeline, La. Feb. 20 to 24
 Open date in March
 Bixby, Ben J., Jr. Song Evangelist, Route 2, Columbiana, Ohio.
 Sharon, Pa. March 16 to 30
 Blount, W. A. Song Evangelist, 2201 Chester, Little Rock, Ark.
 Bogan, Vivian E. Song Evangelist, 1025 Weng Ave., Dayton 10, Ohio.
 Boggs, W. E. and Lucille. Evangelist and Artist, P.O. Box 527, Kansas City 10, Mo.
 West Lafayette, Ohio Feb. 21 to March 2
 Wheelersburg, Ohio March 5 to 16
 Bomgardner, Harold E. Song Evangelist, 646 Fourth St., Pontiac, Mich.
 Bowers, E. J. and Lucille. Evangelist and Singers, 2611 S. Jackson St., Little Rock, Ark.
 Bowman, Russell. 2400 N. Fourth St., Columbus 2, Ohio.
 Newell, W.Va. Feb. 12 to 24
 McArthur, Ohio Feb. 26 to March 9
 Brannon, George. 1119 East 37th Place, Tulsa, Okla.
 Lansing, Mich. Feb. 13 to 24
 Chicago Heights, Ill. Feb. 26 to March 9
 Brinegar, Mrs. Mildred Brown. Preacher, General Delivery, Bluefield, W.Va.
 Brockmuller, C. W. and Esther. Evangelist and Singer, P.O. Box 527, Kansas City 10, Mo.
 Brown, Curtis R. Song Evangelist, 1020 Clarendon, N.W.; Canton, Ohio.
 Brown, Denver and Wamul. 2031 Layton St., Pasadena, Calif.
 Brown, F. C. Route 2, Greenfield, Ohio.
 Brown, Marie. 644 E. Woodruff Ave., North Little Rock, Ark.
 Brown, Marvin L. 118 N. Washington St., Kewanee, Ill.
 Danville (W. Side), Ill. Feb. 4 to 17
 Urbana, Ill. Feb. 17 to March 2
 Buchanan, Sam R. 1628 N. Central, Tyler, Texas.
 Bulla, Daniel H. Box 172, Pataskala, Ohio.
 Burgess Gospel Messengers, J. W. Preacher and Singers, 609 E. Main St., Flat River, Mo.
 Burnem, Eddie and Ann. 2801 Carter Ave., Ashland, Ky.
 Huntington (Walnut Hills), W.Va. Feb. 12 to 24
 Owensboro (1st ch.), Ky. Feb. 26 to March 9
 Burson, H. D. 401 W. Clay St., Houston 6, Texas.
 Ford, Kansas Feb. 20 to March 2
 Houston (First), Texas March 5 to 16
 Burton, C. C. P.O. Box 145, Somerset, Ky.
 Hannibal, Mo. Feb. 4 to 17
 Anderson (First), Ind. Feb. 25 to March 9
 Byers, C. F., and Wife. Evangelist and Singers, Wood River, Neb.
 McMinnville, Ore. Feb. 20 to March 2
 Jerome, Idaho March 5 to 16

Cameron, A. Alexander. 27 Ravine Ave., % Mrs. Wilson Lane, Yonkers, N.Y.
 Carey, A. B. 76 Prospect St., Beacon, N.Y.
 Columbus, Ohio Feb. 6 to 17
 Alexandria, Ind. Feb. 20 to March 2
 Cargill, A. L. and Myrta. Box 256, Divide, Colo.
 Carlsen, Harry and Esther. Evangelists and Musicians, P.O. Box 200, Carbondale, Pa.
 Mansfield, Ohio Feb. 6 to 17
 Carmickle, James and Juanita. Song Evangelists and Children's Workers, 818 Greer Ave., Covington, Ky.
 Carr, D. H. P.O. Box 146, Lady Lake, Fla.
 Carroll, Bob. 119 N. Flood, Norman, Okla.
 Blanchard, Okla. Feb. 19 to March 2
 Houston (Irving), Texas March 4 to 16
 Carter, Jack and Ruby. Preacher and Singer, P.O. Box 527, Kansas City 10, Mo.
 Lincoln, Ill. Feb. 19 to March 2
 Albion, Neb. March 5 to 16
 Cassidy, F. P. 814 Idlewild Ct., Lexington, Ky.
 Chambers, Leon and Mildred. Preacher and Singers, Box 386, Fairfax, Ala.
 Thomasville, Ga. Feb. 6 to 17
 Birmingham, Ala. Feb. 20 to March 2
 Chapman, G. H. Box 434, Lexington, Okla.
 Chatfield, C. C. and Flora N. Preachers and Singers, P.O. Box 527, Kansas City 10, Mo.
 El Verano, Calif. Feb. 13 to 24
 Elkhart, Kansas March 5 to 16
 Chickenoff, Miss Susie. Song Evangelist, 564 Barham Ave., Santa Rosa, Calif.
 Riverbank, Calif. Feb. 6 to 17
 Fresno (Trinity), Calif. Feb. 18 to 24
 Childress, Sammy and Rhea. Evangelistic Singers, 527 E. Riverside Dr., Jeffersonville, Ind.
 Chinn, Mark T. 807 N. Willow St., Bethany, Okla.
 Cleveland, B. H. 6771 Orange Ave., Long Beach, Calif.
 Coffman, Miss Nellie. Evangelistic Singer, 2600 East 33rd St., Chattanooga 7, Tenn.
 Collins, Joe C. 204 Good Ave., Indianapolis, Ind.
 Conner, Vera; Hodge, Alpha. Song Evangelists and Children's Workers, 4235 Williamson Place, Cincinnati 23, Ohio.
 Hartsville, S.C. Feb. 5 to 17
 Bowling Green, Ky. March 5 to 16
 Conway, L. W. 1043 Columbia St., Newport, Ky.
 Alexandria, Va. March 5 to 16
 Owego, N.Y. March 20 to 30
 Coolidge, C. C. and Wife. Evangelist and Singer, 286 S. Cypress Ave., Columbus, Ohio.
 Cooper, G. Essel. 421 W. Fifth St., Greenfield, Ind.
 Cope, Jacob and Mildred. Preacher and Singers, Larimore, N.D.
 South Boise, Idaho Feb. 5 to 17
 Homedale, Idaho Feb. 19 to March 2
 Corbett, C. T. P.O. Box 215, Kankakee, Ill.
 Cambridge, Ohio Feb. 13 to 24
 Fort Recovery, Ohio Feb. 27 to March 9
 Cornelius, H. W., and Wife. Preacher and Musicians, 3436 S. Walnut, Muncie, Ind.
 Noblesville, Ind. Feb. 27 to March 9
 Pickford, Mich. March 19 to 30
 Cox, H. B. P.O. Box 373, Bourbonnais, Ill.
 Crabtree, J. C. 208 W. Third St., Waverly, Ohio.
 Monmouth, Ill. Feb. 5 to 17
 Peoria (First), Ill. Feb. 19 to March 2
 Cravens, Rupert. 212 Depot St., Lawrenceburg, Tenn.
 Crawford, J. H. and Maggie. Springdale, Ark.
 Charleston, Mo. March 4 to 16
 Piedmont, Mo. March 18 to 30
 Cresswell, Walter and Betty. Preacher and Musicians, R.D. 3, Pottsville, Pa.
 Cummings, Samuel O. Route 3, Fairmount, W.Va.
 Dagggett, T. J. 207 E. College Ave., Fredericktown, Mo.
 Kyles, Mo. Feb. 6 to 17
 Open Date Feb. 20 to 24
 Daily, R. L. Box 92, Winfield, La.
 Daniels, Bert. Box 151, Meade, Kansas.
 Evansville, Ind. Feb. 6 to 17
 Kennelwick, Wash. March 4 to 16
 Darity, Joe T. Song Evangelist, P.O. Box 142, Columbus, Ohio.
 Lakeland, Fla. (Wes. Meth.) Feb. 17 to 24
 Darnell, H. E. Box 929, Vivian, La.
 Covington (First), Ky. Feb. 12 to 24
 Martinsville, Ind. Feb. 26 to March 9
 Davidson, J. E. Box 955, Pandora, Ohio.
 Davidson, Otto and Wife. Evangelist and Singers, 224 E. Ames St., Mt. Vernon, Ohio.
 Toledo (Walbridge), Ohio Feb. 5 to 17
 Davis, C. W. and Florence. 930 N. Institute, Colorado Springs, Colo.
 Ventura, Calif. Feb. 8 to 24
 Hawthorne, Calif. Feb. 27 to March 9
 Davis, Ella Mae. Song Evangelist, 412 S. Harris St., Indianapolis, Ind.
 Davis, Leland R. Song Evangelist, 2021—12th St., Akron 14, Ohio.
 Cambridge, Ohio Feb. 13 to 24
 Davis, Ray. P.O. Box 527, Kansas City 10, Mo.
 Corsicana, Texas Feb. 11 to 17
 Home (Rt. 9, Box 654, Tulsa, Okla.) Feb. 18 to 26

Deal, William. P.O. Box 212, Ashland, Ky.
 DeBolt, Ted and Dorothy. Evangelistic Singers, 72 West 151st St., Harvey, Ill.
 DeBord, Clifton. Box 1109, Ashland, Ky.
 Dickerson, H. N. 2235 N. Alabama, Indianapolis 5, Ind.
 Council Bluffs, Iowa Feb. 13 to 24
 Bethel, Ohio Feb. 27 to March 9
 Dishon, Clarence. 17 West 12th St., Bowling Green, Ky.

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- Dixon, George and Charlotte. Preachers and Singers, 39 S. Prospect Ave., Patchogue, N.Y.
Freedom, Pa.Feb. 12 to 17
Spencer, W.Va.March 5 to 16
- Dixon, Robert J. 14 Pressley St., Malden, Mass.
- Dobbins, C. H., and Wife. Evangelists and Musicians, 39 Etna Ave., Huntington, Ind.
- Dobson, J. C. Box 504, Bethany, Okla.
- Doke, Ogden Evangelistic Party. 123 W. Third St., Duluth, Minn.
- Donley, John R. 2064 Bonnie Brae, N.E.; Warren, Ohio.
Milford, Ill.Feb. 12 to 24
New Philadelphia, OhioFeb. 26 to March 9
- Dotson, Anna Marie. Song Evangelist, Box 31, Honey Creek, Ind.
- Duff, Loren V. Song Evangelist, 329 N. Bellevue Place, Indianapolis 22, Ind.
- Dunn, T. P. 317 E. Seventh St., Hastings, Neb.
- Oyer, Mrs. Esther M. Musical Evangelist, R.D. 1, Box 584, Mohnton, Pa.
- Eastman, H. T. and Verla May. Evangelist and Musicians, 2005 East 11th St., Pueblo, Colo.
Robeline, La.Feb. 27 to March 9
Perry, Okla.March 19 to 30
- Elkins, W. T. (Bill). Wurtland, Ky.
Kehoe, Ky.April 15 to 27
- Ellwanger, C. Wm. and Twylah. Evangelist and Musicians, P.O. Box 527, Kansas City 10, Mo.
Bethany (E. Side), Okla.Feb. 13 to 24
Leavenworth, KansasFeb. 27 to March 9
- Emmert, Ervin, and Wife. Evangelist and Singers, Box 67, Texola, Okla.
Dewey, Okla.Feb. 6 to 17
Arkansas City, KansasFeb. 19 to March 2
- Emrick, Ross and Dorothy. 600 Trumbull St., Bay City, Mich.
Toledo (Manhattan), OhioFeb. 13 to 24
Woodstock, Ont.Feb. 27 to March 9
- Erp, J. R. 931 Third St., Springfield, Ill.
Ervin, Betty. Song Evangelist, Route 3, Welsler, Idaho
- Estep, Alva O. and Gladys. Preachers and Singers, Box 238, Losantville, Ind.
Muncie (Five Points), Ind.March 5 to 16
Wilmington (1st), Del.March 19 to 30
- Evans, Charles H. 837 E. Madison St., Danville, Ill.
- Ewy, Philip S. 39 Arizona Ave., Tacoma, Wash.
Hanford, Calif.Feb. 10 to 24
Bend, OregonMarch 12 to 23
- Fagan, Harry and Cleona. Singers and Child Evangelists, Shelby, Ohio.
- Farmer, Charles F. and Virginia. Evangelists and Singers, P.O. Box 266, Grand Blanc, Mich.
- Farnsley, Floyd. Star Route, New Albany, Ind.
- Farris, A. A. P.O. Box 217, Science Hill, Ky.
Faver, J. R., and Wife. Preacher and Singers, 517-12th St., Henderson, Ky.
- Felter, H. J. Box 87, Leesburg, N.J.
Washington (Congress Heights), D.C.Feb. 26 to March 9
- Brighton, Ont.March 11 to 23
- Ferdon, O. H. Evangelist, 5435 Sixth Ave. North, St. Petersburg, Fla.
- Ferguson, Edward R. and Alma. Preachers and Singers, Box 542, Port Huron, Mich.
Sanford, Fla.Feb. 26 to March 9
- Thomaston, Ga.March 12 to 23
- Fetters, Fred W. P.O. Box 527, Kansas City 10, Mo.
Lodi, Calif.Feb. 20 to March 2
- Wilson Dist., Yuba City, Calif.March 5 to 16
- Files, Gloria. Evangelist, Wiley Ford, W.Va.
Clarksburg, W.Va.Feb. 6 to 17
Moundsville, W.Va.Feb. 20 to March 2
- Finger, Maurice and Nadmi. Preacher and Singer, 529 East 4th St., Northampton, Pa.
Portland, Ind.Feb. 27 to March 9
- London, OhioMarch 12 to 23
- Fisher, C. Wm. P.O. Box 527, Kansas City 10, Mo.
Phoenix (E. Side), Ariz.Feb. 13 to 24
- Medford, Ore.Feb. 27 to March 9
- Fitch, George L. 710 Lincoln St., South Cle Elum, Wash.
Goldendale, Wash.Feb. 19 to March 2
- Sunnyside, Wash.March 4 to 16
- Fitch, James S. 2600 Losantville Rd., Cincinnati 13, Ohio.
- Fleming, Bona. 341 West 9th Ave., Columbus 1, Ohio.
Franklin, OhioFeb. 13 to 24
- Jackson, OhioFeb. 27 to March 9
- Ford, James and Ruth. Preachers and Singers, Route 5, New Castle, Ind.
- Fowler, Ira and Naomi. Preacher and Singers, Hollywood, Md.
Missouri Valley, IowaFeb. 6 to 17
- K.C. Dist. Home MissionsFeb. 19 to March 2
- Fraleigh, Hazel M. 458 Moore Ave. New Castle, Pa.
Free, O. S. 311 Brown St., Little Rock, Ark.
Waurika, Okla.Feb. 13 to 24
- Texas City, TexasFeb. 27 to March 9
- Frodge, Harold C. Box 181, St. Paris, Ohio
- Ripley, OhioFeb. 11 to 24
- Fuller, Jimmie. 124 Spencer St., Fort Valley, Ga.
W. Columbia, S.C.Feb. 27 to March 9
- Atlanta, Ga.March 16 to 30
- Garrett, Thomas. 4605 Highland Ave., Chattanooga, Tenn.
- Geeding, W. W. and Wilma. Preachers and Chalk Artist, 376 W. Pine St., Canton, Ill.
Grover City, Calif.Feb. 13 to 24
- Roseville, Calif.Feb. 27 to March 9
- Gill, Mrs. Morris. P.O. Box 527, Kansas City 10, Mo.
- Gillespie, Sherman and Elsie. Song Evangelists, Farmland, Ind.
- Glaze, D. A. Evangelist, Box 417, Valparaiso, Ind.
- Gordon, Maurice F. 2417 'C' St., Selma, Calif.
- Gould, Arthur W. P.O. Box 527, Kansas City 10, Mo.
Red Bluff, Calif.Feb. 20 to March 2
- Whittier, Calif.March 5 to 16
- Granger, Marjorie. Song Evangelist, 5729 Dale Ave., St. Louis 10, Mo.
- Gray, Paul. P.O. Box 527, Kansas City 10, Mo.
Chula Vista, Calif.Feb. 20 to March 2
- Hominy, Okla.March 5 to 16
- Green, James and Rosemary. Singers and Musicians, 1201 Bower Ct., New Castle, Ind.
Peoria, Ill.Feb. 12 to 24
- Minneapolis (First), Minn.Feb. 26 to March 9
- Gregory, H. A. 3323 Hedgerow Drive, Dallas 19, Texas.
- Gregory, Paul W. and Ann. Singers and Musicians, 13634 Wyoming, Detroit 4, Mich.
- Gretinger Evangelistic Party. 1391 Mar Vista, Pasadena, Calif.
Walla Walla (First), Wash.Feb. 13 to 24
- Moses Lake (Union), Wash.Feb. 27 to March 9
- Griffith, Glenn. 1304 Schley St., Nampa, Idaho.
Richmond, Ind.Feb. 7 to 24
- Muncie (S. Side), Ind.Feb. 26 to March 9
- Ashland (First), Ky.March 6 to 16
- Griffith, R. E. and Dorothy S. Evangelist and Singers, P.O. Box 527, Kansas City 10, Mo.
- Grimm, George J. 144 E. Charles St., Sistersville, W.Va.
Bad Axe, Mich.Feb. 5 to 17
- Vassar, Mich.Feb. 19 to March 2
- Groves Sisters. Singers and Chalk Artist, Bruce-ton Mills, W.Va.
- Grubbs, R. D. Route 2, Box 220, Covington, Ky.
- Gullett, Langley E. 2104 Broadway, Catlettsburg, Ky.
- Guy, John D., and Wife. Evangelist and Singer, Dellroy, Ohio.
- Haas, Wayne and June. Singers and Musicians, Route 1, Cory, Ind.
Mt. Vernon, Ind.Feb. 26 to March 9
- Hacker, Alton E. 329 E. Pomona St., Santa Ana, Calif.
- Haden, Charles E. 818 Stone St., Owensboro, Ky.
Owensboro, Ky.Feb. 19 to March 2
- Felicity, OhioMarch 5 to 16
- Haggard, W. E. Route 4, Hamilton, Ohio
- Hale, James A. and Faye. Evangelists and Singers, Box 357, West Tulsa 7, Okla.
- Hamilton, Jack and Wilma. Evangelist and Musicians, Box 172, Hays, Kansas.
- Hannric, Lee L. 766 Sycamore St., Abilene, Texas.
- Hankins, A. K. and Wife. Preacher and Singers, 208 1/2 S.E. 4th St., Evansville, Ind.
Carmi, Ill.Feb. 18 to March 3
- Harding, Mrs. Maridel. 803 N. Briggs, Hastings, Neb.
St. Louis (Maplewood), Mo.Feb. 13 to 17
- Coshocton, OhioFeb. 21 to March 2
- Harding, U. E., and Wife. Box 71, Arcadia, Fla.
- Harley, C. H. Evangelist, Burbank, Ohio.
Youngstown, OhioFeb. 3 to 17
- Buffalo, N.Y.Feb. 19 to March 2
- Harrington, Wm. N. Rt. 3, Box 280-B, Magnolia Heights, Gainesville, Fla.
- Harris, Kenneth J. Singer-Artist, 583 1/2 William St., Huntington, Ind.
- Harris, R. S. 432 1/2 Frederick St., Huntington, Ind.
- Harrold, John W. Box 309, Red Key, Ind.
Muncie, Ind.Feb. 5 to 17
- Jacksonville, Ill.Feb. 19 to March 2
- Hart, Charles W. Song Evangelist, Route 3, Greenfield, Ind.
- Hart, H. J. Route 1, Nampa, Idaho
- Hayes, Raymond L. Evangelist, % Gen. Del., Hawthorne, Fla.
- Hayes, Thomas. P.O. Box 527, Kansas City 10, Mo.
Oroville, Calif.Feb. 5 to 17
- Paradise, Calif.Feb. 19 to March 2
- Haynes, O. F. 1628 Seventh Ave., Charleston 2, W.Va.
Henbest, C. L. Box 345, Rogers, Ark.
Marshall, TexasMarch 5 to 16
- Lufkin, TexasMarch 19 to 30
- Henck, Nelson H. 714 Campbell St., Williamsport, Pa.
Lebanon, Pa.Feb. 5 to 17
- Easton, Pa.Feb. 19 to March 2
- Henson, J. C. Bethany, Okla.
- Missouri DistrictFeb. 15 to April 15
- Heslop, Mrs. Norah. 1260 N. Bellevue Pl., Indianapolis 22, Ind.
Kentucky Dist. TourFeb. 10 to 18
- Hess, Weaver W. 2224 N.W. Quimby, Apt. B., Portland 10, Ore.
- Hiatt, D. L. 323 Clinton Ave., Farmer City, Ill.
- Hicks, Fred. 233 N. Walcott St., Indianapolis, Ind.
- Higgins, C. A. 1083 North 9th St., Las Cruces, N.M.
- Higgs, Mrs. Margaret K. Song Evangelist, 1249 Cordova Ave., Glendale 7, Calif.
Madera, Calif.Feb. 6 to 16
- Holso Evangelistic Party. 5332 Summer Ave., Ashtabula, Ohio.
- Holt, A. D. 3906 Sauls Drive, Greensboro, N.C.
- Hooker, H. H. Box 832, Jasper, Ala.
- Hoot, G. W. and Pearl Moser. Evangelist and Musicians, Winona Lake, Ind.
Piqua, OhioFeb. 12 to 24
- Ann Arbor, Mich.Feb. 26 to March 9
- Howard, A. S. 4401 Classen Blvd., Oklahoma City, Okla.
- Howland, Mary. 400 Olds St., Jonesville, Mich.
- Huffman, H. D. Box 25, Onego, W.Va.
- Humble, Ralph and Lois. Song Evangelists, 2211 Indiana Ave., New Castle, Ind.
- Hungate, Robert and Delores. Singers and Children's Workers, Newburgh, Ind.
- Imbler, Miss Irene. Evangelist, 408 W. 46th Terrace, Kansas City, Mo.
- Irby, Loran. P.O. Box 108, Kokomo, Ind.
Boyer City, Mich.Feb. 19 to March 2
- North Star, Mich.March 11 to 23
- Isenberg, Donald T. Artist-Evangelist, Box 388, New Cumberland, Pa.
Hancock, Md.Feb. 26 to March 9
- Beacon, N.Y.March 11 to 23
- Israelson, N. M. P.O. Box 527, Kansas City 10, Mo.
- Jackson, Bly. Song Evangelist, 40 Elizabeth St., Asheville, N.C.
- Jackson, R. V. Sparks Hill, Ill.
- Jantz, Calvin and Marjorie. Singers and Musicians, Box 304, Independence, Kansas.
Sharon Springs, KansasFeb. 12 to 24
- Charthage, Mo.Feb. 27 to March 9
- Jarvis, Homer. Song Evangelist, 3 Oakside Ave., Mishawaka, Ind.
- Jerrett, Howard W. 207 Pinecrest Dr., Ferndale, Mich.
Jefferson, OhioFeb. 12 to 24
- Hamilton, OhioFeb. 27 to March 2
- Johnsen, Kenneth. Miltonvale, Kansas.
- Johnson Sisters. Preacher and Singers, 211 S. Hudson, Pasadena, Calif.
- Johnson, Andrew. Wilmore, Ky.
- Johnson, Paul and Ruth. Singers and Musicians, 3333 S. Third St., Springfield, Ill.
- Johnson, Spencer. 417 Hatley Drive, Bethany, Okla.
- Dumas, TexasFeb. 6 to 17
- Farnam, Neb.Feb. 21 to March 2
- Jones, A. K. 519 Commercial, Danville, Ill.
Black's Harbour, N.B.Feb. 1 to 15
- Fredericton, N.B.Feb. 17 to March 3
- Jones, Lum. Ada, Okla.
Warren, OhioFeb. 12 to 24
- Caney, KansasFeb. 26 to March 9
- Jones Evangelistic Party, "Bob." Preacher and Singers, Rt. 1, Box 143, Scranton, S.C.
- Jones, Willard F. Lexington Park, Maryland.
- Kauffman, Elmer H. 134 Grandview Ave., Wollaston 70, Mass.
Keith, Donald R. Box 1744, R.F.D. 1, Lake Worth, Fla.
Garber, Okla.Jan. 30 to Feb. 17
- Geary, Okla.Feb.: 19 to March 9
- Keller-York Party. Singers and Musicians, Box 256, Seelyville, Ind.
Monmouth, Ill.Feb. 6 to 17
- Peoria (First), Ill.Feb. 20 to March 2
- Kelly, Arthur E. 331 Whaley St., Columbia, S.C.
New Burlington, OhioFeb. 12 to 24
- Galesburg (First),Feb. 26 to March 9
- Kennedy, Charles H. Evangelist, Box 65, Griggs-ville, Ill.
- Kennedy, Ernest M. and Orelia. Evangelist and Singers, % Gen. Del., Vicksburg, Mich.
- Key, Donna E. Evangelist, 818 N. Main, McPherson, Kansas.
- Killion, Robert L. and Madge. Singers and Musicians, Vicksburg, Mich.
Muncie, Ind. (Union)Feb. 10 to 24
- Dallas (First), TexasMarch 13 to 23
- Kimball, E. Everett and Irene. Evangelist and Singers, 1220 Waverly Ave., Grand Haven, Mich.
- Kime, Hazel F. Song Evangelist, 201 S. Emerson, Denver, Colo.
- King, Paul and Lucille. Evangelist and Singer, 2004 Kearns Ave., Pittsburg 5, Pa.
Kirkpatrick, M. H. Evangelist, 1120 Ringo St., Little Rock, Ark.
- Kruse, Carl H., and Wife. Evangelist and Singer, 503 N. Redmond, Bethany, Okla.
Kansas City DistrictFeb. 13 to 24
- Pittsburg, TexasFeb. 26 to March 9

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

Corapolis, Pa. Feb. 17 to 24

Bloomington (First), Ind. March 5 to 16

Langford, O. F. 1307 W. 22nd St., Tulsa, Okla.

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

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

Illinois District
S.S. Workshops Feb. 28 and 29

N.W. Ind. Dist. S.S. Tour March 3 to 12

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

Ridgeville, Ind. Feb. 13 to 24

Monroe, La. Feb. 26 to March 2

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

Leverett Brothers. Preachers and Singers, 407 E. 10th St., Lamar, Mo.

Udall, Kansas Feb. 20 to March 2

Kansas City (Argentine), Kans. March 5 to 16

Leviner, Marion. Evangelist, P.O. Box 893, McCall, S.C.

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

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

Denair, Calif. Feb. 13 to 24

Peoria, Ariz. March 5 to 16

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

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

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

St. Bernice, Ind. Feb. 10 to 17

Farmington, Iowa Feb. 19 to March 2

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

Newcomerstown, Ohio Feb. 13 to 24

Fostoria, Ohio Feb. 26 to March 9

Long, Paul W. Gen. Del., North Little Rock, Ark.

Long, Robert and Helen. Evangelists and Singers, R.F.D. 1, New Martinsville, W.Va.

Tiltonville, Ohio Feb. 19 to March 2

Ypsilanti, Mich. March 4 to 16

Lutz, Louis K. Evangelist, 1121 Irving Ave., Dayton 9, Ohio.

S.W. Ind. Dist. Home Miss. Feb. 4 to 17

MacAllen, L. J. 27 W. Falls St., New Castle, Pa.

Farmland, Ind. Feb. 12 to 24

Open Date Feb. 26 to March 9

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

Sarasota, Fla. Feb. 12 to 24

Sherman, Texas March 5 to 16

Madison, G. H. Evangelist, Box 537, Jasper, Ala.

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

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

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

Mathews, L. B. and Wife. Evangelist and Singer, 2208—18th Ave. South; Nashville 12, Tenn.

Hot Springs (First), Ark. Feb. 13 to 24

Indianapolis (Ray St.), Ind. Feb. 27 to March 9

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

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

Crystal City, Texas Feb. 13 to 24

Corpus Christi, Texas Feb. 25 to March 4

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

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

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

McCumber, W. E. Hernando, Florida.

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

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

McElveen, R. T. Route 3, Union Rd., Gastonia, N.C.

Camden, S.C. Feb. 6 to 17

Tullahoma, Tenn. March 18 to 30

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

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

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

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

Ft. Wayne (W. Main), Ind. Feb. 11 to 17

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

Shambaugh, Iowa Feb. 20 to March 2

Britt, Iowa March 5 to 16

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

LaHabra, Calif. Feb. 19 to March 2

Long Beach, Calif. March 4 to 16

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

Jackson, Ala. Feb. 21 to 24

Huntington (First), W.Va. March 10 to 16

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

Sarver, Pa. (E.U.B.) Feb. 19 to March 2

Boswell, Pa. March 5 to 16

Milby, Thomas. Clarkson, Ky.

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

Zanesville, Ohio Feb. 19 to March 2

Beaver Falls, Pa. March 4 to 16

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

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

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

Cleveland, Miss. Feb. 15 to 24

Fort Worth (North), Texas Feb. 28 to March 9

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

Van Nuys, Calif. Feb. 13 to 24

Vallejo, Calif. Feb. 27 to March 9

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

Medford, Okla. Feb. 26 to March 9

Purcell, Okla. March 11 to 23

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

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

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

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

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

Florida District to Feb. 17

Morgan, W. D. Leavenworth, Wash.

Mortensen, Robert E. 106 E. Pierson Ave., Somers Point, N.J.

Peabody, Mass. Feb. 13 to 17

Framingham, Mass. Feb. 19 to 24

Morton-Pollard Evangelistic Party. Preachers and Singers, 1011 Sanders St., Indianapolis, Ind.

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

Mulley, Wilfred. Evangelist, 8 Hudson St., Malden, Mass.

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

Musical Messengers (Don Ratliff and Wife; Paul Jester and Wife). 57 Backus Ave., Pasadena 10, Calif.

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

Jamesburg, Ill. Feb. 13 to 24

Frankfort, Ind. Feb. 29 to March 9

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

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

Neff, Nettie W. 104 Beulah Park Dr., Santa Cruz, Calif.

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

Mabevale, Ark. Feb. 6 to 17

Charleston, Mo. March 5 to 16

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

Andersonville, Ind. Feb. 18 to March 2

Nichols, Dorrance and Esther. Evangelist and Musicians, 849 Poplar St., Bloomsburg, Pa.

Houlka, Miss. Feb. 20 to March 2

Decatur (E. Side), Ill. March 5 to 16

Norton, Joe. Box 143, Hamlin, Texas.

San Antonio (W. Side), Texas Feb. 14 to 24

Snyder, Texas Feb. 27 to March 9

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

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

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

Ridgefarm, Ill. Feb. 12 to 24

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

Dover, N.J. Feb. 20 to March 2

Grove City, Pa. March 19 to 30

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

Patrone, D. E. P.O. Box 817, Alliance, Ohio.

Elkhart, Ind. Feb. 12 to 17

Chicago (N. Side), Ill. Feb. 19 to March 2

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

Peck, W. A. and Wife. Evangelist and Singer, % Trevecca Nazarene College, Nashville 10, Tenn.

Russellville, Ala. Feb. 13 to 24

Fredericktown, Mo. Feb. 25 to March 2

Phillips, Lottie. Evangelist, % Trevecca Nazarene College, Nashville, Tenn.

Phipps, Hubert, and Wife. Song Evangelists, 911 Vine St., Hamilton, Ohio.

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

Richmond (First), Ind. Feb. 12 to 24

Mt. Sterling, Ky. March 4 to 16

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

Wilmington, Ohio Feb. 4 to 17

Plummer, Chester D. 515 N. Chester Ave., Indianapolis 1, Ind.

Winter Haven, Fla. Feb. 20 to March 2

Columbus (First), Ga. March 5 to 16

Pointer, Lloyd B. Rt. 1, Box 1176, Edmonds, Wash.

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



SERVICEMEN'S CORNER

Chaplain George Laurie has closed his tour of duty in Japan. Of his work there he writes:

"Since I have been at this Replacement Depot, with the assistance of others we have contributed a total of \$5,000 to the Christian missionary work in Japan. We have received and given fourteen large bundles of clothing.

"Our altar has been used in each service, with men giving their hearts to the Lord. Last Sunday night there were twenty-nine men at the altar praying and weeping their way to salvation. It is not uncommon to have men walk from the chapel after service still wiping tears from their eyes. The Lord has been very kind.

"I feel that I can sincerely say these days have been some of the most blessed of my ministry. It required many hours of work but has been worth every second of it. For some reason the Lord has been especially close to us during our stay here.

"I suggest we continue to encourage our pastors to write and keep our men acquainted with the church activities and location of the chaplains. I have learned that a number of our men passed through this depot and never attended service while here. Several were young men who stated they were planning to enter the ministry. I am positive all of our chaplains would appreciate having the men drop by their offices. I am certain that our Nazarene chaplains are chaplains and ministers first, and rank always comes last. Our men need never hesitate to visit with us."

His new address will be:

Chaplain (Capt) George C. Laurie
3431 ASU Station Complement
Fort Jackson, South Carolina

From a serviceman in Germany: "I want to thank you for sending me the magazines. I find the **HERALD OF HOLINESS** a very interesting magazine, as I always did before I was in the service. Going through it is almost like sitting in church hearing that good holiness preaching."

ROBERT G. POWELL

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20).

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

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

- Pults, Bertha. P.O. Box 527, Kansas City 10, Mo.
Mansfield (Highway Ch.), Mo. Feb. 12 to 24
Osawatimie, Kansas Feb. 27 to March 9
- Purkhiser, H. G. 3627 Hudson Drive, Youngstown 11,
Ohio.
Stuebenville, Ohio Feb. 27 to March 9
East Liverpool, Ohio Feb. 27 to March 9
- Qualls, Paul M. Song Evangelist, 408 Jersey Ave.,
Orlando, Fla.
Langley, S. C. Feb. 13 to 24
Sciotoville, Ohio Feb. 27 to March 9
- Quillin, Helen M. Song Evangelist, Box 155,
Syracuse, Ohio.
Raker, W. C. Smithfield, Ill.
Peoria (Faith Ch.), Ill. Feb. 12 to 25
- Raycroft, R. Newman. Evangelist, 147 Beacon St.,
Lowell, Mass.
Reasoner, Eleanor. Song Evangelist, 1109 Maple
Row, Elkhart, Ind.
Ft. Wayne (W. Main), Ind. Feb. 11 to 17
- Reynolds, D. C. Indian Evangelist, 2619 N. Dewey
Ave., Oklahoma City 3, Okla.
Wellington, Ohio Feb. 12 to 24
Findlay, Ohio Feb. 28 to March 16
- Reynolds, Ruth M. 511 Diamond St., Sistersville,
W.Va.
Rice, Ralph. 444 N. Blaine, Bradley, Ill.
Niota (Beulah Chapel), Tenn.
Flint (N. Side), Mich. Feb. 19 to March 2
- Rich, Miss Alice. Song Evangelist, 811 N. Morgan,
Rushville, Ind.
Richards Trio. Preacher and Singers, Loomis and
River St., Sparta, Mich.
Richardson, Harold and Flossie. Evangelist and
Singers, Route 4, Muncie, Ind.
- Ridings, E. Paul. 708 N. College, Bethany, Okla.
Rincker, Max E. Box 137, Stewardson, Ill.
Rinebarger, C. C., and Wife. Evangelist and
Singers, 10203 Driver Ave., Overland 14, Mo.
Ring, O. F. 603 Grant St., Newell, W.Va.
Ripper, Loraine; Markey, Bernice. Preachers and
Singers, 3917 West 29th Ave., Denver, Colo.
Robinson, Mrs. Joy Dean (Smith). Song Evangelist,
94 Bartlett Ave., Erlanger, Ky.
Robinson, Mrs. Lillian. Evangelist, Box 205, Mc-
Lean, Texas.
Roddy, Frank. 128 Jefferson St., Marlon, Ohio.
Rudolph, Ohio Feb. 13 to 24
Cincinnati (Main St. Ch.), Ohio
Feb. 26 to March 9
- Rodgers, Clyde B. Artist-Evangelist, 505 Lester
Ave., Nashville 10, Tenn.
Akron (Cottage Grove), Ohio Feb. 12 to 24
Grafton, W.Va. Feb. 26 to March 9
- Roedel, Bernice L. Evangelist, 423 E. Maple St.,
Boonville, Ind.
Rogers, Mary Ellen. Singer, 3142 Vichy Ave.,
Napa, Calif.
Roney, F. N. P.O. Box 85, Opydy, Ill.
Rose, W. W. Evangelist, 102 Phifer St., Monroe,
N.C.
Rothwell, Mel-Thomas. % Eastern Nazarene College,
Wollaston, Mass.
Rowland Evangelistic Party, A. C. Preacher and
Singers, P.O. Box 527, Kansas City 10, Mo.
La Porte, Ind. Feb. 20 to March 2
- Verden, Ill. March 5 to 16
Rushing, R. S. 501 N. Mueller, Bethany, Okla.
Rushing, V. S. and Mae. Evangelist and Singers,
2115 Mabert Rd., Portsmouth, Ohio.
Sanford, Mrs. Ruth. Song Evangelist, Box 174,
Barnhart, Mo.
Sargis, Mrs. Beulah. Song Evangelist, 834 Newport
Ave., Chicago 13, Ill.
Scarlett, Don S. 901 S. Fourth St., Terre Haute,
Ind.
Kokome (First), Ind. Feb. 13 to 24
Charleston (Davis Creek), W.Va. Feb. 27 to March 9
- Schultz, Walter C. Song Evangelist, 707 S. Chipman
St., Owasso, Mich.
Scott, Earl P., and Wife. Evangelist and Singers,
P.O. Box 527, Kansas City 10, Mo.
Leesville, Ohio Feb. 6 to 17
Wadsworth, Ohio Feb. 20 to 24
- Scudday, A. B. 212 W. Hill St., Brownfield, Texas.
Seel, J. Lester and Edna M. Preacher and Musicians,
1501—29th St., Ashland, Ky.
New Hampshire, Ohio Feb. 13 to 24
Ashland, Ohio Feb. 27 to March 9
- Sellick, R. T. Box 22, Oxford, N.S., Canada.
Selz, Joseph W. 627 Juniper St., Walla Walla,
Wash.
Shank, R. A., and Wife. Box 377, Vicksburg, Mich.
Shannon, William T. 4416—14th Ave., Parkers-
burg, W.Va.
Shearer, U. B., and Wife. Singers and Musicians,
106 Sterrett Ave., Covington, Ky.
Shoemaker, John. Evangelist, 723 1/2 N. Bushnell,
Alhambra, Calif.
- Sharp, L. D. 130 E. Campbell, Hutchinson, Kansas.
Manhattan, Kansas Feb. 6 to 17
Silvernail, Donald R. 528 S. Dibble St., Hastings,
Mich.
Slack, D. F. Song Evangelist, Route 2, Vevay, Ind.
Slater, Glenn and Vera. Preachers and Singers,
P.O. Box 527, Kansas City 10, Mo.
Slayton, Hubert M. 237 N. Fifth St., Elwood,
Ind.
Fort Wayne (E. Side), Ind. March 25 to April 6
- Sloan, Carmon G. Evangelist, 844 Rose Drive,
Louisville 13, Ky.
Smeltzer, R. J. 428 King St., Ravenna, Ohio
Smith, Bernie. P.O. Box 145, Harrisburg, Ill.
Mansfield, Ohio Feb. 6 to 17
Fort Wayne, Ind. (Union) Feb. 20 to March 2
- Smith, Billy and Helen. Evangelist and Singers,
818 McKinley Ave., Cambridge, Ohio.
Peoria, Ill. Feb. 5 to 17
Morrow, Ohio Feb. 19 to March 2
- Smith, Charles Hastings. 1514 Robinson Ave.,
Conway, Ark.
Everett, Mass. Feb. 13 to 24
Mt. Vernon, Ohio March 5 to 16
- Smith, Eugene and LaNora. Song Evangelists,
Wlnnsboro, S.C.
Newell, W.Va. Feb. 12 to 24
Charleston (Davis Creek), W.Va. Feb. 27 to March 9
- Smith, Paul and Hallie. Evangelist and Singers,
214 N. Redmond, Bethany, Okla.
Greenville, Tenn. Feb. 20 to March 2
Midwest City, Okla. March 5 to 16
- Smith, Raymond V. 565 West Drive, Woodruff
Place, Indianapolis, Ind.
Snow, Loy. 129 N. Bradley, Indianapolis, Ind.
Worthington, Ind. Feb. 11 to 24
Bicknell, Ind. Feb. 25 to March 9
- Sparks, Burl. Song Evangelist, 709 E. Third St.,
Seymour, Ind.
Sparks, Sammy. 3416 Central Ave., Ashland, Ky.
Stanley, T. H. 1242 Cottage Ave., Middletown, Ind.
Los Angeles (Eagle Rock), Calif. Feb. 13 to 24
Maywood, Calif. Feb. 26 to March 9
- Starnes, Earl. 1317 W. Keller St., Evansville, Ind.
Orlando (Central), Fla. Feb. 11 to 24
Lexington (First), Ky. Feb. 26 to March 2
- States, L. Wayne. 603—14th Ave. North; Nampa,
Idaho.
Steininger, Dwight F. 1122 1/2 Wabash, Terre Haute,
Ind.
Bryan, Ohio Feb. 12 to 24
Ft. Ritner, Ind. Feb. 26 to March 2
- Stevenson, Edward and Lydia. Singers and Musicians,
Box 154-B, Cuba, Ill.
Stewart, Paul J. 500 W. Heron, Denison, Texas.
Stockton, Fred G. and Ima Viola. Preacher and
Singer, 1616 Thrd St., Enumclaw, Wash.
Open Dates Feb. 19 to March 23
Bossier City, La. March 24 to 30
- Stone, Grant and Ola. Song Evangelists, Kenn-
l-
conck, Ky.
Strack, W. J. Box 215, New Lyme, Ohio.
Jefferson, Pa. Feb. 12 to 24
Newark, Del. March 11 to 22
- Stumbaugh, Mrs. M. A. Evangelist, P.O. Box 527,
Kansas City 10, Mo.
Stunck, H. G. Evangelist, % Trevecca Nazarene
College, Nashville 10, Tenn.
Stutsman, Ruth (Oneth). Evangelist, 4901 West
55th St., Mission, Kansas.
Sumner, Robert and Louise. Evangelist and Singers,
3916 Roland Circle, Dayton 6, Ohio.
Colorado City, Texas Feb. 13 to 24
Lubbock, Texas March 5 to 16
- Sweet, Fred. Box 58, Mary, La.
Sweeten, Howard W. Ashley, Ill.
Talbert, George H., and Wife. Evangelist and
Singers, P.O. Box 438, Abilene, Kansas
Parsons, Kansas Feb. 12 to 24
Claremore, Okla. March 3 to 16
- Tarvin, E. C. California, Ky.
Taylor, E. E. 208 W. Martin St., East Palestine,
Ohio.
Teare, Laten E. and Laura. Preacher and Singers,
P.O. Box 527, Kansas City 10, Mo.
Ridgefield, Wash. Feb. 13 to 24
Vandalla, Mo. March 5 to 16
- Thomas, Clifton T., and Wife. Preacher and Singers,
St. Petersburg, Pa.
Thomas, Fred. 2201 Morehouse Ave., Elkhart, Ind.
New Boston, Ohio Feb. 13 to 24
Canton (Calvary), Ohio Feb. 27 to March 9
- Thompson, Harold C. P.O. Box 549, Blytheville,
Ark.
Thoreen, Paul R. Evangelist, P.O. Box 527, Kansas
City 10, Mo.
San Jose (W. Side), Calif. Feb. 6 to 17
Lovington, N.M. March 5 to 16
Tinsley, J. N. 2725 W. Crown, Spokane 16, Wash.
- Tompkins, Laura and Orma. Evangelistic Singers,
351 Maple St., Plymouth, Mich.
Toney, C. E. 945 N. Disston Ave. North; St.
Petersburg, Fla. Feb. 28 to March 15
Miami, Fla. Feb. 28 to March 15
Belle Glade, Fla. March 20 to April 6
- Troesch, Mrs. Lena M. 320 E. Ecoupe Dr.,
Oklahoma City 10, Okla.
Uehlein, James C. Song Evangelist, 1101 St.
Gregory St., Cincinnati 2, Ohio.
Van Slyke, D. C. 508—16th Ave. South, Nampa,
Idaho.
Ontario, Ore. Feb. 27 to March 9
Muncie (First), Ind. March 18 to 30
- Vaughn, L. L., and Wife. Preacher and Singers,
1403 Young St., Henderson, Ky.
Victory Singers (Colored). 7429 Wykes Ave., Detroit
10, Mich.
Voik, Harold L. 515 Holly St., Nampa, Idaho.
Wade, E. Bruce. Song Evangelist, 2547 Ann Arbor,
Dallas, Tenn.
Wakefield, A. C. Song Evangelist, 515 Woodland
St., Nashville, Tenn.
Walker, Miss Billie. Song Evangelist, 1207 Main
St., Humboldt, Tenn.
Ward, Lloyd H. and Gertrude. Preacher and Chalk-
Artist, 1115 N. Meridian St., Portland, Ind.
Miami, Fla. Feb. 12 to 24
Key West, Fla. Feb. 26 to March 7
- Weatherby, T. O. 116 Lake Lowell Ave., Nampa,
Idaho.
Montour, Idaho Feb. 20 to March 2
Denver (Daniels Gardens), Colo. March 5 to 16
- Weaver, Paul R. 900 E. Douglas, Roseburg, Oregon.
Webb, R. N. Rt. 1, Box 23, Fairfield, Maine.
Weber, Miss Christine. Song Evangelist, 5351 N.
34th St., Milwaukee 9, Wis.
Weigel, Oliver C. 2317 Shadowlawn Dr., Beaumont,
Texas.
Weiss, A. G. P.O. Box 527, Kansas City 10, Mo.
Wells, A. M. Evangelist, 413 Garland, Flint,
Mich.
Crawfordsville, Ind. March 16 to 30
Clayton, Ind. April 6 to 27
- Whisler, John F. Blind Singer, 404 N. Francis,
Charthage, Mo.
White, W. T. (Thurman). P.O. Box 527, Kansas
City 10, Mo.
Wickham, Pauline. Evangelist, Friendly, W.Va.
Wilkinson Trio (Lloyd M. and Wife and Daughter,
Margaret). Singers and Musicians, 1104 Pennsylv-
ania, Columbus, Ind.
Williams, Clyde E. Route 2, Adrian, Mich.
Williams, J. E. P.O. Box 527, Kansas City 10,
Mo.
La Grande, Oregon Feb. 13 to 24
Minneapolis (First), Minn. Feb. 27 to March 9
- Williams, Roger and Janet (Smith). 1330 East
36th St., Kansas City, Mo.
Williams, Silas (Mickey) M. 335 Hanson Ave.,
Indianapolis, Ind.
Williams, Trafton D. Box 15, Siloam Springs, Ark.
Williamson, Earl, and Wife. Song Evangelists, 756
Harrison Ave., Akron 14, Ohio.
Willis, Harold J. and Mae. Preachers and Children's
Workers, P.O. Box 527, Kansas City 10, Mo.
Torrington, Wyo. Feb. 13 to 24
Litchfield, Neb. Feb. 27 to March 9
- Willison, Otto R. 401 S. Hinckley, Holdenville,
Okla.
Bartlesville (E. Side), Okla. Feb. 12 to 24
Wilson, Matthew V. 506 S. Rock Island, El Reno,
Okla.
Winland, C. B. R.D. 5, Mt. Vernon, Ohio.
Winsch, Edna L. Song Evangelist, 715 Cleveland
Ave., Racine, Wis.
Wood, J. Elton and Margaret. Preacher and Singers,
112 S.E. Main St., Bethany, Okla.
Wolfe, E. D. P.O. Box 527, Kansas City 10, Mo.
Woodward, Archie. 3760 Burns, Detroit, Mich.
Woodward, George P. Artist-Evangelist, 201 N.
Warren Ave., Columbus 4, Ohio.
Springfield (First), Ill. Feb. 13 to 24
South Bend, Ind. Feb. 27 to March 9
- Woolman, J. L. 209 N. Hammond, Bethany, Okla.
Tishomingo, Okla. Feb. 20 to March 2
Georgetown, Ill. March 4 to 16
- Worley, Joe D. Song Evangelist, Olivet Nazarene
College, Box 135, Kankakee, Ill.
Wright, C. F. 412 Grand Blvd., Boone, N.C.
Reserved (home address) Feb. 20 to March 2
Demier, N.C. March 4 to 16
- Wright, Fred D. Keystone, Ind.
Yeatts, Lowell L. 325 W. Sixth St., Peru, Ind.
West Chester, N.S. Feb. 12 to March 2
Beals, Maine March 4 to 23
- York, W. R. and Naomi. Preacher and Singers,
P.O. Box 542, LaFayette, Ind.
Winchester, Ind. Feb. 12 to 24