

FE 13 '51

LIBRARY
Olivet Nazarene College
KANKAKEE, ILL.

Official Organ

Church of the Nazarene

HERALD OF HOLINESS

Hope in the Shadows

General Superintendent Vanderpool

Behold, I go forward, but he is not there; and backward, but I cannot perceive him: . . . On the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him: but he knoweth the way that I take: when he hath tried me, I shall come forth as gold (Job 23:8-10).

THE shadows of financial losses, physical suffering, and heart-rending bereavement settled like foreboding storm clouds about the uncovered head of Job—God's man—perfect in his generation. Others might have abandoned hope, but not Job. In the midst of the ashes of misfortune and the pall of death with their dark shadows, Job pressed his face against the curtains of the unknown future and sought indications of the dawning of a better day. He saw no light; he heard no voice; he felt no assuring hand; he could not fathom the future. The sorrow of his soul pushed him back into the gloom—but not for long. He lifted his head and peered back into the yesterdays for some promise upon which he could stand—some word of advice which might give him guidance for his day. He found no promise, no word of advice, no shining example of another who had successfully traversed the valley of shadows.

His acquaintance with God and his confidence in God's faithfulness not only gave him hope to look on the left hand where he might see God at work in his behalf, but held him steady when there was no sign of activity, no lifting of pressure, and no deliverance in sight. It encouraged him to explore the one remaining segment of the cycle which he had never searched—the right hand.

Job's efforts in previous searching did something for him. His faith was inspired. He announced that he believed that God was hiding on the right hand and knew the way Job took, the life he lived. Job expressed his hope and determination and the shadows in the emphatic summation, "When he hath tried me, I shall come forth as gold."

In these days of shadows we have hope, not in men, might, nor methods, but in God, who turns the light of glorious victory upon the shadows and Calvary into Easter!

We can fearlessly say with another, "We do not know what the future holds, but we do know who holds the future!"

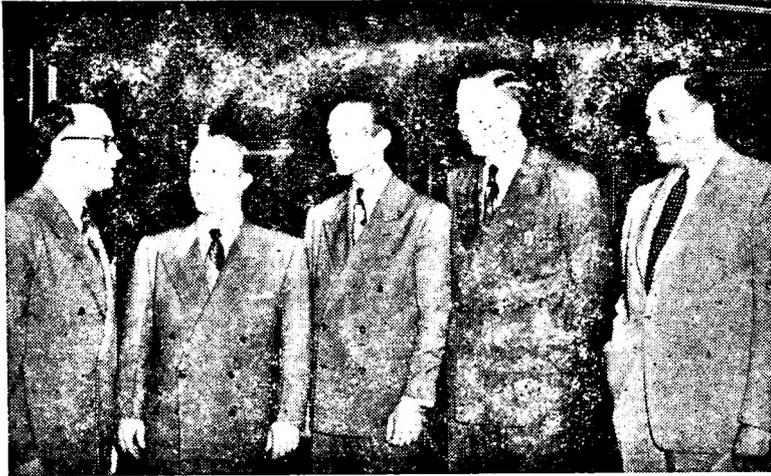
February 5, 1951

"The Mid-Century Crusade for Souls"

"Go ye into all the world, and preach the gospel to every creature"

Winners Enjoy Visit

The Three-Day All-Expense-Paid Trips Are Given Winning Managers Of 1949 Campaigns



Pictured above are the winning campaign managers of the 1949 HERALD OF HOLINESS drives as they visited the Publishing House and Headquarters in Kansas City. Left to right are shown Thaine Sanford, sales promotion manager; William O. Blue, Central Ohio District; Elwood R. Tame, South Dakota District; E. E. Herron, Albany District; and M. A. Lunn, assistant manager, Nazarene Publishing House.

"I have never had a nicer time in all my life," writes E. E. Herron, pastor at Tonawanda, New York, of his three-day all-expense-paid trip to Kansas City. Like sentiments were expressed by William O. Blue of Wooster, Ohio, and Elwood R. Tame of Huron, South Dakota. These pastors were the three winning campaign managers of the 1949 HERALD OF HOLINESS campaigns.

By their own choice the winners took their award trips at the time of the District Superintendents' and Evangelists' conferences. The cash portions of the awards had been presented at the time the winners were announced almost a year ago.

The districts which they piloted to victory were: Albany, where Renard D. Smith is superintendent; Central Ohio, Harvey S. Galloway, superintendent; and South Dakota, William H. Deitz, superintendent.

*You Promote the **GOSPEL**
When You Promote the **HERALD***

TELEGRAM

Indianapolis, Indiana—Greatest indoor holiness camp meeting in years closed January 21, with 8,000 in Cadle Tabernacle, Indianapolis. Estimated 60,000 people attended during eight days; 75 holiness churches sponsored this campaign; 600 at altar. Great preaching by Dr. Russell V. DeLong, Dr. T. M. Anderson, Dr. Roy S. Nicholson, Bishop J. Paul Taylor. J. Byron Crouse at his best; many nights great choir of 500 or more. Dr. DeLong said, "Greatest meeting in attendance of all my revivals." Wonderful fellowship, great rejoicing, glory on. Estimated 1,500 ministers attended. Dr. Paul F. Elliott, president of National Holiness Association, presided.—J. W. SHORT, *Superintendent of Indianapolis District.*

NEWS IN BRIEF

Rev. Homer Hansell, Nazarene elder, pastor of a home missionary church in White River, South Dakota, was instantly killed in an automobile accident on Tuesday night, January 16. He is survived by his wife and three children, one a twenty-two-year-old son in the U.S. Army. District Superintendent Deitz requests prayer for the family.

Mrs. Griffith died very suddenly on Sunday night of December 31. She was the wife of Rev. Frank Griffith, pastor of Peniel Church of the Naza-

rene, Louisville, Kentucky. She and her husband were just leaving home to attend the watch-night service when she had a heart attack, and died.

HERALD OF HOLINESS

STEPHEN S. WHITE, *Editor in Chief*
VELMA I. KNIGHT, *Office Editor*

Contributing Editors:

HARDY C. POWERS

G. B. WILLIAMSON

SAMUEL YOUNG

D. I. VANDERPOOL

General Superintendents,
Church of the Nazarene

Published every Monday by the NAZARENE PUBLISHING HOUSE, M. LUNN, Manager; 2923 Troost Avenue, Box 527, Kansas City 10, Missouri. Subscription price, \$1.25 per year, in advance. Entered as second class matter at the post office at Kansas City, Missouri. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 19, 1918. Printed in U.S.A.

Mrs. Miller, wife of Dr. Basil Miller, was injured in a bad accident the middle of January; ribs, ankle, and nose broken. She is in a cast, in the hospital, in Altadena, California, and special prayer is requested for her complete recovery.

Rev. Dean Wessels has been called to be the new pastor of Central Church, Coffeyville, Kansas. Brother Wessels will graduate from the Nazarene Theological Seminary in May.

Dr. Albert F. Harper, editor in chief of church school periodicals, is the special worker for a church school convention, February 7 to 9, for the Northwest Oklahoma District, to be held at Guthrie, Oklahoma.

"Howbeit this kind goeth not out but by prayer and fasting." The most difficult things are not accomplished by prayer alone; so, when we pray, let us reinforce it by fasting, to accomplish greater things for the glory of God.—WM. H. COATS.

The Heart of Christian Stewardship

By Earl C. Wolf*

YOU cannot be a good steward until "God gets you." When the fundamental gift of one's own soul has been laid upon God's altar, every area of life will be affected; and apart from this surrender to Jesus Christ it is impossible to be a Christian steward in the fullest sense of the term. Christian stewardship is the management of life's total entrustments in accordance with the principles and responsibilities of the Christian faith, and in grateful recognition of the redeeming love of Christ.

God's primary concern is not in our tithes and offerings, our talents and our time. He wants, first of all, the response of our love to the atoning death of Jesus Christ. Men often have given their money without giving themselves, but no one wholly committed to Jesus Christ would deny Him the lordship over time, talents, and human treasures. When God gains the lordship of your heart, He gets also the control of your total resources and entrustments. Only a total stewardship is truly Christian!

In gaining and administering money and possessions, we must be genuinely Christian; we must earn honestly and spend wisely. The starting point in the giving of money is the tithe—one-tenth of our income—the minimum prescribed by God's Word. But beyond the tithe there is the offering, the amount of which is determined by the disciple's devotion, desire, and ability. In providing for his family and for himself, he remembers that he must use discretion in the use of all his income as a steward who must give an account to his Lord.

When God has one's heart, He has his hours; so the Christian uses his time with care and caution. Even the legitimate leisure hours can refresh us, release the tension, and enable us to serve better. Today, however, too many turn diversion into dissipation. An aunt, seventy-eight years of age, said recently, "I pray for you every day. You see, I have lots of time now, but I don't waste it. I intercede." Ralph Waldo Emerson said, "What would be the use of immortality to a person who does not know how to use well a half hour?"

To give God one's life is to place our talents under His control. Will the fires of selfishness consume our best, and only dying embers and ashes be left upon the altar for Him? Not so if we have knelt at the foot of the Cross, for we would give Him our best. The one-talent person will not have to give account for ten talents, but only for those capacities and abilities which are his. "For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more" (Luke 12: 48). The Church of Jesus Christ needs

those wasted, unused talents—great or small—in order to get on the march these days.

The only stewardship that is Christian is that which begins with a total surrender to the atoning Christ and permits Him to have control of every area of the life. The great imperative is Christian experience, but stewardship training is essential and the Church must not fail here. No amount of education can take the place of love for the One who gave himself on Calvary. Neither law nor lessons can do what love will do!



Consider the Evergreen Trees

By Dorothy Boone Kidney*

CONSIDER the evergreen trees—flashes of green against white snow! Standing in their green robes on grassy or snowy hilltops! Marching down the sides of driveways! Grouped together in the woods!

Other trees stand cold and leafless through the winter, but the evergreens are robed through winter and summer and spring and fall. Other trees moan and toss and lose their leaves, but the evergreens stand calm and intact while brown and colored leaves whirl about in the fall wind. They are known everywhere by their name—*evergreen* trees.

God does this. He keeps an evergreen *green*.

Consider the evergreens, for the God of the evergreens is also the God of Christians; and He is able to keep them through the seasons—through the storms. The Apostle Paul knew this, for he said: "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." He gives them the name *Christians* and takes care of them.

Evergreens remain different, although they grow in the woods with all kinds of trees. Jesus prayed regarding Christians, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil."

Evergreens are robed in green. Christians are invisibly clothed in white. "He that overcometh, the same shall be clothed in white raiment."

Consider the evergreens, for God is able to keep evergreens *green*!

*Pastor, Norristown, Pennsylvania

*Portland, Maine

Light! Light! Light!

By Paul S. Rees*

WHEN St. Patrick—whose actual and beautiful career as a pioneer missionary to Ireland has been obscured by Romanist legends—was asked to state his business, he replied, "I am a torchbearer. I bring the true Light!"

As a witness for Christ, he was within the facts. Concerning himself, Jesus had said, "I am the light of the world." And then, revealing that amazing spiritual union with himself into which His disciples were to enter, He had said, "Ye are the light of the world." If He was light revealed, they were to be light reflected. In His light they were to see light; and, seeing light, they were to shed light wherever they went. Such, in a fine, flaming figure, is the function of Christ and of Christians in that moral shadowland which is the world.

But what, one asks, is light?

There are at least three formal answers, and Christ appropriates all three for the purpose of putting into them their highest meaning and bringing them to their noblest fulfillment.

I

Philosophy answers: *Light is truth.* Error and ignorance are darkness; truth and knowledge are light. Or should we not rather say that truth and wisdom are light? For while knowledge has to do more particularly with facts, it is wisdom that is concerned about truth. Someone has said, "One of the defects in the temper of our time is a craze for facts rather than a hunger for truth." Facts give us the externals of the world and of life; truth gives us their central meaning and final significance. Facts deal with things; truth deals with values.

*Pastor, First Covenant Church, Minneapolis, Minn.

God's Purchase

By Gaylord Du Bois

*Make me Thy sermon, Lord,
That he who runs may read:
"A soul to life restored,
A life from bondage freed
By Calvary!"*

*Make me Thy lamp, O Lord,
A love-filled life that burns
For Thee, a light outpoured
On every soul who turns
His face to me.*

*Make me Thy fountain, Lord,
That from my soul may spill
The floods in heaven stored,
For "whosoever will"
To drink and live.*

It is, for example, accepted as an astronomical fact that the sun is 93,000,000 miles away. You accept it, but it does not in any vital way affect your conduct or your character. Christian philosophy, on the other hand, affirms the truth that God is a Spirit; that man, the creature of God, is likewise a spirit; that spirit, not matter, is the ultimate reality. Let a man really believe this, and it will profoundly affect his entire outlook upon life and destiny.

But just here Christ rises above all mere philosophy and all mere philosophers. Philosophy conceives of truth as being achieved by the restless, questing mind of man. Jesus, while not denying that some truth may thus be arrived at, declares that the highest truth comes, not as a human achievement, but as a divine revelation. He insists, moreover, that that revelation is to be seen in Him: "I am the way, the truth, and the life." "Ye shall know the truth [not facts, but truth], and the truth shall make you free."

If salvation were by information, this generation would be saved above all others that have gone before it. But, alas, the chemist who knows so well the physiological effects of alcohol drinks on. And the physician who knows so well the harmful effects of nicotine smokes on. And the nations that know so well the brutalities and stupidities of war fight on.

How different when Christ, the Truth, is allowed to take things over, speaking the forgiveness of sins to our consciences and infusing the motive of love and righteousness into our affections and our wills! In genuine early-Christian terms, we are able to shout, "We know that we have passed from death unto life!"

II

A second putting of our question, "What is light?" brings another answer.

Science replies: *Light is energy.* The physical universe is full of energy. Energy is the motion of the tiny particles—electrons and atoms—that constitute matter in its many forms. These motions vary greatly in their vigor; that is, they vibrate at different rates of speed. Many vibrations are so slow we do not sense them at all. At certain rates, we sense them as sound; at other rates, as heat; at still higher rates, as light. Moreover, the varying rates of vibration within the limits of the "light band" give us the different sensations that we interpret as colors. When, therefore, we say of a certain thing that it gives out light, we mean that its particles are in a state of rapid vibration; that these vibrations, like wave motions, are mysteriously communicated (some would say through a conductor called ether) to the retina of the eye, and thence to the brain—whereupon the mind cries, "Light!"

Light, then, is the giving out of energy. Think now of Jesus, the Light of the World. Hear Him say, "My Father worketh hitherto, and I work." Divine life and love in the energy of its movement toward needy man! Hear Him say, "The Son of man is come to seek and to save that

which was lost." Divine pity and power in the energy of its movement toward lost man's recovery, and broken man's reconstruction, and sinful man's redemption!

III

What is light? we ask once more.

Religion answers: *Light is purity.* We shall grant that many religions have sponsored crude and perverse notions of moral purity, both as to deity and humanity. But the religions of the world are a witness to fallen man's recognition of the gulf that separates him in his unholiness from God in His holiness. Purity of some sort, however erroneously conceived, is the quest.

Here again, Jesus appropriates the ideal and fulfills it. He converts religion's idealism into salvation's realism. Recall John's inspired announcement: "God is light"—purity! He is the sum of all moral excellence. He is holy, with an absolute and unsullied holiness. But to sinful men this Light, in its infinite blazing, is more awful than hopeful. Like the unharnessed lightning, it terrifies them, prostrates them, burns them, but does not warm them or light them. Like high-tension power lines, its voltage is so great we shrink in fear. No homes in our land are lighted and cheered by energy fed directly from the high-voltage lines. It would burn out every fuse, melt every filament, destroy every appliance. Before we can use it, it must be passed through a "transformer" and its voltage "stepped down."

Now recall another saying of John's: "The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." And, "That was the true Light, which lighteth every man that cometh into the world." Glorious revelation—the high-voltage of Heaven's unapproachable holiness has been "stepped down" to where we sinners can get hold of it, connect up with it, and let its beneficent, redeeming energies enlighten us, cleanse us, gladden us!

As Phillips Brooks once said, "The great message of Christianity is that sin has no business in human life." Christ, the Light, offers himself to His disciples in a deeply-needed ministry of cleansing "from all filthiness of the flesh and spirit." He would have them appropriate Him as their "sanctification." In that hour He will give them an internal bath of divine love; and from that hour He will assimilate them more and more to the likeness of His flawless life and an understanding of His heavenly mind.

The sainted John Fletcher used to arise at an early morning hour and go from house to house inviting the people to the meetings. He said to Wesley that if you save one soul your work is not lost. To him, a person lost was enough to move him out of his lethargy and cause him to do something about it.—A. S. LONDON.

Persecuted or Promoted?

By Ross E. Price*

But as for you, ye thought evil against me; but God meant it unto good (Genesis 50:20).

JOSEPH had been despised, ill-treated, and finally sold into Egyptian servitude by his jealous brothers. There he became not only the ruler of the land, but also the saviour of his own brethren. In a spirit of true forgiveness, he called attention to the fact that God had turned adversity into blessing.

A pastor was voted out of his ministry to a certain congregation, only to find a larger parish and a wider field of service for the kingdom of God. Another minister dismissed from service at "Podunk Center" found his way into avenues of advancement and finally into the listings of *Who's Who*. A religious leader under the pressure of adversity became gracious and tolerant of his persecutors and finally received their praise and admiration.

The Christian may rightly pray for a right attitude in the day of adversity, and therewith commit the keeping of his soul unto God, who is a faithful and just Creator. In some of the Greek manuscripts, Romans 8:28 reads, "God worketh all things together for good, to them that are called according to his purpose." "As for you," said Joseph, "evil . . . but God . . . good." What a contrast there is in that parallelism! And since Joseph had committed his case to God, he could well afford to be magnanimous with his brethren.

Sometimes it does require adversity to bring out true greatness in a man. Joseph was big of soul and refused to hold a grudge in his heart. O Christian! the things that men think to do unto us cannot hurt us if God be on our side—or rather, if we be on God's side, and faithful to Him in spite of the untoward circumstances. God has a unique way of letting us get the better of our persecutors by giving us the privilege of returning good for evil, thus heaping coals of fire in brotherly kindness upon the heads of those who would do us harm. That beats "getting even" any day, for that is rising to honor and greatness of soul. Joseph was contemptuously treated and sold into Egypt, but there he was promoted to a throne. If his brothers "kicked" him anywhere, they "kicked" him upstairs to honor and promotion.

Our greatest problem is to find the right attitude and cultivate it. The evils that befall one are at best but relative if one's heart keeps right. Do you ask, "What should be the Christian's attitude?" The answer from the life of Joseph is threefold:

Be trustful in the day of adversity,
Be faithful in the days of testing; and
Be magnanimous in the day of triumph!

*Professor, Pasadena College, Pasadena, Calif.

CONTRAST!

By Mrs. W. M. Franklin*

A number of years ago a group of people were having a service on a street corner in Los Angeles, California. Their faces beamed as they sang of the wonderful love of Jesus, who had rescued them from sin and had given them peace within. They wanted others to know of His grace, so they testified freely of what the Saviour had done for them.

The leader stepped forward to pray, and at that moment the group was pelted with overripe fruits and vegetables of various kinds, and even some stones. This did not hinder the service, for the crowd of listeners increased as they saw what had taken place. The group of molesters retired to the other side of the street to watch. Many other street meetings were held in Los Angeles by this group of loyal Christians with their faithful leader—whom we know as Dr. P. F. Bresee.

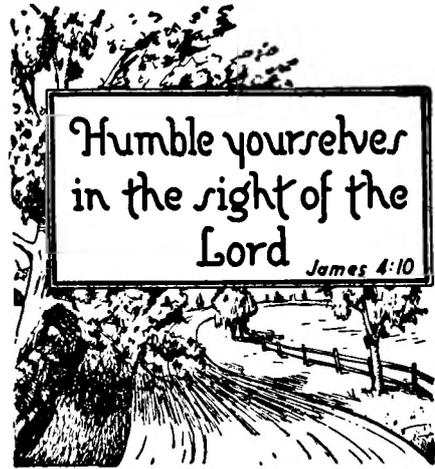
We know his life's story, how as a young man he gave his life into the hands of the Christ of Calvary. We know about his holiness preaching, about the stand he took for this important doctrine when other church leaders would have had him to be quiet. We have seen the rise of the Church of the Nazarene until now the sun never sets on the Nazarene work around the world. We know that through Dr. Bresee's wonderful leadership we have soldiers of the Cross in the faraway places, and that today he is rejoicing in heaven over the souls won in the Nazarene churches in every land. What a wonderful life!

But what about the leader of that other group, those who threw the overripe fruit and vegetables and even threw the stones. Who was she? Where did she come from? And why did she hate the gospel preachers of that day?

We'll call her Ann just to give her a name. The group went back across the street that night to a brightly lighted house to sing and dance, to drink and carouse, and to see how much mischief they could do. Ann was the *madame* of that house.

As a young girl, Ann had had little opportunity to get ahead at home, so she followed the circus and carnival troupes for a while. Later she married and stayed in a little cabin she tried to call "home." Some children were born to her, but received little attention from their mother, for she drank a great deal. Finally one day, coming home after some hours spent in drinking, she found the children gone and a note saying she was not fit to be the mother of those children; they would be well cared for and she was not to try to find them. She sobbed in her grief and became so sick that an old neighbor called a doctor. Thinking to give her some relief from her grief, the doctor gave her drugs to put her to sleep. This kept up for some time until she was a drug addict.

*Gary, Indiana



With no one to live for, she determined to get as much money as she possibly could, so she could find her children and fight for them. The profession that seemed to be able to provide the most money in those days was the awful business of the "white slave" trade; so she entered that work. She became the madame of a house and the head of a large business. Many "runners" brought their girls to her; and when they wept because of their fate, she would speak to them so sympathetically that the girls felt she might be their friend. Instead, she would give the signal that meant, "Send her down the shoot." This means that an attendant was to bring a hypo that would put the girl to sleep for a while; and when she awoke, the girl would be past the place where she could hope to live a pure life again.

Such was Ann's business the night the group threw fruit, vegetables, and stones at Dr. Bresee and his loyal followers. She and her runners were responsible for that unkind act. For years, Ann carried on this illegitimate business, seeing many girls go to their doom morally and physically. There are no real friendships in such business; everyone is suspicious of everyone else.

One evening two gospel workers came to the house to hold a service; one seemed to be particularly interested in Ann, and invited her to church. Ann began to think that she was getting old, she had no friends, and never yet had she taken time out from her business to try to be a real mother to her own children. Something about this young woman gospel worker made Ann believe she was sincere in giving the invitation. Ann went to church, thinking perhaps she would not be welcome; but the young woman came and sat by her side during the service. Invited to return for revival services, Ann was so won by the sincerity of the young woman that she went. As the service progressed, and the altar call was given, she felt an arm slip around her and a whispered plea came to her ear to give her heart to Christ. She did not understand much about it, but felt that she needed a friend.

God was working. Ann remembered the sins of her life, so she knelt at the altar and confessed

her need of the Saviour. Although this was not in the Church of the Nazarene, it was a church where people believed in being saved from sin by the old-fashioned method of kneeling at an altar. There Ann found the Saviour. The weight of the awfulness of her life settled heavily upon her, and she began to wonder what she could do to atone for all of her sins. She gave up her illegitimate business and began to pray God to spare her for a few years, that she might try to undo some of the many wrongs she had done. The young woman who had taken such an interest in Ann told her that she could yet win souls for Jesus if she would travel around to missions in many cities and tell of the love of the Saviour.

I heard Ann tell her story in a mission in one of our Northern states. After the service she told me of the incident of the street meeting. I have thought of Ann many times since. Although she was saved at the age of seventy-four, God has been good enough to grant her a few years of service. *Yet there is such a definite contrast to her long life of sin and Dr. Bresee's long and wonderful life of service that I felt I wanted to tell others about it.* We can pray that God will help Ann to undo some of the evil she has done in life, and praise God for every soul she may win for His kingdom. But we can praise God over and over again for the life, the labors, the messages, and the faithfulness of our own beloved Dr. P. F. Bresee.

What am I doing to show His grace? Will someone someday contrast my life with one who is good, or with one who is evil? May God help me (and you) to make my life count the most for His glory!

Alaska Spectrum

By M. R. Korody*

TODAY I visited for some time with a young man whom I was trying to interest in the church. I ran across this young man quite by accident—or would you call it “accidental”? This young man had been in the Territory for some time; he had had a good Christian training but, by his own admission, had not attended church services for years.

You say, “That is not unusual, or uncommon”; but hear the rest of the story. This young man is from a Nazarene home, and is not by himself in this picture. I have run into sons and daughters of other Nazarenes who embarrassingly admit that they “just quit” going to church when they came to Alaska. This young man asked me if a certain young married couple attended our services. When I answered in the negative, and assured him that I did not even know they were in Anchorage, he shook his head. The young couple he referred to were children of Nazarenes in the States.

When I ask these young people why they have never contacted the church on coming to Alaska, or why their parents never informed us of their coming, their answer usually is something like this: “I guess Mom and Dad just think we are off in the ‘sticks’ and can’t get to services.”

I felt it my duty to flash the Alaska picture once more before the people outside, if for nothing else than to deliver my soul.

When people come to Anchorage, they are by no means in the “sticks.” Anchorage is a modern city with paved streets; it boasts a population of thirty-five thousand people. The Eskimos and the Indians are a definite minority. In proof of this: In a recent service with approximately ninety people present, all were white with the exception of one Eskimo family who recently arrived from Nome.

There are good bus transportation, paved highways, and good gravel roads leading clear into the home-site sections. People go anywhere they wish to go. Automobiles are in abundance with large repair garages for every make of car. Prices are high, but wages are good, with work the year around for everyone who chooses to work in the winter months.

The Church of the Nazarene in Anchorage is a well-equipped and departmentized church on a main artery, close to the town proper.

We have prayed about this matter. Why is Alaska thought of as the “jumping off” place? True, we are farther from “home” than many of our foreign missionaries, but we are in constant touch with everything in the States. Boats leave twice weekly for the States; one can leave via several different air lines every day; the highway is good all the way to the U.S. border. The old Alaska is no more.

All that remains of the old Alaska is the sin and vice which seem to impregnate many of our precious young Nazarenes who are coming this way. We appeal to our people to help us “stop this leak.” Urge your sons and daughters to continue in the paths in which they were schooled around the family altar. Pastors, send church letters with your military personnel and urge them to attend services. Laymen, pray for “little-thought-of” Alaska. In this rapidly developing country where the climate is not unlike that of Seattle, Washington, (no igloos!) help us to save our youth. We shall do our best to send them back to you loving God and the church.



*Pastor, Anchorage, Alaska

You Ought to Be Sanctified

By Leslie Parrott*

I

FOR the sake of your own soul, you ought to be sanctified. God never intended that we should live "up and down" in our Christian experience. His plan is for us to become stabilized in the Spirit-filled life so we can live vibrant, fruitful lives for Him in spite of obstacles.

Although Jesus was a great Man of prayer, there is one prayer He refused to pray. He did pray: "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. . . . Sanctify them through thy truth: thy word is truth" (John 17:15-17).

In praying for His disciples, Jesus did not ask for trials to be kept from them, but that they might be sanctified or spiritually prepared to be overcomers. There is no crisis too great for us if we have the inner resources to meet it. That inner resource is the power that comes from a clean heart filled with God's Spirit.

The world will not change; we must be victorious over the world.

And so, for the sake of your own soul, you ought to be sanctified!

*Northwest Nazarene College, Nampa, Idaho

"Is My Name Written There?"

By W. W. Loveless*

A FEW months ago I sat in a congregation and listened to a popular radio preacher. In his sermon he made several statements which clearly indicated to me that he advocated "eternal security." After the service I questioned him about his belief. He contended that "if ever you were born into the Kingdom, you could not be *unborn*"; and no matter how much sin you might commit, you finally would have a home in heaven.

My final question to him was, "Brother M., how much sin can you commit, and still get to heaven?" His face flushed with anger as he replied, "Loveless, you can go the limit." As I would construe his answer, that means you can commit adultery, murder, lie, steal, and even blaspheme the Holy Ghost, and still "make it into heaven."

The above incident caused me to search my Bible, with the result that I found a line of scriptures which I had not especially noticed before, all of which seem to me to be pretty hard on "eternal security" believers.

According to the Bible, God has a "Book of Life," in which are recorded the names of those who will enter into that beautiful city John saw and described in Revelation 21. In verse 27 we have this positive statement, "And there shall in

*Retired Nazarene Elder, Central Ohio District

no wise [under any conditions] enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life."

Now I wonder if there might be a possibility of having our names blotted out of the Book of Life. Yes, that could be; for notice again, "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels" (Rev. 3:5).

It would be nonsense to say that God would blot out a name in the Book of Life that never had been recorded therein. It absolutely would have to be recorded in the Book of Life before He could blot it out.

What is the teaching of this scripture? It is so plain a child can understand it. Get saved and sanctified, and God will enroll your name in the Book of Life. But, in order to *keep* your name in the Book you must live the overcoming life, which means that you have to "quit the sin business." If you fail to live the victorious, overcoming life, God *will* blot your name out of the Book of Life.

God wanted to make sure that this truth was emphasized, so in closing Revelation he had John write, "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Rev. 22:19).

This teaches me that I can have my name taken out of the Book of Life, and lose my home in the Holy City, and lose all the good things that are written in the book—if I fail to live a victorious life.

Back in the Old Testament we find that God made this positive statement to Moses: "And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book" (Exod. 32:33).

Yes, the Bible plainly teaches that we can have our names in the Book of Life, and then by sin have them blotted out of the Book of Life; and anyone who does not have his name in the Book of Life when the books are opened (Rev. 20:12) will be barred from heaven. "Is my name written there?"

Are you sure, dear friend, that your name is written there? You had better be sure. Perhaps it was at one time, but if it has been blotted out you are on your road to hell. "Is my name written there?"

Someone has said, If you can't take time for family worship, or give an hour to Sunday school, or an hour to Sunday morning service, or an hour to Sunday night meeting, or an hour for mid-week prayer meeting, or an hour or more for revival services—if you can't take time for any of these, then you are too busy. Better pray!

I Dreamed of Praying

By Earl W. Transue*

MANY times in my life I have dreamed of praying; each time the dream was about some very important event. One time I dreamed I was about to die; my prayer then was to be saved, both spiritually and physically. Another time I dreamed the Judgment was at hand; then my prayer was one of pleading for forgiveness. It seems that each time I dream of praying I am in some kind of difficulty.

Maybe God was making an effort to revive me through a dream; or maybe my subconscious was rebelling against my spiritual conscious laziness. Anyway, the dreams have resulted in my falling to my knees and asking God for strength.

To live a Christian life in the armed forces is hard, some people said. I scoffed at such a saying, even though my previous time in the service was one of sinful living. "All one has to do is to proclaim the convictions and the men will help keep the boundaries around that self-proclaimed pattern of living," was always my reply. Recently I was called back to the marines, and I found my statement very true. I proclaimed my way of life, and immediately found respect from every side. It was my intention to win many souls for the Lord, and I have been blessed in that way a few times; but as time passed by, I soon found that I had become lax and relied too much on that pattern.

Last night I dreamed of praying! I awoke with the realization that again I was in difficulty: my spiritual condition was very weak; I had been neglecting my prayer life. I was failing to keep a close contact with the Vine, the Giver of life. In my dream, I had been praying an earnest prayer, both for forgiveness and strength.

I lay there in the darkness thinking about the different religions mingled in that one room, and what kind of prayer each person might pray if he thought he was going to die. Then I realized that if some of them were to receive any spiritual light, it was up to me to give it to them. One person had told me the previous day that the only real friend he ever had had, had been killed. "I have no one now to look to, no one who cares for me," was his statement.

The world is full of such lonely people who would die for the chance of hearing the reassuring words of life that Jesus is their Friend. I must rally myself and keep up to par before another dream becomes necessary. There are too many people in need for one who has had so much light to fail!

What kind of dreams are you having lately, or have you gone past the point of concern? My prayer now is, "Lord, keep me in the place where I may always hear Thy voice, whether I be

*Camp Joseph H. Pendleton, Oceanside, Calif.

awakened at night or called by day; help me always to be ready."

"Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man: but 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. 10:12-13).

Caught in a Flood

By Wm. W. Restrict*

A few weeks ago while returning home from spending Thanksgiving with my parents, I came face to face with the dangers of a flood. I had often read in Isaiah 59:19 about "when the enemy shall come in like a flood," but never had been able to make the comparison as the prophet pictures it. Now I know what he meant.

Coming face to face with flood areas, I turned back, only to find the road over which I had just traveled inundated now by the swirling flood waters. Taking another road, I found that it too was flooded; and I sought still another way. I felt like the rat in a maze, groping for a way out.

While I was searching for an open road, I saw homes flooded to the level of the first-floor windows, and frantic occupants huddled at second-story windows, or trying to save a few belongings via rowboat. I saw snapped electric poles with live wires throwing sparks in the air. I heard a policeman say, "What will it be like at high tide?" Confusion and destruction filled the scene. There

*Pastor, First Church, Eastport, Maryland

Prayer for Guidance

By Jean Leathers Phillips

*If this day, Lord, Thou seest where
Thy servant may some burden bear,
Some sorrow ease, or pain or care,
Point Thou the way.*

*If this day, Lord, Thou seest how
Thy servant's hands may disallow
Some crush of wrong that threatens now,
Point Thou the way.*

*If this day, Lord, Thou seest one
Who may, before the set of sun,
But for a lift, be crushed, undone,
Point Thou the way.*

*Then shall Thy servant's day be blest,
Its tasks be joy, its labors rest,
Because Thou hast been Guide and Guest
Along the way.*

were many far worse off than I—some gave their lives!

There is a promise in Psalms 32:6 for those who pray when the Lord may be found: "Surely in the floods of great waters they shall not come nigh unto him." God saw us through without mishap. We didn't go the way we had planned; it took longer than we had expected; but God took us through.

We may be caught in a flood; the enemy may come in when we least expect him; we may even wonder if there is a way out. But the promise is, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

When you are "caught in a flood," let Christ lead you out. He knows the way!

While I Am on My Knees—

While I am on my knees, I find that too often I've just been punching a prayer-clock, and haven't really come into communion with God at all. I am sure that my creed is fundamental and orthodox. I am certain that my methods find the blessing of those who live close to God; and I am positive that my life is in harmony with Christian principles.

But—even with the Spirit himself bearing witness to my own soul—I sometimes find that my intimate communion with God has lapsed into just a form. I have gone through the motions of prayer, but I haven't touched God!

And it is while I am on my knees that this comes forcibly to my mind. Then it is that God is gracious to reveal my danger to me; then it is that the Spirit leads me and teaches me to pray; then it is that the Spirit prays through me—and then it is that I know I have touched Him.

I quietly thank Him for His great faithfulness, and I enter into that deep and mystical communion that only the Spirit can bring into my life.

Dear Lord, when my prayer life becomes mechanical, when my intercession has a form of godliness but no godly power, then it is that I beg of Thee to keep me on my knees. Keep me on my knees until I have prayed through, until I have come into intimate fellowship with Thee. Amen!—PAUL Z. HOORNSTRA, pastor at Howell, Michigan.



If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. Rom. 10:9

Does Your Life Have Lines?

By Hazel Lee*

WE often have heard the expression, "I like that dress: it has beautiful lines." These dresses have a subdued elegance, and are made from fine materials; they have a deceptive simplicity. They do not come by the dozen, and are not seen on the average housewife. They are very expensive, and available only to the very rich.

Following this thought, let us think about life. A life with "lines" is costly; not many can afford such a life. They shrink from the expenditure of time, the Gethsemanes through which they must pass, the heavy crosses they are asked to bear, the abnegation of one's self with its desires and plans; too costly for most!

These expensive clothes are created by artists; they are original, perfect in detail. They set a pattern for many cheaper imitations which lack the beauty of the artist's personal touch. Even so, the Master Designer has drawn the pattern of your life (and mine); each one is different, each one is made to suit the wearer. Would it not be foolish for a purchaser to buy one of those lovely gowns and rip it to pieces and then remake the dress into a cheaper, second-rate affair? Ordinary people cannot improve on the work of artists. When we refuse to take what *He* has prepared for us, we ruin a perfect pattern; we get a "bargain-counter" look. The edges of life become raveled, the hem line uneven!

The inside of these frocks is as exquisitely finished as the outside. If one were to turn our souls inside out, what would they look like? Would they show a great deal of unfinished business?

The material must be good, or it would not be worth the effort to make beautiful clothes; nor is it the brightly printed materials that are usually the most costly. Dr. J. B. Chapman once said, "It is not how big is your profession, but how clean are your affections?" The material of life—is it good? Is it durable, or is it made from cheap rayon that ravel and pulls apart the first time it is washed? There are excellent materials available—if you are willing to pay the price!

A beautifully tailored dress gives poise and confidence. Are you ill-at-ease? Do you feel shabby and out of place in life? Perhaps you need a change of dress, a dress with "lines." Accept that which the Master Designer has prepared for you, making no alterations! Then the world will look at you and wonder at your serenity, your spiritual poise, and quiet confidence. They need never know the torturous hours you have spent with the "Fitter" or the price you have paid.

Only eternity will reveal the cost of life at its best!

*Nazarene Missionary, Basim, Berar, India

Paul and the Holy Spirit (I)

By Evangelist Lon R. Woodrum

God has sent the Spirit of his Son into our hearts, crying, "Abba! Father!" So through God you are no longer a slave but a son (Galatians 4:6-7, Revised Standard Version).

THE Apostle states that the child is just like a slave—until it grows up and takes over the estate. And he adds, "So with us; . . . we were slaves to the elemental spirits of the universe" (v. 3). But now God has given us the Spirit of His Son and we are heirs of the spiritual universe. The grownup does not need a guardian.

Of course it's easier to have all the rules laid down for you, someone to tell you just what to do, where to go, what to say, what to eat, when to pray, when to turn or go straight ahead—but there's little music in it, little adventure.

Security is a nice thing; but the county jail holds a certain element of that! Jail is a bit confining, but it's freedom from the perils of freedom.

A man said to me, "It must be a lonely business seeking God on your own." The man was right, but it does get you beyond the stilted elementary. Through the Spirit we become sure of our relationship with divinity; and, with Paul, the Spirit sings His "Abba! Father!" in us. We become merged with God as His children, which gives us not a weaker, but stronger, individuality. The most God-intoxicated person of all times was Jesus; and the world still feels the force of His personality. We are not lost in an oceanic impersonality, but united to a divine Personality; for the Father-and-Son relationship implies a personal Deity.

But we are not slaves of God; we are sons! We are spiritual freemen, our human dignity enhanced, the freest individuals in the earth. The Spirit of the Son is the Spirit of liberty!

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

Korean Massacre!

INFORMATION has recently come out of Korea from Edwin L. Kilbourne of the Oriental Missionary Society, the first permanent missionary permitted to re-enter Korea. Shocking news tells of "Black Sunday" in the city of Seoul, when ten thousand Christians were slaughtered in one day. Also north of Seoul four hundred young people were murdered because they were Christians. Six native leaders of the Oriental Missionary Society are believed to be dead. Thirteen others have been taken north as prisoners and their future fate unknown. Many homes have been bombed and destroyed and there is little food and water or electricity.—*Missionary Digest*, January, 1951

Servicemen in Japan

Last Sunday and the Sunday before that I had the privilege of being in Brother Isayama's church in Shimakatazawa. At the invitation there were precious Japanese souls seeking and finding God. Praise His name! It is a real joy and privilege to be a child of God and to have such a great Saviour as our Lord Jesus Christ.

This coming Sunday we are dedicating a church in Yokohama that was built by servicemen here in Japan. It was built by faith and money the Christian boys (army mostly) put into it. Incidentally we are all Nazarenes. We take the *HERALD* and find it a wonderful blessing.—*RANDALL W. MEESEY*.

Work at Stegi

Last night was the close of a week's revival here in our main station church and school. Our hearts were rejoiced as in service after service we saw seekers and happy finders at our altars. Many of our day-school children gave themselves to God for the first time. In some cases this took real courage on their part, for they come from heathen kraals where they face opposition in taking a stand for God. We praise God for these victories at the close of this school year, and are trusting that the coming school year will be the best one spiritually, as well as scholastically, that we have known at Stegi.

This next week on Friday is the opening of our annual Bible Conference here at the Bible school. This climaxes the year's study and gives all of our preachers and teachers of Swaziland a chance to get together in a great conference. We trust that all may be thrilled and encouraged in the work that they have to do for the Master and return to their work with a greater determination than ever before to win souls for Him.—*MR. AND MRS. JOHN H. WISE, Swaziland.*

A Great Day!

Let me tell you about our great day. We had set a goal of 1,500 for Nazarene Sunday schools on Christmas Sunday, that is, December 24. We have never had this number in our Sunday schools before on a given Sunday. Our highest attendance was

slightly over 1,200; so we set a goal of 1,500 and gave quotas to the churches to try to reach. Well, reach them we did; and not only did we reach them, but we far surpassed even our fondest expectations. To date the total stands at 2,080. The quota here for Belize was 300. Our highest attendance in Belize up to the twenty-fourth had been 265, so we were working hard for 300. I could hardly believe my eyes when I stepped into the church and saw all available space taken up. There were over 600 there. We just couldn't get them all counted, so we left the official figure at 600.—*H. L. HAMPTON, British Honduras.*

There Is a Difference

One of my jobs is to mother the girls in the hostel. I enjoy this very much, and trust that when they leave here they may take Jesus with them. Only last Wednesday evening after prayers with them, ten older girls came forward and knelt for prayer. A number of these girls have heard the gospel for the first time this year. I asked one little girl how she liked it here at the beginning of the year, as she comes from one of the large locations in Johannesburg, and she replied: "I like it very much here, but it is very quiet. I think everyone here is very good, for I've been here a whole week now and haven't seen anyone killed yet." So you see what their home life is, especially in the locations and the cities where there is so much drunkenness and fighting. Some of these girls have settled a call this year to work for the Lord, for which we are very glad.—*MARY LOUISE SCHMELZENBACH, Africa.*

A Parking-Lot Attendant

DURING the Christmas holidays, I had to find a new parking lot. The one I usually drove into in downtown Kansas City was always full by the time I got there. Naturally, the new parking place was farther from the main business center than the old one. In spite of this fact, I still go to it, even though the Christmas rush is over and there is plenty of parking space at the old one. Further I liked the man who had charge of the first parking lot quite well. He was always friendly and agreeable.

WHAT has made the difference? Not the cost of parking, for it is the same in the two lots. Here is the answer: The attendant at the second place is a genius. I do not know him too well, but I judge that he is not capable of fitting into many positions in life. His abilities are no doubt limited, and I am of the opinion that he has very little formal education. Nevertheless, he is a genius. One definition of a genius is as follows: "That disposition or aptitude of mind which qualifies a person for certain kinds of action or special success in a given pursuit."

The young man who has charge of this second lot is always courteous. He reminds me of a slogan that a certain Kansas City florist uses in his places of business. It reads thus: "We are intentionally courteous." This attendant sees to it that he is courteous.

Also, I never go there but that he makes me feel as if he believes that he is doing something worth while. He is not just making a living. He likes his job, is proud of it, and takes a delight in making a success of it. About the second time I went there he remembered me, and now he knows my car. When he sees me returning from my shopping, he starts after my car. He does this, even though the parking lot is large and he has many cars to care for. He is not a grouch who makes his customers feel that the world is giving him the bad end of the deal. He is happy and enthusiastic about his work, and I always feel better after I have been there. He is a genius—he has a disposition or aptitude of mind which especially fits him for that type of action.

AND this is not all. I asked this parking-lot attendant some questions the other day. He told me what his salary was, and there was no word of complaint about it.

Working with Contentment I would have been surprised if there had been. Further, he told me that place was not making any money before he went there, but now it is. I could easily believe his word on this. He also proudly informed me that no cars had been bent up or stripped since he had been there. He said that he was very careful about how he handled the

E D I T O R

Stephen I

cars left in his care. Contentment is a wonderful state of mind—especially that contentment which comes from having performed a task well.

God give it to you and me, no matter how lowly our work in life may be! And may I add that I do not believe that any job which is done well and happily is lowly according to God's standard. In His sight there are no little jobs except those which are poorly done, and no big ones except those which are well done.

Unlike this young man, there are laymen who do not like their jobs nor the place which they have in the work of the church. They feel that society as a whole, the church, and God have been unfair to them. The same is sometimes true of preachers. They are just working to make a living and have little interest in or enthusiasm for their work. Thank God, such laymen and preachers as these are the exception! Let us all fulfill our professions, vocations, or callings with contentment and enthusiasm, as unto God, and forget about what the other fellow does or gets.

No One Loved Him

A MAN HUNT is on for William E. Cook, Jr. He is twenty-four years old, and his career of crime began soon after he was twelve years of age. There is reason to believe that he has killed eight people, among these one whole family of five. For some days the officers in most of the states of the Southwest have been doing their best to run down this criminal, but so far have failed in their search. They have not found their man. (Since this was written, he has been apprehended).

Cook's life story has been in the papers. As is often the case, this criminal comes from a broken home; his mother died when he was very young. The other children of a large family were placed in foster homes, but no one would take this boy because one eye was somewhat deformed. No mother was found who would open her home and her heart to him. There is no need to tell how his life of crime developed; the main clue to his delinquency has been found.

No one really loved the boy, and now the man hates everybody. His father, who is seventy, was asked to turn him in if he came home. The reply which he gave the detectives was that he was afraid of his son. He would not dare to report it if he returned home. And then the father con-

RIALS

Site, Editor

tinued: "He told me the last time I saw him that he planned to live by the gun. He said that his business was highjacking, and he wasn't going to work any more." Love failed to hunt up the boy, and now a man hunt is on. This has happened many times, and yet there are many members of the Church of the Nazarene who have no time to give to the Crusade for Souls. Boy hunts now will save us from man hunts later on!

Water Baptism

QUITE a few people write in about water baptism. This is a subject that I am interested in, but I must confess that I have been baffled by the letters. I have found to my surprise that almost all of those who are interested in water baptism are concerned about its mode. They are sure that the Bible teaches only one mode of water baptism, and that is what they believe in. On the other hand, I would like to find somebody who believes in baptism for its own sake, and not just because he has some particular mode that he wants to contend for.

The Church of the Nazarene has settled the matter as to the mode of baptism for its members. It allows the individual to make his own choice. It is hardly possible that a whole church would have taken this position if there is no basis in the Bible for belief in each of the different modes. In other words, there must be some ground in God's Word for both immersion and sprinkling, or pouring, or else our church would not have taken the position which it has.

As a minister in the Church of the Nazarene, I have a right to emphasize baptism as much as I want to, but I have no ground for advocating publicly any specific mode as over against others. Neither do I have the right to preach against any mode of baptism. I can believe as I please and choose as I please, but that is all.

Therefore, I do not feel inclined to argue with people about the mode of baptism, but I am decidedly interested in setting forth the value of baptism as an ordinance. I have no hesitation about arguing that all Christians should be baptized when they are taken into the church or as soon thereafter as possible. Along with this, however, I could not for one minute teach that we

CONGRATULATIONS !!

DURING the Evangelistic Conference I had the happy privilege of having many of our people visit the office of the HERALD OF HOLINESS. Among these were Rev. Elwood R. Tame, pastor of the Church of the Nazarene at Huron, South Dakota; Rev. William O. Blue, Pastor of the Church of the Nazarene at Wooster, Ohio; and Rev. E. E. Herron, pastor of the Church of the Nazarene at Tonawanda, New York. The pictures of these men appear elsewhere in this issue of the HERALD OF HOLINESS. Brother Tame was manager of the HERALD OF HOLINESS campaign for 1949 on the South Dakota District, and this district won first place in Zone I. Brother Blue served in the same capacity on the Central Ohio District, which took first place in Zone II. The winner in Zone III was the Albany District, where the campaign manager was Brother Herron. I pause to congratulate these three campaign managers. I also congratulate the superintendents of these three districts—Rev. William H. Deitz, Dr. Harvey S. Galloway, and Rev. Renard D. Smith. Finally, I congratulate the pastors and laymen of the South Dakota, Central Ohio, and Albany districts. All of you have worked together in the achievement of high goals for the distribution of the HERALD OF HOLINESS. I not only congratulate you; I also thank you!

are saved by water baptism. Neither our church nor the Bible stands for baptismal regeneration. We are saved by faith on the basis of the blood of Jesus Christ and the immediate agency of the Holy Spirit. Further, the Church of the Nazarene does not believe that water baptism is essential to salvation. This is just another way of saying that it does not hold to baptismal regeneration, or regeneration through water baptism. Neither is saving faith dependent upon being baptized with water.

Baptism should be administered only to those who are in the Kingdom. Then it is a sign of the state of those to whom it is administered, whether infant or adult. The order for those who have reached the age of moral accountability is: repent, believe, be saved, and then be baptized. Any other teaching would be against what our church and most churches stand for. This order is also scriptural. In this way baptism with water becomes a powerful means of grace, and each local Church of the Nazarene should see to it that every new convert who comes into the church is baptized according to the mode which he desires. Let's urge water baptism on our people, but let's not waste our time and set ourselves against the position of our church by arguing for a particular mode of baptism.

Home Missions and Evangelism

Roy J. Smee, Secretary

Nevada-Utah Preachers' Meeting

DURING December 18, 19, and 20 it was my privilege to be guest speaker for the Nevada-Utah District preachers' meeting held at Ogden, Utah. This district is one of the smaller districts of the church, but none has a more wide-awake and aggressive group of people.

The wide expanse which the district covers makes it difficult for the pastors to get together for such meetings, but there were only two or three pastors absent. The papers and discussions were marked by vibrant faith in God and the future of this great and needy field. At times, the very presence of God was so manifested that inspirational testimonies and shouts of praise broke forth from the people.

The Nevada-Utah District is a home missionary district receiving aid from general home missions. The money being invested in this field is paying good dividends.

Brother R. B. Sherwood, who is now serving his fourth year as district superintendent, is greatly loved and appreciated by all his people. They gave a Christmas love offering to the Sherwoods of over \$150 in a spirit that was almost spontaneous. The advance of the district under Brother Sherwood has been unusual. There has been a 21 per cent increase in membership. The property value—churches and parsonages—has increased from \$77,000 to over \$226,000. The total giving of the district has increased over 33 per cent. Yes, home missions investment in Nevada-Utah District is paying good dividends!

Attention: Rural Pastors

We are seeking a report from a pastor who has used a community enrollment, as suggested in the visitation evangelism manuals, in a rural community. If you have done so, please write to the Department at once, at 2923 Troost Ave., Kansas City, Missouri, explaining briefly your experience with it and success. We will greatly appreciate it.

More Proof That Home Missions Pay

We have just completed a few statistics out of the minutes of assemblies held in 1950. These figures cover 375 churches out of the total of 475 new churches organized since last General Assembly. (The latest 100 churches were not reported in these minutes.)

These 375 churches have a membership of 8,002.

They average each Sunday in Sunday school 14,139.

They raised for all purposes (in 1950) \$794,940.

They have property valued at \$1,698,784.

Certainly this is not a bad record of home missionary advance. At present a new church is being organized every thirty-six hours. Our district superintendents are working hard. They have never had better support from pastors and people than they are having now. These churches being organized are not of the puny type. Out of the total organized so

far this quadrennium only six have been closed.

Certainly these figures speak for themselves. Where can we make a sounder investment than in home missions? Our money pyramids. Spiritual returns in the salvation of lost souls are high per dollar invested.

Think of it! Next Sunday there will be 950 more sermons preached in the 475 new pulpits than were preached two years ago last June (the time of our last General Assembly); there will be not less than 15,000 more people in our Sunday schools; and over \$15,000 more money will be put into the tithes and offerings, all because our preachers and laymen are more home missionary minded. And this is only the beginning. I predict that within six months we will be organizing a new church every twenty-four hours. It can be done! And if it can be done, we dare not fail to do it!

THE QUESTION BOX

Conducted by Stephen S. White

Q. How does the Church of the Nazarene reconcile I Timothy 5:12-14 with the fact that it has unmarried women in the various mission fields?

A. In the whole passage, I Timothy 5:3-17, Paul is talking about permitting widows sixty years of age and over to become a part of a group of special spiritual workers in the church. It has to do with widows, and not unmarried women, and has no specific reference to missionaries. Paul advises that the widows (not unmarried women) under sixty be not allowed to enter this special group of spiritual workers in the church. He fears that they will break their vow to give themselves wholly and continuously to this spiritual task. That is, instead of being true to their promise, they will get married again. Paul is not opposed to their getting married, but he does not want to place them in a position where they are likely to forfeit their standing with God by failure to keep a sacred vow which they have taken as to special Christian service.

Q. I believe in and practice paying all of my tithe into the local church of which I am a member. Then all of the special offerings like love offerings, offerings for the evangelists, missionaries, and schools come above my tithe. Is this out of harmony with what the Church of the Nazarene stands for?

A. No! Some may not be able to pay as much in offerings as you do, but all should pay their tithe into the church and as much as they can in the way of offerings.

Q. How may a person know whether he has committed the unpardonable sin?

A. The unpardonable sin, or the sin against the Holy Spirit, is a fixed attitude of willful unrighteousness. The chief evidence of this condition is a complete absence of concern about salvation. For instance, no person who has committed the unpardonable sin would send in the question which you have.

Q. Will you please explain Nahum 2:3-4? Some have explained it as referring to modern implements of warfare, while others hold that the automobile is meant.

A. These two verses read as follows: "The shield of his mighty men is made red, the valiant men are in scarlet: the chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets, they shall justle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings." I do not think that these words refer either to the modern implements of warfare or the automobile. Most Bible

(Continued on page 18)

Nazarene Educational Conference

THE first Nazarene Educational Conference of college administrators met on the campus of Eastern Nazarene College, Wollaston, Massachusetts, October 11-13, 1950. This conference was sponsored by the Department of Education of the general church and was an outgrowth of a more limited meeting held at St. Louis, Missouri, just prior to the 1948 General Assembly.

The Conference was held at E.N.C. upon invitation of President Mann, who together with his faculty graciously entertained the representatives from our other educational institutions.

The conference itself was divided into three sections: Group I—college presidents and President Benner of the Seminary; Group II—college deans; Group III—college business managers. These groups met separately for conferences concerning their particular problems, then in joint conference to discuss matters of mutual interest. President L. T. Corlett, chairman of the Department of Education, was elected chairman of the joint-conference; and Harold W. Reed, president of Olivet Nazarene College, was chosen as secretary.

The conference was marked with a spirit of blessing and spiritual freedom as well as one of co-operation and mutual helpfulness. All present were working toward one goal—the maximum service which Nazarene educational institutions can render to the whole church now and in the future.

Because of the critical days which lie ahead for our schools and colleges, it was felt that another such conference should be held this fall to compare notes and have a unified understanding of the church college's task as we face the problems which face the nation.

S. T. LUDWIG,
*Executive Secretary,
Department of Education*



College deans in conference (left to right, standing): C. S. McClain, O.N.C.; Paul Culbertson, P.C.; C. Harold Ripper, B.P.C.; Paul Gresham, T.N.C.; (seated): Bertha Munro, E.N.C.; Thelma Culver, N.N.C.



Presidents of Nazarene educational institutions in conference at E.N.C. (from left to right): W. T. Purkiser, Pasadena College; Roy H. Cantrell, Bethany-Peniel College; Edward S. Mann, Eastern Nazarene College; L. T. Corlett, Northwest Nazarene College; A. B. Mackey, Trevecca Nazarene College; Hugh C. Benner, Nazarene Theological Seminary; Harold W. Reed, Olivet Nazarene College. (E. E. Martin, of Canadian Nazarene College, was unable to be present.)

Conference Echoes

"A deep sense of dependence upon the guidance of the Holy Spirit was evidenced at all times. . . . There seemed to be a determined purpose to carry on the colleges and the Seminary according to the purpose and spiritual vision of the founders of the Church of the Nazarene."—L. T. CORLETT.

"Especially helpful was the sense of complete solidarity among the schools in attacking common problems, and the burning conviction that education is one of the most vital tasks of the church—indeed, that it is the undertaking most crucial to the future."—W. T. PURKISER.

"My personal reaction to the conference was that at last Nazarene educators were bringing the total resources of our thinking, planning, and praying to bear upon our mutual problems in an intelligent and co-operative service to the entire Church of the Nazarene. This conference was a historic occasion."—H. W. REED.

"This education conference was an event of great significance and lasting value. The completely frank, thoroughly capable manner in which these men and women analyzed and faced the problems of Nazarene education was refreshing, stimulating, and immensely encouraging. 'Co-operation' was the watchword of the conference,

and the years ahead will bring tangible evidence of this attitude in practical benefits to Nazarene education."—H. C. BENNER.

"The conference was an inspiration. It inspired me to work harder than ever for the great cause of Christian education in the Church of the Nazarene."—A. B. MACKEY.

"A significant event for the Church of the Nazarene, a crucial moment in the history of our colleges, a most fruitful and satisfying experience for me personally and professionally. . . . I have known true fellowship. I shall be a better worker, more useful to my college and so to my church."—BERTHA MUNRO.



College business managers in conference (left to right): L. Wesley Johnson, N.N.C.; C. L. Henderson, O.N.C.; C. G. Schlosser, E.N.C.; J. Bruce Deisenroth, P.C.

The Young People's Society

L. J. Du Bois, Secretary

The Laws of the Home

IN recent weeks my mind has been focused upon some tragedies which have befallen young people. There is no need here to mention their nature. However, they have set me to thinking anew about the power of the home and the vital part that it plays in young lives.

We say that the home today has ceased to be the center of family life, that it is actually only a place to sleep and eat and check in the family car. However, the complete picture is not drawn so easily as that. The home cannot be so easily destroyed as this casual statement would indicate. We can destroy the home but we cannot destroy its power. The home is a powerful force in the lives of youth. If the home is strong and wholly religious, then its youth

will be also. If the home is disrupted and irregular with no laws or no unity, then that very weakness will be reflected in its members.

Hence, the Christian family cannot beg the issue by stating that "it is the generation in which we live!" The degeneracy of the average home is contributory to the degeneracy of the generation. And the Christian home which falls prey to the tendencies of the day will be little better than any other, and will in a real sense contribute its part to the lawlessness of the age.

Let us never forget, both parents and youth, that the kind of home we have will in a great measure determine the kind of persons the home will produce. Let us remember, and set out to make our own home, in every possible instance, a power for good and for God.

News of Youth

The General N.Y.P.S. Council, January 3-4, had an unusually good meeting. Not only were progressive plans laid, but in it all there was an unusual sense of God's blessing and leadership.

Reports of plans for Youth Week indicate that this past week has been a time of real blessing in many churches across the church.

Prayer Tower Intercessors

February 11-17 Nicaragua

This is one of our strong Latin American fields. There are unequaled needs among these people, and yet there are difficulties and hindrances to the preaching of the gospel. Let us pray for our missionaries and for the native Christians, that our work will go forward.

February 18-24 Alaska

Several years ago the N.Y.P.S. sponsored the opening of the home mission work in Alaska. Let us pray for our churches there, that they will be able to minister adequately to all groups: the Eskimo, the native Alaskan, and the servicemen there.

NEWS OF THE CHURCHES

Dr. C. Warren Jones reports: "As a church, we have established a beachhead in Cuba. We are not here on trial, but rather we are here to stay. We are not planning on an evacuation. We have passed the tent-stage. In the four years of our work we have purchased four pieces of property; the last purchase being a ten-acre tract of land near the city limits of Havana and on a main highway crossing the island south to the Caribbean Sea. Here we have a good residence for our superintendent and his family, and two other buildings to house our Bible training school. This property can be developed and buildings added, giving us our headquarters and a district center for all the years to come. Just now we are in the midst of a district holiness convention. God is blessing and we are seeing results for our labors."

Saginaw, Michigan—Sheridan Avenue Church enjoyed a gracious visitation of the Holy Spirit in a week-end meeting, Friday through Sunday of January 12 to 14, with Rev. T. E. Martin, superintendent of the Ontario District. Ray and Hazel Huffman were the special singers. In each of the four services, Brother Martin preached with the power and anointing of the Holy Spirit. God used the Huffmans with their music and singing to bring great blessing to the people. It was a meeting for the church, a genuine revival. Thirty-one souls responded

to the urgent ministry and call, praying through to good victory at the altar. Rev. Charles Crismier, Jr., is our pastor.—Reporter.

Titusville, Pennsylvania—Our late revival with Evangelist A. D. Holt was wonderfully blessed of God. He is a dynamic speaker, and preaches under the anointing of the Holy Spirit. There were more than seventy-five seekers at the altar, with only two barren night services. Brother Holt has a real message for the church, and we appreciated his ministry with us. A nice class was added to the church membership.—James H. Garrison, Pastor.

Evangelist G. H. Chapman reports: "We started our 1951 slate with our Fair Park Church in Oklahoma City, Oklahoma. God met with us in the services, we had a fine attendance, and the church was wonderfully blessed. Several souls prayed through to God. We have a meeting slated at Mansfield, Ohio, March 6 to 18; then have open time until April 20. Write me, Box 434, Lexington, Oklahoma."

Connersville, Indiana—These are very precious days for the Virginia Avenue Church. On New Year's Eve, seven souls prayed through to definite victory. The glory fell during a special song; there was no preaching. Sunday, January 14, was another glorious day. Evangelist Bona Fleming was guest speaker at our original

"Hymn Lovers' Jubilee" with a most enthusiastic crowd in attendance. Never have I heard Brother Fleming preach better. At night, Brother Fred Murray of Hagerstown brought a most timely message, and a young lady was sanctified. We never have seen greater unity among people than is enjoyed by our congregation. Our Sunday afternoon radio program via WCN, sponsored by a group of businessmen, is proving to be a great blessing to hundreds of our listeners, according to the responses received. If you have friends in or near Connersville, send us their names and addresses, and we shall be glad to contact them.—Marvin S. Cooper, Pastor.

Evangelists J. H. and Maggie Crawford report: "We have just closed one of the busiest and happiest years of our lives in the field of evangelism. We have seen several hundred souls justified, reclaimed, or sanctified—among them many middle-aged and elderly people saved for the first time in their lives. Also, there have been a number of definite cases of divine healing. The Lord has especially blessed our definite preaching on second-blessing holiness. The fellowship of pastors and the saints has been sweet, and co-operation unusually good. The Lord is ready to give us flood tides of revival through the churches if we meet the conditions—fasting, prayer, obedience, and faith, with faithful, Spirit-filled preaching of the fundamentals of our holy religion. We face the new year with courage and faith."

Evangelist O. F. Ring writes that he has open dates in February and March. Those interested may address him, Box 164, Intercession City, Florida.

Evangelists Billy and Helen Smith write that, due to a cancellation, they have an open date in March. Write them, 818 McKinley Ave., Cambridge, Ohio.

Evangelist Loran Irby writes that due to a cancellation he has an open date, March 13 to 25, and would like to slate this time in Illinois if possible—but will go anywhere. Write him, Box 108, Kokomo, Indiana.

Austin, Texas—Sunday, January 14, was a red-letter day in the history of First Church. Dr. Hardy C. Powers dedicated the educational unit of our new plant. He was assisted by District Superintendent Hadley Hall, and three former pastors, Rev. J. E. Threadgill, Rev. H. A. Gregory, and Rev. I. L. Flynn. Dr. Powers raised \$1,700 in cash and pledges on the indebtedness. The \$60,000 two-story auditoriums, fourteen Sunday-school rooms, etc., on the first floor; the second floor is being used as the sanctuary with a seating capacity of 375. On this floor we have two additional Sunday-school rooms, a nursery, and pastor's study. A Wurlitzer Electronic organ has been given to the church by the pastor and wife, Rev. and Mrs. J. Erben Moore, Jr., and the membership, in memory of Jimmy Moore, who went to be with the Lord in August of 1950. This auditorium will be converted to Sunday-school space when the church is completed. Truly, God has worked miracles in Austin First Church under the capable leadership of Brother Moore. The former church property has been sold to another denomination. The new church is located one block from the Texas University campus in a beautiful residential section. Our prayers and best wishes will follow Brother and Sister Moore and Mary Joe as they take up their work at First Church, Tucson, Arizona.—Ted Hollingsworth, Associate Pastor.

Rev. Robert E. Hollis reports from Marksville, Louisiana: "Immediately after graduating from Bethany-Peniell College in June of 1949, I accepted the work of our church here. It has been a privilege to labor with the good, consecrated people in this place. We have been strengthened and encouraged in meetings with Evangelists J. Percy Trueblood and Henry T. Beyer. Also, Dr. T. M. Anderson was with us for a short holiness convention, and Dr. Howard W. Jerrett in some special services. Recently the church purchased a new Hammond organ. Some souls have been saved and sanctified, and we praise God for His blessings upon us."

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for February 18: Jesus the Christ

Scripture: Mark 7:24 to 9:1 (Printed, Mark 8:27-37)

GOLDEN TEXT: *Thou art the Christ, the Son of the living God* (Matt. 16:16).

Very few bits of scripture have been asked to carry such a heavy load as this confession of Peter. The Roman Catholics burden it so heavily that it reminds one of an overloaded burro going to market. We Protestants love this scripture, but we hurry to insist that it wasn't meant to carry that much of a load; and loving it, we hasten back to it often, as to a cool spring. For this confession is not alone pregnant with theological truth; it is brimful of practical help as well.

A. Here we see the need for verbal witnessing. Jesus pinned them down with, *Whom say ye that I am?* So many Christians follow the pattern of living their religion and never testifying by word of mouth. Their reason is to avoid hypocrisy. And we must admit that there is plenty of fuel for their fire. For we have ever with us those who witness freely in church and on the street, but their lives are puny and anemic. Their mouths are in high gear but their lives are in reverse.

Christ shows us here that both of these are extremes and both are to be avoided. A consistent life, yes! but silent lips, no! When life and lips join in witnessing, people get the story straight. Then, and then alone, they know why you live well, and who gives you the power so to do.

Evangelist M. V. Bass reports: "The year of 1950 was the greatest and busiest year of my twenty-five years of ministry—most of this time has been spent as an evangelist. During 1950 I worked in twenty-three revivals and camp meetings, and the blessing of the Lord has been upon our work, for which we give Him praise. I have some open dates for the summer, and also am making up my slate for 1952. Write me at my home address, 18616 Riverview, Detroit 19, Michigan."

Flushing, Michigan—Our church has had a wonderful revival meeting with Rev. Cletus Franklin as evangelist, and Mr. and Mrs. Edward Stevenson as the singers. God met with us in a mighty way, and there were seekers at the altar in every service. The

Those who insist on living silently are usually praised as great and fine folks. When verbal testimony is given, they "glorify your Father which is in heaven."

B. This event also shows the ideal teaching approach.

Christ was ever complimenting His audiences by asking them questions, suggesting that they had worth-while information He needed. So here He opens with a question—a good question: it was simple, brief, clear, and required more than a mere yes or no answer. But notice that the opening question was general to elicit the interest of the entire group. It was preparing the ground, alerting them, awakening their spiritual interest. Now He comes with the second question, a pointed and personal one. All questioning should climax in some conviction being expressed. Christ set the stage, and Peter strides forth to proclaim the mighty central truth of the deity of Jesus Christ. Oh, how much poorer the Church would be without these words! But don't give Peter all the praise. It was a Great Teacher with matchless skill who paved the way, and made possible this shining moment. A less masterful teacher, and we might have had a barren silence and embarrassed men.

Lesson commentary based on "International Sunday-school Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

singers sang with the anointing of God. It was a regular indoor camp meeting. We had good crowds most of the time, with eighty seekers at the altar. On the closing Sunday, January 14, we had a big rally day, with 114 in Sunday school. A nice love offering was given to the pastor and wife. We surely praise God for the wonderful way He met with us.—Mrs. Arthur Rosebush, Secretary.

Kewanee, Illinois—Our church has had a great revival with the J. W. Burgess Gospel Messengers as the special workers. According to the statement of some of our oldest members, it was the best revival in more than twenty-five years. Some of the largest crowds ever seen in the church, with sixty-five definite victories at the altar of prayer, and many

others receiving special help from the Lord. Brother Burgess preached each night with the powerful anointing of the Holy Ghost, and great conviction came upon the people. The church is greatly built up, has new vision and zeal, and backs up the pastor one hundred per cent. A good class was received into church membership, and the pastor given a good love offering.—T. J. Daggett, Pastor.

Four Hutchinson (Kansas) churches held a union Christian Service Training class, with Dr. Ralph Earle of our Nazarene Theological Seminary as instructor, using the "Life of Paul" for our course of study; 125 credits were earned. The attendance averaged 231 for the six nights, with cars driving sixty miles each night from Lyons and Sylvia, Kansas, for the class. Dr. Earle showed pictures of his trip to Palestine and on Sunday pledged up the Seminary building fund offering. This was a great Bible conference, attracting many people from the community.—Mark F. Smith, Reporter.

Evangelist V. B. Atteberry reports: "I entered the evangelistic field last September. Early in October I was with our church in Gainesville, Texas, and Pastor E. T. Harris; then to Rotan, Texas, with Rev. Dan D. Jones; and at Hedley church, with Pastor Earl Bomb. On December 10 I closed a revival at Borger, Texas, with Pastor Amos R. Meador. In all of these meetings, the presence of God was very manifest, with definite answers to prayer in evidence, old-fashioned shouting and scenes of salvation at the altar. It was a real joy to work with our fine pastors and people. We emphasized the work of all departments of the church, especially the Sunday school. We saw a goodly number of folks seeking and finding the blessing of holiness. We have open time yet for spring and summer and shall be glad to give of our time and service wherever needed. Write me, P. O. Box 533, Gladewater, Texas."

Africa Council Meeting

The twenty-eighth annual council meeting of the Africa Mission field met October 9 to 13, at Bremersdorp, Swaziland.

Our mission superintendent, Rev. W. C. Esselstyn, called the missionaries for a special day of fasting and prayer on Saturday, October 7. What a blessed time we had as we tarried there with thanksgiving and prayer, and the precious presence of the Lord giving us the assurance that He still answers prayer!

The Saturday evening service was given over to the women's and men's missionary societies, with Rev. R. E. Lewis, president of the men's missionary movement, in charge. After the district W.F.M.S. president, Mrs. Margaret Esselstyn, and Brother Lewis gave their annual reports, Mrs. Velma Mischke gave a history of the de-

velopment and accomplishments of the various missionary societies from the time the W.F.M.S. was first organized in 1927 to the present time. This was presented in the form of a large, illustrated book which had been prepared for the first general assembly of our African field. Our hearts were blessed and encouraged as we saw and heard of all that the Lord had helped our African Nazarenes to do for others through these years.

The climax of this service was the stirring message of Dr. Hardy C. Powers as he gave a report of the world missionary program of the church. At the close of this meeting, the missionaries brought in their Alabaster boxes and placed their offering on the table. These boxes had been in the hands of the missionaries only three months, and all rejoiced to see the offering given amounted to \$112.75.

Sunday morning all of the missionaries attended the regular service with the Bantu in the Bremersdorp main station church. There were seekers at the altar in response to Dr. Powers' message on the doctrine and experience of entire sanctification.

In the afternoon, following the dedication of the two lovely babies of Brother and Sister John Wise and Brother and Sister Wesley Meek, the Lord again blessed our hearts as we met around His table in a precious Communion service. Sunday evening all attended the service, held in the Agricultural Hall, for the Europeans of the community. Dr. Powers again brought a great message to a fine group of European friends and neighbors of our mission.

Monday morning the regular business session of the council was opened with General Superintendent Powers in the chair. Although there was much work to be finished by the various committees and the council, yet time was forgotten and business set aside for the most important matter of having our souls fed and refreshed by the living Word through the messages of our beloved general superintendent. Much time was taken for prayer and heart searching when the Lord graciously drew near, melting our hearts together in love and sweet fellowship.

One important step taken by the council was the division of the Africa Mission field into three districts: Swaziland District, Transvaal District, and the Portuguese East Africa District. All will meet together for the annual council meeting, with one superintendent over all the field, but each district having its own treasurer and executive committee. The field has grown to such an extent that this action became necessary. Rev. W. C. Esselstyn was re-elected to be the superintendent of the entire field covering the work of the church among the native people.

The Lord has wonderfully blessed and led on in this great and needy field, and we look forward to greater victories as Jesus tarries and we are

permitted to "Cruise for Souls" here.

It was indeed a wonderful privilege and blessing to have Dr. and Mrs. Hardy C. Powers with us. His heart-searching messages and exhortations moved every one to a new determination to give his very best for the salvation of souls.

CARL W. MISCHKE, Reporter

DEATHS

EDITH LONG was born September 26, 1888, in Nebraska, and died November 15, 1950, at her home in San Pedro, California. She was wonderfully converted and sanctified in the Church of the Nazarene at Topeka, Kansas. Feeling called to definite religious work, she went to Olivet Nazarene College, Olivet, Illinois; then remained with the college, working in the office for seven years. Later she went to the Nazarene Publishing House, where she served as secretary to Mr. M. Lunn, rendering valuable and efficient service for fourteen years. In failing health, she retired and went to California, where she died. Funeral service was conducted by Rev. Russell C. Gray.

JESSE CLARENCE MILLIKAN was born October 17, 1880, and died October 31, 1950, at his home in Hood River, Oregon. He was a charter member of the Hood River Church of the Nazarene. He lived a holy life and was always a blessing in the church and to those who visited him in his home. He is survived by his wife Frances, one son, two daughters, and one stepson. Funeral service was conducted by the Nazarene pastor, Rev. Walter I. Watson, with burial in Pinegrove Cemetery.

The Question Box (Continued from page 14)

scholars hold that this passage describes one of two sieges of Nineveh by the Medo-Babylonian forces. Nahum paints this siege and capture of Nineveh in very picturesque language, but I do not believe that it should be interpreted as referring to the weapons of warfare or other inventions of the present day.

Q. *If a child is baptized in infancy, does it have to be baptized again when it grows up and is converted if it desires to join the Church of the Nazarene?*

A. The child may be baptized then if it so chooses; but if it is satisfied with the baptism which it has already had, our church does not require it to be baptized again.

Q. *I heard quite an outstanding religious leader state that the New Testament does not teach tithing. Doesn't Jesus teach tithing in Matthew 23:23?*

A. I believe that Jesus does teach tithing in the latter part of Matthew 23:23. He says: "These ought ye to have done," in referring to the weightier things of the law; and then He adds: "and not to leave the other undone." Tithing is included here. None of these words appear in Luke in one of the early manuscripts, but I do not think that is sufficient to discount them. I believe that Jesus actually spoke them, and that they teach tithing.

REUBEN RINGLE was born November 19, 1862, and died October 12, 1950, at the home of his daughter in Lansing, Michigan. In 1880 he was united in marriage to Lusiana Ellen Cook; to this union seven children were born. He was converted in middle life and continued a faithful follower of the Lord unto the end. Funeral service was conducted in the North Star Church of the Nazarene by Rev. L. A. Wilson and Rev. Ronald L. Starr; with interment in the North Star cemetery.

LUSIANA ELLEN RINGLE was born December 29, 1861, in Seneca County, and died January 13, 1951, at the home of her daughter near Ithaca, Michigan. In 1880 she was united in marriage to Reuben Ringle; to this union were born four sons and three daughters. Two daughters preceded her in death. She, with her husband, was converted in middle life, and they remained faithful to their Lord and Master unto the end. Funeral service was conducted at the North Star Church of the Nazarene, by Rev. L. A. Wilson, Rev. Ronald Starr, and Rev. E. E. Drummond. Interment was made in the North Star cemetery.

ANNOUNCEMENTS

WEDDING BELLS

Miss Lina Lee Spiker of Hurricane, West Virginia, and Rev. Noah Sullivan of Baton Rouge, Louisiana, were united in marriage at the Nazarene parsonage at Hurricane, on December 29, with Rev. Frank L. Spiker, father of the bride, officiating.

Miss Carol Kling of Sacramento, California, and Mr. Robert Cox of Kansas City, Missouri, were united in marriage on November 4, at St. Paul's Church of the Nazarene in Kansas City, with the pastor, Rev. J. W. Ellis, officiating.

BORN—to Rev. and Mrs. Daniel S. McNutt of Coal Grove, Ohio, a daughter, Margaret Della, on November 5, 1950.

—to Rev. and Mrs. Charles Crismler, Jr., of Saginaw, Michigan, a daughter, Karen Elaine, on November 29, 1950.

—to Mr. and Mrs. Gerald Hertenstein of Pasadena, California, a daughter, Sherrile Ann, on December 31.

—to Rev. and Mrs. Earl Wheeler of Carthage, Texas, a daughter, Pamela Susan, on January 8.

—to Rev. and Mrs. R. H. Zumalt of Columbus, Nebraska, a son, David Harold, on January 11.

—to Rev. and Mrs. Carl B. Clendennen, Jr., of Milwaukee, Wisconsin, a daughter, Brenda Colleen, on January 19.

—to Mr. and Mrs. Wayne E. Kendall of Ashland, Kentucky, a daughter, Marilyn Lucille, on January 21.

SPECIAL PRAYER IS REQUESTED by a Nazarene brother in West Virginia that "God will send me much employment and heal my body," also for a revival in this place;

for the little eight-year-old daughter of a Nazarene pastor in Colorado who is recovering from rheumatic fever;

by a lady in Florida, that she may be a good and effective Sunday-school teacher, for her family, her home, her mother and sister;

by a lady in Alabama for the salvation of an uncle to whom she is sending the "Herald of Holiness"—also for an aunt who is a Sunday-school teacher in another denomination;

by a Nazarene sister in Indiana for the health and eyesight of a young girl—an unnamed request for a daughter—for her own health and that she may grow spiritually, as she is not able to attend many of the church services.

DIRECTORIES

General Superintendents

Hardy C. Powers:
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 10, Mo.

Assembly Schedule

Akron	May 2 to 6
Ontario	May 16 and 17
Eastern Michigan	June 13 to 15
New England	June 20 to 22
West Virginia	July 5 to 7
Alabama	July 11 to 13
Central Ohio	July 18 to 20
Illinois	August 1 to 3
Missouri	August 8 to 10
Northwest Indiana	August 15 to 17
Western Ohio	August 22 to 24

Chicago Central	August 29 and 30
East Tennessee	September 5 and 6
Tennessee	September 12 to 14
Eastern Oklahoma	September 19 to 21

G. B. Williamson:

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

Assembly Schedule

British Isles	March 22 to 25
Florida	May 16 and 17
Northwest	May 23 to 25
Rocky Mountain	June 20 to 22
North Dakota	June 27 and 28
Canada West	July 4 to 6
Northeastern Indiana	July 11 to 13
Nebraska	July 18 to 20
Kansas	August 1 to 3
Iowa	August 8 to 10
Northwest Oklahoma	August 15 to 17
San Antonio	August 22 to 24
Kansas City	September 5 to 7
Abilene	September 12 to 14
Arkansas	September 19 to 21

Samuel Young:

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

Assembly Schedule

Idaho-Oregon	May 16 to 18
Oregon Pacific	May 23 to 25
Los Angeles	May 29 to 31
Arizona	June 7 and 8
New Mexico	June 13 and 14
South Dakota	June 20 and 21
Minnesota	June 27 and 28
Colorado	July 4 to 6
Michigan	July 11 to 13
Pittsburgh	July 18 to 20
Kentucky	August 8 and 9
Northwestern Illinois	August 15 and 16
Indianapolis	August 29 to 31
Louisiana	September 5 to 7
Southwest Indiana	September 12 to 14
Southwest Oklahoma	September 19 to 21

D. I. Vanderpool:

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

Assembly Schedule

Washington Pacific	May 2 to 4
Northern California	May 16 to 18
Southern California	June 6 to 8
Nevada-Utah	June 27 and 28
New York	July 4 to 6
Maritime	July 11 and 12
Albany	July 18 to 20
Washington-Philadelphia	August 1 to 3
Virginia	August 8 and 9
Wisconsin	August 16 and 17
Dallas	August 22 to 24
Houston	August 29 to 31
North Carolina	September 26 and 27
South Carolina	October 3 and 4
Georgia	October 10 and 11
Mississippi	October 17 and 18

EVANGELISTS' SLATES

Akers, Ira R. and Mary B. 2120 Brookline Ave., Dayton 10, Ohio	Jan. 28 to Feb. 11
Greenfield, Ohio	Feb. 13 to 18
Dayton, O. (Central)	Feb. 13 to 18
Allee, G. Franklin. Rt. 1, Box 431-C, Woodland, Wash.	
San Luis Obispo, Calif.	Feb. 8 to 18
Klamath Falls, Ore.	Feb. 21 to Mch. 4
Amos, C. A. East 4th St., Brookville, Ind.	
Roachdale, Ind.	Feb. 4 to 17
Anderson, Gilbert and Sylvia. Preacher and Singers, P.O. Box 527, Kansas City 10, Mo.	
Armstrong, Alfred H. M.C. 52, Warren, Ohio	
Roaring Springs, Pa.	Feb. 13 to 25
Asbury, Emory G., Jr. Singer, 115 New Bridge St., Bamberg, S.C.	
Ashcraft, Jim. % General Delivery, Lorena, Texas	
Atkins, Arthur H. Evangelist, 1318 W. 32nd St., Long Beach, Calif.	
Atteberry, V. B. P.O. Box 533, Gladewater, Texas	
Aycock, Dell. Evangelistic Singer, P.O. Box 527, Kansas City 10, Mo.	
Ball, Kenneth W. and Evelyn. Evangelist and Singers, P.O. Box 527, Kansas City 10, Mo.	
Auburn, Calif.	Jan. 30 to Feb. 11
Port Orchard, Wash.	Feb. 14 to 25
Ball, Lenore. P.O. Box 527, Kansas City 10, Mo.	
Balsmeier, A. F. and Leonora T. Preacher and Singer, P.O. Box 745, 219 1/2 E. Second, Hutchinson, Kansas	
Bane Sisters Trio. Singers and Musicians, Rt. 1, Box 163, Cumberland, Md.	
Banning, R. M. P.O. Box 371, Vincennes, Ind.	
Open Date	Feb. 13 to 25
New Albany, Ind. (E. Side)	Feb. 27 to Mch. 11

Barkley, Arthur and Vada Lee. Preachers and Singers, 305 N.W. Main St., Bethany, Okla.	
Freedom, Pa.	Feb. 12 to 18
Greenville, Pa.	Feb. 20 to Mch. 4
Barnes, William. Route 2, Harold Ave., Franklin, Ohio	
Bass, M. V. 18616 Riverview, Detroit 19, Mich.	
Deerfield, Mich.	Feb. 4 to 18
Fairborn, Ohio	Feb. 20 to Mch. 4
Bean, L. C. Route 2, Box 733, Sanger, Calif.	
Beasler, Vincent and Bobbie. Preacher and Singers, 220 Pine St., Minden, La.	
Belew, P. P. O. Box 527, Kansas City 10, Mo.	
Belle Glade, Fla.	Jan. 30 to Feb. 11
Pavo, Georgia	Feb. 6 to 18
Berry, Dwight D. Walkerville, Michigan	
Berryhill, Noble E. P.O. Box 527, Kansas City 10, Mo.	
Concord, N.H.	Feb. 14 to 25
Buffalo, New York	March 1 to 11
Betcher, Roy A. Route 1, Camby, Indiana	
Franklin, Ind.	Feb. 7 to 18
Spencer, Ind.	Feb. 21 to Mch. 4
Beyer, Henry T. 1742 Lesseps St., New Orleans 17, La.	
Magnolia, Miss.	Feb. 8 to 18
Minden, La.	Feb. 28 to Mch. 11
Bierce, Jack. Song Evangelist, 19 Cedar Drive, Glen Burnie, Md.	
Bierce, Joseph. Prater Road, Chattanooga, Tenn.	
Pritchard, Ala.	Feb. 27 to Mch. 11
Open date	Mar. 14 to 25
Bishop, Joe. Box 41, Yukon, Okla.	
Lake Charles, La. (1st)	Feb. 7 to 11
Vinton, La.	Feb. 14 to 18
Blackaby Sisters. Singers and Musicians, 1404 Black St., Pekin, Ill.	
Blount, W. A. Song Evangelist, 2201 Chester, Little Rock, Ark.	
Boggs, W. E. and Lucille. Evangelist and Artist, P.O. Box 527, Kansas City 10, Mo.	
Evansville, Ind.	Feb. 7 to 18
New Lexington, Ohio	Feb. 21 to Mch. 4

A
B
C's
of



Stewardship

By D. Shelby Corlett

Every conceivable phase of stewardship is covered by questions and answers in this booklet. A fine means of training in stewardship. Every church should have a quantity, and every home should have a copy for instruction purposes.

10c each; 75c dozen; \$6.00 for 100
Prices 10 per cent higher in Canada

Nazarene Publishing House

2923 Troost Ave.

Box 527, Kansas City 10, Mo.

Washington and Bresee 1592 Bloor St., W.
Pasadena 7, California Toronto 9, Ontario

Bohannon, C. G. and Wife. Evangelists and Musicians, P.O. Box 527, Kansas City 10, Mo. Cincinnati, O. (Carthage) . . . Feb. 13 to 25
 St. Louis, Mo. (S. Side) . . . Feb. 27 to Mch. 11
 Borgardner, Harold E. Song Evangelist, 646 Fourth St., Pontiac, Mich.
 Boone, Ray. 501 W. Alabama, Anadarko, Okla.
 Bouse, Fred. Pennville, Ind.
 Bowers, E. J. and Lucille. Evangelist and Singers, 1725 East 20th, Little Rock, Ark.
 Bowman, Don and Frances. Song Evangelists and Musicians, 815 Suire Ave., Price Hill, Cincinnati, Ohio
 Bowman, Russell. 2400 North 4th St., Columbus 2, Ohio
 Newell, W.Va. Jan. 30 to Feb. 11
 Point Pleasant, W.Va. Feb. 13 to 25
 Brannon, George. 1119 East 37th Place, Tulsa, Okla.
 Lexington, Ky. Jan. 30 to Feb. 11
 El Dorado, Ark. Feb. 13 to 25
 Brockmuller, C. W. and Esther. Evangelist and Singer, P.O. Box 527, Kansas City 10, Mo.
 Brown, Curtis R. Song Evangelist, 1020 Clarendon, N.W.; Canton, Ohio
 New Castle, Ind. (1st) Feb. 13 to 25
 Indianapolis, Ind. (S. Side) Feb. 28 to Mch. 11
 Brown, Denver and Wamul. Route 2, Box 18-K, Hammond, La.
 Brown, F. C. Route 2, Greenfield, Ind.
 Brown, Marvin L. 118 N. Washington St., Kewanee, Ill.
 Buchanan, Sam R. P.O. Box 943, Tyler, Texas
 Bugh, F. H. 735 Cavalier St., San Antonio, Texas
 Bulla, Daniel H. Box 172, Pataskala, Ohio
 Burgess Gospel Messengers, J. W. Preacher and Singers. 609 E. Main St., Flat River, Mo.
 Salem, Mo. Feb. 6 to 18
 Clarence, Mo. Feb. 20 to Mch. 4
 Burnem, Eddie and Ann. 2801 Carter Ave., Ashland, Ky. Feb. 13 to 25
 Maysville, Ky. Feb. 13 to 25
 Burnett, W. Evans. P.O. Box 1269, Ponca City, Okla.
 Burson, H. D. Evangelist, 3273 N. Mount Curve, Altadena, Calif.
 Stephenville, Texas Feb. 14 to 25
 Alva, Okla. Feb. 28 to Mch. 11

Burton, C. C. P.O. Box 145, Somerset, Ky.
 North Vernon, Ind. Jan. 28 to Feb. 11
 Hannibal, Mo. Feb. 14 to 25
 Burton, H. K. 510 E. Stoughton, Champaign, Ill.
 Byers, C. F. and Wife. Evangelist and Singers, Wood River, Neb.
 Carby, Fred T. 1501 W. Third St., Owensboro, Ky.
 Carey, A. B. 76 Prospect St., Beacon, N.Y.
 Sistersville, W.Va. Jan. 30 to Feb. 11
 Seat Pleasant, Md. Feb. 13 to 25
 Cargill, A. L. and Myrta. Box 256, Divide, Colo.
 Carmickle, James and Juanita. Song Evangelists and Children's Workers, 818 Greer Ave., Covington, Ky.
 Carr, D. H. P.O. Box 146, Lady Lake, Fla.
 Carroll, Bob. 226 S. Carolina, Mangum, Okla.
 Springdale, Ark. Feb. 13 to 25
 De Soto, Mo. March 5 to 18
 Carter, Jack and Ruby. Preacher and Singer, 609 N. Mueller, Bethany, Okla.
 Oklahoma City, Okla. Feb. 1 to 11
 Brownwood, Texas Feb. 21 to Mch. 4
 Cassidy, F. P. 814 Idlewild Ct., Lexington, Ky.
 Mansfield, Ill. Jan. 28 to Feb. 11
 Laurel, Ind. March 11 to 25
 Chambers, Leon and Mildred. Preacher and Singers, Box 386, Fairfax, Ala.
 Post, Texas Feb. 7 to 18
 Victoria, Va. March 7 to 18
 Chapman, G. H. Box 434, Lexington, Okla.
 Chapman, W. Emerson. 317 W. Main St., Batavia, N.Y.
 Charles, Eugene and Wife. Preacher and Singer, 926 N. Gilbert St., Danville, Ill.
 Chickennoff, Susie. Song Evangelist, 564 Barham Ave., Santa Rosa, Calif.
 Pueblo, Colo. (1st) Feb. 7 to 18
 Manteca, Calif. Feb. 21 to Mch. 4
 Cleveland, B. H. 6771 Orange Ave., Long Beach, Calif.
 Coffman, Miss Nellie. Evangelistic Singer, 2600 East 33rd St., Chattanooga 7, Tenn.
 Collins, Ted. Song Evangelist, 118 Roberts Ave., Haddonfield, N.J.
 Conner, Rex. Song Evangelist, 1032 Clinton St., Carthage, Mo.
 Conner, Vera; and Hodge, Alpha. Song Evangelists and Children's Workers, 1637 Hoffman St., Cincinnati 23, Ohio
 Jackson, G.A. Jan. 30 to Feb. 11
 Bishopville, S.C. Feb. 16 to 25
 Coolidge, C. C. and Wife. Evangelist and Singer. 286 S. Cypress Ave., Columbus, Ohio
 Cooper, G. Essel. 421 W. Fifth St., Greenfield, Ind.
 Cope, Jacob and Mildred. Preacher and Singers, Larimore, N. Dak.
 Corbett, C. T. P.O. Box 215, Kankakee, Ill.
 Indianapolis, Ind. (N. Side) Feb. 14 to 25
 Portland, Ind. Feb. 28 to Mch. 11
 Cornelius, H. W. and Wife. Preacher and Musicians, 3436 S. Walnut St., Muncie, Ind.
 Nappanee, Ind. Feb. 27 to Mch. 11
 Lowell, Ind. March 14 to 25
 Crabtree, J. C. 335 S. Plum St., Springfield, Ohio
 Indianapolis, Ind. (Speedway) Feb. 13 to 25
 St. Louis, Mo. (Wellston) Feb. 28 to Mch. 11
 Crawford, J. H. and Maggie. Springdale, Ark.
 Bradleyville, Mo. Feb. 4 to 18
 Rogers, Ark. Feb. 19 to 25
 Cresswell, Walter and Betty. Preacher and Musicians, R.D. 3, Pottsville, Pa.
 Crist, Wesley F. and Kyle. Evangelist and Singers, P.O. Box 527, Kansas City 10, Mo.
 Crutcher, Estelle. 1638 N.W. 8th St., Miami, Fla.
 Cummings, Samuel O. Hoult, W.Va.
 Daily, R. L. Box 92, Winnfield, La.
 Daniels, Bert. Box 151, Meade, Kansas
 Coffeyville, Kans. (Central) Feb. 7 to 18
 Darity, Joe T. 707—21st St., Columbus, Ga.
 Darnell, H. E. Box 929, Vivian, La.
 Gainesville, Texas Jan. 31 to Feb. 11
 New Castle, Ind. (1st) Feb. 13 to 25
 Darnell, Leo and Wife. Evangelist and Singers, P.O. Box 113, Harrisburg, Ill.
 Carrier Mills, Ill. Feb. 7 to 18
 Ridge Farm, Ill. Feb. 21 to Mch. 4
 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.
 La Habra, Calif. Feb. 1 to 11
 Riverside, Calif. Feb. 14 to 25
 Davis, Ella Mae. Song Evangelist. 412 S. Harris St., Indianapolis, Ind.
 Davis, Leland R. 2021—12th St., Akron 14, Ohio
 Deal, William. P.O. Box 212, Ashland, Ky.
 De Bolt, Ted and Dorothy. Evangelistic Singers. 75 West 151st St., Harvey, Ill.
 De Bord, Clifton. Box 1109, Ashland, Ky.
 Cambridge City, Ind. Feb. 6 to 18
 Elwood, Ind. Feb. 20 to Mch. 4
 Dickerson, H. N. 2208 Pollard Road, Ashland, Ky.
 Sterling, Colo. Jan. 31 to Feb. 11
 Hollywood, Calif. (1st) Feb. 14 to 25

Diffie, Agnes W. 1914 Maryland Ave., Little Rock, Ark.
 Dixon, Robert J. 416—16th Ave. South; Nampa, Idaho
 Dobbins, C. H. and Wife. Evangelist and Musicians, 39 Etna Ave., Huntington, Ind.
 Chesterton, Ind. Jan. 28 to Feb. 11
 Greenfield, Ind. (Stringtown) Mch. 20 to April 1
 Dobson, J. C. Box 504, Bethany, Okla.
 Doke-Ogden Evangelistic Party. 123 W. Third St., Duluth 6, Minn.
 Lovilia, Iowa Feb. 4 to 18
 Donley, John R. 422 Summit St. N.W.; Warren, Ohio
 New Castle, Pa. Jan. 30 to Feb. 11
 New Philadelphia, O. Feb. 13 to 25
 Dotson, Anna Marie. Song Evangelist, Rt. 1, Box 145, % Edward Mellott, Yorktown, Ind.
 Duff, Loren V. Song Evangelist, 329 N. Bellevue Place, Indianapolis 22, Ind.
 Dunn, T. P. 606 N. Redmond, Bethany, Okla.
 Van Nuys, Calif. Feb. 14 to 25
 Los Gatos, Calif. Feb. 28 to Mch. 11
 Dyer, Mrs. Esther M. Musical Evangelist, R.D. 1, Mohnton, Pa.
 Eastman, H. T. and Verla May. Evangelist and Musicians, 2005 East 11th, Pueblo, Colo.
 Yuba City (Wilson Dist.), Calif. Feb. 9 to 18
 Ridgefield, Wash. Feb. 21 to Mch. 4
 Elkins, William, Jr. 708 Highland Drive, Knoxville 18 Tenn.
 Elkins, W. T. (Bill). Wurtland, Ky.
 Ellwanger, C. Wm. and Twylah. Evangelist and Musicians, P.O. Box 527, Kansas City 10, Mo.
 Lynn, Ind. Jan. 31 to Feb. 11
 Urbana, Ohio Feb. 14 to 25
 Emrick, Ross and Dorothy. 600 Trumbull St., Bay City, Mich.
 Millington, Mich. Jan. 31 to Feb. 11
 Philadelphia, Pa. Feb. 14 to 25
 Erdmann, H. A. 530 Idaho St., Gooding, Idaho
 Erp, J. R. 931 North 3rd, Springfield, Ill.
 Rantoul, Ill. Feb. 20 to Mch. 4
 Marion, Ind. (1st) March 7 to 25
 Estep, Alva O. and Gladys. Preacher and Singers, Box 238, Losantville, Ind.
 Wurtland, Ky. Jan. 31 to Feb. 11
 Connersville, Ind. (1st) Feb. 13 to 25
 Ewy, Philip S. 39 Arizona Ave., Tacoma, Wash.
 Belvedere Gardens, Calif. Feb. 14 to 25
 Madera, Calif. Feb. 28 to Mch. 11
 Fagan, Harry and Cleona. Singers and Musicians, Shelby, Ohio
 Farnsley, Floyd. Star Route, New Albany, Ind.
 Farris, A. A. Box 217, Science Hill, Ky.
 Faver, J. R. and Wife. Preacher and Children's Workers, 517—12th St., Henderson, Ky.
 Feazell, M. F. 307—30th St. West; Charleston, W.Va.
 Fee, A. W. 798 Penticton Ave., Penticton, B.C., Canada
 Orange Cove, Calif. Jan. 31 to Feb. 11
 Corning, Calif. Feb. 13 to 18
 Felter, H. J. Box 87, Leesburg, N.J.
 Camden, N.J. Jan. 30 to Feb. 11
 Westminster, Md. Feb. 13 to 25
 Ferguson, Edward R. and Alma. Preacher and Singers, P.O. Box 542, Port Huron, Mich.
 Orlando, Fla. Feb. 11 to 25
 Bartow, Fla. March 6 to 18
 Fetters, Fred W. P.O. Box 527, Kansas City 10, Mo.
 Files Sisters. Vocal and Instrumental, Willey Ford, W.Va.
 Reserved Jan. 31 to Feb. 11
 Camden, N.J. Feb. 14 to 25
 Finger, Maurice and Naomi. Preacher and Singer, 529 East 4th St., Northampton, Pa.
 Crestline Ohio Jan. 31 to Feb. 11
 Mercer, Pa. Feb. 28 to Mch. 11
 Fisher, C. Wm. P.O. Box 527, Kansas City 10, Mo.
 Yuma, Arizona (1st) Jan. 31 to Feb. 11
 Eureka, Calif. Feb. 14 to 25
 Fitch, George L. South Cla Elum, Wash.
 Pomeroy, Wash. Jan. 28 to Feb. 11
 So. Tacoma, Wash. Feb. 13 to 25
 Fitch, James S. 3938 Forest Ave., Norwood 12, Ohio
 Fleming, Bona. 341 West 9th Ave., Columbus 1, Ohio
 Terre Haute, Ind. Jan. 31 to Feb. 11
 Princeton, Ind. Feb. 14 to 25
 Ford, James and Ruth. Preachers and Singers, Route 1, New Castle, Ind.
 Open dates for February
 Smithfield, Ill. March 12 to 25
 Fowler, Ira and Naomi. Preacher and Singers, Hollywood, Md.
 Fraley, Hazel M. 458 Moore Ave., New Castle, Pa.
 Belle Vernon, Pa. Jan. 30 to Feb. 11
 Erie, Pa. Feb. 13 to 25
 Franklin, Cletus. % General Delivery, Odon, Ind.
 Canton, Ill. (E. Side) Jan. 30 to Feb. 11
 Terre Haute, Ind. (S. Side) Feb. 13 to 25

My Gold And God

By Earl C. Wolf

A study of the various phases of Christian stewardship. "How Much Shall I Give?" "Through These Windows"; "A Proper Sense of Values"; "The Question of Ownership"; "We Thank Thee, Lord"; and "That We Might Be Spiritual" are the headings of the divisions of this book.

Each chapter is supplemented with a list of questions to provoke thought and a bibliography of books for further study.

50c

In Canada, 55c

NAZARENE PUBLISHING HOUSE
 2923 Troost Ave.

Box 527, Kansas City 10, Mo.
 Washington and Bresee, Pasadena 7, Calif.
 1592 Bloor St., W., Toronto 9, Ontario

Free, O. S. Box 931, Little Rock, Ark.
 Bernie, Mo. Feb. 13 to 25
 Franklay, Mo. Feb. 28 to Mch. 11
 Fuller, Jimmie. 124 Spencer St., Fort Valley, Ga.
 Garrett, M. L. and Sylvia. Preachers and Singers,
 Rt. 3, Box 298-A, Lenoir City, Tenn.
 Garrett, Thomas. 4605 Highland Ave., Chattanooga,
 Tenn.
 Geeding, W. W. and Wilma Raker. Preachers and
 Chalk Artist, 376 W. Pine St., Canton, Ill.
 Tolleson, Ariz. Feb. 13 to 25
 N. American Indian Dist. Feb. 27 to Mch. 4
 Glaze, D. A. Evangelist, Box 417, Valparaiso, Ind.
 New Hampshire, Ohio March 6 to 18
 Glendenning, W. R. and Wife. Preacher and Musicians,
 504 N. Cooper Ave., Colorado Springs,
 Colo.
 Gordon, Maurice F. 2417 "C" St., Selma, Calif.
 Gould, Arthur W. P.O. Box 527, Kansas City 10,
 Mo.
 Ventura, Calif. Feb. 7 to 18
 Hollywood, Calif. Feb. 21 to Mch. 4
 Granger, Marjorie. Song Evangelist, 4245A Mc-
 Rae Ave., St. Louis 10, Mo.
 Gray, Paul. P.O. Box 527, Kansas City 10, Mo.
 Green, James and Rosemary. Singers and Musicians,
 1201 Bower Ct., New Castle, Ind.
 Gregory, H. A. 3323 Hedgerow Drive, Dallas 19,
 Texas
 Gregory, Paul W. Song Evangelist, 11748 Wyoming,
 Detroit 4, Mich.
 Gretzinger Evangelistic Party. 1115 E. New York
 St., Long Beach, Calif.
 Griffith, Glenn. Route 3, Nampa, Idaho
 Griffith, R. E. and Dorothy. Evangelist and Singers,
 P.O. Box 527, Kansas City 10, Mo.
 Groves Sisters. Singers and Chalk Artist, Bruceton
 Mills, W.Va.
 Grubbs, R. D. Rt. 3, Box 220, Covington, Ky.
 Gruver, Eva. Evangelist, P.O. Box 1212, Hutchin-
 son, Kansas
 Gullett, Langley E. Box 548, Pineville, Ky.
 Guy, John D. and Wife. Evangelist and Singers,
 Dellroy, Ohio
 Haas, Wayne and June. Singers and Musicians,
 Route 1, Cory, Ind.
 Roachdale, Ind. Jan. 29 to Feb. 11
 Brownstown, Ind. Feb. 12 to 25
 Hacker, Alton E. 329 E. Pomona St., Santa Ana,
 Calif.
 Haden, Charles E. 905 Triplett St., Owensboro, Ky.
 Paducah, Ky. Jan. 31 to Feb. 11
 Glasgow, Ky. Feb. 13 to 25
 Haggard, W. E. Route 4, Hamilton, Ohio
 Hale, James A. and Faye. Preacher and Singers,
 Box 357, West Tulsa 7, Okla.
 Hall, David, Wife and four-year-old Son. Preacher
 and Chalk Artist, 509 N. Maple, McPherson,
 Kansas
 St. Charles, Mo. Feb. 7 to 18
 Bartlesville, Okla. Feb. 21 to Mch. 4
 Hamilton, Jack and Wilma. Evangelist and Musicians,
 Box 172, Hays, Kansas
 Hamilton, Mark. 2220 Harrod St., Ashland, Ky.
 Fort Mills, S.C. Feb. 5 to 18
 Mitchell, Ind. Feb. 20 to Mch. 4
 Hamric, Lee L. 766 Sycamore St., Abilene, Texas
 Harding, Whitcomb and Maridel. Evangelists and
 Musicians, P.O. Box 527, Kansas City 10, Mo.
 Fresno, Calif. (Grace) Feb. 13 to 25
 Lindsay, Calif. Feb. 27 to Mch. 11
 Harrington, W. N. Rt. 3, Box 280-B, Gainesville,
 Fla.
 Harris, R. S. 432½ Frederick St., Huntington, Ind.
 Harrold, John W. Box 309, Redkey, Ind.
 Hart, Charles W. Song Evangelist, Route 3, Green-
 field, Ind.
 Hart, H. J. Route 1, Nampa, Idaho.
 Havener, J. D. Box 401, Bourbonnais, Ill.
 Hayes, Thomas. P.O. Box 527, Kansas City 10, Mo.
 Ludlow, Ky. Feb. 28 to Mch. 11
 Eureka, Kansas March 13 to 25
 Haynes, O. F. 1638 Seventh Ave., Charleston 2,
 W.Va.
 Heasley, Jimmy and Fern. Preachers and Singers,
 214 N. Redmond St., Bethany, Okla.
 Waycross, Ga. Feb. 14 to 25
 Roanoke, Va. Feb. 28 to Mch. 11
 Henbest, C. L. Box 345, Rogers, Ark.
 Langdale, Ala. Jan. 31 to Feb. 11
 Sand Springs, Okla. Feb. 14 to 25
 Henck, Nelson H. 120 Audrey Ave., Brooklyn 25,
 Md.
 Henson, J. C. Bethany, Okla.
 Wichita Falls, Texas Feb. 11 to 18
 East Okla. Dist. Tour March 5 to 30
 Heslop, Mrs. Norah. 1260 N. Bellevue Pl., Indian-
 apolis 22, Ind.
 Hiatt, D. L. 323 Clinton Ave., Farmer City, Ill.
 Hlcks, Fred. 233 N. Walcott St., Indianapolis, Ind.
 Higgins, C. A. 1083 North 9th St., Las Cruces,
 N.M.
 Higgs, Mrs. Margaret Klapjian. Song Evangelist,
 1249 Cordova St., Glendale 7, Calif.
 Deepwater, N.J. Jan. 28 to Feb. 11
 Harrington, Del. Feb. 13 to 25
 Hoffman, Rose. 220 W. Main St., Schuylkill Haven,
 Pa.

Holso Evangelistic Party. Preacher and Singers,
 5332 Summer Ave., Ashtabula, O.
 Holstein, James D. and Lois. Preacher and Singers,
 Olivet College 447, Kankakee, Ill.
 Holt, A. D. 3906 Sauls Drive, Greensboro, N.C.
 High Point, N.C. (1st) Feb. 14 to 25
 Roanoke, Va. (Riverdale) .. March 14 to 25
 Hooker, H. H. Box 832, Jasper, Ala.
 Miami, Fla. (Grace) Jan. 30 to Feb. 11
 Reserved Feb. 13 to 25
 Hoot, G. W. and Pearl. Evangelist and Musicians,
 Olivet, Ill.
 New Matamoras, Ohio Feb. 27 to Mch. 11
 Greentown, Ohio March 13 to 25
 Houts, Jack. 506 South 4th St., Chickasha, Okla.
 Howard, A. S. 1144 N.W. 41st St., Oklahoma City,
 Okla.
 Open time in February
 Maryville, Mo. Feb. 27 to Mch. 11
 Howland, Mary. P.O. Box 85, Niles, Mich.
 Huffman, H. B. Box 25, Onego, W.Va.
 Humble, Ralph and Lois. Song Evangelists, 2211
 Indiana Ave., New Castle, Ind.
 Hungate, Robert and Delores. Singers and Child-
 ren's Workers, Newburgh, Ind.
 Martinsville, Ind. Feb. 6 to 18
 Hurd, Melvin and Verlyn. Musicians and Children's
 Workers, Box 1, Union Gap Sta., Yakima, Wash.
 Irby, Loran. Box 108, Kokomo, Ind.
 Saginaw, Mich. Feb. 6 to 18
 Elkin, Ill. Feb. 25 to Mch. 11
 Isenberg, Donald T. Artist-Evangelist, Box 388,
 New Cumberland, Pa.
 Jackson, R. V. Sparks Hill, Ill.
 St. Louis, Mo. (Lafayette Pk.) .. Mch. 7 to 18
 Springfield, Ill. (1st) Mch. 21 to April 1
 James, A. L. and Wife. Evangelists and Reader,
 300 N. Seventh St., McAllen, Texas
 Jarvis, Homer. Song Evangelist, S. Oakside Ave.,
 Mishawaka, Ind.
 Jerrett, Howard W. 2207 Pinecrest Dr., Ferndale,
 Mich.
 Johansen, Kenneth. 1603 Fair Ave., Falls City,
 Neb.

Johnson Sisters. Preacher and Singers, 1272 N.
 Allen Ave., Pasadena, Calif.
 Johnson, Andrew. Wilmore, Kentucky
 Johnson, Paul and Ruth. Singers and Musicians,
 3333 South Third St., Springfield, Ill.
 Johnson, Spencer. P.O. Box 527, Kansas City 10,
 Mo.
 Blytheville, Ark. Feb. 11 to 25
 Dooson, Texas March 1 to 11
 Jones, A. K. 519 Commercial, Danville, Ill.
 Open date for February
 Albia, Iowa Feb. 27 to Mch. 11
 Jones, Lum. Ada, Oklahoma
 Jones, Willard F. Lexington Park, Md.
 Kauffman, Elmer H. 134 Grand View Ave., Wol-
 laston 70, Mass.
 Kelly, Arthur E. 331 Whaley St., Columbia, S.C.
 Sanford, Fla. Jan. 30 to Feb. 11
 Gainesville, Fla. Feb. 13 to 25
 Kennedy, Ernest M. and Orela. Evangelist and
 Singers, % Gen. Del., Vicksburg, Mich.
 Kennedy, Harold L. and Lottiemae. Preacher and
 Chalk Artist, P.O. Box 535, Muncie, Ind.
 State Line, Ind. Feb. 6 to 18
 Williamsburg, Ind. Feb. 20 to Mch. 4
 Key, Donna E.; and Kelsea, Helen E. Preachers and
 Musicians, 5829 Arroya Drive, Los Angeles 42,
 Calif.
 Kilflion, Robert L. and Madge. Singers and Musicians,
 Vicksburg, Mich.
 Lawrenceville, Ill. (1st Meth.)
 Jan. 28 to Feb. 11
 Fort Wayne, Ind. (1st) Feb. 14 to 25
 Kimball, E. Everett and Irene. Evangelist and
 Singers, 1220 Waverly Ave., Grand Haven, Mich.
 Nelsonville, Ohio Feb. 13 to 25
 Kenton, Ohio Feb. 27 to Mch. 11
 Kime, Hazel F. Song Evangelist, 301 N. Fifth St.,
 Brighton, Colo.
 King, Paul and Lucille. Evangelist and Singer, 2004
 Kearns Ave., Pittsburgh 5, Pa.
 Kruse, Carl H. and Wife. Evangelist and Singers,
 503 N. Redmond, Bethany, Okla.
 O'Donnell, Texas Feb. 13 to 25
 Girard, Kansas Feb. 27 to Mch. 11

Choruses

SELECTED FOR
 YOUNG FOLKS



Songs

FOR EVERY
 YOUTH PROGRAM

A New Book of 178 Tested Numbers

CHORUSES
 SPIRITUALS

SOLOS
 DUETS

CHOIR NUMBERS
 OLD FAVORITES

SINGING JOY

Compiled by John T. Benson, Jr.

If you are working with youth, this book will be one of your most effective aids. It is not intended to supplant the regular church hymnbook, but to supply choruses and songs which appeal to the young people of today. You must see this book to appreciate fully its completeness.

90c a copy, postpaid; twelve or more, 75c each, plus postage

Add 10 per cent in Canada

NAZARENE PUBLISHING HOUSE

Washington and Breese
 Pasadena 7, California

2923 Troost Ave., Box 527
 Kansas City 10, Missouri

1592 Bloor St., W.
 Toronto 9, Ontario

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

Lampkin, George T. % General Delivery, Colfax, La.

Lanterman, R. S. 5063-43rd St., Red Deer, Alberta, Canada
Missoula, Montana Feb. 1 to 11

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

Lee, Mason. 217 Division St., Huntington 2, W.Va.
Caldwell, Idaho Jan. 30 to Feb. 11
Burns, Oregon Feb. 13 to 25

Leetch, Dan. 129 W. Francis Ave., La Habra, Calif.
Manteca, Calif. Feb. 14 to Mch. 4
Concord, Calif. March 7 to 25

Leih, Martin. 721 E. Foothill Blvd., Monrovia, Calif.
Sierra Madre, Calif. Feb. 7 to 18

Leverett Brothers. Preachers and Singers, 408 East 10th, Lamar, Mo.
Open date Feb. 14 to 25
Pueblo, Colo. Feb. 28 to Mch. 11

Lewis, E. E. 302 N. Main, Ironton, Mo.

Lewis, Ellis. 208 N. Donald, Bethany, Okla.
San Francisco, Calif. (Sunset Blvd.)
..... Feb. 14 to 25

Selma, Calif. Feb. 27 to Mch. 11

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

Lewis, Roy R. Route 1, Albany, Ind.
Warren, Ind. Feb. 12 to 25
Luray, Ind. Feb. 26 to Mch. 11

Lilly, Herbert E. 303 Maple, Nampa, Idaho
Denver, Colo. (E. Side) Feb. 5 to 11
Olney Springs, Colo. Feb. 14 to 25

Lipker, Charles H. Route 2, Cardington, Ohio
Xenia, Ohio Feb. 14 to 25
Dayton, O. (Parkview) Feb. 27 to Mch. 11

Lipps, Eli. 1023 Edison Ave., Hamilton, Ohio
Littrell, Dick and Doris. Evangelist and Musicians, P.O. Box 527, Kansas City 10, Mo.
Stillwater, Okla. Feb. 7 to 18
Guymon, Okla. Feb. 25 to Mch. 4

Long, Paul W. General Delivery, North Little Rock, Ark.
Long, Robert and Helen. Evangelist and Singers, 514 W. Penn St., Butler, Pa.
Birmingham, Ala. (N. Side) Feb. 6 to 18
Fort Recovery, Ohio Feb. 27 to Mch. 11

Longnecker, J. L. 45 Main St., Valley Park, Mo.
Brownstown, Ind. Feb. 13 to 25
St. Louis, Mo. (Goodfellow)
..... Feb. 27 to Mch. 11

Lykins, C. E. Goshen, Ind.
Muncie, Ind. (1st ch.) March 6 to 18
Peru, Ind. March 20 to April 1

MacAllen, L. J. 378 Lafayette Rd., Medina, Ohio
Mackey Evangelistic Party, D. D. Preacher and Musicians, P.O. Box 103, Bluffton, Ind.

Maddox, J. Stewart. 21 West 14th St., Danville, Ill.

Markham, Walter. 408 S. Cottage Ave., Porterville, Calif.
Dorris, Calif. Feb. 21 to Mch. 4
Loughhead, Alberta Mch. 21 to April 4

Martin, John C. Song Evangelist, Box 503, Bethany, Okla.
Martin, Stephen. Box 359, Pierson, Iowa
Mathews, L. B. and Wife. Evangelist and Singer, 2208-18th Ave. South; Nashville 4, Tenn.
Columbus, O. (Parsons) Jan. 31 to Feb. 11
Nashville, Tenn. (Donelson) Feb. 14 to 25

Matlock, M. M. P.O. Box 527, Kansas City 10, Mo.
Matthews, Clifton T. 53 Nassau Ave., Freeport, N.Y.

Maule, Alvin and Pauline. Preacher and Singer, P.O. Box 527, Kansas City 10, Mo.
Goodman, Mo. Feb. 14 to 25
Rest Feb. 28 to Mch. 11

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

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

McCoy, L. W. 1419 Tiffin Ave., Des Moines, Iowa
McKinley, Pauline. Song Evangelist, P.O. Box 158, Greenfield, Ind.

McVay, Charles and Pauline. Song Evangelists, 343 West 41st St., Tucson, Ariz.

Meadows, Naomi. 3119 Eden Ave., Cincinnati 19, Ohio
Richmond, Ind. (W. Side) Feb. 6 to 18
Cayuga, Ind. Feb. 20 to Mch. 4

Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, P.O. Box 527, Kansas City 10, Mo.
Council Bluffs, Iowa Feb. 13 to 25
Dodge City, Kansas Feb. 28 to Mch. 11

Messer, Haley. P.O. Box 527, Kansas City 10, Mo.
Rosville, Ga. Feb. 13 to 25
Colorado Springs, Colo. (Central)
..... Feb. 27 to Mch. 11

Michael, Elmer E. 1406 Sixth Ave., Jasper, Ala.
Mickel, Ralph and Lillian. Evangelist and Singers, Alum Bank, Pa.
Bridgeton, N.J. Feb. 14 to 25
Nanty Glo, Pa. Feb. 27 to Mch. 11

Milby, Thomas. Clarkson, Ky.

Miller, A. E. and Pauline. Preachers and Chalk Artist, 307 S. Delaware St., Mt. Gilead, Ohio
Clyde, Ohio Feb. 13 to 25
Brilliant, Ohio Feb. 27 to Mch. 11

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

Miller, James F. % General Delivery, Jacksonville, Florida

Miller, Leila Dell. % Trevecca Nazarene College, Nashville, Tenn.
Ft. Worth, Texas (North) Feb. 14 to 25
Wellington, Texas March 1 to 11

Miller, Nettie A. % Trevecca Nazarene College, Nashville 10, Tenn.
E. Oakland, Calif. Feb. 14 to 25
Santa Cruz, Calif. (1st) Feb. 28 to Mch. 11

Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.
Whittier, Calif. Feb. 13 to 25
Marietta, Ohio March 13 to 25

Minor, W. H. and Wife. Preachers and Children's Workers, P.O. Box 527, Kansas City 10, Mo.

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

Moore, J. E. 2673 Crest Ave., Dallas, Texas
Moore, John E. Song Evangelist, P.O. Box 527, Kansas City 10, Mo.
Ontario, Oregon Feb. 14 to 25
Huntington Park, Calif. Feb. 28 to Mch. 11

Moore, S. T. Box 777, Lafayette, Ind.
Sidell, Ill. Jan. 30 to Feb. 11
Open time Feb. 13 to Mch. 11

Mooshian, C. Helen. P.O. Box 527, Kansas City 10, Mo.
Oregon & Washington Feb. 14 to 20
Nampa, Idaho Feb. 21 to 28

Morgan, W. D. Leavenworth, Wash.
Monroe, Wash. Feb. 11 to 18
Van Zandt, Wash. Feb. 21 to Mch. 4

Mortensen, Robert E. 106 E. Pierson Ave., Somers Point, N.J.
Fairmont, W.Va. Feb. 5 to 11
Stratton, Ohio Feb. 14 to 25

Morton-Pollard Evangelistic Party. Preacher and Singers, % Rev. Harold Small, Stinesville, Ind.
Mounts, Dewey. Olivet Nazarene College, Box 275, Kankakee, Ill.

Mundell, Winfield A. Rt. 1, Box 57, Florien, La.
Murphy, Herschel and Velma. Preacher and Singers, 2221-20th St., Lubbock, Texas
Mason, Texas Feb. 9 to 18
Brownfield, Texas Feb. 19 to Mch. 4

Musical Messengers (Don Ratliff and Wife, Paul Jester and Wife). 6 N. Colorado Ave., Indianapolis 1, Ind.
Neely, B. F. 110 N. Donald, Bethany, Okla.
Neff, Nettie W. 100 Beulah Park Drive, Santa Cruz, Calif.

Nelson, Charles Ed. 208 North 6th St., Rogers, Ark.
Nelson, S. P. 317 N. Riley, Indianapolis, Ind.
Newcomb, L. H. P.O. Box 946, Vivian, La.
Pineville, La. Jan. 31 to Feb. 11
Moss Bluff, La. March 14 to 25

Newcome, Chester A. 457 Garfield Ave., Newark, Ohio
Middleport, Ohio Jan. 30 to Feb. 18
Cent. Ohio. Preach. Mfg. Feb. 19 to 22

Newell, Neva. Song Evangelist, 1803 W. Second, Spokane, Wash.

Nichols, Dorrance and Esther. Evangelist and Musicians, Bloomsburg, Pa.
Haverhill, Mass. Feb. 14 to 18
Lowell, Mass. Feb. 21 to 25

Noggle, Ray O. Blind Evangelist, 345 Boyd St., Harrisburg, Pa.

Norton, Joe. Box 143, Hamlin, Texas
Morrilton, Ark. Feb. 14 to 25
Cleburne, Texas March 14 to 25

Nothstine, S. Ellsworth. P.O. Box 527, Kansas City 10, Mo.

Ogden, Charles W. and Mary. Evangelist and Singer, 4105 Washington St., Lincoln, Neb.
Victoria, B.C. March 7 to 19
Olds, Alberta Mch. 21 to April 1

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

Parker, J. H. 3102 Windsor Ave., Baltimore 16, Md.
Orbisonia, Pa. Feb. 14 to 25
Cleveland, O. (1st) Feb. 28 to Mch. 11

Parry, R. O. 2040 Oak Lane, Bethlehem, Pa.

Patrone, D. E. P.O. Box 817, Alliance, Ohio
La Porte, Ind. Jan. 30 to Feb. 11
Eikhart, Ind. Feb. 14 to 25

Patzsch, Eddie E. 1747 Clark Ave., Wellsville, Ohio
Alabama Dist. Tour Jan. 28 to Feb. 25
E. Brewton, Ala. Feb. 28 to Mch. 11

Payne, L. M. Box 257, Bethany, Okla.

Pease, Denver. Evangelist, 14 N. Dayton St., Rockford, Mich.

Peck, W. A. % Trevecca Nazarene College, Nashville, Tenn.
Waynesboro, Tenn. Feb. 21 to Mch. 4
Jasper (Snoddy Chapel), Ala. March 7 to 18

Pellow, Wm. J. Route 1, Polk, Pa.

Pestana, George C. and Wife. Evangelist and Singers, 1743 Sunnyvale Ave., Walnut Creek, Calif.
Terra Bella, Calif. Feb. 14 to 25
Riverbank, Calif. Feb. 28 to Mch. 11

Peterson, Edna; and Thiessen, Emma. Preacher and Singer, 1212 Tenth Ave. South; Nampa, Idaho

Pierce, Boyce and Catherine. Singers and Musicians, 505 Columbia Ave., Danville, Ill.
Asheville, N.C. Jan. 31 to Feb. 11
Hannibal, Mo. Feb. 14 to 25

Pierce, Fern M. P.O. Box 527, Kansas City 10, Mo.

Piercy Trio. Song Evangelists and Musicians, 410 S. Clay St., Fairbury, Ill.

Pittenger, Twyla. Evangelist, R.D. 1, Shelby, Ohio
Plummer, Chester D. R.F.D. 7, Box 173, Columbus, Ind.
Hutchinson, Kansas Feb. 7 to 18
Mt. Sterling, Ohio Feb. 21 to Mch. 4

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

Pults, Bertha. P.O. Box 527, Kansas City 10, Mo.
Monett, Mo. Feb. 7 to 18
Adrian, Mo. Feb. 21 to Mch. 4

Qualls, Paul M. Song Evangelist, 408 Jersey Ave., Orlando, Fla.
Ft. Wayne, Ind. (Nelson St.)
..... Jan. 31 to Feb. 11
Akron, O. (1st ch.) Feb. 13 to 25

Raker, W. C. Smithfield, Ill.

Reasoner, Eleanor. Song Evangelist, 1109 Maple Row, Elkhart, Ind.
Richmond, Ind. (W. Side) Feb. 6 to 18
Cayuga, Ind. Feb. 20 to Mch. 4

Reed, Steward. 808 S. River, Carthage, Mo.
Hutchinson, Kans. (Peniel) Jan. 30 to Feb. 11
McPherson, Kans. Feb. 14 to 25

Reynolds, D. C. Indian Evangelist, 4805 N. Western Ave., Oklahoma City, Okla.
Parker, Ariz. (Indian Mission) Feb. 1 to 11

Reynolds, Ruth M. Evangelist, 511 Diamond St., Sistersville, W.Va.
Burnwell, W.Va. Feb. 6 to 18

Rice, Ralph. 444 N. Blaine, Bradley, Ill.
Fairmont, Ill. Feb. 6 to 18
Oak Lawn, Ill. Feb. 20 to Mch. 4

Richards Trio. Preacher and Singers, Loomis and River St., Sparta, Mich.

Richardson, Harold S. and Flossie. Evangelist and Singers, Route 4, Muncie, Ind.
Omaha, Ill. Feb. 6 to 18

Ridings, E. Paul. 708 N. College, Bethany, Okla.
Rincker, Max E. Box 137, Stewardson, Ill.
Rinebarger, C. C. and Wife. Evangelist and Singers, 10203 Driver Ave., Overland 14, Mo.
Ring, O. F. Box 164, Intercession City, Fla.

Ripper, Loraine M.; and Markey, Bernice. Preachers and Singers, 3917 West 29th Ave., Denver, Colo.

Robinson, Mrs. Lillian. Box 57, Wheeler, Texas
Rock, Clinton A., Sr. 3125 Forest Lawn Ave., Omaha 12, Neb.

Roddy, Frank. 128 Jefferson St., Marion, Ohio
Dayton (Daytonview), O. Jan. 31 to Feb. 11
Hanging Rock, Ohio Feb. 13 to 25

Rodgers, Clyde B. 505 Lester Ave., Nashville 10, Tenn.

Roedel, Miss Bernice. 423 E. Maple St., Boonville, Ind.

Rogers, Mary Ellen. Singer, 3142 Vichy Ave., Napa, Calif.

Roney, F. N. P.O. Box 85, Opdyke, Ill.

Rowland Evangelistic Party, A. C. Preacher and Singers, P.O. Box 527, Kansas City 10, Mo.
Bristow, Okla. Feb. 6 to 11
Dewey, Okla. Feb. 14 to 25

Rushing, R. S. 501 N. Mueller, Bethany, Okla.

Sargis, Mrs. Beulah. Song Evangelist, 834 Newport Ave., Chicago 13, Ill.

Savage, F. C. P.O. Box 207, Kokomo, Ind.

Scarlett, Don S. Route 1, North Vernon, Ind.
Monongahela, Pa. (1st) Jan. 30 to Feb. 11
Petersburg, Ind. Feb. 14 to 25

Schultz, Walter C. Song Evangelist, 707 S. Chipman St., Owosso, Mich.
Open dates Feb. 13 to Mch. 11
Pontiac, Mich. Mch. 20 to April 1

Scott, Cyril E. Box 354, Elverta, Calif.

Scott, Earl P. and Wife. Evangelist and Singers, P.O. Box 527, Kansas City 10, Mo.
Wadsworth, Ohio Feb. 14 to 18

Seel, J. Lester, Edna M., and Merlin. Musicians and Preachers, 1501-29th St., Ashland, Ky.
Hazel Park, Mich. Feb. 13 to 25
Cincinnati (Mt. Adams), O.
..... Feb. 27 to Mch. 11

Selz, Joseph W. 627 Juniper St., Walla Walla, Wash.
Grandview, Wash. Feb. 27 to Mch. 11
Kirkland, Wash. March 13 to 25

Sexton, Ralph. Box 33, Asheville, N.C.

Shaffer, G. H. 1344 E. Main St., Muncie, Ind.

Shank, R. A. and Wife. Box 377, Vicksburg, Mich.

Sharp, L. D. P.O. Box 527, Kansas City 10, Mo.

Shearer, U. B. and Wife. Singers and Musicians, 106 Sterrett Ave., Covington, Ky.

Sherrow, Howard O. Song Evangelist, Lynn, Ind.	Turner, Maurice and Aline. Evangelist and Singers, P.O. Box 527, Kansas City 10, Mo.	Williams, J. E. P.O. Box 527, Kansas City 10, Mo.
Shoemaker, John. 1218 Cleveland Ave., Hobart, Ind.	Portales, N.M. Jan. 31 to Feb. 11	Hermosa Beach, Calif. Feb. 14 to 25
Piqua, Ohio Feb. 13 to 25	Fostoria, Ohio Feb. 14 to 25	San Diego, Calif. (University Ave.)
Butler, Ind. Feb. 27 to Mch. 11	Uehlein, James C. Song Evangelist, 1101 St. Gregory St., Cincinnati 2, Ohio Feb. 28 to Mch. 11
Sigler, Ray. Song Evangelist, 195 N. Wabash Ave., Bradley, Ill.	Van Slyke, D. C. 508—16th Ave. South; Nampa, Idaho	Williams, Roger and Janet (Smith). 1330 East 36th St., Kansas City, Mo.
Silvernail, Donald R. Route 3, Hastings, Mich.	Spencer, W.Va. Feb. 14 to 25	Williams, Trafton and Thressa. Evangelism and Visual Aids for Juniors, Box 15, Siloam Springs, Ark.
Niles, Mich. Feb. 28 to Mch. 4	Miami, W.Va. Feb. 27 to Mch. 11	Willis, Harold J. and Wife. Preachers and Children's Workers, P.O. Box 527, Kansas City 10, Mo.
Simms, Vera Lois. Box 48, Glencoe, Ohio	Victory Singers (Colored). 5390 Bangor Ave., Detroit 10, Mich.	Lamar, Mo. Feb. 14 to 25
Slack, D. F. Song Evangelist, Route 2, Vevay, Ind.	Volk, Harold L. 515 Holly St., Nampa, Idaho	Joplin, Mo. (1st) Feb. 28 to Mch. 4
Shelbyville, Ind. Feb. 7 to 18	Wade, E. Bruce. Song Evangelist, 6238 Petaim, Dallas, Texas.	Willison, Otto R. Evangelist, Box 223, Antlers, Okla.
Spencer, Ind. Feb. 21 to Mch. 4	Wagner, Betty; and Lavelly, Helen. Preacher and Singers, % Gen. Del., Robinson, Ill.	Carthage, Texas Feb. 20 to Mch. 4
Sloan, Carmon G. P.O. Box 287, Paris, Tenn.	Wakefield, A. C. Song Evangelist, 515 Woodland St., Nashville, Tenn.	Muskogee, Okla. (Memorial Ch.)
Smeltzer, R. J. 428 King St., Ravenna, Ohio Feb. 21 to Mch. 4 March 6 to 18
Shadyside, Ohio Feb. 4 to 18	Reserved to March 15	Wilson, Ernest J. 385 McLeod St., Ottawa, Ont., Canada
Open date (cancellation) .. Feb. 27 to Mch. 11	Walker, Jesse C. McCune, Kansas	Wilson, H. E. 270 Byrd St., Coolidge, Ariz.
Smith, Arthur and Son. Song Evangelists, Route 7, Hamilton, Ohio	Ward, Lloyd H. and Gertrude. Preacher and Chalk Artist, 1115 N. Meridian St., Portland, Ind.	Wilson, Matthew V. 400 N. Rock Island, El Reno, Okla.
Smith, Bernie. Box 145, Harrisburg, Ill.	Olney, Ill. Feb. 1 to 18	Winland, C. B. R.D. 5, Mt. Vernon, Ohio
Ontario, Oregon Feb. 14 to 25	Findlay, Ohio Feb. 21 to Mch. 4	Wood, J. Elton and Margaret. Preacher and Singers, 112 S.E. Main St., Bethany, Okla.
Tillamook, Ore. Feb. 28 to Mch. 11	Watts, Emma T. Temperance and Y.P. Worker, 604 Ridge Rd. S.E., Washington 19, D.C.	Woodrum, Lon R. P.O. Box 527, Kansas City 10, Mo.
Smith, Billy and Helen. Evangelist and Singers, 818 McKinley Ave., Cambridge, Ohio	Weatherby, T. O. 116 Lake Lowell Ave., Nampa, Idaho	Mesa, Ariz. Jan. 30 to Feb. 11
Franklin, Pa. Feb. 6 to 18	Halls Lake, Seattle, Wash. Feb. 27 to Mch. 11	Sumter, S.C. Feb. 14 to 25
Smith, Charles Hastings. 1514 Robinson, Conway, Ark.	Cle Elum, Wash. March 14 to 25	Woodward, Archie, 401 N. Third St., Iola, Kansas
Smith, Eugene and LaNora. Song Evangelists, Winstonsboro, S.C.	Weaver, Paul R. 900 E. Douglas St., Roseburg, Ore.	Junction City, Kansas Feb. 7 to 18
Smith, Iola V. Song Evangelist, 4690 Clay St., Denver 11, Colo.	Weber, Miss Christine. Song Evangelist, 5262 A. North 38th St., Milwaukee 9, Wis.	Woodward, George P. Artist-Evangelist, 201 N. Warren Ave., Columbus 4, Ohio
Smith, Miss Joy Dean. Song Evangelist, 323 Madison Ave., Covington, Ky.	Weigel, Oliver C. 2317 W. Shadowlawn Dr., Beaumont, Texas	Mt. Vernon, Ohio Feb. 7 to 18
Smith, Raymond W. 565 West Drive, Woodruff Place, Indianapolis, Ind.	Whisler, John F. Blind Singer, 404 N. Francis, Carthage, Mo.	Ironton, Ohio Feb. 21 to Mch. 4
Snow, Donald E. 206 Garden St., Goshen, Ind.	Lewistown, Ill. Feb. 13 to 25	Wright, C. F. 412 Grand Blvd., Boone, N.C.
Snow, Loy. 129 N. Bradley, Indianapolis, Ind.	Oregon, Ill. March 1 to 11	Asheville, N.C. Jan. 31 to Feb. 11
Worthington, Ind. Jan. 29 to Feb. 11	Whitley, C. M. and Wife. Preacher and Singer, 408 W. Dulin, Sherman, Texas	Shelby, N.C. Feb. 12 to 25
Indianapolis, Ind. (Madison) .. Feb. 12 to 25	Wickham, Mrs. Pauline. Route 1, Friendly, W.Va.	Wright, Fred D. Keystone, Indiana
Sparks, Burl. Song Evangelist, 709 E. Third St., Seymour, Ind.	Wilkins, C. Lola. Evangelist, Box 134, Vivian, La.	Younce, Thomas H. and Wife. Preacher and Singers, P.O. Box 527, Kansas City 10, Mo.
Sparks, Sammy. 3416 Central Ave., Ashland, Ky.	Williams, Clyde E. Route 2, Adrian, Mich.	So. Euclid, Ohio Feb. 13 to 25
Charleston, W.Va. (1st) .. Jan. 31 to Feb. 11		Canastota, N.Y. Feb. 28 to Mch. 11
Akron, O. (Kenmore) .. Feb. 28 to Mch. 11		Zachary, O. F. 1306 E. Ash St., Springfield, Ill.
Stanley, T. H. 1242 Cottage Ave., Middletown, Ind.		
Corapolis, Pa. Jan. 30 to Feb. 11		
Sharpsville, Pa. Feb. 13 to 25		
Starnes, Earl. 1317 W. Keller St., Evansville, Ind.		
Akron, Ohio (1st) Feb. 13 to 25		
Berne, Ind. Feb. 27 to Mch. 11		
States, L. Wayne. 308 N. Chestnut, Colorado Springs, Colo.		
Stephens, Joe A. 3301 S. Santa Fe St., Oklahoma City, Okla.		
Stevenson, Edward and Lydia. Singers and Musicians, Box 154-B, Cuba, Ill.		
Cuba, Ill. Jan. 30 to Feb. 11		
Pontiac, Ill. Feb. 13 to 25		
Stewart, Paul J. 500 W. Heron, Denison, Texas		
Pueblo, Colo. (1st) Feb. 7 to 18		
Texarkana, Tex. (1st) Feb. 21 to Mch. 4		
Stone, Grant and Ola. Song Evangelists, Kennicorick, Ky.		
Strack, W. J. Box 215, New Lyme, Ohio		
Harrington, Del. Feb. 13 to 25		
Dellroy, Ohio Feb. 27 to Mch. 11		
Striegel, E. L. 229 S. Findlay, Norman, Okla.		
Stumbaugh, Mrs. M. A. Evangelist, P.O. Box 527, Kansas City 10, Mo.		
Sumner, Robert and Louise. Evangelist and Singers, 2215 Maple Grove, Dayton 4, Ohio		
Dayton (Northridge), O. Feb. 14 to 25		
Toledo (Douglas Rd.), O. Feb. 28 to Mch. 11		
Sutton, B. D. and Wife. Evangelistic Singers, Olivet, Ill.		
Swalwell, C. C. Farmington, Iowa		
Sweet, Fred. Box 58, Many, La.		
Sweeten, Howard W. Ashley, Ill.		
Talbert, George H. and Wife. Evangelists and Musicians, Box 438; 409 N.E. 13th, Abilene, Kansas		
El Paso, Texas Feb. 13 to 25		
Las Cruces, N.M. Feb. 27 to Mch. 4		
Tarvin, E. C. California, Ky.		
Taylor, E. E. 208 W. Martin St., East Palestine, Ohio		
Teare, Latan E. and Laura. Preacher and Singers, P.O. Box 527, Kansas City 10, Mo.		
Thomas, Clifton T. and Wife. Preacher and Singers, St. Petersburg, Pa.		
Springboro, Pa. Feb. 4 to 11		
Open dates Feb. 13 to Mch. 12		
Thomas, Fred. 2201 Morehouse Ave., Elkhart, Ind.		
Hawthorne, Calif. Feb. 14 to 25		
Dayton, O. (Edgemont) .. Feb. 28 to Mch. 11		
Thompson, Harold C. P.O. Box 549, Blytheville, Ark.		
Tink, W. W. P.O. Box 527, Kansas City 10, Mo.		
Tinsley, J. N. P.O. Box 527, Kansas City 10, Mo.		
Tompkins, Laura and Orma. Evangelistic Singers, 351 Maple St., Plymouth, Mich.		
London, Ontario Feb. 6 to 18		
Troesch, Mrs. Lena M. 320 E. Ecoupe Dr., Oklahoma City 10, Okla.		

Our Latest Stewardship Book

Coming Next Week—

The Way to Christian Prosperity

By N. B. Herrell

Here is the latest book that we have published in the field of stewardship education. It gives the Biblical basis for our understanding of Christian stewardship as set forth in the Manual of the Church of the Nazarene.

This material is taken from a background of thirty-five years of Bible study. It is filled with scripture references and contains some striking illustrations on tithing.

This is a book that both layman and pastor alike will want in their libraries. It also carries a special appeal for young people.

50c

In Canada, 55c

NAZARENE PUBLISHING HOUSE

Washington and Breese
Pasadena 7, California

2923 Troost Ave., Box 527
Kansas City 10, Missouri

1592 Bloor St., W.
Toronto 9, Ontario

The Miracle of Answered Prayer

By Basil Miller

Pray Devoutly and Hammer Stoutly!

SCRIPTURE FOUNDATION: *We made our prayer . . . and set a watch . . .* (Neh. 4:9).

THE battle between faith and works—prayer and activities—was solved long ago by a famous old saint in the heavenly Kingdom who made this his rule: *Pray devoutly and hammer stoutly.* He early learned that he must link his prayer energies with his physical and spiritual activities. Hence, whenever he prayed he did so unceasingly and at the same time backed his prayers with work.

In setting aglow the world for God today, in producing the much-cried-for revival, in bolstering the missionary battle line with new recruits, the lesson of the famed saint must be activated by Christians. As you go about God's work, whatever the nature, pray devoutly and hammer stoutly. God answers the petitions of such men of prayer.

Pray for spiritual grace and virtues; then cultivate those virtues in your daily life.

Jeremy Taylor, author of *Holy Living and Dying*, a man who had envisioned heaven, says, "When we pray for any virtues, we should cultivate the virtue as well as pray for it." When we ask God for daily strength, link the prayer request with spiritual exercises that strengthen soul muscles. When we pray for the black-hearted heathen to walk the Christ-way, bolster the prayer with all our life energies, as well as with the contents of our pocketbooks. Give to missions when we pray for missions. If God asks us to be the sacrifice, as we bring our gifts to the altar, let us place ourselves thereon as God's missionaries. Thus as we pray we cultivate the sought-for virtues. Strong Christians are made by putting into action their daily prayers.

Mingle prayer and toil.

When Nehemiah rebuilt the walls of Jerusalem amidst the enemies of Israel, with prayer they mingled building. So must we unite toil and prayer for spiritual achievement. Samuel Prime, in writing on prayer, says, "Happy are they who freely mingle prayer and toil until God responds to the one and rewards the other."

If prayers are mingled with activities, if the voice that stains the walls of our secret closet is linked with our hands that go about doing daily the deeds that God would inspire and bless, then He will turn a sympathetic ear to our petitions and reward our activities.

How easy it is to pray for an increase in the Sunday school and not labor for it! This is a condition to which God closes a deaf ear. How easy to pray for the poor, the sick, and the needy, and do nothing about them! How casually we pray for an outpouring of the Spirit, yet with hearts cold and indifferent! As we pray, let us labor among the weak Christians to bolster their faith or bring conviction upon unsaved

lives. I am certain petitions unmatched with action sound against a brassy heaven.

If you would move God, move Him by the two armed forces of prayer and toil. When you pray for a revival, visit, labor, talk, work among the unsaved, advertise the church, bring people in your automobile to the services, and God will bless both labor and prayer. When you pray for the pastor, lift his burdens at the same time by your physical activity and toil. When you pray for a weak brother or sister in the Kingdom, go about helping him daily, until your life is a shining example of what God can do for a soul that is consecrated unto Him.

Pray earnestly and act with all the energy of your soul.

The famous John Colton has rightly spaced the linking of prayer and works to the burdens of God's kingdom. He said, "We should pray with as much earnestness as those who expect everything from God. We should act with as much energy as those who expect everything from themselves."

In all phases of our lives, physical or spiritual, in our contacts with the church, our neighbors, and the world, we should act to bring about sought-for reforms with all possible energy as though there were no God in the skies. At the same time we should pray with all vital spiritual power, as though we were sightless, unable to put hands or legs to our prayers, and all depended upon God. This is the true means of pulling the wagon of God's earthly and spiritual Kingdom.

You must link the span of oxen (if such it might be called) of prayer and work to the burden of life. These must be balanced carefully together. If the breath of your prayer is a sweet incense ascending skyward, and God's ears are attentive and His eyes are upon you, when in response to your cries He sees you laboring to bring about the end of your request, He will hear and answer. It is only as we link ourselves to God through prayer, and He works through our physical activity, that we become channels for His almightiness to reach the world.

Fenelon, one of God's mighty men of prayer and faith, laid down this unswerving rule for his life: "Accustom yourself gradually to carry prayer into all of your daily occupations. Speak, move, work as if you were in prayer, as indeed you ought to be. Do everything without excitement by the spirit of grace."

The man who atmospheres his life in prayer will carry the spirit of holiness with him in the activities that mark his daily life. We can shed a fragrance of righteousness upon others only as we permeate our workaday life with prayer. Thus faith with works is spiritually alive and powerfully energizing in building the Kingdom.

CREDO FOR TODAY: *Daily will the heavens resound with both the voice of my prayer and the hammer strokes of my actions.*