



# Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

January 21, 1953

## Roaring Lions and Little Foxes

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**S**AMSON was big and strong when he was insulated with unbroken vows. When he met a roaring lion on a narrow road, the Spirit of God came upon him. He seized the lion by the mane with one hand and the lower jaw with the other hand; then with one surge of strength he took the lion apart with as much ease as he could have slain a rabbit or rent a garment. This event took place when the life of Samson was different from the world about him. This was when sacred things were held in holy reverence. He could laugh at his enemies when they threatened; Samson was invincible while he observed divine standards.

Solomon's admonition to "take us the foxes, the little foxes, that spoil the vines," never reached Samson. Perhaps it would have done no good. Why should a fellow that could slay lions be afraid of "little foxes"? Samson grew careless and found fellowship with the wrong crowd. He trifled with sacred things. He allowed his heart to be invaded and polluted. He went to sleep with his head in Delilah's lap, spiritual sensibilities so stupefied that God's standards were but trifles in his sight.

What roaring lions could not do "little foxes" had done. God's Spirit was grieved; Samson's strength was gone. The lion-slayer fell prey to the little foxes—his blinding, binding, and grinding were inevitable returns for his folly.

This tragedy in the life of Samson should be like a clanging alarm bell in the ears of God's people calling them to set up a double defense against any influence, open or subtle, that would take down church guard-rails.

Purity of heart wrought inwardly and demonstrated outwardly, reverence for God and sacred things are age-old standards with which we must not trifle. Observance of those standards made Samson strong when the lions roared—observance of those standards will make us strong in our day. His failure to observe God's standards came from the subtle work of "little foxes" and left him weak as other men. Our failure to observe God's standards will leave us weak and a laughingstock of the world. An inner craving to be with the world, of the world, or like the world is the cue to begin a "little fox" hunt in one's own life.

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**"FOR THIS IS THE WILL OF GOD, EVEN YOUR SANCTIFICATION" (I Thess. 4:3)**

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## THE PREACHER

### Who Had No Funerals

By R. B. Oliver\*

**T**HERE is no record of Jesus ever having conducted a funeral, and we can well believe that He never did. No account is given of His attendance at a burial during His over thirty years on earth. He was never a mourner at the graveside of a friend's interment.

While He never conducted a funeral, He broke one up one day. He was moved with compassion when He saw the grieving, widowed mother following the remains of her only son, who was her sole support, to the burial grounds. Halting the funeral cortege, He restored the son to life and to the arms of his now rejoicing mother. Although He was never seen in attendance at a funeral, He prevented several from taking place. While He never bore flowers to a friend's graveside, He could stand in front of His friend Lazarus' tomb and restore him, from death and decay, to life and the bloom of health.

There was no place in the life of Jesus for the *undertaker*. He is the *Uppertaker!* Let others serve as morticians—He is the Immortician! He was no conductor of funerals—He is the Conveyor of Life. He could not look upon a man, woman, or child, held in the cold embrace of death, without restoring that one to vibrant, abundant life.

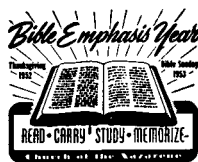
Yet His mission was to die and go to the grave, paradoxical as it seems. His mission was death, but His purpose was life. He was to take man's place in death and the grave, that He might impart to him His life. He came to lose His human life that we might find eternal life.

In repentance, confession of our sins, and faith in His sacrificial death, we obtain eternal life through the new birth. In complete consecration and faith in His atoning blood, we receive this life "more abundantly" through entire sanctification. By devotedly walking in the light with Him, day by day, this more abundant life bears the fruits of the Spirit, such as joy, love, peace, long-suffering, etc.

"I am come that they might have life, and that they might have it more abundantly" (John 10:10).

\*Tucson, Arizona

Before I became a Christian, I didn't know what to do with my self—trouble was too much *self!*—D. B. KIDNEY.



## Vengeance . . .

### It Belongs to God

By Joe Norton\*

**W**HEN he came up against a barrier, the seeker at the altar had stopped praying. Upon being asked if there was something in the way, he replied, "Yes, there is a fellow I need to get even with before I can get saved."

"Why not turn the job of getting vengeance over to the Lord?" suggested the personal worker, "Because the Bible declares, 'Vengeance is mine; I will repay, saith the Lord.'" "Does the Bible say that?" asked the seeker.

"Yes," declared the personal worker. "And, since vengeance belongs to God, you should turn it over to Him and not take something that does not belong to you."

"Well," he said, "God will probably not take vengeance like I would but I am willing to turn the job over to Him." This he did with all his heart, and was soon rejoicing in the Saviour's redeeming grace.

\*Evangelist, Hamlin, Texas

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## THINK—

How much of the literature in your home is religious? How much of the reading in easy access to your family will direct their thinking to God and to holiness? It is good to have the **HERALD OF HOLINESS** coming every week, isn't it? The message it carries, the atmosphere it creates, adds much to the environment in which to rear a family.

Not only do I need to recognize the value of having the **HERALD OF HOLINESS** in my home, but I must realize my opportunity to send it to my neighbors and friends.

## CONGRATULATIONS!

Five districts which conducted subscription campaigns during the latter part of 1952 report excellent results. Nebraska, Arizona, and Maritime say that according to their yet partial replies from the local churches they have gone "over the top" in their drive for subscriptions equal to 60 per cent of the membership. Congratulations! The reports from Oregon Pacific and Akron indicate they have very nearly reached their quotas. Perhaps the year-end count will put them too in the "over the top" column.

**OVER THE TOP!**

We have gleaned from all these reports the local churches which have made or exceeded the 60 per cent quota. We recommend them. They are as follows:

Church District	Percentage
Chandler—Arizona	68
Douglas—Arizona	63
Phoenix First—Arizona	93
Somerton—Arizona	87
Tucson Camden Ave.—Arizona	65
Yuma Grace—Arizona	127
Albany Trinity—Ore. Pac.	68
Alsea—Ore. Pac.	68
Astoria—Ore. Pac.	67
Canby—Ore. Pac.	67
Coquille—Ore. Pac.	83
Culver—Ore. Pac.	218
Donald—Ore. Pac.	72
Hemlock—Ore. Pac.	108
Hood River—Ore. Pac.	75
Klamath Falls—Ore. Pac.	83
Summerside, P.E.I.—Maritime	348
Trenton, N.S.—Maritime	167
Elmsdale, P.E.I.—Maritime	73

This list will be continued next week.

THAINE F. SANFORD,  
Sales Manager

# What's in a Name?

By David J. Tarrant\*

WHAT'S in a name?" we sometimes say. As we read the wondrous words of Matthew 1:21, we may say, "Everything, when that name is Jesus." For Jesus is

*... the name high o'er all,  
In hell, or earth, or sky;  
Angels and men before it fall  
And devils fear and fly!*

As Christians, this name is our watchword; when we cease to love it, we cease to be Christians. In childhood, our first attempt at praise is "Yes, Jesus loves me." And in old age we sing:

*I will love Thee in life, I will love Thee in death,  
And praise Thee as long as Thou lendest me  
breath;  
And say when the death-dew lies cold on my  
brow,  
'If ever I loved Thee, my Jesus, 'tis now.'*

Like all Bible names, this name has a meaning. It is the Hellenistic equivalent of the Hebrew name Joshua, or Jehoshua, and is composed of two parts—*Jah*, an abbreviated form of the divine name *Jahweh*, or *Jehovah*; and *Oshea*, meaning deliverer. So the name Jesus means, *Jehovah the Saviour*.

For Joseph to be told that this name was to be given to Mary's Child was a clear indication that this was to be no ordinary child. This was to be the promised Emmanuel, the One who was to be the personification of the divine presence. Up to the time of the captivity, Israel had been favored with the Shekinah glory, the manifestation of God's habitation of the Temple dedicated to His name. But Ezekiel saw the glory of the Lord depart, since which time there had been no visible evidence of God's presence among His people. But now the glory was to return, in the person of the God-Man. The Apostle John bore witness many years after, "We beheld his glory, the glory as of the only begotten of the Father." To suggest that Jesus Christ was a good man and no more is to make God a liar.

The name bestowed upon the Babe of Bethlehem was not a name unknown or untried. Two great men of Israel had borne it in their turn, both of them being remarkable types of the One in whom the meaning of the name was to be fully realized. The first was the great soldier and prophet who led Israel out of the barren wilderness into the land flowing with milk and honey, a man of courage. So when Joseph of Nazareth was told that the Child was to be called Jesus, a picture formed in his mind of a great Deliverer and Leader, showing His people the way to liberty and life abundant. Whether he had any conception at that time of the scope of the ministry of Jesus, we cannot say. But we who have received Jesus Christ as Saviour and Lord of our lives

\*Pastor, Portsmouth, England



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

JOHN 15:9

know what deliverances He has wrought in us, giving us guidance, victory, the new joys of the Canaan experience, and the soul-rest that remains for the people of God.

But in Joseph's mind would also arise another association, that of Joshua the high priest, the godly leader of the religious life of the remnant that returned to Jerusalem with Zerubbabel after the captivity. Perhaps Joseph remembered how the prophet Zechariah had been told to make crowns, and set them on Joshua's head—thus combining in this one man the offices of priest and king. And perhaps, bringing the two great Joshuas together, he glimpsed the threefold office of the Christ child—Prophet, Priest, and King. Whether he did or not, the truth is plain for us to see.

But Jesus was not a great One merely because He had a great name. His name came, as it were, as a challenge to His holy character. It was as if heaven and earth cried out to Him, "Thy name, O Jesus, is a token of what God and men expect of Thee. Oh, do not fail!" And so the spotless Son of God set out to win the name—to make its promise a reality. And this He did so effectively that the Apostle Paul records, "He humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name." What name is that? Why, His own name, the name of Jesus; the name which He has won in all the fullness of its glorious significance through His death-struggle at Calvary; the name at which henceforth every knee shall bow, and to which every tongue shall ascribe the glory due.

The name *Jesus* is a name which is almost universally revered today, even by those who make no profession of being His disciples. But the reverence in which it is now held is as nothing by comparison with the glory which it shall yet have. The scriptures we have already quoted do not speak of universal conversion of sinners. But they speak of the time when Christ shall sit on the throne of His glory, and all the nations shall be gathered before Him. Not all will then be acclaimed as His sheep, but even the goats—those who in the age of grace have said, "We will not have this man to reign over us"—will then be obliged to own His lordship.

But that time is not here yet. What does this name mean to us today? It may mean everything,

for the name of Jesus is still the greatest source of power in this power age. There is still more that can be done through this name than through the power of the atom. After Jesus had ascended into heaven, and left His disciples with the tremendous task of carrying the gospel to every creature, they were not long in discovering the power of the name. They looked upon the cripple at the Beautiful Gate of the Temple, then said, "In the name of Jesus Christ of Nazareth rise up and walk." The miracle was instantly wrought, and later they testified, "His name through faith in his name hath made this man strong."

And wherever there are true New Testament Christians today, the name of Jesus is still their master weapon. The name is the focal point of their preaching and of their praying. Still they see miracles being done. Healing of sick bodies? Undoubtedly. But, greater miracle still, the transformation of sin-blighted souls. This was the primary purpose of His coming . . . "Thou shalt call his name JESUS: for he shall save his people from their sins." Notice the Bible says *from* their sins. Nobody is saved who is yet *in* his sins. Salvation is not a truss to keep a ruptured soul comfortable though sinful; it is a surgical operation designed, not only to right the wrongs of the past, but to provide for victorious living in the present and in the future.

Friend, what does this name mean to you? Does it mean salvation from sin? Can you say, "Once I was a sinner, treading a willful path to a lost eternity. But then I heard the name of Jesus; it brought pardon and peace and purity to my heart"? If not, ask God to make the name of Jesus a reality to you today, and this will be the happiest day of your life.

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## That Wonderful Place Called Heaven

By F. W. Davis

*There's a wonderful place called heaven,  
That Jesus has gone to prepare—  
And all the redeemed of all ages  
Will live through eternity there.*

*All sorrow and pain are forgotten,  
No clouds to cover the sky;  
His saints are transformed in His likeness,  
And no one ever shall die.*

*Oh, wonderful city celestial—  
So beautiful and shining with gold!  
The inhabitants up there will be happy,  
And not one shall ever grow old.*

*What a thrill it brings to my spirit,  
When I think of this wonderful place,  
Where we shall be ever with Jesus,  
Eternally saved by His grace!*

## Let's Build "Another Piece"

By Edith Carey\*

**W**ISE Nehemiah, good Nehemiah, tender-hearted Nehemiah, courageous Nehemiah, bold and determined in his stand against all evils, including those he found his own people, God's people, tolerating! I like Nehemiah. When I feel the need of spiritual stimulation to keep me from becoming "weary in well doing" I read again the Book of Nehemiah. There are many thrilling, heart-stirring, and practical lessons packed into those few chapters.

But it is not the man Nehemiah I want to talk about, but some people who worked under his leadership. Some say the third chapter of the book is almost too dry to read: "Just names of men and where they worked." Yet there are at least a half dozen good sermons in that one chapter, and there is where we meet the folk who set us so good an example.

We read how portions of the wall of Jerusalem were allotted to different ones for building. Among them we find a few workmen who, having finished their first assignments, still had so much enthusiasm bubbling up in their souls they were ready to build "another piece." They stayed right on the job until the whole wall was joined together.

When they finished building their first piece they might have settled down at their ease and said they had done their share. Perhaps they had. It may be those other unbuilt pieces were there because some had failed to do what they should, or it may be there was so much to be done it was difficult to find the requisite laborers. But those pieces were necessary to complete the work and these enthusiastic workers set themselves to the task of building "another piece."

How about us? We Nazarenes were given some big assignments of work by the last General Assembly. We were told how many new churches we should organize; how we should increase the membership of churches, Sunday schools, and young people's societies. We were told about the great open fields in other lands, and of those who were waiting for us to send them there to labor.

Are we already working at our tasks? When one church is established are we saying, "Let's build another"? Having won one soul for Jesus, do we pray the Lord to lay another soul upon our hearts? General officers send out the call to the whole church, district superintendents pass on the call to pastors, and pastors present the work to their members. How about our attitude when the call reaches us as individual members? Are we willing to accept, not only a first, but also a second, measure of work?

Let us emulate Nehemiah's faithful helpers, and with the Holy Spirit abiding in the church, filling each of us, empowering us for the work,

\*Johnson, Vermont

we will finish our first allotment of building. Then, our hearts aflame with zeal, let us be ready to ask for "another piece" to build and see what God will do through us in this quadrennium. "To the work, to the work, in the strength of the Lord."

## TRUTHS FROM EVERYDAY LIFE:

By Mendell Taylor\*

### Faith, the Spiritual Radar

MODERN MAN has developed an almost Godlike vision through radar equipment. Once more the ingenuity and skill of scientific engineers has startled the world with incredible achievements. For, through this medium, electrical impulses outline a solid object on a screen and the distance to that object can be accurately calculated. This object can be observed regardless of the obstructions to natural vision which may intervene. Such interferences as fog, clouds, or smoke screens which blank out the possibility of sight to the eye are completely obliterated by radar signals. In other words, the radar screen is able to establish contact with a distant object in spite of any and all conditions that would normally make such an experience impossible.

In the spiritual realm there is something comparable to what radar is in the natural sphere. The spiritual equivalent is *faith*. Faith is capable of establishing contact with the Person who is the object of its reality under all conditions and circumstances. The fog of secularism and materialism may close the vision of some who would like to see God. The clouds of disappointment and sorrow may cause others to lose sight of God. The smoke-screens of temptations and adversity may leave God in eclipse for another. However, genuine faith is capable of penetrating all of these barriers and emerging with a constant and bright vision of God.

Faith gives the Christian a holy nonchalance that enables him to carry through "in spite of." Faith has a durable core that does not give way to environmental influences. It sings in the night season; it does not flinch when the unexpected turns up; its happiness does not depend on happenings. Faith does not fluctuate in the midst of things that are in a state of flux. It does not flicker when hurricanes are sweeping in from all directions. No matter how thick the overcast may be, faith can still see through to the throne of grace.

A person who has no spiritual insight cannot fathom the radar-like vision that faith produces. Judging only by appearances, the former can't see what the latter has to live for. But the eye of faith can produce on the screen of the soul indescribable beauties which are far beyond the reach of the natural eye.

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

Just as the radar sends out an electrical impulse and then it bounces back to the sending set as soon as a solid object is contacted, so faith gives a skyward thrust toward the heart of God, and He in turn beams an answer back to the believing soul.

A radar-like faith is our best security in a world staggering dangerously near the brink of its own suicide.



## Spiritual Millionaires

By Claude L. Chilton\*

A TECHNICAL sergeant's wife on the base was telling me recently about an old man in Georgia for whom she and her husband had prayed for years. They had dealt with him in regard to his soul's salvation on many occasions, but to no avail. On a recent visit to this same community, they looked up the old gentleman to inquire of his health and to again urge him to become a Christian. To their joyful surprise, their aged friend told them how he had been converted and had become a new creature in Christ Jesus. He was happy in the Lord and was now prepared to die and meet God in peace.

With a smile on her face, this sergeant's wife exclaimed, "Chaplain, when he told us the good news—why, I felt like a million dollars!"

Here was a couple in the air force, though not wealthy in this world's goods, who had suddenly been made rich. They were cashing in on investments made over the years in prayer and personal work. And these investments will continue to pay dividends all through eternity. I am sure that anyone who helps to win a soul to God feels much better than if he had just inherited a million dollars. This is the proper perspective of life's values. This is the spirit, thrill, and romance of soul winning. This ideal should dominate and characterize the "Crusade for Souls—Now!"

St. Paul wrote young Timothy to urge Christians to be "rich in good works" (I Tim. 6:18). Now, most of us are not millionaires and never will be from a financial standpoint. But, thank the Lord, all can be spiritual millionaires. If good

\*Chaplain, MacDill Air Force Base, Tampa, Florida

works and soul winning enrich us and make us feel "like millionaires," then how is our spiritual "Dun and Bradstreet" rating? Those who have done nothing about soul winning probably "feel like two cents," while those who are praying and doing personal work "feel like a million dollars."

*Let us pray*—"O God, we know that Jesus became poor, that we through His poverty might be rich. Help us, Heavenly Father, not to be content to be spiritual paupers. Thou dost want us to be rich toward God' not only in holiness of heart, but in good works for others. Grant us the riches of Thy grace that we may be instrumental in leading people to Calvary's cross, thereby enriching our own souls as well as making many rich in Christ. In His name, we pray. Amen."

## A Peg-Leg Christian

By Paul W. Wordsworth\*

**I**MMEDIATELY this thought gives rise to a question in your mind, *What is a peg-leg Christian?* A peg-leg Christian is one who supports the body but is not a member of it. However, one who finds himself in that condition is not so because of misfortune, but fits himself into this state by his own choice. Consequently, the sympathy of the church cannot go out to such a person with very deep feeling.

A peg-leg Christian may give financial support to a local church, but he is not tied to that church in a way to feel the heavy burden of the mortgage or the strain of the building program—for he is not a member. Then again, a Christian of this type may withdraw his means of support without much feeling of concern, for his money doesn't really belong to the church, for he does not really belong to this organization.

The matter of attendance has little significance to this warped Christian, for his attitude is: "My attendance is just an added blessing. The church is fortunate that I come. I am not a member here, so you really have one more on the Sunday-school register than you actually deserve."

\*Pastor, Oak Harbor, Washington

Visitation is an excellent work for the members of a local church; however, urging from the pastor has little effect on the peg-leg Christian. The visiting of the sick and the Sunday-school absentees is really the responsibility of the members of the church, so his attitude is, "Please have me excused." It is rather inconsistent for this type of person to invite some other person to church or Sunday school because he actually has no church he really can call his own. An invitation to attend "just some church" does not have the punch of an invitation to "come to my church," where the Bible is taught. Thus the work of inviting folks to church is almost ruled out for the person who is a peg-leg Christian.

The tragic state of being a Christian and not belonging to a church is really a serious thing to think about. You realize, of course, that a wooden leg draws no nourishment from the body to which it is attached. Thus a peg-leg Christian is not drawing the nourishment from the body of Christ (the Church) that is given to those who are affiliated in church membership. The sad result is that those who find themselves in this state are actually being robbed of the joys that Christ intended for them to possess.

Christ said, "I am the vine, ye are the branches"; thus we are engrafted into Him for the making up of the entire vine for the producing of the fruit of the Spirit. The work of the whole vineyard is to strive together as one body to carry the responsibility and see that the harvest is plentiful for Him who had such compassion for the souls of men.

The work of the Church calls for the very best support from every Christian. Each one must fit into the harness and wear a few chafe marks, that the work of the Kingdom may progress as God intended. Every Christian needs to be united with a church so that all unitedly can bear the load of responsibility. Let every Christian become a member of a local church and pull with the team, as "workers together with God."

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Kindness is a virtue we can expend freely without cost.—H. T. BEYER.

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## Love On, O Heart, Love On!

By Walter E. Isenhour

*If wounded by some critic's word,  
Or hurt by tongues that utter lies;  
If false reports on you are heard  
By those who watch with faithless eyes—  
Don't seek revenge and rise to strike  
And think your foes will soon be gone,  
Or hope that God your pluck will like;  
But love, O heart, love on, love on!*

*Love on in spite of wounding darts,  
In spite of what the critics say;*

*Love men through grace that God imparts  
When at the feet of Christ you pray.  
The way of love will bring you out,  
Though dark the night before the dawn;  
Then keep in faith and shun the doubt,  
And love, O heart, love on, love on!*

*Whatever comes along life's path  
That may be hard, quite hard, to bear,  
Keep out all bitterness and wrath  
By faith in God and earnest prayer;  
That in your soul you may be sweet  
And bright as flowers in a lawn,  
Till men shall say, "That can't be beat";  
Therefore love on, O heart, love on!*

# Reckoning Our Sanctification

By E. E. Wordsworth\*

*Likewise reckon ye also yourselves to be dead indeed unto sin (Rom. 6:11).*

**T**HE SIXTH chapter of Romans presents the glorious doctrine of holiness. Paul likens it unto a baptism, a crucifixion, a planting; each figure when properly interpreted means death. The old man, the carnal nature, must be crucified, not merely suppressed, or counteracted, or repressed, or "sat on and pressed" but "expressed" (Rev. C. W. Ruth).

Having presented the divine side to sanctification, the Apostle now turns his attention to the human approach and condition. It is God that cleanses, purifies, infills, empowers, and endures; but the believer must first meet the specified conditions, namely, complete consecration and faith, before the sanctifying grace is received. McLaughlin says: "We are to esteem ourselves dead to sin. But how can we if it is not really true? To simply assume it when we still have the motions of sin in us is to assume a lie." But we reply, "We are by faith to reckon it done only when we have entirely consecrated ourselves to God." Clarke says, "Die as truly to sin as Christ died for it." Jesus did not theoretically die. He died in reality. So must we. Then His holiness is imparted unto us.

The manner of obtaining sanctification is clearly set forth in my text—"Reckon ye also yourselves to be dead indeed unto sin." "Reckon" means to count or consider a thing to be true and believe it. Count God's promise as true, just as in the matter of pardon or conversion. Depend upon it. Dare to wholly trust the Blood and the promise. "Reckon" means have faith for it. God will then put carnality to death and set you free indeed. Keep counting it done until the witness comes. Dr. Godbey says, "The emphatic adverb 'indeed' means obliterating every possible doubt." Rest assured God will make His Word good and will not fail you.

Dr. Godbey tells of crossing the Atlantic Ocean when "confronted with an awful storm five days and nights with no glimpse of the sun, moon, nor stars, but mountain billows lashing the clouds and rolling over the ship. They were out in mid-ocean hundreds of miles from New York. Yet the noble ship with her thirty-six boilers ploughed through the storm, landing precisely on time according to the reckoning of those sturdy old German sailors." Then, says he, "If human reckoning can be relied upon amid ocean storms, certainly we can depend upon divine reckoning amid all the storm of probationary life." So if you have the painful consciousness that sin is still resident in your heart, if it is still as big as a rhinoceros, you must muster courage, press your case, claim the promise, believe His Word,

\*Pastor, South Tacoma, Wash.

## ABLE TO KEEP



and "reckon ye also yourselves to be dead indeed unto sin" until the clear witness comes, and the fruit of the Spirit is evident in your heart and life. You have now nothing else to do but to hold on to your reckoning, shout the victory, and be true.

One man gave himself to seeking this glorious experience of entire sanctification. For three days, and a good part of the nights, he kept repeating God's declaration, "The blood of Jesus Christ his Son cleanseth us from all sin." On the afternoon of the third day, the Holy Spirit came in Pentecostal power and the work of grace was instantaneously wrought in his soul. That man helped, under God, thousands of others into this normal New Testament experience. He "reckoned" it done and it was done.

Another brother was attending a camp meeting and became an earnest seeker for entire sanctification, having been genuinely converted sometime previously. He completely and unreservedly consecrated himself to God for sanctification. He placed his all upon the altar, Christ, and trusted the precious Blood and the promise, but no immediate witness came. But, being very conscious of his own sincerity, thoroughness, and dedication to Christ, he arose with real faith in his heart. He continued to believe and to testify up to his knowledge and state. He definitely affirmed he had done everything he could, and that he was now trusting God to fill him and bestow the witness as He pleased. His favorite way of testifying now was, "I have consecrated my all to Christ for my sanctification and I am now looking for Company."

For several days he thus testified and believed God, and that with a radiant face and God-given confidence. He continued to pray, believe, and expect God to come. After several days at the camp he arose and said, "I am glad to announce that my Company has come and the Spirit fills me now."

So quietly, confidently, "Reckon ye also yourselves to be dead indeed unto sin," and the Spirit that came to the 120 after ten days of waiting will surely come unto you and satisfy your heart. Do not trust feeling, nor the witness, nor ecstasy, nor any kind of emotion but steadfastly believe God's unfulfilling promise. "Faithful is he that calleth you [to holiness], who also will do it" (I Thess. 5:24).

# Weights or Wings?

By Viola E. Hodge

*Lord, why must this affliction be  
That cripples and retards  
The work that I would do for Thee?  
These weights that will not  
Let me walk or run  
On errands swift for Thee?  
I know that Thou couldst  
Set me free!*

*My child, couldst thou but see  
With eyes undimmed  
By mortal limitations,  
Then thou wouldst know  
Thy crutches were not given thee  
To hinder, but to help;  
To raise thee from the miry clay  
In which thy feet were fast.*

*Thy Father's love took cognizance,  
And in His mercy lifted thee  
With loving care,  
And gave thee wings  
To bear thee e'en to heaven's gates.  
Grieve not because of leaden feet. Dear child,  
Thy crutches are not weights, but wings!*

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## Called to Be a Layman

By J. Kenneth Grider\*

**H**AVE YOU been converted, reader friend, and have you been sanctified wholly? If so, you are a herald of those experiences of grace. As long as you maintain them, and as long as you are in this life, you will be telling others of the wonderful grace of God.

Some redeemed persons become called as full-time heralds of these experiences of grace; God shows them that they should preach. These prepare themselves, and are ordained as elders by the church. We call them ministers.

Others are not called to a vocational ministry; they have not heard God say, "Preach the word" (II Tim. 4:2), and therefore have not sought ordination. These persons take secular employment, and attach themselves to and work with some local church. We call them laymen.

I happen to have been called of God to become a preacher. That call, coming so definitely as it did, assures me, no matter what obstacles I meet as I try to exercise the functions of a clergyman, that I am doing what God has designated that I should do. Moreover, all my ministerial acquaintances in the Church of the Nazarene have this same assurance. It means much to us, particularly when we are facing difficult circumstances.

\*Associate Professor of Theology and Philosophy, Pasadena College, Pasadena, Calif.

But this is the reason why I have wanted to speak with you a moment. I have been thinking lately that if I were a layman I would want to be called to that type of service. I would want to know, in a sense, that I was called to be a layman.

How is it with you? Are you called to be a layman? Are you certain that, rather than become a preacher, God has designated that you must serve Him in the lay capacity? If you are certain, well and good; but if not, may I suggest that you yield yourself so completely to God that, if He does not call you to preach, you will know, positively, that you are called to be a layman.

## "Reds" in the Bible

By A. M. Quick\*

**E**SAU was a Red!

When he was born, he was "red, all over like an hairy garment." The mess of pottage for which he sold his birthright was red. The nation he fathered was called Edom, which means red. It is interesting to discover that even the ancient capital of Edom, the "strong city" of Psalms 60:9, was carved out of the red sandstone mountain: it was a "Red" city!

And the Lord said, "Esau have I hated." Why? Because this "Red" was a symbol of the sin nature, the old man, carnality, inbred sin.

The progeny of Red carnality are red, scarlet, crimson sins (Isa. 1:18).

War is a Red!

In dramatic language Nahum declares, "The shield of his mighty men is made red, the valiant men are in scarlet." It is to the rider on the "red" horse of Rev. 6:4 that power is given "to take peace from the earth."

No wonder this is so, for red war is the result of red sin. If there were no sin there would be no war. The work of the Prince of Peace is basic; it deals with the root-cause of strife. Red war will persist in the earth until men accept the rule of the Prince of Peace in their hearts.

Satan is a Red!

He is the great "red" dragon of Rev. 12:3 and 9, who appears in heaven and is cast into the earth. He is the king of all the Reds. Esau was his subject. Red sins are his handiwork. Red war is fomented by him.

The coming Antichrist will be a Red!

He is the beast (the "Wild Beast" according to Weymouth) of Rev. 13:1 and Rev. 17:3. The latter verse describes him as "scarlet coloured." This is reasonable, because he is the earthly incarnation of that great red dragon, Satan. His kingdom is a kingdom of red sin. It is a kingdom bent on warfare against the Lamb of God.

The apostate church is a Red!

\*Nazarene Elder, Galt, Ontario



The great harlot (Revelation 17) is arrayed in "purple and scarlet colour."

The primary reference in this chapter may be to Rome; probably to Rome first of all as an empire, then as a religious system. But the prophecy seems to point to something much wider than any certain organization. It is the opinion of the writer that it concerns a vast body of people loosely classed as Christian who do not in any real sense believe in Christ but who compromise with the world, the flesh, and the devil. These, in spite of their profession, are found at last in the company of the Antichrist, arrayed in purple and scarlet instead of in the white robe of righteousness, decked with gold and precious stones instead of being adorned with the ornament of a meek and quiet spirit, and flaunting their shame in the golden cup of worldly prosperity instead of sacrificially lining up with the Lamb for the last great battle against the hosts of sin.

The bride of the Lamb is arrayed in white garments as befits her faithfulness and purity. The great harlot is arrayed as befits the mistress of the beast!

Friends, the people of the earth are already taking sides for the final conflict. The real issue is not between political systems; it is between good and evil, righteousness and wickedness, Christ and Satan. We often speak of red communism, but red communism is only one phase of the red flood of evil which will culminate in the kingdom of the Antichrist. Sin is the real mark of the beast. Sin in the heart and in the life tells with what crowd we belong.

Thank God, although there is a line of "Reds" in the Bible and in the history of mankind, yet there is another line. There is a scarlet thread of redemption through blood, a cleansing stream from Calvary that can wash away the guilt and principle of sin. Thank God, we may wash our robes and make them white in the blood of the Lamb! We do not need to stand at last with the Reds; we may stand in the company of the white-clad redeemed, the glorious bride, the Church of Christ. To her is granted that she should be "arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints" (Rev. 19:8).

Dear Lord, grant that we may be with that clean, white company in the great day of Thy appearing. Amen!



A young second-generation Nazarene pastor tells why he is glad that—

## This Is My Church!

By Paul D. Mangum\*

I AM A Nazarene by birth, but I am also a Nazarene by choice, for at twelve years of age I walked to the front with a large class of children and adults and the late Dr. E. E. Martin received me into the membership of First Church, Nampa, Idaho. I had a deep love for the church and the pastor that day as I went forward and pledged to be a good Nazarene.

I grew up in the church, but I will admit that I had my ups and downs. I imagine that some who saw me when down thought that I would never get up, but the church and the pastors all expressed faith in me. This faith was sowing its seed in my heart and was bound to reap a harvest even though I am sure that some who were interested in me were inclined to get discouraged and to concentrate their prayers where they could see more accomplished. But they were faithful and God touched my heart once again. Today there is a glorious feeling in my heart, and when I analyze it I find myself saying, "I'm glad that I am a Nazarene."

*My church* proclaims a full gospel message based on the authority of God's Word. I don't have to apologize for my beliefs or for twisted scriptures, but I can stand firmly on His Word. I can tell a world that He is able to save, sanctify, and keep that one who will place his trust in Him.

*My church* gives me a channel of service to proclaim holiness. "Heart holiness"—the very thought of it thrills me. It is for every believer who will fully consecrate himself unto God.

*My church* has a missionary zeal that reaches to every part of the world. Color, nationality, and distance only provide a greater challenge as our vision is world-wide.

*My church* has a vital interest in youth. With this interest we are building the Church of today and preserving the Church of tomorrow.

*My church* has a heart warm enough to blend the difference of human feelings and melt the masses into a spirit of fellowship.

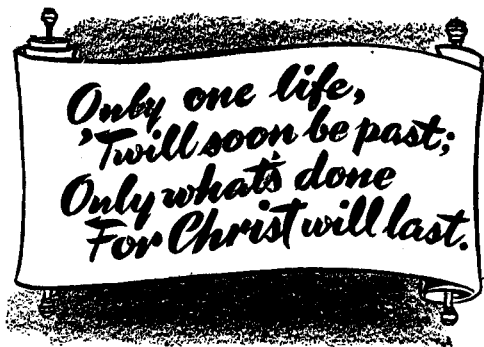
*My church* is the Church of the Nazarene. My love for it increases day by day, and is excelled only by my love for my Lord and Saviour Jesus Christ.

\*Pastor, Corpus Christi, Texas

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*Forgetting those things which are behind, and reaching forth unto those things which are before (Phil. 3:13).*

If we are to be victorious in our lives, we must never dodge a difficulty nor morbidly mourn over a mistake.—EARLE F. WILDE.



## Jesus Versus Inflation

By V. H. Lewis\*

**T**HE WORLD'S supreme value is the human soul. This was the belief and creed of Christ as He preached the Sermon on the Mount. In that sermon is found the masterpiece of philosophy and truth. Jesus proclaimed this as the center of His creed. Even in standing there, He was a living Example of this divine concept, for such a wonderful Gift from God could be dedicated only to the welfare of time's priceless value, a human soul.

This value which Christ placed at the top of all value concepts of man still stands. Mankind has not believed it is so, but it is true just the same; for the vagrancies of man from this fact as portrayed in the tragic panorama of history have but added proof to the statements and beliefs of the Master of men.

Somewhere on the back trail of our nation we began to step down from the basic value concept we held of the soul and character of man; and when we did, we originated the inflation from which all secondary inflations have sprung. To the extent that we have strayed away from the "one hundred cents on the dollar" value of the soul of man, just to that degree we have entered into disastrous inflation. Such an inflation is more serious than the devaluation of the dollar.

Today then we find ourselves in the age of the devalued soul. Integrity, honesty, principles of right are all sold cheaply, even more cheaply than we realize, to get some still cheaper dollars. And so the vicious circle goes on, and at last the destruction of a civilization—rubble, chaos, darkness, and death.

We see the lowest value of the soul portrayed in the Communist state. Its prison camps, slave labor, purges, poverty-stricken masses, and its terror are all concrete examples of the depth to which any nation plunges when it leaves the high value of the human soul as the standard of life and the incentive for constructive and right decisions of spiritual, social, economic, and political nature.

So let us in America awake! Awake to the creed of Christ with its understanding of the temporal and eternal value of the soul, our souls!

\*Superintendent of Houston District

Let us build our lives around that truth and thus purge ourselves of the evils which threaten our superstructure of civilization, and rise above the muck in which we as a nation have wallowed. Then we can climb to the high plateau of good living and Christian faith in its application to everyday human existence.

If we will seek "first the kingdom of God, and his righteousness," then surely all "these things shall be added" unto us. Then tragedy, terrible and more awful than we can imagine, may be averted. For even the dollar, which has been almighty in America, when placed in its correct position—away down the list from the eternal worth of our own souls, which is and ever must be first—will return to its real value in our economy, when MEN live in our world again.

## Thoughts from Nature:

By Mary E. Cove\*

### Push Out a Little Farther

**J**UST BELOW where we were staying in a little cabin on the Saco River in New Hampshire, there is a place that the youngsters love. The swift little river reaches a steep grade, where it dashes down between some great rocks and then, with a wild rush, spreads out over wide, flat stones and drops down into the swimming pool below. One can scarcely keep his feet at some points on those flat rocks, the current is so strong, although the water is quite shallow.

It was fun to watch the boys slide off into the current from a certain rock, and come tearing down over the flat ones. What a screaming and shouting there would be as some rider would be turned head for heels, by the powerful stream, and would land kicking and sputtering up against the wrong rock, maybe with a skinned knee.

But I noticed something interesting. A few of the youngsters were not having much of any fun. They were afraid of the heavy current, although the others called down, "Aw! Come on up and start here; it's so shallow, it won't hurt you any!"

These fearful little fellows could not muster up enough courage to go to the rock above, with the others. They would slide in down below, and they wouldn't push out far enough for the heavy current to catch hold of them. Then an odd thing would happen—a lesser current would seize them, send them down just a short distance, and then force them back up on the flat rocks. It didn't take them out where the fun was at all.

That made me think of various experiences in life. Some people had launched out on God's promises for certain things and they had been borne along to victory with a shout and a song. Others seemed to claim the same promises but did not seem to succeed in getting anything very

\*Wollaston, Mass.

much for themselves or for others. I wonder now if those others were like the boys who were afraid to push out *far enough* into the current, *far enough* so that it would lift them and carry them down to their goal.

Could it be that, while they longed to have some prayer answered, some tiny selfish desire was mixed in just enough to hold them from plunging into the main current? Isn't that what often hinders us, without our realizing it? Let us cast aside every self-centered thought and slip fearlessly into the lifting force of the divine promise, and see how gloriously it will carry us up and away to accomplish something worth while for the kingdom of God.

## A Week of Sunshine and Blessing

**I**N DECEMBER it was my privilege to spend a week touring the Dallas District. The weather was made to order—plenty of sunshine with no rain, and no excessive heat or cold. It was like winter weather in Florida and California when that weather is at its best. It made me want to move back to Texas.

I am always glad to go to Texas. I was born and "born again" there. It was on the Dallas District of the Church of the Nazarene that I went to college, was reclaimed, sanctified, first announced my call to preach, and received my first license to preach. During this week's stay in Texas I met many old-time friends and became acquainted with many new people.

I was well taken care of and had nothing to do but to preach holiness three times a day. It was a delightful privilege and blessing to work

with Rev. Paul H. Garrett, the superintendent of the Dallas District. He was in my classes when I taught at Bethany-Peniel College and was in the college quartet during the time that I was president there. I know Brother Garrett very well indeed. He came from a wonderful Oklahoma holiness family and is being greatly used of God on the Dallas District. I saw Mrs. Garrett and the children while in Dallas. Mrs. Garrett comes from a fine home and was raised in the section of Texas that I hail from.

A day with three preaching services was given to each zone. Sometime during the day Brother Garrett informed the people of each zone of the work that had been done on the district and especially on their zone. Then he outlined what the district expected of that zone during the remainder of the assembly year. His surveys were unique and interesting and showed that he had the confidence of the pastors and people and an excellent grasp of the work of the churches on the district. The services on all of the zones were well attended, with those at Longview giving us the largest crowds in each of the three services.

The five zone rallies were held in Dallas First Church, Sherman, Texarkana First Church, Grand Saline, and Longview, where the following were our pastors: Revs. W. C. Allshouse, Roy E. Wolford, Fletcher C. Spruce, J. W. McGuffey, and Gilbert A. Rushford. The pastors and people showed me every courtesy and it was easy to preach to them. The Sunday before the tour began I ministered to the Sherman church. Thus I was there on Sunday and also the following Tuesday. God bless the Dallas District! I thoroughly enjoyed my stay in Texas.—**THE EDITOR.**

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## THE SUNDAY-SCHOOL LESSON

*By Norman R. Oke*

### Topic for February 1: Possessions and the Kingdom

Scripture: Matthew 19 (Printed, Matt. 19:16-26)

**GOLDEN TEXT:** *Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth* (Luke 12:15).

**BUY HER AN ORCHID.** That is a favorite sales slogan of florists; and they have a talking point, for orchids are really out of this world. Gazing at them in the refrigeration boxes in florist shops is my total acquaintance. My love for my wife has prompted me to buy them, but my purse-ability has persuaded me to settle for a rose or carnation. In the realm of flowers the orchid is the pinnacle of delicate beauty, fragile, breath-taking. It is what a man brings his sweetheart on rare occasions. Those lacy petals, exquisite infoldings, pastel colorings are

beyond description. But the flower must be cared for carefully, oh! so carefully.

To me the orchid is a symbol of the soul of man. It too beggars description, for our vocabulary has not words to portray the meaning or value of its being. Jesus was telling this in His dealings with the rich young man who came in today's lesson. You wouldn't think of storing your orchid down by the furnace in a dirty coal-room. And you can't permit the hot winds of hate and greed to blow over the soul either, or it will shrivel and die like a neglected orchid. Who would think of throwing a heavy rug over an orchid to keep it warm? But how many think they can keep their souls by piling on wearing apparel—

new clothes and a large bank balance! But that was the young ruler's mistake. He had smothered his soul under great riches. Jesus told him to start in immediately ripping away the heap of wealth that was keeping breath away from his soul. Having wealth is not the same as heaping wealth. The young man was piling it up in the soul-room and Jesus bluntly reminded him that his soul needed air. But he preferred to swagger with the idle rich rather than to prosper with the devoted poor. Like an orchid under a rug, his soul was slowly dying for want of air. As the young man went slowly away I think there were tears in the Master's eyes, for He heard the dying gasps of a rich man's soul.

Remember your soul is like an orchid! How are you caring for it?

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

# A Ten-Plank Platform on Entire Sanctification

## Plank Eight

### Entire Sanctification a Living Grace

**T**AST WEEK I offered proofs from experience and the Bible for the fact that entire sanctification is primarily a living grace. In this article I especially emphasize some general reasons for this view.

**T**HIS WORLD was the scene of man's fall. Man wasn't created on another planet. It was on this earth that he was formed of the dust and became a living soul.

**The Scene of Man's Fall** Of course, he was holy as he came from God's hand and was placed in a holy environment. This does not mean that he could not be tempted and choose evil. All that is needed for temptation and sin on the part of man is free will and natural desire. Carnality, or the sin nature within, makes man more susceptible to temptation and, therefore, more liable to sin, but it is not necessary in order for him to sin. The same is true of the influence of the devil from without. Thus man, who was created holy on this earth and placed in a holy environment, sinned and fell. As a free moral agent he had the power to turn a holy heart into a hellish heart and a beautiful garden—his surroundings—into a briar patch. This he deliberately did!

Since man fell on the earth, he should triumph here also. Man's sin in the Garden of Eden was a demonstration of the power of free will. He chose against God and right, although almost everything favored his decision for them. This is exactly what a free moral agent can do. If freedom of the will means anything, it means just this. On the other hand, to rise above a sinful life, a wicked heart, and an environment dominated by the devil through a decision of the will and the help of divine grace glorifies God and makes His atonement through Christ a success. To put off man's deliverance from sin until he gets to heaven, where everything is holy, makes a mockery of divine grace and the atoning blood of Jesus Christ. To hold that man sinned and fell when everything was favorable to holiness and at the same time teach that he cannot extricate himself from this condition until he arrives in a world where everything is conducive to holiness is to belittle both free will and divine grace. If man could fall when his heart and his surroundings were against it and yet cannot be saved and sanctified wholly when the conditions within and outside of him are sinful, then God's grace is weak and anemic. If the theater of man's fall cannot be the theater of man's complete moral and spiritual reclamation, there is something decidedly wrong about God's efforts to redeem him. Logic demands that the scene of man's fall be the scene of his complete

# EDITORIALS

moral and spiritual restoration, his conversion and entire sanctification. This world, and not the next, is grace's proving ground. It is to be measured by what it can do for a sinning and sinful man here and now and not what it is able to accomplish in some future world.

**A** HOLY LIFE is not dependent upon a holy environment. If the best that God's grace can do for a man is to make and keep him holy in a holy environment, then

**A Holy Environment Not Necessary** it can create only hot-house saints and not

saints who can face the wintry blasts of a sinful world. Further, it is on this earth that we need most a demonstration of what God can really do for sinful man. Human beings with holy hearts and lives will be wonderful in heaven, but it is on this sin-benighted planet that we especially need such creatures. Here they can shine as stars in the night and point those who are still in sin to the Christ, who is able to save to the uttermost.

**J**ESUS LIVED on this globe and, although He was tempted in all points like as we are, He was without sin. Of course, He was divine and born holy; still He was human as

**Jesus' Example** well as divine and had to meet the fiercest of temptations. The devil concentrated his evil power on Him. As the Captain of our salvation, Jesus Christ had to face the worst that all hell could bring to bear upon Him. If the devil could have defeated Him, he would at the same time have defeated all of us and God's plan for man's redemption.

However, this is not the whole story. The devil didn't have to defeat Christ in order to thwart God's plan for sinful man. This certainly would have done it, as I have said, and it was the devil's first move. But when he failed in getting Jesus to sin, he then proceeded to do all he could to keep men from availing themselves of the grace of God as provided by the victorious Christ. He not only does all that he can to prevent the sinner from being saved but also to see to it that the Christian is not sanctified. Insofar as the devil hinders Christ from imparting His power to man in the struggle against sin without or within, he defeats the purpose of Jesus in coming to earth.

There is a very real sense in which Christ's victory over sin is not complete until He enables men to achieve the same triumph on their level. Of course, men are human and finite and bear the effects of sin on their bodies in this life, and can never get beyond mistakes and infirmities. Nevertheless, they can come to the place through God's grace where they are both free from sinning and the sinful nature with its unholy in-

# Stephen S. White

## Perfecting Christian Perfection

tention, or else Christ's blood and power are made of no effect for them. Jesus triumphed over sin in this world of sin, and He is able to make it possible for men to do the same on their level or else He has failed in His redemptive work. He lived a holy life here in spite of the hell that is all about, and man can do the same through His grace from the standpoint of his heart-intention. Reason is on the side of the claim that entire sanctification is primarily a living grace.

### A One-Question Bible Test

**I**N A PROGRAM over the air two adults were asked to name one book in the Old Testament. The person who could pass this test, or answer this one question, was entitled to quite a sum of money. Could either of these persons name one book in the Old Testament? No. Neither of them had even this much knowledge of it.

This was not in some distant land where the Bible has seldom or never been heard of. It was in the United States of America, a land of Bibles and Christian churches, where most of us have had many opportunities to learn about the Bible. It doesn't seem possible that in this so-called Christian land there could be such ignorance about the Bible.

No doubt many of my readers would speak up quickly and say that they could easily name at least one book in the Old Testament. But could you really do this at once and without any hesitation or delay? Just how well are you informed as to the Bible? I know this: none of us has too much knowledge about the Bible, the greatest book ever written. Let's admit that most of my readers could name one book in the Old Testament; but how many other questions about the Old Testament could they answer?

This gives me a chance to urge you to take this Bible-Emphasis Year seriously. Let's not only read the Bible more than ever before, let's learn more about it than ever before. The Bible is the Book of Books; it is the medium through which God, the Creator of man and the universe, expresses His will for us. Through it we can come to know the way of life and be prepared to live both here and hereafter. Are you paying any attention to this Bible-emphasis program of our church?

**DO YOU CARRY YOUR BIBLE?**  
BIBLE-EMPHASIS YEAR

**H**OW CAN perfection be perfected? Is such a question legitimate? It does seem strange to talk about perfecting perfection. Nevertheless, that very thing can be done.

Christian perfection is relative, and not absolute, perfection. Only God has absolute perfection. Therefore, it would be out of place to speak of perfecting the divine perfection, or perfecting God. But it is not unreasonable to exhort those who have Christian perfection, or entire sanctification, to perfect their perfection. Christian perfection does not place you beyond growth in grace.

Christian perfection has to do chiefly with the heart, the center of personality. It perfects the inner man so that one's conscious purpose, aim, intention, or motive, is wholly on the side of God. This means that the conscious source of a man's deeds seeks only to do the will of God. It does not indicate, however, that the circumference is without a flaw. The perfect law of God is not always achieved in act, although the objective of the heart is that very thing. The individual who has been blessed with Christian perfection will aim to do God's will, but he may and will on some occasions be mistaken as to what that will is. Thus he does not do the will of God, even though he has no other thought in mind but to do it.

It is at this point that the opportunity for perfecting Christian perfection is found. As we continue in the sanctified life and grow in grace and the knowledge of our Lord Jesus Christ, we come to understand better the will of God. This opens the way for us to manifest the will of God more perfectly in our deeds. Thus day by day we should perfect in our lives the Christian perfection which we have in our hearts. This is a limitless and glorious process.

### A Victory Banquet

"And, behold, angels came and ministered unto him" (Matt. 4:11). What did the angels do for Jesus? They met His need. He had been on a long fast as well as in a desperate battle with the devil. Now He was given something to eat. The angels served Him according to His need.

I like to think of this as a banquet provided for the Son of Man by God's ministering servants. God the Father saw to it that His Son was taken care of in the best possible way. In the second temptation Jesus had refused the help of the angels. He quickly turned down the devil's suggestion to throw himself from the pinnacle of the Temple, even though He was assured that the angels would care for Him. But now the Father sent angels to refresh and strengthen His body with food.

It was wonderful for the Father to make this provision for Jesus. In effect, He said to His Son

as He did at the baptism, "This is my beloved Son, in whom I am well pleased" (Matt. 3:17). Once again Jesus had pleased His Father, and once again the Father gave Him special recognition. He honored Christ with a victory banquet. Jesus had triumphed over Satan, and the Father took note of His glorious achievement—a banquet authorized by God and prepared and served by angels.

While Jesus was getting that which would strengthen His body, He was also having His spirit renewed. The inner man was exhausted by His struggle with Satan, and now it was lifted up and re-empowered. His soul feasted on the bread of heaven. "And, behold, angels came and min-

istered unto him." At that time Jesus was given a victory banquet which was spiritual as well as physical. Both of His special needs were met.

Did you ever have a victory banquet? Did you ever have the angels come and minister to you? If you have been in the way long, you have had such an experience. When you were all but exhausted in both body and spirit from fighting and winning a battle with the devil, God has stepped in and has had the angels minister unto you. You have felt the everlasting arms underneath in an unusual way. God understands and will never fail us!

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## FOREIGN MISSIONS

*Remiss Rehfeldt, Secretary*

### A Good Report

**W**E HAVE been very busy here in Managua. Last Sunday we had 317 in Sunday school at our main church here in Managua, and in the evening service there were five men seeking Christ as their Saviour at the altar.—ROBERT C. WELLMON, *Nicaragua*.

### God Is Blessing

I am glad to report victory in my soul today. We are having busy days, but they are happy ones, for we feel God has been helping us. I am glad for the assurance that I am in His will. I want to be a good soldier for Jesus. I know that to be a good soldier I should not just look for the easy places. I am willing for His will to be done in my life, cost what it may.

Once a week we have a special service with the children, and we feel that God has been helping us. Yesterday I felt God's help as I talked to them about our wonderful Lord. I am glad I can point them to one like Jesus. I wish you could have seen their bright eyes as they listened to the things about Jesus. We do have a wonderful Lord, and I praise His dear name this morning!—MAYME ALEXANDER, *Guatemala*.

### Training Nurses

During the past year at Bremersdorp we were glad to be able to enroll fourteen new students in our nursing school, which is ably conducted by Miss Davis. Of these, nine are eligible to train for the High Commission Territories' Nursing Council's certificate and five for the local Swaziland certificate. Three students entered for the midwifery course. At present we have twenty-five nursing students in training.

Six nurses completed their course; of these, four have entered the gov-

ernment nursing service in Swaziland, one remained on the staff of the hospital, and one entered training in our midwifery course.

Three nurse-aids passed and are doing good service at the hospital and in our health centers.

Our church has a great field of service in training these girls and in laying the foundations of a Christian nursing profession in Swaziland, and we are especially grateful to our missionary nurses who are both teaching them and setting them a beautiful example of loving and efficient service for the sick in the name of their Master.—DR. DAVID HYND, *Swaziland, South Africa*.

### Testimony

I have enjoyed my furlough in many ways. Naturally I have thought much of Africa but I have been glad for the privilege of deputation work. Everyone has been kind and considerate. I have enjoyed meeting the pastors and people over the movement. The thrill of the General Assembly I shall never forget. I am counting on your prayers as I go, that I might be a greater blessing and more useful than ever in His vineyard of Africa. My hand is in His and I can say again as the song writer says, "Whether I live or die—no matter what—I am the Lord's for all eternity."—IRMA KOFFEL, *Africa*.

### Bridging the Way

Some time ago a thought came to me that I should like to be a bridge. I felt that if I could just span the distance between the light and the darkness, between health and sickness, between information and ignorance, between salvation and perdition, it would not be so very important if the bridge I was, was small and in-

significant. Today I feel different. Along the road to Chioya a beautiful river winds through the rocky countryside. At one place it makes a rather deep furrow in the soil and a single log has been placed over it for the people to pass. As I faced that single log, my heart quaked and I doubted that I could make the crossing. I have realized that I was very wrong in believing that it didn't matter what kind of bridge I might be. Today as I think of my responsibility to bridge the way to our Saviour for the people here in Guatemala, I want to incorporate into my life more spiritual virtues: more faith, more prayer, more goodness and love, more grace for the trials, more self-control, more gentleness and meekness. Then, too, I want to widen my interests: more study, more ability to meet the world with poise and strength of character, more adaptability to cope with the people and circumstances of life which are common to all of us.

I need a daily Guide, a sense of balance, a vital touch each day from the Divine—that which is not by might nor by power, but by Thy Spirit, O Lord. As I left the crossing on my way home from Chioya, I purposed to be for my comrades here in the tropics a good bridge, a strong bridge, a wide bridge, and a bridge with a railing of protection of the Holy Spirit to lead more securely the lost across the river of death to the city of eternal life.—EVELYN VER HOEK, *Guatemala*.

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*Lord, make me to know mine end, and the measure of my days, what it is; that I may know what time I have here (Ps. 39:4, R.V.).*

If today the sinners in this world would pray this kind of prayer, and God would answer, the many altars would not accommodate the multiplied thousands who would be seeking salvation.—EARLE F. WILDE.

# Religious News and Comments

*Edited by Delbert R. Gish*

UNIVERSAL Military Training is to become an issue again as activity in the new Congress begins. News sources report that President-elect Eisenhower favors UMT, but has expressed himself as finding it incompatible with the present draft system. It is to be expected that professional military men would favor UMT, for the military profession has fallen upon hard times in the past in America when wartime emergencies were thought to be past. Part of the purpose of UMT would be to keep the nation conscious of danger and responsibility by keeping a portion of the population under training. This portion would consist of the youngest citizens which the law would permit, taken at an impressionable age, mid-adolescence, and after training kept in reserve for possible conflicts. Some European nations which have done this have developed a war-psychosis; they have felt the drunkenness of power, and have developed the fear of possible enemies to an exaggerated degree.

An article in November 8, 1952, *Collier's Magazine*, makes the surprising disclosure that American soldiers, even after the regular training they undergo, are slow to fire their weapons at the enemy. In World War II, so the investigator (General S. L. A. Marshall) declares, not more than 25 per cent of armed combat soldiers in any particular battle actually fired their weapons. Part of the reason is given as forgetting and paralysis due to fear; but more because of religious training against killing. The hope of the military instructors is to remove these inhibitions against killing by promoting mob psychology so that men no longer act as individuals. Also strong leaders, they say, must be provided who will so fully gain the soldier's confidence that he will feel that killing is entirely justifiable. The implication of the article is that it is a matter of military necessity that we must forget individual dignity and use techniques that contradict our time-honored system of morals. Efficient military training tries to remold boys and young men to this pattern.

An average of \$60.00 per person, man, woman, and child, was spent for alcoholic beverages in the U.S. in 1952. About twenty gallons of various beverages per person were purchased,

with an alcohol content of about six quarts. These figures (for consumption of alcohol) were a bit under those of 1951. The figures were collected for the Northwestern National Life Insurance Company of Minneapolis.

The successor to Dr. Chaim Weizmann, late president of Israel, who died November 9, is Dr. Itzhak (Isaac) Ben-Zvi, elected December 8. The new president is leader of the labor party. Observers say that policy will be changed little under his regime; the prime minister and the parliament have more influence and greater responsibility than the president.

Israel has nearly always had a tough economic battle, and recent years have seen it continued. Exports fall far short of balancing imports. However, Dr. Nelson Glueck, recently returned from Palestine, says: "After seeing what has been done in extracting minerals from the Negev, the work on the Lake Huleh swamp area in Galilee, and the Kishon Harbor project near Haifa I am more than ever convinced that Israel will overcome its economic difficulties and be self-sufficient within the next few years."

There were 19,014 copies of the Scriptures sold in Haifa last year. Of these, 7,400 were complete Bibles containing the New Testament. In this city the Bible is supplied in thirty different languages.

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## THE QUESTION BOX

*Conducted by Stephen S. White*

*Q. Is it true that the Greek word in the New Testament which is usually translated sanctify, sanctification, and holiness, is never rendered cleanse, purify, destroy, or consume in any translation of the New Testament? If this be the case, then this Greek word must never mean cleanse or purify as Strong's Concordance and the dictionaries define it. Instead, it should be translated approve, endorse, authorize, accept, or even forgive. Am I correct in these conclusions?*

A. In your first question you cover a lot of territory. I certainly have not done enough research work on these words to say that the Greek term which is usually translated sanctify, sanctification, and holiness is never translated cleanse, purify, destroy, or consume in any translation of the New Testament. However, I am reasonably sure that this Greek word is seldom, if ever, translated cleanse, purify, destroy, or consume. On the other hand, I must emphatically state that the conclusions which you draw from this are incorrect. The primary meaning of the word sanctify in the New Testament is to free from sin, that is, to purify or cleanse. It is usage, and not dictionaries, which determines the meaning of words. Strong and the dictionaries give the meaning of cleanse or purify to the term sanctify because that is the way it is used in the Bible. The Hebrew word in the Old Testament which is translated to make holy, or sanctify, early took on

a moral, or ethical, significance, and this connotation is intensified by the Greek word which is thus translated in the New Testament. God is holy, and that word as applied to God especially refers to God's moral character, His freedom from sin, or His righteousness. Further, the Greek word usually translated sanctify in the New Testament never means approve, endorse, authorize, accept, or forgive.

*Q. It seems to me that some Nazarene pastors are trying to steer us away from the ordinance of water baptism. Within the last few years I have been a member of two Nazarene churches where the pastors were prompt to receive members, administer the sacrament of the Lord's Supper regularly, perform marriage ceremonies, and made a celebration of dedicating babies, but they do not even want to talk about water baptism. Are these pastors performing their whole duty to their people?*

A. First, I want to congratulate these pastors on their faithfulness in doing the things which they have done. You are fair to mention several things on this side of the ledger. Second, I do think that they should be interested in baptizing people—according to the mode desired—people who have been saved and want to join the church. I have emphasized this many times in the Question Box. However, I must confess that my ardor for talking about water baptism

# Home Missions and Evangelism

Roy J. Smee, Secretary

has cooled off a little since I have been conducting the Question Box. I have found out that most of the people who are interested in baptism and insist on talking about it are those who have some particular mode which they want to make everybody accept. In fact, in almost every instance they hold that baptism is not baptism unless it is the particular mode which they believe in. I fear this attitude has done more to lessen the interest in baptizing in our churches than the carelessness of pastors.

*Q. Was there ever an organization or group of people that joined the Church of the Nazarene with the understanding that they would be permitted to continue to use tobacco?*

A. Not that I know anything about; and I have been a member of the Church of the Nazarene from its beginning.

*Q. Is it all right for a member of the Church of the Nazarene to practice music lessons in the church and on the church piano when it is being done in the interest of the church?*

A. This is strictly a local church problem and must be settled by the local church, whose leader is the pastor. Of course, nothing is said in the *Manual* about how such matters should be handled. The church board, whose chairman is the pastor, takes care of the business of the church between church meetings. The local church acts through it. I might add that as a pastor I found it best, as a rule, for the church not to open the instruments of the church to public use. If it is done for one, there will be others who will want the same or similar privileges. There may be, and no doubt are, exceptions to this rule.

## N.Y.P.S. Special Project

JANUARY 25 to February 1 is Youth Week, during which the first special offerings will be received in our young people's societies for the project for the 1952-56 quadrennium—establishing Bible colleges in Australia and the South Africa European work. These colleges will provide much-needed training for ministerial students for our church on these districts—training that cannot be secured in any other way.

Dr. Richard S. Taylor and family arrived in Australia on November 17, and Dr. Taylor immediately made plans for the opening of the school at the beginning of the school year, March 10. Mr. P. A. E. Dawson, a qualified educator in Australia's schools, will assist him in the school. With such a short time to work, Dr. Taylor has worked diligently at compiling the curriculum, starting a library, arranging details of administration, looking at properties, and answering inquiries from prospective students. The prospects look bright for an excellent opening of this school.

In South Africa, arrangements have been made for a fine piece of property next to our church at Potchefstroom. A large building on the property was used as an orphans' home and is well adapted to a school building with dormitory space. Plans are proceeding for the school, but we do not yet have information as to when it will be opened.

The funds provided by the N.Y.P.S. will go to purchase property for the

schools. The budget for the operating expenses of the Bible colleges is being added to the overseas budget of the Department of Home Missions and Evangelism.

## 47 NEW CHURCHES

The first six months of the new quadrennium have passed. Our gains in new churches organized have been rather slow, but no doubt this is partially due to the General Assembly. By January 1, forty-four new churches had been organized on twenty-seven districts. Three more have been reported since January 1. The Kansas and Canada West districts now stand at the top of the list, with four new churches each. Kansas has one more than its quota for the first year of the quadrennium. District Superintendent Ray Hance organized the last church December 16 at Geneseo, with thirteen charter members. Rev. James Shepherd is the pastor. The congregation has purchased a church building and remodeled it very attractively.

Canada West District has reached its quota for the first year of the quadrennium. On December 28, District Superintendent Edward Lawlor organized the South Calgary Church with Rev. and Mrs. Roger Williams as pastors. The opening service was held October 12 and the church has developed remarkably. Attendance has already reached 115 in Sunday school, with an average above 100 for December.

The East Tennessee, Florida, Missouri, and South Carolina districts each have three new churches for the quadrennium.

District Superintendent J. C. Albright has organized new churches on the New England District at Norwich, Connecticut, and Newport, Rhode Island.

District Superintendent E. E. Zachary recently organized a church at Osburn, Idaho, a town of 2,500 population, with fifteen charter members. Their attendance is now between 40 and 50. Rev. Eric W. Johnson is the pastor. Other new churches are in prospect for the Northwest District.

District Superintendent A. A. E. Berg has organized the Gawler church near Adelaide in South Australia on December 13. Gawler is a fine community of 8,000 population. The pas-

## A NEW DAY

By Vivian M. Simmons

*I walked into the dawn  
Of a strangely perfect day.  
With awe I watched each twinkling star  
In glory steal away.  
The shades of darkness lifted,  
As slowly and gently the light  
Absorbed the lingering shadows  
Of the fast-departing night.  
Then in matchless splendor  
With radiance all its own  
The sun broke through the heavens  
And made its presence known.  
Then God added to this scene  
Soft clouds in white array,  
As breathlessly I watched the dawn  
Of a glorious new day.*

*I walked into the dawn  
Of a strangely perfect love.  
With awe I felt the cleansing waves  
Sent from my Redeemer above.  
The shades of darkness lifted  
As slowly and gently His light  
Absorbed the lingering shadows  
Of sin's fast-departing night.  
Then in matchless splendor  
With radiance all His own,  
God's Son broke through my stony heart  
And made His presence known.  
Then in His love He added  
Grace to walk the "narrow way,"  
As joyously I welcomed the dawn  
Of a glorious new day!*



or, Murray Richter, was formerly a baptist minister. He was wonderfully sanctified in the great Adelaide revival and began preaching holiness. A number were sanctified under his ministry, and it was soon necessary for him to resign. He joined the

Adelaide Church of the Nazarene and took a job, but his call to preach remained strong with him. The new church has ten charter members. They are a rejoicing group and typically Nazarene. Let us pray that the revival may continue.

Rev. Clarence W. Brown writes: "I have resigned from the pastorate, and am now available for full-time work in evangelism. The Lord has seen fit to shower His blessings upon my efforts in this phase of work. I shall be glad to go anywhere for free-will offerings and entertainment. Write me, 3981 S. Broadway, Grove City, Ohio."

## NEWS OF THE CHURCHES

Calgary, Alberta, Canada—God has blessed the work in First Church during 1952. Last year the Lord enabled the church to give 51 per cent of its total income to benevolences, saw a wonderful group of Christians unite with the church, and co-operated in the organizing of two new churches in the city which already are averaging well over 200 in Sunday school under the very excellent ministries of Tom Gillispie and Roger Williams. The traditional Christmas service, "Carols by Candlelight," drew more than eleven hundred to the two evening services, with 640 in attendance at the children's concert. We are preaching, for the most part, to capacity crowds every service with numbers of visitors in attendance. Our recent revival with Rev. A. B. Patterson of Vancouver, and Bob and Madge Killion, was profitable to the church. The "Singing Killions" with their superb gospel music, and Brother Patterson with a sound ministry, won the hearts of the people, and we thank God for the victories won at the altar. Western Canada with its vast resources, its pioneering spirit, and the great influx of people from all over the world is wide open to the Church of the Nazarene. We must progress courageously and rapidly for the cause of Christ.—Oscar F. Reed, Pastor.

Grenada, Mississippi—Coming here in June of 1949, we found a small group of Nazarene women and children. God has blessed our efforts together, given us many precious souls, and our membership has increased more than fourfold. Recently we closed a revival with Rev. C. C. Knippers as the evangelist. He preached night after night with the power and unction of the Spirit. God came on the scene and many souls received definite help. On the last two nights of the meeting the church was filled to capacity. Also, we broke our Sunday-school record with 134 present. We have a fine group of people here, and praise God for His blessings.—C. M. Roby, Pastor.

Evangelist Andrew Johnson reports: "During the year of 1952, I conducted nineteen meetings. Glad to be on the firing line for God, and going strong. He is blessing and giving fruitful revival meetings. I have open time for meetings during February. Write me, Wilmore, Kentucky."

It is my pleasure to announce to the many faithful Nazarenes that you have again sent in the funds to reach the goal set by our general superintendents for the Thanksgiving Offering.

The amount received to date is \$607,409.80. May God bless and reward you for your faithfulness to Him.

JOHN STOCKTON,  
General Treasurer

Evangelist Lee L. Hamric and wife report: "God blessed and gave us a great revival with our church in Savannah, Georgia, closing just before Christmas. Surely, God moved upon the hearts of the people. Our first meeting for the new year is in Manhattan, Kansas, January 4 to 18, following which we have an open date. Write us at our new address, 221 N. Rosemont St., Dallas, Texas."

Evangelist E. M. Glover writes that he has open time early in the year of '53 and will be glad to go anywhere for freewill offerings. Write him, Chase, Kansas.

Rev. Hubert I. Livingston writes: "I have left the pastorate and am now in full-time evangelistic work, and shall be glad to slate meetings for 1953. I have been a pastor and elder for a good while and my work on the Pittsburgh District began in 1935. Write me at Boswell, Pennsylvania."

Albuquerque, New Mexico—Southside Church recently enjoyed one of her best revivals. Rev. Austin Moore was the evangelist. God blessed and gave some forty seekers at the altar for saving or sanctifying power; most of them were happy finders. Brother Moore preaches the gospel in its fullness, and we appreciated his ministry with us.—C. F. Sanders, Pastor.

Chelyan, West Virginia—We recently closed a five-week Sunday-school drive; it proved a real blessing to our church and community. Our people were organized into teams for visitation, and throughout the five weeks nearly seven hundred personal contacts were made. A fine gain was made in the Sunday school. Visitation evangelism does pay off. The climax of our five-week program was a week-end revival with my brother, Rev. Thomas S. Fowler, from the Pittsburgh District. God honored this brief meeting with His presence. We enjoy working with the fine people of Chelyan. Our people look to the future with faith in God, for a wonderful year.—Ira E. Fowler, Pastor.



Evangelists Ralph and Lillian Mickel write that they will be in a meeting in Staunton, Virginia, February 25 to March 8, then have an open date, March 11 to 22, because of a cancellation. Write them, Alum Bank, Pennsylvania.

Evangelists Jack and Ruby Carter write: "We are to be in Shafter, California, April 1 to 12, and we have a revival date open we would like to fill in that section, namely, April 15 to 26. Following this date we are to be in Coquille, Oregon, April 29 to May 10. To any church on the West Coast needing our services as preacher and singers we shall be happy to give the open date. Address us, in care of our Publishing House."

Atoka, Oklahoma—This church recently closed one of its best revivals, if not the best, in the history of the local church. Rev. R. F. Lindley was the evangelist for the campaign and was certainly the man for the hour. His messages were spiritual and stirring, and he enthusiastically boosted the Sunday school and local church program. In spite of much illness among the members of the local congregation, the church has been moved and inspired to attempt greater things for God. Brother Lindley was given a call to return for another revival next year.—Alvin E. Roberts, Pastor.

Evangelist W. C. Raker reports: "I closed my last revival of 1952 on December 14 with the wonderful people and fine pastor, Rev. L. Cook, at Roseville, California. I will be with Pastor Morgan at First Church, San Diego, for my last special service to show my colored slides on the Holy Land before going home for the holidays. I will be in a revival at Downtown Church in Columbus, Georgia, in March and have an open date following that I would be glad to slate. Anyone wanting my service at that time please write me, Astoria, Illinois."

Tehachapi, California—Following the earthquake of last July 21 we canceled out our slate and, being requested by our district superintendent, we came up and assumed the pastorate of this little church. Although the little city was badly broken, and many people were jittery and afraid, we found a loyal people whose faith was unbroken. We had a four-Sunday revival, the pastor doing the preaching; it was a time of victory. God gave us souls and added nine to our membership. I have just closed a revival with our church in Sparks, Nevada. God gave us a good old-fashioned revival there. Rev. and Mrs. Moeny are the pastors; they are wonderful people to work with. I have been preaching holiness for a good many years, as pastor and evangelist, and the longer I live the more I appreciate the worth of being a Christian, and the more determined I am to carry on.—George M. Knight, Pastor.

## BE 1 OF THE 100,000! Who Will Read the Bible Through During *Bible-Emphasis Year*

Rev. L. C. Osborn reports: "Since resigning our pastorate a few months ago we have been busy in missionary meetings and in evangelistic work. Over three weeks spent in missionary meetings on the Akron District, and one whole week was spent in meetings with our friend of many years, Rev. John Neilson in Philadelphia, Pennsylvania. This is an outstanding church which is carrying a great burden for missions, and a missionary church is always a live church. Thank God for old-fashioned Nazarenes like Brother Neilson and his crowd. Sister Neilson is greatly afflicted but has the joy of the Lord uncomplainingly in her heart and the smile of another world upon her face. One week was spent with the Lisbon, Ohio, church in revival meetings. Rev. and Mrs. Frank Brickley are the servants of the Lord in charge there and God is giving them great days of victory. In their home is found the old-fashioned family altar. We are now in Ashtabula, Ohio, for a number of weeks while the pastors, Rev. and Mrs. Frank Lehman, take a much-needed rest in Florida. We are enjoying the work and have the victory in our hearts just now. If we can help you in any way drop us a line at 201 Pasadena Ave., Elyria, Ohio."

Rev. Russell Bush reports: "After serving the Sunnyside Church at Dubois Route, Riverton, Wyoming, for the past six years, we feel led of the Lord to re-enter the evangelistic field. The Lord has blessed the work here, under our ministry. We saw our church grow from a small group to a membership of 88 now, and the Sunday school from a 38 average weekly to 111 average last month. On December 7 we broke all attendance records with 183 in Sunday school and about 200 in the worship service. We have a regular prayer service with an average of 50. We had a good revival recently with Rev. and Mrs. L. J. MacAllen. We dedicated a nice log building here in 1946, and since that time we have made many improvements on the property, modernizing both parsonage and church. Today we have a complete setup with the parsonage fully furnished and a very small debt. We have a growing congregation and a good spirit prevails; the church is now at the highest place of its history both spiritually and numerically. We have some open dates in spring and summer this year and we will be traveling in both East and West. Write us, P.O. Box 527, Kansas City 41, Missouri."

The Musical Bertolets are slating the winter and spring of 1955 in the West. If any pastors are interested in booking them for several nights, youth weeks, or revival campaigns kindly contact them at 1349 Perkiomen Ave., Reading, Pennsylvania.

Kingston Springs, Tennessee—Rev. and Mrs. Horace E. Duke came as our pastors in March of '52. Our church is only three years old, but with the pastors praying and visiting, and the co-operation of our good Sunday-school superintendent, we have witnessed an increase, bringing our Sunday-school record up to eighty-one. This church is the result of the vision of Sister P. Beard, who went to be with the Lord last June. She gave the site for the building and assisted greatly in building. We are still making improvements, but have kept clear of debt. Souls are seeking and finding the Lord in our services. Brother Duke is a man of God and preaches with the anointing of the Spirit upon him. We had a wonderful time at our watch-night service in worship, singing, observing the Lord's Supper, and now are pressing forward for God.—Mrs. Martha Thomas, Secretary.

Huntington, West Virginia—These are great days for First Church. In fact, according to statements from former pastors and older members of the church, these are the best days in the history of the church. There has been an unusual tide of God's blessings on the Sunday services, and especially the morning worship service. Last Sunday, heaven's blessings were so upon the people that they wept, shouted, and testified throughout the entire morning service. We are grateful to God, indeed, for these wonderful seasons of blessings. The Sunday school, under good leadership, is progressing better than it has in years. The young people and the Sunday school gave us some of the very best Christmas programs. The missionary department is also having a successful year, and progress is being made by the N.Y.P.S., and among the Juniors. It seems that in every department of the church there is a note of victory and progress. The people of the church revealed their thoughtful and unselfish attitude as they presented the pastor and family with a nice Christmas gift of one hundred dollars.—James A. Hamilton, Pastor.

## Nazareth, Pennsylvania



This church was begun in August of 1945, as a home-mission project under the leadership of the present pastor. Work was carried on through cottage prayer meetings, and the church was organized, with 21 charter members, on April 21, 1946. Worship services were conducted in a rented hall. In 1948 a plot of ground was purchased; the lot is 80 x 210 feet, in a fine residential area. Ground was broken for the new sanctuary in September of 1951, and on last December 7, the new sanctuary was dedicated, with District Superintendent E. E. Grosse as guest speaker. The Chief Burgess and several ministers of the town were present. The church seats 200, but at the dedication about 400 people were packed into the church. A cash offering of around \$700.00 was received. The church is of brick construction (outside to be landscaped and completed this spring), with a soundproof mothers' room, and a balcony. The interior is of red oak throughout; acoustical plaster has been used on ceiling. Plaster coloring is of light green, and the chancel furniture is of oak with deep-red upholstery. The cost of the church was \$38,000.00; valuation by competent appraisers is \$60,000.00. Members of the church labored many hours to complete this beautiful sanctuary at a minimum cost. Active membership is now 36. The congregation, ten of whom are working with an income,

contributed \$8,000.00 in cash toward the cost of the church over a six-year period. The debt is about \$30,000.00. Since the dedication on December 7, God has poured out His blessings in a wonderful way. On Sunday, Decem-

ber 28, sixteen souls bowed at the altar of prayer in the evening service. An offering of \$235.00 came in during the day. Our average Sunday-school attendance has increased to 46 for December.—Don M. Lewis, Pastor.

Greenfield, Indiana—Coming here in September of '51, we found a wonderful group of Nazarenes who loved God and the way of holiness. We have seen marked progress in all departments in the past year. Our Sunday school saw a gain of twenty-seven over the previous year. Our prayer meetings are well attended. We have had two splendid meetings, one with Rev. P. E. Kuykendall as the evangelist, and Rev. and Mrs. Jack Pence in charge of the music and singing. Greater crowds attended this meeting than had been seen in years, and many prayed through at the altar to old-fashioned victory. Praise God for people like Brother Kuykendall and these fine singers. Also we had a very inspiring time with Dr. E. O. Chalfant in a holiness convention the last week of November. Brother Chalfant's messages on holiness were very uplifting and we saw victory around the altar. It was a privilege to have this man of God in our home and church. The church had recently purchased a parsonage when we came, which was badly in need of repair. It has been completely remodeled inside and out and affords a very comfortable place for the pastor to live. We have also done some extensive remodeling on the church. We have covered the entire front with Bedford stone, which was donated by one of

the businessmen of the city, redecorated the inside, built new Sunday-school rooms, and put in a beautiful balcony which increases our seating capacity by about seventy-five. These people have been very gracious to us since we came as their pastor. In June they gave us a love offering of a thirteen-cubic-foot deep freeze; then as a Christmas gift gave us a completely processed hog to place in it, and have given us many other wonderful gifts. The church here, under the leadership of the Holy Ghost, moves forward, and to Him we ascribe all the praise.—J. E. Childress, Pastor.

Evangelists C. W. and Florence Davis report: "We wish to give praise to God for His mercies and blessings that have accompanied our lives and ministry through the year of 1952. We have served as evangelists in two camp meetings and eighteen church revivals in ten different states. In all the meetings we have seen people saved from sin and sanctified wholly. Also a good many people have been wonderfully healed, and scores of people have united with our church. To God be all the glory for every victory! We certainly have enjoyed the fellowship with pastors and people at every place. They have indeed been co-operative, kind, and considerate of

our needs. In practically every place we have given special attention to the Sunday school and have seen a fine increase in attendance. No doubt, we have been spared through more dangers than we have known. One instance we shall not forget, when a great railroad train brushed the front of the car in which we were riding, knocking two steps off the engine and fairly shaving the front of our car. But God's eyes were upon us for good, and His protecting hand saved us from harm. For all His care and mercies we praise Him today. He saves and sanctifies us, and these are great days in His glad service. Our work for the first three months of 1953 will be in Arizona and California."

Evangelist U. J. Herren reports: "For the past two years I have been engaged in evangelistic work, and have enjoyed my labors with our good pastors and their people. For the last three months I have been serving as pastor of our church in Georgetown, Kentucky, due to the illness of their pastor. It has been a privilege to work with these good people. Since the district assembly, the Sunday school has averaged around three hundred in attendance. God blessed our ministry here with many victories around the altar. I have some open



man, G. H. Evangelist, Box 434, Lexington, Okla.

Whitfield, C. C. and Flora N. Preachers and Singers, P.O. Box 521, Kansas City 41, Mo.

Riverbank, Calif. . . . . Jan. 21 to Feb. 1

Long Beach, Calif. . . . . Feb. 4 to 15

Chickenoff, Miss Susie. Song Evangelist, 546 Barham Ave., Santa Rosa, Calif.

Clark, Eddie. Evangelist, Box 221, Moravia, Iowa

Clark, Hugh S. 860 Loudon Ave., Lexington, Ky. Glasgow, Ky. . . . . Jan. 20 to Feb. 1

Van Wert, Ohio . . . . . Feb. 3 to 15

Cleveland, B. H. Evangelist, 6771 Orange Ave., Long Beach, Calif.

Cloer, W. R. Evangelist, 2731 Magnolia St., Columbia, S.C.

New Castle, Ind. . . . . Jan. 20 to Feb. 1

Collins, Joe C. General Delivery, Nashville, Ind.

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

Pineville, W.Va. . . . . Jan. 28 to Feb. 8

Logan, W.Va. . . . . Feb. 11 to 22

Coolidge Evangelistic Party, C. C. Preacher and Singer, 286 S. Cypress Ave., Columbus, Ohio

Cooper, Marvin S. Evangelist, 1514 N. Wakefield St., Arlington, Va.

Cope, Jacob and Mildred. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.

Corbett, C. T. Box 215, Kankakee, Ill.

Delta, Ohio . . . . . Jan. 28 to Feb. 8

Pittsburgh, Pa. . . . . Feb. 11 to 22

Corlett, D. Shelby, and Wife. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.

Hermosa Beach, Calif. . . . . Jan. 25 to Feb. 4

Walla Walla (1st Ch.), Wash. . . . . Feb. 8 to 18

Cornelson, E. Lloyd. 620 W. Platte Ave., Colorado Springs, Colo.

Yuma, Colo. . . . . Jan. 18 to 25

Boulder, Colo. . . . . Feb. 18 to 22

Cornelius, H. W., and Wife. Preacher and Musicians, 3436 S. Walnut, Muncie, Ind.

Wabash, Ind. . . . . Feb. 3 to 15

Piqua, Ohio . . . . . Feb. 18 to March 1

Coulter, Violet M. Singer, 209 Northeast "E" St., Linton, Ind.

Crabtree, J. C. 208 W. Third St., Waverly, Ohio

Peoria (First), Ill. . . . . Jan. 20 to 25

Smithfield, Ill. . . . . Jan. 28 to Feb. 8

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

Crutcher, Estelle. Evangelist, 7221 S.W. 5th St., Miami, Florida

Tampa, Fla. . . . . Jan. 21 to Feb. 1

Sebring, Fla. . . . . Feb. 25 to March 1

Culbertson, Bernard W. Evangelist, 1632 Dominion Ave., Pasadena 7, Calif.

Open time . . . . . Jan. 28 to Feb. 8

Livingston, Mont. . . . . Feb. 11 to 22

Daniels, Bert. Box 151, Meade, Kansas

Darity, Joe T. Song Evangelist, P.O. Box 142, Columbus, Ohio

Darnell, H. E. Box 929, Vivian, La.

Creve Coeur, Ill. . . . . Jan. 28 to Feb. 8

Mt. Pleasant, Mich. . . . . Feb. 11 to 22

Davidson, Otto, and Wife. Evangelist and Singers, 224 E. Ames St., Mt. Vernon, Ohio

Davis, C. W. and Florence. 930 N. Institute, Colorado Springs, Colo.

Phoenix (Central), Ariz. . . . . Jan. 21 to Feb. 1

Venice, Calif. . . . . Feb. 4 to 15

Davis, Leland R. Song Evangelist, 2021 12th St., Akron, Ohio

Davis, Ray. P.O. Box 527, Kansas City 41, Mo.

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

DeBord, Clifton. Box 881, Ashland, Ky.

Russell, Ky. . . . . Jan. 27 to Feb. 8

Wurtland, Ky. . . . . Feb. 10 to 23

Dickerson, H. N. 2235 N. Alabama, Indianapolis 5, Ind.

Panama City, Panama . . . . . Dec. 31 to Feb. 8

Jamaica (Kingston), B.W.I. . . . . Feb. 11 to 22

Dixon, George and Charlotte. Preachers and Singers, 39 S. Prospect Ave., Patchogue, N.Y.

Butler, Pa. . . . . Jan. 30 to Feb. 8

Cleveland, Ohio . . . . . Feb. 15 to 22

Dobbins, C. H., and Wife. Evangelists and Musicians, 2536 Maple Place, Ft. Wayne, Ind.

Berryville, Ark. . . . . Jan. 20 to Feb. 1

Donley, John R. 2064 Bonnie Brae, N.E., Warren, Ohio

Annapolis, Md. . . . . Jan. 13 to 25

Warren (Meadowb'k), Ohio . . . . . Jan. 28 to Feb. 8

Dotson, Anna Marie. Song Evangelist, Box 31, Honey Creek, Ind.

Douglas, Wilson. Blanton Apt. 59, Jasper, Ala.

Morristown, Tenn. . . . . Jan. 14 to 25

Open Date . . . . . Jan. 28 to Feb. 8

Dunham, L. J., and Wife. Preacher and Singers, 512 Cruger Ave., Eureka, Ill.

Salamanca (Indian Mission), N.Y. . . . . Feb. 4 to 15

Kittanning, Pa. . . . . Feb. 17 to March 1

Dunn, T. P. 318 East 7th St., Hastings, Neb.

Borger, Texas . . . . . Jan. 14 to 25

Wellington, Texas . . . . . Jan. 28 to Feb. 8

Dyer, Esther M. Musical Evangelist, R.D. 1, Box 584, Mohnton, Pa.

Eastman, H. T. and Verla May. Evangelist and Musicians, 2005 E. 11th, Pueblo, Colo.

Oxnard, Calif. . . . . Jan. 21 to Feb. 1

Santa Barbara, Calif. . . . . Feb. 6 to 15

Elkins, ("Bill") W. T. Wurtland, Ky.

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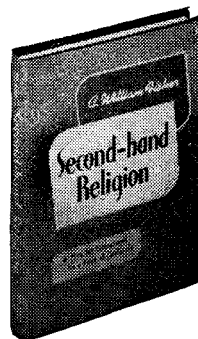
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## NAZARENE PUBLISHING HOUSE

Washington at Breese  
Pasadena 7, California

2923 Troost Ave., Box 527  
Kansas City 41, Missouri

1592 Bloor St., W.  
Toronto 9, Ontario

Eitwanger, C. Wm. and Twylah. Evangelist and Musicians, P.O. Box 527, Kansas City 41, Mo.  
 Van Wert, Ohio ..... Jan. 27 to Feb. 1  
 Greensboro (Central), N.C. .... Feb. 4 to 15  
 Elsea, Cloyce. Evangelist, Box 18, Van Buren, Ohio  
 Emrick, Nellie M. Evangelist, Box 8674, Pittsburgh 21, Pa.  
 Barbarton, Ohio ..... Jan. 28 to Feb. 8  
 Akron (Arlington St.), Ohio .... Feb. 11 to 23  
 Estep, Alva O. and Gladys. Preacher and Singers, Box 238, Losantville, Ind.  
 Lake Wales, Fla. .... Jan. 21 to Feb. 1  
 Lake City, Fla. .... Feb. 4 to 15  
 Ewy, Phillip S. 39 Arizona Ave., Tacoma, Wash.  
 Fagan, Harry and Cleona. Singers and Musicians, Shelby, Ohio  
 Felter, H. J. Box 86, Leesburg, N.J.  
 Ferguson, Edw. R. and Alma. Preacher and Singer, 920—21 St., Orlando, Fla.  
 Princeton, Fla. .... Feb. 4 to 15  
 Hollywood, Fla. .... Feb. 18 to March 1  
 Fetters, Fred W. P.O. Box 527, Kansas City 41, Mo.  
 Willows, Calif. .... Jan. 25 to Feb. 1  
 Woodland, Calif. .... Feb. 4 to 15  
 Files, Gloria; Adams, Dorothy. Preacher and Singers, Wiley Ford, W.Va.  
 Mablevale, Ark. .... Jan. 28 to Feb. 8  
 Atlanta, Ga. .... Feb. 11 to 22  
 Finch, Oscar J. Evangelist, 510 Center Street, Costa Mesa, Calif.  
 Finger, Maurice and Naomi. Preacher and Singers, 529 East 4th St., Northampton, Pa.  
 Fisher, Al. Artist-Evangelist, P.O. Box 527, Kansas City 41, Mo.  
 Kuna, Ida. .... Jan. 27 to Feb. 1  
 Fisher, C. Wm. P.O. Box 527, Kansas City 41, Mo.  
 Albuquerque (First), N.M. ... Jan. 28 to Feb. 5  
 Phoenix (First), Ariz. .... Feb. 11 to 22  
 Fitch, James S. 4327 Ashland Ave., Norwood 12, Ohio  
 Fouse, Fay A. Evangelist, 635 Western Ave., Winchester, Ind.  
 Mt. Vernon, Ind. .... Jan. 13 to 25  
 Linton, Ind. .... Jan. 26 to Feb. 8  
 Fraley, Hazel M. 458 Moore Ave., New Castle, Pa.  
 Free, O. S. 311 Brown St., Little Rock, Ark.  
 Avondale, Ariz. .... Jan. 14 to 25  
 Antlers, Okla. .... Jan. 28 to Feb. 8  
 Frodge, Harold C. Evangelist, Box 181, St. Paris, Ohio  
 Fuller, Jimmie. 124 Spencer St., Fort Valley, Ga.  
 Geeding, W. W. and Wilma. Preachers and Chalk Artist, 376 W. Pine, Canton, Ill.  
 Pixley, Calif. .... Feb. 18 to March 1  
 San Pablo, Calif. .... March 4 to 15  
 Gering, Miss Leota. Evangelist, Pretty Prairie, Kansas  
 Gillespie, George M. 934 Harrison St., Elkhart, Ind.  
 Cincinnati (Stanton), Ohio .. Jan. 28 to Feb. 1  
 Touring Idaho-Oregon District  
 .... February through April  
 Gillespie, Sherman and Elsie. Song Evangelists, Farmland, Ind.  
 Linton, Ind. .... Jan. 26 to Feb. 8  
 Parker, Ind. .... Feb. 10 to Feb. 22  
 Glover, E. M. Evangelist, R.F.D. 1, Chase, Kansas  
 Stafford, Kansas ..... Feb. 1 to 8  
 Godfrey, Laura. Song Evangelist, 797 N. Wilson, Pasadena 7, Calif.  
 Gongwer, A. R. Evangelist, 505 S. Catherine Ave., Walla Walla, Wash.  
 Gordon, Maurice F. 2417 "C" Street, Selma, Calif.  
 Harrison, Ark. .... Jan. 25 to Feb. 7  
 Granger, Miss Marjorie. Song Evangelist, 4322 Manchester, St. Louis, Mo.  
 Graves, Harold. Evangelist, 1617 Russell St., Nashville, Tenn.  
 Gray, James A. Evangelist, 224 S. 13th St., Frederick, Okla.  
 Gray, Paul. P.O. Box 527, Kansas City 41, Mo.  
 Mesa, Ariz. .... Jan. 14 to 25  
 Las Vegas, Nev. .... Jan. 28 to Feb. 8  
 Green, James and Rosemary. Singers and Musicians, 1201 Bower St., New Castle, Ind.  
 Gretzinger, Harold W. 1391 Mar Vista, Pasadena, Calif.  
 Griffin, "Bill." Evangelist, 457 N.W. Fargo St., Camas, Wash.  
 Griffith, Glenn. 1304 Schley St., Nampa, Idaho  
 Indianapolis, Ind. .... Jan. 26 to Feb. 1  
 Boise (First), Idaho .... Feb. 6 to 15  
 Grim, Alden D. Evangelist, Bethany, Okla.  
 Grimm, George J. and Ruth (Reynolds). Preachers and Singers, 144 E. Charles St., Sistersville, W.Va.  
 Rand, W.Va. .... Jan. 20 to Feb. 1  
 Spencer, W.Va. .... Feb. 3 to 15  
 Groves Sisters. Singers and Chalk Artist, Bruceton Mills, W.Va.  
 Grubbs, R. D. Rt. 3, Box 220, Covington, Ky.  
 Haas, Wayne and June. Singers and Musicians, Route 1, Cory, Ind.  
 New Castle, Ind. .... Jan. 20 to Feb. 1  
 Evansville, Ind. .... March 23 to Apr. 5  
 Haggard, W. E. 531 S. 11th St., Hamilton, Ohio  
 Hall, Dave. Evangelist, 629 E. Kansas Ave., McPherson, Kansas  
 Hamilton, Jack and Wilma. Box 172, Hays, Kansas  
 Guymon, Okla. .... Jan. 21 to Feb. 1  
 Fort Morgan, Colo. .... Feb. 4 to 15  
 Hamric, Lee L. 221 N. Rosemont St., Dallas, Texas  
 Hankins, A. K., and Wife. Preacher and Singers, 208 1/2 S.E. 4th St., Evansville, Ind.  
 Harding, Mrs. Maridel. Evangelist, 803 N. Briggs, Hastings, Neb.  
 Scottsbluff, Neb. .... Jan. 26 to Feb. 1  
 Texarkana (First), Texas .... Feb. 4 to 15  
 Harding, U. E., and Wife. Preacher and Singer, 1006 East 17th St., Long Beach, Calif.  
 Harley, C. H. Evangelist, Burbank, Ohio  
 Pittsburgh, Pa. .... Jan. 20 to Feb. 1  
 Youngstown, Ohio .... Feb. 3 to 15  
 Harrington, Wm. N. Rt. 3, Box 666, Gainesville, Florida  
 Harris, Kenneth J. Singer-Artist, 538 1/2 William St., Huntington, Ind.  
 Harris, R. S. 432 1/2 Frederick St., Huntington, Ind.  
 Harrison, Ray W. Evangelist, 506 B Street, Hillside Park, Milwaukee, Ore.  
 Harrold, John W. Box 309, Red Key, Ind.  
 Hart, H. J. Evangelist, Owasso, Okla.  
 Hayes, Thomas. P.O. Box 527, Kansas City 41, Mo.  
 Henbest, C. L. Box 345, Rogers Ark.  
 Hutchinson, Kans. .... Feb. 4 to 15  
 Marshall, Texas .... Feb. 25 to March 8  
 Henck, Nelson H. 714 Campbell St., Williamsport, Pa.  
 Shippensburg, Pa. .... Feb. 10 to 22  
 Pine Glenn, Pa. .... Feb. 24 to March 8  
 Henry, Linwood W. Evangelistic Singer, 97 Douglas St., Uxbridge, Mass.  
 Henson, J. C. Bethany, Oklahoma  
 Kennewick, Wash. .... Feb. 9 to 15  
 Arlington, Ore. .... Feb. 23 to March 15  
 Herren, U. J. 103 Court St., Box 70, Cynthia, Ky.  
 Heslop, Mrs. Norah. 1260 N. Bellevue Pl., Indianapolis 22, Ind.  
 Higgs, Mrs. Margaret K. Song Evangelist, 1249 Cordova Ave., Glendale 7, Calif.  
 Hodgson, R. E. Evangelist, 110 North Mueller, Bethany, Okla.  
 Holso Evangelistic Party. 5332 Summer Ave., Ash-tabula, 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.  
 Lovington, New Mex. .... Feb. 4 to 15  
 Leavenworth, Kans. .... Feb. 25 to March 8  
 Howard, A. S. 4401 Classen Blvd., Oklahoma City, Okla.  
 Huffman, H. B. Box 25, Onego, W.Va.  
 Parkersburg, W.Va. .... Jan. 20 to Feb. 1  
 Parkersburg (First), W.Va. .... Feb. 2 to 15  
 Hungate, Robert and Delores. Singers and Musicians, Newburgh, Ind.  
 Isbell, R. A. 622 N. Ave. G, Crowley, Louisiana  
 Mt. View, Okla. .... Jan. 27 to Feb. 8  
 Spring Valley, Okla. .... Feb. 11 to 22  
 Isenberg, Don. Evangelist, Box 388, New Cumberland, Pa.  
 Spring Valley, N.Y. .... Jan. 14 to 25  
 Homer City, Pa. .... Jan. 27 to Feb. 8  
 Israelson, N. M. P.O. Box 527, Kansas City 41, Mo.  
 Jantz, Calvin and Marjorie. Singers and Musicians, Box 304, Independence, Kansas  
 Seymour, Ind. .... Jan. 26 to Feb. 1  
 Jerrett, Howard W. 2207 Pinecrest Dr., Ferndale, Mich.  
 Cincinnati, Ohio .... March 4 to 15  
 Newport, Ky. .... March 18 to 29  
 Johansen, Kenneth. Box 177, Miltonvale, Kansas  
 Johnson, Andrew. Wilmore, Ky.  
 Johnson, Spencer. 417 Hatley Drive, Bethany, Okla.  
 Atlanta, Texas .... Jan. 29 to Feb. 8  
 Vivian, La. .... Feb. 12 to 22  
 Jones, A. K. 519 Commercial St., Danville, Ill.  
 Open Dates .... Jan. 7 to 22  
 Jones, Lum. Ada, Oklahoma  
 Kauffman, E. H. S.S. Evangelist, 134 Grand View Ave., Wollaston 70, Mass.  
 Keith, Donald R. P.O. Box 527, Kansas City 41, Mo.  
 Framingham, Mass. .... Jan. 14 to 25  
 Everett (E.U.B.), Mass. .... Jan. 28 to Feb. 8  
 Keller-York Party, The. Singers and Musicians, Box 256, Seelyville, Ind.  
 Peoria (First), Ill. .... Jan. 20 to 25  
 Ludlow, Ky. .... Jan. 28 to Feb. 8  
 Kelly, Arthur E. 331 Whaley St., Columbia, S.C.  
 Miami (Calvary), Fla. .... Jan. 27 to Feb. 8  
 New Smyrna Beach, Fla. .... Feb. 10 to 27  
 Killion, Robert and Madge. Singers and Musicians, Vicksburg, Mich.  
 Kimball, E. Everett and Irene. Evangelist and Singers, 331 W. Michigan St., Sidney, Ohio  
 Cave City, Ky. .... Jan. 21 to Feb. 1  
 Fredericktown, Ohio .... Feb. 4 to 15  
 Kruse, Carl H., and Wife. Evangelist and Singers, 503 N. Redmond, Bethany, Okla.  
 Vici, Okla. .... Feb. 3 to 15  
 Sublette, Kans. .... Feb. 17 to March 1



*He... shall sit and  
 RULE upon His throne  
 and He shall be a  
 priest upon His throne.  
 Zech. 6:13*

**DOES HE SIT AND RULE UPON  
 THE THRONE OF YOUR HEART?**

Bedford, J. Vestal. Evangelist, 808 N. College St.,  
 Bethany, Okla.  
 Bedford, O. F. Evangelist, 4636 31 W. Ave.,  
 Tulsa, Okla.  
 Twin Falls, Idaho ..... March 4 to 15  
 Kimberly, Idaho ..... March 18 to 29  
 Lanterman, R. S. 5063 43rd St., Red Deer, Alberta  
 Latham, Joy and Mary E. 18 Allen Ave., Wyoming,  
 Cincinnati 15, Ohio  
 Cincinnati (Norwood), Ohio .. Jan. 25 to Feb. 1  
 New Philadelphia, Ohio .... Feb. 15 to 22  
 Lauerman, Miss Minnie A. Evangelist, 2001 N. 29th  
 St., Lincoln, Neb.  
 Law, Dick and Lucille. Preachers and Singers, P.O.  
 Box 527, Kansas City 41, Mo.  
 Hugoton, Kansas ..... Jan. 28 to Feb. 8  
 Hydro, Okla. .... March 4 to 15  
 Lee, Mason. 217 Division St., Huntington, W.Va.  
 Leih, Martin. 721 E. Foothill Blvd., Monrovia,  
 Calif.  
 Leverett Brothers. Preachers and Singers, 706 N.  
 Broadway, Lamar, Mo.  
 St. Joseph (North), Mo. .... Jan. 14 to 25  
 Vicksburg, Miss. .... Jan. 28 to Feb. 8  
 Levine, Marion. Evangelist, Rt. 4, Box 185 A,  
 Bennettsville, S.C.  
 Lewis, Albert and Rachel. Preacher and Singers,  
 Box 106, Dunkirk, N.Y.  
 Lewis, Ellis. 206 N. Donald, Bethany, Okla.  
 Marysville, Calif. .... Jan. 21 to Feb. 1  
 Selma, Calif. .... Feb. 5 to 15  
 Lewis, Howard. Evangelist, 620 N. Marengo Ave.,  
 Pasadena, Calif.  
 Lewis, Roy. Route 1, Albany, Ind.  
 Lindley, R. F. Evangelist, Box B, Savanna, Okla.  
 Menz, Ark. .... Jan. 25 to Feb. 1  
 Cherokee, Okla. .... Feb. 3 to 15  
 Lipker, Charles H. Route 4, Marion, Ohio  
 Orlando, Florida ..... Jan. 28 to Feb. 8  
 Red Key, Ind. .... Feb. 11 to 22  
 Little, H. C. 1338 Hunter Ave., Columbus, Ohio  
 Mt. Vernon, Ohio ..... Jan. 19 to 25  
 Colorado District ..... Feb. 1 to March 15  
 Long, Robert and Helen. Evangelist and Singers,  
 R.F.D. 1, New Martinsville, W.Va.  
 Lush, Ronald J. Song Evangelist, P.O. Box 527,  
 Kansas City, Mo.  
 Nampa (Union Revival), Idaho. Jan. 25 to Feb. 1  
 Abilene District Tour ..... Feb. 4 to 15  
 Lutz, Louis K. Evangelist, 1121 Irving Ave., Dayton  
 9, Ohio  
 MacAllen, L. J. Evangelist, 27 W. Falls St., New  
 Castle, Pa.  
 Murphysboro, Ill. .... Jan. 20 to 25  
 Peru, Ind. .... Jan. 27 to Feb. 1  
 Mackey Evangelistic Party, D. D. Preacher and Musi-  
 cians, P.O. Box 103, Bluffton, Ind.  
 Miami (Grace), Fla. .... Jan. 21 to Feb. 1  
 Markham, Walter. 408 S. Cottage Ave., Porteville,  
 Calif.  
 Mason, W. T. and Margaret. Evangelist and Singers,  
 435 E. High St., Lexington, Ky.  
 Martin, Paul. Evangelist, P.O. Box 527, Kansas  
 City 41, Mo.  
 Fresno, Calif. .... Jan. 18 to 25  
 Lodi, Calif. .... Feb. 2 to 8  
 Martin, Sammy. Evangelist, Trevecca Nazarene Col-  
 lege, Nashville, Tenn.  
 Matthews, L. B., and Wife. Evangelist and Singer,  
 2208 18th Ave. S., Nashville, Tenn.  
 Nashville (Wise Memorial), Tenn. Jan. 14 to 25  
 May, Thomas. % Asbury College, Wilmore, Ky.  
 Newcomerstown, Ohio ..... Jan. 24 to Feb. 1  
 McCart, R. H. and Edna. Preacher and Singer, 4100  
 Quimman St., Denver 12, Colo.  
 McCumber, W. E. Route 1, White Springs, Florida  
 Chattahoochee (Grace), Tenn. .... Jan. 28 to Feb. 8  
 Winter Garden, Florida ..... Feb. 15 to 22  
 McDowell, Mrs. Doris. Evangelist, 948 Fifth St.,  
 Apt. H, Santa Monica, Calif.  
 McKinley, Pauline. Song Evangelist, P.O. Box 1204,  
 Muncie, Ind.  
 McNatt, J. A. Evangelist, P.O. Box 527, Kansas  
 City 41, Mo.  
 Muncie (Walnut St.), Ind. .... Jan. 28 to Feb. 8  
 Fort Wayne (Nelson St.), Ind. .... Feb. 11 to 22  
 McVay, Charles and Pauline. Song Evangelists, 343  
 W. 41 St., Tucson, Ariz.  
 Tucson (Church of Christ), Ariz. .... Feb. 1 to 15  
 Meadows, A. G. Evangelist, 228 S. Oak St., Ken-  
 dallville, Ind.  
 Kendallville, Ind. .... Jan. 26 to Feb. 8  
 Meadows, Miss Naomi F. Evangelist, 3119 Eden  
 Ave., Cincinnati 19, Ohio  
 Beardstown, Ill. .... Jan. 20 to Feb. 1  
 Irvine, Ky. .... Feb. 4 to 15  
 Meredith, Dwight and Norma Jean. Song Evangelists  
 and Musicians, P.O. Box 527, Kansas City 41, Mo.  
 Tulsa (University), Okla. .... Feb. 1 to 8  
 Cedar Rapids, Iowa ..... Feb. 11 to 22  
 Messer, Haley. P.O. Box 527, Kansas City 41, Mo.  
 Banning, Calif. .... Jan. 27 to Feb. 8  
 Grand Prairie, Texas ..... Feb. 18 to March 1  
 Michael, Elmer E. 1406 Sixth Ave., Jasper, Ala.  
 Mobile (Riverside), Ala. .... Jan. 14 to 25  
 Opelika, La. .... Feb. 4 to 8

Mickel, Ralph and Lillian. Evangelist and Singers,  
 Alum Bank, Pa.  
 Milton, Pa. .... Feb. 11 to 22  
 Staunton, Va. .... Feb. 25 to March 8  
 Miller, A. E., and Pauline. Preachers and Chalk-  
 Artist, 307 S. Delaware St., Mt. Gilead, Ohio  
 Nekeosa, Wis. .... Feb. 10 to 22  
 Open Date ..... Feb. 24 to March 8  
 Miller, Basil W., 86 E. Loma Alta Drive, Alta-  
 dena, Calif.  
 California ..... February  
 Ashland, Ky. .... March 23 to 29  
 Miller, Leila Dell. % Trevecca Nazarene College,  
 Nashville, Tenn.  
 Seymour, Ind. .... Jan. 26 to Feb. 1  
 Sharpville, Pa. .... Feb. 11 to 22  
 Miller, Nettie A. % Trevecca Nazarene College,  
 Nashville, Tenn.  
 Marysville, Calif. .... Jan. 26 to Feb. 1  
 Sanger, Calif. .... Feb. 9 to 15  
 Miller, W. F. 521 Victoria Ave., Williamstown,  
 W.Va.  
 Miami, Fla. .... Jan. 27 to Feb. 8  
 Missionary tour of the South .. Feb. 9 to 15  
 Mitchell, Lloyd and Addie. Song Evangelist and  
 Musicians, Box 93, Ridgway, Pa.  
 Moore, Austin. Evangelist, Box 616, Bethany, Okla.  
 Lubbock (First), Texas .... Jan. 23 to Feb. 1  
 Moore, John E. Song Evangelist, P.O. Box 527,  
 Kansas City 41, Mo.  
 Moore, Myrtle C.; Dake, Lorraine M. Evangelistic  
 Party, 10802—63rd Ave., Edmonton, Alta.,  
 Canada  
 Stettler, Alta. .... Jan. 20 to Feb. 1  
 High Prairie, Alta. .... Feb. 8 to 22  
 Mooshian, C. Helen. P.O. Box 527, Kansas City 41,  
 Mo.  
 Great Britain ..... Jan. 10 to 27  
 Boston, Mass. (E.N.C.) .. Jan. 28 to Feb. 1  
 Mortensen, Robert E. 232 W. 15th St., Surf City,  
 N.J.  
 Murphy, B. W. 406 31st St., Huntington 2, W.Va.  
 Musical Messengers (Mr. and Mrs. Don Ratliff).  
 3040 Linwood Ave., Louisville, Ky.  
 Myers, J. T. 502 Lafayette St., Danville, Ill.  
 Olney, Ill. .... Jan. 21 to Feb. 1  
 Neely, B. F. 111 N. Beaver, Bethany, Okla.  
 Nelson, Charles Ed. and Normadene. Preacher and  
 Singers, 208 N. Sixth, Rogers, Ark.  
 Eureka, Kans. .... Jan. 25 to Feb. 1  
 Brownwood, Texas ..... Feb. 4 to 15  
 Nelson, Wade L. Evangelist, 3005 S.W. 14th Street,  
 Oklahoma City, Okla.  
 Newcomb, L. H. Evangelist, Route 2, Box 193,  
 Pineville, La.  
 Open Dates ..... February  
 Nichols, Dorrance and Esther. Evangelist and Musi-  
 cians, 849 Poplar St., Bloomsburg, Pa.  
 Attica, Ind. .... Jan. 28 to Feb. 8  
 Lincoln, Ill. .... Feb. 10 to 22  
 Norton, Joe. Box 143, Hamlin, Texas  
 Olton, Texas ..... Jan. 28 to Feb. 8  
 Osborn, L. C. 201 Pasadena Ave., Elyria, Ohio  
 Pagan, Keith A. Evangelistic Singer, Box 541,  
 Bethany, Okla.  
 Patrone, D. E. P.O. Box 817, Alliance, Ohio  
 Montpelier, Ind. .... Feb. 4 to 15  
 Berne, Ind. .... Feb. 17 to March 1  
 Payne, L. M. 509 N.W. Main St., Bethany, Okla.  
 Open Dates ..... February  
 Cleveland, Okla. .... Feb. 12 to 22  
 Peck, W. A., and Wife. Evangelist and Singer, %  
 Trevecca Nazarene College, Nashville, Tenn.  
 Sikeston, Mo. .... Jan. 28 to Feb. 8  
 Muncie, Ind. .... Feb. 11 to 22  
 Pendry, C. E., and Wife. Evangelist and Singers,  
 768 N.W. 49th St., Miami 37, Florida  
 Phillips, Miss Lottie. Evangelist, % Trevecca Na-  
 zarene College, Nashville, Tenn.  
 Phillips, Wm. H. Evangelist, Box 131, Apple River,  
 Illinois  
 Harlan, Iowa ..... Feb. 22 to March 8  
 Pierce, Boyce and Catherine. Singers and Musi-  
 cians, 505 Columbia Ave., Danville, Ill.  
 Council Bluffs, Iowa ..... Jan. 28 to Feb. 8  
 Fort Wayne, Ind. .... Feb. 11 to 22  
 Pittenger, Twyla. Evangelist, R.D. 1, Shelby, Ohio  
 Plummer, Chester D., 515 N. Chester Ave., Indian-  
 apolis 1, Ind.  
 Farmer City, Ill. .... Jan. 28 to Feb. 8  
 Buffalo, N.Y. .... Feb. 11 to 22  
 Pulte, Bertha. P.O. Box 527, Kansas City 41, Mo.  
 Chandler, Okla. .... Jan. 28 to Feb. 1  
 Cross Roads, Mo. .... Feb. 4 to 15  
 Purkhiser, H. G. 214 Grandview Ave. N.W., Canton  
 8, Ohio  
 Open Date ..... Jan. 28 to Feb. 8  
 Craig, Mo. .... Feb. 11 to 22  
 Qualls, Paul M. Song Evangelist, 408 Jersey Ave.,  
 Orlando, Florida  
 Orlando (First), Fla. .... Jan. 28 to Feb. 8  
 Clarksburg, W.Va. .... Feb. 17 to March 1  
 Raker, W. C. Smithfield, Ill.  
 Raycroft, R. Newman. 109 E. Madison St., Goshen,  
 Ind.  
 Denver, Colo. .... Jan. 25 to Feb. 1  
 Pueblo, Colo. .... Feb. 5 to 15



## SERVICEMEN'S CORNER

Chaplain Reginald A. Berry, U.S.S.  
 "Burton Island," writes: "In addition  
 to a Sunday morning worship service,  
 I am conducting a Sunday evening  
 Bible class and a Wednesday evening  
 class in premarital counseling. Each  
 morning at 0800 I have a prayer over  
 the ship's public address system which  
 goes to all hands."

"Only if you have had to attend  
 the very formal, liturgical services  
 conducted by some chaplains Sunday  
 after Sunday can you possibly fully  
 appreciate my feelings when I walked  
 into Chaplain Hail's service in Karl-  
 sruke recently. [Chaplain Hail has  
 since returned to the States.—Ed.]

"Any misgivings which I might have  
 entertained regarding the courage of  
 Nazarene chaplains to preach the same  
 way they did in civilian life were im-  
 mediately swept away as I listened to  
 Chaplain Hail's excellent message on  
 the text 'Thou art not far from the  
 kingdom.' It was wonderful.

"I was so pleased to find a chaplain  
 who neither compromised nor talked  
 in vague generalities in order to please  
 those who believe in a 'sinning re-  
 ligious.' Furthermore, he obeyed the  
 Spirit's leading and did a most un-  
 usual thing in an army chapel—gave  
 an altar call—and on Sunday morning  
 at that! Over twenty hands were  
 raised for prayer and eight went to  
 the altar! It surely was a thrilling  
 sight. I feel like saying, 'Thank God,'  
 for a few chaplains who live close  
 enough to Him to be able to help  
 others to find the Lord."—VIOLET  
 BALWIT.

"In receiving the HERALD of HOLINESS  
 and the November issue of *Conquest*  
 today, I noticed this and thought I  
 would let you know about it. I en-  
 joy reading the magazines because  
 they have good religious stories in  
 them and you just can't find a good  
 clean book in stores these days for  
 a Christian to read.

"God has been so good to me while  
 in the service by keeping my mind  
 and thoughts upon Him no matter  
 what goes on about me, and when I do  
 see the sinful things that men do it  
 gives me a greater determination to  
 live for Him.

"The Church of the Nazarene here  
 in Anchorage, Alaska, is having some  
 wonderful services. Will you remem-  
 ber us in prayer that the Christian  
 servicemen will be able to get our sin-  
 ful buddies out to church that they  
 might find God?"—WARREN SNODGRASS.

# Olivet Nazarene College Library

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January 21, 1953

**Forwarding & Return  
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Reasoner, Miss Eleanore. Song Evangelist, 1109 Maple Row, Elkhart, Ind.  
Beardstown, Ill. .... Jan. 20 to Feb. 1  
Irvine, Ky. .... Feb. 4 to 15  
Reed, Fred W. 612 So. 26th St., Billings, Mont.  
Reynolds, D. C. Indian Evangelist, 2619 Dewey Ave., Oklahoma City 3, Okla.  
Rice, Ralph. 444 N. Blaine, Bradley, Ill.  
Esther, Mo. .... Feb. 3 to 15  
Kokomo, Ind. .... March 17 to 29  
Ripper, Lorraine M.; Markey, Berniece. Preachers and Singers, 3817 W. 29th Ave., Denver, Colo.  
Robinson, Mrs. Lillian. Evangelist, Box 205, McLean, Texas  
Roddy, Frank. 242 Chase St., Marion, Ohio  
Rodgers, Clyde B. Artist-Evangelist, 505 Lester Ave., Nashville 10, Tenn.  
Roedel, Bernice L., Evangelist 432 East Maple St., Boonville, Ind.  
Mackey, Ind. .... Jan. 26 to Feb. 1  
Round, Ralph B. Evangelist, Dubois Route, River-ton, Wyoming  
Runyan, Harold. Evangelist, 1086 Oakhurst Drive, Charleston, W.Va.  
Chelvan, W.Va. .... Feb. 3 to 15  
Spring Hill, W.Va. .... Feb. 18 to March 1  
Rushing-Drye Party. Preacher and Singers, P.O. Box 1, J. T. Drye, Coffeyville, Kansas  
Langley, S.C. .... Jan. 28 to Feb. 8  
Kalamazoo, Mich. .... Feb. 11 to 22  
Scherrer, L. J. Evangelist, 122 Leonard Pl., Knoxville, Tenn.  
Schriber, George R. Preacher and Singer, 4000 Riverside Drive, Columbus 12, Ohio  
Schultz, Royal G. Evangelist, P.O. Box 576, Fayetteville, Ark.  
Fayetteville (First), Ark. .... Jan. 27 to Feb. 1  
Rogers, Ark. .... Feb. 2 to 8  
Schultz, Walter C. Song Evangelist, 707 S. Chipman St., Owosso, Mich.  
Scott, Earl P. P.O. Box 527, Kansas City 41, Mo.  
Warren (First), Ohio .... Feb. 2 to 8  
Easton, Pa. .... March 11 to 22  
Scott, N. Edward. Evangelist, 648 "H" St., Ontario, Calif.  
Seel, J. Lester. Preacher, 1501 29th St., Ashland, Ky.  
Sellick, R. T. Box 22, Oxford, N.S., Canada  
Seiz, Joseph W. 627 Juniper St., Walla Walla, Wash.  
Shank, R. A., and Wife. Box 377, Vicksburg, Mich.  
Sharp, L. D. Evangelist, P.O. Box 527, Kansas City 41, Mo.  
Shaw, L. E. Box 744, Barnsdall, Okla.  
Sigler, Raymond. Song Evangelist, 392 Orchard Ave., Pontiac, Mich.  
Silvernail, Donald R. 528 S. Dibble St., Hastings, Mich.  
Eaton Rapids, Mich. .... Jan. 27 to Feb. 1  
Hastings, Mich. .... April 7 to 19  
Slack, D. F. Song Evangelist, Route 2, Vevay, Ind.  
Slater, Glenn and Vera. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.  
Concordia, Kansas .... Jan. 27 to Feb. 8  
Stayton, Hubert W. 237 N. Fifth St., Elwood, Ind.  
Bluffton, Ind. .... Jan. 27 to Feb. 8  
Modoc, Ind. .... Feb. 10 to 22  
Smeltzer, R. J. 428 King St., Ravenna, Ohio  
St. Augustine, Fla. .... Jan. 14 to 25  
Canton, Ohio .... March 11 to 22  
Smith, Bernice. P.O. Box 145, Harrisburg, Ill.  
Harvey, Ill. .... Jan. 28 to Feb. 8  
Waukegan, Ill. .... Feb. 11 to 22  
Smith, Billy and Helen. Evangelist and Singers. 818 McKinley, Cambridge, Ohio  
Smith, Charles Hastings. 1512 Robinson Ave., Conway, Ark.  
Smith, Eugene and LaNora. Song Evangelists, Winnsboro, S.C.  
Parkersburg (S. Side), W.Va. .... Jan. 20 to Feb. 1  
Hartsville, S.C. .... Feb. 11 to 22  
Smith, Gene and Wanda. Evangelist and Musicians, Box 599, Independence, Kansas  
Smith, Paul and Hallie. Evangelist and Singers, 318 N.W. 5th, Bethany, Okla.  
Meade, Kans. .... Feb. 1 to 8  
Nowata, Okla. .... Feb. 11 to 22  
Smith, H. T. (Sam). 709 N. Redmond St., Bethany, Oklahoma  
Snow, Loy. 129 N. Bradley, Indianapolis, Ind.  
Cory, Ind. .... Feb. 2 to 15  
Stringtown, Ind. .... Feb. 16 to March 1  
South, J. W. Evangelist, 2932 West Kiowa, Colorado Springs, Colo.  
Sparks, Sammy. 510 N. Pickaway St., Circleville, Ohio  
Stanley, T. H. 1242 Cottage Ave., Middletown, Ind.  
Starnes, Earl. 1317 W. Keller St., Evansville, Ind.

States, Wayne L. Evangelist, 308 N. Chestnut, Colorado Springs, Colo.  
Max, Neb. .... Jan. 28 to Feb. 8  
Mountainair, N.M. .... Feb. 11 to 22  
Steininger, D. F. Artist-Evangelist, 926 Helen Ave., Terre Haute, Ind.  
Stevenson, Edward and Lydia. Singers and Musicians, 353 Clark St., Galesburg, Ill.  
Bradford, Pa. .... Jan. 28 to Feb. 15  
Indianapolis, Ind. .... Feb. 22 to March 8  
Stone, Nell Jean. Song Evangelist, % Trevecca Nazarene College, Nashville, Tenn.  
Bluefield, W.Va. .... Jan. 19 to 25

Strack, W. J. Box 215, New Lyme, Ohio  
Blades, Delaware .... Jan. 20 to Feb. 1  
Pittsburgh (Beechview), Pa. .... Feb. 22 to March 8  
Sumner, Robert and Louise, Evangelist and Singers, 3916 Roland Circle, Dayton, Ohio  
Sweeten, Howard W. Ashley, Ill.  
Talbert, George H., and Wife. Evangelist and Singers. P.O. Box 438, Abilene, Kansas  
Montrose, Mich. .... Jan. 27 to Feb. 8  
Sidney, Mont. .... Feb. 10 to 22  
Tarvin, E. C. California, Ky.  
Taylor, E. E. 208 W. Martin, East Palestine, Ohio  
Taylor, Emmett E. General Delivery, Bethany, Okla.  
Wagoner, Okla. .... Jan. 14 to 25  
Teare, Laten E. and Loura. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.  
Thomas, Fred. 2201 Morehouse Ave., Elkhart, Ind.  
Chillicothe, Ohio .... Jan. 28 to Feb. 8  
Bay City (First), Mich. .... Feb. 11 to 22  
Thompson, Genevieve (Paulson). Preacher and Singer, 1014 McLean St., Falls City, Neb.  
Thompson, Harold C. P.O. Box 549, Blytheville, Ark.  
Thoreen, Paul R. Evangelist, 2505 S. Commercial, Salem, Ore.  
Toney, C. E. 945 Disston St., St. Petersburg, Fla.  
Turbyfill, M. L., and Wife. Evangelist and Chalk-Artist, 621 Wanetta St., Bethany, Okla.  
Bethany (Williams Memorial), Okla. .... Feb. 3 to 15  
Hamburg, Iowa .... Feb. 18 to March 1  
Van Slyke, D. C. 508 16th Ave. So., Nampa, Idaho  
Salina, Kans. .... Jan. 28 to Feb. 8  
Homedale, Idaho .... Feb. 11 to 22  
Volk, Harold. Evangelist, P.O. Box 527, Kansas City 41, Mo.  
Wagner, Allen H. 404 N. Kentucky Ave., De Land, Florida  
St. Marys, Ohio .... Jan. 25 to Feb. 1  
Greenfield, Ohio .... Feb. 3 to 15  
Wakefield, A. C. Song Evangelist, 515 Woodland St., Nashville, Tenn.  
Wallin, Henry B. Evangelist, 2147 Dudley St., Pasadena, Calif.  
Ward, Lloyd and Gertrude. Preacher and Chalk-Artist, 1115 N. Meridian St., Portland, Ind.  
Sumter, S.C. .... Jan. 14 to 25  
Bennetsville, S.C. .... Feb. 4 to 15  
Weaver, Paul R. 900 E. Douglas, Roseburg, Oregon  
Webb, G. H. Evangelist, Rt. 4, Weiser, Idaho  
Weeks, James A. Evangelist, 841 S. River St., Franklin, Ohio  
Lansing (North St.), Mich. .... Jan. 20 to Feb. 1  
Kenton, Ohio .... Feb. 2 to 8  
Wells, Kenneth and Lily. Evangelist and Singers, 9343 S. Justine St., Chicago 20, Ill.  
Peck, Mich. .... Feb. 4 to 15  
Port Austin, Mich. .... Feb. 18 to March 1  
Whisler, John F. Blind Singer, 404 North Francis Street, Carthage, Mo.  
Whitley, C. M., and Wife. Preacher and Singer, P.O. Box 527, Kansas City 41, Mo.  
White, I. W. Evangelist, 614 East Minnesota St., Indianapolis, Ind.  
White, W. T. (Thurman). P.O. Box 527, Kansas City 41, Mo.  
Wickham, Pauline. Evangelist, Friendly, W.Va.  
Wilcke, W. W. Evangelist, 443 N. 58th St. E., St. Louis, Ill.  
Wilkinson Trio (Lloyd M., Wife, and Daughter, Margaret). Singers and Musicians, 1104 Pennsylvania, Columbus, Ind.  
Williams, J. E. P.O. Box 527, Kansas City 41, Mo.  
Williams, Trafton D. Box 15, Siloam Springs, Ark.  
Williamson, Earl, and Wife. Song Evangelist, 756 Harrison Ave., Akron 14, Ohio  
Willis, Harold J. and Mae. Preacher and Children's Workers, P.O. Box 527, Kansas City 41, Mo.  
Stayton, Ore. .... Feb. 3 to 8  
Alamogordo, N.M. .... Feb. 11 to 22  
Willison, Otto R. 800 S. Oak, Holdenville, Okla.  
Winland, C. B. R.D. 5, Mt. Vernon, Ohio  
Wolfe, E. D. P.O. Box 527, Kansas City 41, Mo.  
Woodward, George P. Artist-Evangelist, 201 N. Warren Ave., Columbus 4, Ohio  
Port Huron, Mich. .... Jan. 28 to Feb. 8  
Akron, Ohio .... Feb. 11 to 22  
Woolman, J. L. 209 N. Hammond, Bethany, Okla.  
Jan. 21 to Feb. 1 .... Elk City, Okla.  
Wooton, B. H. Evangelist, P.O. Box 527, Kansas City 41, Mo.  
Wright, C. F. 412 Grand Blvd., Boone, N.C.  
Yeatts, Lowell L. 325 W. Sixth St., Peru, Ind.  
Zachary, O. F. Convent Ave., Bourbonnais, Ill.

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