



Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

November 23, 1955

Christian Sympathy

General Superintendent Williamson

SYMPATHY is the ability to share with understanding the experience of others. It requires the dismissal of preconceived opinions and a readiness to consider objectively the situation in which that other person finds himself. It takes into account his heritage, his background in training and experience, his social and cultural environment. Sympathy is the capacity to see from the viewpoint of others. It implies a fellow feeling, and it becomes the foundation for all fair estimates of fallible humans.

Sympathy tends to moderate justice with mercy. It leaves no room for revenge, resentment, or bitter and unmitigated condemnation. It helps one to imagine himself in the position of his brother man and inspires him to live by the Golden Rule. It is the impulse to reach a helping hand, to speak a word of comfort or encouragement to those beset by life's adversities. It forbids the word or thought that "the blame is his, let him suffer the consequences."

Conversely one who has sympathy inspired by divine love is able to see the praiseworthy traits in others. He

is quick to express appreciation for all who strive to reach the higher levels of life, even if they have not attained perfection.

Paul recognized the two aspects of sympathy when he said, "Rejoice with them that do rejoice, and weep with them that weep" (Rom. 12:15).

The capacity to share the sorrows of men is no greater than the ability to rejoice in their good fortune and success.

Christian sympathy is of a deeper, richer quality because it grows out of the experience of Christ dwelling in the heart by faith. Christ in you and Christ in me inspires mutual understanding. "Be of the same mind one toward another." Let it be the mind of Christ.

Christian sympathy levels all barriers. It makes possible a fair evaluation of the character and accomplishments of others. It makes friends and neighbors of all peoples. It relaxes our tensions and dissolves our suspicions. Regardless of the relative position, Christian sympathy will eliminate all hatred and provide a sound basis for peace and good will among men.

"Seek ye first the kingdom of God, and his righteousness; . . ." (Matt. 6:33).

TELEGRAM

Pasadena, California—Organized Westside Lancaster Church, Sunday, November 6. Dedicated new church building in same service. A good opportunity in a rural area. W. SHEL-BURNE BROWN, Superintendent of Los Angeles District.

NEWS IN BRIEF

Rev. George Privett has resigned as pastor of the Riverside Church in Atlanta, to accept the call to pastor the church in Donalsonville, Georgia.

Rev. Oral R. Cooper, of Springhill, Kansas, is now pastoring the church at Marshall, Missouri, on the Kansas City District.

Rev. Walter M. Hubbard resigned as pastor of the church in Marshall, Missouri, to accept the pastorate of the Camden Park Church, Minneapolis, Minnesota.

Pastor A. R. Aldrich sends word from St. Louis, Missouri: "Overland Church rallies to the call to support missions with a great Sunday morning crowd (Oct. 30) responding to the invitation to give—over \$1,200.00 pledged on the Thanksgiving offering. Overland Church marches forward in full support of our denominational program."

THE CITY

By Clarence E. Flynn

*The buildings are so lofty
Where wealth with squalor meets,
The Lord needs many torches
To light the city streets.*

*There are so many problems,
There is so much of care,
The Lord needs many helpers
To lift the burdens there.*

*The sidewalks are so crowded,
The space so highly priced,
The Lord needs many workers
To make a way for Christ.*

*There are so many tangles
And worries in the day,
The Lord needs many voices
To teach the throngs to pray.*

*So many lives are fettered
The Christ would gladly free,
The Lord needs many altars
Where weary souls may flee.*

God Just Left the Office!

By Dorothy Boone Kidney*

God just left the office for a few minutes; may I help you? That is the summary of the Christian's purpose in life!

Christians must do the work of God—not just some work for God; not just one piece of work which God has chosen and asked us to do. Christians must do the *work of God*.

It is as if Jesus Christ had said: "I am leaving the office for a few minutes!" or, "A little while, and ye shall not see Me; occupy till I come."

He has left us in complete charge of the office until He comes back. We are to do what He would do if He were here—not just to do our own little job in the office. We are to do His work. We are to answer the phone for Him while He is gone; we are to write the letters He would have written if He hadn't just gone out for a while. We are to answer the doorbell and say what He would have said, not simply, "The Master is out right now. I'll put your name down and He will help you when He comes back."

We are in charge. We must do what He would do if He hadn't been called away from the office. We will have to call Him long-distance for instructions, encouragement, and advice; but, nevertheless, He has left us in charge of the office.

While His hands are busy somewhere else, we must give out the cups of cold water, wipe the children's noses, sit down on the bus beside the woman from Samaria, call Him long-distance about the blind man, take care of His correspondence, talk with the teachers at the temple, hold a

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Published every Wednesday by the NAZARENE PUBLISHING HOUSE, M. LUNN, Manager; 2923 Troost Avenue, Box 527, Kansas City 41, Missouri. Subscription price, \$1.50 per year, in advance. Entered as second class matter at the post office at Kansas City, Missouri. Printed in U.S.A.

child in our lap. "A little while, and ye shall not see me."

"Sorry, sir, the Master is in heaven right now. May I help you? Would you like to get in touch with Him personally? No trouble at all—that's what we are here for!"



One Thing Needful—

Have YOU Got It?

By Clyde W. Rather*

But one thing is needful (Luke 10:42).

MANY THINGS are useful and desirable. Only one thing is absolutely indispensable. There is only one thing which, if a man possesses, he is well off, whatever else he may lack; only one thing which, if a man lack, he is ruined, whatever else he may possess.

Is it property? No; for we have seen persons utterly destitute of it, and yet happy and contented.

Is it health? No; many persons have had their happiest hours in severe sickness. Health is not indispensable.

Is it a good reputation? No. The consciousness of innocence will uphold a man against the wildest storm of obloquy. A good man, whom slanderers have made hateful to his fellow men, is far happier than he whom successful hypocrisy has led his fellow men to load with honors. "A good name is better than rubies"—but even a good name is not the one thing indispensable.

Is it justification alone? No. To experience conviction for sin, to hear the call of God to repentance, to confess and forsake sin, to feel the burden of sin lifted, to know the joys of "uttermost" salvation, and to be conscious that he is "accepted in him" brings to the child of God a hitherto unspeakable fullness of happiness. And, though at times it seems that he walks with his head in the clouds as he communes and holds fellowship with God, in whom his soul delights, yet such an experience is not the one thing indispensable—though he may think it could not be enlarged or improved upon.

What is the one thing indispensable? It is *holiness of heart and life*. You cannot do without this. You cannot meet God in peace without it. You cannot stand at the judgment seat without it, and hear the Judge's "Well done." This is the "one thing needful"—the one indispensable thing.

Have YOU got it?

*Pastor, El Centro, Calif.

The Importance of Prayer

By Donald K. Ballard*

JESUS CHRIST is our great Teacher. He taught not only by precept, but by example. In other words, He practiced what He taught. Not only did He teach us to pray what is called "The Lord's Prayer," but in His daily life we may find our pattern for prayer. Jesus said, "Men ought always to pray" (Luke 18:1). These words came from the Son of God; and He certainly knew the importance of prayer in the life of the Christian.

The subject of prayer is one about which much has been written and much has been said, but we cannot put too much emphasis upon it. At first thought, it seems unnecessary to remind Christians of the great importance of prayer. Certainly we all know that prayer is our very breath of life. From the first moment that we accept Christ as our Saviour, through every day of our Christian life, if we are to know God's will for our lives, if we are to walk in the beautiful light of God, in fact, if we are to remain Christians, *we must pray*. It is as necessary for our souls as food is for our bodies. Theoretically, at least, we all know this, but sometimes in the business and rush of life we fail to heed the words of our Master, "Men ought always to pray."

His life was a life of prayer. He prayed early in the morning, late at night, even all night; He prayed before important events, He prayed for His friends, His enemies, and being in agony on the cross, He prayed more earnestly. Oh, that we as Christians might see more clearly the importance of prayer in our lives! Let us mention three reasons why prayer is so important to all of us.

First, *prayer is the link that connects us with God*. Beloved, if we are not in touch with God, all of our service, all of our work for God and the church will be ineffective. Someone has wisely said, "Satan laughs at our toiling and mocks at our wisdom, but trembles when we pray." There is nothing the devil dreads so much as prayer. Prayer is the greatest thing we can do for God or men. We can accomplish far more by our prayers than by work. I do not mean we should not work, but rather that we should pray first, for when we pray God works and He helps us to work more effectively. It has been well said that "it is prayer that puts omnipotence into our service." Let us keep the connection between earth and heaven open by praying, that our strength may be constantly renewed, and that we may become better and more effective witnesses for Christ.

Second, *prayer is important because our prayers are God's opportunity*. Through our prayers, God can show an unbelieving world His power

to save, to sanctify, and to keep the new creatures He has made. Our lives are the only gospel some people know; and unless they can see that we have been with the Christ of Calvary, we will not make much of an impression for our Lord. Also, if we are little in prayer, we lose much of the vision and burden for lost souls. Beloved, if we are to work for God in the most effective way, the inner man must be renewed day by day.

Finally, we can see that *prayer is the Christian's most important duty and greatest privilege*. Jesus said, "Men ought always to pray." Surely we can see that prayer is the Christian's duty, but it is so much more than a duty; it is our greatest privilege. Through prayer we draw nigh to God; we enjoy the sweet communion of our Heavenly Father. We feel our hands clasped in His precious hand, and our hearts are filled with wonder and praise that the mighty God should reveal himself to us. The song writer expressed this wonder when he wrote these words:

Oh, the pure delight of a single hour

*That before Thy throne I spend,
When I kneel in pray'r, and with Thee, my God,
I commune as friend with friend.*

Shall we not in the coming days, for the sake of our own souls, for the sake of lost humanity, and for Jesus' sake, determine in our hearts to pray without ceasing, remembering the Master's exhortation: "Men ought always to pray"?



The Power of Influence

By Marvin S. Cooper*

THE POWER of influence is referred to by Paul in his Epistle to the Romans, when he says, "None of us liveth to himself, and no man dieth to himself" (Rom. 14:7).

The aroma of the new-mown hay, fragrance of the magnolia blossom, the perfume from the honeysuckle, or the rarest flower known to the botanist, is only the extract of the life within. The lovely odor will soon evaporate, lose its influence, and will be forever gone; but the source from which it comes is the determining factor and the true element of character. Influence cannot be controlled, subdued, or entirely counteracted. It will express itself for either good or bad. The power of influence cannot be calculated.

We become like that about which we think, at which we look, what we hear, or those with whom we associate. We may live among roses until our garments are saturated with the smell of flowers, or we may live about a carcass until we become obnoxious. While influence is a silent force, yet it is constantly being injected into the lives of others, and will affect the genera-

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tions to come. To think that we influence only our own lives is an erroneous conception.

We not only impress those of our present age, but our conduct will influence those who will live after us, and will to a great extent determine their destiny. It has been said that a word spoken is like a bullet once fired that never stops. It will lodge and live in the mind and react in the life of someone forever. Our thoughts, our acts, and our words will be relived, re-acted and live in the lives of others throughout eternity.

Words spoken often resemble a small cloud in the sky, an associated breeze, the increased momentum that grows and develops into a mighty cyclone, tornado, or hurricane that widens, deepens, lifts, and lowers but keeps constantly swerving, twisting, and turning until its force endangers all that stands in its way. To the contrary, the dancing sunbeam, glittering against a silvery dewdrop, quietly resting on a lily pad, reflecting the colors of the rainbow, at the same time quenches the thirst of the flower upon which it rests until the buds burst forth into full bloom, attracting the throngs as they pass.

How often we speak of the busy bee, as it goes from flower to flower gathering nectar with which to make honey, the intelligence of the ant, or the flight of the eagle that soars before the oncoming storm, only to set its wings and be lifted above its fury! The inventor toils, learns, and dies; but he leaves an influence that inspires others to take up where he left off, and carry to perfection the undertaking, and thus his thoughts are perpetuated and his influence lives on. The influence, whether good or evil, has no end. It began in the Garden of Eden and malformed man's nature and polluted his morals until every imagination of his heart is evil.

But while in Adam all die, thank God, in Christ all are made alive and, at their choice, born again, sanctified, and become meet for the Master's use. It is this class that constitutes the Bride of Christ, for whom He will come, and whom He will catch away to the marriage supper of the Lamb. Then, finally, to dwell on a

P E A C E

By Marian L. Knorr

*Are you weary and tired of struggling with sin?
Are you longing for deep, settled peace?
Christian brother, I've found a remedy sure;
'Twill make that warfare to cease!*

*'Tis the blood of the Saviour, from Calvary's hill.
It flows ever, endless, divine.
It heals and it cleanses, and roots out all sin;
Your heart it will purge and refine!*

*So come, troubled brother, let God take control!
Plunge into the fountain so deep.
Washed in its crimson flow, you will find
That deep, settled peace you can keep!*

perfected earth, where we will never again be influenced by sorrow, tears, heartaches, or disappointments, but where we will walk the streets of gold, in the city with its gates of pearl, and the dazzling glory of Jesus Christ will be the light of the universe!

Why I Believe in Tithing:

By E. C. Keyes*

First. Tithing did not originate with the law but was practiced hundreds of years before the law was given. It was included in the law, which it would not have been had it not been of God! It no doubt had been revealed by God to some righteous priest in those early days preceding the law; therefore, if the Mosaic law had ceased, tithing would still remain in effect.

Second. The writer of Hebrews mentions in chapter seven the clear case of Abraham paying tithes to Melchisedec, thus showing that tithing originated outside the Levitical law. Using Melchisedec as a type of Christ, "priest of the most high God" (that is, Jesus), verse eight states, "And here [that is, under the Levitical priesthood] men that die receive tithes; but there [outside the Levitical priesthood] he receiveth them, of whom it is witnessed that he liveth." This unquestionably applies to Jesus. Certainly this brings tithing into the New Testament. If the Hebrew people robbed God by not tithing (Mal. 3:8), we now rob Jesus by withholding our tithe from His Church.

Third. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him" (I Cor. 16:2). Now had I been living then and had said to the Apostle, "Brother Paul, you did not tell me what per cent I could lay by for the church," I believe he would have answered about like this: "Tithing has been in use for more than nineteen hundred years and you should know." I answer, "But, Brother Paul, I am not smart and I would like you to tell me." Then he certainly would have said, "The law tells us what is right and wrong—I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet" (Rom. 7:7). And the above scripture, "Lay by him in store," could have no other meaning than the tithe under any reasonable interpretation.

Fourth. Many have said, "Is not all I have the Lord's? Why not just give what I feel I should and not bother with tithing?" Yes, all we have is the Lord's. "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein" (Ps. 24:1). "And the cattle upon a thousand hills" are the Lord's, no matter whose brand is on them. All I have belongs to God twofold, first by the right of creation and second by the right of consecration. So all I have be-

*Nazarene Layman, Glendale, Ariz.

longs in God's pocketbook and I would have no right to use any of it without explicit instruction from Him if the law of tithing were abolished, for it is this statement, "*The tithe . . . is the Lord's*," that places in my hand the nine-tenths as the maximum I can use on myself under God's direction.

Fifth. Having been associated with the Lord's people for many years, I have observed very clearly that the devil wants people to think they do not need to tithe; and since Satan is opposed to tithing, that in itself should make me a faithful tither.

Sixth. God is not a haphazard Being. He used order and system in creation, in the plan of redemption, in providing us a Bible, and in organizing His Church. We should be just as strict in tithing as in any other business matter. We know that the sacrificial law was fulfilled on Calvary together with all the ceremonial ordinances and regulations that gathered around that form of worship. Yet the moral law still is in effect and the Apostle Paul so states, "For the woman which hath an husband is *bound by the law* to her husband so long as he liveth" (Rom. 7:2). The law is no burden when we love to do that which is right; and when we love to tithe as God intended we should, we will find no hardship therein, but we will find much blessing. It will help us in our prayer life, in our love for His work and for souls, and in a deeper fellowship with our Lord.

Seventh. "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord" (Lev. 27:30). We see from the above scripture that the tithe was then "the Lord's." When did it cease to be the Lord's? Could men change it? Could churches repeal it? Could angels abrogate it? We answer no! Only God could do so and that by a statement in the written Word.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10). "Honour the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty" (Prov. 3:9-10). "Give, and it shall be given unto you" (Luke 6:38).

Thousands have given their tithe when finances were difficult, and God has stood by them and helped them through and blessed them. I have never found one who was sorry for giving the tithe when it was done in love for Jesus and His cause. God can make nine-tenths go farther than man can ten-tenths. If we will be faithful to God, He will be faithful to us and He will give us more than we give Him.

See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil (Eph. 5:15-16).

"Tell the brethren to love God, and devotedly give themselves to the work to which God has called us, and die if need be for the great cause of holiness. Much more than anything else God wants a holy people."—
P. F. BRESEE.

It is what we do with

"Empty Vessels" That Counts!

By Isa Sherman Ludy*

And when thou art come in, thou shalt shut the door upon thee . . . and shalt pour out into all those vessels, and thou shalt set aside that which is full (II Kings 4:4).

IN COMING to the rescue of a certain widow of one of the prophets, Elisha asked her a very pointed question, "Tell me, what hast thou in the house?" Her answer was indicative of the spiritual blindness damming the wells of service in her day as in ours. Listen to the reply to the man of God, "Thine handmaid hath not any thing in the house, save a pot of oil." Blinding saints to the resources they possess is the most astute trick of our adversary. At first, she actually believed she had nothing—then, as an afterthought she remembered the oil.

Christian friend, you may think yourself to be a one- or no-talent servant. You may believe you have little to offer the Most High God; but think again! Within the soul of every sanctified person is a pot of the purest holy oil. Oh, that we would recognize its eternal value for service! We were made channels for this oil. The scripture tells us that the destitute little widow was asked to go in, shut the door, and begin to pour. As long as she remained in the secret place with available vessels, the oil stayed not.

In the early hours of the morning, while on my face before God with a list of unsaved class members, the Lord spoke to me thus. "Claim the filling of these empty vessels." Startled to fervent intercession, I ran my finger down the list until the Lord designated the vessel to be prayed for first. Prayer flowed as oil. Arising to my knees from a slumped position, I literally poured into the air with my hands while praying for conviction, repentance, and conversion into this empty vessel. God still answers by fire! Victory was sure! In less than two weeks, during a revival, the vessel was filled.

As we enter the prayer closet it is not vessels we lack; neither do we lack the oil. But it is to have God *rend* the scales from our eyes and *stir* our souls to lay hold of the promises. This He did for me that morning. We are warned to exhort one another, and so much more as we see the day approaching. Let us work while it is day, for "the night cometh, when no man can work." If it were not for this very ministry, why do we find these words in the record of

*State College, N.M.

Jesus, "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven"? Too long we, as Christians, have neglected to use our priestly throne rights.

As long as there are unsaved souls at home or abroad there will be empty vessels; and so long as there is an empty vessel in the whole world, the oil of God will be available. Look then, Christian layman, where the responsibility lies! Enter the secret place and begin to pour! Pour with the effectual, fervent, fasting prayer and cease not until we "girdle the globe with salvation."

EXTERNAL—ETERNAL!

By Ila R. Monday

*While we are anxious that our child should see
The things of earth—do we as often tell
Him to look up, to see the things of God,
And hearing, listen to His voice as well?*

*And when we call out, "Button up your coat—
Put on your boots!" do we so caution him
To stop the winds of doubt with armored heart,
And insulate, lest subtle sin creep in?*

*How watchful are we, as we're prone to speak,
"Eat a good meal!" sometimes three times a day!
Do we remind him first of Spirit-food:
"Son, read your Bible—have you prayed today?"*

A Day in Syria

By Haldor Lillenas*

AT THE VILLAGE of Iskenderum the road from the Mediterranean veers sharply to the left across the high ranges of the Taurus Mountains of southern Turkey. Smooth and fairly wide, it has some surprisingly sharp curves. In the valley on the other side we skirted a lake which appeared salty, judging from the white deposits on its shore lines. Passing through several villages, we soon reached the border of ancient Syria.

This was the fourteenth country through which we have traveled during the summer. It was the first one demanding a search of all our baggage and other equipment. It seems that this strongly Arabic and Moslem country is somewhat suspicious of foreigners in general, with no preferences given to citizens of the United States. The fact that our nation has favored Israel has made Syria reject any aid we have offered them, and we found this land to be possibly less progressive than any we have visited.

Passing through a number of villages composed of cone-shaped, dun-colored houses and in-

*Nazarene Elder, Pasadena, Calif.

habited by Arabs, we finally, toward the late dusk, topped a ridge and before us lay the unusual city of Aleppo, its white buildings gleaming against a backdrop of sandy country.

From our district superintendent, Rev. Don DePasquale in Damascus, we had received written instruction regarding those we should contact in Aleppo. However, a telephone conversation brought us only names of streets, and since we could not read Arabic we faced a more or less difficult situation. But at this time, as has been the case in many instances during our travels this summer, the kind Lord sent to us a young man who spoke excellent English and who also knew the Christian family we should contact.

Accordingly we were invited into the home of a friend of our church, Mr. H. Kazanjain. He and his lovely family welcomed us as if we had been long-lost friends, and we remained with them three days. Brother Kazanjain has been a friend to our new work in Aleppo and has materially assisted in securing temporary quarters where our people worship, and which also furnish living quarters for the pastor, Brother Moses Hagopian, and his good wife. I have known Brother Hagopian since the year 1914, when he first came to America. We had a service with our church on Sunday night and sensed the nearness and presence of our blessed Lord. An excellent lot in a superior location has been purchased by our missionary department and the prospects for our work in this strategic location seem good.

The two-hundred-mile drive from Aleppo to Damascus led through a number of the strange-appearing Arab villages and through much desert land. At Damascus, we were entertained in the home of Rev. Don DePasquale, superintendent of the Syria District, and his wife. Here we also met Rev. Donald Reed, superintendent of our Bible school at Beirut, Lebanon, and Mrs. Reed; also our beloved and most helpful missionary-teacher, James DePasquale, who assisted us in countless ways during our short stay in Damascus. His brother, Don, was away in Europe at the time.

We enjoyed the privilege of speaking to our Armenian church, and the message was translated by our Armenian pastor into both Armenian and Turkish. We visited the street called Straight and the home of Ananias, where the Apostle Paul was restored to full sight. Also the church where in later years Paul stirred the ire of the Jews to the extent that, to save his life, he was lowered in a basket from a rear window, by his friends.

In these Moslem countries one can readily note the difference between Christian countries and those dominated by the Mohammedan religion. The atmosphere is completely different. At 3:00 a.m. one may be awakened by the weird wailings which come from the tall minarets; these are calls to prayer. Never have I heard such unearthly, mournful melodies in a minor key. Usually it seems the call begins at a high pitch and begins to waver down a Gregorian-

style scale. After a few moments the call is repeated and this carries on for fifteen minutes. The streets of the city begin swarming with people at a very early hour. The narrow, crooked streets are filled with market places; and men, women, children, donkeys, motorcars, and bicycles jostle one another in one unending procession. The Arab garb is in evidence everywhere and many of the women wear veils.

We visited one of the great mosques. At the door lay a beggar in rags. We removed our shoes on entering. The mosque floors were lined with expensive Persian rugs. On these were kneeling large numbers of men, their faces towards Mecca. Women seem to have no place in the public worship; there were none in attendance. Leaving the mosque, we entered one of the most fantastic market places we have seen. The narrow streets are roofed with a lattice work. In the half-light one sees booths where a great variety of items are offered for sale. No one expects to pay the first price asked; the art of haggling has evidently been developed to a fine point.

Our missionaries here in these Islamic countries are serving patiently and efficiently. Large returns cannot immediately be reaped. Evidently the patient work of former years when we had a work only in Jerusalem and in Bludan is now beginning to show results. The atmosphere is all but friendly towards Christianity, but thank God we have a measure of religious freedom in these lands. Many hungry hearts are experiencing the thrilling joys of real Christianity. Our day schools seem to be the hope of our future work, and our missionary funds invested in lots and buildings in these fields are indeed a most worthy investment. Rev. Samuel Krikorian, so well and favorably known as a missionary worker in the Church of the Nazarene, has constructed some very wonderful buildings, which will stand as a monument to his faithfulness and skill for many generations.

Work Was His Life!

By H. H. Smith, Sr.*

EVERYBODY around this town knew "Eddie"—that was his first name—nobody seemed to know his last name. But never mind the name, it was the man that counted. He was a "son of Africa," dwarfed in body and mind. He was very short, and in his old age rather stout. His age was not known, but the oldest citizens of the town thought he was not less than seventy-five a few years before he died. Perhaps he would be classed as "decidedly feeble-minded."

The unusual thing about Eddie was that, while he worked every day, and long hours, he was not a "hired man." He had a self-imposed task to keep the town clean by raking trash and leaves and burning them, and in return he asked for

no pay. At mealtime he would go to the porch of a nearby home, take his seat, and quietly wait for someone to bring him his meal. He didn't seem to think that the world owed him anything, but that he owed the world something. One day he was heard to say, "This would be a filthy town if it weren't for me." He felt that his work counted for something. That was an incentive to work, no doubt, but I believe he worked for the "sheer love of working." He reminds us of the old colored woman who was heard cheerfully singing at the washtub, and someone said, "Aunt Mary, you seem to be happy at your work this morning." "Yes, ma'am, I is happy. I'se got de spirit o' washin' dis mornin'," was her reply.

Eddie did, indeed, seem to work for the sheer love of working. Once on a moonlight night, about nine o'clock, I saw him at work on the street, with his rake and broom, and I said: "Eddie, you've done enough work today. Go home and go to bed." "Yes, sir," he said, took up his tools, and went home.

Verily, work was his life. When he passed on, a reporter for the local paper wrote an interesting account of the man and said that Eddie would not be happy in the world beyond unless he were given work to do, and no doubt there would be some kind of employment for him—maybe the harps and trumpets would need to be polished and the robes of the archangel laundered.

Why was Eddie that way? Was he just an unspoiled child of nature? Shouldn't we all find enjoyment in our work? Isn't God the Father the greater Worker? Remember that Jesus said, "My Father worketh hitherto, and I work" (John 5:17).

A psychologist or health authority has said that the healthiest and happiest people are those who work hard, and we can all agree with these words: "The idle man does not know what it is to enjoy rest. Hard work, moreover, not only tends to give us rest for the body but, what is even more important, peace to the mind."

Henry Van Dyke's familiar lines emphasize the dignity of work:

*This is the gospel of labour,
Ring it, ye bells of the kirk!
The Lord of Love came down from above
To live with the men who work.*

The Man of Galilee not only "lived with the men who work"; He was a Fellow Worker. Working in a carpenter's shop at Nazareth, He has forever dignified work. Among the Jews, the boys were all compelled to learn trades, and as a young man Jesus appears to have worked in Joseph's carpenter shop at Nazareth. He probably made ox yokes and wooden plows used in that day. Knowing that He was serving His fellow men as He worked at the carpenter's bench, He could not think of going about His work other than in a cheerful, happy manner. In the same spirit we should approach our work, whatever it may be, and thank God for it.

*Ashland, Virginia

The High Place I'll Bring Down

By Genevieve Thompson*

LATE ONE winter afternoon while trying to reach the town of Salina, Kansas, over treacherous, icy roads, my husband and I were appalled to have the motor begin to miss and lose power. We still had about twenty miles to go and it was nearly dusk. With the gas pedal pushed to the floor, my husband urged the faltering car on; and with my feet pushing hard against the floor and every muscle straining, I too urged us on by sheer will power.

The road was a series of hills and each hill seemed to be our last. We could barely creep to the summit and glide down the other side. Each hill loomed ahead as a veritable mountain which we could never climb. Again and again I exclaimed, "There is a big one ahead. We'll never make it!" But when we got to it the grade leveled off and somehow we did make it and the next and the next until finally we limped into the first filling station and stopped dead.

Many times since I have reminded myself of that trip and of the way the hills looked so much higher than they actually were. It is a good example of the testings we meet along life's highway. In the lives of God's children there often loom hills which seem insurmountable. Sometimes we look ahead and are frightened, sometimes defeated, when one begins to rise above the horizon. There is a big one ahead and I'll never make it, we may think. How many times have some of us cried out in agony on our knees, "Lord, I have not what this takes; I can't bear anything more"! But somehow when we came to that bigger hill the grade was leveled off enough that we could make it.

Eventually, then, we ought to learn to quit looking at the hills and concentrate on our driving. We ought to remember, and take heart, that the Great Engineer has been over the road first and we ought to believe that the grade has been leveled off enough for us to make it. "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I Cor. 10:13). St. Paul, who certainly bore more than most of us ever will, knew this precious truth when he wrote of God's grace, "My grace is sufficient for thee: for my strength is made perfect in weakness" (II Cor. 12:9).

Lord, let me not look ahead with fear but keep my hands steady on the wheel and my eyes on the road. My foot may be jammed to the floor, but help me trust that tomorrow Thou wilt increase the power or level the grade enough that I can make it.

*Falls City, Neb.

TWILIGHT ENCHANTMENT

By Alice Whitson Norton

From eerie heights I looked at them—
Tall mountains veiled in mist,
Of rose and lavender and gold,
And jade and amethyst;
And high above the timber line
Stood wind-lashed spruce and scrawny pine.

Within the valley, far below,
A river moved along,
And list'ning eagerly I caught
The cadence of its song.
"Dear God, I breathed, how close to earth
Can heaven really be?"
"As close, My child," the answer came,
"As thou art near to Me."

The Valley View

By Jessie Whiteside Finks*

MY WINDOW frames a valley view. Its peace and quiet are enchanting and the cool, green depths invite us this sultry summer day. This little valley is the happy habitat of small animals and birds. A little stream languidly lingers in its depths for their drink and cleansing. Small homes dot the hillside, and in the distance is a bridge where children play at eventide and weary workers wend their homeward way at the close of day.

The glorious view from the mountaintop is painted in such glowing colors that we press upward, breathlessly, for a glimpse of this inspiring scene. We find that all we've been told of its grandeur and beauty is true, and more! There is a feeling of exhilaration in having attained our goal—a sense of "sitting on top of the world," as it were.

Yes, the climb is worth the time and effort; but in our eagerness for the hilltop experience we often overlook the quiet beauty of the valley, without which there is no mountaintop. We fail to turn aside; and so we miss the rest on mossy mounds, the repertoire of rippling rills, the mournful murmurs of the doves, and the evening call of the whippoorwills.

In our adoration of the mountaintop we often minimize the valley. We conclude that valleys are unimportant and that the mountaintop is all that counts. But this is not true—valleys are important! They figure largely in this life. There is the valley of the shadow when we enter this world and when we leave it. In between, we often pass through the valley of decision. Then, there is the valley of hope, and sometimes the valleys of despair and sorrow.

If the mountaintop cannot be ours, we still can have the valley, and know happiness. There is an intimacy about it that is lacking in the

*Shelbyville, Ill.

view from the summit. There is a sense of security in its enclosing arms. There is an air of aspiration that can come only when our horizons are hauntingly near and beckon us so appealingly. Yes, valleys are important. I like to think of them as being hemmed in by His love. The setting for the psalm we all love is a valley, supreme, and a delight no mountaintop can offer.

With the peace of the valley view in my own heart and the knowledge that my Shepherd leads me in green pastures and beside still waters, I draw the shade in my picture window and send this little message out with the hope that it may be used to bring a new appreciation of the valley vista into lives wherever it may come.

“Home” for Sale!

By R. E. Zollinhofer*

WHILE DRIVING through the community in which I live, I noticed a sign planted in the front lawn of a row house. It reads, “Home for Sale, Six-Room House and Bath.” As I read that sign I knew that something was wrong with it. It said, “Home for Sale.” Now a home can’t be sold—a house can—a homestead can—a farm can. But a home can’t be sold. That is, it can’t be sold for ten thousand dollars, nor for a million. For a home is a place where loved ones gather, where problems are common, where riches or poverty is shared. Home is a place of secrets, of laughter, of shared sorrows and joys. Home is a welcome retreat after a hard day’s work. It is a place of return after a long, hot trip.

Home is a place so sacred that only the occupants know of its secrets. Home is a place of inner fellowships. It is a place of warmth because Mother is there and Dad comes home. Home is a place where lessons are learned and new things are tried. It is a place where experiences are shared and retold. Home is a center of love, sorrow, joys, heartaches, adventures, and warmth—a place never to be forgotten. Someone has said, “The best ‘youth center’ in the world is a Christian home.”

“Be it ever so humble, there’s no place like home; . . .” While visiting a county home for the aged, I was talking to a little old lady. She was warm, comfortable, and well cared for. She told me, with a gleam in her eye, “I am going back home.” I had visited that home. It was only a hovel, a drafty, run-down place. But it was *home*. It was her place. That’s it—home is our place.

No, homes can’t be sold for dollars; but they are being sold for much less. Homes are being sold for an hour of lust, a bottle of whiskey, a life of self-pleasure, worldly pleasures, and laziness.

The unfaithful husband or wife no longer feels welcome at his home. His guilty conscience drives away the pleasure of home. The drinking man has sold his home for beer, wine, and whiskey. Home is only a place in which to sober up. The waiting family dreads the hour when the drinking man will return. Will he be harsh, abusive, and cursing? Will he bring in enough money to buy the food and pay the rent? He has sold his home to *drink!* Parents seeking self-pleasure have turned their home over to the baby sitter. It is the baby sitter that tucks the children in, hears their prayers, sees the sparkle in their eyes, shares their love and adventures. Mother and Dad have missed that; they are pleasure-bent, treasure hunting.

Some mothers have sold their homes for gadgets. They must have all the latest inventions and newest furniture. Such a one builds a house that only the baby sitter enjoys. Meanwhile, her child has grown up void of proper motherly love. A tragedy! The child has had clothes, food, shelter, television, and all that money could buy—but no home. Mother and Dad have sold it.

In many cases it is too late to do anything about it. But in some cases there is still an opportunity to buy back the home. Why not re-evaluate your home? Buy it back. Invest in fellowship with your loved ones. Take time to be with every member of the family for a while each day. Read your Bible together. Have family worship that is not hurried. Go out together, as a family. Do things together. If sin or work is separating your family, quit. If you are bound and cannot quit of yourself, appeal to Christ. He will break the fetters.

It might be well for me to examine my home. Maybe I am selling it. I don’t want to. You don’t either.

The Apostle Paul’s exhortation to the Church in Hebrews might well be applied to the family.

HIS GRACE

By W. Everett Henry

*His grace keeps abiding. More stable
Than mountains, more lasting than time,
Unchanged in its essence and fullness,
God’s goodness is ever sublime.*

*His grace keeps abounding. Outreaching
The ravage of sin and its curse,
It holds in its heavenly treasures
All riches God’s hand can disburse.*

*His grace keeps sufficient. Whatever
Life brings him, no harm can befall
Nor good fail to reach the believer
Who trusts to the Saviour his all.*

*Oh, glorious grace! Abiding,
Abundant, sufficient! A gift
Like the Giver, beyond comprehension,
With power all men to uplift!*

*Pastor, Royersford, Pa.

He says, "And let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together" (Heb. 10:24-25).

Wisconsin District

Preachers' Meeting and—

IT WAS my privilege to be the special speaker at the Wisconsin District Preachers' Meeting, which convened at First Church of the Nazarene in Milwaukee, October 25 to 27. Dr. C. A. Gibson, superintendent of the Wisconsin District, was unanimously re-elected at the last district assembly, after having served in that capacity for ten years. It was a pleasure to fellowship again with Dr. and Mrs. Gibson and be in their home. Rev. D. J. Gibson is pastor of the entertaining church. He and his people took excellent care of all of us. It was a delight to visit with Rev. and Mrs. D. J. Gibson and be in their home. They were in my classes at Olivet Nazarene College when I taught there. God is signally blessing their work at First Church in Milwaukee.

Dr. Gibson has served in the district superintendency for many years and knows how to plan a program for a preachers' meeting. Every part of the work of our church was taken care of in the papers and addresses by members of the district. Most of these I had the opportunity of hearing, and they were excellent. One of the most interesting presentations on the program was the address by Mr. Vern Arends, a layman and member of First Church in Milwaukee. He has been chosen to lead the Crusade for Souls campaign on the district. I believe that God will especially bless him in this undertaking. The church schools, young people's, and missionary activities of the district were well represented by Rev. A. E. Gerdes, Rev. Edwin Simmons, and Mrs. C. A. Gibson, respectively.

One of the high lights of the convention was the address of Dr. Harold W. Reed, president of Olivet Nazarene College, and the presentation to him from the district of a check for more than five thousand dollars. This was the full amount of their budget for the college for the 1955-56 assembly year.

Among the visitors at the Preachers' Meeting were Mrs. Harold W. Reed, and Rev. and Mrs. Fred Gibson of Chicago, where Mr. Gibson, the son of Dr. and Mrs. C. A. Gibson, is pastor of the Northside Church of the Nazarene.

On Sunday, October 23, I was at the Taylor Avenue Church of the Nazarene in Racine, Wisconsin. Rev. E. E. Young is pastor, and has been for several years. He and his people have constructed a beautiful church building which is well located. I preached Sunday morning and night and spoke to the N.Y.P.S. I had a wonderful room and breakfast in the home of Mrs. W. J. Hansche from Saturday afternoon until Tuesday morning.

During this time, for the other meals I enjoyed the hospitality and fellowship of the pastor's home. First Church of the Nazarene in Racine, where Rev. C. W. Thornton is pastor, united with Taylor Avenue Church for the Sunday night service.

Preceding my trip to Wisconsin and since my last report in the HERALD OF HOLINESS, I have preached twice in the Argentine Church of the Nazarene, twice in the Quindaro Boulevard Church of the Nazarene, and three times in the Lakeview Church of the Nazarene. All of these churches are in Kansas but within the limits of greater Kansas City. The Argentine and Lakeview churches have been organized since I came to Kansas City, that is, since the Nazarene Theological Seminary was started. They have had a healthy growth from the very first. Their respective pastors are Rev. George Rice and Rev. E. E. Reep. The Quindaro Church is a much older organization than the other two churches and has had a very difficult field in which to work. However, I found there a decided spirit of progress and optimism. Rev. Jerald Locke is pastor, and the church soon will be building a new plant at another location, with every prospect that it will enter upon a new era of advancement. God is blessing all three of these churches of the Kansas City District, and it was a blessing to preach in them and fellowship with their people.

This report would not be complete without a word about the Kansas City Mission. I preached there one Sunday night in October. Dr. Jarrette Aycock, superintendent of the Kansas City District, started this mission, and it is being sponsored by the Kansas City District. It is well located in a very needy section of the downtown district of Kansas City, Missouri. Under the superintendency of Rev. Bert Hotchkiss it is doing a much-needed work and one which is too often forgotten by many of our people today.—THE EDITOR.

THE TRANSGRESSOR

By Clarence Edwin Flynn

*He harmed no one except himself, he said,
And followed evil ways till he was dead.*

*No one except himself? Poor worshiper
Of his destroyers, cruel as they were!*

*He hurt the gentle hearts that loved him most,
Unthinking that love had to pay the cost.*

*He hurt his country with the height unwon
Of what he might have been, and might have
done.*

*He hurt his generation with the scorn
And degradation it need not have borne.*

*He hurt the name the past had handed down
For him to bear with honor and renown.*

*He hurt the future with a blotted stain,
A loss that life had meant to be a gain.*

*A small stone strikes a pond with one quick
throw,*

But see how far the circling ripples go.

Social Security for Ministers

This series of Questions and Answers on Social Security for ministers began in the *HERALD* issue of September 7, 1955.

T. W. WILLINGHAM
Executive Secretary
Board of Pensions
6401 The Paseo
Kansas City, Missouri

QUESTION 43: Are local preachers included in the church's free insurance plan?

ANSWER: No. One must be licensed or ordained.

QUESTION 44: May a licensed or ordained minister who is not earning \$400.00 per year from his ministry at the present time but expects to do so later join Social Security and receive the free insurance?

ANSWER: He may and should join Social Security by sending in his "waiver." He should also fill out the card which has been sent to him from our office and return it to us with the stamped copy (Copy "C") of his "waiver."

He should put this notation on the bottom of his card: "Not earning \$400.00 this year."

When his ministerial earnings amount to \$400.00 or more per year, he will be automatically covered under

Social Security. Then upon notice from him we will send him an insurance certificate. In the meantime, he would have no tax to pay.

QUESTION 45: Why is the \$1,000.00 group life insurance policy reduced to \$500.00 at age sixty-five?

ANSWER: There are four good reasons for this.

First—The cost of providing a thousand dollars of insurance for life is more than we can afford to pay. The annual premium rate on a thousand-dollar policy for a man sixty-five is \$40.00, for a man age seventy it is \$60.00, while for a man thirty years of age it is \$3.50, and for one twenty-five it is less than \$3.00.

Second—These premiums are paid from N.M.B.F. funds. To pay insurance premiums on \$1,000.00 policies until death would so deplete N.M.B.F. that pensions for our already retired and retiring men would be jeopardized.

Third—Men who die young usually leave dependent children while men past sixty-five do not; hence the family needs of younger men are greater.

Fourth—It may well be added that older men reap much greater benefits from Social Security and from the Group Insurance Plan in proportion to the amount they pay than do the younger men.

It must not be forgotten that the whole Group Insurance Plan is a gift to the minister—he is asked to make no contribution to its costs.

We are delighted that the church is able to make this generous contribution to its ministers.

FOREIGN MISSIONS

REMISS REHFELDT, Secretary

IMPORTANT—CORRECTION!

The address given for Rev. Carlos Stopani in Laredo, Texas, was incomplete. We have received a later addition. If you are sending used clothing for flood relief, to Brother Stopani, address boxes to:

Rev. Carlos Stopani
Route 1, Box 88A
1006 Montgomery Street
Laredo, Texas

Truck freight is much cheaper than parcel post, if you have more than 100 pounds of clothing to send.

barrios into which our workers had not gone before. It is the rainy season and we had to walk in barefooted, but it is in those places that the people are so neglected. They are all within reach of the town, close enough for them to walk to church, or take a cart part way, if we can get them interested enough in spiritual things to do so. To that end we are praying. The people on Mindoro seem so ignorant of God and so far from Him!

Pray with us for these new contacts that have been made for the gospel.
—PEARL J. PITTS, *Philippine Islands.*

Late News from Barbados

We are happy to say that Hurricane Janet seems not to have been entirely devoid of blessing. Our people are rallying to our aid. The total money pledged by our Barbadian Nazarenes toward restoring our buildings was \$1,250.00, to be paid in three months. Out of thirteen buildings damaged in the hurricane, we used three yesterday. By next Sunday we hope to have three more usable. That does not mean that they are completely renovated but that the major part of the work will have been done.

The government is helping the needy ones to get their houses back up again, but scores of these homes are too old and too badly smashed to rebuild. It will take us many

months to get back to normal again. It was most encouraging to read that you have requested prayer for us. Truly we need it more than words can express. We are having our pastors meet for a night of prayer and hope to see a district-wide revival.
—JAMES JONES, *Barbados.*

Answered Prayer

I want to testify that God definitely healed my body about two weeks ago. On a trip to La Gonaive in August, I took sick and for about two months I was in a very weak condition. Of course, I consulted with a very competent doctor here in Port-au-Prince and his help was beneficial, but I didn't seem to improve too much until one day I felt the burden lift. Immediately I sensed that God had touched my body, and I am more convinced of it today. Praise His name! We are not alone. God's people are standing by us with their prayers, and He has promised, "Lo, I am with you alway."

Our building program is well under way. The first missionary house is almost finished and we feel that every dollar has been well spent. Before Christmas we should be able to move in and put an end to paying the high rent that one faces everywhere here in Haiti. By the first of the year I should be ready to start

(Continued on page 17)

Change of Address

IF YOU ARE SENDING PARCELS OR LETTERS to the Eric Courtney Smiths of Africa, address them:

Rev. & Mrs. Eric Courtney Smith
Church of the Nazarene
P.O. Idalia, Via Piet Retief
Transvaal, South Africa

Back from

Panay and Mindoro

Joe and I just recently returned from the southern islands—he from Panay and I from Mindoro. We both found more to encourage us than to discourage, and we feel grateful to the Lord for His help. While in Mindoro, I was able to get into some

I. The Key Position Of the Acts of the Apostles

WE ARE told that the Acts of the Apostles is the first manual of church history. Also, it is described as the best manual on revivals ever written. In this connection it should be mentioned that this New Testament book has, according to one authority, all the abiding secrets of success in revival work: prayer, plain gospel preaching, the faithful presentation of the fundamentals of the faith, directness of aim, persistence of effort, and the baptism with the Holy Spirit. Aside from the particular contents of the Acts of the Apostles, we call attention to the fact that the events which it records give this book a key position in the New Testament. If the events which it gives the history of had not taken place, the facts recorded in the Gospels would never have been passed on to succeeding generations. In other words, the Gospels would not be known by us today.

It was not enough for Jesus to come to earth, live, die, and ascend to the Father. He, as the living Christ, had to come back to earth in order to make His life, death, resurrection, and ascension fully available. This took place when Jesus bestowed the Holy Ghost upon His followers on the Day of Pentecost. It was Pentecost which gave us the Christian Church. It was Pentecost that gave us Paul and his great missionary journeys. It was Pentecost that made Christianity a world religion.

Some have insisted that it was the Resurrection that brought the followers of Jesus out into the open; but someone else has well said that the Christians were still behind closed doors until Pentecost. It was not the Resurrection which gave us a living, triumphant Christianity; it was Pentecost that gave us such a Christianity. It is the Acts of the Apostles that gives us the story of Pentecost and the effects of Pentecost in the work of Peter, James, and especially of Paul and his missionary activities.

It might also be said that not only would there have been no Gospels for us if there had not been the events recorded in the Book of Acts, but also there certainly would have been no Epistles, and no Book of Revelation if there had been no Pentecost. There is a very true sense in which the baptism with the Holy Ghost on the Day of Pentecost, with its immediate results, becomes the center of the New Testament and the center of Christianity. It holds a key position; it is the bridge between the life, death, resurrection, and ascension of Jesus Christ and the world movement which we now know as Christianity.

Therefore, since the Acts of the Apostles holds a key position in the New Testament, we are going to present a series of articles on "The Keys of the Acts of the Apostles." They will begin in the

next issue of the *HERALD OF HOLINESS* with the "Key Prophecy," and then we shall consider the "Key Promise," "Key Gift," "Key Person," "Key Event," "Key Episode," "Key Judgment," "Key Man," "Key Race," and other topics.

Ten Aspects of Entire Sanctification

VII. The Will of God Sanctifies

ALREADY in this series these subjects — "God Sanctifies," "God's Holiness Sanctifies" — have been discussed. They have to do directly with God's part in sanctification. Now the topic "The Will of God Sanctifies" is considered. There is more warmth in this last thought, it seems to me, than in the first two. It tells me that God *wants to, delights in,* sanctifying; He is interested in doing this for us. More than that, it brings me the good tidings that He is determined to sanctify; it is "the will of God." "This is the will of God, even your sanctification" (I Thess. 4:3). It is not a passing notion; it is something that the very set of His will has decided upon. This movement of Deity in the behalf of our sanctification is, if possible, more personal. When we speak of someone being a personal friend, we mean that this individual has a personal interest in us; is personally close to us, he likes us, he cares for us. And when I say that this text carries with it the thought of the personal activity of God in behalf of our sanctification, I mean that He is anxious about our being sanctified. He is personally interested in that fact, for "this is the will of God, even your sanctification." It is one thing to say that God's nature demands our sanctification, but it is a more personal truth that He wills our sanctification.

Another thing that is implied in all I have said is that God is active, and not merely passive, as to our sanctification. He is ready to do something about it, to do His part, to do all that He can. He is so desirous of our being sanctified that He sent His Son into the world to die for us, and this Son himself chose to die especially in order that we might be sanctified. More than that, God gives prevenient grace, conviction, forgiveness; He does everything that He can, everything that we will let Him do, in order to get us ready for this grace

of entire sanctification. That is all implied in the fact that it is His will; for "this is the will of God, even your sanctification."

We should remember too that this will of God is all-powerful; that means that God will not leave anything undone to help us to get sanctified, if only we will co-operate with Him. He will leave no stone unturned to make this second blessing a possibility in the Christian's heart. This does not mean that He will coerce us; He will not break down our wills, for we are free moral agents. But He will do His best as we give Him an opportunity. While His will is undertaking for us, our will must be moving in His direction. The will of God, as great and wonderful and omnipotent as it is, is limited in its work of sanctification by the will of man.

Are you willing to be sanctified? That means, do you want to be sanctified, and want so much to be that you are ready to meet every condition, to open every avenue of approach to God, so that His will may become active in your behalf?

You might be inclined to criticize what I have said thus far. You might say that I have given a wrong application to this idea of the will of God, and the function of that will in sanctification. You would admit that it is a cause, all right, of entire sanctification, but not quite so immediate a cause as I have implied. You would try to make us believe that when God said, "This is the will of God, even your sanctification," He was talking about the plans which He made from all eternity for Christ's death on the cross, the arrangement that He participated in which has made provision for man's sanctification, as well as his conversion. You might say that is all that is meant by this text. I cannot agree with this last statement. I believe that all that has just been said is included in my text, but I don't believe my text stops there. It goes on from the part which the will of God has had in the provision for our sanctification to the part that the will of God has in our actual sanctification. He not only willed the provisions; He willed all the efforts which have been put forth by God the Father, God the Son, and God the Holy Spirit to reach the individual soul and make real for him the second blessing.

Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light (Eph. 5:15).

A City Comes to Their Rescue

THE FOLLOWING news item, taken from the Savannah, Georgia, *Morning News*, was received recently from Mr. A. R. Adams of Hortense, Georgia. It is headed, "Jesup, Georgia," and dated October 15, and reads as follows:

"People of this southeast Georgia city are going to bat in a big way for a family involved in an auto accident while traveling through the state. Summers O'Dell, 29, sold most of his possessions in Summersville, W. Va., and started out with his wife and four children for St. Petersburg, Fla., to become a preacher for the Nazarene Church. A tire blew out about 13 miles south of Jesup on Oct. 11. A pulpwood truck tried unsuccessfully to avoid the swerving car. The force of the collision dumped the load of logs on the O'Dell auto. Thomas Michael O'Dell, 6, was killed. O'Dell received internal injuries and a broken clavicle, and his wife's neck was broken. Sharon Sue O'Dell, 4, and Everett O'Dell, 2, both suffered concussions. Another brother escaped with cuts and bruises. Word of the tragedy spread quickly in Jesup. Mrs. Robert Evans called all the women's organizations and got enough volunteers to provide around-the-clock nursing service for the injured family. Other women went to the hospital and sat with the children. The Rev. Burns Willis, associate pastor of the Methodist Church, started a fund raising drive. Jean Thomas, a registered nurse, agreed to contribute half her pay and others pitched in. The O'Dells are getting better now. 'Everybody has been wonderful,' said Mrs. O'Dell from her hospital bed. 'We shall never forget the people of Jesup.'"

Amid all the sin and hardheartedness there is in the world today, it is wonderful to read such a story as this. Certainly the milk of human kindness has not dried up in the hearts of many people. The love of Christ is abroad in the land in many churches, and there are people on every hand who are ready to help those who are in need. A story of kindness such as this is worth heralding around the world. It will help the pessimists, the crepehangers, to forget for a little while their notion that everybody has gone bad, and that there is nothing but sin and cruelty in the world today.

I have not heard any more about this family, but in looking at the assembly minutes of the West Virginia District for 1955, I find that Summers O'Dell is listed as the Sunday-school superintendent of the Church of the Nazarene in Summersville, West Virginia, and that Lucille O'Dell is listed as the president of the N.Y.P.S. Evidently these young people had felt the call to special Christian service, and were on their way to pastor a church in Florida when this wreck occurred. Let us pray for these good people, and thank the Lord for the citizens of Jesup, Georgia, who were so kind to these Nazarenes in their time of distress.

Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding (Job 28:28).



The Young People's Society

Love and Character

SOMETIMES we think of love as a quality of personality or a gadget by which we move other people to do our will, or to make ourselves nicer to be with. But love is deeper than mere cordiality. It is not a coat to put on our backs or a smile to put on our faces; it is rather a basic part of inner character. Love must be sincere. It is not superficial; it is a part of what we really are.

A secretary in a large office was orienting a newcomer to the job. "Remember this:" she said, "If you want to get along here, always be sincere whether you are or not." It sounds ridiculous putting it that way, doesn't it? And yet there are many who look at qualities of character like that—as if they were no more than tools to be used to "win friends and influence people," or get ahead on the job.

But love must be genuine or it is not true love. It may be policy, or philanthropy, or pity; but if it has any sham in it it is not the love that Paul was talking about. "Be thou an example of the believers," he said, "in love." Be an example of genuine affection for God and for people. And in making that kind of love a part of our lives, we do build genuine character and our lives do radiate an influence that causes others to be interested in the things of God.

Yes, love is a rewarding thing. It benefits both the possessor and the recipient. It is a powerful force in life, making good men better and bad men good. It is the only force which can bring character out of chaos and make a sinful man into the image of the Son of God. Indeed,

L. J. DU BOIS, Secretary

love is powerful. It is the greatest power of the Cross. It is the greatest force in the world to convince men of the reality of the gospel. It is the only force which can break the stony heart of rebellion.

The same is true when the Christian meets the world. Love is the one language which all men alike understand. Love will win when argument fails. Love will persuade when all logic has gone. Love will bridge the chasms of prejudice. It will bridge the barriers of language, class, race, and heritage.

It is no wonder that Paul said this love would be powerful in the life of the Christian. Let us all heed the Apostle's admonition and seek to find this kind of love and to demonstrate it before a wondering world.

THE SUNDAY-SCHOOL LESSON



By J. GEORGE TAYLORSON

Topic for December 4: The Meaning of Discipleship

Scripture: Luke 9:7-62 (Printed: Luke 9:23-36)

GOLDEN TEXT: *If any man will come after me, let him deny himself, and take up his cross daily, and follow me (Luke 9:23).*

Jesus, reflecting on His coming death, looks straight into the eyes of His faithful disciples and summons each of them to martyrdom for His cause. There is no doubt of the clarity of the demands of Jesus for true Christian discipleship. The call is not merely for the surrender of personal possessions or interests. The philosophy of the natural man is well summed up in the words, "My will be done." "I do what I want, when I want, because I want." Jesus offers a different challenge: "If any man will come after me, let him deny himself, . . ." "Not my will, but thine, be done." Not doing what I want, but rather what He wants; this, in essence, is the gospel of Christ.

Our day is saddened by the repeated accounts of slave labor camps where reported thousands have been deprived of freedom and now are under the dominion of cruel tyrants. There is another and more effective way to deprive man of his true dignity and freedom, and that is to take away his God. This way every man becomes a slave to his own passion and pursuit. Evil has tricked us into believing that added possessions make life what it ought to be. The true fact is that man needs not so much to possess as to be possessed. We hear much about the insecurity of man and witness daily the sad results. Jesus told us simply that the meaning of life was to be found, not merely in living, but rather in redirecting all self-interests for His sake. We can feel secure only when we realize a true sense of belonging to that which is good and eternal.

"Whom do men say that I . . . am?" There is the key question. If man, then he has no right to demand such unswerving and unquestioned alle-

giance to himself. But if on the other hand, this is the voice of God, then He has every right. You see it makes all the difference who asks the question. The greatest sin pointed out in God's Word is that of idolatry, which is placing the personal will over against the will of God as revealed through Jesus, recorded in the New Testament and brought to us by the Holy Spirit.

The feeding of the multitude illustrates well that always the demands of God are coupled to the power of God. Here the disciples were confronted with an impossible task. After all, of what practical use are five loaves and two fishes when confronted by five thousand and more hungry men and women? There is a limit to what we can do; and as we look out upon the injustices, cruelties, and evil of this world, we stand helpless. In view of such overwhelming circumstances, Jesus still held the disciples to their personal responsibility: "Make them sit down." Then the Master took what was at hand and com-

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pletely met the need.

How often we have remained ineffective in view of seemingly insurmountable tasks! God is not limited to our resources, for He can do so much with so little, provided the

"little" is all we have. Whatever we have available in human resources, placed in the hands of God, will produce amazing results. The important thing is to be in the stream of His will rather than in the slough of our

own. "All things are possible to him that believeth" (Mark 9:23); and note the testimony of Paul, as given in Phil. 4:13: "I can do all things through Christ which strengtheneth me."



Evangelistic Honor Roll

ROY F. SMEE, Secretary

WE CONGRATULATE each of the churches in list No. 5 of the Evangelistic Honor Roll for this evidence of evangelistic outreach in gaining new Nazarenes (not including transfers) as indicated below. Each church will receive a beautiful certificate from the Crusade for Souls Commission. The groupings and requirements are given in the August 17, September 21, and October 12 issues of the HERALD OF HOLINESS.

Church	Group	Gain	Present Membership
BRITISH ISLES NORTH DISTRICT			
Belfast (3)	I	12	19
CHICAGO CENTRAL DISTRICT			
Chicago Emerald Avenue	III	21	130
Milford	III	24	106
DALLAS DISTRICT			
Dallas South Oak Cliff	II	28	69
Martin's Chapel	II	16	80
Nazarene Chapel	II	13	47
Texarkana North	II	14	45
Greenville	III	19	123
Longview	III	28	136
ILLINOIS DISTRICT			
Noble	I	10	33
Barry	II	12	43
Bethel	II	13	58
Flora	II	14	67
Summit Grove	II	12	40
Virden	II	17	78
Clinton	III	27	108
East St. Louis Alorton	III	32	107
Olney	III	18	123
Rantoul	III	21	121
Salem	III	18	141
INDIANAPOLIS DISTRICT			
Indianapolis Edgewood	II	14	79
Indianapolis South Meridian	II	35	71
New Castle South Side	II	12	61
New Castle Broad Street	IV	25	168
IOWA DISTRICT			
Cedar Falls	I	10	27
Leon	I	9	35
Marshalltown	II	16	73
Webster City	II	14	43
Ottumwa North	III	21	87
Des Moines First	IV	26	246
KENTUCKY DISTRICT			
Lexington Lafayette	II	13	74
Midway	II	14	43
Louisville Broadway	IV	29	298
Owensboro	IV	26	134

Church	Group	Gain	Present Membership
MINNESOTA DISTRICT			
Osseo	III	22	121
MISSISSIPPI DISTRICT			
Bethlehem	I	26	45
Hazelhurst	I	19	37
Durant	II	16	52
Houston	II	13	62
Pascagoula	II	17	50
Hattiesburg First	III	27	101
MISSOURI DISTRICT			
Frank Clay	II	12	42
Rolla	II	18	25
St. Louis Ferguson	II	21	60
St. Louis Kirkwood	II	14	65
Caruthersville	III	23	87
St. Louis Lafayette Park	V	39	357
NORTHWESTERN ILLINOIS DISTRICT			
Peoria Forrest Hill	I	13	34
Creve Coeur	II	15	59
Rockford First	III	23	109
NORTHWEST OKLAHOMA DISTRICT			
Blackwell Southside	I	10	29
Boise City	I	9	22
Meridian Park Warr Acres	II	13	60
Guymon	III	19	134
PITTSBURGH DISTRICT			
Windber	I	11	22
Brookville	II	14	55
Hawthorn	II	12	46
Kittanning	II	24	76
Sharpsville	II	26	77
Union City	II	18	52
Uniontown	II	12	49
Oil City	III	27	123
New Castle First	IV	32	248

Prayer is not so much a matter of using the right words as in having the right spirit within us. The words that we speak are in fact the least important part of our prayers, for the God who knows the deepest secrets of the heart has no need for our words. Indeed, He knows our need even before we begin our prayer, and knows it better than we do ourselves. Being human, we will need to use words in our prayer life, but unless we learn to pray "in spirit and in truth," as the Master taught us to worship, we have not learned to pray as we ought. Lift up your heart to Him! Then, whether we use words or not, He will hear and answer.—*Christian Observer.*

A THOUGHT for the DAY

BY BERTHA MUNRO

TUNE IN!

Monday:

"You didn't tune in tonight? You missed it! Didn't you know the king was on the air?"

It is an old story, but I purpose that it shall not be mine. So many times I have found the King on the air and caught the very message without which I should have been lost—I intend to tune in regularly.

Tuesday:

The other morning I was tempted to compare my work with that of others. They had the same job, with what appeared far easier success. At any rate, they had achieved what seemed to me far better results. Knowing that self-pity verges on envy and self-depreciation is para-

lyzing, I hastened to tune in. With instant response the King's message came: "I have trusted you with a hard thing to do for Me." That was enough.

Wednesday:

Then there was the night I was beset by problems behind and before. I could not sleep for thinking of them; they buzzed like enemy planes attacking. I tuned in for help. Immediately the King's word: The mountains are "full of horses and chariots . . . round about," and, with the word, assurance—the comfortable, sure sense of the armies of heaven encamped around me and my concerns. Sinking down into peace, I was asleep.

Thursday:

Wakened in the night with a start; why, I did not know—I tuned in to listen. At once the King's message came across clear: "Pray for——," I knew he was traveling on King's business and I prayed for his safety on the highway. Two days later I learned that at that very hour he had escaped a wreck by a second's breath. Again, it paid to tune in.

Friday:

I have had deep concern for three young men who are facing life without God, yet persistent in their rejection, willful or careless. This very evening at a faculty prayer meeting I tuned in. The word came straight to me as if my name and theirs were called together: "I have chosen you, . . . that ye should . . . bring forth fruit, and that your fruit should remain." Concern leaped into claim, as faith took hold.

Saturday:

Faced with uncertainty, you too tuned in for the counseling Voice. Called to give out strength when drained of energy yourself, you made contact for divine reinforcement. Morning by morning you listened for His word for the day—His who knew what you were to meet. This private connection with the King never failed.

Sunday:

Then one day you tuned in, but a blank. Hold steady. Reception was poor, interference high; yet the King was speaking. Only wait. His word will certainly come through—clear, distinct, just for you. Keep tuned in!

THE QUESTION BOX

Conducted by STEPHEN S. WHITE

Q. I've always understood that leprosy was incurable in Bible times. If so, why was the law given as to the cleansing of a leper who had been healed, or cured (Lev. 14:1-32)?

A. First, it must be remembered that the word leprosy was much wider in meaning in Old Testament times than it is today. It often referred to skin diseases other than the type which is thought of as leprosy now. These were neither incurable nor as dreadful as "true leprosy." I do not mean to say by this that "true leprosy" was completely unknown in Old Testament times. Still, it probably was not the type dealt with in chapters 13 and 14 in Leviticus. That the word leprosy was used differently then from what it is today is proved by the fact that a garment (Lev. 13:47-59) or a house (Lev. 14:33-53) might be leprous. Also, it should be said that they were leprous, not because they had been worn or inhabited by leprous persons, but because they were leprous in themselves. They were described as leprous when "they exhibited patches of mildew, mold, or fungous growth." When Jesus cured the leper who was afflicted with "true leprosy," He

commanded him to carry out the law which had been given in Leviticus 13 and 14 with reference to the curing of lighter forms of leprosy. The one cured was to report to the priest for the removal of the "quarantine" and to make an offering (Matt. 8:4 and Luke 5:12-14). It should also be stated that the homiletical use of leprosy as a type of sin is not Biblical in origin. This is not to say that it is illegitimate to use leprosy as a type of sin by way of illustration. The final outcome of all that I have said is that there were forms of leprosy in Old Testament times which were curable.

Q. I am a member of the Church of the Nazarene and a subscriber to the "Herald of Holiness." I also like the Question Box and read it very carefully. In the October 5, 1955, "Herald of Holiness" the very first question in the Question Box has to do with Matthew, Mark, Luke, John, and other Christians being called saints. I was surprised that you should question this when Christians

are called saints a number of times in the New Testament. What about this?

A. In my answer I did not deny what you say. In fact, in one sentence, I said: "On the other hand, you must not forget that Christians are referred to as 'saints' many times in the New Testament." What I was talking about and what the question had to do with was the calling of Matthew, Mark, Luke, and John, St. Matthew, Mark, Luke, and John. The Bible nowhere refers to or addresses them or any other individual Christian in this manner. That has come in later because of the official canonization of these men and others by certain churches.

Q. You said once in your answer that one little, tiny unconfessed sin will damn a person; and that truly has worried me. Just what do you mean by confessing each and every sin, and do we have to confess these to others; and what if we have forgotten some of them? When I came to Christ, I knew I was a terrible sinner, that is, in His sight, and I just said, "Lord, here I am without

one plea; forgive everything that has gone before, and from here on in I'm Yours, and with Your help I'll never commit a sin again." I really meant this.

A. I do not remember saying exactly what you have said that I did. I do know that when a sinner comes to Christ, he must come confessing every sin if he would be saved. Or, to put it more clearly, he should come confessing that he is a sinner and that his only hope is in Christ's forgiveness. Of course, along with this, he would have to confess to God any specific sin that he might recall. God does not ask us to confess specific

sins that we do not remember. Such a demand would be unreasonable. As to confessing our sins to others, God does not require us to do this unless they have been specifically against others and our confession of them will help matters. Care and common sense must be observed in confessing our sins to others. Your confession to God when you came to Him as a sinner as you describe it was a good one, and I am sure that God honored it.

Q. Many sermons are preached and articles written about holiness. Why is so little said about the blood of

Jesus Christ? Is not the value of the Blood a foundation truth?

A. Yes, and more should be said about it in sermons and articles.

FOREIGN MISSIONS

(Continued from page 11)

work on the Bible school. Labor is cheap in Haiti, but building materials are high. However, the money we are putting out for our buildings is considerably less than one would spend in the States and we are getting buildings that will look good and last for years.—CHARLES W. ALSTOTT, Haiti.

NEWS of the Churches



Pastor V. S. Wheeler reports: "The past year was one of victory and blessing for our church in Coquille, Oregon. We had two good revivals: in October with Evangelists Carl and Mabel Kruse, and in April with the Hoot Evangelistic Party. All of these workers were blessed of God with victorious altar services. Also God gave some fine altar services with souls praying through in the regular services. Increases were made in every department; the Sunday school had a 22 per cent gain in average attendance, with the record broken four different times during the year—the all-time high was 166. There was a gain of 21 per cent in new church members, with a total net gain of 25 per cent. A total of \$1,376.00 was given for missions—13 per cent of our total giving. Construction was continued on our church building, the outside being stuccoed and painted, and on the inside a beautiful tile floor completed and some Sunday-school rooms plastered. They are a great people, and manifested their love for the pastor by buying new furniture for the parsonage, and giving poundings, two increases in salary, and love offerings. We regretted having to resign due to poor health caused by the damp, cool climate. We have found a fine group of folks in Hagerman, New Mexico, where we are now serving."

Denison, Texas—On October 9, with 604 in Sunday school, Rev. H. F. Crews celebrated his fourteenth anniversary as pastor of this church. His pastorate is the second oldest in Denison. Under Brother Crews's leadership, these fourteen years, the church reports a growth in membership and finances. Sunday-school membership has increased from 100 to 475, and the church membership from 75 to 250. The church has built a two-story, twenty-room educational building, valued at \$25,000.00, put \$5,000.00 into sanctuary improvements, and bought a \$6,500.00 parsonage. The

church has a special distinction in having the largest Sunday school of any Nazarene congregation in Texas—an average of 315 in Sunday school last assembly year. This has been made possible by a fine group of workers who devote time to visiting absentees and prospects.—Reporter.

Mooresville, North Carolina—First Church recently closed an effective revival with Rev. C. C. Brown as the special worker. He is an old-fashioned, holiness, Biblical preacher of the gospel. We feel that this revival brought a new day to our church. We have one of the greatest groups of people you can find anywhere.—C. P. Mason, Pastor.

Evangelist C. M. Whitley and wife report: "Recently we had a most gracious revival in Danville, Illinois; certainly, God was in our midst. We were given a call to return in '56. At this writing we are in a meeting in El Centro, California; in the third service and already about twenty seekers at the altar with, I believe, every one praying through to victory. We appreciate the good pastors, Rev. and Mrs. Clyde Rather. We will be in Marion, Illinois, in January, and have an open date in February that we'd like to slate in Illinois or en route. Write us, c/o our publishing house, Box 527, Kansas City 41, Missouri."

Notice to Church Treasurers



Have you sent your Thanksgiving Offering

to the General Treasurer?

Mail to:

Dr. John Stockton

6401 The Paseo

Kansas City 10, Mo.

ANNOUNCEMENTS

RECOMMENDATION—While Evangelist C. B. Cox needs no special recommendation from me, it is a pleasure to remind the pastors that he is in the field of evangelism and is now a member of our Upland church, and the Southern California District. He may be contacted through our publishing house, P.O. Box 527, Kansas City 41, Missouri. This announcement is made initiatively by his friends.—R. J. Plumb, Superintendent of Southern California District.

WEDDING BELLS—A 3/c Thomas M. Haase, stationed at Paine Field Force Base, Washington, and Miss Olympia Brehm of Boswell, Pennsylvania, were united in marriage on October 29, with Rev. Elizabeth Dumann, Nazarene pastor at Boswell, officiating.

SPECIAL PRAYER IS REQUESTED by a wife in Kansas for her husband, who has gone deep into sin, to be saved and restored to their home;
by a "Herald" reader in Ohio for a revival in our church, especially that Christians be stirred, and also for a special unspoken request;
by a mother in Oregon "that God will undertake and give us a Christian home, so we may have a family altar again";
by a brother in Arkansas for an injured knee, which is giving him trouble and he fears cancer may be setting in—and also for his soul.

DIRECTORIES

GENERAL SUPERINTENDENTS

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

ASSEMBLY SCHEDULE

San Antonio..... May 2 and 3
Abilene..... May 9 to 11
Albany..... May 16 and 17
Canada Central..... May 23 and 24
New England..... May 31 to June 2

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

ASSEMBLY SCHEDULE

Canada Pacific..... April 12 and 13
Canada West..... April 25 and 26

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

ASSEMBLY SCHEDULE

Washington-Philadelphia..... May 10 to 12
Florida..... May 16 and 17
Los Angeles..... May 23 to 25
Rocky Mountain..... May 29 and 30
Nebraska..... May 31 and June 1

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

ASSEMBLY SCHEDULE

Idaho-Oregon..... May 3 and 4
Oregon Pacific..... May 9 to 11
Northwest..... May 16 and 17
Washington Pacific..... May 23 and 24
Nevada-Utah..... May 30 and 31

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

ASSEMBLY SCHEDULE

Akron..... May 2 to 4
Northern California..... May 9 to 11
Arizona..... May 17 and 18
New Mexico..... May 23 and 24
Southern California..... May 30 to June 1

West Virginia..... July 5 to 7
Michigan..... July 11 to 13
Central Ohio..... July 18 to 20
Western Ohio..... July 25 to 27
East Tennessee..... August 1 and 2
Iowa..... August 8 to 10
Houston..... August 22 and 23
Southwest Oklahoma..... September 12 to 14
Northeast Oklahoma..... September 19 and 20

Alabama..... July 3 and 4
Colorado..... July 19 and 20
Southwest Indiana..... July 26 and 27
Kansas..... August 1 to 3
Chicago Central..... August 8 and 9
Northwestern Illinois..... August 15 and 16
Northwest Indiana..... August 22 and 23
South Arkansas..... September 12 and 13
North Arkansas..... September 19 and 20

South Dakota..... June 28 and 29
New York..... July 6 and 7
Maritime..... July 11 and 12
Pittsburgh..... July 18 to 20
Northwest Oklahoma..... July 25 and 26
Kentucky..... August 1 and 2
Kansas City..... September 5 to 7
North Carolina..... September 19 and 20
South Carolina..... September 26 and 27

North Dakota..... June 28 and 29
Minnesota..... July 18 and 19
Missouri..... August 1 to 3
Virginia..... August 8 and 9
Tennessee..... August 15 and 16
Indianapolis..... August 22 and 23
Mississippi..... August 29 and 30
Georgia..... September 12 and 13

Northeastern Indiana..... July 4 to 6
Eastern Michigan..... July 18 to 20
Eastern Kentucky..... July 25 and 26
Illinois..... August 1 to 3
Wisconsin..... August 8 to 10
Dallas..... August 15 and 16
Louisiana..... August 29 and 30
Southeast Oklahoma..... September 19 and 20

EVANGELISTS' SLATES

Allee, G. Franklin, 1137 Skyline Drive, Moses Lake, Wash.
Culver, Ore. Nov. 25 to Dec. 4

Allen, Jimmie. Sunday-School Evangelist, P.O. Box 527, Kansas City 41, Mo.

Anderson, G. R. Evangelist, Box 76, Lindsey, Ohio
Ashby, Kenneth and Geneva. Singers and Musicians, 1111 Shannon Ave., Indianapolis, Ind.
Connorsville, Ind. (1st Ch.) Nov. 22 to Dec. 4

Aycocck, Dell. Evangelistic Singer, P.O. Box 527, Kansas City 41, Mo.

Bailey, Clayton D. Evangelist, Box 579, Fort Dodge, Iowa
Sikeston, Mo. Nov. 23 to Dec. 4

Baker, Ralph and Betty. Preacher and Singers, Box 171, Newell, W.Va.
Frank, W.Va. Nov. 23 to Dec. 4
Tallahassee, Fla. Dec. 7 to 18

Baldwin, C. R. 1122 W. Texas, Durant, Okla.

Bail, R. S. Evangelist, 3028 Henshey Dr., Midwest City 10, Okla.

Banning, R. M. Route 1, Morrow, Ohio
Cattlet, Va. Nov. 16 to 27

Barkley, Arthur and Vada Lee. Preacher and Singers, 305 N.W. Main St., Bethany, Okla.
Compton, Calif. Nov. 16 to 27
E. San Bernardino, Calif. Nov. 30 to Dec. 11

Bartee, Robert H. and Belle M. Evangelist and Singers, 156 Winn Avenue, Winchester, Ky.

Bass, M. V. Evangelist, Route 5, Mt. Pleasant, Mich.
McMechen, W.Va. Nov. 22 to Dec. 4

Battin, Buford. 1509 Seventh St., Lubbock, Texas
Fargo, Okla. Nov. 27 to Dec. 4
Ft. Worth, Texas (1st Ch.) Dec. 11 to 18

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

Caldwell, Kans. (Christian) Nov. 20 to Dec. 4
Bertolets, The Musical (Fred and Grace). Preacher and Musicians, 1349 Perkiomen Ave., Reading, Pa.

Deep Water, N.J. Nov. 16 to 27
Bierce, Jack. Song Evangelist, 417 North St., Apt. C, Logansport, Ind.
Ft. Wayne, Ind. (Nelson Ave.) .. Dec. 1 to 11

Bierce, Joseph. Evangelist, 913 Indiana St., Bicknell, Ind. Nov. 16 to 27

Albion, Pa. Nov. 16 to 27
Bishop, Joe. Evangelist, Box 47, Yukon, Okla.
Roosevelt, Okla. (Home Miss.) .. Dec. 7 to 18

Boggs, W. E. P.O. Box 527, Kansas City 41, Mo.
Redwood Falls, Minn. Nov. 16 to 27
Houston, Tex. (Oakwood) Nov. 30 to Dec. 11

Boner, George D. 349 West 53rd St., Seattle 7, Wash.
Troy, Idaho Nov. 22 to Dec. 4

Boone, Ford. Evangelist, 227 S. Locust St., McComb, Miss. Nov. 16 to 27

Columbus, Kans. Nov. 16 to 27
Bouse, Fred. 420 East 12th St., Indianapolis, Ind.
Bowman, Don and Frances. Song Evangelists, 1013 Vine St., Newport, Ky.

Bowman, Russell. Evangelist, 1841 Belmead Rd., Columbus 3, Ohio
Carey, Ohio Nov. 15 to 27

Brannon, George. 125 N. Wheeler, Bethany, Okla.
Ada, Okla. (1st Ch.) Nov. 23 to Dec. 4
Jacksonville, Fla. Dec. 7 to 18

Brannon, J. S. Coal Fork, W.Va.
Brannon, Wilbur. 2201 Morehouse Ave., Elkhart, Ind.
Alexandria, Ind. Nov. 16 to 27
Toledo, Ohio (Walbridge Ave.) Nov. 30 to Dec. 11

Brigidwater, R. E. and Dorothy. 116 Wolfe Ave., Colorado Springs, Colo.

Beatrice, Nebr. Nov. 23 to Dec. 4
Brinkman, Evangelists George and Flora. 76 Orange St., Augustine, Florida

Brockmueller, C. W. Evangelist, P.O. Box 527, Kansas City 41, Mo.
Open Date Nov. 27 to Dec. 11

Brough, C. Wesley. P.O. Box 527, Kansas City 41, Mo.
Minot, N.D. (Southside) Nov. 16 to 27
Reno, Nev. (1st Ch.) Nov. 30 to Dec. 11

Brown, Clon C. 112 Manor Dr., High Point, N.C.
Moline, Ill. Nov. 16 to 27
Open Date Dec. 1 to 11

Brown, Curtis R. Song Evangelist, 912 Fifth St., N.W., Canton, Ohio
Royersford, Pa. Nov. 17 to 28
Roanoke, Va. (1st Ch.) Dec. 1 to 11

Brown, J. Russell. P.O. Box 527, Kansas City 41, Mo.
Riverton, Wyo. (Sunnyside) .. Nov. 17 to 27

Brown, Marvin L. Evangelist, 1309 N. Main St., Kewanee, Ill.

Burnem, Eddie and Ann. Box 1007, Ashland, Ky.
Phoenix, Ariz. (N.W. Ch.) .. Nov. 22 to Dec. 4
Phoenix, Ariz. (Central) Dec. 6 to 18

Burson, H. D. Evangelist, 401 W. Clay, Houston 6, Texas
Houston, Texas Nov. 27 to Dec. 4
Dallas, Texas Dec. 5 to 11

Burton, C. C. P.O. Box 145, Somerset, Ky.
Oak Lawn, Ill. Nov. 22 to Dec. 4

Bush, Russell, and Wife. Evangelist and Musicians, P.O. Box 527, Kansas City 41, Mo.
Campbell, Carson. Evangelist, Route 2, Mitchell, Indiana

Cargill, A. L. and Myrta. 834 W. Kiowa, Colorado Springs, Colo.
Jerome, Idaho Nov. 17 to 27
Montrose, Colo. Nov. 30 to Dec. 11

Carleton, J. D., and Wife. Preacher and Singer, P.O. Box 527, Kansas City 41, Mo.
Olathe, Kans. Nov. 21 to Dec. 4
Paragould, Ark. Dec. 7 to 18

Carlsen, Harry and Esther. Preachers and Musicians, Box 200, Carbondale, Pa.
Lamberton, Minn. (Meth.) .. Nov. 23 to Dec. 4
Open Date Dec. 7 to 18

Carlton, W. E. P.O. Box 527, Kansas City 41, Mo.
Kennett, Mo. Nov. 16 to 27
Bloomfield, Iowa Nov. 30 to Dec. 11

Carpenter, Harvey and Ruth. Evangelists and Singers, 323 N. Franklin Ave., Greensburg, Ind.
Kampsville, Ill. Nov. 29 to Dec. 11

Carroll, Bob and Gladys. Evangelist and Singers, Box 422, Nowata, Okla.
Bernie, Mo. Nov. 16 to 27
Topeka, Kans. (Highland Park) Nov. 30 to Dec. 11

Carter, Jack and Ruby. Preacher and Singer, 609 N. Mueller St., Bethany, Okla.
Vernon, Tex. Nov. 16 to 27
Stephenville, Tex. Dec. 1 to 11

Carter, W. A. Evangelist, 3808 Park St., Greenville, Texas
Austin, Texas (Grace Ch.) .. Nov. 16 to 27
Leavenworth, Kans. Nov. 30 to Dec. 11

Casey, H. A. Evangelist, 1801 N.E. Madison, Oklahoma City, Okla.
Greenfield, Ind. (Stringtown) Nov. 16 to 27
Columbus, Ohio (Obetz) .. Nov. 30 to Dec. 11

Casto, Clyde C. 514 27th St., Sacramento 16, Calif.
Stockton, Calif. (1st Ch.) Nov. 16 to 27
Vacaville, Calif. Nov. 30 to Dec. 11

Chapman, C. L. Evangelist, Robinson, Ill.
Chatfield, C. C. and Flora N. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.

Chula Vista, Calif. Nov. 16 to 27
Garden Grove, Calif. Nov. 30 to Dec. 11

Chickenoff, Miss Susie. Song Evangelist, 564 Barham Ave., Santa Rosa, Calif.
Clark, Eddie. Route 1, Colona, Ill.
Oakland, Ind. Nov. 20 to Dec. 4
De Kalb, Ill. Dec. 7 to 18

Cleveland, B. H. 6771 Orange Ave., Long Beach, Calif.
Cocoris, George J. Evangelist, 422 W. DeSoto, Pensacola, Fla.

Collins, A. Ernest. Evangelist, P.O. Box 682, Carleton Place, Ontario, Canada
Plattsburg, N.Y. Nov. 17 to 27
Athens, Ont. Dec. 1 to 18

Conway, L. W. Evangelist, 223 S. 8th St., Vincennes, Ind.
Cook, James V. Song Evangelist, Route 1, Harrisburg, Ill.

Cook, Troy and Margaret. Singers and Musicians, Route 2, Ames, Iowa
Cooper, Marvin S. Evangelist, 1514 N. Wakefield St., Arlington, Va.

Corbett, C. T. Box 215, Kankakee, Ill.
Mt. Sterling, Ohio Nov. 23 to Dec. 4
Cox, Sandra, and Mother. Preacher and Singers, 1743 Rembert Ave., Macon, Georgia

Jackson, Ga. Nov. 18 to 27
Brunswick, Ga. Dec. 2 to 11

Crabtree, J. C. Evangelist, 1506 Amherst Rd., Springfield, Ohio
Rantoul, Ill. Nov. 23 to Dec. 4
Eau Claire, Wis. Dec. 7 to 18

Cravens, Rupert. Evangelist, 823 North Kramer Ave., Lawrenceburg, Tenn.

Crawford, J. H. and Maggie. Springdale, Ark. Wauseon, Ohio Nov. 15 to 27
Omaha, Ill. Nov. 29 to Dec. 11

Crider, Jim and Janet. Singers and Musicians, % General Delivery, Southport, Ind. Shirley, Ind. Nov. 16 to 27

Crist, Wesley F. Evangelist, P.O. Box 527, Kansas City 41, Mo.

Crites Evangelistic Party. P.O. Box 527, Kansas City 41, Mo.
Charlotte, N.C. Nov. 16 to 27
Bowdoinham, Maine Dec. 1 to 11

Crutcher, Estelle. Evangelist, 7221 S.W. 5th St., Miami, Fla.
Hagerstown, Md. Nov. 27 to Dec. 4
Garfield Heights, Ohio Dec. 5 to 11

Darnell, H. E. Box 929, Vivian, La.
Marshall, Texas Nov. 30 to Dec. 11
Montgomery, La. Dec. 2 to 18

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

Davis, C. W. and Florence. 930 N. Institute, Colorado Springs, Colo.
Emmett, Idaho Nov. 23 to Dec. 4
Palisade, Colo. Dec. 7 to 18

Davis, Leland R. Song Evangelist, 2021 12th St., Akron, Ohio
Atwater, Ohio Nov. 30 to Dec. 11

DeBord, Clifton and Nelle. Box 881, Ashland, Ky. Clayton, Ind. Nov. 15 to 27
Elwood, Ind. Nov. 29 to Dec. 11

DeLong, Russell V. P.O. Box 527, Kansas City 41, Mo.
Louisville, Ky. Nov. 23 to Dec. 2
Fort Wayne, Ind. Dec. 4 to 11

Dickerson, H. N. 2235 N. Alabama, Indianapolis 5, Ind.
Oblong, Ill. (Pil. Hol. Ch.) Nov. 23 to Dec. 4
Home Dec. 18 to 27

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

Dobbins, C. H., and Wife. Evangelists and Musicians, 604 S. Wayne St., Alexandria, Ind.
Crowley, La. Nov. 16 to 27

Dobson, J. C. Box 504, Bethany, Okla.
Kansas City, Mo. (Rainbow) Nov. 23 to Dec. 4
Reserved December

Donoho, Edward K. Evangelist, Box 244, Lyons, Kans.
Geneseo, Kans. Nov. 23 to Dec. 4
Harmon, Okla. Dec. 7 to 18

Dorrance, Doyle, and Wife. Evangelists and Artists, P.O. Box 281, Monrovia, Calif.

Douglas, Wilson. Evangelist, 1905 Tenth Ave., Jasper, Ala.

Drye, J. T. and Vesta. Evangelist and Singer, Box 1, Coffeyville, Kans.
Filer, Idaho Nov. 23 to Dec. 4

Dunn, T. P. 4352 N. Frankfort, Tulsa, Okla.
Sacramento, Calif. (West Side)
. Nov. 23 to Dec. 4
Los Angeles, Calif. Dec. 7 to 18

Durbin, Max. Song Evangelist, 412 W. Franklin St., Winchester, Ind.
Muncie, Ind. Nov. 28 to Dec. 2

Dyer, Esther M. Musical Evangelist, Crystal Beach, Fla.

Eastman, H. T. and Verla May. Evangelist and Musicians, 2005 East 11th, Pueblo, Colo.
Miami, Fla. (1st Ch.) Nov. 16 to 27
Cuba (Conventions) Nov. 30 to Dec. 18

Edwards, L. T., and Wife. Lowell, Oregon
Newberg, Ore. Dec. 7 to 18

Elkins, W. T. Evangelist, Wurtland, Ky.
Eisea, Cloyce. Box 18, Vanburen, Ohio

Emmert, H. C. 405 N. Redmond, Bethany, Okla.

Emrick, Ross and Dorothy. Evangelist and Musicians, 600 Trumbull St., Bay City, Mich.

Emsley, Robert. British Holiness Evangelist, P.O. Box 527, Kansas City 41, Mo.
Waukegan, Ill. Dec. 4 to 11
Sheldon, Ill. Dec. 13 to 18

Erp, J. R. 415 N. Biltmore, Muncie, Ind.

Estep, Alva O. and Gladys. Preacher and Singers, Box 238, Losantville, Ind.
Collinsville, Okla. Nov. 23 to Dec. 4

Fagan, Harry, and Wife. Singers and Musicians, R.D. 1, Carmichaels, Pa.

Farnsworth, Irving. Evangelist, 5036 Winslow Dr., Columbus 13, Ohio
Open Date Nov. 23 to Dec. 4

Felter, Harry J., and Wife. Box 87, Leesburg, N.J.

Ferguson, Edward R. and Alma. Preacher and Singer, 921 21st St., Orlando, Fla.
Hanover, Pa. Nov. 15 to 27
Charlottesville, Va. Nov. 29 to Dec. 11

Fetters, Fred W. 546 Vermont St., Altadena, Calif.

Files, Gloria; Adams, Dorothy. Preacher and Singers, Wiley Ford, W.Va.

Bradford, Pa. Nov. 23 to Dec. 4

Finger, Maurice and Naomi. Route 3, Lincoln, N.C.

Fisher, C. William. Evangelist, P.O. Box 527, Kansas City 41, Mo.
Atlanta, Ga. (1st Ch.) Nov. 16 to 27
Houston, Tex. (1st Ch.) Nov. 30 to Dec. 11

Fitch, James S. Evangelist, 2126 Slane Ave., Norwood 12, Ohio

Foltz, John C. Evangelist, Route 2, Clemmons, N.C.

Fouse, Fay A. Evangelist, 635 Western Ave., Winchester, Ind.
Shirley, Ind. Nov. 16 to 27
Open Date Nov. 29 to Dec. 11

Fraley, Hazel M. 458 Moore Ave., New Castle, Pa.

Franklin, Cletus. Evangelist, Odon, Ind.
Evansville, Ind. (Grace) Nov. 23 to Dec. 4

Franklin, Norman and Connie. Evangelistic Singers, Route 1, San Pierre, Ind.
St. Bernice, Ind. Nov. 24 to Dec. 4

Frodge, Harold C. Evangelist, Box 181, St. Paris, Ohio
Cincinnati, Ohio (Brighton) Nov. 23 to Dec. 4

Fugett, C. B. 4311 Blackburn, Ashland, Ky.
Odessa, Tex. Nov. 25 to Dec. 4
Longview, Tex. Dec. 8 to 18

Fuller, Jimmie. P.O. Box 649, Fort Valley, Ga.

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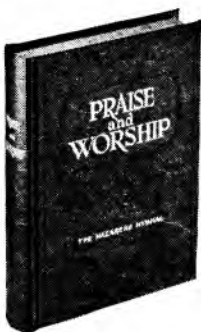
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Geeding, W. W. and Wilma. Preachers and Chalk Artist, 376 W. Pine St., Canton, Ill.
 Ossian, Ind. Nov. 23 to Dec. 4
 Gering, Melvin. Song Evangelist, 105 S.W. First, Bethany, Okla.
 Gillespie, George M. Evangelist, P.O. Box 208, Auburn, Ind.
 Kimberly, Idaho. Nov. 23 to Dec. 4
 Gillespie, Sherman and Elsie. Song Evangelists, Box 312, Farmland, Ind.
 Elwood, Ind. Nov. 29 to Dec. 11
 Gilliam, Harold P. 219 N. Washington, Moscow, Idaho

Godfrey, Laura M. Singer, 797 N. Wilson, Pasadena 6, Calif.
 Yucaipa, Calif. Nov. 23 to Dec. 4
 Gospel Light Trio (Rev. Lyle Leach, Fred Findley, and Wife). Preacher and Musicians, Rt. 1, Box 175, Salem, Ore.
 Torrington, Wyo. Nov. 25 to Dec. 4
 Molalla, Ore. Dec. 7 to 18
 Gould, Loren W., and Wife. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.
 Virginia District (Home Miss.)
 Nov. 29 to Dec. 4
 Pulaski, Va. Dec. 6 to 18

Granger, Miss Marjorie. Song Evangelist, 4322 Manchester St., St. Louis 10, Mo.
 Gray, Ralph C., and Wife. Evangelist and Singer, P.O. Box 527, Kansas City 41, Mo.
 Laverne, Okla. Nov. 30 to Dec. 11
 Aztec, N.M. Dec. 13 to 18
 Green, James and Rosemary. Singers and Musicians, 1201 Bower Ct., New Castle, Ind.
 Birmingham, Ala. (1st Ch.) Nov. 16 to 27
 Racine, Wis. (Taylor Ave.) Nov. 30 to Dec. 11
 Greene, Bernard. Evangelist, 314 East 16th St. Bloomington, Ind.
 Greenlee, Miss Helen. Evangelistic Singer, Route 2, Humeston, Iowa
 Lomax, Ill. Nov. 28 to Dec. 4
 Pekin, Ill. Dec. 17 to 18
 Gretzinger, Harold W. 1391 Mar Vista Ave., Pasadena, Calif.
 Groves, Leona. Song Evangelist, Rt. 4, Box 103, Brooksville, Fla.
 Grubbs, R. D. Evangelist, 1704 Madison Ave., Covington, Ky.
 Cincinnati, Ohio (Western Hills)
 Nov. 15 to 27
 Felicity, Ohio Nov. 29 to Dec. 11
 Haas, Wayne and June. Singers and Musicians, Route 1, Cory, Ind.
 Lawton, Okla. Nov. 16 to 27
 Rego, Ind. (Miss. Band Ch.) Nov. 30 to Dec. 11
 Hahn, O. G. Evangelist, 230 Leyte Street, Mishawaka, Ind.
 Hall, Miss Clarine. Song Evangelist, 819 Milburn, Dayton 4, Ohio
 Hall, Dave. 776 E. Simpson, McPherson, Kansas
 Hamilton, Jack and Wilma. Box 172, Hays, Kansas
 Thomasville, Ga. Nov. 23 to Dec. 4
 Durango, Colo. Dec. 7 to 18
 Harding, Mrs. Maridel. Evangelist, 803 N. Briggs, Hastings, Neb.
 Pasadena, Calif. (1st Ch.) Nov. 16 to 27
 Parsons, Kansas Nov. 30 to Dec. 11
 Harding, U. E., and Wife. 1008 E. California St., Pasadena, Calif.
 Harley, C. H. Evangelist, Burbank, Ohio
 Shawnee Hills, Ohio Nov. 15 to 27
 Harrington, Wm. N. Rt. 3, Box 666, Gainesville, Fla.
 Mobile, Ala. Nov. 20 to 27
 Ft. Myers, Fla. Dec. 4 to 18
 Harris, E. T. P.O. Box 527, Kansas City 41, Mo.
 Trout, La. Nov. 23 to Dec. 4
 Winnfield, La. Dec. 7 to 18
 Harrison, Raymond W. Evangelist, Box 57, Neotsu, Oregon
 Myrtle Creek, Ore. Nov. 16 to 27
 Dallas, Ore. Nov. 30 to Dec. 11
 Harrold, John W. Box 309, Red Key, Ind.
 Montpelier, Ind. (Union Chap.) Nov. 15 to 27
 Home (Reserved) Dec. 18 to 31
 Hart, H. J. Route 1, Owasso, Okla.
 Harvey, Hoye. Evangelist, Box 124, Hodge, La.
 Merigold, Miss. (Sunflower) Nov. 23 to Dec. 4
 Boyce, La. (Hemphill Star) Dec. 7 to 18
 Hayes, Thomas. P.O. Box 527, Kansas City 41, Mo.
 Norwalk, Calif. Nov. 16 to 27
 Lone Pine, Calif. Nov. 30 to Dec. 11
 Henbest, C. L. Box 345, Rogers, Ark.
 Emporia, Kans. Nov. 17 to 27
 Guymon, Okla. Nov. 30 to Dec. 11
 Henck, Nelson H. 714 Campbell St., Williamsport, Pa.
 Wilmington, Del. Nov. 23 to Dec. 4
 Henderson, C. W. Evangelist, 22 W. Pierson St., Greenfield, Ind.
 Hendrick, Doris V. Evangelist, 342 North St., Bad Axe, Mich.
 Hendricks, Joe. Song Evangelist, 4012 Catherine Ave., Norwood 12, Ohio
 Henriksen, G. W. Evangelist, 12703 N.E. Clackamas, Portland, Ore.
 Kirkland, Washington Nov. 23 to Dec. 4
 Grand Ronde, Oregon Dec. 7 to 18
 Henry, J. W. P.O. Box 581, Banning, Calif.
 Henson, J. C. 103 N. Peniel, Bethany, Okla.
 Terrell, Tex. Nov. 21 to 27
 Higgins, Charles A. 1702 Pecos St., Las Cruces, N.M.
 Apache, Okla. Nov. 16 to 27
 Hodge, W. M. Evangelist, Science Hill, Ky.
 Hoke, J. O. and Helen (Peters). Evangelist and Singers, 525 W. Green, Virden, Ill.
 Holso Evangelistic Party. 5332 Summer Ave., Ash-tabula, Ohio
 Decatur, Ala. (1st Ch.) Nov. 27 to Dec. 4
 Holstein, C. V. Rt. 2, Adams Park, Indian Lake, Vicksburg, Mich.
 Holtzclaw, Paul M. Evangelist, Mount Erie, Ill.
 Hoof, A. J. (Jack) 1610 S. Grand St., Monroe, La.
 Wardell, Mo. Nov. 21 to 27
 Shreveport, La. (Trinity) Nov. 30 to Dec. 11
 Hoof, Billy S. Evangelist, McEwen, Tenn.
 Hooker, H. H. P.O. Box 11, Gardendale, Ala.
 Cookeville, Tenn. Nov. 23 to Dec. 4
 Hoot Evangelistic Party. P.O. Box 745, Winona Lake, Ind.
 Eaton, Ohio Nov. 16 to 27
 New Hampshire, Ohio Nov. 30 to Dec. 11

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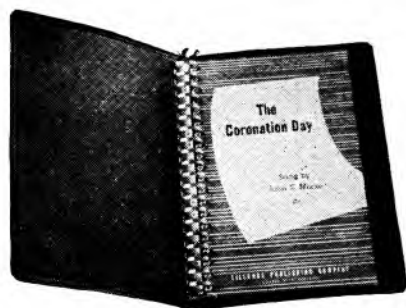
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Huff, Thomas. Evangelist, Box 228, Zylks, La.

Huffman, H. B. Box 25, Onego, W.Va.
Lake Charles, La. (Trinity) . . . Nov. 15 to 27

Hughes, Guthrie. Evangelist, Greenfield, Ind.
Robefine, La. (Friendship) . . . Nov. 16 to 27
Wadsworth, Ohio Dec. 4 to 11

Humble, Dave and Mary. Singers and Chalk Artist, Worthington, Ind.

Hutchinson, C. Neal. Evangelist, P.O. Box 527, Kansas City 41, Mo.

Greenville, Mich. Nov. 23 to Dec. 4

Ihrig, R. L. 20 Hollywood Dr., Florence, Ky.

Inglard, Wilma Jean. Evangelist, 322 Meadow Ave., Charleroi, Pa.

Isenberg Evangelistic Party. Evangelist and Singers, Box 388, New Cumberland, Pa.

Framingham, Mass. Nov. 16 to 27

Jackson, R. V. Evangelist, Box 31, Elizabethtown, Ill.

Toledo, Ohio (Broadway) Nov. 16 to 27
Mulberry Grove, Ill. Nov. 30 to Dec. 11

Jantz, Calvin and Marjorie. Singers and Musicians, P.O. Box 527, Kansas City 41, Mo.

London, Ohio (Christian Union)

. Nov. 22 to Dec. 4

Peoria, Ill. (First) Dec. 5 to 11

Jenkins, Gerald and Donna Lou. Evangelistic Singers, P.O. Box 527, Kansas City 41, Mo.

Viroqua, Wisconsin Nov. 23 to Dec. 4

Britt, Iowa Dec. 5 to 16

Jerrett, Howard W. 630 W. Hazelhurst, Ferndale, Mich.

Baton Rouge, La. Nov. 16 to 27

Johnson, A. G. and Elveda. P.O. Box 527, Kansas City 41, Mo.

Ward, Ark. Nov. 15 to 27

Alix, Ark. Nov. 29 to Dec. 11

Johnson, Andrew. Wilmore, Kentucky

Johnson, Spencer. Box 11, Vivian, La.

Homedale, Idaho Nov. 17 to 27

Waurika, Okla. Dec. 1 to 11

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

Idaho Falls, Idaho Nov. 17 to 27

Jones, Clarence (Tiz). Evangelist, 2022 Lippert St., Apt. 266, Orchard Manor, Charleston, W.Va.

Alum Creek, W.Va. Nov. 30 to Dec. 11

Weaver, W.Va. Dec. 13 to 24

Jones, Claude W. Evangelist, Bel Air, Maryland

Media, Pa. Nov. 23 to Dec. 11

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

Sumter, South Carolina. Nov. 23 to Dec. 4

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

Jordan, Hugh R. Evangelist, Box 527, Kansas City 41, Mo.

Keith, Donald R. Evangelist, P.O. Box 527, Kansas City 41, Mo.

Marion, Ind. (1st Ch.) Nov. 23 to Dec. 4

Keller-York Party, The. Singers and Musicians, Box 256, Seelyville, Ind.

Coshocton, Ohio (Conv.) Nov. 28 to Dec. 4

Cleveland, Ohio (Garfield Heights)

. Dec. 5 to 11

Kelly, Arthur E. 331 Whaley St., Columbia, S.C.

New Ellington, S.C. Nov. 23 to Dec. 4

Belle Glade, Fla. Dec. 7 to 18

Kimball, Everett and Irene. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.

Butler, Ind. Nov. 16 to 27

Marine City, Mich. Nov. 30 to Dec. 11

Kleven, Orville H. 2355 Roosevelt Blvd., Eugene, Ore.

Phoenix, Ore. Nov. 15 to 27

Stayton, Ore. Nov. 30 to Dec. 11

Krauss, James L. Evangelist, 818½ E. Spring, St. Marys, Ohio

Kruse, Carl H., and Wife. Evangelist and Singer, 503 Redmond, Bethany, Okla.

Texhoma, Okla. Nov. 22 to Dec. 4

Enid, Okla. (Main St.) Dec. 6 to 18

Kunze, R. J. Sunday-School Evangelist, 614 W. Elm St., Compton, Calif.

Leeds, Me. Dec. 1 to 11

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

Kelloggsville, Ohio Nov. 16 to 27

Lavelle, Pa. Nov. 30 to Dec. 11

Kuykendall, P. E. Box 978, Hendersonsville, N.C.

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

Lamar, Clinton, Evangelist, 1714 S. Fares Avenue, Evansville, Ind.

Lanneck, Forest. 1518 S. Buckeye, Kokonko, Ind.

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

Nocona, Tex. Nov. 16 to 27

Sand Springs, Okla. Nov. 28 to Dec. 11

Langford, O. F. Evangelist, Route 1, Gilmer, Texas

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

Law, Dick and Lucille, Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.

Mound City, Mo. Nov. 30 to Dec. 11

McCune, Kans. Dec. 12 to 18



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Kirkland CHC
U.S. Naval Training Center
Bainbridge, Maryland

Lee, Mason. 217 Division St., Huntington, W.Va.
Bartlesville, Okla. Nov. 22 to Dec. 4
New Richmond, Ohio Dec. 6 to 18

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

Glendale, Calif. Nov. 27 to Dec. 7

Leverett Brothers, Preacher and Singers, Lamar, Mo.

Columbus, Ind. Nov. 16 to 27

Kiowa, Kans. Nov. 30 to Dec. 11

Lewis, E. E. 305 N. Shepherd, Ironton, Mo.

Lewis, Ellis. 308 N.W. Second, Bethany, Okla.

Ferguson, Mo. Nov. 21 to 27

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

Lindley, R. F., and Wife. Evangelist and Children's

Worker, P.O. Box 527, Kansas City 41, Mo.

Little Rock, Ark. (Cedar Lane) Nov. 16 to 27

Little Rock, Ark. (Westwood)

. Nov. 30 to Dec. 11

Lipker, Charles H. Box 2, Alzada, Ohio

Spencerville, Ohio Nov. 30 to Dec. 11

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Little, H. C. 1338½ Hunter Ave., Columbus, Ohio
Londonville, Ohio Nov. 15 to 27
Pocatello, W.Va. Nov. 29 to Dec. 11

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

Somerville, Mass. Nov. 16 to 27

Long, Paul W. Evangelist, Van, Ark.

Lummus, H. T. P.O. Box 971, Chowchilla, Calif.

MacAllen, L. J. and Mary E. Evangelists and

Artists, 27 W. Falls St., New Castle, Pa.

Mackey Evangelistic Party, D. D. Preacher and

Musicians, P.O. Box 113, Bethany, Okla.

MacPherson, Walter S., Sr. Evangelist, 37 Newton

Ave., Wollaston, Mass.

Martin, Edwin C. P.O. Box 527, Kansas City 41, Mo.

Brea, Calif. Nov. 30 to Dec. 11

Coalinga, Calif. Dec. 12 to 18

Martin, Paul. Evangelist, P.O. Box 527, Kansas City 41, Mo.

Oakland, Calif. (1st Ch.) Dec. 1 to 11

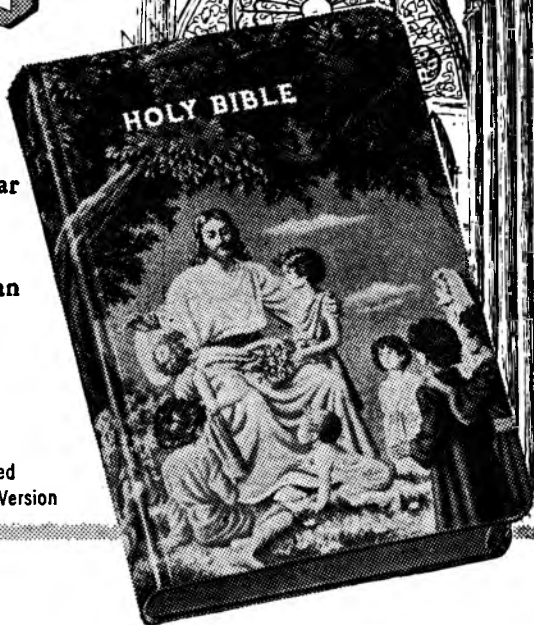
Live Oak, Calif. Dec. 12 to 18

- Mathews, L. B. 2600 Westwood Ave., Nashville, Tenn.
 Elk City, Kans. Nov. 23 to Dec. 4
- McCollom, Russel R., and Wife. Evangelist and Singers, 624 S. Knight, Wichita, Kansas
 Stigler, Okla. Nov. 22 to Dec. 4
- McCoy, Norman E. Song Evangelist, 1318 E. 28th St., Anderson, Ind.
 Petersburg, Ind. Nov. 22 to 27
 Wadsworth, Ohio Dec. 4 to 11
- McDowell, Mrs. Doris. Evangelist, 948 Fifth St., Apt. H, Santa Monica, Calif.
 Yucaipa, Calif. Nov. 23 to Dec. 4
- McGuffey, J. W. 1609 N. Central, Tyler, Texas
- McKinley, Pauline. Song Evangelist, P.O. Box 201, Greensburg, Ind.
- McMillan, Winsie L. Evangelist, 506 N. Court St., Circleville, Ohio
 Marion, Ohio Nov. 22 to Dec. 4
 Wellington, Ohio Dec. 6 to 11
- McNatt, J. A. P.O. Box 527, Kansas City 41, Mo.
 Phoenix, Ariz. (East Side) Nov. 16 to 27
 Perryton, Texas Nov. 30 to Dec. 11
- Meadows, Naomi; and Reasoner, Eleanor. Preachers and Singers, 2510 Hudson, Norwood 12, Ohio
 St. Elmo, Ill. Nov. 16 to 27
 West Des Moines, Iowa Nov. 30 to Dec. 11
- Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, P.O. Box 527, Kansas City 41, Mo.
 Wichita, Kans. (Beulah) Nov. 23 to Dec. 4
- Messer, Haley, P.O. Box 527, Kansas City 41, Mo.
 Texarkana, Ark. Nov. 16 to 27
 Donaldsonville, Ga. Dec. 4 to 11
- Messer, L. C. and Ruth. Singers and Musicians, 236 S. Michigan Ave., Glendora, Calif.
- Michael, Elmer E. 1406 Sixth Ave., Jasper, Ala.
- Mickel, Ralph and Lillian. Evangelists and Singers, Alum Bank, Pa.
 Spring Valley, N.Y. Nov. 23 to Dec. 4
- Mickey, Bob and Ida Mae. Song Evangelist and Chalk Artist, 309 Cimarron Ave., La Junta, Colo.
 Macon, Mo. Nov. 16 to 27
 Perryton, Tex. Nov. 30 to Dec. 11
- Mieras, Edward E. 1962 Bridgen Rd., Pasadena 7, Calif.
 Woodland, Calif. Nov. 16 to 27
 Henderson, Nev. Nov. 30 to Dec. 11
- Miller, A. E. and Pauline. Preachers and Chalk Artist, 307 S. Delaware St., Mt. Gilead, Ohio
 Bedford, Pa. Nov. 23 to Dec. 4
- Miller, E. J. P.O. Box 527, Kansas City 41, Mo.
- Miller, Leila Dell, % Trevecca Nazarene College, Nashville, Tenn.
 Olivehurst, Calif. Nov. 25 to Dec. 4
 Roseville, Calif. Dec. 7 to 18
- Miller, Nettie A. % Trevecca Nazarene College, Nashville, Tenn.
 Sulphur Springs, Fla. Nov. 23 to Dec. 4
 Savannah, Ga. Dec. 7 to 18
- Miller, Ruth (Mrs. Henry A.). Song Evangelist, 1414 N. Sierra Bonita, Pasadena 7, Calif.
- Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.
 Neodesha, Kans. Nov. 23 to Dec. 4
 Williamstown, W.Va. Dec. 21 to Jan. 1
- Mingledorff, O. C. P.O. Box 43, Douglas, Ga.
- Moore, Ernest. Evangelist, Box 515, Bremond, Texas
- Moore, Franklin, M. Box 352, Wakarusa, Ind.
 Connersville, Ind. (1st Ch.) Nov. 23 to Dec. 4
- Moore-Dake Evangelistic Party (Myrtle C. and Lorraine M.). 10802 63rd Ave., Edmonton, Alberta, Canada.
- Moore, John E. Song Evangelist, P.O. Box 527, Kansas City 41, Mo.
- Mooshian, C. Helen. Evangelist, P.O. Box 527, Kansas City 41, Mo.
- Mounds, C. Dewey. Evangelist, 123rd St. and Ridgeland Ave., Worth, Ill.
- Mundell, Winfield A. Evangelist, P.O. Box 527, Kansas City 41, Mo.
- Murphy, B. W. 2952 Fourth Ave., Huntington 2, W.Va.
 Elkins, W.Va. Nov. 16 to 27
- Musical Messengers, % Don Ratliff, 3423 Hottell Dr., Louisville 16, Ky.
 Louisville, Ky. (Indoor Camp) Nov. 23 to 27
 Highway, Ky. Dec. 4 to 11
- Myers, J. T. 502 Lafayette St., Danville, Ill.
 Mishawaka, Ind. Nov. 30 to Dec. 4
 Aroma Park, Ill. Dec. 7 to 18
- Nelson, Charles Ed. and Normadene. Preacher and Singers, 1524 S. 4th, Rogers, Ark.
 Russellville, Ark. Nov. 16 to 27
 St. Joseph, Mo. Nov. 30 to Dec. 11
- Nichols, Dorrance and Esther. Evangelist and Musicians, 849 Poplar St., Bloomsburg, Pa.
 Milford, Ill. Nov. 16 to 27
 Bellevue, Ohio Nov. 30 to Dec. 11
- Norton, Joe. Box 143, Hamlin, Texas
 Cleburne, Texas Nov. 27 to Dec. 4
- Nutter, C. S. P.O. Box 48, Parkersburg, W.Va.
 Crooksville, Ohio Nov. 16 to 27
 Newell, W.Va. (Glendale) Nov. 30 to Dec. 11
- Oren, Thurman, Box 327, Parker, Ind.
- Orton, Ernest E. Evangelist, Rt. 1, Box 57, Canon City, Colo.
 Wray, Colo. Nov. 30 to Dec. 11
- Osborne, O. L. Rural Station, West Hollywood, Fla.
- Parrott, A. L. P.O. Box 298, Bourbonnais, Ill.
 Wichita, Kans. (Beulah) Nov. 23 to Dec. 4
 Centerview, Mo. (Counterside) Dec. 7 to 19
- Patrone, D. E. Evangelist-Violinist, 224 Liberty St., Painesville, Ohio
 Atwater, Ohio Nov. 30 to Dec. 11
 Warren, Ohio Dec. 13 to 18
- Patterson, Walter. Route 3, Waurika, Okla.
- Payne, L. M. 509 Northwest Main, Bethany, Okla.
- Pendleton, T. E. 2019 Greenrock Lane, Indianapolis, Ind.
- Peters, Max. Evangelist, 8665 Dearborn Ave., South Gate, Calif.
 South Whittier, Calif. Nov. 16 to 27
 Riverbank, Calif. Nov. 30 to Dec. 11
- Petersen, Amil E. Evangelist, Picture Butte, Alberta, Canada
- Phillips, Miss Lottie. Evangelist, % Trevecca Nazarene College, Nashville, Tenn.
 Amelia, Ohio Nov. 16 to 27
 Delta, Ohio Nov. 30 to Dec. 11
- Pierce, Boyce and Catherine. Singers and Musicians, 505 Columbia Ave., Danville, Ill.
 Toledo, Ohio (Broadway) Nov. 16 to 27
 Portland, Ind. Nov. 30 to Dec. 11
- Pittenger, Twyla. Evangelist, R.D. 3, Shelby, Ohio
 Collbran, Colo. Nov. 15 to 27
 Holly, Colo. Nov. 29 to Dec. 11
- Plummer, Chester D. 515 N. Chester Ave., Indianapolis 1, Ind.
 Kurtz, Ind. Nov. 16 to 27
 Joplin, Mo. Nov. 30 to Dec. 11
- Posey, Lewis A., Jr., 906 W. Montgomery Ave., Sheffield, Ala.
- Potter, Lyle and Lois. Sunday-School Evangelists, P.O. Box 527, Kansas City 41, Mo.
 Montebello, Calif. Nov. 29 to Dec. 4
 Ojai, Calif. Dec. 7 to 11
- Pumpelly, Paul. 608 E. Prien Lake Rd., Lake Charles, La.
 Effie, La. (Riverside) Dec. 1 to 11
 Pineville, La. (Lakeside) Dec. 12 to 18
- Purkhiser, H. G. Evangelist, 4431 Marcellus St., N.W., Canton 8, Ohio
 Royersford, Pa. Nov. 16 to 27
 Roanoke, Va. (1st Ch.) Nov. 30 to Dec. 11
- Qualls, Paul M. Song Evangelist, 5487 Lake Jesamine Dr., Orlando, Fla.
- Raker, W. C. Astoria, Ill.
- Reed, Fred W. 612 South 26th, Billings, Mont.
- Reed, Harlow. Evangelist, Box 45, Hull, Ill.
 Mountain View, Mo. Nov. 29 to Dec. 11
- Reynolds, D. C. Indian Evangelist, 1933 1/2 N.W. 30th, Oklahoma City 18, Okla.
- Rice, Cecil H. 1128 Grace St., Washington C.H., Ohio
 Columbus, Ohio (Parsons) Nov. 23 to Dec. 4
 Fulton, Ohio Dec. 7 to 18
- Richards, Alvin D. and Annabelle. Preacher and Singers, Linden, Mich.
 Pierson, Iowa Nov. 23 to Dec. 4
 Otter Lake, Mich. Dec. 7 to 18
- Richards Evangelistic Party. Preachers and Singers, Box 313, Sparta, Mich.
- Richardson, Harold S. and Flossie F. Preacher and Singers, Route 4, Muncie, Ind.
- Ridings, E. Paul. 708 N. College, Bethany, Okla.
 Poteau, Okla. Nov. 27 to Dec. 4
- Ridley, Herman L. R.D. 1, Mahoning, Pa.
- Riffle, Brady. 902 Mel St., Charleston 2, W.Va.
- Leivsay, W.Va. Nov. 15 to 27
- Roach, Douglas F. 1410 W. Clay, Houston 19, Texas
 Texarkana, Tex. (North Side) Nov. 30 to Dec. 11
 Home—Holidays Dec. 14 to Jan. 1
- Robbins, James. 1817 F St., Bedford, Ind.
 Allerton, Iowa Nov. 23 to Dec. 4
- Robinson, John. Evangelist, 448 Washington Ave., Huntington, W.Va.
 Riverside, Calif. Nov. 23 to Dec. 4
 Vista, Calif. Dec. 7 to 18
- Robinson, Mrs. Lillian. Evangelist, 506 S.E. First Ave., Perryton, Tex.
- Rodgers, Clyde B. Artist-Evangelist, 505 Lester Ave., Nashville 10, Tenn.
 Providence, R.I. Nov. 15 to 27
 Kingston, N.Y. Nov. 29 to Dec. 11
- Roedel, Bernice L. Evangelist, 423 E. Maple St., Boonville, Ind.
 Chandler, Ind. Nov. 15 to 27
- Royse, C. E. and Lois. Evangelist and Singer, 1117 S. Lansing St., Route 2, Mason, Mich.
 Pennville, Ind. (Sugar Grove) Nov. 23 to Dec. 4
- Ft. Wayne, Ind. (Grasmere Heights) Dec. 7 to 18
- Runyan, Harold. 1086 Oakhurst Dr., Charleston, W.Va.
 Rushing Family, The. Singers and Musicians, King City, Mo.
 Kent, Washington Nov. 28 to Dec. 4
 Vancouver, Washington (1st Ch.) Dec. 12 to 18
- Rutherford, Bob. 906 23rd St., Orlando, Fla.
- Sanford, Ruth. Song Evangelist, Box 590, Fort Scott, Kansas
- Scarlett, Don. Evangelist, 118 N. Gibson St., Oakland City, Ind.
 Tulsa, Okla. (1st Ch.) Nov. 23 to Dec. 4
 Delta, Colo. (1st Ch.) Dec. 7 to 18
- Schmidt, William and June. Preacher and Singers, Nazarene Campground, Box 331, Vicksburg, Mich.
 Morris, Ill. Nov. 22 to Dec. 4
- Schriber, George R. 5949 N. Forestdale, Glendora, Calif.
- Schultz, Ernest. Evangelist, 606 Maple Ave., Mora, Minn.
- Schultz, Walter C. Song Evangelist, 707 S. Chipman St., Owosso, Mich.
- Sellick, R. T. Box 22, Oxford, N.S., Canada
- Selz, Joseph W. 627 Juniper St., Walla Walla, Wash.
 Chinoak, Mont. Nov. 22 to Dec. 4
- Shank, R. A., and Wife. Box 377, Vicksburg, Mich.
- Sharp, L. D. P.O. Box 527, Kansas City 41, Mo.
- Short, J. W. and Frances. Evangelists, P.O. Box 527, Kansas City 41, Mo.
 Charlotte, N.C. (1st Ch.) Nov. 16 to 27
 Greensboro, N.C. (1st Ch.) Dec. 1 to 11
- Silvernail, Donald R. % Nazarene Assembly Park, Vicksburg, Mich.
 Hale, Mich. (Sage Lake) Nov. 24 to 27
- Slack, D. F. Song Evangelist, Route 2, Vevay, Ind.
 Liberty, Ind. Nov. 23 to Dec. 4
- Lewistown, Ill. Dec. 6 to 18
- Slater, Glenn and Vera. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
 Minneapolis, Kans. Nov. 23 to Dec. 4
 Halltown, Mo. Dec. 7 to 18
- Slater, Hugh. P.O. Box 527, Kansas City 41, Mo.
- Stayton, Hubert M. 237 N. Fifth St., Elwood, Ind.
- Sloan, Carmon G. Evangelist, 844 Rose Dr., Louisville 13, Ky.
 Smith, Bernie. Box 145, Harrisburg, Ill.
- Smith, Billy and Helen. Evangelist and Singers, 818 McKinley Ave., Cambridge, Ohio
 Brilliant, Ohio Nov. 23 to Dec. 4
- Smith, Charles Hastings. P.O. Box 778, Bartlesville, Okla.
 Birmingham, Ala. (1st Ch.) Nov. 16 to 27
 Chicago, Ill. (1st Ch.) Dec. 4 to 11
- Smith, Eugene and LaNora. Song Evangelists, Winnsboro, S.C.
 Bamberg, S.C. Nov. 16 to 27
- Smith, Floyd P. 118 Motel Dr., San Antonio, Texas
 Arlington, Tex. (1st Ch.) Nov. 21 to 27
- Alice, Texas Nov. 27 to Dec. 4
- Smith, Otis E. Evangelist, Box 602, Greensboro, N.C.
 New Castle, Pa. Nov. 23 to Dec. 4
- Smith, Paul and Hallie. Evangelist and Singers, 318 N.W. 5th St., Bethany, Okla.
 Bridgeton, New Jersey Nov. 16 to 27
 Reserved Nov. 28 to Dec. 6
- Sneed, J. W. 1206 W. College, Guthrie, Okla.
- Snow, Loy, Route 1, Bedford, Ind.
 Liberty, Ind. Nov. 22 to Dec. 4
- Sepo, Ill. Dec. 6 to 18
- Sparks, Sammy. 510 N. Pickaway, Circleville, Ohio
- Sparks, Samuel L. P.O. Box 527, Kansas City 41, Mo.
- Spittal, David J. R. Box 208, Bourbonnais, Ill.
- Stabler, R. C., and Wife. Box 34, Montoursville, Pa.
 Fostoria, Ohio (U.B.) Nov. 16 to 27
- Mason, Mich. Nov. 29 to Dec. 11
- Stafford, Daniel, Box 1514, Indianopolis, Ind.
 St. Bernice, Ind. Nov. 24 to Dec. 4
- Indianapolis, Ind. (West St.) Dec. 5 to 11
- Stafford, J. D. P.O. Box 1514, Indianopolis, Ind.
- Stanley, T. H. 1242 Cottage Ave., Middletown, Ind.
 Hurdsville, N.D. Nov. 22 to Dec. 4
- Starnes, Earl. 1317 Keller St., Evansville, Ind.
 New Castle, Pa. (1st Ch.) Nov. 23 to Dec. 4
- Columbus, Ind. Dec. 7 to 18
- Steelman, Mrs. Thelma. Evangelist, P.O. Box 294, Gilmer, Texas
- Steininger, Dwight F. Artist-Evangelist, Box 445, Nashville, Ind.
- Stevenson, Edward and Lydia. Singers and Musicians, Box 154-B, Cuba, Ill.
- Stewart, Milton, and Wife. Evangelist and Singer, Route 1, Robeline, La.
- Stockton, Fred G. 1453 Third St., Enumclaw, Wash.
- Strack, W. J. Box 215, New Lyme, Ohio
 Somerset, Pa. Nov. 15 to 27
- Stonham, Mass. Nov. 29 to Dec. 11
- Strait, Neil. Box 112, Olivet Nazarene College, Kankakee, Ill.
- Sutherland, Jack and Naomi. Preacher and Singers, Route 5, Canton, Ill.
 Green Rock, Ill. Nov. 16 to 27
- Dayton, Ohio Nov. 30 to Dec. 11
- Sweeten, Howard W. Ashley, Ill.
 Salem, Ore. Nov. 22 to Dec. 4
- Portland, Ore. Dec. 6 to 11
- Talbert, George H., and Wife. Evangelist and Singers, P.O. Box 438, Abilene, Kans.
- Tarvin, E. C. California, Ky.
- Teare, Laten E. and Loura. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.
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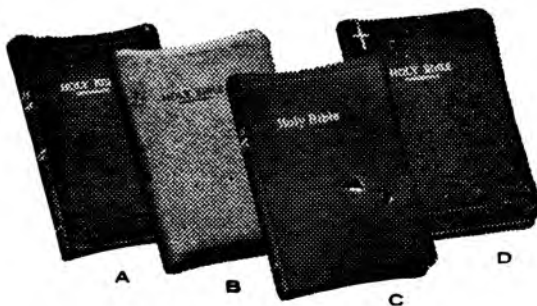


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November 23, 1955

- Thomas, Fred. 2201 Morehouse Ave., Elkhart, Ind.
Bakersfield, Calif. (Brentwood) Nov. 16 to 27
Mesa, Ariz. Nov. 30 to Dec. 11
Thompson, Harold C. P.O. Box 549, Blytheville,
Ark.
Tremain, W. L., and Wife. % Trevecca Nazarene
College, Nashville 10, Tenn.
Turpel, J. W. Evangelist, Convene, Maine
Trenton, N.S., Canada Nov. 23 to Dec. 4
Tyson, Joe M., and Wife. Evangelist and Children's
Workers, Rt. 6, Box 446, Waco, Texas
Van Houten, L. L. Evangelist, 237 Columbia St.,
Shreveport, La.
Van Slyke, D. C. 508 16th Ave. So., Nampa, Idaho
Burns, Ore. Nov. 16 to 27
New Plymouth, Idaho Nov. 30 to Dec. 11
Vennum, Earle W. and Elizabeth. P.O. Box 527,
Kansas City 41, Mo.
Live Oak, Fla. Nov. 24 to Dec. 4
Home December
Volk, Harold L. P.O. Box 527, Kansas City 41, Mo.
Modesto, Calif. (1st Ch.) ... Nov. 23 to Dec. 4
Wagner, Allen H. 404 N. Kentucky Ave., De Land,
Fla.
Cincinnati, Ohio (Friendly) Nov. 23 to Dec. 4
Home Dec. 10 to Jan. 20
Wagner, Betty; and Lavelly, Helen. Preacher and
Singers, Box 53, Carrier Mills, Ill.
Wakefield, A. C. Song Evangelist, 515 Woodland
St., Nashville 6, Tenn.
Charleston, W.Va. (S.E. Ch.) .. Nov. 16 to 27
Riverside, Calif. Nov. 30 to Dec. 11
Walker, Lawrence and Lavona. 223 Ray Ave.,
N.W., New Philadelphia, Ohio
Hawthorn, Pa. Nov. 17 to 27
Brightwaters, L.I., N.Y. ... Nov. 30 to Dec. 11
Walker, W. B. P.O. Box 527, Kansas City 41, Mo.
Ft. Recovery, Ohio Nov. 16 to 30
Grover Hill, Ohio Nov. 30 to Dec. 11
Ward, Lloyd and Gertrude. Preacher and Chalk
Artist, 1115 N. Meridian St., Portland, Ind.
Upper Sandusky, Ohio Nov. 16 to 28
Carmi, Ill. Nov. 30 to Dec. 11
Welch, R. O. Route 2, Sistersville, W.Va.
Pineville, W.Va. Nov. 21 to 27
Quitman, Ga. Dec. 1 to 11
Wells, Kenneth and Lily. Evangelists and Singers,
Box 679, Whitefish, Mont.
Corona, S.D. (Meth.) Nov. 23 to Dec. 4
Kalispell, Mont. Dec. 9 to 18
Whisler, John F. Blind Singer, 404 N. Francis
St., Carthage, Mo.
White, W. T. Evangelist, Clearwater, Kansas
Marlow, Okla. Nov. 16 to 27
Burbank, Calif. Nov. 30 to Dec. 11
Whiting, Warren and Katherine. Musician and
Song Evangelist, 1239 S.W. 35th Ave., Ft.
Lauderdale, Fla.
Whitley, C. M., and Wife. Preacher and Singers,
P.O. Box 527, Kansas City 41, Mo.
Fort Worth (Poly. Ch.) Nov. 23 to Dec. 4
Ryan, Okla. Dec. 7 to 18
Whitworth, James H. Route 2, Bloomington, Ill.
Whittaker, F. B. 273 W. Locust, Newark, Ohio
Syracuse, Ohio Nov. 16 to 27
Greenville, Pa. Nov. 30 to Dec. 11
Wiggs, W. Frank. 2625 E. Nettleton, Jonesboro,
Ark.
Olds, Alta. Nov. 16 to 27
Wilkinson Trio (Lloyd M., Wife, and Daughter Mar-
garet). 1104 Penn. St., Columbus, Ind.
Williams, J. E. P.O. Box 527, Kansas City 41, Mo.
Maywood, Calif. Nov. 23 to Dec. 4
Williams, Lillian. Evangelist, 127 W. Broadway,
Sparta, Tenn.
Willis, Harold J. and Mae. Preachers and Chil-
dren's Workers, Box 527, Kansas City 41, Mo.
Barnesville, Ohio Nov. 22 to Dec. 4
Sidney, Nebr. Dec. 8 to 18
Winegarden, Robert. Preacher and Singer, Route
1, Cayuga, Ind.
Home Gardens, Ill. Nov. 14 to 27
Villa Grove, Ill. Nov. 28 to Dec. 11
Wire, B. N. 109 N.W. 7th St., Bethany, Okla.
Helena, Okla. Nov. 23 to Dec. 4
Open Date Dec. 7 to 18
Wolfe, E. D. 820 Edina Ave., Salem, Oregon
Woods, Bob. Evangelist, Pepperlaw P.O., Ontario,
Canada
Owen Sound, Ont. Nov. 16 to 27
Forest Jct., Wis. Dec. 4 to 11
Woodward, George P. Artist-Evangelist, 201 N.
Warren Ave., Columbus 4, Ohio
East Liverpool, Ohio Nov. 18 to 27
St. Louis, Mich. Dec. 2 to 11
Woolman, J. L. 223 N. Hammond, Bethany, Okla.
El Paso, Texas (Valley) Nov. 23 to Dec. 4
Wooton, B. H. 2519 Galbreth Rd., Pasadena 7,
Calif.
Arvin, Calif. Nov. 16 to 27
Lovington, N.M. Nov. 30 to Dec. 11
Wright, Guy and Lillian. Preacher and Singers,
Gen. Del., Staunton, Va.
Wynkoop, Ralph C. 6120 S.E. Knapp, Portland 6,
Ore.
Yeatts, Lowell L. 325 W. Sixth St., Peru, Ind.
Milford, Ind. Nov. 15 to 27



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