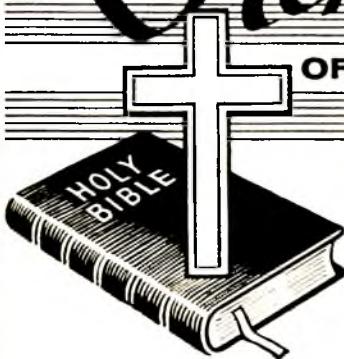


Herald of Holiness

OFFICIAL ORGAN • CHURCH OF THE NAZARENE



December 19, 1956

There are many "infallible proofs" of the resurrection of Jesus. No recorded event of history is confirmed by stronger evidence. Logical arguments serve to validate the account. No one could be more capable of evaluating the testimony and rendering a decision than Paul. He was a learned man who had employed all his skill to prove the reports false but who was now convinced. In a classic summation he reduced the negative position to an absurdity and in a climactic affirmation

"Now Is Christ Risen"

General Superintendent Williamson

said, "*Now is Christ risen.*" Across the centuries millions of the persuaded have responded, "*He is risen indeed.*"

For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: . . . in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold.

Job 19:25-27

Being safely garrisoned in this impregnable citadel of faith, Christians reach some logical deductions. *First*, we have the full and final proof that Jesus is the Christ, the Son of God. As the God-Man He died on the cross of Calvary that He might be the world's Redeemer. "Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it" (Acts 2:24).

Second, our faith for salvation from sin is firmly anchored. According to Paul, the word of truth which we preach is, "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). "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25).

Third, we "sorrow not, even as others which have no hope. . . . For . . . we believe . . . them also which sleep in Jesus will God bring with him" (1 Thess. 4:13-14). Paul said, "If the dead rise not, then is not Christ risen." But he added, "Now is Christ risen," and, "In Christ shall all be made alive." According to our faith there is a bodily resurrection. If that is not true, then what is raised? The immaterial spirit of man does not die; therefore it is not resurrected.

"With what body do they come?" It will be a body recognizable in form and features with all effects of sin removed. It will be forever free from disease and pain and beyond the power of the second death. It will be raised a spiritual body—incorruptible, glorious, fashioned after the resurrected body of our Lord.

"When he shall appear, we shall be like him."

LATE NEWS

Telegrams

URGENT PRAYER REQUEST

Mrs. Prescott Beals has returned to the States for an emergency operation. Surgery was performed in Chicago on Tuesday, December 11. Brother Beals accompanied his wife from Trinidad. Please pray for Mrs. Beals.

Minneapolis, Minnesota—Just concluded (Nov. 28) five successful home-mission rallies with Dr. H. C. Benner, general superintendent. His messages inspired and challenged our people to pledge over \$6,200.00 for the revolving fund; thus Minnesota moved a step nearer their goal of thirty more churches by '64.—Roy F. Stevens, Superintendent of Minnesota District.

Rev. C. Marselle Knight has resigned as pastor of Grace Church in Tyler, Texas, to accept the work of the church in Fort Mill, South Carolina.

Pastor Ray A. Kellom sends word from Washington: "On the sixth anniversary of the Sunnyside church, we received fifteen members on confession of faith. This was at the close of a revival with Evangelist Leila Dell Miller, and the Rushing Family as singers and musicians. God honored their labors and answered the prayers of faithful members by giving more than eighty people at the altar seeking God to be saved or sanctified. Several complete families were saved and sanctified during the one-week meeting. We give God the glory."

Rev. David R. Owen has resigned as assistant pastor at Eastside Church of the Nazarene in Phoenix, Arizona, to accepted the pastorate of the church in Mountainair, New Mexico.

After serving for almost five years as pastor of the University Church in Tulsa, Oklahoma, Rev. Robert Weathers has resigned to accept the pastorate of Hillcrest Church at Alton, Illinois.

Rev. L. D. Lockwood has resigned as pastor at Crawfordsville to accept the work of First Church at Highland, Indiana.

Rev. Mrs. Mina Nutt (wife of Rev. Arthur Nutt) suffered a cerebral hemorrhage on November 28, and is in the hospital in Normal, Illinois, in a very critical condition. Prayer is requested for her. Brother and Sister Nutt are pastors at Bloomington, Illinois.

Herald of Holiness



December 19, 1956
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Cleansing from all Sin, Henry E. Brockett

Do Revivals Cost Too Much? Genevieve Thompson

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, Hugh C. Benner, General Superintendents, Church of the Nazarene. Published every Wednesday by the NAZARENE PUBLISHING HOUSE, M. Lunn, Manager, 2923 Troost Avenue, Box 527, Kansas City 41, Missouri. Subscription price, \$1.50 per year, in advance. Entered as second-class matter at the post office at Kansas City, Missouri. Printed in U.S.A.

New Year's Prayer:

A new year comes from Thee, dear Lord.

*I pray Thee it may be
A year in Thy glad service, Lord,
And given unto Thee.*

*A year of praising Thee, dear Lord,
That other souls may know
The joy of walking with Thee, Lord,
In this good life below.*

*A year of sacrifice, dear Lord,
Of gifts and prayers and tears,
Till earth's far corners know Thee,
Lord;
Thy righteous reign appears!*

—Jean L. Phillips

Gleanings

from the Office Editor's Desk

"The HERALD is a great blessing to me and those to whom I give it when I am through reading it. I especially enjoy the articles, 'Beulah Items from my Hebrew Bible.' —Michigan.

"Just a card of thanks for the splendid HERALD OF HOLINESS and all that it means in spiritual help coming into our home. We would not want to be without it." —Ohio.

"Some time ago I sent in for special prayer for a friend of ours; he was near death's door. I saw him yesterday—a picture of health. Praise God! I want to thank each one who prayed. God bless you all! We do have a wonderful Heavenly Father!" —A Friend.

"Thank you for the wonderful work you are doing in editing such a fine paper or magazine. We take several religious magazines, but none can compare with our own church magazine." —Virginia.

"I am a Nazarene, and a subscriber to the HERALD. It is the finest church paper I ever have read; every article is of the best. I love the Lord, and all of His promises—they thrill and help me. . . ." —Michigan.

"Allow me to express my appreciation of the HERALD OF HOLINESS. It grows better with each succeeding issue. I grab for it as soon as it arrives in the mail. It is a feast to my soul!" —Kansas.

"I believe I have taken the HERALD ever since it began to be published. . . . I love it, and through the years have met so many of our pioneers—such wonderful people, as well as those of today." —Texas.

Living Sensitive

By J. WILLIAM ELLIS, Pastor, First Church, Pasadena, California

How dull are statues! Lifelike they are, and symmetrical, but for all their appearance, they are only seemingly alive. Eyes they have, and ears—but never do they see nor hear. They do not feel, though hands they have. Unfeeling creatures, possessing no sensitivity!

Stretched out ahead is a year full of days and nights. How shall we live them? Dull like a statue or sensitive like a person? The choice being mine, I choose to live with feeling, with sensitivity, with responsiveness.

Open my eyes! and see—the sun drinking the morning dewdrops from the grass . . . the need of my neighbor next door . . . the unfearful skip of children at play . . . the worried looks of parents at the close of day.

Unstop my ears! and hear—the laughter of my fellow man, his crying too . . . the noise of the city street, and the sanctuary silence . . . the unspoken call for help, and the cry of utter despair . . . the daily heartbeat of my brother, his eternal footsteps too.

Arouse my nostrils! and smell—the sizzle of the well-done steak . . . the fragrance of the deep-red rose . . . the stench of the city slums . . . the cleanliness of a new-swept street . . . the seasons in their birth, in their full-throated days, and in their death.

Drool my buds! and taste—the potato soft and in butter tossed . . . the tang of the lemon and the snap of the carrot . . . the sweetness of a word fitly spoken and the honey of a statement withheld . . . the delectableness of a good deed done and the freshness of a clean thing thought.

Move gently my hands! and touch—the friendless with kindness, the hopeless with cheer . . . the wayward one with a clasp, the weeping one with care . . . move gently, clumsy hands, and lift the load of man everywhere.

Not a touch-me-not I would be, walking on egg-shell thins, but a real man fighting the battle of life, yet sensitive towards the sky—I need God!—sensitive

towards the earth—I need man!—sensitive towards life—it is mine, all mine, through Christ!—sensitive towards the church!—a bulwark thou art to me!—sensitive towards my family!—a joyful habitation thou art!—sensitive towards friends!—a band of angels they are!

Statues are for quiet parks, men for busy streets; statues represent the past, men make the present; statues are made to behold, but it takes a man to see!

This prayer breaks forth: “O God, make me a *real* man now.”

What a Man was Christ! So different was His birth . . . listen! Do not the angels still sing? His life was so different that it changed the whole world. The cross, an instrument of death, became an instrument of life when upon it Christ died. Can the grave contain a living soul?—no! demonstrated Christ when up from the grave He arose! Can gravitation hold to earth a sky-made object? Again no! for the everlasting doors opened and Christ entered in!

I join the centurion in proclaiming, “Truly this was the Son of God”; and with Thomas in affirming, “My Lord and my God.”

But tiptoe with me into the Cathedral of Hebrews . . . shhhh! . . . “Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin” (Heb. 4:14-15).

Touched with the feeling of our infirmities. Dying did not change Him, for prior to the Cross, He wept for you, for me, for man. So sensitive is Christ, simply because He is *truly* Man.

A year full of days and nights. Let us live them sensitively, and thus become, through Christ, real persons.

Faith for '57

By J. RAY SHADOWENS, Pastor, South Side Church, Fort Wayne, Indiana

The ominous threat of "A" or "H" war seems to hang over our world constantly. The unfolding months may have hidden days and hours of suffering. For the most stouthearted among us, the light affliction of the moment may seem interminable. Come loss or gain, privation or prosperity, will our trust in God, who holds our eternal welfare in His care, remain unshaken?

It seems too much to expect that on the threshold of the untried, untrodden path of '57 an abundance of faith shall automatically be ours guaranteeing twelve months' security. Shall promises abound as many and varied as the demands of each new day? Yes; but God will expect a moment-by-moment trust, else these shall be only futile phrases. Revelation and experience combine to teach us that we walk, not by sight, but by faith. None would claim seriously that God proposes to "eliminate all the risks" for His own. It requires the eye of faith to see written across each of the 365 days bounded by December 31, 1956, and January 1, 1958—"Where God Guides, God Provides."

"Paralyzing fear" is a truism. Confidence and fear cannot long exist side by side. One will gradually give way to the other, with confidence being the likely victim. Indecision is the unhealthy aura of

the fearful and the faithless. It demonstrates little understanding of "the confidence that we have in him, that, if we ask any thing according to his will, he heareth us" (I John 5:14). To the fearful, '57's uncertainties will continue breathing out threatenings and exerting "saber-rattling" overtones. Such victims of fear need to exchange faith-smothering anxiety for an appreciation of the adequacy of God that moved Fenelon to declare: "You can't treat God with too much confidence."

Well known to us now are the heart-revealing words of Dr. Hugh C. Benner in what seemed to be the recent General Assembly's keynote: "It is not *protection* that we need so much as *projection*." This affirmation of faith is in much the same vein as Paul's cherished exhortation to holy daring directed to Timothy: "For God gave us not the spirit of fearfulness, but of power and love and discipline" (II Tim. 1:7, R.V.); or of John's priceless promise: ". . . this is the victory that overcometh the world [of '57], even our faith" (I John 5:4).

"Lord, increase our faith." Any feeling of our own adequacy has vanished. As we turn our attention from the trials and triumphs of 1956 to the mercifully veiled experiences of 1957, we can be expected to be saved from the perils of pessimism only by the germination of faith's seed of mustard-seed proportions. We would not flee to unreality to find a refuge uncertain and unsatisfactory, only to be disillusioned as the hard facts of '57 break in upon us. Our need of an unwavering confidence is all too undeniably real for us to ignore. Any boasted self-sufficiency only points up our poverty of faith. Unashamedly we announce our quest for a "simple, trusting faith" sufficient for the twelve months' period stretching out before us. Faith, not of the trembling sort, we must have when we are pressed to the brink of turmoil. And victory, the product of daily triumphs, enjoyed when 1957 is about to bow out will be the result of faith.

"I believe God . . .," Paul asserts as he faces a mutinous ship's crew en route to Rome and Caesar. This is just the manner in which you would expect this stalwart, Christian pioneer to react. He shared with every victorious Christian an unshakable faith in the ultimate triumph of God and good. He was God's ambassador in bonds. It was God's glory he

His Lessons

By FRANCES B. ERICKSON

*There is for me a secret resting place
Beneath the shelter of my Saviour's wings;
No evil can defeat, for by His grace
My soul shall triumph over bitter things.

The burden and the heat of day must come,
And nights so dark, I long for break of morn;
Disappointments leave my senses numb—
But, oh, 'tis then I glimpse my Saviour's form!*

*His lessons He reveals with clarity:
The thing that's wrong may have its little hour,
For only thus shall I learn real humility—
Thro' suffering's portal grasp anew His power!*

sought—not another's. Such complete dependence upon God could not go for nought. God vindicated His cause and His servant.

Confronted by a continually shifting scene of a new year, can we not with the confidence of a courageous faith declare: "I believe God"? Believe Him when He chooses not to disclose His immedi-

ate purposes and objectives for my life. Believe Him when "doubts and fears assail." Believe Him because He is committed to not allowing me to be tempted above that which I am able to bear, but will in due time provide deliverance. Believe Him for making it possible for me to move across 1957 in a triumph of faith!

Is This Y-Year?

By B. W. DOWNING

Pastor, First Church, Jackson, Mississippi

Burning questions spike the horizon of the new year. What will the new year bring? Will the nations of the earth make the fatal plunge in 1957? How long can World War III be averted? *Is there even a year ahead?*

Civilization has broken camp; mighty forces are marching; nations are perplexed, plagued by the thundering hoofbeats of the horsemen of the Apocalypse—war, famine, death, and hell.

Interwoven with the events of the last days is the solidly scriptural fact of the second coming of Christ. Jesus promised to return. The apostles believed, preached, and expected His return, and through the centuries His coming again has been the "blessed hope" of Christians everywhere. The crossing of the boundary line of another year reminds us that "now is our salvation nearer than when we believed."

Facing up to reality does not make for groundless pessimism, nor should it be branded as calamity-howling. Jesus spoke of the signs of the time and of the times of the signs with reference to His second coming. On God's great calendar of events, then, is this Y-Year? And who has the authority to say that 1957 is not or could not be Y-Year?

Jesus said, "Be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matt. 24:44). To be ready means to have clean hands and a pure heart—saved (sins forgiven) and sanctified (cleansed and filled with the Holy Spirit). When the midnight cry came, only the virgins with the extra supply of oil (type of the Holy Spirit) were admitted.

The Apostle Peter affirms the coming of Christ despite the scoffers, and exhorts: "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless" (II Pet. 3:14).

Caution: Satan attacks the truth of the second coming of Christ in at least two points—the *truth* of His coming and the *time* of His coming. Satan would *deny* the Lord's personal return or he would encourage one to believe in the *delay* of His coming. Jesus warned: "But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; the lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers" (Luke 12:45-46).

Whether the sands shall run through the hourglass of another year or not, we do not know. We do know, however, that all things will not "continue as they were from the beginning of the creation." Climactic changes will take place. Big changes are now in the offing, for "coming events cast their shadows before." As world events are rapidly shaping, 1957 could be God's Y-Year—the Rapture year. *If so, how would it affect you?*

If you are not ready for God's great Y-Year and D-Day, then delay not in hastening to the fountain that washes whiter than snow.

Let those of us who are now ready for the future eagerly watch for our Lord's return and faithfully "occupy" until the Master comes or calls for His own.

1957—God's Y-Year? The Father knows. Yes or no—"We'll work"—and watch and pray, and sing and shout—"till Jesus comes, and we'll be gathered home!" "Even so, come, Lord Jesus." Amen.

FEAR NOT!

By Viola E. Hodge

*Fear not the unknown morrow;
God holds it in His hand; and
As today His care hath kept thee safe,*

*So every day His timeless love
Will meet thy need.*

*Thro' consecration of thyself to Him
Is power to overcome the fear
Of all unknown. He holds the key,
And each new day will but unfold
New evidence of His thought and care—
New mercies of our loving Lord.*

REVIVAL NOW!

By J. PAUL DOWNEY, Pastor, First Church
Yakima, Washington

Write the vision, and make it plain (Hab. 2:2). Look on the fields; for they are white already to harvest (John 4:35).

Strange forces have been at work in the gospel fields of the world, and the harvesttime is now. Swift-moving events open the doors to the gospel, and likewise sudden happenings close the doors. In order for us to reap the harvest that God intends that we should have, the following things are necessary. First, in way of preparation we should take the route of Hezekiah, "Now they began on the first day of the first month to sanctify" (II Chron. 29:17).

Beginning with the first day of the new year, ours must be the complete route of sanctification with all that this involves. Namely, we must become convinced that not only are the heathen in the darkness of superstition and sin lost eternally unless they are saved, but that all men everywhere will miss heaven unless they also take the route of sanctification—"and holiness, without which no man shall see the Lord" (Heb. 12:14).

This course will bring heart searching, cleansing, humbling, filling, and empowering. Power for service is in proportion to purity. "For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him" (II Chron. 16:9).

Search my heart, O God, and know my heart

While Here I Dwell!

By Marian L. Knorr

*I shall dwell in the land and be fed by God's hand;
I shall walk in His footsteps each day;
I shall follow my Lord, and feast on the Word,
And close by His side ever stay.*

*I shall drink from the brook, and feed on the Book;
I shall take to my Saviour each need;
I shall whisper a prayer, in the garden so fair;
And daily for grace I will plead.*

*I shall trust in Him too, and know He'll be true;
I shall strive to do good every hour;
I shall witness for Him, ere the light becomes dim,
'Tis His blessings come down like a shower!*

today. The Psalmist cried, "For thy name's sake, O Lord, pardon mine iniquity; for it is great" (Ps. 25:11). God intends His Church to lead the forces of righteousness forward to the speedy evangelization of the world.

The new year demands that pastors get their texts on their knees, soak them with their tears, groan over them with a travailing spirit, and warm them with striving in prayer. Then they should deliver the message as a living thing warm from God's heart and the fireside of their parish homes, with a stirring in their hearts that warms the hearts of the listening audiences, who have saturated their own hearts and lives with the anointing of God as a result of prayer and house-to-house visitation.

Revival is a result of the irresistible force of the Holy Ghost. The Bible reveals the method; the Church supplies the men; the Holy Ghost intercession supplies the channel through which it comes. "The gates of hell shall not prevail" against us. Revival now is a result of the fervent prayers of believers who have, by the Spirit, Jesus' love and compassion for sinners. The intercessor becomes an instrument of the Holy Ghost to conduct unlimited power to loose the souls of men, and to exercise the victory and authority of Christ over the hindering powers of darkness. (See Rom. 8:26-27.)

Revival now is the answer to our every need. With our ever-increasing world-wide evangelistic program it will instill a spirit of sacrifice in the hearts of our people which will provide the funds needed to get the gospel out to the open doors of heathendom. It is the answer to our home-mission needs both at home and overseas. Churches that have become mature and strong enough will be anxious to help start new churches by providing the nuclei and funds to see the work of second-blessing holiness extended and established out beyond the mother churches. In the true spirit of Christ they will take no thought of the tomorrow so far as their local church is concerned, for they will not only have the faith in God that is needed, but they will be able to trust Him to see them through.

Revival now will bring the unity and harmony needed to keep the local church as a center of evangelism, training, and worship. Our people will sense the wonderful blessings of God balanced with the solemn responsibility that rests on every church member for world evangelism, whether it be his next-door neighbor or some wailing heathen before a heathen altar.

Today and tomorrow we are treading a way within a way which is the way of holiness. Thanks be to Christ for the unspeakable gift of a new skyline of world evangelism that has emerged in the Church of the Nazarene as a result of **REVIVAL Now!**

THREE-DIMENSIONAL LIVING

By ALBERT D. STIEFEL, Pastor, Beacon, New York

Again in 1957 the goal of most people—happiness! The thinking of great minds and the experiences of the foolish will continue to emphasize the futility of achieving happiness as a goal or in externals.

But happiness has been *found*—not achieved—by thousands! It is received as a gift from God, a by-product of Christian experience and Spirit-filled service.

The Apostle Paul, recipient of the gift, shared the secret of its maintenance and development in Phil. 4:4-7. He states that three relationships are involved: God in Christ, others, self—three-dimensional living.

HAPPINESS INVOLVES CHRIST

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

Consider the state of the Philippian Christians. Paul refers to it in II Cor. 8:2—"great trial of affliction . . . deep poverty." But he adds, they had abundance of joy and were rich in their giving. Paul called their suffering a gift of God's grace (Phil. 1:29). How can one prove God's grace all-sufficient if he "enjoys" a life that never needs to draw deeply on God's resources?

Sufferings, afflictions? From Satan's viewpoint they are temptations for hate's sake to weaken and destroy the soul. But from God's view they are testings for love's sake to purify the gold of the soul and toughen the fibers of the will.

Not, How can I get out of this hard place? Rather, What can I get out of it! "And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28). Need we more reason for rejoicing?

HAPPINESS INVOLVES OTHERS

"Let your moderation be known unto all men. The Lord is at hand" (Phil. 4:5).

Moderation means forbearance or patience with others, refraining from enforcing your just returns.

There are some people we do not take to and vice versa. Paul knew it when he stated in Rom. 12:18, "*If it be possible*, as much as lieth in you, live peaceably with all men." But don't overlook

the phrase "as much as lieth in you." For the believer that means the Spirit of God that loves his enemies, prays for those that despitefully use him, and goes the second mile. Love has killed more enemies than bullets, and conquered more obstacles than science.

Have you been treated unjustly? Paul reminds us, "The Lord is at hand." "Vengeance is mine: I will repay, saith the Lord" (Rom. 12:19).

The sainted Dr. Louis A. Reed told in a camp meeting, without any details, that early in his ministry he was the object of slander. He was wounded deeply. He planned to set the record straight; was checked by the Spirit—others would have been injured. The false report changed the course of his life. Many years passed. But God vindicated him, and finally the evildoer begged forgiveness.

"Love is more precious than gold in the treasury of heaven."

HAPPINESS INVOLVES SELF

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:6).

The right kind of anxiety makes us diligent, efficient, and skillful. But Paul speaks of worry. The dictionary gives a vivid definition . . . "to shake or to mangle with the teeth, as the dog was worrying the rat."

A. J. Cronin once stated, "Worry never robs tomorrow of its sorrow; it only saps today of its strength."

Paul's remedy is prayer. The Master said the same. Peter added, "Casting all your care upon him; for he careth for you." Develop your partnership with Christ in trustful living.

The perfect circle is completed—*Christ, others, self, and back to God*.

Thomas Jefferson inserted in the Declaration of Independence "the pursuit of happiness" as an inalienable right of man. The three-dimensional life in Christ ends the pursuit.

"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:7).

Day by day, as the new year unfolds, let us—

Invest Our Time Wisely

By KATHERINE BEVIS, Houston, Texas



There is an old proverb which haunts my mind: *The mill will never grind with the water that has passed.*

One of the greatest truths which is seldom realized is the sacredness of time. Every moment of time has its effect "plus or minus" on an individual's success both materially and spiritually.

The poet has said:

*We are but minutes, little things,
Each one furnished with sixty wings
With which we fly on our unseen track
And not a one of us ever comes back.*

We are facing a new year, and as this new year dawns we should become more than ever conscious of time.

Time used and time unused, each has results. Used minutes will someday be added up and will show their positive results just as unused minutes will show their negative results. This rule of time applies to material results as well as to spiritual outcomes. Each thought occupies a definite amount of time, and the sum of these thoughts makes up one's life.

Canon Liddon says, "What we do on some great occasion will probably depend on what we already are, and what we are will be the result of previous years of self-discipline."

Moment by moment, hour by hour, toward final judgment we write the permanent record of our lives.

A news columnist once queried, "Are we richer than we know?" at the end of a story he had written. He had related in this story how a woman had been told by her physician that she had only a short time to live. The grieving husband showered her with all the attentions and gifts possible. Serenely, she told him they should go along in the way they always had; she told him how she felt she had had her share of bird song, blossom, and sunset; that life itself was the privilege. "And I have lived!" said this wonderful, wise woman.

How few of us would feel, if suddenly time ran out, that we had lived fully and well, that we had not left anything undone! How many of us would regretfully think of the wrongs we needed to right!

Oh, the kindnesses we would try to do, the appreciation we would try to show to our loved ones, and with what new eyes we would look on all the beauties of God's great world!

Let us never be guilty of saying that one moment, one hour, one day of living is unimportant and insignificant. Let us appreciate fully our blessing—not all the blessings attendant upon life that we usually count—but the blessing of life itself.

Let us remember that *day by day*, as the new year unfolds itself, we are writing—writing in our own personalities, and our writing is of our own choosing—and all of it is final.

Each moment of time is indelible—it cannot be erased.

This then is our challenge for the new year. As we find ourselves standing on the pinnacle looking backward and forward, viewing the past and preparing ourselves for the future, let us be mindful of the fact that Christ said: "Take no thought for the morrow." Let us live as He has suggested, *just one day at a time*, but let us live *that day*. Live it to the very fullest, filling it full, minute by minute, with Christian living, loving, and serving.

May we dedicate each day as it opens to us to the service of God, and the genuine love of our fellow man. And *A Happy New Year to all* as we determine to *invest our time wisely*.

**THINK
ON THESE THINGS!**

By Evangelist F. Lincicome

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

Once more the earth has made its circle around the sun, and we stand at the gateway of another year. It might be profitable to pause and look, and while looking, look in three directions—look backward, look inward, and look forward. The back-

ward look we call retrospection; the inward look we call introspection; the forward look we call prospection.

The backward look of retrospection deals with memory and has to do with the past. We all have a past—a past of mistakes, of waste, of trouble, of losses, of injury, of success, and of experience. If you would increase your happiness and prolong your life, then master the art of forgetting. A good forgetter is as essential as a good memory—"Forgetting those things which are behind."

The inward look we call introspection. Self-scrutiny is not very desirable but it is helpful if done in the right way. To do it in the right way it must be done seriously, it must be done honestly, it must be done thoroughly, it must be done prayerfully, and it must be done scripturally. A hope not founded on the Bible is worthless.

The forward look we call prospection—"Reaching forth unto those things which are before." Solomon said, "Let thine eyes look right on, and let thine eyelids look straight before thee." God has given us an imagination as well as a memory. Memory deals with the past, imagination with the future. The forward look is stimulating, for the best is ahead of us. Moses had a right anticipation, having "respect unto the recompence of the reward. . . . he endured, as seeing him who is invisible."

Paul was stimulated by the forward look. In fact, Paul looked in three directions. He looked at the past and said, "I have fought a good fight." He looked at the present and said, "I have finished my course." He looked at the future and said, "Henceforth there is laid up for me a crown of righteousness."

The Christian lives mostly in the future. I like to think of what is before me, for that is the direc-

PRESSING FORWARD

By F. W. Davis

*All the past must be forgotten,
Every failure, each mistake,
If we want to win for Jesus
Every conquest for His sake.
Let's go forward into battle
For our God, His truth and right;
With His love, His grace and mercy,
We can conquer in this fight!*

*Friend, we must be free from evil—
Every doubt and worldly care—
That is often prone to hinder
Our advancement anywhere.
We are in a raging conflict
Backed by Satan, sin, and strife,
And we must keep pressing forward
If we win eternal life!*

tion in which I am going. I have seen the past, realized the present, and am anticipating the future. Let us keep looking forward and upward, and someday that look will be turned into an upward flight. "For the Lord himself shall descend from heaven with a shout"; and when He shouts the age will be consummated, the dead liberated, and the saints translated. "The dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them."

A New and Fairer Life

By CLARA M. MORRISON

In one of his famous essays, Emerson wrote, "Because the soul is progressive it never quite repeats itself, but in every act attempts . . . a new and fairer whole."^{*}

The Apostle Paul said something very like this when he said, "Not as though I had already attained, . . . but . . . I press toward the mark . . ." (Phil. 3:12-14).

The Lord Jesus tells in the parable of the tiny mustard seed how this least of seeds becomes the greatest among herbs. Good ground, he said, would

bear fruit yielding sometimes thirty, sixty, or even a hundred fold.

Sometimes we feel that we are slow in spiritual growth. We think, perhaps, that as Christians we should be immune to temptation, or that the new life should be easy and immediate.

No worthwhile accomplishment is ever easy. The mustard seed did not become a tree overnight. Yet Jesus gave us a way to make the burden lighter. "Take my yoke upon you, and learn of me; . . . For my yoke is easy, and my burden is light" (Matt. 11:29-30). As we go to the Gospels in study, as we seek the Lord in prayer, we learn of Him. Then

walking with Jesus becomes easy, for we are yoked together in understanding.

It is a natural act for the Christian to attempt "a new and fairer whole." The life that is not changed is not truly converted. The change may not be great, but it ought to be there. In our innermost hearts we should be aware of this newness of life and continued growth. Peter understood this, and admonished those in the faith to "grow in grace, and in the knowledge of our Lord and Saviour" (II Pet. 3:18).

Emerson also made another very pertinent statement: "Pretension may sit still, but cannot act. Pretension . . . never Christianized the world."*

The Christian, consciously or unconsciously, goes into action. We cannot sit still except for the time of prayer (which is really action), and there must be action of some sort afterward, for Christianity is a progressive quality and belongs in all of life. The pretender, likewise, will show his faithlessness in the kind of life he leads.

Truly the good ground will give richly—"some an hundredfold, some sixtyfold, some thirtyfold," as we attempt "a new and fairer whole" yoked together with our Lord.

*From Emerson's essays on "Art" and "Spiritual Laws."

He Has Entered into His Kingdom

In a recent issue of the HERALD OF HOLINESS was a sentence that thrilled me like the sweet blowings of golden bugles. It appeared in the obituary of a Nazarene minister, father of one of our prominent preachers. These were the words:

"Serving always in humble places, supplying pulpits, pastoring a colored Church of the Nazarene, serving as custodian of his church, he found his highest joy in proclaiming the gospel."

His beautiful humility made me think of Jesus, the glorious Foot-Washer (John 13:4-5), who "humbled himself," and now has "a name which is above every name" (Phil. 2:8-9). And that pastor will have a fulfillment of the promise, "He that shall humble himself shall be exalted" (Matt. 23:12).

How he will outshine the angels in the Golden City! I seem to hear them, in their wondering, say, as they see him so resplendent there, "Who is this sunlike man?" And Jesus will reply, "It is Brother S—. On earth he loved Me, and served in lowly places for My sake. Come up, Eugene, and sit down 'with me in My throne'" (Rev. 3:21).

—E. WAYNE STAHL, Lowell, Mass.

What are you seeking FIRST?

Seek ye first the kingdom of God by praying, or seek ye first your favorite program on radio or TV?

Seek ye first the kingdom of God by giving tithes and offerings, or seek ye first new clothes, better cars, and nicer homes?

Seek ye first the kingdom of God by reading the Bible, or seek ye first the daily paper, comic strips, and magazines?

Seek ye first the kingdom of God by working for Him in the church, or seek ye first no responsibilities?

Seek ye first the kingdom of God by speaking no evil, or seek ye first to pass judgment and criticize others?

Seek ye first the kingdom of God by showing yourself friendly to all, or seek ye first a clique of a few chosen ones?

Seek ye first the kingdom of God by attending loyally the services at church, or seek ye first leisurely week ends?

Seek ye first the kingdom of God by condescend-

ing to men of low estate, or seek ye first company with the wealthy, cultured, and refined?

Seek ye first the kingdom of God by doing personal evangelism, or seek ye first your own comfort?

Seek ye first the kingdom of God by being honest, or seek ye first gain regardless of the method?

Seek ye first the kingdom of God by humbling yourself, or seek ye first to exalt yourself and your family?

Seek ye first the kingdom of God by promoting peace, or seek ye first to reveal secrets, gossip, and start rumors?

Seek ye first the kingdom of God by preferring others before you, or seek ye first to monopolize the high place in the church?

Seek ye first the kingdom of God by being patient and long suffering, or seek ye first to freely distribute pieces of your mind?

Seek ye first the kingdom of God by being doers of the Word, or seek ye first to profess, *do as you please, and lose your soul?*

By MRS. HAROLD E. PRIDDY, Portland, Oregon

GETHSEMANE

By Christine White

*There is a night of darkness and of doubt
That bows the soul to earth with heavy care;
The heavens seem brass and what avail is prayer
When one small breath could fan faith's fire out!*

*Ah, in the garden He who knew no sin
Upheld the weight of all the world's black woe;
He prayed: "Thy will be done, O God," and, lo,
An angel came to bless and strengthen Him.*

*So in our darkest hour we take the cup,
Each bitter drop of gall to taste and drain;
As angels stood beside Him to sustain,
Christ comes to comfort and to lift us up.*

*. . . shew the same diligence . . . be not slothful, but . . . through
faith and patience inherit the promises (Heb. 6:11-12).*

We usually think of faith and patience as being passive attributes. But here we see that faith and patience are active, dynamic forces, for they bring us into inheritance of the divine promises. Spiritual slothfulness is not compatible with these qualities. We must put forth some effort to have these forces working in our lives.

Just recently on two definite occasions I have actually experienced Satan trying to steal my faith in God. During a revival two

Inheriting God's Promises

By June Rudd Pittman

weeks ago, he stealthily and craftily fought my faith all one morning and into the afternoon, until God revealed to me what was taking place. Immediately I fled from the enemy, and God restored my faith for souls to pray through. That very night four were at the altar and found victory before the revival ended. Satan had tried to prevent these victories.

On a recent Sunday night, after returning from church, my heart was so burdened over some problems in the church and over some who need to go all the way with God that I found myself almost despairing of any hope—when I realized again that Satan was lighting my faith in God concerning these needs. And again, recognition of Satan's devices and a determined effort to defeat him brought faith to my soul.

Inheriting the promises of God, which include the prospering of His Church and the salvation of the lost, first and foremost, is going to take all the strength of soul we can develop, plus all the grace of God we can appropriate. God expects something from us. Diligence, according to Webster, is "careful and persevering work; conscientious effort." God help us to be diligent Christians: diligent sowers of gospel seed, diligent seekers of lost souls, carefully and constantly on the watch for them; persevering in the face of their own lack of concern for their salvation.

We are the watchmen. Let us not be slothful.



Facing 1957

Some Facts To Remember When these words reach you, we'll be on the threshold of a new year. The fact that it is at hand is not due to our efforts. Time has moved on and brought us face to face with 1957. Men do not say much any more about automatic progress. The world isn't mechanically evolving to higher levels. If it is moving ahead, it is because somebody is doing something about it. But in this case we have something automatic. We come to 1957 because the wheels of time have brought us to it; we are on its doorstep because of nothing which we have done. The years pass by, one by one, and our age increases.

The year of 1957 is an opportunity! It is an opportunity to every one of us—to you, and to me, whatever our gifts may be, and however hampered we may be. The year of 1957 gives us a chance to move ahead, an opportunity to make progress. To arrive at the threshold of another year is to come within reach of another opportunity; to live another year is to have another year of opportunities, a year in which we can all do something worthwhile—1957 is a year of opportunity.

The year of 1957 is God's gift to you and me. The lives of men are in His hands. I don't mean by this that we can't shorten them. I have no use for that philosophy which says, "You'll not go until your time comes, regardless of how you behave or what you do." Both God and I have to do with my living, just as God and you have to do with your living. We can't continue to live without His help, but I may so misbehave as to take myself beyond His help, and thus end my life prematurely. Not only did God create man, but also He sustains him; He has an obligation to us, day by day, and He is ready to discharge that obligation. In Him we live and move and have our being. Thus I say that 1957, if we have it, is God's gift.

We do not know what 1957 may bring of joy and sorrow. The future is curtained off from us. Only God knows this. The chances are that it will bring some sorrow to all of us, and the same is true as to joy. If 1957 is like the other years I have had, there'll be joys and there'll be sorrows. But thank God, I can testify to the fact that during all of the years which I have had thus far the joys have surpassed the sorrows. Life, to a large extent, has been good to me; it has been wonderful. Nevertheless, I do not know just what 1957 will bring to me. It may be that it will be filled with more disappointments and sorrows than I have been accustomed to, or vice versa. I must trust God as to 1957.

The year of 1957 can be a success. Thank God for that! I can't prophesy for sure that I'll escape hardships, dangers, and sorrows; but I can prophesy for sure that I'll succeed during 1957 if I follow God and do His will. I may not achieve that which

men call success, but, after all, that is not necessary. It is not my business to succeed according to men; at least that should never be any man's first aim. It is my business to succeed from God's perspective. Whatever may happen to me during 1957, I say again, I can succeed; I can make this year a success. The only way I can do it is to do God's will, to follow Him. There is no other road to success, and no other means by which any year can be what it ought to be.

Let us thank God for 1957—for it is an opportunity; it is a gift from God; and let's start now to make it all that it should be.

Editorials

Dr. Fletcher Galloway and Dr. Melza H. Brown

Dr. Fletcher Galloway has written the Sunday-school lesson comments for the *HERALD OF HOLINESS* during 1956. His work in this field has been of a high quality. Here he has maintained the excellent record which has characterized his leadership as an outstanding pastor in our church. Thank you, Dr. Galloway, for your help!

Dr. Melza H. Brown will write the comments on the Sunday-school lessons for 1957. Like Dr. Galloway, he has given his life largely to the pastorate. In this capacity he has served some of our largest churches. Recently Dr. Brown has entered the evangelistic field. God will, no doubt, greatly use him in this service for the church. In addition, he will bless the people of our church as a whole through his presentation of the Sunday-school lesson in the *HERALD OF HOLINESS*.

Dr. A. K. Bracken and Dr. L. J. Du Bois

With this issue of the *HERALD OF HOLINESS*, Dr. A. K. Bracken presents the last in his series of "Religious News and Comments." Dr. Bracken has served our church with distinction in many capacities. Along with this, his work for the *HERALD* in "Religious News and Comments" has been unsurpassed. The editor congratulates you, Dr. Bracken, on your achievement in this department of the *HERALD*.

The writer of "Religious News and Comments" for 1957 will be Dr. L. J. Du Bois. He needs no introduction to our people. He was general secretary of the Nazarene Young People's Society for twelve years, and is now professor of applied the-

ology in the Nazarene Theological Seminary and editor of the *Preacher's Magazine*. He is a writer of recognized ability, and will maintain the high standard in "Religious News and Comments" which already has been established.

Little Talks on the Holy Spirit:

III. The Baptism and Filling of The Holy Spirit in the Old Testament

In the Old Testament, there is no baptism with the Spirit; that is, there is no use of the term baptism with the word Spirit. In contrast to this, of

STEPHEN S. WHITE

course, the baptism with the Spirit holds a prominent place in the New Testament. It should be said, though, that Isaiah (in 44:3) gives us this statement: "I will pour my spirit upon thy seed." Then we have these words in Ezekiel: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh" (36: 24-25). These passages are generally looked upon as prophecies of Pentecost, or of the baptism with the Holy Ghost; but in neither of them is the word baptism used.

The outstanding prophecy of Pentecost, of course, is found in Joel 2, where we read: "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my spirit" (vv. 28-29). These verses, with the three following, are quoted by Peter in his sermon on the Day of Pentecost. Evidently, he takes them as a prophecy of the baptism with the Holy Ghost, and certainly they should be classed in that way, as well as the ones from Ezekiel and from Isaiah. Still, none of them mentions the word baptize or baptism.

Closely connected with this is the phrase "filled with the Spirit" or with "the Spirit of God." This appears twice in the Old Testament, in Exod. 31:3 and 35:31. Both of these verses refer to the same person, and clearly indicate that this person was filled with the Spirit in order that he might perform a specific task. The first one reads thus: "And the Lord spake unto Moses, saying, See, I have called by name Bezaleel the son of Uri, the son of Hur, of

TRANSITION

By Grace V. Watkins

*Because my heart has watched your shadowed days,
The shadowed days of lingering and pain,
Now in the hour when you have entered ways
More beautiful than any earth-green plain,
I feel the sanctity of your release,
A luminous enveloping of peace.*

*What high and holy ministry has dawned
For you on hills more radiant than gleam
Of any star or sun, lovely beyond
What I, earth-fettered still, can guess or dream?
How could I grieve when, past my touch or sight,
You look on God and know the shoreless light?*

the tribe of Judah: and I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship" (Exod. 31:1-5). In the next reference there are exactly the same words, as to the purpose of the giving of the spirit—that is, to help a man in a specific task. We cannot in any way associate the baptism with the Holy Ghost with that, or the filling with the Holy Spirit altogether with it as these phrases are used in the New Testament. There are also two places where we have the words "in whom"; the first says, "in whom the spirit of God is," and the second, "in whom is the spirit"—spirit written with a small s. The first is a statement of Pharaoh as to Joseph, after he had interpreted the dreams; and the other a statement to Moses about Joshua, "a man in whom is the spirit," and asks Moses to lay his hand upon him. Both of these cases refer to ability, or specific types of work, and would not parallel being filled or baptized with the Spirit in the New Testament sense.

Thus we find, so far, that the teaching of the Old Testament as to the Holy Spirit deals largely, if not altogether, with His work in helping men to accomplish certain tasks which have fallen to their hands. In dealing with human beings, the Holy Ghost dispensation has not yet arrived; that is, the time of the abiding presence of the Holy Ghost has not yet come. I do not mean by this that there may not have been exceptions. I would agree with Daniel Steele and also, I think, with Dr. H. Orton Wiley's position, when they hold that there have been those (a few) before the Day of Pentecost who, by faith, rose above their age and received the baptism with the Holy Ghost unto sanctification. This is certainly not the usual thing, but I would not want to exclude its possibility.

The Sunday-School Lesson

FLETCHER
GALLOWAY



Topic for
December 30:

The Sanctified Must Grow In Grace

SCRIPTURE: Phil. 3:12-15; I John 3:2-3;
II Pet. 1:2-11 (Printed: the same)

GOLDEN TEXT: *I press toward the mark for the prize of the high calling of God in Christ Jesus (Phil. 3:14).*

The law of life is growth. This applies in the spiritual realm as well as in the natural. Entire sanctification does not mark the end of growth but is an epoch in Christian experience which removes some of the key hindrances to growth. The experience of heart holiness brings one into the normal, healthy way of Christian living.

Young Christians may become discouraged, or even throw away their confidence, if they compare themselves too closely with older, more mature saints. On the other hand, there is constant danger that older Christians will forget some of their earlier problems and struggles, and thus will become uncharitable in considering those who are new in the way. There is a vast difference between "purity" and "maturity."

Growth in the spiritual realm is the result of consistent purpose, and persistent effort. Peter was evidently writing to sanctified Christians (II Pet. 1:5), when he exhorted them, "Giving all diligence, add to your faith" the seven fundamental aspects of growth and development. The first is "virtue" or courage. We grow in courage by facing up to that which is difficult, just like we develop muscles by weight lifting. Then comes "knowledge," which we could never get at an altar of prayer, but which comes through study and in the processes of experience.

"Temperance"—self-control, or poise, is gained by a prayerful effort at self-control. "Patience"—"The trying of your faith worketh patience"; that is, if we stay on top of the trial. If we go under, we develop more impatience. "Godliness"—"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." "Brotherly kindness" and "charity" are kindred virtues which we can all afford to cultivate. Nothing

would add to the strength and unity of the church more than the cultivation of these. Oh, how we need them!

And now as I conclude this year's lesson series, I would recall briefly the road over which we have traveled. The first quarter we completed Luke's record of the life of our Lord, which had been begun the previous quarter. Then we saw Christianity on the march under the dynamic of Pentecost, as recorded in The Acts. Following this was a quarter's lessons based on the last nine books of the Bible; and, for the quarter just concluded, Dr. Albert Harper and his staff have furnished us another one of those studies on holiness. This is the key message which our church must constantly emphasize if it is to fulfill the vision of our founding fathers.

It has been a personal pleasure to have a little part in contributing to the greatest holiness publication in the world, the HERALD OF HOLINESS. Dr. S. S. White is doing a wonderful job, filling a key position and, at the same time, one of the most difficult positions in the church. When a thing is written, it is written. I wish to thank those who have been so kind in what they had to say about this year's Sunday-school series, both in your personal words to me and in your correspondence.

I take great pleasure in commanding to the HERALD readers Dr. Melza H. Brown, my friend of many years, whom I esteem very highly and whose comments on the lessons (for 1957) will contribute very greatly to the spiritual enjoyment of all who read them.



Foreign Missions

REMISS REHFELDT, Secretary

prepare workers, but God is providing.—DALE SIEVERS, Bolivia.

Moving Day

A preacher and missionary's life is full of changes, and if you could peek into my house just now you would quickly guess what is taking place. Yes, I am moving. I have enjoyed nine very happy years here on the Bremersdorp Station in Swaziland, where I have been teaching in the teacher training and high schools. I love the Swazi people and they will always have a big place in my heart, thoughts, and prayers. I am sorry to leave them, but there are also many other needy people in Africa. As a servant of our King, I am ready to go wherever I am needed.

I am going to teach in the Coloured Bible School, which is on the Rehoboth Mission Station in the Johannesburg area. I am accepting this change as the will of the Lord and He has given me two very precious promises regarding it: "Behold, I have set before thee an open door" (Rev. 3:8a), and, "He knoweth the way that I take . . . he performeth the thing that is appointed for me" (Job 23, parts of verses 10 and 14). Pray for me as I go to take up this new and very different work for me. My new address will be: Miss Gladys Owen, Rehoboth Mission Station, Private Bag, P.O. Chloorkop, Transvaal, South Africa.—GLADYS OWEN, Africa.

Address on Furlough

Miss Alberta Fletcher is now home on furlough from India. Her address is: 1417 Rains Street, Jonesboro, Arkansas.

We Praise the Lord

We praise the Lord for His blessings here in the past three weeks. With this week end we will complete the annual meetings and begin planning visits for after the rain. To date fifty persons have been baptized and about ten children dedicated. God is good, and the blessings He has given us as we have traveled the dusty, dirty Altiplano cannot be evaluated in dollars and cents.

To see and experience the grace of God in the lives of these people is worth all the difficulties of travel.

After the rains have passed we plan to hold a revival in Corpa Putu and then visit our work around Corocoro. We also hope to open a new work in Caquivre. Do remember us, for the harvest is coming faster than we can

Missionary in Portugal

We had a pleasant trip on the "Independence," making the crossing in six days. None of the family were seasick. The evening before we landed our fam-

ily had a special time of prayer in which God seemed to draw close and reassure us for the new and different things soon to come.

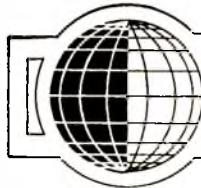
As we pulled up to the dock and the gangplank was let down, we leaned over the rail watching. I saw a man walking by looking at a photograph. I thought to myself, "That is Dr. Scott." Sure enough, when we disembarked later, there at the foot of the gangplank was this same man waving our picture at us!

We found on our arrival that a lan-

guage class for missionaries had just been organized and I was able to enter the class only a week late. By Wednesday, Dr. Scott had found us an apartment and we secured our heavy luggage from customs and moved in. We expect soon that we will be quite settled and into the swing of things, though it takes a while to get used to dealing with men coming to read meters, vendors at the door, repair men sent by the landlord, people trying to call the old tenant on the phone, shopping for groceries, all in a language about which we

know nothing.

When Isaiah spoke of the high places being made low, he surely must have been thinking of our situation, for we have discovered that by keeping our trust and faith in the Lord, obstacles which loom in the distance like mountains have been leveled out as we came to grips with them. We do feel that God is going with us and before us, giving us grace to go ahead with the task that He has appointed to us.—WILLIAM MOON, appointee to Portuguese East Africa.



Religious News & Comments

By A. K. BRACKEN

"How Catholic Is Latin America?"

The above question is the title of an article appearing in the *Sign*, a national Roman Catholic monthly magazine, and the article was written by a Roman Catholic, Rev. Albert J. Nevins. After interviewing many Latin-American priests, and many United States missionaries working in Latin America, he concludes that, of a total population of 157 million, more than 136 million of who claim to be Catholic, only about 10 per cent can, by the most generous estimates, be called truly practicing Catholics. Such a statement is amazing and throws little light on the endeavor to account for the hold that the Roman Catholic church has on the minds and the behavior of the masses of the people of Latin America.

Medical Missionary?

Dr. Alice Hamilton, of Chicago, formerly a resident of famous Hull House, now eighty-seven and retired, was recently signally honored. Miss Hamilton was educated in Miss Porter's School, Farmington, Connecticut. Early in her career she was a bacteriologist by day and a settlement worker by night and on week ends. In her settlement work she came in contact with countless cases of industry-connected victims, which turned her attention to that phase of national life. In the United States there were very rarely papers or other works on industrial medicine. In Europe much was already extant. In 1910 the governor of Illinois appointed her to investigate "occupational diseases." Injury and death from monoxide, lead poisoning, mercury, cyanide, and the "bends" were discovered and also their related causes. Her success commended her to Harvard University, which university named her assistant professor of industrial medicine. Her success in her field

has been phenomenal, and due largely to her work a revolution has been wrought in preventive measures in industry. Only recently she was voted "Woman of the Year in Medicine" by the American Medical Woman's Association. *Medical missionary?* Yes, in a very real sense she was.

Constitution Versus State Code

The Pennsylvania Department of Justice is reported to have ruled that the distribution of Bibles of the Gideons in state public schools violates the fourteenth amendment of the Constitution and the 1949 state code for public schools. The justice department pointed out, however, that the state code requires that ten verses from Holy writ be read without comment at the beginning of each day in all of the schools. The latter demand of the code is reasonable and right. In the day when atheism and communism are rampant throughout the world it does seem that all reasonable people would be glad to have God's Word, champion of all moral codes, read anywhere.

Windsor Castle School

In the queen's residence, Windsor Castle, in the last nine years, some forty men, between the ages of forty and sixty, have been trained for the ordained ministry of the Anglican church. They take their training under Canon Alec Vidler. Most of these are already parsons in country parishes. Among them are said to be former officers of the army, navy, and merchant marines, physicians, journalists, tax inspectors, teachers, civil servants, administrators of colonial affairs, and factory workers. There are no lectures and no exams. The trainees must spend forty-five weeks spread over fifteen months, reading according to outlines in a syllabus provided by Canon Vidler. Each must preach a number of sermons before invited audiences in Rutland, St. George's, Windsor. Each student must prepare an outline on the sermons preached. Each is ruggedly criticized after he has presented his sermon. If they are ordained at those ages, it would be interesting to know at what age they retire.

France Subsidizes Her Church Schools

According to *Religious News Service*, recently for the third time in nine months, the Assembly voted to retain her subsidies to church schools.



It Was the Birthplace—

I

Yesterday we were nearing the little town of Greenfield, Indiana. My husband slowly repeated the name of the town "Greenfield." After a moment he continued, "It seems to me that Greenfield was once the home town of some great writer."

Conducted by GRACE RAMQUIST

About a half-block back I had read a sign, "Greenfield, the birthplace of the Hoosier Poet." "It was," I answered. "James Whitcomb Riley lived in Greenfield." In a few blocks we passed the house where once he had lived.

II

Yesterday was November 6. Almost a month ago, by using absentee ballots, my husband and I made known our

choice of candidates for the president of the United States and for other public offices in our state. This day we listened to the results of the elections as they came over the radio.

Predictions came often as we rode along in the car. I heard the names of many small towns mentioned. All of these towns were important only because some famous or well-known politicians lived in them. I heard words like these:

"In Abilene, Kansas, the home town of Ike, the voting is heavy."

"Ike and Mamie drove to their farm near Gettysburg, Pennsylvania, to cast their votes."

"Adlai Stevenson voted at midday in his home town of Half-Day, Illinois."

Many small, unknown towns were mentioned because people of importance went to them to cast their votes. As soon as the elections were over these little towns lost their importance.

III

As I listened to the reports, my mind wandered a bit. I remembered that once people were required to return to their own cities to be taxed. This declaration was the direct reason that Jesus was born in the little city of David. Mary and Joseph went from Nazareth to Bethlehem to be taxed. On the night of their arrival, an important event took place! That event, the birth of the Christ child caused Bethlehem to become important overnight. From that day even unto this one, no other town has ever been so widely known as has the little town of Bethlehem.

IV

To Bethlehem I have never traveled, yet I know its name well. I would spend much time and money, if it were possible, to make one visit to the birthplace of my Saviour.

The word Bethlehem reminds me of the humbleness of my Lord's birth.

The town of Bethlehem reminds me of how unimportant size and material things are.

Bethlehem reminds me that only as Christ makes His appearance does real importance abide anywhere.

"Sleep in Heavenly Peace"

The youth group of First Church decided to go caroling on Christmas Eve. For two weeks, every time any of them met, they made plans for their singing time.

"Let's be sure to go to Grandma Smith's house," Ralph suggested one evening.

"O Ralph," Mary complained, "we have gone to her house every year. She is so old and sick that she probably wouldn't know if we sang for her or not."

"But, Mary, what if she should know and maybe think we had forgotten her?" Rose quietly said. "She might not live until another Christmas comes."



GOLDEN ANNIVERSARY CRUSADE 1956-60

Department of Evangelism

V. H. LEWIS, Secretary

The Crusade for Souls Commission is continuing the publishing of the list of churches, by district, who qualified during their last assembly year for the Evangelistic Honor Roll Certificate. The group qualification standards were published in the November 21 issue of the HERALD.

We congratulate the following who have obtained a Certificate:

Church	Group	Gain	Present Membership	Present Membership
BRITISH ISLES NORTH DISTRICT				
Belfast III	I	10	28	
Lisburn	I	11	26	
DALLAS DISTRICT				
Atlanta Bethel	II	19	52	
Garland	II	13	54	
Gladewater	II	12	54	
INDIANAPOLIS DISTRICT				
Centerville	I	14	28	
Indianapolis West Street	I	9	29	
Greensboro	II	13	69	
Indianapolis So. Irvington	II	12	76	
Knightstown	II	24	61	
Indianapolis East Side	III	26	135	
New Castle First	IV	26	309	
IOWA DISTRICT				
Marengo	I	20	34	
Farmington	II	12	62	
KANSAS DISTRICT				
Howard	I	11	28	
Arkansas City	II	21	69	
Cimarron	II	12	74	
Hutchinson Peniel	III	20	144	
KENTUCKY DISTRICT				
Albany First	II	12	60	
Mayfield	II	14	76	
Frankfort	III	31	167	
Louisville Broadway	IV	36	327	
LOS ANGELES DISTRICT				
Reseda	II		12	73
Lancaster First	III		18	146
Ventura	III		22	100
Glendora	IV		29	186
Pasadena Central	V		36	382
MICHIGAN DISTRICT				
Greenville	I		11	22
Bunker Hill	II		15	34
Lansing Zion	II		16	38
North Star	II		14	60
MISSOURI DISTRICT				
St. Louis Ferguson	II		27	70
St. Louis Goodfellow Blvd.	II		13	57
St. Louis Telegraph Rd.	II		29	57
NEBRASKA DISTRICT				
Ainsworth	II		23	67
Alliance	II		13	47
Falls City	II		27	57
Omaha Central	II		13	78
NEVADA-UTAH DISTRICT				
Ogden	I		9	25
NEW MEXICO DISTRICT				
Roswell First	III		26	120
NEW YORK DISTRICT				
East Rockaway	III		19	130
NORTHERN CALIFORNIA DISTRICT				
Gridley	I		10	32
Redway	I		14	27
Ceres	II		12	73
Lemoore	II		14	36
Manteca	II		12	49
Oakland Bethel	II		16	64
Redwood City	II		14	73
Sanger	II		12	50
Tracy	II		16	80
Turlock	II		16	59
Oakland East	III		19	159
Oildale	III		20	130
Redding	III		28	122
Watsonville	III		23	104
Sacramento North	IV		33	297

"You could be right. Then let's go as usual, even if it does do no good."

On Christmas Eve, the moon and stars shone brightly. The air was crisp and there was an air of jollity everywhere the carolers went. They carefully followed their schedule and in the course of the evening they arrived at Grandma Smith's home. They sang several carols, then moved on to the next place, never realizing that anything unusual had happened as they sang.

Unknown to the carolers, a few moments before they reached Grandma Smith's home, the doctor had been called. Grandma had had a sinking spell. Only as the carolers sang the words of "Joy to the World" did she regain consciousness. It was then that she opened her eyes. Feebly she raised her hand. Tears glistened in her eyes as she listened to the words coming from the young singers. Thus she remained until the last words of the last carol were sung. Then, smilingly, she lowered her hand, closed her eyes, and seemingly went to sleep.

The doctor carefully watched her. After a bit he slowly lifted one of her wrinkled hands. He tried to find her pulse; he listened for her heartbeat. There was none. As the words, "Sleep in heavenly peace," died away, Grandma Smith had indeed gone to sleep in heavenly peace. She had gone to sleep on earth for the last time, for when she awakened from this sleep, she was with Jesus, the Messiah, the Prince of Peace.

Servicemen's Corner



Chaplains in Active Duty

Chaplain Lt. (jg.) Leroy Bevan
3200 W. Concord Way, Apt. 445
Mercer Island, Washington

Chaplain Lt. R. A. Berry CHC, USN
USS "Nereus" (AS-17)
FPO San Francisco, California

Chaplain (1st Lt.) C. Gerald Causey
3431st Area Service Unit
Station Compliment
Fort Jackson, South Carolina

Chaplain (Maj.) Claude L. Chilton
37th Air Division (Defense)
Truax Field
Madison 7, Wisconsin

Chaplain Verl L. Churchill
3750 Technical Training Wing
Sheppard A.F.B.
Wichita Falls, Texas

Continued on page 18

The Question Box

Conducted by STEPHEN S. WHITE, Editor

Please explain I Cor. 12:13.

Here is the verse: "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." In the preceding verses of this chapter, Paul has been speaking of the gifts of the Spirit. These differing gifts did not give us a lot of separate individuals. All with their differing gifts, belong to the true Church, of which Jesus Christ is the Head. Christians are the body, and Christ is the Head of the body. The body has different parts, which have different functions, but all of these parts with their gifts, or functions, contribute to the whole. The Spirit is the unifying power for the Church. He is that in several ways, but especially in two—regeneration and entire sanctification, which He bestows upon the parts of the Church. Some would say that this

verse particularly refers to the Spirit's work in regeneration. We are born of the Spirit and baptized in, or with, water as a sign of this fact. Others would say that its main emphasis is upon the baptism with the Holy Spirit, which brings entire sanctification. I would not fall out with those who hold the first interpretation, but I incline toward the second. A third group would claim that both of these meanings are implied here. Unity is advanced by the Spirit's work, both in regeneration and in entire sanctification, when unity in its completest sense is considered. Still, I believe there is more reason for believing that sanctifying grace is the great unifier, since Jesus in His prayer in John 17 teaches this. Anyway, there should not be discord between the members of the body of Christ.

Please explain Acts 2:3-4 for me in your "Herald of Holiness" column.

These verses must be connected with the two verses which precede them. Altogether, the four verses teach us that the Christians who were with one accord in one place were filled, or baptized, with the Holy Ghost. They received their Pentecost. The main thing was the baptism with the Holy Ghost.

The accompaniments—rushing mighty wind, cloven tongues of fire, and speaking in other languages—were temporary and passing. The baptism with the Holy Ghost can be repeated, but the accompaniments may or may not be. They are not essential.

The interpretation of the Parable of the Treasure (Matt. 13:44) makes the buyer of the field a sinner who seeks Christ, but such an explanation has no warrant in the parable itself, for the field is defined to be the world in verse 38 of the same chapter. The seeking sinner does not buy, nor is Christ for sale. The sinner forsakes the world to win Christ. Neither does the sinner after finding Christ hide Him again: "And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it: but he could not be hid" (Mark 7:24). So at every point the interpretation breaks down. Here is the true meaning of this parable: The Lord is the buyer of the field with the awful cost of His blood, and Israel is the hidden treasure, especially Ephraim, the lost tribe, hidden in the field (Exod. 19:5): "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine"; and Ps. 135:4: "For the Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure." Israel is scattered all over the world. That's why they are called the treasure.

It is difficult to believe that anyone seriously presents the above as the true interpretation of the Parable of the Treasure. Why? Because it shows how falsely a person can misinterpret a parable or any other passage in the Bible by lifting it out of its context and applying to it other passages which have absolutely no bearing upon it. They are also completely taken out of their contexts. Another fact a person must remember when he interprets a parable is that each parable is given to teach a single truth. Any other lessons drawn from it must be done with great care

and with the understanding that they are only suggestive, and not final.

Now as to the proper interpretation of the Parable of the Treasure: The one truth which it is given to emphasize is that the kingdom of Heaven is the supreme value. This is proved by the fact that the man, when he found this treasure hidden in a field, sold all and bought that field. He realized that the Kingdom-treasure is worth all the other values put together. Further, he was not sad because he had to give up everything for it; he was happy over it.

Chaplain Lt. (jg.) Leonard W. Dodson, Jr.
Comdesron 23, USS "Picking" DD 685
FPO San Francisco, California

Chaplain (Maj.) John T. Donnelly
3201st Air Base Wing
Eglin A.F.B., Florida

Chaplain (Capt.) Albert L. Gamble
Office of the Protestant Chaplain
3450th Tech. Tng. Wg.
Francis E. Warren A.F.B., Wyoming

Chaplain John Lowell George
603rd ACWRON
APO 12, New York, New York

Chaplain (1st Lt.) Samuel R. Graves,
Jr.
Office of the Chaplain
HQ. 7810 A.U.
APO 21, New York, New York

Chaplain (Lt.) Wm. Wyland Huffman
CHC USN
Naval Administrative Command
U.S. Naval Trng. Center
San Diego 33, California

Chaplain (1st Lt.) Clifford E. Keys, Jr.
101st Airborne Division
501 Airborne Inf. Combat Grp.
Fort Campbell, Kentucky

Chaplain (Lt. jg.) Albert S. M. Kirkland
U.S. Naval Training Center
Bainbridge, Maryland

Chaplain (Maj.) George C. Laurie
Headquarters 2nd Training Regiment
Fort Jackson, South Carolina

Chaplain Lt. (jg.) Elvin D. Leavell
Marine Aircraft Group 11
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The Command and General Staff School
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Chaplain (Capt.) Conley D. Pate
775th F.A. Bn.
APO 751 New York, New York

Chaplain (Maj.) Everett D. Penrod
27th Air Division (Def.)
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Port of Whittier
APO 987 Seattle, Washington

Chaplain (Lt. jg.) Henry W. Stroman
Chaplain's Office, Naval Air Station
Corpus Christi, Texas

Chaplain (Maj.) Herbert J. Van Vorce
Student Detachment
Fort Sloccum, New York

Chaplain (Lt. Col.) P. E. Winslow
Post Chaplain
Army Chemical Center
Edgewood, Maryland

'Tis Christmas!

It is Christmas in our nation
Because we named the day;
"Tis Christmas for the businessmen
When they can make it pay;
It's Christmas in our churches
If we make it feel that way;
"Tis Christmas in our every heart
When Christ has come to stay!

—EMMA FRENCH

bow of the covenant. (Rev. 1:1, 17; 5:5 6; 4:3, 5.)

Thursday:

Terrors indescribable and unimaginable, but safe on Mount Zion those who "follow the Lamb whithersoever he goeth," singing the new song before the throne. Wailing for the fall of Babylon the Great, but a mighty "Alleluia" announcing the marriage supper, for the Lamb and His white-robed bride. The conquering Rider crowned with many crowns, King of Kings and Lord of Lords, wears a vesture dipped in blood and bears the name we love: Jesus, the Word of God. No terror here! (Rev. 11:1-4; 19:1-15.)

Friday:

Where shall we live when earth is gone? No old, familiar places, but the same Jesus to make us feel at home. If Leader and Master here, Leader and Master there. Satisfaction found in Him here, so there. Alpha here, Omega there.

Christ is the end as Christ was the beginning;

Lo, the beginning and the end is Christ.

(Rev. 21:1-6.)

Saturday:

The city foursquare, clear as crystal, "pure gold, like unto clear glass," has invisible barriers: gates wide open, yet entrance forever denied to "whatsoever maketh a lie." Home to us if Christ's touch has made transparency of spirit our normal atmosphere. The tree of life is for those written in the Lamb's book of life; the water of life is for those who have acquired the taste here. (Rev. 21:10 27.)

Sunday:

Our new home is the end of the Alpha, but only the beginning of the Omega. Through the ages upon ages to come our Christ will not let us know a moment's boredom. His are the riches of infinity. He is our Morning Star. (Rev. 22:1-5.)

Time still is ours—a bit of it. Earth has not yet passed away. There is nothing to fear, but much to make us think.



by BERTHA MUNRO

Alpha and Omega

Monday:

"Poised on the brink of disaster"—the words caught my ear in the middle of a newscast. No preacher speaking, but a realistic commentator. "All nations coming up to battle in the Valley of Jehoshaphat"—it used to seem unreal and far away. Now it might well be tomorrow that time ends. *How shall we live when time is gone?* (Rev. 10:6.)

Tuesday:

The same Jesus who washed His disciples' feet, who let himself be led to the cross without a murmur, appeared to John the Beloved with flaming eyes, a sharp sword, and a trumpet voice. The Lamb slain has become the Lion. This is a fearful change for those who have not taken Him seriously in time. (Rev. 1:14-16.)

Wednesday:

The same Jesus who hunted up the blind man of the opened eyes to encourage him under persecution, the same Jesus who sent a special message to repentant Peter, now hunts up John alone on the Isle of Patmos to reassure him. The same Jesus who always said, "Fear not," to His own, now says it again. The sobering glimpse of terrors in the time beyond time is "the revelation of Jesus Christ" to John and to us.

And the Lion who opens the books is still the slain Lamb through whose blood we have been redeemed. The throne terrible with thunderings and lightnings is set in the full-circled rain-

NEWS of the Churches



Athens, Georgia—First Church has had one of the greatest revivals of its history with Evangelist Ralph C. Gray and wife as special workers. Each service was crowned with the glory of God; the Christians were revived, backsliders reclaimed, and sinners converted. Brother Gray's messages were anointed of God, and Sister Gray sang the glory down. Our church is small, but we are busy for God.—*STEVE W. OSBORNE, Pastor.*

Inez, Kentucky—Turkey Creek Church had a wonderful revival during the year, with Brother Simon Gorman from Grahn as the evangelist. Counting as they came, there were sixty seekers at the altar, and God gave some good victories. Brother Gorman's wife, Wanda, and sister-in-law, Phyllis, provided some good special singing. Good crowds attended the services and we thank God for the stirring and inspiring messages in sermon and song of the Gormans.—*W. R. JAMES, JR., Secretary.*

Oklahoma City, Oklahoma—Southside Church had a very fruitful revival early in November with Evangelist Jimmie Allen, and God gave more than sixty seekers at the altar. Our pastor, Rev. M. L. Turbyfill, has gained the confidence of the people, as exhibited by pastor-appreciation night, when he was presented with a new automobile. In reviewing the growth of the church, this expression of appreciation is secondary to the people's support of the total church program. The members' participation in the visitation program has shown a 200 per cent increase in three years' time. Our people love and appreciate our good pastor.—*MRS. FLOYD NICHOLSON, Reporter.*

Greensboro, North Carolina—Central Church recently enjoyed one of the greatest revivals in its history with Evangelist P. E. Kuykendall. We enjoyed the rich messages from the Lord, with conviction increasing each night. In the unified service on the last Sunday morning, God came upon the service, and nearly seventy-five people bowed at the altar and front pews. Confessions were made, the church was greatly helped, and some new members were received. As a result of the faithful personal work of our members, we had the best attendance of any revival in years. Plans are under way to build a new sanctuary.—*C. W. LINDEMAN, Pastor.*

Rev. James A. Hamilton writes: "For the past six years I have been pastor of our First Church in Huntington, West Virginia. However, after much prayer and thought, I am resigning as pastor, effective December 23, to enter the evangelistic field. Those desiring my services may contact me at 4404 Riverside Drive, Altz. Add., Huntington, West Virginia."



Chester, West Virginia

This Church of the Nazarene was organized thirty-five years ago out of the Chester Mission, which deeded their property to the Nazarenes; Rev. J. C. Albright came as the first pastor. The congregation worshiped in an old, remodeled store building until Easter of '55, when they moved into the new building—completed during the past year. The new building will seat 361, and accommodate a fully departmentalized Sunday school of 300. The red brick building is valued at \$135,000.00, with a debt of \$35,000.00, which is well

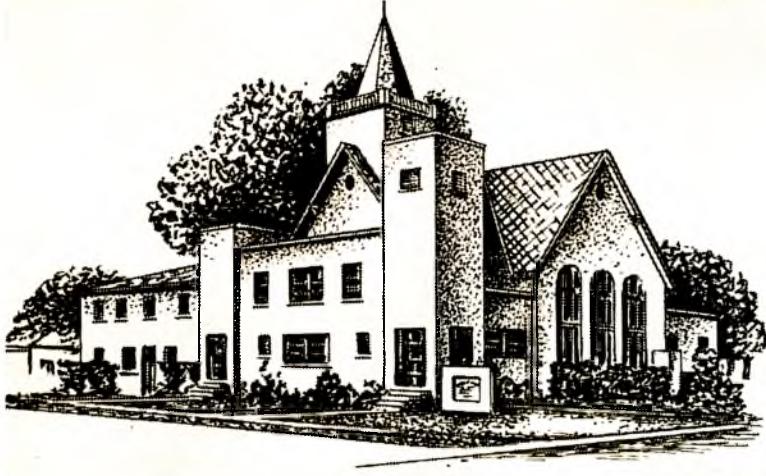
financed. The building is located on the corner of Virginia Avenue and Third Street, on nearly two acres of land. The years of labor, prayer, and sacrifice were climaxed on last September 9, when Dr. E. C. Oney, district superintendent, brought a moving and inspiring dedicatorial address. He was assisted in the service by former pastors and members of their families. God has blessed and led steadily forward spiritually, numerically, and financially under the capable leadership of Rev. Lewis Legg, who came to us as pastor in January of 1951.—*PEARL CARPENTER, Secretary.*



Grafton, North Dakota

This church was the result of a meeting of the district home-mission board on March 31, 1953, a meeting conducted by Rev. M. F. Gordon, and the work and planning of District Superintendent Harry F. Taplin. Rev. Neal and Audrey Kamp came as pastors in August of 1954, and on October 26 the home-mission board approved the purchase of four lots. The board also extended to Brother Kamp the privilege of dismantling the Lutheran church at Buxton, which had been purchased. Early in May of '55 the plans were approved and construction was begun. Regular weekly prayer meetings were begun in January of this year, and Sunday, September 23, was the official opening day.

This was followed by a week's meeting with Mrs. Taplin, Rev. L. Guy Nees, and Rev. H. F. Taplin as the special speakers. During the week September 23 to 30, 132 different people visited the church, and it was officially organized, with 7 members, on September 30. Dedication services were held on October 28, at 2:30 p.m., with Dr. S. T. Ludwig bringing the special message, and District Superintendent Taplin in charge. The church, designed and built by Rev. Neal Kamp, is the first unit of a progressive plan; actual cost to date \$11,000.00, and the value is conservatively estimated at \$22,000.00. The present building contains living quarters, study, Sunday-school rooms, and an auditorium that will seat 100 people.—*Reporter.*



First Church, Orlando, Florida

We came to this church last March from Ohio, and found a wonderful group of Nazarenes. We found the parsonage loaded with supplies and food-stuffs, and again this week we experienced the old-fashioned joy of a pounding on Thanksgiving eve. Before our coming the church had been remodeled and newly furnished; other improvements have been made recently, including the installation of a new Hammond church organ. For six weeks prior to our November revival our people met in four different cottage meetings each week on Thursday evenings; then on Saturday, prior to the revival, an all-night prayer meeting was held at the church. Evangelist and Mrs. Harry Carlsen are fine

workers with a great program; God met with us and many souls found God at the altar. Already we have received 30 new members into the church, and in the first six months of this assembly year the Sunday-school attendance has increased to 221 (average last year was 202). Our Thanksgiving offering is now over \$1,100.00, the best in the history of the church. Best of all, souls are being saved in our regular services. First Church is two blocks east of the Orange Blossom Trail on West Twenty-first Street. We invite the air force personnel and others to our services. The Orlando pastors are co-operating with the district in the starting of new churches; we now have eight Nazarene churches in the greater Orlando area.—J. DONALD FRESE, *Pastor.*

Phoenix, Arizona—The Orangewood Church recently closed a real old-fashioned revival with the D. D. Mackey Family as the special workers. The church was built up in the faith, and many outside people were reached. The Mackeys were wonderfully used of God in their singing, music, and preaching. About twenty-six people sought God at the altar, and a class of new members was added to the church. We have witnessed what happens when a praying church, an anointed ministry, and a loving Heavenly Father are brought together at a divinely appointed time.—DONALD I. AREY, *Pastor.*

Canada West Preachers' Meeting

The annual preachers' meeting of the Canada West District was held in Regina, Saskatchewan, November 6 to 8, at First Church. As the special speaker, Dr. D. I. Vanderpool shared some of his rich experiences with the pastors in the day sessions, and preached with the gracious anointing of the Spirit to both pastors and laymen in the evening services.

The keynote address was given on Wednesday morning by our district superintendent, Dr. Edward Lawlor, in which he emphasized the unique ministry of the Nazarene pastor. Host Pas-

tors Westmacott and Blum cared for the ninety pastors and wives in a most hospitable manner. The annual district dinner, sponsored by Dr. and Mrs. Lawlor, on Wednesday evening, was a high light of the three-day conclave. Mrs. Lawlor also entertained the pastors' wives at a special dinner on Thursday evening.

Other convention personnel included Mr. Elvin Hicks, who represented the Nazarene Publishing House; and Dr. C. H. Strickland, who challenged his hearers in a great missionary address. Dr. Arnold E. Airthart, president of Canadian Nazarene College, gave a stimulating message to pastors.

A disappointing announcement was made to the convention that Dr. and Mrs. Lawlor had to cancel their proposed trip to the Holy Land. It is planned that the trip, which is a tenth anniversary gift from the district, will be made next year, the Lord willing.

The district mood is one of optimism and courage. In spite of a terrific snow-storm, the determined pastors came from as far as one thousand miles across this great expanse of country. God has blessed Canada West with vigorous, dignified leadership, which is reflected in a loyal group of consecrated pastors.—*Reporter.*

Columbia, Tennessee—On Sunday evening, November 11, we closed one of the best revivals Grace Church has had. Evangelist Hubert Slayton preached under the anointing of God night after night—it was a revival long to be remembered. The church was deepened in its devotion, and a stronger spirit of unity prevails among the people. Brother Slayton is a fine gospel preacher and carries a deep burden for souls. He was given a call to return next year. Pastor and people are greatly encouraged.—T. EVERETT HOLCOMB, *Pastor.*

Falmouth, Michigan—Recently our church had a fine revival meeting with Evangelists Earl and Pearl Gardner as special workers. God blessed the ministry of these good folks with us, and there were thirty-five people seeking the Lord's help. We appreciated the work of the Gardners.—KENNETH CULVER, *Pastor.*

Evangelist W. E. Boggs writes: "Due to an unavoidable cancellation, I have an open date, January 2 to 13. Will go anywhere; write me, c/o our publishing house, P.O. Box 527, Kansas City 41, Missouri."

Lakeview, Ohio—Indian Lake Church had a good revival in October with Rev. Charles Keel as the evangelist, and Roger and Rosemary Alexander as singers. Brother Keel's Bible preaching was appreciated by all. Souls were saved and the church was helped. We appreciate the loyal support of our people of both pastor and evangelist.—RICHARD B. MILES, *Pastor.*

DEATHS

REV. WILLIAM DIKES was born in Arnett, Oklahoma, May 7, 1900, and died at a hospital in Spokane, Washington, on October 29, 1956. He was converted in his late teens, finished high school at Brescey College in Hutchinson, Kansas, completed his ministerial work in Bethany Nazarene and Pasadena colleges, and was ordained to the ministry in 1933. He pastored churches in Oklahoma, Colorado, California, and Washington. In more recent years he had been a faithful member of Spokane First Church, ministering in our nearby churches as opportunity afforded. He lived a rich, full, and helpful life and his witness for Christ was always effective. He is survived by his wife, Mrs. Emma Dikes; and three sons, William and Joe of Spokane, and Jerry at the Nazarene Theological Seminary in Kansas City. Funeral service was conducted by his pastor, Rev. P. J. Bartram, assisted by Dr. E. E. Zachary, superintendent of the Northwest District, with interment in the Spokane Memorial Gardens.

MRS. RINDA A. RUSHING ("Mother" Rushing) was born in Johnson County, Illinois, August 14, 1868, and died October 10, 1956. She was united in marriage to Thomas M. Rushing in 1895; to this union were born two children. She was converted at the age of eighteen, later sanctified, and joined the Church of the Nazarene in Ada, Oklahoma. She was an active worker in the Church of the Nazarene for more than thirty-five years. Her husband died in 1937. She joined the Southside Church of the Nazarene some four years ago. She is survived by a son, Eric V., of Clovis, and a daughter, Mrs. Mary R. Clark, of Albuquerque, New Mexico; also two brothers. Funeral services were conducted in Albuquerque, and also in Pampa, Texas, with her pastor, Rev. C. F. Sanders, in charge of both services. Burial was in Fairview Cemetery, Pampa.

MRS. VIRGINIA HATFIELD, age eighty-four, died September 6, 1956, at the home of her daughter, Mrs. Arkie Ratliff, in Anderson, Indiana. She was born April 1, 1872, in Tennessee, and moved to Anderson in 1947. She was a member

of the Home Department of the Columbus Avenue Church of the Nazarene in Anderson. She was a devout Christian and was loved by all who knew her. She is survived by three sons and five daughters. Funeral service and burial was at Sneedville, Tennessee.

MRS. MILLIE ISABEL FORSBERG was born July 11, 1879, in Alabama, and died October 5, 1956, in Fort Collins, Colorado. She was converted at the age of seventeen. In 1898 she was united in marriage to Ernest Hooper; one son, Roy Ernest, was born to this union. When Roy was four years old, Mr. Hooper died. Later she moved to Iowa, where in 1905 she was married to Charles Victor Forsberg. Some years later they moved to Colorado Springs, Colorado. Mr. Forsberg died in 1917. In 1924 Mrs. Forsberg joined the Church of the Nazarene, and upon moving to California they joined the Bressee Avenue Church in Pasadena. Roy, the oldest son, was killed in an accident in 1933. In 1954, Mrs. Forsberg moved to Fort Collins to make her home with her daughter and son-in-law, Rev. and Mrs. Carl Brockmueller. Mrs. Forsberg was an outstanding Christian, clearly sanctified, and a faithful member of the Church of the Nazarene for thirty-two years. She is survived by two daughters, Mrs. Esther Brockmueller and Mrs. Hazel Nevius, and a son, Paul; also two sisters and three brothers. Funeral service was conducted in the Fort Collins church by Rev. Earl C. Williams, with burial at the Grandview Cemetery.

MRS. BONNIE JEAN PITTMAN, age twenty-five died, October 2, 1956. She had just returned from the hospital with her five-day-old daughter, when she heard her Master's call. She was a devoted Christian and a true Nazarene. She is survived by her husband, Glenn; a son, Wally; and a daughter, Arlene, all of Redwood City, California; also her mother and father, Mr. and Mrs. Foster Seaver, of Talent, Ore., one sister, and two brothers.

ANNOUNCEMENTS

WEDDING BELLS

Miss Martha Hosack of San Antonio, Texas, and A.2c Dwight C. Neal of Ponca City, Oklahoma, were united in marriage on November 23, in First Church of the Nazarene, San Antonio, with Rev. J. Calvin Neal, father of the groom, and pastor of Westside Church of the Nazarene in Ponca City, officiating, assisted by Rev. R. Wallis Kornegay, pastor of San Antonio First Church.

Alieda Mae Bushey and Mr. Edward Deal were united in marriage on Thanksgiving Day at Quincy, Michigan, with the father of the bride, Dr. Clinton J. Bushey, officiating.

Lois Evelyn Flick of Butler, Pennsylvania, and Arthur Simmons Woodward of Beals, Maine, were united in marriage on October 19, in Butler, with Rev. Carl R. Ellenberger officiating, assisted by Rev. Benjamin Bixby.

Miss Patricia Smith of Montrose and Rev. Maurice Moore of Diagonal, Iowa, were united in marriage on September 8, at the Montrose Church of the Nazarene, with Rev. Eugene W. Moore, father of the groom, officiating.

BORN—to Rev. and Mrs. W. W. Ridenour of Helena, Oklahoma, a daughter, Michelle Ann, on November 15.

—to Mr. and Mrs. Charles E. Oney of New Haven, West Virginia, a daughter, Katherine Sue, on November 9.

—to Mr. and Mrs. O. Lee Borden of Berwyn, Illinois, twin daughters, Deborah Elaine and Cheryl Lynn, on October 22.

—to Rev. J. D. and Mrs. (Jetta McInnis) Cook of Kansas City, Missouri, a son, Lewis Nelson, on September 14.

SPECIAL PRAYER IS REQUESTED by Rev. John D. Cox, pastor at Latah, Missouri, who is "back in the hospital";

by a friend in Indiana for her brother who is trying to get to God, but seems unable to pray through, also that God may help him materially—and for a father who once knew Christ, that he may be reclaimed and healed;

by a reader in Ohio that some of the church members in that place may go on to entire sanctification, also for a special unspoken request;

by a lady in Indiana who once had good victory but has failed God and now seems not to be able to pray through, that God will return to her heart and give her a "clear experience";

by a lady in Missouri for a cousin in the hospital with "a borderline of cancer"; also for the entire family, who need special help from God.

A STRONG LINK



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our hearts in Christian love"*

How it cheered my husband's heart to know that the church he's loved to work for thro' the years of pastoral service is caring so much about his welfare now! Tears of appreciation rolled down his cheeks as he took time to pray to God about it all.

Rev. and Mrs. —

Share your blessings by making provision through your will to help the hundreds of ministers or their widows who look to the church for sustenance.

— — — — — clip and mail — — — — —

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EVANGELISTS' SLATES

A to C

Allee, G. Franklin. 1137 Skyline Drive, Moses Lake, Wash.

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

Anderson, G. R. Box 76, Lindsey, Ohio
Jackson, Mich. Dec. 31 to Jan. 20
Clare, Mich. Jan. 22 to Feb. 3

Anderson, Gilbert and Sylvia. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.

Ashby, Kenneth and Geneva. Singers and Musicians, 8745 E. Steele St., Rosemead, Calif.

Bailey, Clayton D. Box 579, Fort Dodge, Iowa
Baker, Miss Peggy. Song Evangelist, 329 East E St., Hutchinson, Kansas

Open dates after January 1

Baker, Ralph and Betty. Preacher and Singers, Box 171, Newell, W.Va.

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

Banning, R. M. Morrow, Ohio
Barkley, Arthur and Vada Lee. Preacher and Singers, 305 N.W. Main St., Bethany, Okla.

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

Inez (Grace), Ky. Dec. 31 to Jan. 13

Battin, Buford. 1509 Seventh St., Lubbock, Texas
Crockett, Texas Jan. 2 to 13

Muleshoe, Texas Jan. 23 to Feb. 3

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

Bonnett, Ed. 3614 Liberty Drive, Corpus Christi, Texas

Bertolets, The Musical (Fred and Grace). Preacher and Musicians, 1349 Perkiomen Ave., Reading, Pa.

Collingdale, Pa. Jan. 2 to 6

Roanoke (First), Va. Jan. 13 to 20

- Bierce, Jack. Song Evangelist, 417 North St., Apt. C, Logansport, Ind.
Huntington (First), Ind. Dec. 27 to Jan. 6
Westfield, Ill. (Meth.) Jan. 16 to 27
- Bierce, Joseph. Evangelist, P.O. Box 527, Kansas City 41, Mo.
Bridgeton, N.J. Jan. 1 to 13
Harrisburg, Ill. Jan. 14 to 20
- Bishop, Joe. Box 47, Yukon, Okla.
Blair, Earl E. Evangelist, 941 Idlewild Ct., Lexington, Ky.
- Beggs, W. E. P.O. Box 527, Kansas City 41, Mo.
Mission, Texas Jan. 2 to 13
Houston, Texas Jan. 16 to 27
- Bourne, Fred. 420 East 12th St., Indianapolis, Ind.
Bowman, Russell. 1841 Belmead Rd., Columbus 23, Ohio
- Bracken, A. K. 115 N. Mueller St., Bethany, Okla.
Brannon, George, 125 N. Wheeler, Bethany, Okla.
Home for Holidays Dec. 19 to 30
Ottumwa (Trinity), Iowa Jan. 2 to 13
- Brannon, J. S. 2209 N. Main St., Point Pleasant, W.Va.
Brannon, Wilbur. 177 Marshall Blvd., Elkhart, Ind.
Midland, Mich. Jan. 4 to 13
Winchester, Ind. Jan. 14 to 27
- Bridgwater, R. E. and Dorothy. 116 Wolfe Ave., Colorado Springs, Colo.
Texarkana, Texas Jan. 16 to 27
- Brinkman, George and Flora. 76 Orange St., St. Augustine, Fla.
- Brockmueller, C. W. 1318 W. Mountain Ave., Ft. Collins, Colo.
- Brough, C. Wesley. 304 W. Bellevue, Porterville, Calif.
- Brown, Cion C. 112 Manor Dr., High Point, N.C.
Brown, Curtis R. Song Evangelist, 912 Fifth St., N.W., Canton 3, Ohio
Midland (First), Mich. Jan. 4 to 13
- Brown, Marvin L. 1309 N. Main St., Kewanee, Ill.
- Brown, Melza H. 1715 No. 15th, Boise, Idaho
- Buffington, Ralph. Box 707, Denver City, Texas
- Burk, Elbert F. 2711 Danube Dr., Sacramento 21, Calif.
- Burnem, Eddie and Ann. Box 1007, Ashland, Ky.
Sallisaw, Okla. Dec. 27 to Jan. 6
Wichita (First), Kansas Jan. 8 to 13
- Burson, H. D. 401 W. Clay, Houston 6, Texas
Garland, Texas Dec. 30 to Jan. 6
Tishomingo, Okla. Jan. 9 to 20
- Burton, C. C. P.O. Box 145, Somerset, Ky.
- Bush, Russell, and Wife. Evangelist and Musicians, P.O. Box 527, Kansas City 41, Mo.
- Butcher, Bill R. P.O. Box 454, Skiatook, Okla.
Tulsa (W. Side), Okla. Jan. 2 to 6
Dewey, Okla. Jan. 9 to 20
- Cargill, A. L. and Myrta. 838 W. Kiowa, Colorado Springs, Colo.
- Carleton, J. D., and Wife. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.
- Carlsen, Harry and Esther. Preachers and Musicians, Box 200, Carbondale, Pa.
- Carlton, W. E. P.O. Box 527, Kansas City 41, Mo.
- Carpenter, Harry and Ruth. Evangelists and Singers, 323 N. Franklin St., Greensburg, Ind.
- Carter, Jack and Ruby. Preacher and Singer, 609 N. Mueller St., Bethany, Okla.
- Carter, W. A. 3808 Park St., Greenville, Texas
- Carter, H. A. 1801 N.E. Madison, Oklahoma City, Okla.
Home for Holidays Dec. 19 to 30
Open dates for January
- Casto, Clyde C. 2016 North Ave., Del Paso Heights, Calif.
- San Jose (W. Side), Calif. Jan. 2 to 13
Glenn (Ord Bend), Calif. Jan. 14 to 20
- Chatfield, C. C. and Flora N. Evangelists and Singers, P.O. Box 527, Kansas City 41, Mo.
Garden Grove, Calif. (12661 Nelson St.)
.... Dec. 10 to 13
- Chickenooff, Miss Susie. 564 Barham Ave., Santa Rosa, Calif.
- Clark, Eddie. Route 1, Colona, Ill.
- Cleveland, B. H. 6771 Orange Ave., Long Beach, Calif.
- Clift, Norvie O. P.O. Box 52, Cambria, Calif.
- Collins, A. E. P.O. Box 682, Carleton Place, Ontario, Canada
Kingston, Ontario Jan. 9 to 20
- Conway, L. W. 223 South 8th St., Vincennes, Ind.
- Corbett, C. T. Box 215, Kankakee, Ill.
Sparks, Nevada Jan. 2 to 13
Meridian, Idaho Jan. 16 to 27
- Cornelison, E. L. 617 Kinnikinnick, Colorado Springs, Colo.
- Crabtree, J. C. 1506 Amherst Rd., Springfield, Ohio
- Cavens, Rupert. 823 N. Kramer Ave., Lawrenceburg, Tenn.
- Crawford, J. H. 910 N. Pleasant St., Springdale, Ark.
- Crider, Jim and Janet. Singers and Musicians, c/o Gen. Del., Southport, Ind.
- Crutcher, Estelle. 3725 S.W. 86th Ave., Miami, Fla.

D to F

- Daggett, T. J. Evangelist, 219 N. Wildwood Ave., Kankakee, Ill.
- Danner, Joel. Evangelist, Box 724, Bethany, Okla.
Weldona, Colo. Jan. 4 to 13
Great Bend, Kansas Jan. 15 to 20
- Darnell, H. E. Box 929, Vivian, La.
Oak Grove, La. Dec. 12 to 23
- Darnell, Leo and Edith. 1524 Laurel Dr., Columbus, Ind.
- Davidson, Otto, and Wife. Evangelist and Singers, 224 Ames St., Mt. Vernon, Ohio
- Davis, C. W. and Florence. 930 N. Institute, Colorado Springs, Colo.
Broadview, N.M. Dec. 13 to 23
- Davis, Leland R. Song Evangelist, 2021 12th St., Akron 14, Ohio
- DeBord, Clifton and Nelle. Box 881, Ashland, Ky.
Maysville, Ky. Jan. 1 to 13
Jacksonville, Fla. Jan. 15 to 27
- DeLong, Russell V. P.O. Box 527, Kansas City 41, Mo.
- DiCicco, Frank and Dolores. Preacher and Singers, 4387 West 28th St., Cleveland 9, Ohio
- Dickerson, H. N. 2235 N. Alabama, Indianapolis 5, Ind.
Ft. Lauderdale, Fla. Dec. 10 to Jan. 1
- Dixon, George and Charlotte. Preachers and Singers, 39 S. Prospect Ave., Patchogue, N.Y.
- Dobbins, C. H., and Wife. Evangelist and Musicians, 604 S. Wayne St., Alexandria, Ind.
Orangeburg, S.C. Jan. 3 to 13
- Dobson, J. C. Box 504, Bethany, Okla.
- Dooley, C. H. 2012 Boulevard St., Greensboro, N.C.
Open date Jan. 4 to 13
Lafayette, Ga. Jan. 18 to 27
- Drye, J. T. and Vesta. Evangelist and Singer, Box 1, Coffeyville, Kansas
- Duncan, W. Ray. Evangelist, Waverly, Ohio
- Dyer, Esthei M. Musical Evangelist, Crystal Beach, Fla.

Eastman, H. T. and Verla May. Preacher and Singers, 2005 East 11th, Pueblo, Colo.
 Reserved Dec. 24 to Jan. 6
 Livermore, Calif. Jan. 16 to 27
 Edwards, L. T., and Wife, Lowell, Oregon
 Hillsboro, Ore. (F.M.) Jan. 2 to 13
 Anacortes, Wash. (F.M.) Jan. 16 to 27
 Elkins, W. T., Wurtland, Ky.
 Elsea, Coyce. Box 18, Van Buren, Ohio
 Emrick, Ross and Dorothy, Evangelist and Musician, 600 Trumbull St., Bay City, Mich.
 Hobart, Ind. Jan. 4 to 6
 Gary, Ind. Jan. 9 to 13
 Emsley, Robert. British Holiness Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Erp, J. R. 306 St. Joseph, Muncie, Ind.
 Lawrenceville, Ill. Jan. 16 to 27
 Estep, Alva O. and Gladys. Preacher and Singers, Box 238, Losantville, Ind.
 Ft. Wayne (Riverhaven), Ind. Jan. 2 to 13
 Loudon, Tenn. Jan. 16 to 27
 Fagan, Harry and Cleona. Singers and Musicians, Carmichaels, Pa.
 Felter, Harry J., and Wife. Box 87, Leesburg, N.J.
 Ferguson, Edward R. and Alma. Preacher and Singer, 920 21st St., Orlando, Fla.
 Home for Holidays Dec. 5 to Jan. 2
 Files, Gloria; and Adams, Dorothy. Evangelist and Singer, Wiley Ford, W.Va.
 Elkhart, Ind. Jan. 6 to 13
 Ashtabula, Ohio Jan. 16 to 27
 Finger, Maurice and Naomi. Route 3, Lincolnton, N.C.
 Fisher, C. Wm. P.O. Box 527, Kansas City 41, Mo.
 Whittier, Calif. Jan. 2 to 13
 Albuquerque (First), N.M. Jan. 16 to 27
 Fitch, James S. 95 Antioch Pike, Nashville, Tenn.
 Fouse, Fay A. 635 Western Ave., Winchester, Ind.
 Fraley, Hazel M. 458 Moore Ave., New Castle, Pa.
 Franklin, Cletus. Box 181, Odon, Ind.
 Free, O. S. P.O. Box 527, Kansas City 41, Mo.
 Kingfisher, Okla. Jan. 9 to 20
 Freeman, Mary Ann, Evangelist, 404 N. Clinton St., Bloomington, Ill.
 Frodje, Harold C. Box 181, St. Paris, Ohio
 Frost, Earl L. 510 W. Market St., Troy, Ohio
 Fuggett, C. B. 4311 Blackburn Ave., Ashland, Ky.

G and H

Gardner, Earl and Pearl. Preachers and Singers, 435 North 30th, Milwaukee 8, Wis.
 Geeding, W. W. and Wilma. Preachers and Chalk Artist, 376 W. Pine St., Canton, Ill.
 Hartsville (Calvary), S.C. Jan. 2 to 13
 West Columbia, S.C. Jan. 16 to 27
 Gillespie, George M. P.O. Box 208, Auburn, Ind.
 Gillespie, Sherman and Elsie. Song Evangelists, Box 312, Farmland, Ind.
 Godfrey, Laura M. Singer, 797 N. Wilson, Pasadena 6, Calif.
 Goodall, Haven. 6850 W. 115th St., Worth, Ill.
 Farmington, Ill. Dec. 11 to 23
 Gordon, Maurice F. 2417 "C" St., Selma, Calif.
 Granger, Miss Marjorie. Song Evangelist, 3634 Blaine Ave., St. Louis 10, Mo.
 Granger, Olen C. Evangelist, 2351a Louisiana, St. Louis 4, Mo.
 Granger, R. L. Evangelist, 1143 Treat Lane, Concord, Calif.
 Gray, Ralph C., and Wife. Evangelist and Singer, P.O. Box 527, Kansas City 41, Mo.
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 De Land, Fla. Jan. 9 to 20
 Green, James and Rosemary. Singers and Musicians, 1201 Bowet Ct., New Castle, Ind.
 Woodland, Mich. Jan. 3 to 13
 Stayner, Ontario Jan. 15 to 27
 Greenlee, Miss Helen. Evangelistic Singer, Route 2, Humeston, Iowa
 Sterling (First), Ill. December 30
 Detroit (First), Mich. Jan. 4 to 6
 Griffith, C. A. 614 N. Jefferson St., Knightstown, Ind.
 Grimm, George J. 513 Diamond St., Sistersville, W.Va.
 Grubbs, R. D. 1704 Madison Ave., Covington, Ky.
 Haas, Wayne and June. Singers and Musicians, Route 1, Cory, Ind.
 Haden, Charles E. P.O. Box 245, Sacramento, Ky.
 Home for Holidays Dec. 18 to 31
 Hale, R. Lester. Evangelist, c/o Gen. Del., Kissimmee, Florida
 Open dates Dec. 10 to Feb. 17
 Hall, Miss Clarine. Song Evangelist, 819 Milburn, Dayton 4, Ohio
 Hall, Dave. 776 E. Simpson, McPherson, Kansas
 Hamilton, Jack and Wilma. Box 172, Hays, Kansas
 Elkhart, Kansas Jan. 2 to 13
 St. Johns, Mich. Jan. 16 to 27
 Harding, Mrs. Maridel. 803 N. Briggs, Hastings, Neb.
 Harley, C. H. Burbank, Ohio
 Harrington, W. N. Rt. 3, Box 666, Gainesville, Fla.
 Jacksonville, Fla. Jan. 2 to 13
 Charleston, S.C. Jan. 15 to 27
 Harris, E. T. P.O. Box 527, Kansas City 41, Mo.
 Reserved for Holidays Dec. 12 to 30
 Harrison Ray. Neotsu, Oregon
 Harrold, John W. Box 309, Red Key, Ind.



"Merry Christmas!"

Everyone is saying it—people of all faiths and those with no faith.

Christmas music and Christmas carols are heard in churches, in homes, in places of business, and up and down our main streets. Don't you sometimes think that the Prince of Peace is grieved that human beings must mark their calendars in order to turn their thoughts heavenward for a few days and in order to express sentiments of good will to all men?

"Merry Christmas!" Ah, yes, but let's make it a daily, an hourly attitude. Let our carols of praise go constantly upward. And let thoughts of others continuously go outward in love and sympathy and helpfulness. May our hearts and hands of good will be extended to all mankind every day of the year. Beginning at our doorsteps and stretching out to the far corners of earth men, women, and children are struggling with sin and fear, greed, despair, mistrust. The good news by the printed page of God's love and power can conquer all of this.

Can we not join in making every day a holy day of Christmas, one of heralding the Saviour as One able to meet all the needs of mankind?

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 Henson, J. C. 103 N. Peniel, Bethany, Okla.
 Higgins, Charles A. 1702 Pecos St., Las Cruces, N.M.
 Hodges, W. M. Science Hill, Ky.
 Hooker, H. H. P.O. Box 11, Gardendale, Ala.
 Hoos, Charles A. Evangelist, 502 E. Marengo, Flint 5, Mich.
 Hoot Evangelistic Party. P.O. Box 745, Winslow Lake, Ind.
 Hughes, Guthrie. Box 212, Valley Station, Ky.
 Humble, Dave and Mary. Singers and Musicians, Worthington, Ind.
 Hutchinson, C. Neal. P.O. Box 527, Kansas City 41, Mo.
I to K
 Inglan, Wilma Jean. Evangelist, 322 Meadow Ave., Charleroi, Pa.
 Reserved for Holidays Dec. 10 to Jan. 2
 Franklin, Pa. Jan. 2 to 13
 Isenberg Evangelistic Party. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.
 Jackson, R. V. Box 31, Elizabethtown, Ill.
 Jantz, Calvin and Marjorie. Singers and Musicians, P.O. Box 527, Kansas City 41, Mo.
 Maysville (First), Ky. Jan. 1 to 13
 Cincinnati (Glendale), Ohio Jan. 14 to 20
 Jerrett, Howard W. 630 W. Hazelhurst, Ferndale, Mich.
 Johnson, A. G. and Elveda. Evangelist and Singers, 355 61st St. N.W., Albuquerque, N.M.
 Home for Holidays Dec. 12 to 26
 Snyder, Okla. Dec. 30 to Jan. 13
 Johnson, Andrew. Wilmore, Ky.
 Jones, A. K. P.O. Box 527, Kansas City 41, Mo.
 Oklahoma City, Okla. Jan. 13 to 20
 Jones, Clarence ("Tiz"). Evangelist, 2022 Lippert St., Charleston, W.Va.
 Jones, Claude W. R.F.D. 1, Box 172, Bel Air, Md.
 Jones, Lum. 630 West 9th St., Ada, Okla.
 Jones, Marvin J. 119 N. Colorado Ave., Indianapolis, Ind.
 Jordan, Hugh R. P.O. Box 527, Kansas City 41, Mo.
 Keel, Charles. Evangelist, 3642 Linwood Ave., Cincinnati 26, Ohio.
 Keith, Donald R. P.O. Box 527, Kansas City 41, Mo.
 Keller, William D. Evangelist, 200 Randolph St., Buckhannon, W.Va.
 Keller-York Party, The. Singers and Musicians, Box 256, Seelyville, Ind.
 Kelly, Arthur E. 331 Whaley St., Columbia, S.C.
 Bennettsville (Wallace Chap.), S.C. Jan. 2 to 13
 Miami (Calvary), Fla. Jan. 16 to 27
 Kimball, Everett and Irene. Evangelist and Singers, P.O. Box 346, Potterville, Mich.
 Reserved for Holidays Dec. 12 to 31
 Open date Jan. 2 to 13
 King, Charles L. Evangelist, 726 North 32nd, Kansas City, Kansas
 Kleven, Orville and Kathryn. Evangelist and Musicians, 2355 Roosevelt Blvd., Eugene, Oregon
 Bingen, Wash. Dec. 30 to Jan. 6
 Dixie, Wash. Jan. 7 to 13
 Krauss, James L. 818½ E. Spring, St. Marys, Ohio
 Kruse, Carl H., and Wife. Evangelist and Singer, 503 N. Redmond, Bethany, Okla.
 Flint (W. Side), Mich. Dec. 30 to Jan. 13
 Lebanon, Mo. Jan. 15 to 27
 Kunze, R. J. Sunday-School Evangelist, 614 W. Elm St., Compton, Calif.
 Kuschner, Allard and Dorothea. Evangelist and Singers, R.F.D. 1, Burton, Ohio

December 19, 1956



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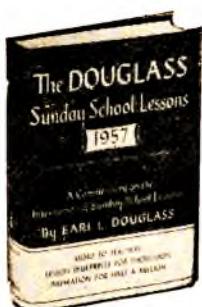
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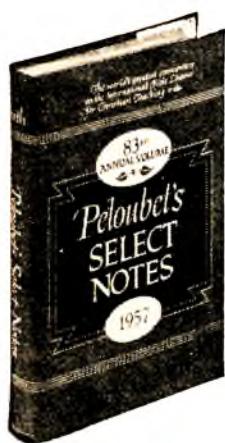
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