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Herald of Holiness



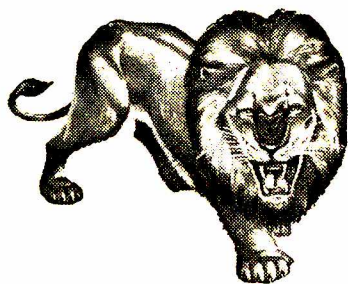
Official
Organ
of the
Church of
the Nazarene

Jan. 29, 1958

Every Christian, especially the sanctified Christian, is very much aware of the fact that we have an adversary—"the devil." Others may doubt his existence, but the man of God never. Often in spiritual conflict he has met the enemy of souls. To understand Satan's objective in these spiritual bat-

What Satan Seeks

General Superintendent Powers



Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

I Peter 5:8-9

cles is to better understand the significance of the strategy he employs.

He never seeks for himself wealth, worldly honors, or prestige. He seeks the souls of men. Like the thief that he is, he seeks for man's most valued possession, his soul. "For what is a man profited, if he gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matthew 16:26)

He works with cunning and determination. To be ignorant of his devices or to underrate him as an adversary can prove fatal. He is primarily a soul wrecker. He can be successfully resisted. Christ in the wilderness temptation met him with the written Word. Unswerving faith in Christ and His Word will always result in Satan's defeat.

But the question I must ask myself is, Am I as diligent in seeking souls as the archenemy of souls? Am I "going about" day by day on the alert to win a soul? Can Christ depend on me as He leads on in this spiritual warfare against the forces of darkness for the souls of men? The souls of men have priority with Satan. Do they have priority with me in my prayers, in my plans, in my giving?

LATE NEWS

Evangelist A. E. Collins has left the field to accept a unanimous call to pastor the Church in Lowville, New York.

Rev. N. E. Roland has resigned as pastor of South Side Church in Muncie to accept a call to pastor First Church in Huntington, Indiana.

"Inglewood, California, new year (January 5) started off with wonderful spirit; anniversary song sung by choir inspired congregation to press forward. Rev. Ralph Hertenstein preached best message of his six years as pastor, telling some of the history, progress, and challenge of our church today. Closed by singing Dr. Bresce's favorite song, 'Just Inside the Eastern Gate.' Late this month we will celebrate burning of mortgage on church and parsonage purchased seven years ago. Looking forward to great fiftieth year celebration. --Gladys Leopard, Church Secretary."

Rev. Paul K. Moore, Michigan District N.Y.P.S. president, has resigned as pastor of the St. Louis church to accept the pastorate at Grand Haven, Michigan.

Rev. B. G. Wiggs has resigned as pastor of the Lafayette Park Church in St. Louis, Missouri, to accept the call to pastor First Church in Ashland, Kentucky.

Rev. Thomas Pauley, Jr., has resigned as pastor of Kensington Place Church in Marion, Ohio, to accept the work of First Church in Auburn, New York.

Rev. H. W. Diehl has resigned as pastor of the church in St. Petersburg, Pennsylvania, to accept the call to pastor the West Akron Church, Ohio.

After more than three years with First Church in Dalton, Georgia, Rev. H. Warren Mingleddorf has resigned to accept a unanimous call to pastor the church at Sebring, Ohio, on the Akron District.

The friends of Evangelist Howard W. Sweeten will be sorry to learn of his serious illness. Brother Sweeten returned home from the Sychar, Ohio, camp last August and has not been able to preach since due to a serious bronchial trouble. He has to cancel all his schedule and has been confined to the hospital part of the time and is still under the doctor's care. Unless God undertakes he will be lost to us

Herald of Holiness



January 29, 1958
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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.

The Dance

I attack the modern dance as a reversion toward savagery. As a medical man, I flatly charge that modern dancing is fundamentally sinful and evil. I charge that dancing's charm is based entirely upon sex appeal.

I charge that dancing is the most advanced and most insidious maneuver preliminary to sex betrayal. It is nothing more or less than damnable, diabolical, animal-physical dissipation.

A young girl enjoys the dance because she is drugged by suggestive music and emotional overstimulation into a drunkenness, a frenzy that takes her back nearer to the beast.

Do brother and sister dance like that? Father and mother? Mother and son? Why is the long married husband wearied soon of dancing with his wife?

I tell you the basic spell of the dance is the spell of illicit physical contact.

A man who has learned what true love really is does not willingly watch his wife dance with others.

We doctors know there are mysterious currents, affinities that seem almost chemical. I am no prig, or prude, and so I tell you frankly, it is not safe to subject even the strongest men and women to the subtle temptations of the dance.—The *Herald of Truth*.

(The writer of this article, Dr. E. S. Sonners, M.D., is a nerve specialist in Chicago and Los Angeles)



15
days

15
churches

See page 14 for report of churches organized January 1.

**FORWARD
IN HOME MISSIONS**

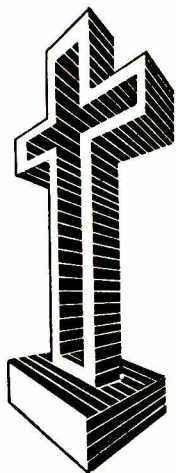
in the field of evangelism. He earnestly requests the prayers of the people everywhere. His address is P.O. Box 153, Ashley, Illinois.

THE CROSS

. . . a Personal Embrace

By Umsted C. Pitts

Pastor, Port Acres Church, Port Arthur, Texas



It was Billy Graham who said, "To sinful man, the Cross is foolishness." But one even greater than he said, "The preaching of the cross is to them that perish foolishness" (I Corinthians 1:18). "But if," as continues Mr. Graham, "the sin-barrier can be broken, the Cross will become power to me." What is it then that can make the difference between apparent foolishness and the power of God? Can it be the level on which we view the Cross?

To see the Cross, we must not attempt to view it as objective—as though it were an object out before us which we look at and study and analyze and say, "Now this I like, but this I don't." It must rather be viewed as personal, from within, from experience, for it is a personal embrace. And in this embrace we must embrace it all.

Now *when we embrace the Cross, we are binding ourselves to the way of the Cross*, and in this way there are many restrictions. But these are voluntary restrictions—restrictions of love. The question then arises, "In binding ourselves to this way, are we being narrow-minded?" One may lay claim to such a broad-mindedness that he knows no limitations, only freedom. But this assertion is one of ignorance, for the Bible says, "Ye shall know the truth, and the truth shall make you free" (John 8:32). Freedom is not judged on the basis of broad-mindedness; rather it is seen only in its relation to truth.

A man of the woods may lay claim to absolute freedom; no limitations, no restrictions—only perfect freedom to act and roam at will. He is subject to no laws, says he, whether of God or man. He emerges from the woods to the nearest highway, boasting still in freedom from all restrictions. Free to move and act at will, thus he steps into the path

of an oncoming automobile, obeying not even the laws of safety. This man may call it freedom; I would call it stupidity. He may say he is free; I would say he is dead.

To be restricted does not necessarily mean one is limited. That which limits us most in the service of God is sin, regardless of its dress. It may wear a respectable garment. It may even fly beneath the banner of the legitimate. But sin's influence is deadening. There are many disintegrating influences creeping into our homes and our lives. We must guard against them; the Christian must have some restrictions. Anything which would lessen my impact for God and holiness, anything which would impair the vision of an open heaven, I cannot believe is within the way of the Cross.

That brings us to this: *When we embrace the Cross, we are binding ourselves to the truth of the Cross*, and truth certainly makes its demands. To know freedom we must know truth, and to know truth we must know Him. And in this experience of knowing we cannot escape that "personal encounter" with the One who demands complete separateness from the world.

Separateness is one of the first principles of the Christian life, whether from outward habits or from inward dominion of sin. The demand upon the disciples was to "forsake all"—their means of living. The demand upon the rich young ruler was to "sell all"—his cherished treasure. The demand upon Paul was to "leave all"—his social standing. And it is to be feared that much of the power of Christianity is lost in our lives when we fail to heed the call, "Come out from among them, and be ye separate . . ." Israel made little if any impact while in the bondage of Egypt. In Canaan, as long as she was obedient to Him, the Holy One of Israel gave her victory in every battle.

The truth is we've not made the impact for God many times that we could have made. As one has wisely said, "If we're going to sacrifice and give, why be satisfied with God's minimum for us?" Can it be that we are not receiving heaven's best in our lives? Can it be that we must be satisfied with the minimum of God's blessings since our standard of living is such that He could not be pleased to give us more? And without His glory upon us, we'll not make much of an impact. The prince of this world is as a viper whose blow is deadly. We cannot afford "flippant flirtations" with him or his company, for there is a deadening effect in playing around at the border edges.

If this be so, then *when we embrace the Cross, we are binding ourselves to the life of the Cross*. A divine paradox, for the Cross signifies death. And so it is; only when there is death to the self-will can there be that fullness of life which is in Christ Jesus. Strange as it may seem, there are many who are seeking after life but who shun this death. A per-

The Physician

By D. MAUDE GILLESPIE

*Hands weather-browned . . .
And strong!
For years . . . they knew
The feel of wood, . . .
Were agile with saw and awl. . . .
Hands . . .
Familiar with rope and net, . . .
The caress of early morning dew! . . .*

*Often . . . washed by seas . . .
By sea winds brushed. . . .
 Hands that hushed,
One turbulent day,
The waves to sleep.
Hands . . .
That at a wedding feast . . .
Blessed with miracle the wine.*

*Alive . . . with healing . . .
These same hands.
Their touch . . . a window
For darkened eyes.
 The cries
Of pain-gnawed flesh . . .
Of hearts confused . . .
Were quieted
By these same hands . . .
The ointment of faith applied.
And love! . . . Love He handed out
As freely, . . .
And as naturally,
As His Father offered wind,
And star . . . and sun.
Oh, this love . . .
Effervescing . . . from the abundance
Of His heart's compassion, . . .
This humble, kingly One!
This Healer . . .
Who lived pulse to pulse, . . .
And hand in hand
With God!*

cannot strip the Cross of its blood or its pain while attempting to worship its Person. For on the Cross our Lord was not an attractive sight; that is, to the cowardly heart. In that hour He was not the picture of victory, but of suffering. His brow was freshly washed, all right, but washed in blood. Neither were His hands empty, for they held a spike.

A personal embrace; a bloody embrace; a shameful embrace! But can we not see it? Jesus first made this embrace, and now asks that we share in it. The poet had caught the truth when he wrote:

*Thou, O my Jesus, thou didst me
Upon the Cross embrace;
For me didst bear the nails, and spear,
And manifold disgrace.*

Shall we faint though the trek may be bloody? Shall we fail to stand as the devil makes his high bid for the lives of God's people? We must not fail; we cannot fail! There is too much at stake!

A personal embrace; a mutual embrace! But in sharing in this embrace we become partakers in the greatest act of God's love.

His Name Shall Be Called

"Wonderful"

By WARREN W. CLAY

Pastor, St. Albans, Vermont

It is said that there are over two hundred names and appellations of Jesus given in the Bible. Of all these there is none more filled with meaning than the one Isaiah gave, "Wonderful." Too often this name is regarded as a different appellation from the other four that follow. Yet Isaiah used the singular number, "his name," so that properly the designations "Counselor," "The mighty God," and the others that follow are merely to point to us the way in which Christ was to be wonderful. Isaiah saw the coming of the Saviour as the embodiment of divine wisdom, and spoke of Him as the wonderful Counselor. He saw Jesus in His demonstration of divine power, and spoke of Him as wonderful as the mighty God. He looked at His divine nature and astonishingly called Him the everlasting Father. Then he saw Jesus as the crowned Conqueror of war and strife and sin, and called Him the wonderful Prince of Peace.

As Counselor, Jesus arouses the wonder of mankind by His wonderful words. I wonder if, as Isaiah said this, he was looking through God's prophetic telescope and saw the multitudes as they flocked to hear Him give forth in His earthly ministry His wonderful precepts, prayers, promises, parables, and prophecies. Or did he catch the

sonal embrace; a deadly embrace! And deadly it is in this respect: "We must die to the right of self." As Oswald Chambers has said, "People give their lives to many things they have no business to. No one has any right to give up the right of himself to anyone but God Almighty."

Thus we see it. Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." And so, *when we embrace the Cross, we are binding ourselves to the Man of the Cross.* We

words spoken by those who were sent to arrest Him, "Never man spake like this man"? Or did Isaiah see the millions of Bibles containing the wonderful words of Jesus repeated in over a thousand languages, loved by the simple, studied by the thoughtful, comforting the distressed, guiding the young, rebuking the sinful? Under the spell of these words have come a Jefferson, a Faraday, a Daniel Webster, a Lincoln, a Gladstone, a Theodore Roosevelt. What positiveness, what power, and what persuasion in His words! Christ never changed what He uttered; never said, "I think," or, "I suppose"; never changed His mind. If I know what Christ said, that settles it with me as to how I am to be saved, or how I am to live, or what I am to believe.

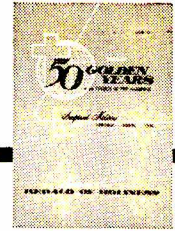
Then too Christ fulfilled this appellation as wonderful Counselor in that He was the embodiment of the divine plan to save the world. In the fifty-third chapter of Isaiah you may see some of the things that awoke his wonder. How astonished Isaiah must have been as he saw the Christ bearing "the iniquity of us all," a contract so great that it dwarfs all human projects! How he must have wondered as he saw the One who created all the happiness of the universe "a man of sorrows, and acquainted with grief"; amazed as he saw Him "despised and rejected of men"—the very men whom He came to bless and save! How he must have marveled as he saw the Lord of heaven and earth meekly give His "back to the smiters," and not hide His face "from shame and spitting." It was beyond comprehension that He who was the Prince of Life should be "brought as a lamb to the slaughter," and "poured out his soul unto death."

Yet in it all Isaiah sees, not accidental suffering, not martyr suffering, but purposeful, vicarious suffering. "He was wounded for our transgressions, . . . our iniquities: . . . our peace," and our healing; and "the Lord hath laid on him the iniquity of us all." There was no other way that could bring forgiveness of sin but for someone else to suffer in my stead the penalty I should have suffered. And there was no one on earth or in heaven that could do this but Jesus. And this wonderful Counselor, the embodiment of God's divine plan of salvation, took all my sin, all my iniquity, all my ill desert, all my punishment. What a wonderful Saviour!

The second thing that excites the prophet's wonder is that this coming One would be "The mighty God." While His deity is here plainly declared, yet the emphasis here is not so much on His nature as on His power. Did Isaiah as he looked through the telescope of prophecy see the multitude fed in the desert, a raging sea rebuked, or a hurricane stopped? This Christ was the wonderful Master of matter and of material force.

And surely the prophet saw something even greater. There was that gladsome smile on the

*A Businessman
Looks at . . .*



**The
ANNIVERSARY ISSUE
of the "Herald of Holiness"**

From the artistic cover design, through the beautiful layout of illustrations, including all of the interesting and challenging articles, I was thrilled with our Golden Anniversary issue of the *Herald of Holiness*. I will be more than proud to present this Anniversary Issue to my business and professional friends. I say CONGRATULATIONS to our Nazarene Publishing House.

GORDON T. OLSEN
Business Executive
Eugene, Oregon

face of the blind man as for the first time he knew the glories that light reveals. Or was it the touch of Christ on the deaf as into those hitherto unresponsive ears broke the sounds of the birds and the vibration of the human voice? Or was it the joyous, impulsive leap of the man who was once lame, or the tears of joy of the leper who was made whole and was restored to his home? Jesus never refused to heal, and never found a sickness too great for Him to heal. He was the wonderful Master of sickness.

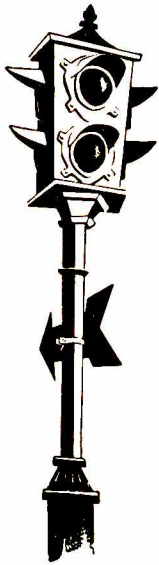
Then more wonderful still! See Him as He stops the funeral procession from Nain and raises the dead young man. I watch Him go into the home where a little child lies dead and I hear Him speak the word that brings back life. Again at the grave of Lazarus is that omnipotent force displayed. Greater than that, I see a tomb sealed and guarded and then a burst of Easter glory as the Lord himself bursts the bonds of death. But that is not all. I am sure that Isaiah looked down the centuries and saw One like the Son of Man coming in the clouds of heaven; and, lo, at His word out of the fields, up from the cemeteries, out of the seas, like nails to a magnet, rise the bodies of those who died in faith and are caught up to meet the Lord in the air. Jesus was the wonderful Master of death.

And now we hesitate. Could there be any power more wonderful than this? But one day Jesus looked into the heart of one whose life was defiled by sin, and this old earth heard the marvelous words, "Her sins, which are many, are forgiven" (Luke 7:47). While only One who was Deity

The Green Light Is On!

By **ARTHUR C. MORGAN**
Superintendent of Northwest Indiana District

There is increased concern on the part of policemen over accidents caused by people hesitating or stopping at the intersection when the green light is on. The casualties in our churches are increased when God's green light is on and someone hesitates or fails to move! At our last General Assembly our general superintendents and the General Assembly turned on the green light as we have never seen it turned on before. How do we dare to hesitate or stop? A man must be dead or asleep to slow the pace of our movement by selfish living. Let us take off the brakes and experience the thrill of helping to raise a million dollars for missions on Easter—and another million in the Thanksgiving Offering!



What a thrill to help organize 365 churches during 1958!

What a thrill to be a part of a group who witness to a million souls in 1958!

What a thrill to spend the month of January in special prayer!

What a thrill to be a part of a group to read the Bible through in one month!

What a thrill to help increase our church membership 50,000 on profession of faith!

What a thrill to help promote the first international teen-age institute!

What a thrill to help increase the Sunday school enrollment by 150,000!

What a thrill to help enter a new overseas home missionary field in 1958!

What a thrill to have a part in entering new foreign mission fields in 1958!

What a thrill to help gain 10,000 members in our N.Y.P.S. and 25,000 in N.F.M.S.!

What a thrill to help raise \$1,000,000 in this quadrennium for world evangelism!

What a thrill to promote holiness conventions and to preach holiness!

And finally, what a thrill to belong to God and serve Him through the channels of the Church of the Nazarene!

The green light is on for the Church of the Nazarene!

could have had the power to walk on the sea or raise the dead, yet to forgive sins took the power that was purchased on the Cross—an atoning death, a vicarious atonement, a substitutionary sacrifice that would satisfy the claims of justice. But Jesus did just that. Isaiah must have looked down through the centuries to see a persecuting Paul changed into a flaming herald of the Cross; or a drunken John Bunyan become the writer of the greatest book next to the Bible that was ever written; or a drunken Nellie Conroy lifted out of the infamy of the brothels of New York and be-

come a spotless witness of the spotless Christ. He must have seen the altars and inquiry rooms of countless revivals where sinful souls sobbed out their penitence. He must have seen this wonderful One kiss away their tears, lift the burden of guilt, and break the shackles of sin, and then these who once were slaves of sin and careless about God, defiled in heart and conscience, go out to live lives of honesty, purity, and service to God. Christ was the mighty God in that He was the wonderful Master of sin and Satan.

Then briefly let us look at that appellation,

Christ in His wonderful nature. He who had such power could only have been "The everlasting Father."

This is a mystery. It was to Isaiah and is to us. He who came in the likeness of humanity was nevertheless the eternal Father. And though we may not be able to grasp all that this implies, it is nevertheless a necessity in our conception of Jesus, the Redeemer. In the life of Christ shone out every virtue of God, every power of the Godhead, the very personality of Deity. He was not only the Representative of God but the Representation of Deity to men. And it will always remain a wonder that, though now He is at the right hand of God, clothed in majesty and power, yet still He bears our body and will bear it through all eternity, still the "Son of man," and just as much the eternal Father.

And now comes the last thing that excited the astonishment of the prophet Isaiah. Christ was to be the wonderful Prince of Peace. Peace has always been a stranger to earth. From that strife in the first family when Cain took his brother's life down to the present, always there has been the turmoil of strife, war, and oppression. But when Jesus came on the scene He spoke not only to the waves of Galilee, but to the waves of sorrow, the tempests of regret, and the storms of sin, "Peace!" And as if that were not enough, His fiat goes forth, "Be still!" I fancy Isaiah listened in spirit to those words, so strange in this world of

strife and unrest and discontent, "Peace I leave with you, my peace I give unto you."

And yet I think that the greatest thing that excited Isaiah into calling Christ the wonderful Prince of Peace was a glimpse of that day when Christ should sit on the throne of His glory as the divine Ruler of earth. I watch the prophet as in astonishment he sees a Kingdom ruled by love; a universal brotherhood of man where war is unknown, where there are no crimes, and where penitentiaries are not needed; where the name of God is on every lip, because this wonderful Counselor, the exemplification of God's power, the very Father himself in the person of Christ, sits on the throne.

And every one who has come to Christ and become one of His own children finds no other name more appropriate than this name "Wonderful." Wonderful mercy that did not cut me off in my sin and rejection of His salvation! Wonderful power that transformed my heart and life! Wonderful gift of the Holy Spirit to cleanse and fill me! Wonderful care that guards me and keeps me! Wonderful victory in the sorrows and storms of life! Wonderful hope of being with Him in His return to earth! Wonderful glory that changes death from an unknown terror to a door to eternal happiness!

No wonder the inspired prophet called out, "His name shall be called Wonderful."

In the midst of battle

We Are Known by Our Scars

By CLYDE W. RATHER, Pastor, El Centro, California

For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake (Philippians 1:29).

Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh, for his body's sake, which is the church (Colossians 1:24).

These two passages have one common note of sorrow. The world is full of sorrow. Even while I type these words there is a wail of anguish going up from sorrowing hearts all over the world. If all the wails, sighs, and groans that are wrested from suffering souls everywhere were blended together for one moment, they would strike the world with the crescendo of the dreaded tornado. Marks of suffering run all through the Bible. We see the crimson everywhere—the badge of suffering; but we see the blue as well. And these two when

blended form the purple, the royal color of the children of the great King.

There must be conflict if there is to be victory. Joy and sorrow ever follow each other in quick succession. The rainbow of promise is ever in the sky after the storm. We may call the roll of those counted worthy in the Bible, from Adam to Abraham, Joseph to Moses, David and Jeremiah, together with Isaiah and Ezekiel in the Old Testament; and in the New Testament, Jesus, the Man of Sorrows, drank the bitter cup to its very dregs

and was made perfect by suffering. Paul's first commission was accompanied with the assurance, "I will shew him what great things he must suffer for my name's sake." Read to the close of Revelation, when a great multitude that no man can number, that have come from the human trails of tribulation, all stand in review before the King of Kings. Then shall we rejoice inasmuch as we are partakers of Christ's sufferings; when His glory is revealed we may be glad with exceeding joy.

What are some of the forms of suffering which God's children are often called to undergo? There is physical affliction, which often comes to us as a divine chastening. There are the circumstances and difficulties of life, the constant struggle of economic pressure trying to tear our little world of security apart. Again, there are the social and domestic sorrows that pry and strip the weatherboard from our frail house of human happiness. Again, there are Satan's frontal attacks, when we are driven into the wilderness alone to wrestle with the enemy of our souls and from which there is no escape if we would live godly in Christ Jesus. Still another form of suffering is that of spiritual discipline. We come to God seeking pure hearts and the fire of the Holy Ghost is applied, burning deep, separating the gold from the dross. The divine cleaver strikes our souls such a deathblow that our inmost selves are laid open to God's living eye, showing us all our weaknesses until we see ourselves just as we are. Then we can cry, "I am crucified with Christ." This is suffering, acute suffering, for dying is never easy. But there is healing in it also.

Suffering is used of God to purify; not that suffering itself is purity, but God's grace comes in and purifies. Suffering deepens our spiritual natures. Suffering is God's subsoil plow. There must be a going down deep, a breaking up of the fallow ground, a mellowing of the soil, getting it ready for the seed and for the abundant harvest. Again, suffering enables us to sympathize with others. It mellows and softens us so that we can enter into the needs of others and be a blessing to weary hearts.

How can God possibly use our suffering for the furtherance of His work? It will prove to some weak brother or sister that God will surely sustain, no matter what the testing may be, if we keep ourselves in the love of God. For when they see a soul in the midst of the conflict of suffering, sailing like a star through the clouds of heaven into the haven of rest, it helps them to realize in a small measure the almightiness of God.

Suffering and hardship must enter into all real work for Christ. He is not calling us to the easy places, to recline in comfortable chairs in front rooms or pews in church. Oh, no, but He calls us upon the mountains, in the hard places, suffer-

ing in service, climbing the mountains of difficulty. He is calling us today to the waste places—calling us to pray and believe. Are we like the grand old martyr Ignatius, who said, "I am God's corn, and I am willing to be ground that I may be bread for God's children"? May God make a pulpit for us wherever we are—in the home, in the office, in the shop—where we can stand and proclaim His truth and know that He is with us.

After a great battle, the wife of one of the officers went out on the field of battle to look for her husband, who had not returned with his men. She was asked how she expected to find him among the dead and dying. "I will know him all right; I will know him by his scars." Say, friend, someday the last battle will be fought, and the shout of victory will ring clear and long; the marching columns shall come to "at ease" before the reviewing stand of our Great Commander; we shall all listen for His "Well done!" *But where are the scars?*

God has rich promises for those who are

WALKING IN THE LIGHT

By **HAZEL E. HOWARD**



Driving along a lonely stretch of road after midnight, I noticed my headlights had become dim. My eyes soon grew tired from straining to see ahead. And then, out of the blackness, a car whizzed past. I followed it closely for a while, traveling in its bright light, but soon I lagged behind and lost it. Again I became dependent on my own inefficient resources. When another car passed, I increased my speed, resolving not to lose sight of it.

In Isaiah 2:5 we find the words, "Come ye, and let us walk in the light of the Lord." While the prophet is speaking to the house of Jacob, and Christ came originally to the Jews, yet their rejection of Him as the Messiah opened the way for the gentiles to accept Him. Thus we too may avail ourselves of Isaiah's invitation to walk in His glorious light.

He does not compel us to follow Him, but He gives us the prerogative. An alien is not forced to become a United States citizen and take advantage of its opportunities; he does so of his own free will. Those of us who are fortunate enough to be born

in this country too often take our privileges, engendered in the four freedoms, too much for granted. We fail to appreciate them. Just so, many Christians fail to avail themselves of the privileges Christ offers them.

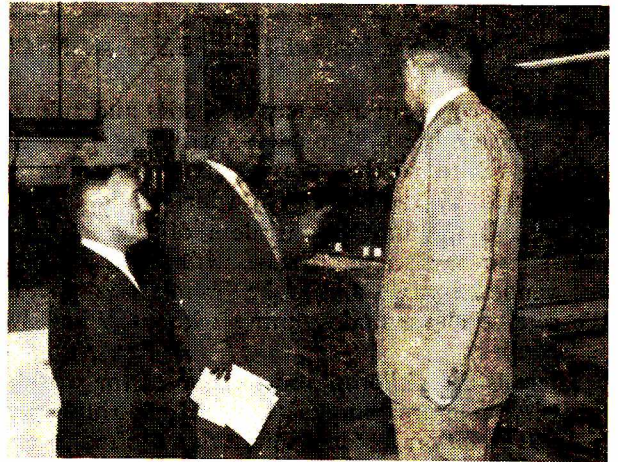
As Christians, we not only have forgiveness of sins; we have freedom of speech, or prayer, when we walk in the light, and, through it, access to God's throne. There we may "make all our wants and wishes known." There we may lift up our hearts in praise as we pray down blessings upon ourselves and others. We have friendship with Christ as well as our fellow worshipers. "If we walk in the light, as he is in the light, we have fellowship one with another" (I John 1:7).

Yet too many today are trying to walk in their own, self-made light, or in the artificial light of others, and have lost their way. They read religious literature of all types without sifting it for the truth. Voices over the radio are eagerly listened to as they talk about the wonders accomplished by the "new" religions, often rightly termed "science of mind." Dissatisfied with their lives, burdened and grief-stricken, they grasp at these so-called truths as a drowning man reaches for a straw, believing they have found the true source of life.

But it is only in Christ that we find new life. John tells us, "In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not" (John 1:4-5). And in verse 9, "That was the true Light, which lighteth every man that cometh into the world." Thus a new life in Christ brings light, defined in the dictionary as "mental or spiritual illumination."

If we do not walk in the light, we stumble and fall. "He that walketh in darkness knoweth not whither he goeth" (John 12:35). It is a pitiful sight, driving along the highways at night, to see old men trudging along in the dark carrying their bedrolls and few possessions. And yet the world, in spite of scientific and educational advances, is still in the darkness of sin. Men, women, boys, girls—all are wandering along life's highway—tired, foot-sore, hungry, thirsty, seeking something and seeing no way out.

NEWS in PICTURE



J. J. NQUKU, GOVERNMENT MINISTER OF EDUCATION AND RELIGION of Swaziland (South Africa) Council under King Sobuza II, and Dr. W. C. Esselstyn, Nazarene field superintendent of South Africa, on a recent visit to the Publishing House are being shown by Mr. Elgie Luse a new two-color Miller press which is being installed.

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We do not have enough mental institutions today to accommodate the people who need special care. And because man is discouraged, disillusioned, and trying to find a way out of his difficulties, he jumps off a bridge, closes his car windows, leaving the motor running, or takes an overdose of sleeping pills. He has become a wanderer of the night.

If every child of God really walked in the light, the world would be transformed. He would lead others to the true light. He would receive light on the Word of God through reading it, accompanied by earnest, seeking prayer. He would have light on God's will for his life—holiness and heavenly things.

I do not mean to imply that Christians do not have some light within themselves, but too many do not live up to it. They lag behind and it becomes dim. God expects us to live up to the light we possess. He expects us to walk in it. "Come ye, and let us walk in the light of the Lord."

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## Fear Not

By Marie Spann Hickman

*Fear not, my child, though dark thy way;  
Hope thou in God—believe and pray.*

*Keep faith aglow, doubt not, hold fast—  
His word is true; the night will pass.*

*Though threat'ning clouds may hover near,  
The sun still shines—'twill soon be clear.  
Faint not, but pray, your strength renew;  
For by His might He'll see you through.*

*His Word still stands; be not dismayed,  
For all of heaven is arrayed  
To meet thy need—defeat the foe.  
Fear not, my child, "Be still, and know."*

# The White Wonder of Wisdom

By Evangelist RALPH A. MICKEL

Wisdom comes in a variety of shades and colors, from sinister black through scintillating gold to dazzling white, so that the variety of meaning is determined by the setting in which it is found.

There is the uncanny wisdom of the serpent, which Jesus says we are to have without its dangerous venom, for we are to be harmless as doves. We can be clever and cunning without being sly and slippery.

There is the philosophical wisdom of the world, the wisdom of reason and logic which rules out divine revelation. Men's minds have often been befogged by it to such an extent that Paul declared, "Hath not God made foolish the wisdom of the world?" (I Corinthians 1:20)

There is the persuasive wisdom of psychology, the shrewd trickery of high pressure salesmanship which, when used by a religious charlatan, sways a person emotionally but not spiritually. This is the reason Paul said that he preached, "not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God" (I Corinthians 2:4-5).

Above all there is the wisdom of purity, the wisdom of godly and upright living, the wisdom which is the white wonder of heart holiness. This wisdom is a divine gift, offered liberally, freely, and abundantly. It is the gift of God's free grace. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not" (James 1:5). Being divine, it is the opposite of devilish wisdom, which James describes as earthly and sensual, engendering envying, wrangling, strife, and every evil work (see James 3:15-16).

This heavenly gift is for all. James tells us it is for "any of you." It is offered to all on condition that they first become Christians; you cannot have this wisdom and remain a sinner or backslider.

The first and inclusive effect of this wisdom is purity. It is a gift for holiness. "The wisdom that is from above is first pure" (James 3:17). Such purity clears the heart and mind so one can see God (see Matthew 5:8). Accordingly, James says, "Purify your hearts, ye double minded" (1:8).

This wisdom has three passive qualities; it makes us "peaceable, gentle, and easy to be entreated." Such a soul has no "barbed-wire" disposition; no harsh, unkind, nasty trait. It has two positive qualities; the person's life is "full of mercy and good fruits."

In addition it has two preclusive qualities; it

makes us "without partiality, and without hypocrisy." It precludes or shuts out the inclination to be unfair and to play favorites. It prevents us from becoming hypocrites. Jesus warns us that hypocrisy does not leap upon us; it creeps up on us. He says, in Luke 12:1-2, that it is like leaven or yeast, which when put into dough works until it permeates the whole. The work is done gradually and in secret. The person with the leaven of sin in his heart can become a hypocrite unawares.

Most emphatically, wisdom is a gift intensely needed. It is vital to holy living. It is imperative for successfully meeting life's probationary testings. Someone said, "Knowledge is lumber and wisdom the skill that shapes it into a building." This divine sagacity is required in building correct character. In Colossians 1:10, Paul informs us that this wisdom enables us to "walk worthy of the Lord unto all pleasing." In Ephesians 1:17, the Apostle reminds us that without this holy insight we cannot grasp the exceeding greatness of God's power to usward who believe. Lack of this wisdom of purity is the cause of powerlessness in Christian lives.

James states in the first verses of his Epistle that this experience makes for patience and for soul stability. It removes that nature which causes irritability and vacillation in Christian conduct.

Finally, in Proverbs 11:30 we read, "He that winneth souls is wise." Such wisdom gives us tact. This is the art of keeping our mouths shut when nothing should be said and of speaking in the proper manner when something should be said. It is the art of raising the eyebrows in order to see the situation more clearly rather than raising the roof, which only confuses and clutters the circumstances.

Since arguments generate heat but little light, this prudence helps us to avoid them. We are to beware of being led into an argument with a fool

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## STEWARDSHIP

Quote . . . . .

*If Christ does not capture our deepest affections, other causes will.—W. J. Werning, in "Investing Your Life."*

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because he will in all likelihood consider himself similarly occupied. "When you convince a man against his will, he remains of the same opinion still." So it is not enough to answer one's arguments; we must arouse in him a desire to believe as we do. Men believe what they want to believe and seek arguments only to confirm their position. Regardless of how unanswerable his arguments may be, people consider that the person who is unkind, harsh, nasty, and angry is in the wrong. We must have this wisdom which makes us "peaceable, gentle, and easy to be intreated" if we are to win men for God.

Solomon received a gift of wisdom which is granted to very few people. It is a sovereign gift which the Holy Spirit divides to men severally as He wills (see I Corinthians 12:8-11). It is a bestowal of God's sovereignty, not of His grace. Solomon blundered because, although he had this wisdom of the head, he failed to keep the wisdom of the heart. He lost the white wisdom of soul purity and fell through the black folly of sin. Thus he became one of the world's most tragic fools.

## SINGING LIPS *May Mean Many Years!*

By H. H. Smith, Sr.

Some time ago the daily press reported that a man who had gone well beyond fourscore years and was still enjoying good health wished to recommend from experience hymn singing as an aid to longevity. It was his observation that singing people are happy people, and a happy, contented spirit promotes good health. Now if one will turn to a book on hymnology he will be impressed with the longevity of so many of the authors of our great hymns. No doubt the lofty sentiments of the hymns they gave us often moved their hearts to song.

Isaac Watts has been called "the father of English hymnody." Born in 1674, he departed this life in 1748, in his seventy-fifth year. As a hymn writer, his great theme was "divine majesty," and many of his hymns are hymns of praise. The word hymn is derived from a word meaning "a song of praise." The first lines of some of Watts's hymns of praise are: "From all that dwell below the skies let the Creator's praise arise"; "Come, sound His praise abroad"; "Begin, my tongue, some heavenly theme"; "My soul, repeat His praise"; "Father, how wide Thy glory shines!"

John Wesley died at the age of eighty-eight, with one of Watts's hymns of praise upon his lips:

*I'll praise my Maker while I've breath,  
And when my voice is lost in death,  
Praise shall employ my nobler powers;  
My days of praise shall ne'er be past  
While life, and thought, and being last  
Or immortality endures.*

Isaac Watts and Charles Wesley are considered the greatest of all our hymn writers, especially if we take into account the quantity and quality of their productions. If Watts's hymns emphasized "divine majesty," Charles Wesley's great theme was "love—the love of God, and man's experimental knowledge of that love." For many years Charles Wesley's hymn "Oh, for a Thousand Tongues!" was the opening number of the Methodist hymnal. He wrote more than 6,000 hymns, hundreds of which have appeared in hymnals. He was in his eighty-second year when he was called home.

It is indeed interesting to note how many authors of our great hymns have lived to "a good old age." Among them the following might be mentioned, together with the titles of some of their most popular hymns: Ray Palmer, seventy-nine, author of "My Faith Looks Up to Thee"; John Newton, eighty-two, "Amazing Grace"; Horatius Bonar, eighty, "I Heard the Voice of Jesus Say"; Oliver Wendell Holmes, eighty-five, "O Love Divine, That Stooped to Share"; John Bowring, eighty, "In the Cross of Christ I Glory"; Alfred Tennyson, eighty-three, "Strong Son of God, Immortal Love" and "Crossing the Bar"; John Henry Newman, eighty-nine, "Lead, Kindly Light"; Samuel Francis Smith, eighty-seven, "My Country, 'Tis of Thee," and "The Morning Light Is Breaking"; Charlotte Elliott, eighty-two, "Just as I Am"; Katherine Hankey, seventy-seven, "I Love to Tell the Story"; Harriet Beecher Stowe, eighty-four, "Still, Still with Thee."

Special mention should be made of the blind hymnist Fanny Crosby, "the most prolific and perhaps the most popular writer of Sunday school hymns that America has produced." She was deprived of her sight through an illness when only an infant, but she cheerfully sang the praises of God in her hymns down to the close of her life, at the age of ninety-five. Among the most popular of her hymns are: "Blessed Assurance," "Pass Me Not," "Rescue the Perishing," "Saviour, More than Life," "Close to Thee." Of all our hymn writers perhaps Bishop William F. Warren attained the greatest age, ninety-six, and was the author of the hymn "I Worship Thee, O Holy Ghost."

Christianity is a religion of love; love produces joy; and joy leads to praise of Him who is the source of joy. A convert from Mohammedanism said, "Christianity appealed to me as a religion of song."

## The Second Rest

Many terms or phrases have been used to describe what holiness people usually call entire sanctification. Some of these are: holiness, a clean heart, a pure heart, the baptism with the Holy Ghost and with fire, circumcision of heart, perfection, Christian perfection, perfect love, the fullness of God, the second blessing, the higher life, the rest of faith or the second rest, the victorious life, the full assurance of faith, and the fullness of the blessing.

It is natural for an experience so significant as this second blessing to be described in a variety of ways. Many of these are Biblical terms, or phrases; others are non-Biblical. However, they all refer to the same truth. One of these, the rest of faith, or, as it is sometimes called, the second rest, is not used so often today. However, it is Biblical, and has genuine significance as a description of entire sanctification, on which the Church of the Nazarene builds and in which it believes so ardently.

In Hebrews 4 we have these words: "There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief" (vv. 9-11). In order to get the complete picture here, we should read this entire chapter. In its entirety, it is built around this rest which is promised to the people of God and symbolized by the rest which God took on the Sabbath day from His labors of creation. This second rest, or rest of faith, is a striking way to describe the blessing of entire sanctification.

We are living in a world of hurry and tension. People long for rest more today than at any other age in the history of the world. Blessed rest, sweet rest! This may be said even of rest from physical weariness and, still more, of rest from the fears and problems of life. When we commit all to God and trust Him to cleanse us from sin, we find a rest which we never had before. It is this rest of faith, or the second rest, that Charles Wesley wrote of in one of his wonderful hymns. The title of this hymn is "Lord, I Believe a Rest Remains." The first stanza has these words:

*Lord, I believe a rest remains  
To all Thy people known;  
A rest where pure enjoyment reigns,  
And Thou art loved alone.*

We note that this rest is for God's people, a rest to bring them to the place where God alone is loved—that is, He is supreme. Those who have this rest of faith love God with all their hearts, souls, minds, and strength, and their neighbors as

themselves. This results in the reigning of "pure enjoyment." By this Wesley did not mean that there would always be a high tide of pleasurable emotion within, but rather that the pleasurable emotion which we have after we get this second rest will be an unadulterated good. It will have no evil aftermath, but rather will lift us up and enhance the true values of life.

Wesley's thought in the second stanza is very significant also. He says:

*A rest where all our soul's desire  
Is fixed on things above;  
Where fear and sin and grief expire,  
Cast out by perfect love.*

It is a rest where all the "soul's desire is fixed on things above." This means more than we think. The first part of the stanza meets the need of that

## Editorials

person who is always wanting to know if this or that is wrong. Many times it is a very minor thing. The thought that often comes to me when such questions are raised is this: Do not your God and your church mean more to you than such paltry things? After all, what can the giving up of such things mean in the light of our desire to serve the Master? If our "soul's desire is fixed on things above," how can we be so worried about following the customs of the world or be so anxious to conform, even in small things? God's people were famous at the beginning of the holiness movement for their nonconformity. When we get to the place where little is known about nonconformity, I'm afraid the heart will not be truly "fixed on things above." It has been the nonconformists—not necessarily the "cranks," the peculiar, but the nonconformists, those who have refused to be conformed to the world—who have undermined the kingdom of Satan. May God give us this rest, "where all our soul's desire is fixed on things above."

The second part of this stanza naturally follows the first: "Where fear and sin and grief expire, cast out by perfect love." If your hearts are "fixed" on God, as the Psalmist said his heart was, then "fear and sin and grief expire" because they have been "cast out by perfect love." The life of holiness is a life which is lived on a way which is in a highway; it is up and above the fears and miasmas of the world.

This second rest, the rest of faith, as immediately needed and wanted, is set forth in the third stanza of this hymn "Lord, I Believe a Rest Remains":

*Oh, that I now the rest might know,  
Believe and enter in!  
Now, Saviour, now the pow'r bestow,  
And let me cease from sin.*

The meaning of that last line could be better stated, "let me be freed from sin." This is one of the very best stanzas, for it brings us to the issue of decision. It implies that we can get this blessing in this life, and that we can get it at once, that we don't have to wait for it. "Oh, that I now the rest might know, believe and enter in! Now, Saviour, now the pow'r bestow, and let me cease from sin." Notice that the word "now" appears three times in this stanza—that is the emphasis which it brings. Along with that, we should give attention to one other factor; that is, we have to "believe" in order to "enter in"—"Believe and enter in!" This, too,

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**STEPHEN S. WHITE**

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is in harmony with Wesleyan teaching. John Wesley connected the getting of the second blessing instantaneously to the getting of it by faith. He often insisted that if we get it by works it takes time, but if we get it by faith we don't have to wait—we can get it "now."

Also, Charles Wesley in his writing thought in terms of the Canaan-land experience and of those among the children of Israel who refused because of unbelief to enter into the Promised Land. He didn't want the Christian to follow in their footsteps. I might add, too, that the setting for the scripture upon which this hymn is based and upon which the thought of the rest of faith, or the second rest, is taught is set forth chiefly in Hebrews. There this rest is likened not only to the rest which God took on the Sabbath day but also to the rest into which the children of Israel finally entered after many unnecessary years of wandering in the wilderness.

Charles Wesley knew the fundamental doctrines of the Christian Church as championed by the movement of which he and his brother were so vital a part. Someone has well said that John Wesley gave us the outstanding truths of the Christian religion in his sermons, through his letters, and in his other writings, while Charles Wesley taught these same doctrines even better, more understandably, through the many hymns which he wrote. They were permeated with the fundamental teachings of the Christian religion. The early Methodists sang their way into these Christian beliefs through the hymns of Charles Wesley.

The last stanza of this hymn—  
*Remove this hardness from my heart,  
The depth of sin remove;  
To me the rest of faith impart,  
The sabbath of Thy love.*

These words are a fitting climax to this great hymn on the second blessing. Above everything else, inbred sin must be removed, that hardness within the Christian's heart. Wesley says, "To me the rest of faith impart." He's not talking about the other fellow; he's wanting something to happen to himself—"To me the rest of faith impart, the sabbath of Thy love." In the content of these last two statements, he is setting this hymn in its context, as found in the fourth chapter of Hebrews. Entire sanctification is this second rest, the rest of faith, "the sabbath" of God's love, which can come into our hearts. It is the rest of faith that causes us to enter into the land of Canaan, and then dominates our lives. Thank God for the rest of faith, the second rest; and thank God for a man who was inspired to sing this gospel of full salvation!

### ***"The Heart Is Deceitful . . . and Desperately Wicked"***

The seriousness of sin should never be forgotten. It is not a light or passing affliction. It is chronic and acute, deep-seated and terrible, hellish and destructive. Just this week an outstanding radio commentator said, "Human nature is always the same; force is the final arbiter; we are still savages."

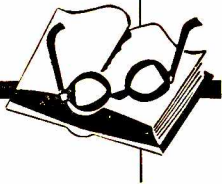
This brings to mind the following quotation from Dr. A. M. Hills: "Sin is the monkey wrench thrown by wicked hands into the delicate machinery of God's universe, and any preacher that does not know this is as silly as the chattering monkey from which he thinks he has descended."

The *example* of Jesus Christ is not enough to save men from this condition. Nothing short of the blood of Jesus Christ can rescue them from sin. The divine-human Son of God had to die on the Cross in order to make it possible for you and me to be freed from sin. His death is our only hope. We thank God for the teachings of Jesus; we thank God for the example of Jesus; but in the final analysis it was what He did on the Cross that made it possible for men to be made free from sin. Without that, His teachings and His example would be worthless so far as salvation is concerned. This is the kind of foundation that genuine Christianity has—the type of Christianity that the Bible sets forth. That's the only form of Christianity that will make it possible for you and me to find our way to heaven at last.

Remember, the "heart is deceitful . . . and desperately wicked" (Jeremiah 17:9), and the only antidote for that condition is the blood of Jesus Christ.

# The Sunday School Lesson

MILTON  
POOLE



Topic for  
February 9

## The Teaching Ministry of the Church

SCRIPTURE: I Timothy 4:6-16; II Timothy 2:1-2; 3:10-17 (Printed: I Timothy 4:6-16; II Timothy 2:1-2)

GOLDEN TEXT: *Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost (Matthew 28:19).*

One of the primary functions of the soul-winning church is the teaching of the Word, for the great command is, "Go . . . teach." Our teaching, however, must relate man to a dynamic gospel. Thus, in these passages of scripture we find:

First, our goal is man-centered. Paul tells us that "the man of God may be perfect, thoroughly furnished unto all good works." The Church must ever be committed to the transformation of the person and the further development of his character. But this is not all. Our problem includes more than mere *being*; it includes *doing*. Do we not see the definite relation between Christian perfection and good works? Our goal is the development of godly men, "unto all good works."

Second, the Word of God is our primary source for instruction. Paul commended Timothy, for from childhood he had known the Holy Scriptures. Further, since the scripture "is given by inspiration of God, and is profitable . . . for instruction in righteousness," we must "let the word of Christ dwell" in us "richly in all wisdom" (Colossians 3:16). Only as I personally exalt the Word of God in my life am I enabled to share it with others.

Third, every possible method should be used to familiarize our people, both old and young, with the Holy Scriptures. Paul was most specific about Timothy, for he had known the Scriptures from his childhood, which were able to make him "wise unto salvation." Whether through group Bible study, individual study, or pulpit preaching, the Church must teach the secrets of the Lord to those who will listen.

Since our hope, our wisdom, and our effectiveness will be found in His Word, may each Christian accept his personal responsibility to study the Word, to be directed by the Word, and to share the Word, which is able to make us "wise

unto salvation through faith which is in Christ Jesus" (II Timothy 3:15).

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



## West Germany to Be Entered This Year

At the meeting of the General Board in Kansas City earlier this month, final approval was voted on the plan for the Church of the Nazarene to enter West Germany in 1958, as part of the advance of our Golden Anniversary year. Many have felt a burden for northern Europe for some time. Last year Dr. Hardy C. Powers, chairman of the Board of General Superintendents, visited Germany and made many contacts for the beginning of our work. He will supervise the opening in Germany for the general superintendents and the Department of Home Missions. This will be the seventh overseas home mission field.

Our entering Germany is contingent upon enough money coming in through the General Budget for world missions. Funds have been voted by the General Board if we have a great Easter Offering of at least \$1,000,000. Let us pray for that offering, but let us also pray that the guidance and blessings of God may be evidenced in the selection of workers, the location for beginning, and the organization of the first Church of the Nazarene in Germany. May a center of holiness evangelism develop in the land of the Reformation that shall spread throughout all of Europe.

On the same contingent basis, funds have been voted to open a work at Whitehorse in the Yukon Territory, Canada. This will be under the direction of District Superintendent Bert Daniels and the Alaska and Canada Pacific districts. Whitehorse is the center of a rapidly expanding and strategic area. There are good prospects for the beginning of a church.

## Prayer Is Being Answered

Prayer for the baby son of Rev. and Mrs. Edgar Bibb of Nome, Alaska, was requested a few weeks ago. When a severe infection developed from an allergic condition, it was necessary to take the baby by airplane to Anchorage and Fairbanks. Little Daniel has made considerable progress and is now back home in Nome. He is being kept on a strict diet. Pray for his complete healing.

## New Year's Day Churches

Telephone calls, telegrams, and letters poured into the Home Missions office on January 1 and 2, as a number of churches were organized just after midnight on New Year's Eve, at the conclusion of watch-night services. These new churches are a wonderful omen of a successful year in 1958, as we endeavor to organize a new church a day. On page 2 of this issue will be found the first report of our progress toward our goal. Similar reports will be given twice a month throughout the year. These are the telegrams we received:

HAMILTON, ONTARIO, CANADA—*Parkside Church, Caledonia, Ontario, organized 12:30 a.m., January first. Russel Davis appointed pastor. Eight charter members.—Blair Ward, Superintendent of Canada Central District.*

DALLAS, TEXAS—*The Van Alstyne Church of the Nazarene was organized this morning at 12:01 with eight members in charge of Rev. R. B. Gilmore, veteran pastor. Van Alstyne is of historical importance to the holiness people and especially to the Church of the Nazarene in that it is the location of the first Holiness Church of Christ that was begun many years ago. This group came into the union of what is now the Church of the Nazarene.—Paul H. Garrett, Superintendent of Dallas District.*

PONTIAC, MICHIGAN—*Ortonville Church of the Nazarene organized this morning immediately after midnight. Twenty-one charter members; Sunday school average, fifty.—W. M. McGuire, Superintendent of Eastern Michigan District.*

COLUMBIA, SOUTH CAROLINA—*Organized church at Aiken, South Carolina, January 1. Church assumes payment on brick parsonage chapel. Rev. H. F. Stycres appointed pastor.—D. W. Thaxton, Superintendent of South Carolina District.*

MILWAUKEE, WISCONSIN—*Another first for the Wisconsin District, the South Milwaukee Church was organized January 1, 12:05 a.m. Two large lots have been purchased and a parsonage valued at \$20,000 has been erected. Plans call for the erection of a sanctuary on the corner lot in this rapidly growing residential area. The new Y.M.C.A. in South*

# Servicemen's Corner



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## From France

"It has been my challenge and lot this past year to have five different installations to cover at different times, often three at a time. In France there is not the concentration of troops there is in Germany. Consequently chaplains must cover larger areas, although often ministering to fewer people. It becomes a modified circuit rider's assignment, complete with jeep or staff car (often personal car) instead of horse! The problems I have met in this past year have been the same types of problems that men have always faced—spiritual, social, mental, physical, and material. Over here, almost every problem is magnified by the distance from home. If I couldn't offer my people Jesus Christ as Saviour, Lord, and Divine Helper, I could never cope with the situation. I praise Him for His presence and power.

"In August, after a breather of two and a half months when I had only one installation to cover, I became Protestant chaplain for the local army hospital and also assumed responsibility for another installation. I find the hospital work an added challenge but also a rich blessing. Once again Jesus Christ is sufficient for every need. Our services during the third quarter were unusually blessed. A series of 'Deeper Life' messages brought a deepening spiritual tone and real victory in the services. During August and September many came to the altar for salvation or surrender. Our Christians have all deepened in their experiences, and although there are several denominations present, there is a wonderful spirit of oneness present. We have

a wonderful Saviour and a wonderful people."—  
CHAPLAIN (1ST LT.) SAMUEL R. GRAVES, JR.

## From Chaplain to Pastor

"I have been planning to write you concerning my official release from the air force.

"I want to thank you for the wonderful way you have worked with me during the time I served as a chaplain. I appreciate deeply the work of the commission and feel we have a fine servicemen's program. I do thank the church for their interest and for the publications sent to me personally and on request for distribution to the GI's.

"As I am now a post pastor, I expect to continue my close contact with you and maintain my ministry to our men. I am near Francis E. Warren Air Force Base. I would encourage any who have friends or relatives stationed here to contact me at the following address: Albert L. Gamble, 2105 E. 11th St., Cheyenne, Wyoming."

\* \* \*

*"After several years of outstanding service as a chaplain, in many parts of the world, Chaplain Albert L. Gamble requested release from the air force to become pastor of the Grace Church of the Nazarene, in Cheyenne, Wyoming.*

*"Our church appreciates his wonderful ministry as one of our representatives in military service."—P. W. G.*

**NAZARENE SERVICEMEN'S COMMISSION**  
*Louder W. Gilliland* DIRECTOR

*Milwaukee is the temporary quarters of the church. Rev. Frank Enoch has been appointed pastor. Milwaukee First Church with Rev. J. E. Ferguson has co-operated beautifully in this our fifth church in Milwaukee area.—D. J. Gibson, Superintendent of Wisconsin District.*

These additional reports of churches organized January 1 were also received:

District Superintendent W. E. Albea organized at Milford at 12:01 a.m., January 1. Rev. Mrs. Ruby Blanchard has been appointed pastor, and the congregation has been meeting in a rented hall. Rev. N. C. McNelly, zone home mission chairman, carried the responsibility of the development of this new church. It is the fifth on the Western Ohio District since the General Assembly.

District Superintendent John L. Knight organized a new church Janu-

ary 1 at Pompano Beach, Florida. The congregation is worshipping in a house while their first unit is under construction. Rev. John Adams has been appointed pastor. This is the sixth new church on the Florida District this quadrennium.

### NEW CHURCHES IN 1957

District Superintendent Victor E. Gray organized a new church at Alpine, Tennessee, in November, at the conclusion of a home mission campaign conducted by Rev. Ralph Lee. It is called the Moon Memorial Church in memory of the man whose labors brought it into existence. The congregation has a good church building and parsonage. This is the sixth new church on the East Tennessee District since the General Assembly.

The seventieth Church of the Nazarene on the Los Angeles District was

organized, October 27, by District Superintendent W. Shelburne Brown in Granada Hills, California. Rev. J. Thomas Betzer has been appointed pastor of the new church, which was organized with a charter membership of twenty. A beautiful and centrally located church site of two and one-quarter acres has been acquired in this new community of 30,000. Plans are now under way to build the initial sanctuary and educational unit in the spring of 1958. The congregation is presently worshipping in a school building near their future church site. This is the seventh new church on the Los Angeles District this quadrennium.

The Second Chinese Church of the Nazarene was organized by District Superintendent Shelburne Brown on November 17 with twenty-three charter members representing twelve families.



This church is the result of the home missionary efforts of Rev. Stanley Yu. The congregation is at present worshipping in a rented building. There are eight new churches on the Los Angeles District this quadrennium.

District Superintendent Whitcomb Harding recently organized a church at

Humboldt, Nebraska. The new church was made possible by the prayer and vision of Rev. and Mrs. Charles Byers and the people of Falls City. Rev. and Mrs. Park Burkhart are pastoring the new work. This is the fourth new church on the Nebraska District this quadrennium.

our Sunday night service to make trouble for us. They were very hard-looking but actually made little trouble that night. After the service we shook their hands and told them we wanted them to come back again. So each Sunday night they have arrived for the service. It was one of the leaders of this group who was converted during the revival. On Sunday night following that man's conversion, five more of them remained behind to pray. One told us that for years he had been hired to beat people and do other wicked things, but that now he was going to live for Jesus Christ.

We praise God for these and other victories here in Lebanon, and pray that they will continue.—DONALD REED, Lebanon.



REMISS REHFELDT, Secretary

### Africa News Bits

The Spencer family left Johannesburg by train last night for Cape Town, where they will embark for the States. We will miss them. They have done a good work.

We are leaving this morning, December 13, for Swaziland for a Bible conference and Bible school graduation. Brother Bedwell writes that they are graduating sixteen. That is the same number which graduated from the Portuguese East Africa Bible School last

month. The Lord has certainly answered prayer for our Bible schools.—C. S. JENKINS, Africa.

### Lebanon Bible School

Things are going well here at the Bible school. We just finished a good revival. One very wicked man was converted, which proves that God's grace is the same here as anywhere. About two months ago twelve young men, from eighteen to thirty years of age, came to

### Tent Campaign at Middelkop

By PAUL S. DAYHOFF, Africa

We just closed a tent campaign down in Chief Mphahlele's country at Middelkop. Chief Mphahlele has 32,000 subjects. At the place where we camped we found ourselves surrounded by hundreds of villages, and we tried to get most of them visited in the week we

# Thought for the Day

by BERTHA MUNRO



## "Not in Vain"

### Monday:

Not in vain this little life, short at the best, whatever the handicaps under which you labor, however short your accomplishment falls of your vision of service. If today you are living for God, you will have all eternity to finish in, free from fetters. With an eye that sees clearly, a tongue that doesn't stumble, feet that do not tire, and a heart that knows as you are known, to work with God forever! Not in vain to hold steady now, faithful in the apprentice assignment. (I Corinthians 15:58.)

### Tuesday:

Not in vain a single day. Unexpected, instead of the weather cast, it came jangling over the radio, a happy-go-lucky dawn-song:

*What do I care about the day?  
Every day is the same old day.*

Lived in the Spirit, every day is full of meaning; no day need be flat. Try giving this untried day to Him, and see what He will do with it—keep your faith eyes open. (Psalms 90:12; 118:24; 145:2.)

### Wednesday:

Not an act need be in vain; every one can be an unconscious testimony to God's grace. Not a word of witness, faltering though it seems, need be wasted. "The Lord was with him [Samuel], and did let none of his words fall to the ground." The Spirit has a way of winging words. (I Samuel 3:19.)

### Thursday:

Not in vain, even that bitter, heart-tearing, crushing sorrow, that agonizing test of midnight blackness; for we have the God who on that first day of utter darkness said, "Let there be light"; the God who turned the captivity of Job into a way of hope for millions who read his story; the God who worketh all things for His praise. We can be led personally through every experience by the God who comforteth us that we may comfort. (Ephesians 1:11-12; II Corinthians 1:5.)

### Friday:

Not in vain that you yield your body in loving obedience, a home for the Holy Spirit. It could have disintegrated under the influence of self and Satan and gone to pieces in shame. Indwelt and used by the Spirit, it will grow strong and symmetrical, fit for the Master's use—and used. You do not see it now. Years hence, looking back, you will have only joy unspeakable that you had the sense to choose, and keep choosing, earth's best. (I Corinthians 6:9; Romans 12:1-2.)

### Saturday:

Not in vain that you are a faithful member of His Church, week by week filling your place, serving, giving, praying, witnessing, loving. For so the whole body, fitly joined together, groweth to a holy temple of the Lord. Christ prayed—and died—for His Church, that it should be without blemish, a living testimony to the world. You are helping answer His prayer. (Ephesians 4:16; John 17:17; Ephesians 5:27.)

### Sunday:

Not in vain a single word of cheer, a single pure thought, a single Alabaster box dime, a single earnest prayer, a single errand done in the Master's name.

That music of the loving thought—"Enough that He heard it once; we shall hear it by and by."—BROWNING. (Matthew 5:20; I Corinthians 15:58.)

were there. Some 350 came to the meeting each evening and they listened very well. They are raw heathen and most of them have no conception of what it means to be born again. It is a great neglected area right down in the heart of the Pedi country. Mphahlele is just one of the many great Pedi chiefs whose territory lies in this area. The people are getting education but are not getting the gospel. There is indeed a great harvest field for the Church of the Nazarene to work among these Pedi tribes. The Pedi people in the Transvaal number some 800,000 and are the most backward and spiritually neglected people of any in South Africa. This was our first visit to Chief Mphahlele and Middelkop. We are investigating the possibilities of opening work in that area. We believe that God will open a way. This place is about fifty-five miles from the Downs and about thirty-eight miles from the site we have just been granted in Chief Mafefe's location.

## Revival Campaigns

By C. S. JENKINS, Africa

We have just closed a series of revival campaigns in four of our churches here on the zone. The first and outstanding meeting was at one of our mine compounds and location where we pitched the tent and had Brother and Sister Jenkins as special workers. We have found it difficult to get the people in the towns and locations to respond and come out to seek the Lord. They are members of so many religious sects and groups and trust in that for their salvation, but have never experienced the Lord in saving grace. However, in this meeting we had seekers at the altar every service. Our great need here is for a national worker who could stay on the job, conserve the good that has been done, and get these people really established in the Lord.

This is a special request for prayer: for a Spirit-filled national worker and his wife to place at the Phoenix mine. This is a very large coal mine with several hundred men living in the compound and a location with a population of a thousand where families live, and nearby are many villages where other families live. The mine management has given us a church site there, and we have a fine church building and living quarters for workers, but no workers to place there to build the kingdom of Christ among these hundreds of people.

God allows us to use a portion of His property but not for long. Some other person will soon be in charge of the portion that has been allotted to us and we will be required to give an account of our stewardship.—JOHN STOCKTON.

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# the Question box

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Conducted by STEPHEN S. WHITE, Editor

***It has been said that tithing is a church standard rather than a condition of membership. In connection with this, I ask this question: Is there a valid distinction between that which is a church standard and that which is a condition of membership?***

My answer to your question is yes. A standard, or ideal, which we hold up and urge our members to reach is very different from a condition of, or prerequisite for, membership. In studying Webster's latest *Unabridged Dictionary*, I find the basis for such a distinction between standard and condition. Further, the *Manual* clearly differentiates between its position as to tithing and as to the General Rules of the church. As to tithing, our *Manual* says: "We believe that the scriptural method of gathering money for the support of the church is by means of tithes and offerings. We urge that our people adopt tithing as the scriptural and satisfac-

tory plan, that each member may do his minimum share in the support of the whole church, local, district, and general" (par. 33, page 47). Therefore, we as a church believe that tithing is the scriptural and most satisfactory way to support the church, but we do not demand a promise to tithe as a condition of, or prerequisite for, membership. On the other hand, if you turn to the General Rules in the *Manual*, you will find that there are certain things which a person who joins the church must promise to avoid and others which he must promise to do (V. The General Rules, par. 25).

***If there is a valid distinction between a standard of our church and a condition of membership, is paragraph 25, the General Rules, a condition of membership or a standard of the church?***

The answer to this question has already been given in the answer to the first question. Tithing is a standard, or ideal, which is recommended to the

members of the Church of the Nazarene, but it is not a condition or prerequisite for membership.

***May one become a member of the church without at that time conforming to its standards?***

In the light of the discussions of the two questions which have just been presented, a person can become a member of the Church of the Nazarene without living up to the standard, or ideal, of tithing, but he should not be

taken into the Church of the Nazarene if he does not conform to the conditions of, or prerequisites for, membership. The latter are stated in the General Rules.

***I believe in conversion as a definite work of grace, but I can't feel the same as to sanctification. I think of it as a gradual work. What is your opinion?***

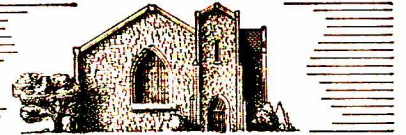
I believe there is just as much reason, from the standpoint of the Bible and experience, for believing in entire sanctification as a crisis as there is for believing in conversion as a crisis. My greatest objection to growing into either conversion or entire sanctification is

that the people who say they grow into these experiences never get there. I have never found a person yet who would testify to the fact that he had been freed from the carnal mind, or inbred sin, who claimed that he arrived at that state by growth.

***What is meant by yoke in this familiar passage: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matthew 11:28-30)?***

Here Jesus is using a figure of speech, or symbol. In other words, He is using the yoke, a wooden frame for joining two oxen or other draft animals, as an illustration. In this case it symbolizes the subjection of the follower of Christ to Christ. It implies, not bondage, but

rather obedience and service. As a yoke, it is easy and light in comparison with the yoke of sin—"The way of transgressors is hard." Or, to put it in another way, it is easy and light when the Master's saving presence is at hand.



Yakima, Washington—In December the Bethel Church had a very fine revival with Rev. Ralph C. Wynkoop as the special worker. He is an excellent evangelist and singer, and his messages of the basic gospel truths were presented in an appealing manner. God blessed and gave sixty-two seekers and, as a result of the evangelist's major emphasis on the doctrine of holiness, many of the seekers entered into the experience. The teen-agers were especially helped, as nearly forty of those seeking God were from this group. Bethel Church is on the march for God—we have a challenging opportunity. If you have friends moving to this area, write us, at Pleasant and West Mead Avenue, and we'll be glad to contact them.—RALPH A. COOK, *Pastor*.

Durant, Mississippi—December 1 was the closing day of a good revival with Evangelist H. F. Crews and wife. Their ministry in music, song, and preaching was greatly appreciated. On the closing Sunday we had 114 in Sunday school, and counting as they came, God gave 40 seekers at the altar, to be saved, reclaimed, or sanctified. Brother and Sister Crews have a good program, are a blessing to the church, and carry a burden for souls. Since our coming here last August, the parsonage has been repaired, also a bedroom and back porch added. We thank God for His blessings upon the work here.—PERCY HOFFPAUIR, *Pastor*.

Evangelists A. E. and Pauline Miller write: "We are now in our fourteenth year in the evangelistic field, and carry the whole program—preaching, singing, music, chalk artistry, and children's work. We have an open date, June 4 to 15. If you can use our ministry as evangelists or vacation Bible school workers, we'll be glad to go anywhere as the Lord may lead. Write us at our home address, 307 S. Delaware St., Mount Gillead, Ohio."

Burlington, Colorado—Recently our church had a good revival with Evangelist Glen Terry. His messages were searching and revealing, giving a great spiritual uplift to the church. Attendance during the meeting was said to be the best in many years, with visitors in every service. Nineteen seekers prayed through for pardon and heart purity, which increased both the outreach and the stature of the church in the community. A fine class of prospective members are now being instructed by the pastor.—DONALD L. GUY, *Pastor*.

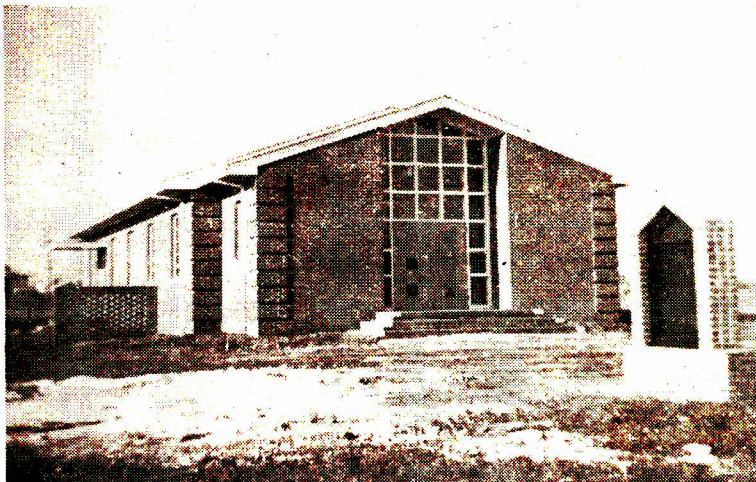
Evangelist C. T. Corbett reports: "The year of 1957 was a busy and happy one in the field. I traveled across 32 states and 2 Canadian provinces, preached 343 times in 24 meetings, and saw over 1,100 people seek and find the Lord. Also I saw a goodly number of folk join the Church of the Nazarene on profession of faith. I have worked with some splendid pastors and singers as well as some grand churches."

Evangelist H. J. Rahrar writes: "We thank God for the privilege of serving the Church of the Nazarene for thirty-four consecutive years as pastor and evangelist. We have had a fruitful ministry, for which we give God all the glory. We are enjoying our labors as evangelist and have had a busy fall except for one cancellation. We go anywhere to churches, large or small, for freewill offerings. We have some open time for the spring and fall of '58, also are now slating into '59. Write us, 2042 Singleton Street, Indianapolis, Indiana."

Milo, Maine—In December we had one of the best revivals our church has known in years, with Evangelist J. W. Turpel as the special worker. On the closing night nineteen souls bowed at the altar seeking and finding definite victory in God for saving and sanctifying grace. Among the seekers were two new young couples (one a family of five) who sought and found the Lord as Saviour. God is working in Milo and we give Him praise.—WILBUR CASSICK, *Pastor*.

Long Beach, California—We of the Lakewood Church rejoiced last Sunday (January 5) as our pastor, Rev. Reuben R. Welch, received a unanimous one-year recall vote, and a nearly unanimous three-year vote. Our people are united and we thank God for His blessings as we go forward under the leadership of our dedicated pastor.—Reporter.

## Grace Church, Rock Hill, South Carolina



November 10 was a time of rejoicing for the members and friends of Grace Church, located on Mount Gallant Road

in Cranford Park, a suburb of Rock Hill. This is a new unchurched area. On last August 4, District Superintendent

Thaxton met with three families in this community, and the church was organized with six charter members. Services were held in a small home donated by one of the members rent free for six months; it also served as temporary parsonage. Ground breaking for the new building was held September 20, and fifty-one days later the first service was conducted. God marvelously answered prayer, and we have three well-located lots, 120 x 350 feet, giving us room for an expansion program. The building is 32 x 70 feet, over all, solid masonry, with block and brick veneer; has four classrooms, pastor's study, also nursery, etc. The building is heated by forced-air furnace with duct work for air conditioning later on. Total cost, excluding furniture, was \$10,600, with lots, \$3,200, making a grand total of \$13,800. It is valued conservatively at \$25,000. The church now has nine members, and the Sunday school has doubled—now averages thirty-six. We thank God for the sacrifice of this group of folks and give God praise for His help and blessing.—DAVID C. ERICKSON, *Pastor*.

## Alabama District Preachers' Meeting

"This was the best!" was the unanimous feeling of all who attended the Alabama District preachers' meeting this year. Rev. Gordon Winchester, pastor of First Church, Pensacola, Florida, was the ideal host pastor.

Dr. Samuel Young, guest speaker, was anointed, eloquent, and dynamic. Rev. L. S. Oliver, new district superintendent, demonstrated that he was God's man to follow our former superintendent, Rev. C. E. Shumake (now superintendent of Tennessee District). Alabama District has faith in our general and district superintendents. The atmosphere of the preachers' convention was permeated with love, unity, fellowship, and co-operation. The glory of God filled the sanctuary and a passion for the lost fired the ministry.

District Superintendent Oliver, Church Schools Chairman M. H. Stocks, N.F.M.S. President Pearl Claborn, and N.Y.P.S. President Wayne Sears challenged us to gear our program to the Golden Anniversary goals this coming year. Fundamentals were magnified, visions were clarified, and hearts were electrified. On this our fiftieth anniversary, Alabama District was inspired not to look for superannuation, but for super-ammunition to do the job that our general church has challenged us to accomplish.

During the preachers' meeting, the pastors' wives organized a fellowship and elected Mrs. L. S. Oliver as president. This new organization promises to be very effective in promoting fellowship and co-operation among the pastors' wives of the district.

With Dr. Samuel Young preaching his best, and Rev. L. S. Oliver presiding, one of the high spots of the meeting was the district family altar conducted in the last morning session. As the pastors and their wives gathered around the altar, the presence and power of God was made manifest to all. Then all the pastors and wives gathered in a great circle around the auditorium, joined hands, and sang "Blest Be the Tie That Binds."

As we left the preachers' meeting, we all felt that we were joined together, not only hand in hand and shoulder to shoulder, but also heart to heart and spirit to spirit in an all-out Crusade for Souls to make 1958 the best year ever for God, for holiness, and for the Church of the Nazarene on the Alabama District.—PAUL J. STEWART, *Reporter*.

Alexandria, Louisiana—In November our church had a wonderful revival with Evangelist Howard W. Jerrett. He has the messages of inspiration and information for our day, and our entire congregation was helped by his constructive ministry. God's presence was manifest in the services in convicting power, and we saw people reclaimed for whom the church had been praying. The attendance was good, and the spirit of revival continues with us. We are now worshipping in the commodious chapel at the district campgrounds while our new church is being constructed. Pray for us as we build for His glory.—*Reporter*.

## Sixth Educational Conference

The sixth educational conference, sponsored by the Department of Education, was held on the campus of Olivet Nazarene College, Kankakee, Illinois, October 13 to 17, 1957. For the college, it was one of several events which highlighted the fiftieth anniversary of the institution during the year of 1957.

Present for the occasion were General Superintendent G. B. Williamson, and the presidents, deans, business managers, and registrars of our colleges in the United States and Canada. Representing Nazarene Theological Seminary were President Lewis T. Corlett, Dean Mendell L. Taylor, and Delbert R. Gish, registrar.

The theme of the conference—"Facing Our Fiftieth Anniversary: An Appraisal of Higher Education in the Church of the Nazarene"—was a significant one. Dr. Williamson delivered the keynote address, entitled "Administrative Relationships." His clarity of vision, the breadth of his pronouncements, and his deep devotion to the aims and ideals of the church greatly inspired the members of the conference.

The sections which met for discussion of problems as well as the general meetings were marked by a spirit of unity and a deep desire to look at our points of strength and weakness, that the colleges may enter the second half century of the denomination's history better prepared to serve.

One of the most significant sessions the conference had was the worship service in the College Church. The devotional message by the pastor, Rev. Forrest Nash, will not soon be forgotten. And when we gathered at the altar of the church to pray and open our hearts to God, His presence was very real.—S. T. LUDWIG, *Executive Secretary, Department of Education*.

Evangelist J. W. Short reports: "We praise God for another year of service for our wonderful Lord in our beloved church where we have labored for nearly forty-eight years. Our last revival for '57 was with Pastor Moore and South Side Church, New Castle, Indiana. God richly blessed and the altar was filled with seekers praying through to glorious victory. During 1957 we were in labors abundant, in Indiana, Arkansas, Oklahoma, Texas, New Mexico, California, Iowa, Missouri, and South Dakota. We conducted twenty-two holiness conventions or two-Sunday revivals, besides some all-day services; preached more than two hundred times, and assisted in the work in various places. Our hearts rejoiced to have God's Spirit outpoured and see souls finding victory. We have had blessed fellowship with district superintendents, pastors, and laymen. We were privileged to attend our home district camp meeting and assembly. Mrs. Short has traveled with me, speaking for the young people, in missionary services, and teaching Sunday school classes. We are thankful we have been able to labor together during these past four years, after so many years of district work. Pray for us as we continue to work in His harvest field."

## You and your Morals



### "Life" and the "Spirits" World

*Life* magazine is proud of being top magazine in amount of liquor advertising. *Life* seeks more alcoholic beverage advertising each year. Witness *Life's* two-page spread in *Spirits*, the monthly magazine for wine and liquor executives for March, 1957, which says in part:

"In your field, beer, wine and liquor advertiser, investment in *Life* is at an all-time high . . . leading all other magazines, a lead maintained for the past 17 years." The *Life-Spirits* ad carries a table showing the 1956 beer, wine, and liquor advertising revenue of the five leading magazines which carry such advertising as follows:

| Rank | Magazine   | Advertising Revenue |
|------|------------|---------------------|
| 1    | LIFE       | \$12,111,168        |
| 2    | LOOK       | 3,779,044           |
| 3    | TIME       | 3,265,274           |
| 4    | NEW YORKER | 2,518,270           |
| 5    | NEWSWEEK   | 1,720,431           |

Write Mr. Henry R. Luce, *Time & Life Building, Rockefeller Center, New York 20, New York*, and appeal to him as a churchman to consider the moral implications of his policy to carry the advertising of alcoholic beverages.

KENNETH S. RICE, *Secretary Committee on Public Morals*

Racine, Wisconsin—God has given Taylor Avenue Church a revival of unprecedented power, through the faithful and fearless, God-anointed preaching of Dr. Warren C. McIntire, and in answer to believing prayer. Brother McIntire, who gave himself wholeheartedly to prayer and carried a burden for souls, was greatly used of God. Several new people were converted, others were sanctified, and many people found definite spiritual help. Some three years ago a 6:00 a.m. prayer meeting was initiated and has continued every working day of the week. On Saturday and Sunday prayer meetings are held at other times. Certainly God has heard and answered. God's visitation among us has greatly encouraged all our hearts. All have worked together for the salvation of souls and the upbuilding of the Kingdom. We give God all the praise.—E. E. YOUNG, *Pastor*.

Evangelist H. T. Lummus writes: "Since August 21, God has given me six good revivals, and we enjoyed the privilege of working with some of our very best pastors. We worked in one place where they were without a pastor; then in a new settlement, north of Arcata, California, where some people had been praying for an old-fashioned revival, God came on the scene. Now they have a new church with more than twenty charter members. At North Samoa, near Eureka, with Pastor Ralph Slayton, we had forty-nine seekers at the altar; then to Nebraska, for a meeting with Rev. Rutha McCulley at Wood River; at Litchfield, with Sister Adela Lind; and at Broadwater with Brother and Sister Anderson. On January 5 we began a meeting in Ewing, Nebraska. In these meetings, God gave some 257 seekers, with 58 uniting with the Church of the Nazarene—many of these were 'brand-new' folks. I have some open time—February 12 to 23, March 19 to 30, and April 16 to 27—which I'd like to slate in Nebraska, Kansas, Missouri, Iowa, South Dakota, or Wyoming. Write me at my home address, 507 S. Fourth Street, Albion, Nebraska."

The Church of the Nazarene at Howell, Michigan, holds weekly services at the Brighton Prison Camp. On Thursday, October 3, the service was a special occasion; thirty members from the church and seventy-five from the camp participated. After the religious service, refreshments were served by the church. Then there was a group "songfest" in which all participated. That this activity on the part of our church was much appreciated is indicated by these paragraphs which appeared in the *Correction Conservation Camp Program* paper: "At the conclusion of the program, there seemed to be a unanimity of feeling that it had been a very inspiring and beneficial experience for all participating. The Campfire salutes the Nazarene Church of Howell. We feel that such an undertaking cannot fail to do a tremendous amount of good in troubled times as is the present. The good neighborliness and the profound spiritual value of banding together with one's fellow men in a common cause is a gain of inestimable value. Too seldom in this world of grief and greed do we find men stripping bare their souls to each other, saying, 'Brother, let us pray . . .'"—MRS. CLYDE CRAIN, *Secretary*.

North Los Angeles, California—Our recent revival with Evangelist Thomas Hayes was a wonderful help to our church. The attendance was good, and more than fifty people sought God at the altar; also some remarkable healings were witnessed, for which we give God praise. Brother Hayes is of special help in reviving a church and building up the faith of the members. Assisting in the meeting were Mr. E. G. Andrews, Mrs. Laura Godfrey, Mr. and Mrs. Henry Miller, Rev. and Mrs. Peter Wolpe, Louis Hill, and Jim Lee, singers and musicians.—ELLWOOD W. MUNGER, *Pastor*.

Arcata, California—The revival at the new McKinleyville Church was outstanding. Our people had been praying, Evangelist H. T. Lummus preached faithfully, and God met with us giving sixty-five seekers at the altar with many praying through to victory. We greatly appreciated the ministry of Brother Lummus. The week after the revival District Superintendent Coulter came and organized our church with twenty-three charter members. The spirit of the revival continues and God is blessing our services.—SARA K. BRANDES, *Pastor*.

San Fernando, California—First Church recently enjoyed one of the best revivals of its history and, in spite of much sickness, there was good attendance. Evangelist C. Wesley Brough preached with the anointing of the Spirit, and the Lord gave eighty-five seekers. Souls were saved and sanctified, and the church blessed and helped. A good class was added to the church membership. Our Sunday school is growing, and we are encouraged to press the battle for God and souls.—UNION WOOD, *Pastor*.

West Akron, Ohio—This mission church is meeting in a school building for worship on Sunday, with midweek prayer meeting in the homes. We have no church building and no parsonage, but we are now having 102 in Sunday school. On Thanksgiving Sunday our

attendance was 70 (due to an epidemic of the flu); and our offering was \$400.00, or a per capita giving of \$5.60, although we were temporarily without a pastor during that month.—FRANK WHITFORD, *Secretary*.

Jefferson, Texas—In December we had a good revival with Evangelist and Mrs. H. F. Crews. All those who attended the services enjoyed Brother Crews's messages and the special music and singing by Brother and Sister Crews. Several souls found help in God at the altar of prayer. On the closing Sunday, Pastor C. B. White and wife celebrated their ninth anniversary with this church, and we had one of the largest crowds present since the beginning of the church fourteen years ago.—*Reporter*.

Alderson, West Virginia—In December we had a wonderful revival with Evangelist George J. Grimm, an old-fashioned evangelist who preaches with the anointing of the Holy Spirit. Brother Grimm's messages are timely and spiritual, and he is also a man of prayer. We have a wonderful group of people here—loyal, sacrificing, and good Nazarenes. We thank God for the Church of the Nazarene, and for this local group, although our church is only three years old.—ARNOLD WILLIAMS, JR., *Pastor*.

## THE PERENNIAL CHRISTMAS

By E. WAYNE STAHL

*The glory that was Christmas has departed.  
Gone are the lights; each one, a living gem,  
Began to glow when that glad season started.  
Then we in thought returned to Bethlehem.  
Now gone the wreaths of evergreen and holly;  
No more we read or hear the greetings gay.  
But shall we be dejected, melancholy,  
Because the joy and brightness passed away?*

*Not so! Let us unceasingly remember  
True Christmas is an attitude of mind,  
Not just a date that comes in cold December;  
Such attitude beatitude will find.  
Living in peace and good will toward our brothers,  
And cheering those oppressed by grief and fear,  
Bejeweling each day by serving others,  
This is the Christmas lasting through the year!*

Enlarge Your Vision  
**READ THE**  
**"HERALD"**  
 Subscribe NOW!

### Deaths

**MRS. ALMA R. KINDRED**, age ninety, died November 5, 1957, at Des Moines, Iowa. She was converted in her early married life and later sanctified. She always gave a ringing testimony to the saving and sanctifying power of God in her life. She was loved by all who knew her. She was married to Wm. M. Kindred, and to this union were born seven children. Her husband died in 1945; a son, Wm., Jr., in infancy; Rev. Lester H., in 1936; and a daughter, Mrs. Cora Hettinger, in 1949. She is survived by four sons: M. O., of Des Moines; H. H., of Newton; E. F., of Dumas, Texas; and Rev. A. J. Kindred, of Springdale, Arkansas. Funeral service was held at First Church of the Nazarene in Des Moines, of which "Mother" Kindred was a member for many years, with her pastor, Rev. C. E. Stanley, in charge. Interment was in the Woodland Cemetery, Des Moines.

**AXEL EDWIN LINDBLOOM**, age eighty-three, died August 11, 1957, in Nampa, Idaho, after an illness of six months. He was born August 15, 1873, at Vermland, Sweden, and came to the U.S. in 1891. He was married to Jennie A. Swenson in 1907. The couple moved to Nampa in 1937. He was a member of the North Nampa Church of the Nazarene. He is survived by his wife; three sons: A. Edwin, of Huron, South Dakota; Rev. Carl T. Lindbloom, of Palouse, Washington; and Richard A., of Boise; also two daughters, Mrs. Edith Younger and E. Annette, both of Nampa; one sister, Mrs. Esther Person; and a brother, David. Funeral service was held at the North Nampa Church, with Rev. M. W. Kemper, Rev. E. B. Hartley, and Dr. M. H. Brown as the officiating ministers. Burial was at Kohlerlaw Cemetery.

**ROLLO G. FOX**, of Pasadena, California, died en route home from a vacation trip at Williams, Arizona, November 7, 1957. Mr. and Mrs. Fox lived in Denver for many years prior to moving to the Los Angeles area. He was a member of the Sierra Madre Church of the Nazarene. He is survived by his wife, Mildred; two daughters: Mrs. Mildred Ford, of Duarte; Mina, of the home; and two sons: Alvan, of the home; and Frank, of Topeka, Kansas. Funeral service was conducted by his pastor, Dr. Orlan G. Burlison, with interment in Mountain View Cemetery, Pasadena.

### Still a TOP Seller

The martyrdom of the five American missionaries to the Auca Indians in the jungles of Ecuador, based on their actual diaries, told by ELISABETH ELLIOT, one of the five widows. Also, 64 graphic pages of photographs. 256 pages, cloth board. (HA)

## THROUGH GATES OF SPLENDOR

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Mrs. Louise R. Chapman  
 General President, N.F.M.S.

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**LEE RICE** died November 14, 1957, in Benton, Illinois, being nearly eighty-two years old. He and Mrs. Rice (who died about two years ago) imparted to their nine surviving children a desire to know and serve the Lord. Three of the children are Nazarene pastors—Ralph, of Lansing, Michigan; Gordon, of Chicago Southwest; and Ernest, of Ottawa, Illinois; with the others equally sincere in Christian service. Funeral service was conducted in Benton, by Rev. John Dittmer, pastor of the Church of the Nazarene.

**MRS. SARAH ELEANOR BLACKWELL**, age seventy-five, died November 7, 1957, in the hospital at Pentiction, B.C., Canada, after a very short illness. She was born at Ottawa, Ontario, converted as a girl, and while seeking the blessing of a clean heart, she came in touch with the Church of the Nazarene at Melfort, Saskatchewan, and united with the church. She became a charter member of the Church of the Nazarene in Pentiction. She lived a beautiful, consistent Christian life, and testified to holiness of heart in the last service before her death. She was a member of the board of stewards and faithful to every branch of the church work. Besides her husband, J. E. Blackwell, she is survived by four sons: Ivan, of Melfort; Allan, of Santa Rosa, California; Ernest, of Moose Jaw; and Gordon, of Pentiction. Funeral service was conducted from the church by her pastor, Rev. J. R. Spittal, with interment in Lake View Cemetery.

**ROBERT EUGENE** was born on February 9, 1956, to Robert and Clara Neuenchwander Williams in Denver, Colorado, and died at his home near Tomahawk, Wisconsin, on October 7, 1957, at the age of twenty months. Besides his parents, he is survived by three sisters, Linda Marie, Malinda Ruth, and Helen Joyce, all of the home; and his grandparents, Mr. and Mrs. Harry Williams, of Tomahawk, and Rev. and Mrs. E. S. Neuenchwander, of Kingman, Kansas.

**WILLIAM E. FULLER**, age seventy-nine, died in Paradise, Montana, on December 4, 1957. He had been a member of the Church of the Nazarene since 1928, when he joined in Ada, Oklahoma. He is survived by his wife and also a daughter.

## Directories

### General Superintendents

#### HARDY C. POWERS

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

#### District Assembly Schedule for '58

|                     |                     |
|---------------------|---------------------|
| Akron               | April 30 to May 2   |
| Arizona             | May 14 and 15       |
| Los Angeles         | May 21 to 23        |
| Southern California | May 28 to 30        |
| New Mexico          | June 4 and 5        |
| New York            | July 4 and 5        |
| Maritime            | July 10 and 11      |
| Pittsburgh          | July 24 and 25      |
| Missouri            | August 6 and 7      |
| Dallas              | August 13 and 14    |
| Northwest Indiana   | August 20 and 21    |
| Indianapolis        | August 27 and 28    |
| Mississippi         | September 10 and 11 |
| North Carolina      | September 17 and 18 |
| South Carolina      | September 24 and 25 |

#### G. B. WILLIAMSON

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

#### District Assembly Schedule for '58

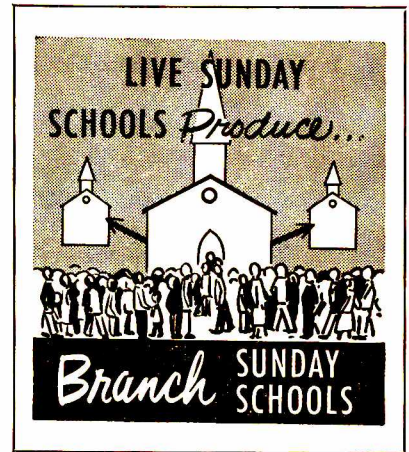
|                    |                     |
|--------------------|---------------------|
| Washington         | April 30 to May 2   |
| Philadelphia       | May 7 and 8         |
| Florida            | May 21 and 22       |
| Alabama            | May 28 and 29       |
| Northwest          | June 18 and 19      |
| Albany             | July 2 and 3        |
| Central Ohio       | July 16 to 18       |
| Eastern Kentucky   | July 24 and 25      |
| Northwest Oklahoma | July 30 and 31      |
| Wisconsin          | August 7 and 8      |
| Tennessee          | August 20 and 21    |
| Louisiana          | September 3 and 4   |
| Georgia            | September 10 and 11 |
| Southeast Oklahoma | September 17 and 18 |

#### SAMUEL YOUNG

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

#### District Assembly Schedule for '58

|                       |                      |
|-----------------------|----------------------|
| Idaho-Oregon          | April 30 and May 1   |
| Washington Pacific    | May 8 and 9          |
| Northern California   | May 14 to 16         |
| Nevada-Utah           | June 4 and 5         |
| Canada Central        | June 12 and 13       |
| New England           | June 18 to 20        |
| North Dakota          | June 25 and 26       |
| Northeastern Indiana  | July 9 to 11         |
| Eastern Michigan      | July 16 and 17       |
| Chicago Central       | July 23 and 24       |
| East Tennessee        | July 31 and August 1 |
| Virginia              | August 13 and 14     |
| Northwestern Illinois | August 20 and 21     |



#### D. I. VANDERPOOL

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

#### District Assembly Schedule for '58

|                |                     |
|----------------|---------------------|
| Canada Pacific | April 10 and 11     |
| Alaska         | April 17 and 18     |
| San Antonio    | April 30 and May 1  |
| Abilene        | May 7 to 9          |
| Oregon Pacific | May 21 to 23        |
| Rocky Mountain | June 12 and 13      |
| South Dakota   | June 18 and 19      |
| West Virginia  | July 3 to 5         |
| Colorado       | July 10 and 11      |
| Western Ohio   | July 23 to 25       |
| Illinois       | July 30 and 31      |
| Kentucky       | August 6 and 7      |
| Houston        | August 20 and 21    |
| Joplin         | September 3 and 4   |
| South Arkansas | September 17 and 18 |
| North Arkansas | September 24 and 25 |

#### HUGH C. BENNER

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

#### District Assembly Schedule for '58

|                     |                     |
|---------------------|---------------------|
| Hawaii              |                     |
| British Isles South | May 26 and 27       |
| British Isles North | June 2 and 3        |
| Nebraska            | June 16 and 17      |
| Northeast Oklahoma  | June 25 and 26      |
| Canada West         | July 9 to 11        |
| Minnesota           | July 16 and 17      |
| Southwest Indiana   | July 30 and 31      |
| Kansas              | August 6 to 8       |
| Iowa                | August 13 to 15     |
| Michigan            | August 20 and 21    |
| Kansas City         | September 3 and 4   |
| Southwest Oklahoma  | September 17 and 18 |

## Announcements

### RECOMMENDATIONS

Rev. Oliver Morgan, elder on our district, has served as pastor of the Owosso, Michigan, church for the past five years and is now entering the evangelistic field. He with Mrs. Morgan and their daughter, Mardell, will render valuable service to many of our churches. Brother Morgan is a splendid preacher, and they carry a good musical program. The Morgans are experienced evangelists, and I recommend them to the churches.—Orville L. Maish, Superintendent of Michigan District.

Rev. William Kelly, an elder on our district, has for many years served as pastor of Nazarene churches in the state of Michigan, and has recently entered the evangelistic field. Brother Kelly is an earnest preacher and can give acceptable service to many of our churches as an evangelist, and is hereby recommended.—Orville L. Maish, Superintendent of Michigan District.

### WEDDING BELLS

Miss Sharon Rose Finkbeiner and Mr. Ellis Miller, both of Nampa, Idaho, were united in marriage on January 4 at College Church of the Nazarene in Nampa, with Rev. A. J. Finkbeiner, father of the bride, officiating.

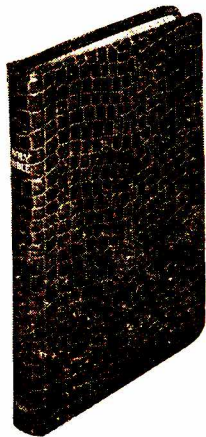
Katherine Thornton and Joe E. Harris, both of Winfield, Kansas, were united in marriage on December 29, in the Winfield Church of the Nazarene, with the pastor, Rev. Ralph E. Shafer, officiating.

BORN—to Rev. and Mrs. Reuben Welch of Long Beach, California, a son, Reuben Robinson II, on December 27.

—to Mr. and Mrs. Lloyd McClellan of Olivet Nazarene College, Kankakee, Illinois, a daughter, Linda Marie, on December 24.

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all things which Jesus did, he said  
unto his disciples,  
44 Let these sayings sink down  
into your ears: for the Son of man

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**WE PAY POSTAGE**

... to serve you better

—to Rev. and Mrs. M. E. McNeer of Cleveland, Mississippi, a son, Daniel Ray, on December 20.

—to Mr. and Mrs. Robert Ketron, Sr., of Buffalo, Oklahoma, a son, Robert Ketron, Jr., on November 30.

**SPECIAL PRAYER IS REQUESTED** by a friend in Illinois "for my complete healing, also that of my children";

by a Christian father that his daughter may be removed from the care of an ungodly person;

by a Christian brother in California that his wife may be saved and healed completely and her mind restored to normal;

by a reader in Ohio that he may become established in entire sanctification, for the healing of his wife and son, for healing of a heart ailment, and for a special unspoken request;

by a mother in Illinois for her two sons and their companions to be definitely saved—one son is very talented and could be used of God, but worldliness is creeping into his heart and life—for the sanctification of her husband, and that God will touch her body and also that of her husband and son;

by a Christian in Ohio that they may have a spirit of revival in their church, also for an unspoken request;

by a friend in Illinois for complete victory—for regular employment—that God will undertake in special needs, spiritual, physical, and financial, and have His way, and for a backslidden son in the army;

by a Nazarene couple in Idaho for help in praying for five young couples that they may get in earnest about serving the Lord—they need to go deeper with God and take their Christian lives more seriously, especially since they all have small children to rear;

by a reader "out west" saved and sanctified by God's grace, yet bound because of sins of the past which friends do not seem to forget—needs special help from God;

by a mother in Texas that God may undertake in a special way and give her victory and that she may be normal in every way and feel God's blessing on her heart and life, that she may have more faith, and also needs help in praying for her children;

by a Christian friend in Kentucky for her husband in the hospital with a heart condition, that he may be healed if it is God's will—also for a neighbor in a mental institution to be restored to normalcy—and for a grandson to be delivered from the drink habit; she believes God is able.

## Evangelists' Slates

### L and M

Laing, Gerald D., and Wife. Preacher and Singers, 130 E. Reasoner, Lansing 6, Mich.  
E. Brewton, Ala. .... Jan. 27 to Feb. 9  
Monteagle (Chapman Chapel), Tenn.  
..... Feb. 14 to 23

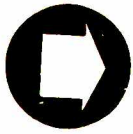
Langford, J. V. 820 N. Dustin, Farmington, N.M.  
Paradise, Kansas ..... March 13 to 23  
Latham, Joy and Mary E. P.O. Box 527, Kansas  
City 41, Mo.  
Law, Dick and Lucille. Preachers and Singers, P.O.  
Box 527, Kansas City 41, Mo.  
Tatum, N.M. .... Feb. 6 to 16  
Sacramento (Arden), Calif.  
..... Feb. 19 to March 2  
Lee, Mason. 217 Division St., Huntington, W.Va.  
Farmland, Ind. .... Feb. 12 to 23  
N. Vernon, Ind. .... Feb. 25 to March 9  
Leih, Martin. 309 Violet, Monrovia, Calif.  
Leverett Brothers. Preachers and Singers, Lamar,  
Mo.  
St. Elmo, Tenn. .... Feb. 5 to 16  
Overland Park (Lakeview), Kans. Feb. 19 to 23  
Lewis, E. E. 305 N. Shepherd, Ironton, Mo.  
Lewis, Ellis. 311 N.W. 8th St., Bethany, Okla.  
Lewis, Robert C. Evangelist, 3433 Wyoming, Kansas  
City, Mo.  
Liddell, T. T. P.O. Box 98, Bourbonnais, Ill.  
Santa Cruz, Calif. .... Jan. 22 to Feb. 2  
Hermosa Beach, Calif. .... Feb. 19 to March 2  
Lilly, Herbert E. 1203 Maple, Route 4, Nampa,  
Idaho  
Lipker, Charles H. Box 2, Alvada, Ohio  
Akron (Springfield Hgts.), Ohio  
..... Jan. 29 to Feb. 9  
Detroit (Calvary), Mich. .... Feb. 12 to 23  
Little, H. C. 1338 1/2 Hunter Ave., Columbus 1, Ohio  
Glasgow, W.Va. .... Feb. 3 to 9  
Lockard, Dayton and Patricia. Preacher and Singers,  
Rt. 2, Box 312-C, Charleston, W.Va.  
Morgantown, W.Va. .... Feb. 3 to 9  
Bristol, Tenn. .... Feb. 12 to 23  
Logan, J. Sutherland. P.O. Box 527, Kansas City  
41, Mo.  
Long, Harry C. Route 1, Morrow, Ohio  
Lummus, H. T. 507 S. Fourth St., Albion, Neb.  
Lyons, James H. 1651 Euclid, Chicago Heights, Ill.  
MacAllen, L. J. Artist-Evangelist, 119 W. Rambler,  
Elyria, Ohio  
Mackey Evangelistic Party, D. D. Preacher and Musicians,  
Box 113, Bethany, Okla.  
Madden, Paul A. 4210 East 14th St., Des Moines,  
Iowa  
Albia, Iowa ..... Jan. 29 to Feb. 9  
Clinton, Iowa ..... Feb. 12 to 23  
Markham, Walter. 408 S. Cottage Ave., Porterville,  
Calif.  
Martin, Edwin C. P.O. Box 527, Kansas City 41,  
Mo.  
Massillon, Ohio ..... Jan. 29 to Feb. 9  
Mansfield (First), Ohio ..... Feb. 12 to 23  
Martin, Paul. 912 Greenwich, San Francisco, Calif.  
Modesto (First), Calif. .... Feb. 17 to 23  
Mathews, L. B., and Wife. Evangelist and Singer,  
514 West 15th St., Columbia, Tenn.  
Maurer, Mrs. Ferne (Stinette). Song Evangelist,  
1601 W. RayMar St., Santa Ana, Calif.  
May, Buddie. Evangelist, 217 Third St., Ashland,  
Kentucky  
Open dates  
May, Frank W. 324 East 47th St., Covington, Ky.  
McCollom, W. B. Box 48, Kingman, Kansas  
Peabody, Kansas ..... March 12 to 23  
McCoy, Norman E. Song Evangelist, 1318 East  
28th St., Anderson, Ind.  
McDowell, Mrs. Doris. Evangelist, 948 Fifth St.,  
Apt. H, Santa Monica, Calif.  
Allentown, Pa. .... Feb. 5 to 9  
Trenton, N.J. .... Feb. 12 to 23  
McFarland, C. L. Evangelist, Route 1, Michigantown,  
Ind.  
Open date ..... Feb. 4 to 16  
Mishawaka, Ind. .... Feb. 18 to March 2  
McKinley, Pauline. Song Evangelist, P.O. Box 201,  
Greensburg, Ind.

## Emergency

## Revival Date Service

### Notice: Evangelists and Pastors

The Department of Evangelism, 6401 The Paseo, Box 6076, Kansas City 10, Missouri, gladly lists open dates of commissioned evangelists provided such opening date is within the next six months. Pastors may contact the Department of Evangelism for names and dates of evangelists available during the next six months.—V. H. Lewis, Executive Secretary.



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Personnel

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McNatt, J. A. P.O. Box 527, Kansas City 41, Mo. Winchester (First), Ind. . . . . Jan. 29 to Feb. 9  
Reserved . . . . . Feb. 12 to 23

McNutt, Paul W. Song Evangelist, P.O. Box 527, Kansas City 41, Mo.  
Troy, Ohio . . . . . Jan. 22 to Feb. 2  
Xenia, Ohio . . . . . February 3 to 9

Meadows-Reasoner Gospel Duo. Preacher and Singers, 2510 Hudson Ave., Norwood 12, Ohio  
Mackey, Ind. . . . . Feb. 19 to March 2  
Council Bluffs (Comm. Ch.), Iowa . . . . . March 12 to 23

Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, P.O. Box 527, Kansas City 41, Mo.  
Malden, Mo. . . . . Jan. 29 to Feb. 9  
Danville, Ill. (conv.) . . . . . Feb. 12 to 16

Messer, Haley. P.O. Box 527, Kansas City 41, Mo. Brunswick, Ga. . . . . Jan. 29 to Feb. 9  
Savannah, Ga. . . . . Feb. 12 to 23

Mickel, Ralph and Lillian. Evangelists and Singers, Alum Bank, Pa.  
New Galilee, Pa. . . . . Jan. 29 to Feb. 9  
Birdsboro, Pa. . . . . Feb. 12 to 23

Mickey, Bob and Ida Mae. Evangelist and Singer, 309 Cimarron Ave., La Junta, Colo.  
Taft, Calif. . . . . Jan. 29 to Feb. 9  
Brisbane, Calif. . . . . Feb. 12 to 23

Mieras, Edward E. 1962 Bridgen Rd., Pasadena 7, Calif.  
Atwater, Calif. . . . . Jan. 26 to Feb. 9  
Chico, Calif. . . . . Feb. 12 to 16

Miller, A. E. and Pauline. Preachers and Chalk Artist, 307 S. Delaware St., Mt. Gilead, Ohio  
Yosemite, Ky. . . . . Feb. 5 to 16  
Fort Valley, Ga. . . . . Feb. 18 to March 2

Miller, E. J. P.O. Box 527, Kansas City 41, Mo.  
Miller, Leila Dell. c/o Trevecca Nazarene College, Nashville 10, Tenn.  
Plainview, Texas . . . . . Jan. 29 to Feb. 9  
Lovington, N.M. . . . . Feb. 12 to 23

Miller, Nettie A. c/o Trevecca Nazarene College, Nashville 10, Tenn.  
Tarrant City, Ala. . . . . Jan. 29 to Feb. 9  
Pritchard, Ala. . . . . Feb. 12 to 23

Miller, Mrs. Ruth E. Song Evangelist, 1414 N. Sierra Bonita, Pasadena 7, Calif.  
Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.  
Rising Sun, Ind. . . . . March 12 to 23

Mitchells, The Musical (Lloyd and Addie). Song Evangelists and Musicians, Kersey, Pa.  
Mock, Richard (Dick) and Mary Kathryn. Singers and Musicians, Route 1, Elwood, Ind.  
Phlox, Ind. (Friends) . . . . . Feb. 3 to 9  
Peru, Ind. . . . . Feb. 26 to March 9

Moore, Franklin M. 1227 Fields St., Hammond, Ind.  
Warren, Ind. . . . . Jan. 29 to Feb. 9  
Bremen, Ind. (Un. Miss. Ch.) . . . . . Feb. 12 to 23

Morgan, Oliver and Ruth, and Daughter, Mardell. Evangelist and Singers, 2003 N. Delphos St., Kokomo, Ind.  
Dayton (Daytonview), Ohio . . . . . Jan. 28 to Feb. 9  
East Liberty, Ohio . . . . . Feb. 11 to 23

Morgan, Wilbur W. 224 Sixteenth Ave. So., Nampa, Idaho  
Waitsburg, Wash. . . . . Feb. 2 to 9  
Payette, Idaho . . . . . Feb. 13 to 23

Moulton, M. Kimber. P.O. Box 527, Kansas City 41, Mo.  
Chillicothe, Ohio . . . . . Feb. 5 to 16  
Newcomertown, Ohio . . . . . Feb. 19 to March 2

Mounts, Dewey and Wavelene. Evangelist and Singer, 12300 W. Ridgeland Ave., Worth, Ill.  
Brodhoad, Wis. . . . . Jan. 29 to Feb. 9  
New Richmond, Ohio . . . . . Feb. 12 to 23

Murphy, B. W. 2952 Fourth Ave., Huntington 2, W.Va.  
Myers, J. T. 502 Lafayette St., Danville, Ill.  
Seelyville, Ind. (P.H.) . . . . . Jan. 29 to Feb. 9  
Clinton, Ind. . . . . Feb. 12 to 23

**N to R**

Neese, Albert R. and Bessie. 675 S. Decatur, Denver, Colo.

Nelson, Charles Ed. and Normadene. Preachers and Singers, P.O. Box 241, Rogers, Ark.  
Capitan, N.M. . . . . Jan. 29 to Feb. 9  
Rodessa, La. . . . . Feb. 12 to 23

Norris, Roy and Lilly Anne (Holso). Evangelist and Singers, c/o Trevecca Nazarene College, Nashville 10, Tenn.  
Akron (Arlington), Ohio . . . . . Feb. 10 to 16  
Middleport, Ohio . . . . . Feb. 17 to 23

Norsworthy, Archie N. 113 N. Asbury, Bethany, Okla.  
Norton, Joe. P.O. Box 143, Hamlin, Texas  
Junction City, Kans. . . . . Jan. 29 to Feb. 9  
Waurika, Okla. . . . . Feb. 12 to 23

Nutter, C. S. P.O. Box 48, Parkersburg, W.Va.  
Wheeling, W.Va. . . . . Jan. 29 to Feb. 9  
Steubenville (Osage), Ohio . . . . . Feb. 26 to March 9

Oren, Thurman. 230 E. Washington St., Box 327, Parker, Ind.  
Selma (Harris Chap.), Ind. . . . . Feb. 12 to 23  
Parrott, A. L. Box 298, Bourbonnais, Ill.

Patrone, D. E. Evangelist-Violinist, P.O. Box 618, Painesville, Ohio  
Hamilton, Ontario . . . . . Jan. 29 to Feb. 9  
Elmwood, Ind. . . . . Feb. 12 to 23

Pattan, Martin L. Rt. 11, Box 54, Fort Worth, Texas  
Patterson, Walter. Route 2, Waurika, Okla.  
Payne, L. M. 509 Northwest Main, Bethany, Okla.  
Peck, W. A., and Wife. Preacher and Singer, c/o Trevecca Nazarene College, Nashville 10, Tenn.  
Caruthersville, Mo. . . . . Jan. 22 to Feb. 2  
Las Cruces, N.M. . . . . Feb. 9 to 15

Peters, Max F. 8665 Dearborn Ave., South Gate, Calif.  
Phillips, Miss Lottie. c/o Trevecca Nazarene College, Nashville 10, Tenn.  
Phillips, Wm. H. Box 131, Apple River, Ill.  
Pierce, Boyce, Catherine, and Linda. Singers and Musicians, 505 Columbia Ave., Danville, Ill.  
Clearwater (First), Fla. . . . . Jan. 29 to Feb. 9  
Pensacola, Fla. . . . . Feb. 12 to 23

Plummer, Chester D. 515 N. Chester Ave., Indianapolis 1, Ind.  
Kansas City (Calvary), Mo. Jan. 22 to Feb. 2  
The Plains, Ohio . . . . . Feb. 5 to 16

Potter, Lyle and Lois. Sunday School Evangelists, P.O. Box 527, Kansas City 41, Mo.  
Conventions (Tenn. Dist.) . . . . . Feb. 3 to 7  
Alabama Dist. Tour . . . . . Feb. 10 to 16

Purkhiser, H. G. 4531 Marcellus St. N.W., Canton 8, Ohio  
Qualis, Paul M. Song Evangelist, 5487 Lake Jesamine Dr., Orlando, Fla.  
Miami (First), Fla. . . . . Jan. 22 to Feb. 2  
Garden City, Kans. . . . . Feb. 12 to 23

Rahrar, H. J. 2042 Singleton St., Indianapolis, Ind.  
Rice, Cecil H. 1128 Grace St., Washington C.H., Ohio  
Richards, Alvin and Annabelle. Preacher and Singers, Linden, Mich.  
Tarpon Springs, Fla. (F.M.) . . . . . Feb. 5 to 16  
Clarksville, Ind. . . . . Feb. 19 to March 2

Richardson, Harold and Flossie. Preacher and Singers, Route 4, Muncie, Ind.  
Riden, Kenneth R. 117 Orchard St., Cambridge City, Ind.  
Southport, Ind. . . . . Feb. 5 to 16  
Indianapolis (Ray St.), Ind. . . . . Feb. 17 to 23

Ridings, E. Paul. 708 N. College, Bethany, Okla.  
Robbins, James. 1817 "F" St., Bedford, Ind.  
Bradley, Ill. . . . . Jan. 29 to Feb. 9  
Freetown, Ind. . . . . Feb. 12 to 23

Robinson, John. P.O. Box 9151, Huntington, W.Va.  
Robinson, Paul E. 319 Garfield St., Middletown, Ohio  
Rodgers, Clyde B. Artist-Evangelist, 505 Lester Ave., Nashville 10, Tenn.  
Wynantskill, N.Y. (Wes. Meth.) . . . . . Jan. 29 to Feb. 9  
Newark, Del. . . . . Feb. 12 to 23

Roedel, Bernice L. 423 E. Maple St., Boonville, Ind.  
Alum Bank (Ryot), Pa. . . . . Feb. 4 to 9  
Smithfield, Ill. . . . . Feb. 16 to March 2

Rothwell, Mel-Thomas. 21 Bromfield St., Wollaston, Mass.  
Rushing Family Trio, The (Dee, Bernadene, and Tracy). Singers and Musicians, King City, Mo.  
Henryetta, Okla. . . . . Jan. 26 to Feb. 2  
Riverside, Calif. . . . . Feb. 4 to 9

Russell, J. Reynald, 602 S. Eighth, Abilene, Texas  
Odessa, Texas . . . . . Feb. 3 to 9  
Stephenville, Texas . . . . . Feb. 12 to 23

**S and T**

Samuel, O. D. and Thelma. Preachers and Singers, Box 8, Halltown, Mo.  
Sanford, Mrs. Ruth. Song Evangelist, 5636 Wilborn Dr., St. Louis 20, Mo.  
Savage, F. C. P.O. Box 3, Kokomo, Ind.  
Scarlett, Don. Route 1, North Vernon, Ind.  
Pontiac (First), Mich. . . . . Jan. 30 to Feb. 9  
Owensboro (First), Ky. . . . . Feb. 12 to 23  
Scherrer, L. J. 930 Floral Drive, Orlando, Fla.

Schmidt, Wm. and June. Preacher and Singers, Box 331, Vicksburg, Mich.  
Hillsdale, Mich. . . . . Feb. 26 to March 9

Schriber, George R. 5949 N. Forestdale, Glendora, Calif.  
Schultz, Ernest, and Wife, and Son, Gerald. Preacher and Musicians, P.O. Box 527, Kansas City 41, Mo.  
Pennville, Ind. . . . . Feb. 12 to 23

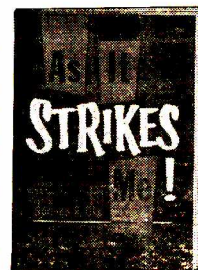
Schultz, Walter C. Song Evangelist, 707 S. Chipman, Owosso, Mich.  
Sellick, R. T. Box 22, Oxford, N.S., Canada  
Woods Harbour, N.S. . . . . Jan. 29 to Feb. 9  
Moncton, N.B. . . . . Feb. 12 to 23

Selz, Joseph W. 627 Juniper St., Walla Walla, Wash.  
Shank, R. A., and Mrs. P.O. Box 563, Fostoria, Ohio  
Sharp, L. D. P.O. Box 527, Kansas City 41, Mo.  
Sheridan, L. Q. (Bill). Lookout Mountain, Tenn.  
Short, J. W. and Frances. Evangelists, P.O. Box 527, Kansas City 41, Mo.  
Silvernail, Donald R. Route 2, Vicksburg, Mich.  
Slack, D. F. Song Evangelist, Route 2, Vevay, Ind.  
Charlestown, Ind. . . . . Jan. 28 to Feb. 2  
The Plains, Ohio . . . . . Feb. 5 to 16

Slater, Hugh. P.O. Box 527, Kansas City 41, Mo.  
Bridgeport, Ind. . . . . Jan. 29 to Feb. 9  
Dayton (Wrightview), Ohio . . . . . Feb. 12 to 23  
Slayton, Hubert W. 237 N. Fifth St., Elwood, Ind.

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Smiley, Thos. R., and Wife. c/o Gen. Del., Odon, Ind.  
 Smith, Bernie. P.O. Box 145, Harrisburg, Ill.  
 Xenia, Ohio ..... Jan. 29 to Feb. 9  
 Rensselaer, Ind. .... Feb. 12 to 23  
 Smith, Billy and Helen. Evangelist and Singers, 816 McKinley Ave., Cambridge, Ohio  
 Smith, Charles Hastings. P.O. Box 778, Bartlesville, Okla.  
 Smith, J. E. 621 Del Mar Ave., Chula Vista, Calif.  
 Smith, Ottis E. Route 1, Edinburg, Pa.  
 Coraopolis, Pa. .... Jan. 30 to Feb. 9  
 Noblesville, Ind. .... Feb. 12 to 23  
 Smith, Paul and Hallie. Evangelist and Singers, 318 N.W. 5th St., Bethany, Okla.  
 New Cumberland, W.Va. . . Jan. 29 to Feb. 9  
 East Liverpool (LaCroft), Ohio  
 ..... Feb. 26 to March 9  
 Smiths, The Singing (Eugene and LaNora). Song Evangelists, Winnsboro, S.C.  
 Snow, Loy. Route 1, Bedford, Ind.  
 Seymour (Peter's Switch), Ind.  
 ..... Jan. 28 to Feb. 9  
 Ridgeville, Ind. .... Feb. 11 to 23

Stabler, R. C. Box 34, Montoursville, Pa.  
 Mason, Mich. .... Jan. 26 to Feb. 2  
 Open date ..... Feb. 5 to 16  
 Stafford, Daniel. Box 207, Southport, Ind.  
 Shreveport (First), La. .... Jan. 30 to Feb. 9  
 Oakland, Ill. .... Feb. 13 to 23  
 Steinger, Dwight F. Artist-Evangelist, Nashville, Ind.  
 Stewart, Claude E., Jr. 7804 Grandview, Arvada, Colo.  
 Stockton, Fred G. Rt. 1, Box 149, Sumner, Wash.  
 Strack, W. J. Box 215, New Lyme, Ohio  
 Waco (East), Texas ..... Jan. 22 to Feb. 2  
 Strait, Neil. P.O. Box 112, Olivet Nazarene College, Kankakee, Ill.  
 Marion (First), Ohio ..... Jan. 31 to Feb. 2  
 Kewanee, Ill. .... Feb. 7 to 9  
 Sutherland, Jack and Naomi. Preacher and Singers, Route 5, Canton, Ill.  
 Marion (Kensington Pl.), Ohio .. Feb. 2 to 9  
 Tarvin, E. C. California, Ky.  
 Taylor, Raymond G. 505 West 52nd St., Ashtabula, Ohio

Taylor, Robert W. P.O. Box 527, Kansas City 41, Mo.  
 Paulding, Ohio ..... Feb. 5 to 16  
 Toledo (Jackman Rd.), Ohio  
 ..... Feb. 19 to March 2  
 Terry, Glen. P.O. Box 527, Kansas City 41, Mo.  
 Denver (Englewood), Colo. .... Feb. 5 to 9  
 Monte Vista, Colo. .... Feb. 12 to 23  
 Thomas, Fred. 177 Marshall Blvd., Elkhart, Ind.  
 Princeton, Fla. .... Jan. 29 to Feb. 9  
 Huntington (First), W.Va. . . Feb. 13 to 23  
 Thomas, James W. 615 Cedar St., Yukon, Okla.  
 Oklahoma City (Grand Blvd.), Okla.  
 ..... Jan. 23 to Feb. 2  
 Thompson, Harold C. P.O. Box 549, Blytheville, Ark.  
 Tripp, Howard M. 1111 Shannon Ave., Indianapolis, Ind.  
 Watchula, Fla. .... Jan. 29 to Feb. 9  
 Indianapolis (E. Side), Ind. . . Feb. 16 to 23  
 Trissel, Paul D., and Family. Evangelist and Singers, P.O. Box 352, Bradenton, Fla.  
 Bradenton, Fla. .... Jan. 23 to Feb. 9  
 Turpell, John W. Route 2, Minesing, Ontario, Canada  
 Port Maitland, N.W. (Ref. Bap.) ..Feb. 5 to 23

**U to Z**

Underwood, G. F., and Wife. Preacher and Singers, 243 Mulberry St. N.W., Warren, Ohio  
 Findlay, Ohio ..... Feb. 12 to 23  
 Clarksville, Mich. .... Feb. 26 to March 9  
 Van Slyke, D. C. 508 Sixteenth Ave. So., Nampa, Idaho  
 Wapato, Wash. .... Feb. 2 to 12  
 Anacortes, Wash. (F.M.) .... Feb. 16 to 26  
 Volk, Harold L. P.O. Box 527, Kansas City 41, Mo.  
 Wachtel, D. K. 3925 Oxbow Drive, R.F.D. 3, Nashville 7, Tenn.  
 Wagner, Allen H. P.O. Box 527, Kansas City 41, Mo.  
 Wagner, Betty; and Lavelly, Helen. Preacher and Singers, Box 661, Mt. Vernon, Ill.  
 Wakefield, A. C. Song Evangelist, 515 Woodland, Nashville 6, Tenn.  
 Nashville (Radnor), Tenn. . . Jan. 27 to Feb. 9  
 Reserved ..... Feb. 12 to 23  
 Ward, Lloyd H. and Gertrude. Preacher and Chalk Artist, Box 825, Fern Park, Fla.  
 Sumter, S.C. .... Jan. 22 to Feb. 2  
 Bennettsville, S.C. .... Feb. 5 to 16  
 Warren, W. H. G-3189 Beecher Rd., Flint, Mich.  
 Wells, Kenneth and Lily. Evangelists and Singers, Box 679, Whitefish, Mont.  
 South Gate, Calif. .... Feb. 5 to 16  
 Napa, Calif. .... Feb. 19 to March 2  
 Whisler, John F. Blind Singer, 404 N. Francis, Carthage, Mo.  
 White, W. T. 116 E. Keith, Norman, Okla.  
 Whiting, Warren and Katherine. Musician and Song Evangelist, 1239 S.W. 35th Ave., Fort Lauderdale, Fla.  
 Whitley, C. M., and Wife. Preacher and Singer, P.O. Box 527, Kansas City 41, Mo.  
 Open date ..... Feb. 12 to 23  
 Wiggs, W. Frank, and Wife. Preacher and Singers, 2625 E. Nettleton, Jonesboro, Ark.  
 Wilkinson Trio (Lloyd M., Wife, and Daughter). 1104 Penn St., Columbus, Ind.  
 Dublin, Ind. .... Jan. 26 to Feb. 2  
 Williams, Earl C. P.O. Box 527, Kansas City 41, Mo.  
 Palisade, Colo. .... Jan. 29 to Feb. 9  
 Las Animas, Colo. .... Feb. 12 to 23  
 Williams, J. E. P.O. Box 527, Kansas City 41, Mo.  
 Tacoma (First), Wash. . . Jan. 29 to Feb. 9  
 Renton, Wash. .... Feb. 12 to 23  
 Williams, Mrs. Lillian. 327 W. Broadway, Sparta, Tenn.  
 Wilson, Matthew V. 215 E. Third St., Gaylord, Mich.  
 Wire, B. N. 109 Northwest 7th St., Bethany, Okla.  
 Wolfe, E. D. P.O. Box 527, Kansas City 41, Mo.  
 Woods, Robert (Bob) F. Pepperlaw, Ontario, Canada  
 Melrose, Mass. .... Feb. 9 to 16  
 Cambridge, Mass. .... Feb. 17 to 23  
 Wootton, B. H. 2519 Galbreth Rd., Pasadena 7, Calif.  
 Glendale, Ariz. .... Jan. 29 to Feb. 9  
 Placentia, Calif. .... Feb. 12 to 23  
 Wordsworth, E. E. 20828 Fifty-third Ave. West, Lynnwood, Wash.  
 Wright, Fred D. Hometown, Ind.  
 Wynkoop, Ralph C. 6120 S.E. Knapp, Portland 6, Oregon



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