

Herald of Holiness

OFFICIAL ORGAN • CHURCH OF THE NAZARENE



November 21, 1956

It is marked in my Bible, and for years I have carried a typed copy of it—"Be careful [anxious] for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:6-7).

But recently my mind was drawn to the two words, "with thanksgiving," and I saw as never before the place of thanksgiving in Chris-

"With Thanksgiving"

General Superintendent Benner

tian experience. "With thanksgiving" becomes here a vital link between prayer and providence.

Thanksgiving does something to prayer. It impels us to consider the faithfulness and goodness of God, and to remember all the blessings He has bestowed upon us. In a spirit of thanksgiving we are reminded of answers to prayer, and as a result, our faith is encouraged and strengthened, so that we believe God for our problems and needs.

Thanksgiving also renews the clear and blessed sense of divine providence. We are made keenly aware of the hand of God in guidance through years that are past, and this gives a new confidence, a reassurance, for the days and years to come. The joy and security of the will of God become more real and precious, and we are enabled to share the restfulness of spirit portrayed by Paul when he writes, as one has translated it, "The peace of God which is beyond human comprehension will be a garrison to guard your heart and mind in Christ Jesus."

With a firm faith in God, and the security of divine providence, we can live in full commitment to God and glad obedience to His will. Thus we can meet the challenge of the opening exhortation, "Be careful for nothing," or, "Be anxious about nothing."

"With thanksgiving" is the key.

Rooted and built up in him, and established in the faith, . . . abounding therein with thanksgiving.

Col. 2:7

LATE NEWS

Miss Catherine Flagler, retired missionary from China, died November 6, at Casa Robles, California, at the age of eighty-two.

News Flash: Rev. Curtis Smith, during the past five years, has done a most outstanding work as field man for Bethany Nazarene College, Bethany, Oklahoma. It is with mixed emotions that we release him in view of the fact that he feels he must return to the pastorate. He has accepted Central Church of the Nazarene in Tulsa, Oklahoma.—ROY H. CANTRELL, *President*.

Rev. Curtis Withrow has resigned as pastor of First Church in Muncie, Indiana, to accept a call to pastor Calvary Church of the Nazarene in Arlington, Virginia.

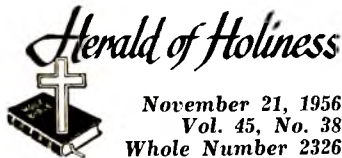
Pastor Clyde A. Rhone sends word from San Bernardino, California: "Dr. Roy F. Since recently concluded an outstanding revival at First Church here. Closing services saw the building packed out, altars lined, with great spiritual victories."

The Decree

By JUSTA LEE ALLEN

*"Am I my brother's keeper?"
Was never asked by one
Who looked a little deeper
(Eve passion was released)
Into the heart of man—
O foolish, foolish mortal one,
To question God's own plan!*

*Look north, south, east, and west—
Divinity astir
In every human breast,
Condemning every Cain
With no concern for others—
Decree: He also slays himself,
Who fails to "keep" his brothers!*



November 21, 1956
Vol. 45, No. 38
Whole Number 2326

- 1 "With Thanksgiving," *General Superintendent Benner*
- 2 The Decree, *Justa Lee Allen*
- 2 Little Things, *Enola Chamberlin*
- 2 Annuals and Perennials, *Ila R. Monday*
- 2 He Has a Monument! *Ovella Satre Shafer*
- 3 Sanctification and the Blood, *John W. May*
- 4 Through Trial to Triumph, *Jean Leathers Phillips*
- 4 God Knoweth! *Kathryn Blackburn Peck*
- 5 Thirteenth Annual Worldwide Bible Reading
- 6 The Whole Wide World, *John S. Logan*
- 6 Except for One Thing, *C. B. Strang*
- 7 An Abundant Harvest, *Pauline E. Spray*
- 8 Table Grace, *W. R. Adell*
- 8 So Easy to Do Better! *W. Everett Henry*
- 9 What Kind of Clothes Do You Wear? *Edith Carey*
- 9 Their Faith Had Lifted Us Instead, *Alice Hansche Mortensen*
- 10 Hinder Them Not!! *Harry Childers*
- 10 The Seed That Dies, *Belle Chapman Morrill*
- 10 Hello and Good-by, *Kathryn Stoddard*
- 11 Heart Purity, *Madeline N. Nease*

Next Week . . .

A Living Book, Katherine Bevis Sanctification and Faith, John W. May
The Book of Books, Mrs. O. F. Laugbbaum

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LITTLE THINGS

By ENOLA CHAMBERLIN

*A smile may seem a little thing,
A word of praise another.
But, oh, how big they both may be
To a weary-hearted brother!*

*Jesus did not talk about
Empires, crowns, and kings,
But noticed most the widow's need,
And suchlike little things.*

*For little things full multiplied
To the full times seventy-seven
Are building blocks to make a road
To help one into heaven.*

Annuals and Perennials

By Ila R. Monday, Miami, Florida

"I don't like to plant too many annuals down here," said the elderly lady, touching the tops of her fast-fading zinnias. "They wither too soon here in Miami; I guess their roots don't go deep enough. I like the perennials better." And she pointed out her lovely hibiscus, and other plants with great shading leaves and brilliant flowers.

Then I thought of the Parable of the Sower. Some plants grow quickly from the seed sown, and wither as suddenly from lack of food, which their roots did not seek far enough down in the ground. Others, the perennials, bloomed periodically for years.

Where are we, as Christians? Are we annuals, sprouting quickly at the planting of the "good seed," bearing some fruit perhaps, but fading too soon when the "sun gets hot"? Or are we perennials, deep-rooted, strong-limbed, spiritually, consistently bearing fruit?

Am I (are you) a Saul or an Enoch? An Anna or an Eve? I want to be one of the Lord's perennials, don't you?

He Has a Monument!

By OVELLA SATRE SHAFER

*They showed me where he was buried;
There wasn't a marker tall.
Around were low'ring monuments;
On his, a rosebush small.*

*A minister of the gospel,
To thousands he had spoken;
He did not leave his memory
In a monumental token.*

*He built no house or wrote no book;
He left no estate for renown.
But the lives he blessed and the souls
he won
Are stars in his heavenly crown!*

The Mid-Quadrennial Conference on Evangelism will be held in Kansas City, Missouri, January 6-8, 1958.

—S. T. Ludwig
General Church Secy.

Sanctification and the Blood

We cannot separate the blood of Christ from the plan of full salvation. It has been the agency that has brought meaning, method, and miracle to God's dealing with fallen humanity. It has always been integral to spiritual blessings and God's special favor to man. We see the importance of the Blood in God's covenant with man, his cleansing, and his ability to conquer.

The *covenant* of God with man is established by the blood. From the time that God shed blood to provide a covering for Adam and Eve, to the blood of sprinkling applied by Moses, to Zechariah's mention of the blood of the covenant for the prisoners of the pit, to Christ's blood of the "new testament," it has been the instrumentality for achieving a satisfactory relationship with God. It has been the blood of Christ, typified in the shed blood of bulls, goats, lambs, heifers, and doves of the Old Testament, and the actual outpouring of His blood at Calvary, that has wrought victory. We are made to understand the truth of the statement of the writer to the Hebrews that "without shedding of blood is no remission" (9:22).

In Leviticus we see the importance of the blood in the cleansing of leprosy (a true type of sin); in Exodus it is a part of the consecration of the priesthood; in Acts we see it as the price of the purchase of the Church; in Rom. 3:24 it is the power of justification and initial sanctification; and in Eph. 2:13 it is the Blood that reconciles to God. Thus the blood of Christ is of priceless value in establishing a good relationship with God.

We are *cleansed* by the Blood. Behind every act of sin are a motive and a "motivater." It is the power of the Blood to take out of man that which motivates him to sin under the direction of the devil. That which makes for a condemning conscience is removed. The Book of Hebrews tells us

that the blood of Christ purges the conscience (9:14). There is a detergent for the blackness of sin in the human heart, and that is the Blood. Thank God there is no "tattletale gray" in the soul when this crisis work is done.

Through this cleansing we become crucified to the world. The sin principle is not stupefied or anesthetized; it is crucified. Thus the world can make no demands on us. We do not respond to its call to sinful acts or attitudes. To be crucified to the world means to be dead to its demands, allures, and invitations. Here is the greatest safeguard to borderline living and compromise. In I John 1:7 we see the power of the Blood to cleanse us from all *sin*. Many are those who have sung in joyful testimony,

*"The blood, the blood is all my plea,
Hallelujah, for it cleanseth me."*

We *conquer* through the Blood. Not only has the way of holiness been consecrated by the blood of Christ (Heb. 10:19-20), but we are empowered to walk the way. Hebrews also says that Jesus suffered without the gate that He might sanctify the people with His own blood. The concept of victorious conquest and the "conqueror's tread" has always been associated with sanctification. The way is not without its battles, but there is victorious warfare in it. Overcoming grace is ours.

In Revelation we read of those who overcame the devil by the blood of the Lamb and the word of their testimony; also of those who washed their robes in the blood of the Lamb. White robes mean right living, purity of motive and deed. This purity springs from a heart made pure by the blood of Christ. It spells victory and does away with vacillation. Thank God for this provision for the people wrought through the blood of His Son!

By John W. May, Pastor, Elk River Church, Charleston, West Virginia

Through Trial to Triumph

These are they which came out of great tribulation (Rev. 7:14).

By Jean Leathers Phillips
San Diego, California

The mystery of the suffering of the living saints of God will ever be with us until we wake in His likeness and until we know even as also we are known. On the face of the matter it sometimes seems anomalous. The human being wants to spare his children and his friends every particle of suffering he can, sometimes to their undoing, and often the hardest test of faith and consecration is to say, "Even so, Lord," to tests of suffering upon oneself or those dear to one's heart.

But God is a holy God. The city He and His sinless Son have prepared for the eternal home of His people is a holy city. When John the Beloved had passed through such trials and suffering as we present-day Christians cannot even imagine,

God Knoweth!

By KATHRYN BLACKBURN PECK

*Has it been long since heavenly blessings fell
To cheer thy heart? Are skies a brassy hue?
Faint not, but firmly tread the pilgrim way,
Nor think your prayers are vain. God seeth you,
And though thy wells be dry, thy gardens bare,
Thy soul again shall drink at hidden springs—
He knoweth where.*

*Has Satan's power swept o'er thee like a fire,
Till faith is shaken, and thy courage small?
Hold fast a little longer. God's strong hand
Is there to hold thee up. Thou shalt not fall.
Near to thee in the furnace, He stands by
To bring thee forth as gold, when thou art tried—
He knoweth why.*

*Dost thou grow weary of the harvest field—
The yoke that presses down thy form with care?
At noontide labor do thy friends forsake,
And leave thee all alone the toil to bear?
Be faithful. Daily lift thy cross again.
God's day will dawn with shining diadems—
He knoweth when!*

and was in his final exile on the bleak island of Patmos, he was permitted of God a glimpse of that city in all its beauty and splendor. And, aside from the precious presence of God, of His Son, and of the holy angels, the very make-up of the city as he saw it was of symbols of triumph over trial and tribulation.

The gates of the city, he tells us, were each a single pearl. Now a pearl does not grow in the ground like a potato. It is a product of suffering and endurance and overcoming in the life of one of the least of God's creatures, the shellfish—usually the oyster. By some accident of sudden pressure the oyster's shell is pressed open until a grain of sand is embedded in its tender, living flesh. There the jagged bit of foreign substance cuts and pains the oyster, who is helpless to expel it. But little by little it covers the particle of sand with mother-of-pearl—the substance from which it builds its shell—and enlarges it from year to year. After many years of endurance and overcoming, the pearl results.

Pearl fishermen say it is useless to collect large, perfect oysters in the hope of finding pearls. There will be none there. Those oysters have had no misfortune to torture their flesh, and have built no pearls. But that small, crooked oyster with the crumpled shell is a good prospect. It has seen misfortune and overcome it at least in part, else it would not be alive.

The streets of the city were of pure gold. Gold is formed in particles amidst the rocks. Crushing and grinding, flooding out, heating in the furnace, fluxing, purifying are its lot, or it never would be gold in an amount sufficient for any purpose.

The foundations of the walls of the city were precious stones. The names that have come down to us are jasper, sapphire, chalcedony, emerald, sardonyx, sardius, chrysolite, beryl, topaz, chryso-prasus, jacinth, and amethyst. Jasper is spoken of as "clear as crystal," so it would seem that the stone called jasper then may have been what we call diamond now, for the stone now called jasper is red, yellow, or brown. The diamond was once lowly carbon, probably from trees that fell in the week of creation and were buried deep in the earth. Subjection to such heat and pressure as even present-day scientists can only imagine, the wood became coal, then diamond.

The stone we now call jasper and all the others seen of John and listed in His account of the unveiling of the Holy City are the products of immeasurable upheavals, pressures, and heat in the depths of the earth. Those that are now found close to the surface have been heaved up from below by volcanic action, earthquake, removal of the topsoil, and have been cut through the rocky layers of mother earth during thousands of years by the water flow. Silicum, one of the earth's most common substances, enters largely into their make-up. Chrysolite is a double silicate of iron and magnesium, amethyst a blue-violet quartz, sapphire a pure aluminum oxide; all of them of the same material as much beach sand. But beach sand just lies there—no pressure, no heat, but the friendly, warm sun. No precious gems come there by accident.

"Thou hast tried us, as silver is tried (Ps. 66:10). "When he hath tried me, I shall come forth as gold" (Job 23:10). "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation (Isa. 28:16). "The trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (I Pet. 1:7).

Old mother earth has multiplied millions of tons of sand that have not withstood the heat and pressure to become precious stones. Disintegrated, it lies everywhere, making up the deserts, the river beds, and the beaches. But the gem stones—few by comparison—are cherished, enjoyed for their beauty, and used as awards of love and honor.

If I would reach the city whose gates are pearls made of persistence and pain and frustration, whose streets are of gold tried in the furnace of fire, and whose foundations are of many colored gems, produced by pressures and heat far beyond all human comprehension, then I cannot side-step the refining process in this life. Even the "foundation stone" ("other foundation can no man lay") of our life was a tried Stone. He was hounded of Satan from His Bethlehem manger through life, death, and the grave, and up to the very portal of heaven. His Holy Spirit does battle continuously here and now.

If I resist, refuse, and escape the trying, I shall be *sand* rather than a *gem* when He makes up His jewels. I shall be black and crumbling ore instead of refined gold and silver if I am not purified in the furnace, yea, even to seven times. I am determined by His grace to take the trial, for James the practical says that when man "is tried," if he endureth, "he shall receive the crown of life, which the Lord hath promised to them that love him."

1956

Thirteenth Annual World-wide Bible Reading

Thanksgiving to Christmas

November

22	Thanksgiving	Deut. 5:1-21
23		Ps. 19:1-14
24		Ps. 27:1-14
25	Sunday	Ps. 46:1-11
26		Ps. 103:1-22
27		Ps. 121:1-8 130:1-8
28		Ps. 145:1-21
29		Prov. 3:1-20
30		Isa. 40:1-11, 28-31

December

1		Isa. 55:1-13
2	Advent	Luke 6:20-49
3		John 1:1-28
4		John 1:29-51
5		John 3:1-36
6		John 4:1-38
7		John 15:1-27
8		John 17:1-26
9	Universal Bible Sunday	Luke 8:1-21
10		Acts 17:16-34
11		Rom. 8:1-39
12		Rom. 12:1-21
13		I Cor. 13:1-13
14		Phil. 4:1-23
15		Heb. 11:1-40
16	Sunday	Luke 10:23-42
17		Luke 11:1-17
18		Luke 12:22-34
19		Luke 15:1-10
20		Luke 15:11-32
21		Luke 1:1-23
22		Luke 1:24-38
23	Sunday	Luke 1:39-56
24		Luke 1:57-80
25	Christmas	Luke 2:1-20

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The Whole Wide World

By John S. Logan, Evangelist

The increase in the power and speed of travel has made "all the world one neighbor." Modern civilization has bridged distances and linked up races of men everywhere. The world is very big—and yet very little. This big-little world calls for our prayers.

We should pray for the whole wide world. When we pray for all men we embrace in our prayers that which is embraced in the heart of our Lord. When our Lord died for us on Calvary, He died not simply for us as individuals, but He died for all individuals; He died for men everywhere.

The vision in the heart of the Lord at Calvary was a vision of the whole wide world. He well knew He was not simply dying for a few. He knew that His death, localized to that district, localized to Jerusalem, would yet be known by those in every land. He died for the world. He suffered the depths of hell in order that all of the inhabitants of earth might enjoy the heights of heaven. He died in loneliness in order that the people of every tribe and nation might enjoy communion with His Father. When He died it was not a death for a few; it was a death for all. It was especially a death

for the many who would accept that for which He died.

It is for us to proclaim that Calvary is for the world. It is for us to declare that the Saviour, who came to Jerusalem, who died at Jerusalem, came there in order that all men might know God, might enter into God's salvation, might enter into God's eternal provision in the heavenlies. When our Lord died at Jerusalem, it was a death which meant that sojourners in every clime would have an opportunity to enter the heavenlies with himself.

It is for us so to pray, so to intercede, so to preach, so to pass on the message from one to another that human beings around the world may know that the act of sacrifice on the cross at Jerusalem was an act of sacrifice for every son of Adam's lost race. We do well therefore to pray for the whole wide world. We thus bring into the midst of our prayer gathering the desires in the heart of our Lord.

*The whole wide world for Jesus—
The marching order sound;
Go ye and preach the gospel
Wherever man is found.
The whole wide world for Jesus!
Our banner is unfurl'd;
We battle now for Jesus,
And faith demands the world.*

Except for One Thing

By C. B. Strang, Pastor, First Church, Chicago, Illinois

A young man of my early acquaintance visited a steel mill when he was just fourteen years of age. There he saw a gigantic steam hammer shaping steel through its tremendous blows. The man at the forge with a nod of his head or a lifted hand gave direction to the operator of the hammer, who was a boy about the age of my friend.

The operation was very fascinating to the visiting lad. In fact, it overpowered him. So complete was its allurements that he decided there and then that he would quit school and get a job as the operator of that hammer. In spite of all the protests of his parents he would not be moved from

his decision. He turned a deaf ear to the pleading of his schoolteacher, who made a special trip to his home to advise with him. It was the hammer and the hammer alone that ruled him. He became its virtual slave.

A few months later found him operating that particular hammer.

That has been almost fifty years ago and he has never worked farther than fifty feet away from it in all that time. He has made a good living and, shortly, will retire with a pension.

But let him tell it now. Says he, "I had my chance to go to school and get a good education.

Homespun

Meditations . . .

This is a lovely time of the year (September) here among the fruit orchards of our western Michigan community. Peaches are in abundance, everywhere. The branches of the apple trees are drooping almost to the ground, unable to bear up under the weight of their luscious red burdens.

We are privileged people to live in this beautiful fruit belt. But the farmers about Sparta will tell any of us that it takes more than just the sunshine and rain to produce an abundance of apples, cherries, peaches, and pears. They must use the proper tools in the cultivation of their orchards. They must learn to control the insects and diseases common to fruit-

AN ABUNDANT HARVEST

bearing trees. They must know how and when to prune their trees, also.

Jesus said, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit."

The fruits of the Spirit are given in Gal. 5:22-23. They are: love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance. An abundant yield of these Spirit-fruits requires diligent effort and labor. We cannot fold our hands, sit idly by, and expect to prosper spiritually. We must be constantly on the job.

By

Mrs.

Pauline E.

Spray

Sparta, Michigan

Reading God's Word and taking its truth to our hearts personally, along with earnest, sincere prayer, are tools essential to the work of spiritual cultivation.

We must always be on the alert for the enemy who walks about seeking whom he may devour. The little insects of negativism, doubt, and discouragement are eager to destroy our harvest.

Then, too, there is the task of pruning the branches. If we are to be abundant fruit-bearers, our hearts must meet the test of continual surrender to the searching and leading of the Holy Spirit. Do all our thoughts, words, attitudes, and actions meet with His divine approval? Or do we find it necessary to dispense with an unfruitful branch here and there?

It is necessary to exercise faith and then add to our faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity. Peter promised, "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful" (II Pet. 1:8).

Yes, it takes God's mercy and grace, along with our diligent effort, to produce "an abundant harvest."

I neglected to do so. I've been sorry about it most of my life. Except for that mistake I might have been more useful in a wider area of life."

Of course it is too late now to change that. Youth comes only once to each of us. Opportunity for self-improvement by way of formal education comes to most of us, but that opportunity usually comes only once.

Every year careless or indolent schoolboys drop out of school to go to work. They are lured by money. They fall for the same temptation that overtook Esau. They sell the future for the present. That is always a bad bargain.

Students quit college to get married. They lay down the plan that brought them there. They disappoint educators, parents, pastors, and friends.

But when once they make up their minds it is difficult to dissuade them. They will have a long time to repent, but it is usually a repentance that comes too late.

"Except for one thing" can become a haunting cry of despair.

All of us would do well to exercise a little bit of foresight. If we fail to do this we will look back to a great big regret.

And although like the boy of the hammer we may be useful, we will not achieve the degree of usefulness we might have had if we had been better prepared for it.

Table Grace:

*Our Lord, we thank Thee for this food
And all Thy gifts so rich and good,
Remembering that our souls are fed
By Thine own self, the Living Bread.*

W. R. ADELL

So Easy to Do Better!

By W. Everett Henry, McMinnville, Oregon

So easy to do better? So easy to do better as a Christian? Yes, it is really amazingly easy to develop better Christian character and render better Christian service. Only a few simple things are required, and they are within easy reach of every one of us.

A few minutes of time, rightly used every day, will enable us to do much better. If every member of the average church would take fifteen minutes daily, preferably in the early morning, to read the Bible, meditate, and pray, almost as certainly as day follows night a deep spiritual revival would come to that church within two years.

Let no one regard this statement as fanatical or illogical. It is neither. Is it fanatical to believe that God's Word is "quick and powerful," that its entrance "giveth light," that the truth of God shall make us "free"? Is it illogical to believe that daily reading of God's Word, meditation on the truth, and sincere seeking of divine guidance and help will bring nobler Christian character and better qualifications for service? The laws of God are surely as firmly embedded in the spiritual realm as in the material, and just as dependable.

Is there any Christian so busy that he cannot easily find fifteen minutes a day to spend with God?

Just a little more effort will make us do much better. Dallying is an almost universal human fault. There are few people who could not easily do more work in a given time than they do. How often one could write a note of sympathy, appreciation, or congratulation while he is halfheartedly thinking about it and finding reasons why he can't do it! It takes only a minute or two to make a telephone call. How we could cheer and strengthen and warm the hearts of many people if we would make just a little more effort!

Just a few minutes daily of concentrated study would make many poor Sunday-school teachers into good ones and many mediocre teachers into excellent ones. If the officers of our Sunday schools and churches and church groups would spend ten to fifteen minutes daily in careful thinking on their official duties and possibilities, how the Lord's work would prosper! It would be so easy to find that bit of time and put forth that added bit of effort. And who would dare to set a limit to the results?

Just a little added self-discipline will cause us to do better. Why do we not find a few minutes every day for Bible study and prayer? Why do we not use our time more effectively? Isn't it simply because we lack self-discipline? We have the time, we have the opportunities and the ability to use them. We don't use them because we lack the necessary self-control. In other words, we don't use them because we are *too lazy!*

Too lazy to give fifteen minutes a day to communion with the God of all grace? Too lazy to use a few minutes each day in writing a helpful note or making a timely telephone call? Too lazy to spend a few minutes daily thinking earnestly of our church and Kingdom responsibilities and opportunities?

Too lazy? Either that, or too little concerned about the glory and goodness of God and the deep spiritual needs of men. And if this last is the reason for our insufficient self-discipline, it ought to shock us even more than the first.

Must we as Christians admit that we are unable to constrain ourselves to do more of the little things we might so easily do to make better our life and service? Surely we cannot and will not admit that when we have a great and available Helper!

What Kind of Clothes Do You Wear?

By Edith Carey, Johnson, Vermont

There is much talk these days about "do it yourself" carpentry and "sew it yourself" clothing. This idea of doing things one's self has so infiltrated the minds of many that they are now applying it to their salvation and spiritual life also. However, this way of thinking is not at all a new thing, for the first people who lived on earth had that idea.

When Adam and Eve sinned, instead of heart-brokenly repenting, they hurried about the garden picking the best fig leaves and sewing them together into clothing for themselves. Of course they had a "good motive" in doing this; they wanted to be ready when the Lord should come to visit them. But a "good motive" was not sufficient and their work was in vain. As soon as they heard the Lord's voice they hid themselves, though they had done their best to be well-dressed. The fact that they had attempted to clothe themselves was proof they knew they had sinned, and Adam's first answer to the Lord's question announced their guilt.

Today the attempt of men everywhere to do something to save themselves proves they realize

their need. The sad thing is they try to sew together fig leaves of rituals and good works, forgetting that "all our righteousnesses are as filthy rags," and that God will surely say, "Your garments are moth-eaten."

As certainly as fig leaves will wither and crumble—too frail to stand the tests of wear and weather—so also "sew it yourself," fig-leaf religion does not stand the tests of life's wear and storms; nor will it cover one in the day of judgment. When our Lord comes back to earth many—like Adam and Eve—will desire to hide crying to the "mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne," because they will be wearing their self-made garments of fig-leaf righteousness, which will not hide the sin in their hearts and lives.

Where then is hope? All men have sinned; what can they do? Thanks be unto our God forever for His great mercy! Instead of casting out Adam and Eve eternally without hope, we read that the Lord "clothed them." And only He can clothe us in the right garments that we may be able to say with Isaiah: "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness" (Isa. 61:10).

Only the pure garments of holiness can make us fit to associate with a holy God. Only holiness will stand the testing wear of the storms of life that will surely strike us. There is only the white of holiness in heaven. In John's wonderful vision he saw "a great multitude, . . . nations, and kindreds, and peoples, and tongues . . ." and all were wearing the same kind of clothes—white robes—the "fine linen [which] is the righteousness of saints."

How shall we obtain this clothing in which we may stand in God's presence? He himself gives the answer: "I counsel thee to buy of me . . . white raiment, that thou mayest be clothed." "Buy of me," the Lord says. Nothing we ourselves can make or purchase elsewhere will be white enough to receive His approval.

The cost of the clothes God made for Adam and Eve was bloodshed and life given; the price has been paid for us in shed blood and life given by God's own Son on Calvary. We may now wear robes "washed and made white in the blood of the Lamb," and someday join the great white-robed throng before the throne of God over in eternal glory!

Their Faith Had Lifted Us Instead

By ALICE HANSCH MORTENSON

*With very saddened hearts one day we hurried
To help dear Christian friends in sore distress,
And on our way we sought for words of solace
That might help most to comfort and to bless.*

*We paused upon the threshold, softly praying,
Before we entered in the open door;
But when we saw their faces, knew One dearer,
Our blessed Lord, had reached their side before.*

*We came to offer sympathy in sorrow,
To lend our strength and wipe their tears away;
But to our joy we found their hearts were singing,
Yes, singing 'neath those leaden skies of gray!*

*Rejoicing in the blessed name of Jesus!
In trouble? Yes, but trusting Him the same;
Happy in His never-ending mercies,
And willing, for His sake, to suffer pain.*

*And though we had approached with sad misgivings,
We found our hearts were strangely comforted.
We came to offer help to friends in sorrow,
But found their faith had lifted us instead!*

HINDER THEM NOT!!



By Harry Childers
Nampa, Idaho

This morning those oft quoted words of the Master were impressed on my mind and heart as never before,

as I went about my work, "Suffer the little children to come unto me, and forbid [hinder] them not."

The thing that brought this scripture to me and impressed it so indelibly on my heart is that last night my daughter, not quite six years old, found Jesus as her Saviour. Surely there is no doubt that God did a work of grace in her heart. Really, however, the thing that impressed the scripture on me was that her salvation was in spite of me rather than because of me.

Looking back as I can now, I can see that the Spirit had been speaking to little Kathy's heart for some time but I was too dull of understanding to help her. I should have seen that she was hungry the night I read the scripture about Jesus in Gethsemane in our family devotions. Kathy wept at the thought that the disciples had slept while Jesus prayed alone. I told her that Jesus was praying to make it possible for us to be saved from our sins, and that although the disciples should have stayed awake and prayed too, only Jesus could save us from our sins. I had no idea that she understood nor that she had any immediate need.

In the weeks that followed she was harder to get along with, had to be corrected oftener, and often disobeyed; but still I did not realize her real need.

Last night at a revival service the evangelist preached a stirring message; the altar call was given; some children came to the altar and Kathy began to weep. I still blindly ignored her and spoke to the older girl, who is eleven years old. The older girl stepped out, and I went inside the altar and began to pray. In a moment I felt something brush my arm and there was Kathy kneeling at my side. My eyes finally opened and in a few simple words I told her how to be saved. It was only a few moments later when the secretary of heaven wrote a new name on the Book of Life.

Be not drunk with wine, wherein is excess; but be filled with the Spirit (Eph. 5:18).

The Seed That Dies

By BELLE CHAPMAN MORRILL

*The seed that stays above the ground
Under the foot is trod;
New life comes only if it be
Buried beneath the sod;
And self must die if I would know
Life hid with Christ in God.*

HELLO

and

GOOD-BY

By Kathryn Stoddard

It has been almost four years since that Sunday we waited outside our little chapel much too eager with curiosity and anticipation to assemble inside. That was the day our new pastor and his family would arrive. What would they be like—their personalities, features, habits, plans? Soon we would know the answer to our prayers and trust in God.

The sudden hush and calm of the group announced the arrival of those we expected. Gradually they closed the gap between—slowly, deliberately—as if they also were seeking the answers to the same questions we had asked ourselves. When distance no longer separated and our eyes met in that common bond of Christian fellowship, we had our answer. Once again God had been faithful and we knew the future was assured. They belonged!

We've laughed, cried, prayed, and worshiped; we have been happy and sorrowful, experiencing all the emotions akin to a growing spiritual church under the divine leadership of a "God-called pastor." The intervening years have brought their problems as well as seasons of rejoicing. No, we didn't always see eye to eye and that is well, for it taught us to respect the other person's viewpoint and drew us closer as shepherd and flock, cementing church relationships.

Only eternity can justly evaluate the hours of pastoral calls, hospital visits, counseling, guidance and direction, local, district, and general business affairs, planning, pleading, praying, building, cleaning, evangelizing, and the hundreds of odd jobs

a pastor must perform peculiar to his task. Time and words fail us in our praise and thanksgiving for the encouragement and help each of us received personally, for the gains and progress made as a church, and for the local, district, and general prestige achieved through the "man of the hour" that God sent us.

These four *short* years have literally flown. It seems like only yesterday they were walking toward us, and today our hearts are heavy as their footsteps turn in the opposite direction. God has intervened—the call to labor elsewhere has come—as consecrated servants they obey and we yield to God's will. They go not alone, for we have become as one and it seems as if a part of us were leaving.

Even in the sadness and heaviness of the hour of parting our hearts are encouraged and made glad because we know they are in the center of God's will and their work will prosper in their new pastorate. God has the man ready to fill the vacancy, and the events of four years ago will be repeated.

How often this will happen we leave with God, knowing only that with each successive pastor will be born new affections and loves for God's laborers; perhaps to a greater degree, perhaps to a lesser degree. The work must go on—we must push the battle for God, for holiness, for souls! There are always new horizons and we, the laity, must carry the load, lending our complete support to the divine leading and counsel of the man God appoints.

Servicemen's Corner



★★★★★★★★★★

Rev. Dean M. Rhoades, pastor of the Lebanon Church of the Nazarene, requests that anyone having relatives or friends stationed at Fort Leonard Wood, Missouri, send their names to him and he will be glad to contact them. His address is: 379 North Jefferson, Lebanon, Missouri.

* * *

Chaplain Leonard W. Dodson, Jr., writes from Japan:

"It is amazing to see how much the contact from the general church means to our men. This is important mail to them. I might add, for the chaplain also.

"I enjoy my work and find it a real mission field as far as ministry is concerned. The days are long and filled

with activity from early morning until late at night, but the rewards are gratifying. To see men kneel in your state-room and pour out their hearts to God and find a real experience in Christ is the greatest reward of all.

"I preach from four to five times on a Sunday with my day beginning as early as 8:00 a.m. for the first service and concluding the last one at 4:00 p.m. We are usually at sea, so I transfer from ship to ship by helicopter or by the high-line method. It is interesting and at times almost terrifying, but the response of the men is worth the effort. Two Sundays this month I transferred during heavy rainstorms and was soaked to the skin. The turnout at church call rewarded any personal discomfort involved.

"I visited our mission headquarters in Tokyo on a Sunday afternoon and appreciated the fellowship with our fine missionaries there. As one travels and sees the needs of people over this old world, the conviction grows even stronger that Christ is the only answer

to the needs and hungers of the human heart. God grant a faithful witness to each of us who seek to proclaim the gospel of full salvation."

* * *

"I am always glad to hear from the people of the Church of the Nazarene and I want to say that I love the Lord and trust Him all the way. I never had such a friend as He. I never knew how close I was to Him until I came to Germany, and have come to trust Him more every day.

"I really enjoy the *Conquest* and the *HERALD OF HOLINESS* and I read every one I get, and my pals do to. While I was at Fort Knox we went to church every Sunday and had a great time with the fellow brothers of God. I can hardly wait until I get my next copy of the *Conquest* and the others."—PVT. ROBERT E. MONROE.

Heart Purity

*O God, 'tis night in this world of sin,
My heart is faint with fear—
Anguish, distress, unrest, despair
Blacken the atmosphere.*

*My Lord, 'tis dark 'neath these threatening
The impure, the base, the low, the vile
clouds;*

*My soul cries for relief—
Bring to this earth deep grief.*

*But Jesus, 'tis bright in my heavenly home,
For Thou art the Light therein—
Thy purity, holiness, beauty, and love
Bring wonderful peace within.*

*O Saviour, 'tis rest in my heart of hearts
Since someday I'll live with Thee—
So help me to keep ever pure in Thy sight,
That Thy blessing may fall upon me!*

By Madeline N. Nease

NAZARENE SERVICE MEN'S COMMISSION
Leonard W. Gilliland DIRECTOR

The Beauty of Nature

One factor for which we should be thankful is the beauty of nature at this time of the year—for the variety and brilliance of colors which we have during October and November. I passed a maple tree this morning which still had some green leaves on it, but much of the tree was decorated with leaves of a brilliant red, and there were colors all the way between the green and the red—bright yellow, darker yellow, orange, light red, and then the deepest red. Many of the trees are just beginning to “dress up”; some of the leaves are still green, with here and there one of a different color. Autumn in Kansas City, with its many trees, is a veritable riot of color and beauty. One may feel himself almost in heaven as he drives up and down the city boulevards and feasts his eyes on all the colors known to man. Certainly there is nothing pale, anemic, or colorless about nature during the fall months of October and November in Kansas City. We are not bored with drabness or sameness. Variety is the theme of nature.

Some have tried to make us believe that God is against color, but that is not so. He believes in conviction, and not washed-outness. He believes that for which color stands should be the characteristic of every human being. We should believe some things, have some convictions, and stand for them. We should not be pale, anemic and colorless. Holiness is beautiful because it stands for variety, and color, and conviction; it stands for action and not tameness and indecision; it stands for truth, and God, and heaven, and all that is good. Holiness is the fall of the spiritual year, and yet it should dominate the whole year; more than that, the whole universe. God is holy, and He says, “Be ye holy; for I am holy.” Be ye beautiful, for I am beautiful—beautiful in spirit. Be varied, for I am varied. Be righteous, for I am righteous; and stand for righteousness and the right. Your moral nature must be so much like God that it can be seen and felt—its glory and beauty and color will be penetrating. Thank God for autumn time, and all that it brings to us of nature; and all that nature, as it is dressed up then, suggests to us of God and holiness.

A Night of Prayer

During the Idaho-Oregon District camp meeting in Nampa, Idaho, in August, the preachers of the district and their wives, under the leadership of Rev. I. F. Younger, their superintendent, met together for a night of prayer. I am not sure how long they prayed, whether they actually prayed all night or not; that was not so much the question. They assembled at night, after the service, and prayed until they prayed through. That was not the first night of prayer in which they had united.

The Idaho-Oregon District is not the only district which has had a night of prayer. I have been on a number of districts, and I've heard of others where the preachers, and sometimes the preachers and their wives, have met together for a night of prayer. If the district is too widely extended for them all to get together easily, they meet in zones or groups on the same night.

I want to commend these districts—all of them—for this extra praying which they are doing. There is nothing we as a church need more than prayer. Nothing else will contribute more to the other activities which we are encouraging than prayer. We need our Crusade for Souls. We thank God

Editorials

for it, and for what it has accomplished. We need our home and foreign missionary movements, and all that our leaders are doing for us in these fields. We need many plans and activities on the part of our general church, our districts, and our local churches; but there isn't anything that we need more than prayer. Prayer is the one means whereby we can get God on the scene; and unless we have Him to anoint our plans and efforts we will not accomplish much.

Thank God for the Idaho-Oregon District and its praying, and thank God for all of the other districts which are in one way or another doing extra praying! We preachers need to pray; we need to pray alone more, we need to pray together more, we need to look to God more earnestly than we have ever looked to Him before. I believe we are doing more praying. Thank God for this! But we have not anything like reached the saturation point yet. Let's keep up the good work, and look to God and expect Him to come in a mighty revival upon our church.

Attendance at Sunday School And Church Services, Again

A few weeks ago I wrote an article on the size of the Sunday school in relation to those who stay for the church services. I was sure it is not a healthy situation when we are unable to hold for our morning worship service at least half of the number who attend Sunday school. Now I have something more to say on this subject. If we find our church with too large a number of people not staying for the Sunday morning worship service, we shouldn't stop working to increase the size of our Sunday school. Rather, we should strive to get more people to stay for the Sunday morning service. This is what the pastor did of whom I wrote in the other article.

Our New Churches

He came to a church where he felt the difference was too great between the number in the Sunday school and those who stayed for the morning worship service. But he didn't let up in his attempt to get more people into the Sunday school. On the other hand, he intensified his efforts to get people to stay for the church service. That's the way to solve our problem in this matter. Keep up the Sunday-school enrollment, and by all means the Sunday-school attendance; do everything possible to get people to come to Sunday school. Then, if the ratio between the number in Sunday school and those who stay for the morning worship service becomes too large, get busy and correct the

Nearly everywhere I go, it seems, they have just completed a new church, are building one now, or are planning to build one. This is a sign of growth, and growth is an indication of health. Moreover, any organization which is promoting the Christian religion must grow or die. It might also be added that many of our churches have not had adequate buildings, and these good times are giving them a chance to do what they ought to do, that is, provide room for their growth.

Further, a church cannot grow without a growing Sunday school; and a Sunday school can enlarge in size just so far, and then it is limited if it does not have adequate facilities. The same is true of the church. The size of its sanctuary can limit its development.

Once in a great while I receive a complaint about the extravagance of our churches in the buildings which they construct, but I do not find this complaint justified. Instances of our people building extravagantly are certainly very exceptional if they occur at all. On the other hand, most of our churches in constructing new buildings have in mind, first of all, their utility. They want housing that will meet their needs as a church and as a Sunday school. That is primary. Second, they do their best to make what they build neat and attractive. Surely no one can object to such motives. We must have church buildings which are adequate for our needs and are also neat and attractive.

In speaking of new church buildings, several have been erected in the Greater Kansas City area during the last three or four years. This is representative of what is going on in our church as a whole. I should add, also, that none of these new churches in Kansas City is an example of extravagance.

The most recent of these, aside from First Church, is St. Paul's Church of the Nazarene. It has just been erected at a new location in a rapidly developing population center, at Forty-seventh and Cleveland. The Sunday-school classrooms have not yet all been completed, but they are moving along nicely and the work is making progress. The sanctuary is completed and in use. When you attend a service there, you are impressed by the simplicity, beauty, and fitness of the sanctuary. From the outside, the church is especially attractive; its architecture is colonial, and it is situated on a boulevard one block from a main highway. It gets the attention of all who pass. Rev. Jack Lee, the pastor, and his people are certainly to be congratulated on accomplishing what has been done. Mr. Lee has a growing church and a loyal people, and they are doing business for the kingdom of God and the cause of holiness.

STEPHEN S. WHITE

situation by getting more people to stay for the morning worship service!

After all, that is one of the purposes of the Sunday school—to help build the attendance in the morning worship service! We want to get more people into the Sunday school, so we can increase the number who attend our church services. The Sunday school is a feeder for those services. If the proper balance is maintained between the Sunday school and the morning church service, you probably will have a Sunday school that runs ahead some. But if it begins to run ahead too much, that means you and your church are not working as efficiently as you should to get those who come to Sunday school to stay for the Sunday morning worship service.

We must be builders, builders of our Sunday school, and builders of our preaching services. We must reach the people. There is no way to do the work of God in our church or any other except by getting out and bringing in the people. It is not enough to get God into our services; we must also get the people there, so that God will have a chance to move upon them. I know we cannot get the people there as we should without plenty of work, but even work isn't enough—there must be combined with the work honest, earnest, sincere prayer. This is necessary for several reasons. In the first place, our calling and visitation will not be all that it should be unless we have God with us in a special way. Second, we must keep our prayers abreast of our efforts in order to keep the Spirit in our Sunday school and in our church services. For without Him those who come with spiritual needs will not move toward God as they should and find their place in the Kingdom.

It is a great and glorious work that we have, and there are many angles to it. Because of this, we must do our best to respond to every challenge.

The Sunday-School Lesson

FLETCHER
GALLOWAY



Topic for
December 2:

God Can Do This for You

SCRIPTURE: Heb. 2:11; Eph. 4:22-24; Acts 4:31-33; Rom. 5:1-5; I John 4:17-18 (Printed: same)

GOLDEN TEXT: *And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it (I Thess. 5:23-24).*

The Sanctifier is "the very God of peace." He is the God of peace because of His unlimited power—His omnipotence. Men fret and worry because of a feeling of insecurity and insufficiency. The demands seem to be greater than our resources. But "God is able . . ." Complete that sentence with anything and it would be true. He is the "God of peace" because of His omniscience—His unlimited knowledge and wisdom. He dwells forever in the light. There are no blind spots in His vision. Darkness and mystery create fear and uncertainty, but God is light and in Him is no darkness. He is the "God of peace" because of His eternity.

Change and decay in all around I see;

O Thou who changest not, abide with me!

He is "the very God of peace" because He is a God of love—pre-eminently His will and purpose for us is benevolent. If you are ever inclined to doubt God's love and benevolent inclination toward you, take a long look at Calvary. God wants us to have peace. Rest of soul—life with the inner strain taken out—is characteristically the kind of religion that the "God of peace" would want His followers to enjoy. It is significant that Jesus said to His disciples in that last discourse in the upper room, "My peace I give unto you."

In order to have peace one's whole being must be brought under the control of God. Sanctification does just that. It involves the "spirit," the immortal part of us which will live on in conscious existence forever. It involves the "soul," that which thinks and feels, and chooses. It involves the "body," the temple in which we live, and which be-

comes through the experience of heart holiness the temple of the Holy Ghost. If we are to have peace, our lives must balance with our moral responsibility. We must be kept "blameless" (notice that He did not say "faultless"—in the final day we will be "presented faultless," but now we are kept blameless).

Encourage your faith by remembering "God's faithfulness." Dr. G. B. Williamson gives these five eternal principles as the foundation for faith that God will sanctify every sincere believer: (1) the will of God is the original cause; (2) the blood of Jesus is the provisional

cause; (3) the truth—the Word of God—is the instrumental cause; (4) faith is the conditional cause; and (5) the Holy Ghost is the efficient cause.

Then he gives these five results when you receive the blessing: (1) your heart is purified; (2) your vision is clarified; (3) your faith is fortified; (4) your hope is certified; and (5) your passion is intensified.

Rev. C. W. Grim says: "When you receive the baptism with the Holy Ghost and His power in your life, you can say more than you know, do more than you can, and be more than you are."



Foreign Missions

REMISS REHFELDT, Secretary

Camp Meetings in Gaza

During the last month we held three camp meetings. The Lord wonderfully blessed in each one. Many sought the Lord and found help. Sixty were baptized at one meeting, forty-two at the second, and forty-four at the third.—MARJORIE STOCKWELL, Africa.

Appointees Sailed

Rev. and Mrs. Brian Vanciel left for Haiti on October 30. Their address for the present will be:

Rev. and Mrs. Brian Vanciel
P.O. Box 444
Port-au-Prince
Haiti

Missionary Moves

Miss Olivette Cullley is scheduled to leave Nicaragua October 30. Her address in the States will be: Route 1, Talihina, Oklahoma.

Rev. and Mrs. W. C. Esselstyn are scheduled to sail from Durban between the tenth and fifteenth of November. Will arrive in Baltimore about the first week in December. Their temporary address will be: c/o Mr. Ted Esselstyn, Eastern Nazarene College, Wollaston 70, Massachusetts.

Rev. and Mrs. William Moon are studying the Portuguese language in Portugal. Their address is:

Avenida Infante Santo, 368, 2.º E.
Lisbon, Portugal

Rev. and Mrs. C. S. Jenkins will be living at P.O. Box 92, Florida, Transvaal, South Africa, for the next year.

Nicaragua Council Meeting

The Lord's presence was felt among the missionaries of Nicaragua at the tenth annual council meeting held in September.

The devotional services preceding each

session were times of blessing and inspiration, and we felt God's hand upon us as we made the many important decisions that were before us. Rev. Harold Stanfield was re-elected to head the work of the district.

The week's activities ended with a note of praise as we sang the doxology and went home encouraged, to press the battle for the "untold" here in Nicaragua.—RUTH MILLER, Reporter.

Japan

This last Sunday I was privileged to bring the morning message in the Nagoya Westside Church (Kyodan). We had worked previously with this young pastor in preparation for a union meeting last summer. One day when we were out announcing and passing out handbills with the jeep, the jeep decided not to run any more. The young pastor and two women stood by the jeep and prayed that it would start again. I had not thought of this solution to the mechanical failure—but God had His resources. Soon a friendly truck driver came by, I believe in answer to their prayer, and helped us get going.

Japan is called a "religious *ichiba*." In America we would say, a "religious supermarket." Unscrupulous and sometimes unbalanced people are always starting new religions. Japan's people come along and pick out one or two. But the majority of young people stay aloof. For them, it is education for the sake of education. For us, it is the day of opportunity. Our only desire is to lift up Christ.—MERRIL BENNETT, Japan.

Cuba

We held a Youth Retreat recently at the Missionary Center with good success. There were eighty in attendance, in spite of inclement tropical weather. The Lord gave us a good number of seekers. Brother and Sister Hendrix did some fine preaching.

Our council met before and after the Retreat to care for special business. We have all banded together to spend an hour in prayer each Monday for a revival throughout our work in Cuba.

Our new Nazarenes in Central Sta. Lucia, Oriente, have opened a new mission in their town and report thirty to forty in attendance.—LYLE PRESCOTT, Cuba.

Lima, Peru

Things seem to be going fine here at the church in Lima. The numbers

of those who tithe have increased and, as a result, so has the amount of giving. We are looking out for somewhere to open up another work in some other part of the city. In fact, we are working on two possible places and we hope to be able to get started soon.

The Sunday school has outgrown the room available in the church; two of the classes have to be held outside. We are trusting that soon the other floor will be built on to the church, which will give us more room.

There are those who are catching the

vision of the need and are going out holding open-air meetings and selling Bibles. Some are taking special preparation classes and two young men want to become local preachers. My wife has gotten the missionary society functioning again after a lapse of some time. At the Thanksgiving Offering they gave 610 soles, which is a record for this church, I believe, so far. Praise the Lord! We are looking to the Lord to do great things for us and we believe that, as we launch out, He will undertake.—SAMUEL HEAP, Peru.

the HOME CIRCLE



Conducted by GRACE RAMQUIST

Our Country at Harvesttime

It is true that all the year through should be thanksgiving time; still every year when the leaves have almost finished their lives and have started floating to the ground one by one, our minds turn to the giving of special thanks.

While always I feel great praise and thanksgiving in my heart for all the good things God gives me and mine, this fall I have come nearer realizing how the Pilgrims must have felt at that first Thanksgiving harvest season.

We started from home in mild, yet invigorating, weather. The leaves on the trees in southern Missouri and across the state of Tennessee and then on into Virginia have been more beautiful than previously I have ever beheld. All the colors of the rainbow have been represented in their coloring except perhaps for blue, which the skies have furnished. In the mountain country, the trees have been so colorful that had I seen the same scenes painted on canvases I would have been tempted to say, "The artist put too much paint in those pictures. They just don't look real." Along with the beautiful leaves, the apple trees have been loaded with fruit, persimmons have lain along the highways, and the black walnuts seem to be waiting for the first frost or maybe for the race for possession soon to be carried on between boys and squirrels. The corn has been drying in the fields, and families have been busying themselves by picking cotton.

All these scenes have reminded me that harvesttime has again come to our earth and that again we will have an opportunity to have another Thanksgiving season.

PIONEERS

In the midst of such scenery, I made a visit to Fort Nashborough in Nashville, Tennessee. A log replica of the original Fort Nashborough, once the home of a hardy group of pioneers, has been built on a bluff overlooking the Cumberland River. I walked down Church Street clear to the river road. Once inside the high log stockade which surrounded the fort, I was in a new world.

In the little chestnut log cabins I saw furniture which was used by the founders of the city of Nashville. There was a dug-out cradle. This had been made out of a half-log by cutting out the center pith of the log and then smoothing and sanding it, so the new baby would have some place to lay its head. I saw spinning wheels, flax wheels, candle molds, handmade beds and tables. Each little cabin had a large stone fireplace where the cooking and heating took place. Near the fireplaces there were small stools. These had been made out of split logs. The split side was turned up to make the seat, while underneath hung the bark side of the log. Legs had been made from smaller pieces of wood which had been driven into holes in the half logs. The upper sides of the stools were all smooth either from planing or sanding or both.

Everything was of the roughest materials. In a small booklet given me by the caretaker, the story of the founding of Nashville was told. Families from Virginia left their comfortable homes in order to start a new settlement. They took few conveniences with them, since it was difficult to reach the new site. Wooden pegs were used instead of nails;

sometimes earth floors were the best that could be provided. Nearly all the furniture had a bark side, for with few tools and less time, it became necessary to plane and sand only the surfaces which would be put to use. As I stood looking at the insides of the cabins, I knew that these pioneers had suffered sickness, deprivations, sorrows, yet also I knew much happiness and freedom had been experienced within the four walls of each cabin.

DISTINGUISHED FOR—

Here and there on the walls and outside of the cabins were large metal plaques. Each of these plaques memorialized some leader of the pioneers. One was written about Colonel Henderson. These words were written:

"Colonel Henderson was a gentleman eminently distinguished for his legal requirements, both as an advocate and as a judge—still more so for a sound judgment, as well as mental endowments—which made him an object of general admiration." (Haywood)

Concerning Colonel John Donelson this tribute was written:

"Distinguished not only in the estimation of his fellow-citizens, but more excellent at home in the family circle." (Putnam)

In one of the little cabins there was a large open Bible. I like to think that this cabin belonged to the Donelson family, and that Colonel Donelson was in the habit of calling his little flock together for prayer and praise.

As I walked back up the hill to my hotel room, the tribute written about Colonel Donelson remained in my mind. How could one be more distinguished than to be held in highest esteem by his own family? Donelson was one of the two main leaders of the settlers. He had brought, under his command, forty boats loaded with provisions and with members of the families of the men who had gone ahead to build the fort. He was a leader of men, but he failed not in leading and caring for his own little flock.

This Thanksgiving season, let us all gather our family groups together and lift our voices in praise to God!



GOLDEN ANNIVERSARY CRUSADE 1956-60

Department of Evangelism

V. H. Lewis, Secretary

Evangelistic Honor Roll

The Crusade for Souls Commission is publishing again this year a list of the churches who received an Evangelistic Honor Roll Certificate.

Qualification standards as set up by the commission are as follows: A church must receive into its membership during the assembly year at least the number of new Nazarenes (not including transfers) designated by the commission for its group.

Group	Membership	Gain Required
I	1-24	9
II	25-74	12
III	75-149	18
IV	150-299	25
V	300-499	35
VI	500 and over	50

The Crusade for Souls Commission trusts that these goals are a challenge to every church to win others to Christ and the church. We congratulate the churches who, this past assembly year, qualified and herewith present them listed as districts. The list will be continued until all are shown.

Church	Group	Gain	Present Membership
ABILENE DISTRICT			
Clarendon	I	9	19
San Jacinto	II	21	91
Big Spring	II	15	80
Electra	II	12	49
Littlefield	II	12	37
Williams Memorial	II	14	88
Mineral Wells	II	18	89
Fort Worth First	III	22	146
AKRON DISTRICT			
Martins Ferry	I	17	25
Kent	II	17	75

Church	Group	Gain	Present Membership
Leesville	II	16	67
Newton Falls	II	15	44
Rush	II	32	99
Alliance	III	21	118
Lisbon	III	34	151
Wadsworth	III	22	114
ALABAMA DISTRICT			
Fairview	I	10	30
Manchester	I	9	32
New Providence	I	22	36
Nitrate City	I	15	29
Steele	I	10	20
Townley	I	9	30
Birmingham Ensley	II	19	114
East Brewton	II	13	48
East Gadsden	II	14	41
Moundville	II	13	46
Tuscaloosa Alberta	II	15	89
Huntsville First	III	21	98
Pensacola First	III	30	139
Selma	III	20	99
Sheffield	III	20	153
Tuscaloosa Heights	III	19	125
ALASKA DISTRICT			
Anchorage Thirteenth Ave.	III	32	97
ALBANY DISTRICT			
Bath	I	9	24
Elmira Calvary	I	10	35
Syracuse First	III	20	153
ARIZONA DISTRICT			
Tolleson	I	12	24
Globe	II	12	48
Phoenix Alzona	III	18	144
Phoenix Sunnyslope	III	18	88
Phoenix First	V	40	384
Tucson First	V	35	332
AUSTRALIAN DISTRICT			
Wynnum	I	9	17
Coorparoo	I	9	28
Thornleigh	II	14	42

MOUNTAINS

*Up to the mountains I'll go today,
Mountains tall and strong,
I'll lift my eyes to their highest peaks
And greet them with a song.*

*I'll fill my soul with their loveliness;
I'll quench my thirst at their streams;
I will open my heart to their quietude
And make it part of my dreams.*

*Up to the mountains I'll go today,
I will cup my hands to the sky.
I will catch a feather an eagle drops
As he beautifully floats on high.*

*Down from the mountains I'll come
today,
My life from its cares set free;
Down from the mountains I'll gladly
come
And bring my God with me.*

By Enola Chamberlin



Dulles—Colombia

It is reported that a major point made by Secretary Dulles in his July talks with President Gustavo Rojas Pinilla, of Colombia, South America, was that the United States was deeply interested in the treatment of United States Protestant missionaries, calling attention to recent specific cases. The president is reported to have assured Mr. Dulles that his government would make every effort to suppress new outbursts against Protestants. Conditions, however, seem to have remained unchanged. In September a rural Protestant school was dynamited, and an attempt was made on another. Again a "priest-led mob" disrupted a Presbyterian service in Cali. (*Presbyterian Life*.) All the above and

By A. K. BRACKEN

more testifies to the real inner nature of a people who dearly cherish religious freedom when that people is in the minority.

Religious Publications

Newsweek, under the title "The Word in Print," in an early sentence, says "God must have loved religious publications. He makes so many of them." As leaders among the 1,385 religious publications that exist today he names the following: the *Sign*, *America*, *Presbyterian Life*, the *Living Church*, the *Lutheran*, *Christian Herald*, and *Christian Century*. He lists *Christianity Today* as a new, fair, "high brow" evangelical fortnight

The Sinner's Bible

By Pearl Burnside McKinney

A sinner read the Bible—
"Twas living in his block;
He found the words, "Be Happy;
Don't go around and knock."

And then in his next chapter
He read again one day:
"A peace and grace God gives you,
Though grief may come your way."

He found the verse, "Be not ashamed,
But have a holy zeal";
Then when he read, "Come unto me!"
The words were sweet and real.

which charges that liberal theology has ailed, and calls for a return to truly 'Bible preaching.' Characterized as a 'souped-up replacement' in the article *s Together*, the midmonth magazine for Methodist families, an 80-page periodical, to replace the 130-year-old *Christian Advocate*. The initial distribution of *s Together* will be 700,000. *Christianity Today* is undenominational and hopes to reach 200,000 readers with its first edition. Billy Graham is listed as one of its dozen founders.

Call to the Ministry

One prospective student for the ministry put it to the college dean this way: "My mother and sister want me to register for courses that will be sure to keep me out of the army." Of course he was only one rather rare specimen. He was an able-bodied young man of military age. Not often is it put quite so baldly as the above. Dr. Robert Marshall, professor in Chicago Lutheran Seminary, in speaking to the National Lutheran Council Ministerium, made the statement that theological students who choose the ministry as a calling to evade the military draft are soon weeded out of the seminary. He said further, "The call to the ministry is a call to face reality." How marvelously true this is! To minister to people who are daily emptied, who struggle with the problems of broken homes, making a living, and juvenile delinquency, demands courage, strength, moral fiber, and sincerity which "could never be equalled or even imitated by escapists from military service or from anything else." Here, as in no other calling, there is need for men who are strong and will "endure hardness," as good soldiers.

"Terrible"—"Fearsome"

The above words headline a report in the *Daily Oklahoman* of a speech by Dr. N. H. Dearborn, president of the National Safety Council, before a gathering in Chicago, of 12,000 delegates representing every phase of public safety. This congress is called each year to

the Question box

Conducted by STEPHEN S. WHITE, Editor

I am presenting two questions because they have to do with the same problem. They have come in recently from widely different sections of our church. They are questions which arose in Sunday-school classes. Here are the questions:

(1) Does God know beforehand what man will finally do regarding his salvation, and if so, does predestination enter into it in any way?

(2) Did God know that Adam and Eve were going to sin in the Garden of Eden or were they free to make their own choice?

By far the majority of Arminian Wesleyan thinkers have answered these questions thus: God knows all things, the future as well as the past, including man's free choices. Along with this they have just as definitely held that this does not imply that man is not free in his choices. I agree with the majority and not the exceptional theologian. In other words, I follow Watson, Pope, Miley, Curtis, and Wiley, who with many others constitute the overwhelming majority of Arminian Wesleyan theologians. I believe along with them that the Bible teaches that God is all-wise—knows all things—and yet man possesses free will and is responsible for his own choices. God's knowledge of what man will do does not in any way force man to do what he does. God's foreknowledge and man's free will are not contradictory.

Next I give one of the exceptions: "At a later time Dr. Adam Clarke advanced the peculiar view that God can know all future events but does not choose to do so. This view was never accepted by Methodist theologians" (p. 359, Vol. I, *Christian Theology*, H. Orton Wiley). Professor L. D. McCabe, another Methodist thinker of the early years of this century, took issue with the accepted view that God foreknows all and yet man is free. His theory was different from that of Adam Clarke, but he had no better success as far as getting the theologians of his church to go along with him. Most of those

A Christian friend of mine says that we live only by the New Testament and that the Old Testament is law. What do you think of this?

Jesus said that He came to fulfill, and not to destroy, the law (Matt. 5:17). He fulfilled the ceremonial sacrifices, which pointed to Him. When He died on the cross, He died once for all. He took the place of the sacrifices of the

who belong to the Arminian Wesleyan school of thought continue to believe that there is no conflict between God's full foreknowledge and man's free will. Again, it is impossible for a person who limits God's foreknowledge to logically contend for prophecy as a foretelling of events without at the same time limiting man's freedom.

To explain more fully, then, the generally accepted view, God is eternal; past, present, and future are all before Him. Man is a creature of time but God is not. God knows what I have done because I have done it, and likewise He knows what I will do because I will do it. He sees the future as well as the past. He knows the future because it is going to be, just as He knows the past because it has taken place. God's foreknowledge depends, not upon what He causes man to do, but rather upon what He sees man will choose to do.

Dr. R. T. Williams once said that he had quite a bit of foreknowledge himself. He could tell beforehand how some ministers and laymen whom he had known for years would react to certain suggestions. This helped him in understanding God's foreknowledge. Dr. Williams' knowledge did not cause those people to react as they did to his suggestion.

I believe in God's foreknowledge of man's free acts. God knew beforehand that Adam and Eve would sin in the Garden of Eden and yet they were free to make their own choices.

Old Testament, and there was no longer any need of them. Aside from this, there is much in the Old Testament from which we can benefit. It still takes both Testaments to make up our Bible.

study the problem of saving the lives of persons. Among other things that Dearborn is reported to have said are the following: (1) forces for safety are losing ground in their fight to save lives; (2) a dreadful total of a possible 42,000 deaths—an all-time high—will be reached this year; (3) by 1966 the death toll of the highways will reach a possible 54,000. On the brighter side, he hoped

that (1) citizens will demand and will accept better law enforcement; (2) they will insist on better and safer highways; (3) there will be an ever-swelling tide of public safety education; and (4) organized planning for safety with churches participating. *Note:* Separated from God, the human race is near to moral insanity. Not a very pretty truth, but a truth nevertheless.



St. Clair, Missouri—God is blessing and giving us of His presence in the regular services and in giving old-time revivals. Recently we had a good meeting with Rev. O. C. Granger as the evangelist. We thank God for His Spirit-anointed ministry. Several people sought God at the altar, and some new members were added to the church. All departments of the church are growing in members and spirituality, and recently we organized our Indian Braves. Our department leaders have a burden for souls and co-operate with the pastor 100 per cent. We give God praise and ask a continued interest in your prayers. —HARRY H. DOERLE, *Pastor*.

Evangelist C. W. Brockmueller writes that he will be closing a meeting in Burlington, Colorado, on December 9, then has an open date, December 11 to 23. He will be glad to slate this time as the Lord may lead. Write him, 1318 W. Mountain Avenue, Ft. Collins, Colorado.

Evangelist Dave Hall writes that he has an open date, December 12 to 23. He and his wife carry the entire program of music and preaching, and will go anywhere the Lord may lead. Write him, 776 E. Simpson, McPherson, Kansas.

Pastor Arthur M. Fallon reports from Binghampton, New York: "After nearly seven years in First Church here the congregation has given me a unanimous call for three more years. Thank God for complete unity and revival fires in Binghampton. We are making plans to build a new unit for youth activities and Sunday school, and have already started the fund. Also, we are conducting services in a nearby town, endeavoring to get another church started—the third church started from First Church. We are trying our best to meet the challenge of the Word and of our General Assembly. We appreciate the privilege of working on the Albany District, and thank God for His blessings."

Cozad, Nebraska—Revs. Gilbert and Sylvia Anderson recently closed their work at this church, to return to the field of evangelism, full-time. They closed their work here with a revival conducted by Evangelist T. P. Dunn. The church is enjoying the blessings of God, and the revival spirit continues, with a group of new Christians eager to carry on the work of the Lord.—DAVID BANKS, *Supply Pastor*.

Wellsburg, West Virginia—First Church enjoyed a good time of revival in September. Our people were blessed and encouraged by the messages of Evangelist B. W. Murphy, and the special music by our own church singers. About forty-four people sought God at the altar of prayer. We had an old-fashioned baptismal service at Buffalo Creek, with five candidates. Our church is moving forward under the leadership of our good pastor and wife, Rev. and Mrs. Frank Spiker.—JUNE STRICKLER, *Reporter*.



by BERTHA MUNRO

Samples

Monday:

Driving recently through a small New England town—beautiful in its autumn reds and golds, ordered, settled in its ways and its beliefs, absorbed in its own doings and interests—I thought of the young man and woman who would be sent to establish a Church of the Nazarene here. How could they ever make a dent? Quick as a flash the answer came: If they have some *samples*, they can do it. I suppose that is the great need of any minister of the gospel.

Jesus depended on samples: "Ye are the light" and "Ye are the salt." The function of every Christian is to be pointed out as a sample of God's workmanship. He is not to live a life of excuses nor of hiding behind other

professed Christians' faults; no quarter for either "beams" or "motes," if he knows it! (Matt. 5:13-14; 7:4.)

Tuesday:

Samples of the *nature of the Christ life* as Jesus taught it; that is, conduct that comes from the heart, "more than others." Not kill? "I say unto you, *Love*." Not fight for your rights? I say, Live "not to be ministered unto, but to minister." They can tell if our goodness is from the teeth out! (Matt. 12:35; 20:28.)

Wednesday:

Samples of the Christian *summum bonum*. Those "blesseds," Jesus' spectrum analysis of the worthwhile way of life—after every "blessed" a "for example." Supremely happy are the peacemakers; that is, "my servant _____, in _____ (your name and mine in your village and mine) Or "the meek." They know how we take an insult, and how we forgive a wrong. (Matt. 5:2-12; 18:21-22.)

Thursday:

Samples of Christian *sincerity*. They know—for they are watching—what is really at the core of our living; keeping up with the race for things, or concentrating on treasures in heaven. And if they talk with us five minutes they know whether we are full of worry or trust. They know, for their own lives are choked with fear. (Matt. 6:19-34.)

Friday:

Samples of Christian *compassion*. We may wait until the judgment day to

know how important is the cup of cold water given in Christ's name and the visit to the sick or those in prison; they know it now. They know that Jesus came to seek the lost, and while they may not seem very eager to be "sought," they are rather suspicious of one of His followers who shows no interest in others. (Matt. 9:37; Luke 19:10.)

Saturday:

Samples to verify *any word of Jesus*. He has a right to put that "for example," followed by our names, after every parable He told, every command He gave. Try it out. The Parable of the Sower: "Some an hundredfold, for example, Mr. _____." The Parable of the Talents, "He that had two talents gained other two, for example, Mrs. _____." The house that fell not: "He that heareth my sayings, and doeth them; for example, Miss _____." He knows—and they know too. (Matt. 13:23; 25:22; 7:24.)

Sunday:

Samples of His *spirit*. "The disciple" shall "be as his master." Then we disciples shall be called real "Christians." Then they will take knowledge of us that we have been with Jesus.

Samples too of His *satisfactions*. "My peace I give." "My joy" shall remain in you, "that your joy might be full." Joyless, unsatisfied, restless, they are watching. Then our praises will count. (Matt. 10:25; 11:26; Acts 4:13; John 14:27; 15:11.)

Pastor Merrill G. Bassett reports from Na. Colorado: "A few months ago, finding it to be the will of the Lord, we were appointed as pastor of First Church in Reno, Nevada, to accept the call here. Here we have been royally received. In October we had Evangelists Alva O. and Gladys Estep with us for a revival. Their ministry in sermon, song, and motion picture was of the highest order. Brother Estep preached with the anointing of the Spirit, and they are an undid, godly workers in every way. I gave us an old-fashioned revival. Over forty-two seekers, and in practically every case they were happy finders. On the closing day a class of nine was added into the church—seven on profession of faith. This gives us a net increase in membership of twelve, since we came here in July. The Esteps were given a call to return in '58. All departments of the work are going forward, and a spirit of optimism and faith prevails."

Evangelist H. N. Dickerson writes: "Due to a change of pastors, I have an open date immediately after November that I'd like to slate somewhere between the Middle West and Ft. Lauderdale, Florida. My home address is 2235 Alabama, Indianapolis 5, Indiana."

Evangelists Earl and Pearl Gardner report: "Since we entered the evangelistic field three years ago God has permitted us to work in seven states. We have enjoyed laboring with our good pastors, and thank God for the many souls who have prayed through at the altar. Recently we closed a meeting at Southfield, Michigan, with Pastor K. Cullen, where again God came on the scene and gave a goodly number of victories. We both preach and sing with accordion and guitar; also have Scene-act pictures and object lessons for children. We'll be glad to go anywhere the Lord may lead for entertainment and freewill offerings. Write us, 100 North 30th Street, Milwaukee, Wisconsin."

Lawfordsville, Indiana—We were glad to have Rev. George Gillespie and family with us for a twelve-day revival in October. Their preaching and singing were a real blessing to our people, and a number of souls bowed at the altar. I received definite help from God. The Gillespies are fine workers, singing the Spirit in different combinations which are of interest to both young and old; their preaching is good, wholesome, and inspiring. The two sons, Joe and Tom, are a real help to the young people. Finances came easily.—L. D. WILKINSON, *Pastor*.

Stockton, California—First Church had every fine revival meeting in October, with Rev. Hugh Slater as the evangelist. Evangelist Slater, a brother of one of our members, was mightily used of God. He preached under the anointing of the Spirit. Much good was accomplished at the altar of prayer. Stockton First Church is moving ahead, and we believe God for continued victories.—BYRD W. HAWKINS, *Pastor*.

In October we had a great city-wide evangelistic campaign in Uhrichsville and Dennison, Ohio. The special workers were Dr. Russell V. DeLong, Bob Hughes, and Reita Rundlett. Over five thousand church members were represented by eighteen participating churches of the area. A budget of \$3,300.00 was raised by Rev. L. L. Kollar, and more than one hundred decisions were made for Christ in the last two nights of the campaign alone. Dr. and Mrs. DeLong were greatly admired by the people of the twin cities.—MELVIN H. SHOEMAKER, *Nazarene pastor, and chairman of the Twin City Ministerial Association*.

Rev. Lyle Leach reports for the Gospel Light Trio: "We wish to thank the many fine pastors and congregations with whom we have had the privilege of working during the past several years. We have labored with many of God's saints in various parts of the nation, and count them as our good friends. It is with regret that we have canceled an almost full slate for 1957, but feel that God is definitely leading as we leave the field. Mr. and Mrs. Findley plan to make a permanent home for their two girls, and shortly Mr. Findley will enroll at Pasadena College to prepare for work in the field of Christian teaching and music, while I will be working with our Spanish Nazarenes in the state of Colorado."

South Carolina District Assembly

The fourteenth annual assembly of the South Carolina District was held at Charleston First Church, September 26 and 27.

The preaching of Dr. Samuel Young, presiding officer, was a source of inspiration to preachers and laymen alike. Dr. Young endeared himself to the hearts of the South Carolina Nazarenes, and opened the eyes of all to greater visions for the work of the Kingdom. The preaching of Dr. Charles Strickland, missionary, was also a real feast for our people.

The high light of the assembly was the excellent report of Rev. D. W. Thaxton, district superintendent. Under his leadership every department of the district showed excellent gains. He was re-elected for the fifth year with an excellent vote. A nice love offering was presented to Brother Thaxton as a token of our appreciation for him and his fine family.

The assembly accepted the challenge of Dr. Young, and the General Budget was increased by 35 per cent. This will set a record for giving to the General Budget, and all are encouraged to press forward to new heights for God.

On Thursday night an ordination service was held with Theo Carter and Ralph Swisher receiving elder's orders. Dr. Young again presided with his usual poise and the anointing of God upon him.—I. L. JENKINS, *Reporter*.

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Evangelist Allen H. Wagner reports: "With a deep sense of gratitude to God, the church, and the many fine pastors with whom we have worked, we express our appreciation for all their goodness and spiritual co-operation in the great work of winning souls. We enter our fifth year in the evangelistic field since leaving the pastorate; they have been busy, blessed years of soul winning. At this writing I am with Pastor James Weeks at First Church in Fort Wayne, Indiana. God has given some blessed victories, and he and his fine people, through their visitation program, are reaping dividends in precious souls. We are happy in this work of our divine call, and in the work of our church. My home address is 404 N. Kentucky Avenue, De Land, Florida."

Rev. and Mrs. W. L. Tremain write: "After completing our studies at Trevecca Nazarene College last spring, we served as supply pastor at the Brooksville, Florida, church. Now we are serving as pastor of the Suwannee River Church, and also caretakers of the Florida District Camp at White Springs. Suwannee River Church has a fine group of people and a beautiful new parsonage."

ANNOUNCEMENTS
WEDDING BELLS

Miss Charlotte Attig and David E. Lundy, both of Denver, Colorado, were united in marriage on October 25, at the Mylander residence in Denver, with Rev. C. B. Mylander officiating.

Mary Ellen DeLuca of Wilmington, California, and Paul O. Vermilion of Phoenix, Arizona, were united in marriage on October 13, in the Wilmington

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Church of the Nazarene, with Rev. Carlos L. Stepp, Jr., officiating, assisted by Rev. Wilford Presson.

Miss Barbara Barnes and Ronald Crosley, both of Elkhart, Kansas, were united in marriage on September 4, at the Elkhart Church of the Nazarene, with Rev. Dallas A. McKellips officiating.

BORN—to Rev. and Mrs. Herbert Nation of Ann Arbor, Michigan, a son, Mark Allan, on October 23.

—to Rev. and Mrs. Philip S. Ewy of Seattle, Washington, a daughter, Linda Jean, on October 18.

—to Mr. and Mrs. Bob Arnold of Seattle, Washington, a son, Ralph Dean, on October 2.

SPECIAL PRAYER IS REQUESTED by a Christian serviceman in England that God will bless and help in a special crusade for souls in that city and county;

by a reader in Ohio that their home may be more spiritual, for a son to be led into a deeper work of grace, and for a special unspoken request;

by a lady in California who lost her husband in September—he was a faithful Christian and loving husband and she misses him greatly;

by a Christian mother in Texas that God may undertake and restore her five children (ages six to sixteen years) to her to be reared for God—they have been awarded by the court to her husband, who is almost an infidel;

by a Nazarene Sunday-school teacher in Illinois for a fine group of young people in that church, only two or three of whom are Christians—that she may be a more effective teacher and that God will give them a real youth revival;

by a Christian mother in Oklahoma for her ten-year-old son—has had an operation on his hip and must go back for surgery on his ankle—that God will undertake and heal;

by a Christian lady in Missouri, afflicted in body, that God may undertake—she believes in divine healing;

by a friend in Texas for a number of requests, that God will work out His will and way to justify the innocent and deliver those who are suffering unjustly.

DIRECTORIES

GENERAL SUPERINTENDENTS

HARDY C. POWERS
Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri.

District Assembly Schedule for '57

British Isles	June 26 and 27
North Dakota	July 2 and 3
Idaho-Oregon	July 17 and 18
Minnesota	July 24 and 25
Chicago Central	July 31 and Aug. 1
Northwest Oklahoma	July 31 and Aug. 1

Kansas	August 7 to 9
Virginia	August 14 and 15
Northwestern Illinois	August 21 and 22
Kansas City	September 4 to 6
South Arkansas	September 11 and 12
North Arkansas	September 18 and 19

G. B. WILLIAMSON

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

District Assembly Schedule for '57

Canada Pacific	May 2 and 3
Alaska	May 9 and 10
Washington Pacific	May 15 and 16
Los Angeles	May 22 to 24
Rocky Mountain	June 5 and 6
Nebraska	June 12 and 13
New England	June 19 to 21
West Virginia	July 4 to 6
Eastern Michigan	July 17 to 19
Pittsburgh	July 25 and 26
Kentucky	July 31 and Aug. 1
East Tennessee	August 7 and 8
Michigan	August 14 and 15
North Carolina	September 18 and 19
South Carolina	September 25 and 26

SAMUEL YOUNG

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

District Assembly Schedule for '57

San Antonio	May 1 and 2
Abilene	May 8 to 10
Arizona	May 15 and 16
Oregon Pacific	May 22 to 24
Northwest	May 29 and 30
Northeast Oklahoma	June 12 and 13
Canada West	July 10 to 12
Colorado	July 17 and 18
Illinois	July 31 to Aug. 2
Iowa	August 14 to 16
Tennessee	August 21 and 22
Indianapolis	August 28 and 29

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Louisiana	September 4 and 5
Southwest Oklahoma	September 11 and 12

D. I. VANDERPOOL

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District Assembly Schedule for '57

Akron	May 1 to 3
Northern California	May 15 to 17
Southern California	May 29 to 31
New Mexico	June 5 and 6
Alabama	June 12 and 13
Northeastern Indiana	July 10 to 12
Central Ohio	July 17 to 19
Eastern Kentucky	July 24 and 25
Southwest Indiana	July 31 and Aug. 1
Wisconsin	August 8 and 9
Dallas	August 14 and 15
Northwest Indiana	August 28 and 29
Southeast Oklahoma	September 18 and 19

HUGH C. BENNER

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

District Assembly Schedule for '57

Albany	May 8 and 9
Washington-Philadelphia	May 15 to 17
Florida	May 22 and 23
Nevada-Utah	June 5 and 6
Canada Central	June 13 and 14
South Dakota	June 26 and 27
New York	July 5 and 6
Maritime	July 11 and 12
Western Ohio	July 24 to 26
Missouri	August 7 and 8
Houston	August 21 and 22
Mississippi	September 4 and 5
Georgia	September 11 and 12

EVANGELISTS' SLATES
A to C

Allee, G. Franklin.	1137 Skyline Drive, Moses Lake, Wash.
Lewiston, Idaho	Nov. 18 to 25
Juliaetta, Idaho	Nov. 29 to Dec. 9
Allen, Jimmie.	Sunday-School Evangelist, P.O. Box 527, Kansas City 41, Mo.
Anderson, G. R.	Box 76, Lindsey, Ohio
Allison, Pa.	Nov. 13 to 25
Anderson, Gilbert and Sylvia.	Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
Colfax, Wash.	Nov. 15 to 25
Ashby, Kenneth and Geneva.	Singers and Musicians, 8745 E. Steele St., Rosemead, Calif.
So. San Gabriel (Del Mar Ave.), Calif.	Nov. 21 to Dec. 2
Bailey, Clayton D.	Box 579, Fort Dodge, Iowa
Walla Walla, Wash.	Nov. 14 to 25
Reseda, Calif.	Nov. 28 to Dec. 9
Baker, Miss Peggy.	Song Evangelist, 329 East E St., Hutchinson, Kansas
Open dates after January 1	
Baker, Ralph and Betty.	Preacher and Singers, Box 171, Newell, W. Va.
Baldwin, C. R.	1122 W. Texas, Durant, Okla.
Atascadero, Calif.	Nov. 16 to 25
Santa Maria, Calif.	Nov. 28 to Dec. 9

Banning, R. M.	Morrow, Ohio
Barkley, Arthur and Vada Lee.	Preacher and Singers, 305 N.W. Main St., Bethany, Okla.
Konowa, Okla.	Nov. 14 to 25
Ottawa, Kansas	Nov. 28 to Dec. 9
Bartee, Robert H. and Belle M.	Evangelist and Singers, 156 Winn Ave., Winchester, Ky.
Lexington (Midway), Ky.	Dec. 2 to 16
Battin, Buford.	1509 Seventh St., Lubbock, Texas
Perryton, Texas	Nov. 14 to 25
Birmingham, Ala.	Nov. 28 to Dec. 9
Bellevue, P. P.	P.O. Box 527, Kansas City 41, Mo.
Bennett, Ed.	3614 Liberty Drive, Corpus Christi, Texas
Berryhill, Noble E.	P.O. Box 527, Kansas City 41, Mo.
Bertolets, The Musical (Fred and Grace).	Preacher and Musicians, 1349 Perkiomen Ave., Reading, Pa.
Lincoln Place, Pa.	Nov. 16 to 25
Bierce, Jack.	Song Evangelist, 417 North St., Apt. C, Logansport, Ind.
Bierce, Joseph.	Evangelist, P.O. Box 527, Kansas City 41, Mo.
Oxford, Pa.	Nov. 21 to Dec. 2
Bishop, Joe.	Box 47, Yukon, Okla.
Eik City, Okla.	Nov. 28 to Dec. 9
Blair, Earl E.	Evangelist, 941 Idlewild Ct., Lexington, Ky.
Boggs, W. E.	P.O. Box 527, Kansas City 41, Mo.
Walbridge, Ohio	Nov. 14 to 25
Franklin, Ohio	Nov. 28 to Dec. 9
Bouse, Fred.	420 East 12th St., Indianapolis, Ind.
Bowman, Russell.	1841 Belmead Rd., Columbus 23, Ohio
Charleston (Eik River), W. Va.	Nov. 13 to 25
Coldwater, Ohio	Nov. 27 to Dec. 9
Bracken, A. K.	115 N. Mueller St., Bethany, Okla.
Brannon, George.	125 N. Wheeler, Bethany, Okla.
Harrah, Okla.	Nov. 21 to Dec. 2
Beaver, Okla.	Dec. 5 to 16
Brannon, J. S.	2209 N. Main St., Point Pleasant, W. Va.
Brannon, Wilbur.	177 Marshall Blvd., Elkhart, Ind.
Chickasha, Okla.	Dec. 5 to 16
Bridgewater, R. E. and Dorothy.	116 Wolfe Ave. Colorado Springs, Colo.
Oklahoma City (Britton), Okla.	Nov. 21 to Dec. 2
Hutchinson (West Side), Kans.	Dec. 5 to 16
Brinkman, George and Flora.	76 Orange St., St. Augustine, Fla.
Brockmuller, C. W.	1318 W. Mountain Ave., Ft. Collins, Colo.
Mishawaka, Ind.	Nov. 14 to 25
Burlington, Colo.	Nov. 28 to Dec. 9
Brough, C. Wesley.	304 W. Bellevue, Porterville, Calif.
Lynwood (First), Calif.	Dec. 2 to 9
Yucaipa, Calif.	Dec. 10 to 16
Brown, Clon C.	112 Manor Dr., High Point, N.C.
Uleta, Fla.	Nov. 21 to Dec. 2
Tampa, Fla.	Dec. 5 to 16
Brown, Curtis R.	Song Evangelist, 912 Fifth St. N.W., Canton 3, Ohio
Brown, Marvin L.	1309 N. Main St., Kewanee, Ill.
Brown, Melza H.	1715 N. 15th, Boise, Idaho
Los Angeles District	
(% Dist. Supt.)	to December 16

Buffington, Ralph. Box 707, Denver City, Texas
 Burk, Elbert F. 2711 Danube Dr., Sacramento 21, Calif.
 Burnem, Eddie and Ann. Box 1007, Ashland, Ky.
 Weirton, W.Va. Nov. 14 to 25
 Jasper (First), Ala. Nov. 28 to Dec. 9
 Burson, H. D. 401 W. Clay, Houston 6, Texas
 El Dorado, Ark. Nov. 21 to Dec. 2
 Crockett, Texas. Dec. 5 to 16
 Burton, C. C. P.O. Box 145, Somerset, Ky.
 Williamsburg, Ohio. Nov. 14 to 25
 Bush, Russell, and Wife. Evangelist and Musicians,
 P.O. Box 527, Kansas City 41, Mo.
 Miles City, Mont. Nov. 20 to Dec. 2
 Cargill, A. L. and Myrta. 838 W. Kiowa, Colorado
 Springs, Colo. Nov. 14 to 25
 Weiser, Idaho Nov. 28 to Dec. 9
 Hoquiam, Wash. Nov. 28 to Dec. 9
 Carleton, J. D., and Wife. Preacher and Singers,
 P.O. Box 527, Kansas City 41, Mo.
 Cherryvale, Kans. Nov. 14 to 25
 Carlsen, Harry and Esther. Preachers and Musicians,
 Box 200, Carbondale, Pa.
 Homestead, Fla. Nov. 14 to 25
 Carlton, W. E. P.O. Box 527, Kansas City 41, Mo.
 Rensselaer, Ind. Nov. 21 to Dec. 2
 Kearney, Neb. Dec. 5 to 16

Carpenter, Harry and Ruth. Evangelists and Singers,
 323 N. Franklin St., Greensburg, Ind.
 Ashtabula, Ohio Nov. 15 to 25
 Carter, Jack and Ruby. Preacher and Singer, 609
 N. Mueller St., Bethany, Okla.
 Weslaco, Texas Nov. 15 to 25
 Louisville, Ky. Nov. 29 to Dec. 9
 Carter, W. A. 3808 Park St., Greenville, Texas
 Claremore, Okla. Nov. 21 to Dec. 2
 Bonham, Texas Dec. 5 to 16
 Casey, H. A. 1801 N.E. Madison, Oklahoma City,
 Okla.
 Fulton, Ohio Nov. 21 to Dec. 2
 Elkhart (N. Side), Ind. Dec. 5 to 16
 Casto, Clyde C. 2016 North Ave., Del Paso Heights,
 Calif.
 Sacramento (La Sierra), Calif. Nov. 14 to 25
 Ukiah, Calif. Nov. 28 to Dec. 9
 Chatfield, C. C. and Flora N. Evangelists and Singers,
 P.O. Box 527, Kansas City 41, Mo.
 Williamsburg, Ind. Nov. 14 to 25
 Evansville (Grace), Ind. Nov. 28 to Dec. 9
 Chickenoff, Miss Susie. 564 Barham Ave., Santa
 Rosa, Calif.
 Clark, Eddie. Route 1, Colona, Ill.
 Bryant, Ind. Nov. 21 to Dec. 2
 Portland (Union Chap.), Ind. Dec. 5 to 16

Cleveland, B. H. 6771 Orange Ave., Long Beach,
 Calif.
 Cliff, Norvie O. P.O. Box 52, Cambria, Calif.
 Collins, A. E. P.O. Box 682, Carleton Place, Ont-
 ario, Canada
 Woodstock, N.B. Nov. 21 to 28
 Conway, L. W. 223 South 8th St., Vincennes, Ind.
 Corbett, C. T. Box 215, Kankakee, Ill.
 Mason, Mich. Nov. 21 to Dec. 2
 Eau Claire, Wis. Dec. 5 to 16
 Cornelison, E. L. 617 Kinnikinnik, Colorado Springs,
 Colo.
 Cox, C. B. 1322 N. First Ave., Upland, Calif.
 Crabtree, J. C. 1506 Amherst Rd., Springfield,
 Ohio
 Des Moines (First), Iowa Nov. 21 to Dec. 2
 Cravens, Rupert. 823 N. Kramer Ave., Lawrence-
 ville, Tenn.
 Crawford, J. H. 910 N. Pleasant St., Springdale,
 Ark.
 Oregon, Ill. Nov. 14 to 25
 Tulsa (W. Side), Okla. Nov. 28 to Dec. 9
 Crider, Jim and Janet. Singers and Musicians,
 7/8 Gen. Del., Southport, Ind.
 Shelbyville, Ind. Nov. 20 to Dec. 2
 Open date Dec. 5 to 16

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Crist, Wesley F. P.O. Box 527, Kansas City 41, Mo.
 Crutcher, Estelle. 3725 S.W. 86th Ave., Miami, Fla.
 Traverse City, Mich. Nov. 18 to 25
 Baltimore (Marley Park), Md. Dec. 2 to 9

D to F

Daggett, T. J. Evangelist, 219 N. Wildwood Ave., Kankakee, Ill.
 Danner, Joel. Evangelist, Box 724, Bethany, Okla. Malden, Mo. Nov. 14 to 25
 Nauvoo, Ala. Dec. 2 to 9
 Darnell, H. E. Box 929, Vivian, La.
 Ponchatoula, La. Nov. 14 to 25
 Baton Rouge (Trinity), La. Nov. 28 to Dec. 9
 Darnell, Leo and Edith. 1524 Laurel Dr., Columbus, Ind.
 Brownstown, Ind. Nov. 21 to Dec. 2
 Columbus (Calvary), Ind. Dec. 5 to 16
 Davidson, Otto, and Wife. Evangelist and Singers, 224 Ames St., Mt. Vernon, Ohio
 Davis, C. W. and Florence. 930 N. Institute, Colorado Springs, Colo.
 Oklahoma City, Okla. Nov. 14 to 25
 Waurika, Okla. Nov. 28 to Dec. 9
 Davis, Leland R. Song Evangelist, 2021 12th St., Akron 14, Ohio
 DeBord, Clifton and Nelle. Box 881, Ashland, Ky. Shelbyville, Ind. Nov. 20 to Dec. 2
 Fountain City, Ind. (Tab.) Dec. 4 to 16
 DeLong, Russell V. P.O. Box 527, Kansas City 41, Mo.
 Howell, Mich. Dec. 2 to 9
 DiCicco, Frank and Dolores. Preacher and Singers, 4387 West 28th St., Cleveland 9, Ohio
 Berea, Ohio Nov. 14 to 25
 Dickerson, H. N. 2235 N. Alabama, Indianapolis 5, Ind.
 Ft. Lauderdale, Fla. Dec. 10 to Jan. 1
 Dixon, George and Charlotte. Preachers and Singers, 39 S. Prospect Ave., Patchogue, N.Y.
 Dobbins, C. H., and Wife. Evangelist and Musicians, 604 S. Wayne St., Alexandria, Ind.
 Fairmount, Ind. (P.H.) Nov. 13 to 25
 Lincoln, Ark. Dec. 5 to 16
 Dobson, J. C. Box 504, Bethany, Okla.
 Porterville, Calif. Nov. 15 to 25
 Dooley, C. H. 2012 Boulevard St., Greensboro, N.C.
 Indianapolis, Ind. Nov. 21 to Dec. 2
 LaFayette, Ga. Dec. 5 to 16
 Drye, J. T. and Vesta. Evangelist and Singer, Box 1, Coffeyville, Kansas
 Columbia, S.C. Nov. 21 to Dec. 2
 Duncan, W. Ray. Evangelist, Waverly, Ohio
 Dyer, Esther M. Musical Evangelist, Crystal Beach, Fla.
 Eastman, H. T. and Verla May. Preacher and Singers, 2005 East 11th, Pueblo, Colo.
 Eureka, Ill. Nov. 14 to 25
 Blytheville, Ark. Nov. 28 to Dec. 9
 Edwards, L. T., and Wife. Lowell, Oregon
 Bellingham, Wash. Nov. 14 to 25
 Oroville, Wash. (F.M.) Nov. 28 to Dec. 9
 Elkins, W. T. Wurtland, Ky.
 Elsea, Cloyce. Box 18, Van Buren, Ohio
 Emrick, Ross and Dorothy. Evangelist and Musician, 600 Trumbull St., Bay City, Mich.
 Milwaukee (First), Wis. Nov. 25 to Dec. 2
 Grand Rapids (Clyde), Mich. Dec. 9 to 16
 Emsley, Robert. British Holiness Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Eugene (First), Ore. Nov. 25 to Dec. 1
 Pierre, S.D. Dec. 5 to 9
 Erp, J. R. 415 N. Biltmore, Muncie, Ind.
 Estep, Alva O. and Gladys. Preacher and Singers, Box 238, Losantville, Ind.
 Muskogee (First), Okla. Nov. 21 to Dec. 2
 Fagan, Harry and Cleona. Singers and Musicians, Carmichaels, Pa.
 Felter, Harry J., and Wife. Box 87, Leesburg, N.J. Stroudsburg, Pa. Nov. 22 to 25
 Paxtonia, Pa. Nov. 28 to Dec. 9
 Ferguson, Edward R. and Alma. Preacher and Singer, 920 21st St., Orlando, Fla.
 Pitman, N.J. Nov. 21 to Dec. 2
 Home for Holidays Dec. 5 to Jan. 2
 Fettes, Fred W. 546 Vermont St., Altadena, Calif. Bisbee, Ariz. Nov. 21 to Dec. 2
 Files, Gloria. Evangelist, Wiley Ford, W.Va.
 Mitchell, S.D. Nov. 21 to Dec. 2
 Finger, Maurice and Naomi. Route 3, Lincoln, N.C.
 Chillicothe, Ohio Nov. 14 to 25
 Fisher, C. Wm. P.O. Box 527, Kansas City 41, Mo. Oklahoma City (First), Okla. Nov. 14 to 25
 Texarkana (First), Tex. Nov. 28 to Dec. 9
 Fitch, James S. 95 Antioch Pike, Nashville, Tenn.
 Fouse, Fay A. 635 Western Ave., Winchester, Ind.
 Fraley, Hazel M. 458 Moore Ave., New Castle, Pa.
 Franklin, Cletus. Box 181, Odon, Ind.
 Medford, Okla. Nov. 14 to 25
 Olivet, Ill. Nov. 20 to Dec. 9

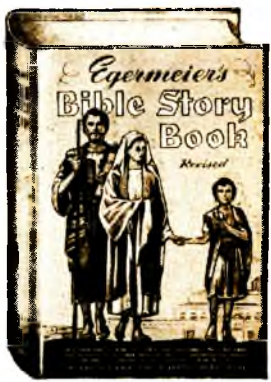
Free, O. S. P.O. Box 527, Kansas City 41, Mo.
 Gladewater, Texas Nov. 14 to 25
 St. Louis (First), Mo. Nov. 28 to Dec. 9
 Frodge, Harold C. Box 181, St. Paris, Ohio
 New Columbus (Community), Ind. Nov. 14 to 25
 Anderson, Ind. (Meth.) Nov. 30 to Dec. 9
 Frost, Earl L. 510 W. Market St., Troy, Ohio
 Fugett, C. B. 4311 Blackburn Ave., Ashland, Ky.

G and H

Gardner, Earl and Pearl. Preachers and Singers, 435 North 30th, Milwaukee 8, Wis.
 Bath, Ill. Nov. 13 to 25
 Geeding, W. W. and Wilma. Preachers and Chalk Artist, 376 W. Pine St., Canton, Ill.
 Lebanon, Ohio Nov. 14 to 25
 Canton (Maples Mill), Ill. Nov. 28 to Dec. 9
 Gillespie, George M. P.O. Box 208, Auburn, Ind.
 Gillespie, Sherman and Elsie. Song Evangelists, Box 312, Farmland, Ind.
 Muncie (Mayfield), Ind. Nov. 14 to 25
 Godfrey, Laura M. Singer, 797 N. Wilson, Pasadena 6, Calif.
 Anaheim, Calif. Dec. 5 to 16
 Goodall, Haven. 6850 West 115th St., Worth, Ill.
 Momence, Ill. Nov. 13 to 25
 West Lafayette, Ohio Nov. 27 to Dec. 9
 Gordon, Maurice F. 2417 W. C. St., Selma, Calif.
 Granger, Miss Marjorie. Song Evangelist, 3634 Blaine Ave., St. Louis 10, Mo.
 Granger, Olen C. Evangelist, 2351a Louisiana, St. Louis 4, Mo.
 Indianapolis (College Ave.), Ind. Nov. 14 to 25
 Granger, R. L. Evangelist, 1143 Treat Lane, Concord, Calif.
 Gray, Ralph C., and Wife. Evangelist and Singer, P.O. Box 527, Kansas City 41, Mo.
 West Hollywood, Fla. Nov. 28 to Dec. 9
 Reserved Dec. 19 to 30
 Green, James and Rosemary. Singers and Musicians, 1201 Bower Ct., New Castle, Ind.
 Hoopston, Ill. Nov. 14 to 25
 Granite City, Ill. Nov. 28 to Dec. 9
 Greenlee, Miss Helen. Evangelistic Singer, Route 2, Humeston, Iowa
 Columbus, Ind. Nov. 14 to 25
 Muncie (First), Ind. Nov. 28 to Dec. 9
 Griffith, C. A. 614 N. Jefferson St., Knightstown, Ind.
 Grimm, George J. 513 Diamond St., Sistersville, W.Va.
 Grubbs, R. D. 1704 Madison Ave., Covington, Ky.
 Haas, Wayne and June. Singers and Musicians, Route 1, Cory, Ind.
 Fountain City, Ind. (Tab.) Dec. 4 to 16
 Haden, Charles E. P.O. Box 245, Sacramento, Ky.
 Houston, Texas Nov. 14 to 25
 Patricksburg, Ind. Dec. 5 to 16
 Hale, R. Lester. Evangelist, Nazarene Assembly Park, Route 2, Vicksburg, Mich.
 Gaylord, Mich. Nov. 14 to 25
 Saginaw (Sheridan Ave.), Mich. Nov. 28 to Dec. 9
 Hall, Miss Clarine. Song Evangelist, 819 Milburn, Dayton 4, Ohio
 Hall, Dave. 776 E. Simpson, McPherson, Kansas Blossom, Texas Nov. 28 to Dec. 9
 Hamilton, Jack and Wilma. Box 172, Hays, Kansas Kent, Wash. Nov. 21 to Dec. 2
 Kuna, Idaho Dec. 5 to 16
 Harding, Mrs. Maridel. 803 N. Briggs, Hastings, Neb. Columbus (First), Ga. Nov. 15 to 25
 Fitzgerald, Ga. Nov. 28 to Dec. 9
 Harley, C. H. Burbank, Ohio
 Newark (E. Side), Ohio Nov. 14 to 25
 Harrington, W. N. Rt. 3, Box 666, Gainesville, Fla. Russellville, Ala. Nov. 14 to 25
 Columbus (Grace), Ga. Dec. 5 to 16
 Harris, E. T. P.O. Box 527, Kansas City 41, Mo. Winstonsboro, La. Nov. 28 to Dec. 9
 Reserved for Holidays Dec. 12 to 30
 Harrison, Ray. Neotsu, Oregon
 Crescent City, Calif. Nov. 14 to 25
 Ridgefield, Wash. Nov. 28 to Dec. 9
 Harrold, John W. Box 309, Red Key, Ind.
 Hart, H. J. Route 1, Owasso, Okla.
 Harvey, Hoye. Box 124, Hodge, La.
 Hayes, Thomas. P.O. Box 527, Kansas City 41, Mo. Placencia, Calif. Nov. 14 to 25
 Henbest, C. L. Box 345, Rogers, Ark.
 Olney, Ill. Nov. 22 to Dec. 2
 Halltown, Mo. Dec. 6 to 16
 Henck, Nelson H. 714 Campbell St., Williamsport, Pa.
 St. Louis, Mo. Nov. 14 to 25
 Dover, Del. Nov. 28 to Dec. 9
 Hendrick, Doris V. Evangelist, 342 North St., Bad Axe, Mich.
 Henson, J. C. 103 N. Peniel, Bethany, Okla.
 Higgins, Charles A. 1702 Pecos St., Las Cruces, N.M.
 Hodge, W. M. Science Hill, Ky.
 Newburgh, Ind. Nov. 20 to Dec. 2



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Hooker, H. H. P.O. Box 11, Gardendale, Ala.
Monticello, Ill. Nov. 19 to 25
Chicopee, Ga. Nov. 28 to Dec. 9
Hoos, Charles A. Evangelist, 502 E. Marengo, Flint 5, Mich.
Hoot Evangelistic Party. P.O. Box 745, Winona Lake, Ind.
Pontiac, Mich. (Meth.) Nov. 12 to 25
Mishawaka, Ind. Dec. 5 to 16
Hughes, Guthrie. Box 212, Valley Station, Ky.
Massillon, Ohio Nov. 25 to Dec. 2
Humble, Dave and Mary. Singers and Musicians, Worthington, Ind.
Frankfort (S. Side), Ind. Nov. 13 to 25
Mt. Vernon, Ind. Nov. 28 to Dec. 9
Hutchinson, C. Neal. P.O. Box 527, Kansas City 41, Mo.
Greensboro, Pa. Nov. 14 to 25
Jefferson, Pa. Nov. 28 to Dec. 9

I to K

Ingland, Wilma Jean. Evangelist, 322 Meadow Ave., Charleroi, Pa.
Port Allegany, Pa. Nov. 20 to 25
Johnstown, Pa. Nov. 28 to Dec. 9
Isenberg Evangelistic Party. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.
Butler, N.J. Nov. 14 to 25
Baltimore (East), Md. Nov. 28 to Dec. 9
Jackson, R. V. Box 31, Elizabethtown, Ill.

Jantz, Calvin and Marjorie. Singers and Musicians, P.O. Box 527, Kansas City 41, Mo.
Marlow, Okla. Nov. 21 to Dec. 2
Lewistown, Ill. Dec. 5 to 16
Jenkins, Gerald and Donna Lou. Evangelistic Singers, P.O. Box 527, Kansas City 41, Mo.
Jerrett, Howard W. 630 W. Hazelhurst, Ferndale, Mich.
Tallahassee, Fla. Nov. 21 to Dec. 2
Johnson, A. G. and Elveda. Evangelist and Singers, 355 61st St. N.W., Albuquerque, N.M.
Oakley, Kansas Nov. 13 to 25
Comanche, Okla. Nov. 27 to Dec. 9
Johnson, Andrew. Wilmore, Kentucky
Jones, A. K. P.O. Box 527, Kansas City 41, Mo.
Ellington, Mo. Nov. 13 to 25
Patterson (Kyles Ch.), Mo. Nov. 27 to Dec. 9
Jones, Clarence "Tiz." Evangelist, 2022 Lippert St., Charleston, W.Va.
Cross Lanes, W.Va. Nov. 14 to 25
Jones, Claude W. R.F.D. 1, Box 172, Bel Air, Md.
Orbisonia, Pa. Nov. 14 to 25
Jones, Lum. 630 West 9th St., Ada, Okla.
Sumter, S.C. Nov. 21 to 25
Jones, Marvin J. 119 N. Colorado Ave., Indianapolis, Ind.
Elwood, Ind. Nov. 14 to 25
Vincennes (N. Side), Ind. Nov. 27 to Dec. 9
Jordan, Hugh R. P.O. Box 527, Kansas City 41, Mo.
Keel, Charles. Evangelist, 3643 Linwood Ave., Cincinnati 26, Ohio

Keith, Donald R. P.O. Box 527, Kansas City 41, Mo.
Keller-York Party, The. Singers and Musicians, Box 256, Seelyville, Ind.
Northwest District Tour Nov. 21 to Dec. 2
Wash. Pac. Dist. Dec. 3 to 16
Kelly, Arthur E. 331 Whaley St., Columbia, S.C.
Great Falls, S.C. Nov. 21 to Dec. 2
Pensacola (Emmanuel), Fla. Dec. 5 to 16
Kimball, Everett and Irene. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.
Troy, Idaho Nov. 14 to 25
Milton-Freewater, Ore. Nov. 28 to Dec. 9
King, Charles L. Evangelist, 726 North 32nd, Kansas City, Kansas
Kleven, Orville H. and Kathryn. Evangelist and Musicians, 2355 Roosevelt Blvd., Eugene, Oregon
Boise, Idaho Nov. 13 to 25
Kimberly, Idaho Nov. 27 to Dec. 9
Krauss, James L. 818 1/2 E. Spring, St. Marys, Ohio
Krause, Carl H., and Wife. Evangelist and Singer, 503 N. Redmond, Bethany, Okla.
St. Joseph (First), Mo. Nov. 20 to Dec. 2
Lombard, Ill. Dec. 4 to 16
Kunze, R. J. Sunday-School Evangelist, 614 W. Elm St., Compton, Calif.
Kuschner, Aillard and Dorothea. Evangelist and Singer, R.F.D. 1, Burton, Ohio
Plymouth, N.C. Nov. 14 to 25
Erwell, Ohio Nov. 28 to Dec. 9