

Herald of Holiness



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Church of
the Nazarene

Feb. 19, 1958

It is important to understand what entire sanctification will do for us. At the same time, it is very nearly as important that we recognize what that experience will *not* accomplish of itself. Simon Peter had been prominent among those who were "filled with the Holy Ghost" on the Day of Pentecost; but when confronted with the possibility of the Gentiles re-

Concerning Prejudice

**General
Superintendent
Benner**

ceiving equal spiritual rights and blessings with the Jews, he found his Jewish prejudices still very much alive.

Apparently this was one thing that entire sanctification did not do: eradicate all his prejudices. So God was compelled to use rather strenuous means to deal with this matter; and although Pentecost did not deliver Peter from his prejudice, it did provide a heart condition of purity, humility, and obedience to God which brought a quick and sincere response to new spiritual light. Peter's remarkable discovery through his vision at Joppa, and voiced in his opening declaration to the house of Cornelius, is still a fundamental Christian truth, "God is no respecter of persons."

The gospel of Jesus Christ is the great leveler. God is no respecter of sinners, for "except ye repent, ye shall all likewise perish"; but "whosoever shall call upon the name of the Lord shall be saved." God is no respecter of believers, but "if we walk in the light, as he is in the light, . . . the blood of Jesus Christ his Son cleanseth us from all sin." God is no respecter of the wholly sanctified, but "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."

Let every Christian believer know the cleansing power of Jerusalem's Upper Room. But let every sanctified heart also learn the lesson of Joppa's housetop vision.

LATE NEWS

Telegrams . . .

Hot Springs, Arkansas—The South Arkansas District has been stirred with a dramatic presentation of the Golden Anniversary plans and goals by Rev. and Mrs. Lyle Potter. Rev. W. L. French, district superintendent, calls it the best and most practical of any tour in the last six years. The District Church School Board enthusiastically accepted a two months' "push" on enrollment, climaxing with a record-breaking attendance on Easter.—J. F. Hamm, Church School Board Chairman.

Carthage, Missouri—Springfield Grace Church, organized January 30, is the first church to be organized on the new Joplin District. It is located in a new housing development and the prospects are good. Rev. and Mrs. Riley Archer, pastors, are doing a good work.—Dean Baldwin, Superintendent of Joplin District.



Rev. R. T. Jarrell has resigned the church at Camden, Arkansas, to accept the work of the Grand Avenue Church in Amarillo, Texas.

Pastor Wm. McMahon sends word that the "Lodi, California, church is planning its twenty-fifth anniversary service on March 9. Plans call for a home-coming and mortgage-burning service. The committee is anxious to contact all former pastors and charter members of the local church. Write the pastor, 515 S. Garfield Street, Lodi, California."

After serving six years as pastor of the Grace Church in Port Arthur, Texas, Rev. W. M. Lynch has resigned to accept the work of the Oak Avenue Church in Duncan, Oklahoma.

Rev. Lewis A. Poscy, Jr., pastor of the West End Church of the Nazarene in Birmingham, Alabama, recently was elected president of the Nazarene Ministerial Association of Birmingham. He states, "There is a wonderful spirit of co-operation among the brethren."

After pastoring nearly four years in the church at Manzanola, Rev. Archie H. Marsh has resigned to accept a call to the church in Wray, Colorado.

Mrs. Nora Sory died December 3, 1957. She was a charter member of the Peniel, Texas, church, and at one time served as matron in the Orphans' Home in Peniel.

Herald of Holiness

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The Necessity of a Pure Heart, **H. V. Miller**

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 Light of the City

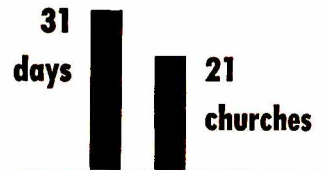
By F. W. DAVIS

When we see the light of that city
That Jesus has gone to prepare,
And the gates to the portals of glory
Swing open to us over there,
What a wonderful sight for God's
people—

What a glorious day that will be!
Eternally safe up in heaven,
We'll ever be happy and free.

Oh, the brightness and beauty of heaven,
That wonderful, love-centered place—
Where all is so blessed and peaceful
In the light of our dear Saviour's
face!

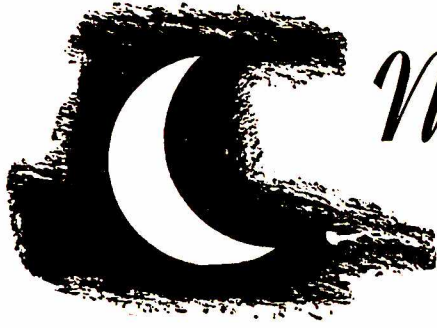
Our dwelling may be just a cottage
That God has designed in the sky.
Whatever our lot, 'twill be happy
In that city where none ever die.



New Churches

Willowick, Ohio, and Minerva, Ohio, Akron District; Nanaimo, British Columbia, Canada Pacific District; Northwest Ft. Lauderdale, Florida District; Springfield Grace, Missouri, Joplin District; Raytown, Missouri, Kansas City District; Richland, Missouri District; Dixfield Plains, Maine, New England District; Randle, Washington, Washington Pacific District; Gallagher, West Virginia District.





Moon Watching

and the Morning Watch

By DONALD C. MOORE

Pastor, Arden Church, Sacramento, California

I saw a man-made star today!

The excited anticipation of seeing Sputnik II glossed over the inconvenience of the hour and made unnecessary the alarm. This canine-carrying satellite had been reported brighter than the most luminous stars on the previous morning and it was calculated to be visible again this day in the predawn western sky.

With upturned overcoat collar I stood in the frosty grass, scanning the heavens, which were not so brightly lighted at that hour, made dim by a half-eclipsed moon. Just as I was wishing for a pair of artificial eyes to sight this spectacle which had evaded my search at other watches, and exactly five minutes after its calculated time of passing, my eyes caught sight of the fleeting missile. Though dim when first spotted, it became as bright as the brightest star as it made its arching journey northeasterly across the expansive heaven. That was it! Only three minutes from the time it was first glimpsed it was gone. Now I had joined the "have's"—those who have seen a sputnik—and could boast to the ever decreasing "have not's" who have not beheld.

As quickly as the sleep was washed from my eyes so soon had the thrill of seeing the man-made star passed. I journeyed from that outdoor "moon watch" to my indoor "morning watch." No sooner had I positioned myself for the best possible "view" than there appeared the flooding light of the Bright and Morning Star. And He who promises, "Before they call, I will answer," was there with His answering presence.

That answering Presence brought assurance such as this: Life holds many brilliant excitements but there is no exhilaration to the human soul to compare with "the glory of His presence and the beauty of His face." No burdens are so heavy but that the baring of His strong right arm "makes them light appear." No clouds are so dark but that the burning lamp of His shining face illumines every step. No face of foe so dismays but that one watch on Transfiguration Mount quiets

the fear so as to hear and clears the vision so as to see no man "save Jesus only."

Light of man-made stars fades swiftly. But not His light—for all day long His presence stayed with me. When asked concerning the continuance of this light, He answered, "He that dwelleth in the secret place of the most High shall abide . . ." (Psalms 91:1). The path of His justified ones "is as the shining light, that shineth more and more unto the perfect day" (Proverbs 4:18), was His assuring word. Oh, what joy to know that His light does not fade!

As my thoughts continued to hold press conference with my mind during this morning watch, one thought stood up and inquired, If a man-made satellite can be seen only as it reflects the light of the sun, then what kind of responsibility does that place upon you if you are a part of the fellowship of which Jesus declared, "Ye are the light of the world"? To such a question I could not give a side-stepping, senatorial answer. The obvious was true. His light must be reflected in me if the world is to see Him. That, of course, is the ultimate purpose of Him who is the Light—to redeem me and through me redeem others. Without redeemed men that Light "shineth in darkness; and the darkness comprehended [eth] it not." Many Spirit-possessed Johns are necessary "to bear witness of the Light, that all men through him might believe."

As I tarried His voice seemed to say, "Go quickly, and tell." "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

That as a novice moon-watcher I saw Sputnik is relatively unimportant; but that which is tersely important is that I have seen Him whom to know is life eternal, Him who is dearer than life itself. For as having met Him today in the morning watch, I, as those early followers of our Lord, "cannot but speak the things which [I] we have seen and heard." Now I no longer glibly but fervently sing:

*"Since my eyes were fixed on Jesus,
I've lost sight of all beside,
So enchained my spirit's vision,
Looking at the Crucified."*

THE CARNAL MIND

the reason for the second work of grace

(For several months we hope to print in the "Herald" each week an article on holiness written by one of the "old-timers" and printed in the "Herald" sometime during the past fifty years. We are sure our readers will enjoy these articles as they appear from time to time.—EDITOR.)

It is important that men should see that the Word of God deals with "the carnal mind" separate and apart from sin as an act; sin as an act—sins committed—may be pardoned and forgiven, whereas the "carnal mind" is never pardoned, seeing it is not anything that we have done; it is a "mind," a root, an infection, a corruption, a something that lies back of the act, which disposes and inclines us sinward. Mr. Charles Wesley termed it "our bent to sinning"; theologians term it "original sin," "inbred sin," "depravity"; the Bible speaks of it as "the flesh," "our old man," "sin that dwelleth in me," "the body of sin," "the sin that doth so easily beset," "a law of sin in my members," etc.; they who have manifestations of the same frequently speak of it as their "weakness," their "temperament," their "disposition," and thus excuse it as though it were an innocent and indifferent matter: but the Word of God does not thus regard the matter.

No, the "carnal mind" is not an innocent and indifferent matter: "the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be"; it is in the nature of an outlaw not "at enmity" as frequently quoted, but is in its very nature, the very essence and quintessence of "enmity against God." Think of a something in every human breast that is "against God," refusing to be subject to the law of God; and where this thing gains the ascendancy and mastery over the will it will destroy every vestige of spiritual life, for "to be carnally minded is death" (Rom. 8:6, 7). The carnal mind is a protege of Satan, and his foremost ally, and should be given no more quarter than you would give to a most venomous serpent.

No proper appreciation can be had of the skill of the physician nor of the cure until there is some knowledge of the virulency and malignity of the disease: hence the importance of a correct diagnosis; to treat a cough as though it were merely a slight cold on the chest, when it is

tuberculosis; or a swelling as though it were merely a pimple, or rash, when it is a cancer or leprosy, may result very seriously and fatally. God is saying, "Is there no balm in Gilead: is there no physician there? why then is not the health of the daughter of my people recovered?" Evidently there has been a fallacious diagnosis, the blame of which attaches to the "covetousness" of the "prophet" and the "priest," saying, "They have healed the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace" (Jer. 8:10, 11, 22). Thank God, "Where sin abounded, grace did much more abound" (Rom. 5:20). The remedy provided on Calvary's cross is greater than the "hurt" and is equal to every human need. While the "carnal mind" may not be "subject to the law of God," and therefore cannot be ejected by the law, "What the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, . . . condemned sin in the flesh," so that now we may say, "the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8: 2, 3). While "our old man" can never be pardoned (nor regenerated) he may nevertheless be "crucified," and the "body of sin" destroyed (Rom. 6:6), "that henceforth we should not serve sin." While the "sin that dwelleth in me" (Rom. 7:17) may not be forgiven, it may nevertheless be purged and cleansed away by the blood of Jesus—on condition that "we walk in the light, as he is in the light" (see I John 1:7). Yes, there is "a balm in Gilead" and a "physician" who can completely "cure" the deepest "hurt of sin," for every man and woman that will unconditionally place the case in His hands, and trust Him. "He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25).

He who deals merely with symptoms, or sinning as an act, has not yet reached the real source of the trouble; a small plaster may give a little momentary relief, and temporarily allay the inflammation, but while the disease germs remain in the system it is more than likely they will break out again in some form or other—seeing the treatment hitherto has been all too superficial; in

order to effectually and permanently cure the patient it is necessary to find the source and cause of the trouble—and that is exactly what this Wesleyan teaching of a second work of grace does. Toplady was right in singing:

Be of sin the double cure:

Save from wrath, and make me pure.

Why a “double cure”? because we have the twofold need—sins committed which require repentance and forgiveness, and sin principle inherited—“the carnal mind”—which cannot be pardoned but must be “crucified,” “destroyed,” “purged” and “cleansed” away (Psa. 51:2, 7).

We are aware that some would teach that this sin principle—“the carnal mind”—is removed in regeneration, but this is contrary to the teaching of all the leading denominations as set forth in their Creedal Statements, their Confessions of Faith, and Articles of Religion; it is contrary to the teaching of Scripture, and contrary to universal Christian experience. As Mr. Wesley has said in his sermon on “Repentance of Believers,” “We allow that at the very moment of justification we

were born again; but are we then entirely changed? far from it: we still retain a depth of sin: and it is this which constrains us to groan for a full deliverance to Him who is mighty to save. . . . from what has been said we may learn the mischievousness of that opinion—that we are wholly sanctified when we are justified: that our hearts are then cleansed from all sin. It is true we are then delivered, as was observed before, from the commission of outward sin; and at the same time the power of inward sin is so broken that we need no longer follow, or be led by it; but it is by no means true that inward sin is then totally destroyed: that the root of pride, self-will, anger, love of the world is then taken out, or that the heart bent to backsliding is entirely cleansed.” Hence the two divine “calls,” and the twofold promises, namely, to the sinner the “call” is always to repentance (Mark 2:17); to the church (such as have been born again) the call is always to holiness (I Thess. 4:7, 8).

(Printed in “Herald of Holiness,” April 2, 1938)

If we pay the toll we can travel on—

ISAIAH'S TURNPIKE

By CARL W. GRAY

Pastor, Cross Lanes Church, Charleston, West Virginia



And an highway shall be there, and a way, and it shall be called The way of holiness (Isaiah 35:8).

Traveling east of Charleston, West Virginia, Route 61 is one of the main traffic ways. Within the distance of a few miles, there are five small towns situated along the river, the highway, a railroad, and the mountain—all running parallel to each other.

Within this short distance there are school zones, railroad crossings, traffic lights, stop signs, large trucks, and a twenty-five mile per hour speed limit three-fourths of the way. As our family would travel eastward to visit relatives, we would spend forty-five minutes to an hour traveling this distance. It really was a tiresome, exhausting drive.

One day the State Road Commission began halfway up the mountainside to remove earth, fill ravines, build bridges, and even move houses that were in the path of construction. Soon the news was out, “Turnpike Under Construction.” After

a long period of wishful observance and waiting, this superhighway was open to the public.

Now—we can enter the tollgate, be willing to pay the fare, and begin our drive. We notice the speed limit—sixty miles an hour. Road signs are quite different. We read, “No Stopping, Only for Repairs,” or, “Food and Fuel Ahead.” The distance that required as much as an hour of time before can be made reasonably in only nine minutes.

The highway described by the Prophet Isaiah describes the experience of heart holiness. This highway of holiness fulfills every longing of the believer's heart. *It is a clean way*—“the unclean shall not pass over it.” *It is a plain way*—“the wayfaring men, though fools, shall not err therein.” *It is a safe way*—“no lion shall be there, nor any ravenous beast shall go up thereon.” *It is for the believer*—“but the redeemed shall walk there.”

It is evident that believers travel the congested path of regeneration. Many times they are delayed, discouraged, and defeated. The unsanctified con-

stantly travel through zones of frustration and fear. Often they are stopped by traffic lights of temper and the carnal mind. Crossings and intersections of worry and doubt seem to be regular routine.

Isaiah recommends a "Spiritual Turnpike"—*The way of holiness!* If the believer is willing to enter the "tollgate" of full consecration, pay the price, the baptism of the Holy Ghost will purify his heart and prepare him for the journey ahead. The way of holiness is a "highway" above sin, uncleanness, and worldliness. With the crucifixion of self, the sanctified child of God travels the "path . . . that shineth more and more unto the perfect day" (Proverbs 4:18).

SALVATION

By ILA R. MONDAY

*"A star burst in my heart!" one Christian said,
"And filled my veins with liquid silver fire."
"Oh, I was bathed in glory!" one announced . . .
"And I was lifted clean from filth and mire!"*

*"A sudden angel song flooded my soul . . ."
"I knew His love—I, who was so depraved!"
Yes, each has something precious—quite his own—
When God works, but all shout, "I have been
saved!"*

When I left her door I could gladly say

"I Have a 'Know So' Religion"

By CARSON N. SNOW

Pastor, Haysville, Kansas

Upon questioning the lady at the door about her church affiliation I received the reply, "I am a Jehovah's Witness." I shall never know why, but my next question—"Are you a Christian?"—blurted out with all the subtlety of an exploding bombshell. To this her answer came, "I hope so, for I am working to be." Yes, she did hope so, and who would say that she was not working at her religion? But the thing that impressed me was that there was no assurance, no witness that she had passed from death unto life. Poor, deluded, unsatisfied soul!

I am thankful that I am privileged to be a minister in a church that believes the Bible when it teaches that a man can know he has received life when there was death. I thank God that I believe and preach the God-inspired words of Paul, "The

Spirit itself beareth witness with our spirit, that we are the children of God" (Romans 8:16).

By my bedside in Hanau, Germany—after confessing my sins to God and pleading the blood of Jesus Christ—I became a saved child of God. To this wonderful fact the Spirit bore an unmistakable witness, giving me definite assurance that I was no longer condemned for my sins.

Then in Abilene, Texas, in February of 1946, I knelt at a Nazarene altar for purification of my heart. Once again I received the witness of the Spirit. He came and removed all desire for evil—praise God! The witness came then and is still there testifying to the fact that I am a sanctified child of God.

Later, out on the tiny island of Guam in the vast Pacific Ocean, the Lord spoke to me through His Spirit and asked me to bear the news of full salvation to other people as a preacher of the Word. To this further leading of the Spirit, I gave assent and again God sent His Holy Spirit—this time to bear witness that I was a God-ordained messenger for the Son of God.

Yes, I am thankful that I have a "know so" religion and don't have to say, "I hope so, for I am working to be." Let us continually preach, teach, and testify to the wonderful assurance of the Holy Ghost bearing witness with our spirits that we are the children of God.

The Curse of Complacency

Complacency is a creeping blight. You don't go to sleep one night with a glowing love for God in your heart and a compulsive concern for the salvation of the lost and wake up the next morning with a complacent attitude, pleased with your accomplishments and satisfied with the state of your soul.

Complacency sneaks up on you when you're going through the motions of religious routine. You may be conforming to the code of strictest Nazarene behavior. You could be a member of the church board, a teacher in the Sunday school, a singer in the choir, a faithful attendant at all church services. What's wrong with all that? Not a thing. It's all good—but it isn't enough. Jesus covered that situation when He said, "These things you ought to have done, yet without leaving the others undone" (Matthew 23:23, Weymouth). Where the foregoing commendable habits fall short is that you can go through all those motions and still neglect your inner life. You can have failed to maintain the spiritual glow. You may have neglected to keep your heart searched out by the penetrating beams of the Holy Spirit. You may have missed out in keeping alive that spirit of humility, that sense of your own insignificance without which it is impossible to walk with God.

This line of thought was impressed upon me while meditating upon the Golden Anniversary of the Church of the Nazarene, which is being observed this year. We have much cause for gratification. The church has prospered. We have graduated from a "sect" to a recognized, respectable denomination. Our churches are no longer situated on the wrong side of the tracks. Our "store front" places of worship are almost a rarity. We are constructing churches that are a credit to the best neighborhoods. Again, there is not a thing wrong with all that—SO LONG AS the poor are welcome and the ill-clad are made to feel at home. There is no virtue in a plain, weather-beaten, run-down-at-the-heels, eyesore place of worship. But if our progress is marked by conformity to the ways of the world and the easygoing practices of thousands of church members, our improved status is subject to question.

Our missionary outposts stretch around the world. The sun never sets on Nazarene missionary endeavor. Our educational institutions are being recognized and accredited. Our publishing house

is highly regarded in the business world and its patronage eagerly sought by the largest religious publishers in the nation. Praise God for all of this! It has taken us fifty years of pioneering, of sweat and blood and tears, of learning by the grim trial-and-error method, to reach the place where we now stand.

My concern is that expansion, statistics, programs, observances shall be kept secondary. There used to be mottoes in many of our homes reading, "GOD FIRST." We could do worse in selecting a slogan for the next fifty years. But God doesn't stay first automatically. He has to be kept there purposely, deliberately, determinedly.

I purpose to keep God first in my own heart and life. I'm going to do my best to encourage my local church to keep Him first in all its activities. Will you join me in my crusade against complacency, in my fight to keep God first in personal life, in home life, in local church life, in our denominational life?

M. A. ("BUD") LUNN

God Does Not Say _____

God does not say: "Six weeks and then this trial will be finished";

For where would be the trusting if our eyes could see the end?

The valley may seem endless or the flame seem undiminished;

The only certainty is God. On Him we can depend.

God does not say until death comes, "You've had enough of trials";

And any day may be the day we suffer for His name.

But though the time is distant when our tears shall turn to smiles,

There's beauty in the valley and there's brightness in the flame.

—————LOIS KENDALL BLANCHARD

We Can Take It with Us!

By LOUIS McCURDY

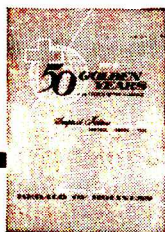
Thy soul shall be required of thee: then whose shall those things be, which thou hast provided? (Luke 12:20)

But lay up for yourselves treasures in heaven (Matthew 6:20).

A man met Jesus with a request, "Master, speak to my brother, that he divide the inheritance with me." Some fond parent had apparently left his property to two sons, and it had generated a family quarrel, as legacies oftentimes do. Jesus answered the man with this parable of the foolish rich man, and declined to become a judge or a divider in the case.

"Thy soul shall be required of thee," is surely a part of the parable that means every living person. "The spirit shall return unto God who gave it." The writer of Ecclesiastes simply states

The General
N.F.M.S. President
Looks at



The
ANNIVERSARY ISSUE
of the "Herald of Holiness"

A PICTURE FLASHED before me. I saw a room filled with over two million copies of golden-backed "Heralds of Holiness" awaiting shipment.

Imagination grew. There was a rustling of paper. They lived. They stood upon their feet. Two million living heralds, with messages of hope and holiness tucked under their golden coats, prepared to run.

"Spirit of God," I pray, "accompany them."

Louise R. Chapman

one of God's natural laws for mankind. But the last part of the text becomes a question for each and every one of us who have gathered material possessions beyond our immediate needs. "Then whose shall those things be, which thou hast provided?"

The material things can no longer be ours when the spirit takes its flight from the physical body. To whom shall we leave them? Have we the God-given right to leave them to just anyone? The conclusion of the parable, verse 21, "So is he that layeth up treasure for himself, and is not rich toward God," seems to condemn us when we lay up treasures for our own use, or even to leave them to our immediate offspring, when it is done for our own satisfaction. Our wealth is ours while we live, but the text seems to imply that it is not ours afterward. We should, rather, when our spirits go back to God, let Him have our material possessions as well. As Christian stewards we regard our riches as loaned to us from God only so long as we live.

Apparently the devil used this one legacy to create a family quarrel, and it certainly was not the last quarrel that legacies have caused. We leave our property to our children in order to bind the family together and to keep for ourselves their love, but it does the opposite.

The main wrong seems to be done by parents who leave large fortunes to their children and leave God out of it all. Jesus is preparing a mansion for us, but He can build it only with the materials we send up to Him. If we send nothing up, we are then not rich toward God.

Ofttimes we have been told, "We can't take it with us." Just as often we have answered, "No, not as it is, but we can transfer it to heaven before we go." We can use our earthly wealth to lay up for *ourselves* treasures in heaven. The process is as simple as going to a bank and exchanging our nation's currency to that used in some foreign country that we plan to visit. Sometimes we may have to visit a certain bank that has an office in the foreign land to which we intend to travel. So the wise Christian steward will

go to the church, blessed of the Christ, having its headquarters in heaven, invest his possessions in that church, and thus lay up that same treasure in heaven. Yes, we can take it with us.

Government bonds may be good, but church bonds are much safer—and wiser for the Christian steward—because the investment helps the church to preach the gospel of Christ where we cannot now do it. Inquire of your general church treasurer about church annuities. They provide a good way to have for yourself an income as long as you need it, and a fine way in which to leave your fortune to the church, so it can preach the gospel for you when you are in heaven.

“Whose shall those things be?” They should belong to God—they should be left to His Church. Remember that unearned wealth, left suddenly to heirs, may be the means of driving them away from God and further into sin. This foolish man in the parable was preparing to salt his wealth down here on earth, when he should have been investing it in heaven. My friend, why not deposit your wealth with the church, and be ready to go on up to glory, rich toward God, when “thy soul shall be required of thee.” *You can take it with you!*

The Pleasure of Self-denial

By **ROBERT A. MORAN**

Pastor, Kahului, Maui, Hawaii

The eighth chapter of St. Mark astoundingly portrays the pleasure of self-denial.

Let us look for a moment at the established religious pattern of that day foisted on the people by men who “knew all about the way of religion,” and yet sneeringly provoked and prodded, hoping that a bit of heavenly-sign salutation would be indulged them by the Master. Jesus’ lament reveals the catastrophic lack of spiritual perception that these men of supposed knowledge of religious matters possessed.

Many of the spiritual leaders in that day with strong regard for the delightful theological phrase (all the while their people with a gnawing longing to have an inner spiritual problem resolved) looked on the Master and heard His didactic ministry as against their own miserable, polluted theological surmisings.

Jesus gathered those about Him—His disciples, His followers, and undoubtedly curiosity seekers

NEWS in PICTURE



DISTRICT HERALD OF HOLINESS WINNERS at the Conference on Evangelism, with the editor and circulation manager. Left to right: Rev. Jay H. Keiser, Central Ohio; Rev. David Ehrlin, Minnesota; Dr. S. S. White, editor; Rev. Herbert Ketterling, North Dakota; Rev. William O. Blue, West Virginia (now pastoring in Florida); and Arthur Croy, circulation manager.

not a few—telling them with spiritual pertness apropos to the moment that there was a distinct and abiding pleasure to be had in this personal business of self-denial!

The proof of this needs no mind of particularly logical sharpness to determine its basic cause; simply, we see the Master unfold to these people a very simple and pleasurable approach to genuine Christian living. What are we to do? Even as they have done, deny ourselves (a challenge) take up our personal crosses (receiving the challenge), and follow the Master (successfully meeting the challenge).

Without doubt there will be pain in some of the denying, cross bearing, and following, but the rewards are axiomatic when through Jesus Christ we willfully relinquish ourselves to this business of discipleship. *The rewards?* Here is the plain statement of fact! Save your life and lose it; lose your life for Jesus’ sake and the gospel’s and save it! Your soul value is inestimable when a true disciple; this is a pleasant experience in spiritual values. Satan has no bargaining agent to thwart the God-ordained plan for your life.

Pleasure of security through unending momentary fulfillment of God’s will in and through your life! We are not ashamed of Him in this present sinful and adulterous generation; therefore the pleasure of self-denial reaches its zenith when the Son of Man promises that He will not be ashamed of us when He comes in the glory of His Father with the holy angels.

MY CHRIST!

By CHRISTINE WHITE

*The hands of Christ were busy hands;
They knew the plane and saw.
The eyes of Christ were fiery eyes,
As He taught God's holy law.
The ears of Christ were open ears
To hear the dying cries
Of sinful, lost humanity,
Its sobbing and its sighs.*

*The mouth of Christ was wise and kind;
It spoke the word that cheers.
The feet of Christ were lovely ones,
Bathed by a woman's tears.
Oh, healing hands; oh, feet beloved,
Bruised for you, for me!
The sacred heart was a broken heart,
On the cross of Calvary.*

*The head of Christ was a humble head,
And His side pierced by a sword;
The crown of Christ is a glorious one,
Worn by our living Lord!*

Hills of Holy Harvest

The hills of Pomeroy are rugged, rolling, and steep. This prosperous community nestled in the inland empire of eastern Washington is completely surrounded by these seemingly stubborn hills. One might even be tempted to ask, "Can any good come out of Pomeroy?" Yet in and out of these gulleys and gulches and draws and canyons lie thousands of acres of the finest wheat fields. The annual average yield for the past ten years is approximately thirty-five bushels per acre. Besides this there is also considerable barley and green peas grown in this rich agricultural county of Garfield.

Pioneers of the past found in these hills the proper soil for the bountiful crops of wheat. Through years of cultivation, working over the soil, and many treacherous hours on the steep slopes these faithful farmers have year after year accomplished the seemingly miraculous.

Thus it is in our lives. In ourselves we are nothing but complete failures. Without Christ we can do nothing. Yet with the breaking down of His Spirit and the cultivation of His grace we may be worked over into hills of holy harvest for the kingdom of God.

Christ saw the good soil in the rugged, stubborn character of Peter. He proceeded to cultivate that

By ROBERT CONDON

Pastor, Pomeroy, Washington

soil by His grace and "worked it over" by His testings and warnings. Then on the Day of Pentecost He brought forth a bountiful yield through the fearless preaching of this Spirit-filled hill of holy harvest, Cephas, the stone.

Jesus saw the good soil in the soul of that daring persecutor of the Early Church, Saul of Tarsus. Here again was a seemingly rugged and stubborn hill of useless spiritual value. But the conquering Christ cultivated this soil in the soul of Saul. He "worked it over" with a great blinding light, and intense, deep-furrowed conviction. Again, a great yield was produced from the halls of Jerusalem to the hills of Athens and the prison house of Rome through the "crucified with Christ" hill of holy harvest, Paul the Apostle.

God has produced great crops of gospel grain from others, seemingly as useless as the rugged hills of Pomeroy. He has truly chosen the foolish to confound the wise. Among those God has thus used are Jerry McAuley, the drunkard; John Newton, the slave trader and libertine; "Uncle Bud" Robinson, the stammering, epileptic Texan cowboy; Billy Graham, whose college girl friend gave him up as having no goal in life. These and many others are among those whom God has worked over into fields of productive wealth for the Kingdom.

Yes, God can use *you*. At this moment you may be rugged, barren, and undesirable. But let God work you over; let Him dig out the rocks, destroy

"Christian stewardship loses its meaning when money-making activities are a substitute for a sacrificial sharing for Christ."—George C. Stuart.

the weeds, plow the soil, fertilize the field, sow the seed. Then yield yourself to His bidding and await the bountiful harvest of souls.

Lessons from
a Siege of Sickness . . .

III. Friendship

By **GEORGE W. PRIVETT, Jr.**
Pastor, Donalsonville, Georgia

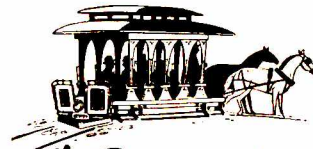
"Don't you hate to see them leave!" exclaimed a teen-age patient next to me when visiting hours were over. He spoke the sentiment of all of us, for it was very uplifting to have company. How deeply we appreciated the visits, the cards, the flowers, and the prayers of our friends!

I read a definition of friendship that I liked very much in a popular magazine. It went something like this, "When you've made a fool of yourself, a friend is someone who doesn't think you've done a permanent job." Although this is by no means a perfect definition, I think the reason it has remained in my mind is because it expresses faith and trust in others despite their human frailties. Trust is an all-important ingredient in an ideal friendship. To admire someone only as long as he unbendingly shares your opinions and never does anything which offends is to forget the give-and-take which is so much a part of human relationships.

To be a genuine friend, I believe a person must see in another something intrinsically good that is capable of amazing development. This vision or belief in the possibilities of another is fed by sincere respect and helpfulness. It is steadfastly held even when our friend disappoints us, as long as his basic integrity remains inviolate. Too often we are prone to "mark off" a friend when the basis for such action is idle gossip or minor misunderstanding. Jonathan and David were "knit together" because both of them possessed a caring love for each other which stemmed from a supreme love for God. Selfishness, or a desire for personal advantage, did not mar their friendship.

One has said, "There is no man so poor that he is not rich if he have a friend; there is no man so rich that he is not poor without a friend." If this is the case, we should strive to cultivate strong and enduring friendships. Most of all, let us make sure that we have a growing friendship with Him who "sticketh closer than a brother." Life's most transforming relationship is to know Christ, who said, "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends" (John 15:15).

THOUGHTS



from
the

"Old-timers"

A person who prays much in secret can easily get a grip on God in public. We hear lots of people praying in public and their prayers sound like dropping shot into an empty tin pan, no power comes and no fire falls. What is the matter? They are praying more in public than they are praying in secret. When people pray much in secret generally the first or second blow they strike fire; they are always in the spirit of prayer.—W. W. Laite (Jan. 12, 1907, *Beulah Christian*).

The kind of religion that tells in the long run, is the kind that never howls and growls because there is no pudding on wash day (May 11, 1907, *Beulah Christian*).

Love sweetens everything it touches. It brightens the dark, sweetens the bitter, smoothes the crooked, cheers the desponding, lightens the burden, blesses affliction, strengthens weakness, guides in bewilderment, and is always, everywhere, at all times, a blessing, a joy, a benediction, a heaven-sent calm in storm, and softens, soothes, and strengthens, and helps by its touch.—B. F. Haynes, (May 28, 1913, *Herald of Holiness*).

Grasp God's live wire, and you will die the death; but everyone you touch will feel, not your hand, but the current from the Power House.—C. A. McConnell, (July 23, 1913, *Herald of Holiness*).

The cry from many professors when an extra offering is called for is, "After money again." We wonder who is after money the most, they who make the call or they who are too penurious to give (May 23, 1907, *the Nazarene Messenger*).

An Evangelistic Conference

The Conference on Evangelism has already been reported in the *Herald of Holiness*, and it is not my purpose to write it up again. However, I do want to make one observation. It was not merely a conference *on* evangelism, that is, a gathering where we discussed methods as to evangelism. It was more than that; it was, in a very decided way, an evangelistic conference. I mean by this that it fanned the fires of evangelism in those who were present. Those who gathered from the four corners of our church—you might also say from the four corners of the world—came with a fire for evangelism already started. They desired more knowledge about methods, but along with this they needed something which would stir and stimulate the flame of evangelism within. This was received. The love for old-time gospel preaching was enhanced and the passion for lost souls was increased. The determination to make this anniversary year count for more in the salvation of souls was strengthened and made more powerful in the lives of those who were present.

It is worthwhile to study methods, but merely a study of methods is not enough—we needed this other, and it was brought to us. Thank God for Dr. V. H. Lewis and the Department of Evangelism. Thank God for this evangelistic conference and its contribution not only to the ways and means of evangelism, but also its contribution to my spirit and to the spirit of all who attended it. This conference meant a new thrust toward evangelism, an intensified dynamic in that sphere of Christian activity. If we will only follow this new impulse and give it right of way, we will be able by the grace and help of God to get more people saved and sanctified.

The Crucifixion of the Old Man of Sin

The first seven verses of Romans 6 read as follows:

“What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin

might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin.”

The First Work—Regeneration

This is a wonderful scripture lesson. Your attention is called especially to the last three verses. Dr. Adam Clarke writes thus of these verses: “The *death* of Jesus Christ is represented as the *cause* whence his *fruitfulness*, as the author of eternal salvation to mankind is derived; and genuine believers in him are represented as being *planted in his death*, and growing *out of it*; deriving their growth, vigour, firmness, beauty, and fruitfulness from it. In a word, it is by his *death* that Jesus Christ redeems a lost world; and it is from that vicarious death that believers derive that pardon

Editorials

and holiness which makes them so *happy in themselves*, and so *useful to others*. This sacrificial death is the *soil* in which they are *planted*; and from which they derive their *life, fruitfulness*, and their final *glory*.”

The Second Work—Body of Sin Destroyed

Then as to verse six, Dr. Clarke says: “*Our old man is crucified with him*. This seems to be a farther extension of the *same metaphor*. When a seed is planted in the earth, it appears as if the *whole body* of it *perished*. All *seeds*, as they are commonly termed, are composed of *two parts*; the *germ*, which contains the *rudiments* of the future plant; and the *lobes* or *body* of the seed, which by their decomposition in the ground, become the first nourishment to the extremely fine and delicate roots of the embryo plant, and support it till it is capable of deriving grosser nourishment from the common soil. The *body* dies that the *germ* may live. Parables cannot go on all fours; and in metaphors or figures, there is always some *one* (or more) remarkable property by which the doctrine intended is illustrated. To apply this to the purpose in hand: how is the principle of *life* which Jesus Christ has *implanted* in us to be brought into full effect, vigour, and usefulness? By the destruction of the *body of sin*, our *old man*, our wicked, corrupt, and fleshly self, is to be crucified; to be as truly *slain* as Christ was crucified; that our souls may as truly be raised from a death of sin to a life of righteousness, as the body

of Christ was raised from the grave, and afterwards ascended to the right hand of God. But how does this part of the metaphor apply to Jesus Christ? Plainly and forcibly. Jesus Christ took on him a body; a body *in the likeness of sinful flesh*, chap. viii. 3; and gave up that body to death; through which *death* alone an atonement was made for sin, and the way laid open for the vivifying Spirit, to have the fullest access to, and the most powerful operation in, the human heart. Here, the *body of Christ dies* that he may be a *quickenning Spirit* to mankind. Our *body of sin* is destroyed by this quickening Spirit, that henceforth we should live unto Him who died and rose again. Thus the metaphor, in all its leading senses, is complete, and applies most forcibly to the sub-

FOR OTHERS

By MARY E. COVE

What can you do for others

*When you yourself are worn,
And your feet are dragging with weariness,
And your heart with sorrows torn?*

What can you do for others

*When your steps are feeble and slow,
And the years have taken their toll of your strength,
And you've not much farther to go?*

* * *

This you can do for others—

*You can reach up and unlatch the door
That will open at faith's slightest pressure,
And let out a wondrous store
Of God's blessing and power and glory
On earth's thirsty harvest field;
And some place that might have known failure
Will see an abundant yield.*

* * *

This you can do for others,

*And this you must do to live;
Unless your spirit would wither and die,
You must give and always give!*

STEPHEN S. WHITE

ject in question. . . . From all which we may learn that the design of God is to counterwork and destroy the very spirit and soul of sin, that we shall *no longer serve it*, no longer be its *slaves*. Nor shall it any more be capable of performing its essential functions than a *dead body* can perform the functions of natural life."

Glorious Freedom

Now we give you what Dr. Clarke says on verse seven:

"He that is dead is freed from sin, literally, is *justified* from sin; or, is *freed or delivered* from it. Does not this simply mean, that the man who has received Christ Jesus by faith, and has been, through believing, made a partaker of the Holy Spirit, has had his *old man*, all his *evil propensities* destroyed; so that he is not only justified freely from all sin, but wholly sanctified unto God? The context shows that this is the meaning."

Summary and Conclusion

In other words, what these verses really mean is that through the death of Christ provision is made for spiritual life to be planted in the heart of the sinner when he repents and believes. Next, full growth and development of this spiritual life which has begun is guaranteed also by the death of Jesus Christ, by His crucifixion. The believer who consecrates his all and trusts fully in God has the old man of sin crucified; he is sanctified wholly. Thus the way is opened up for a con-

tinued development of the life that was begun in the heart by regeneration. Entire sanctification is not the end; it is in a very real sense the beginning, for it makes possible the proper development of the Christian. It points out to each follower of Jesus Christ a vista of achievement and blessing and glory that never could have been his if he had not been freed from inbred sin.

I am not surprised that Paul says in Galatians 2:20: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." This truth is not complete without including Galatians 5: 24 and 6:14: "And they that are Christ's have crucified the flesh with the affections and lusts." "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." The climactic verse is Galatians 6:14; this brings us to the glory level. "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Transcendent and glorious victory is here vouchsafed to him who will go all the way with God, who will go all out for God and His kingdom!

Khrushchev's Proud Boast! . . . could it be prophetic fulfillment?

By FLETCHER GALLOWAY, Pastor, First Church, Grand Rapids, Michigan

A news story from Moscow quotes Khrushchev as having said that Russia will dye the moon red by 1960. It is strange to read that atheistic Communists are proposing to do something which so strikingly parallels prophetic scripture. Read the unfolding panorama of the age-end time, as seen by the Apostle John, when the sixth seal was opened, "The sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind" (Revelation 6:12-13).

When Russian scientists projected Sputnik No. 2 more than one thousand miles into outer space, one of America's leading scientists said the Russians already have the know-how to place a satellite on the moon. So we cannot dismiss Khrushchev's statement as merely the product of an alcohol-stimulated imagination on the part of a vain and haughty dictator.

Could it be that God Almighty is about to use this Russian strong man as a tool for carrying out His purposes? If so, it would not be the first time. Many years before Cyrus the Mede was born, God

had inspired the prophet Isaiah to record the role he would play in relation to Israel. Many times God has used men without their knowledge.

Or could it be that this is a taunt at Christian faith? Could it be that Khrushchev knows more scripture than we might suppose? It is said that Mahatma Gandhi in his youth attended a Christian mission school. Khrushchev's statement may be a jibe. He may be saying, "We will show you that we can duplicate this which you think of as an awe-inspiring demonstration of the hand of your God."

If we are approaching the time of the return of our Lord, then we ought to be reminded of Peter's exhortation, "Looking for and hasting unto the coming of the day of God, . . . beloved, . . . be diligent that ye may be found of him in peace, without spot and blameless" (II Peter 3:12-14). The only way we can haste unto the day of God is to hasten the spread of the gospel, for Jesus said when "this gospel . . . shall be preached in all the world, for a witness unto all nations; . . . then shall the end come" (Matthew 24:14).

Still at Hand

By JEAN LEATHERS PHILLIPS

The morning was weepy with rain, The planned outing was off. There was no getting around that. The younger generation stood with his small nose flattened against the picture window. That the doves were eating their morning dole of crumbs under the thick cedar was small compensation. That the poinsettias were drinking thirstily and preparing for their midwinter dress parade made no difference.

"Gramma!"

"What, dear?"

"How big is the world [earth]?"

"It's about 25,000 miles around, and if it were cut across like the orange in your hand it would measure about 8,000 miles across."

"Gramma, how far away is the moon?"

"About 240,000 miles, and that is a long way!"

"Gramma, how far away is the sun?"

"About 92,000,000 miles and that is a long distance, isn't it?"

"Gramma, is the sun any far-der away when it rains than when it sunshines; is it, Gramma?"

"Not a bit!"

Thank you, thank you, small fellow. That is something I need to remember. The Sun of Righteousness, the Sun of my soul, the eternal Son of God, is no farther away when it rains than when it "sunshines"! The Lord is at hand! Within hand-reach, always! What a comforting and assuring thought! He is just as close in perplexity as when the way seems perfectly clear! Just as close when death shadows the home as when birth brings a new life to cherish! Just as close when trials come as when all is "sweetness and light"! Just as near when the burden of a lost world presses as when the joyful shouts of newborn souls and answered prayers thrill and lift the heart. I pray I may always remember that! Always!

Thought for the Day

by BERTHA MUNRO



Nothing Less—Nothing Else

Monday:

"Until the day dawn, and the day star arise in your hearts."

"The dayspring from on high hath visited us, To give light to them that sit in darkness and in the shadow of death."

"The people that walked in darkness have seen a great light: . . . upon them hath the light shined."

What Jesus means to lost humanity? The Bible says one word: "Sunrise!" (II Peter 1:19; Luke 1:78-79; Isaiah 9:2; I Corinthians 2:2.)

Tuesday:

"Light" is greater than the sum of its parts; still it can be spectrum-analyzed.

Christ for *revelation*: "Whatsoever doth make manifest is light." Magi following the star were symbolic. When they found Him, starlight gave way to sunrise in "the dawn of redeeming grace." Clear sunlight shone on the Father's face; it was the face of love. (John 14:9d.)

Wednesday:

Christ for *illumination* of the path that leads to home: reconciliation by His cross, deliverance from Satan's power by His resurrection. And so, strong confidence; for even

*When darkness seems to hide His face,
I rest on His unchanging grace.*

*My hope is built on nothing less
Than Jesus' blood and righteousness.*
(John 14:6.)

Thursday:

Christ the Light for *evaluation* of thought and conduct. Christ for frame of reference, Christ for definitions of truth and standards of living; Christ for perfect Pattern.

More, Christ, dynamic Sun of righteousness with healing for sick souls, with life-giving energy for inert, buried seeds. (John 8:12; Malachi 4:2.)

Friday:

Christ the Light for *purification*: pure sunlight killing the germs that thrive

in darkness; pure atmosphere showing up sin by contrast, making the spirit sensitive and sin-repellent.

Christ for *fellowship* with the pure in heart. Solitude and darkness belong together, for those who slink off alone into the night because their deeds are evil. (I John 2:8-11; 1:7.)

Saturday:

Christ the Light for *exploration*, sure Guide to the riches of grace. In Him "are hid all the treasures of wisdom and knowledge." Christ for *interpretation* of the scripture, beaming the route of growth in grace through obedience "and belief of the truth." And Christ for sheer joy in the gladness of day. (Proverbs 4:18.)

Sunday:

Christ for goal by way of *identification*. Always ahead, the shining beacon: "We shall be like him; for we shall see him as he is." "That I may know him, . . . and the fellowship of his sufferings, being made conformable unto his death; . . . I press toward the mark for the prize."

Christ is the End, as Christ was the Beginning;

Lo, the Beginning and the End is Christ.

(I John 3:2; Philippians 3:10-14.)

Nothing less . . . nothing else. And Paul can say, if any man love not the Lord Jesus Christ, "let him be accursed." He is cursed, drifting in the dark, alone.



GOLDEN ANNIVERSARY CRUSADE 1956-60

Department of Evangelism

V. H. LEWIS, *Secretary*

On the Move

People everywhere are on the move. Now we have a complete "follow up" on members and friends of our church. We write the pastor where they move and also those who move. So, pastors, by all means notify us immediately when your people move away. Give us their names and new addresses. We can save them to God and the church.

Here again are some reports from pastors concerning those who have moved.

Arkansas: "I called the next morning after receiving your card. I found a fine family and have them promised for church and Sunday school. I will go after them to be sure they get here. Thanks."

Alberta, Canada: "I contacted the family next day but found them already in another denomination. I was notified two months too late."

Florida: "We expect the children next Sunday. Thanks for sending this information."

North Dakota: "They are a fine young couple and have been in our services two Sundays now."

Oklahoma: "I found that they had been living in ——— over a year and are far from God. They go to another denomination occasionally. Maybe if we could have gotten to them sooner we might have saved them to God and the church. We will still keep trying."

Michigan: "After two calls this family came last Sunday. They have promised to return. Thank you."

Illinois: "They attended our church two days after my call. Had I not called they would have been lost to our church."

Washington: "She said they had been living here for four years and we were the first Nazarenes to call. We will try to win them back."

Oregon: "This young couple plans to attend next Sunday. Thank you for this service."

Ohio: "I have made four calls. Mrs. ——— came to our Sunday evening service last Sunday night. I shall continue to call."

Texas: "The results of the call were very satisfactory. They all attended the following Sunday night. They had been in ——— for six weeks and as soon as they were visited they responded."

California: "She is very ill in a semi-critical condition and the daughter of a Nazarene family in ———. A very profitable call."

Kansas: "We were well received, and they were in both services last Sunday."

So goes the dramatic story of the work of the "moving Nazarenes." By these results it is evident that it is imperative to notify the Department of Evangelism immediately when a person or family moves.

Already we have saved to the church and the Lord around 900 families or 3,500 individuals.

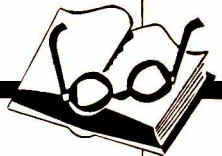
By everyone's co-operating we can save more than 5,000 people each year.

* * * * *

Through error, the Byesville church was omitted from the list of Akron churches receiving the Evangelistic Honor Roll certificate. Rev. Emmett A. Moore, Sr., and his good people did qualify by receiving nine new Nazarenes last year and have received their certificate.

The Sunday School Lesson

MILTON POOLE



Topic for March 2

The Unity of the Church

SCRIPTURE: Luke 9:49-50; John 17:20-26; Ephesians 4:1-16 (Printed: Ephesians 4:1-7, 11-16)

GOLDEN TEXT: *He is our peace, who hath made both one, and hath broken down the middle wall of partition between us* (Ephesians 2:14).

One difficult truth of the Word for the mind to comprehend is the unity of the Church. When we look about us there seems to be so much division

in Christendom, such divergence of opinion that one may be left in confusion.

This lesson, however, brings us face to face with the startling truth that the unity of the Church is far greater than any visible organization; it is the essential oneness and mystical bond which exists between all believers and Jesus Christ.

From the scriptures under consideration we note certain principles which must regulate the outworking of this central truth.

First, that the Church of Jesus Christ is essentially one. In the present tense, at this very moment, all believers in Christ are mystically united together by the bond of His Spirit. Until the disciples knew better they were ready to reject the one who "followeth not us." How like many today! Unless others are identified with our little crowd, following our established patterns, we may be inclined to reject rather than to accept them. Let us remember what Jesus said, "He that is not against us is on our part."

Second, that the Church of Jesus

Christ in its unity must serve as a convicting witness to the world. Cemented and bonded together in love, with self-interests merged into His interests, the Church will serve to awaken and redeem lost men.

Third, that the Church of Jesus Christ in its unity is committed to service. Through the Spirit various gifts are given for the building of His kingdom. Working together, the safeguard of our fellowship must be love one for another.

In the deepest sense there can be no true unity without inner crucifixion of the carnal self. With a united heart, the will merged into His will, the Holy Spirit now reigns supreme as Master and Lord.

Let us be certain that the heart is humble before Him, the will surrendered to Him and, trusting confidently in His promise, experience and proclaim that the God of peace sanctifies wholly.

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.

Servicemen's Corner



A SAILOR SPEAKS—"I would like to take this opportunity to give my testimony, and thank you folks, so very much, for your faithfulness to us who are in the armed services. I remember the night in September, 1955, when I bowed at an altar in the Church of the Nazarene. After sixteen and one-half years of living in darkness, I had been convicted of my sins. I know the Lord came into my heart, and I felt the joy of real salvation. I walked in the light, and though my folks were not Christians, and are not now, I soon came to realize that I had a deeper need. One month later I bowed at the same altar, and made a complete consecration of my total life without reservation to God, and experienced the baptism of the Holy Ghost. When I said a full 'yes' to all of His will, He sanctified me wholly.

"In November, 1955, I joined the Church of the Nazarene, and the Lord has blessed me for it. Since I have been in the navy, I have been closer to the Lord than ever before. The Lord has called me to preach, and as soon as I leave the service, I plan to prepare for full-time service in the Lord's work. I enjoy witnessing and testifying to my friends in the navy.

"The pastor of our Nazarene church here at the base has been a wonderful help to me. My

life completely belongs to God, and I am happy in Him."—R. A. MARKEE, HN.

A SERVICEMAN SERVES—"I want to thank the Nazarene church for what she is doing for her service men and women. Only the ones that have received the periodicals will ever know how much they mean to our spiritual lives while we are away from our home, church, and family. I am looking forward to and praying for the Nazarene Retreat which is going to be held at Berchtesgaden, Germany, during March.

"It has been my privilege to be of some service to the Lord since I have been in Germany. The Lord has blessed me with the duty of teaching a Sunday school class of twenty-one four-year-old children. I am also in charge of the Wednesday night prayer meeting here at the chapel and the Lord is blessing us with His presence; we have seen our attendance increase from five to about twenty, all testifying to the saving knowledge of God."—JOHN R. LIGHTFOOT.

NAZARENE SERVICEMEN'S COMMISSION

Ponder W. Gilliland DIRECTOR



Religious News & Comments

By R. L. LUNSFORD

Protestant Persecution in Colombia, South America

It seems incredible that in this twentieth century inhabitants of the Western Hemisphere should suffer persecution and even death for their religious faith. However, the National Association of Evangelicals claims to have a file of more than seven hundred documented cases of persecution of Protestants in Colombia, South America. One Protestant believer, Juan Pablo Coy, was attacked and murdered because he had opened his home to evangelical meetings. Included in the difficulty is a threat to suppress newspapers which advocate freedom of religion.

Theological Students On the Increase

"We are running out of ministers" was the intriguing title of an article in a recent issue of a national religious magazine. The article points out that there are 308,647 congregations of all denominations of America, but only 235,100 active pastors. Another study, however, based on government statistics, estimates that there are now 90,000 full-time ministerial students in the country, nearly double the 48,000 of ten years ago. The same study points out that there are now 800 seminaries and Bible schools in the country, compared to about 500 in 1947, and that 302 colleges and universities offer degrees in religion compared with 128 ten years ago. These figures hold forth promise for the future, not only of the ministry, but of the religious life of the country. The Church of the Nazarene can take heart in the fact that for her 4,497 congregations she has a total of 7,455 licensed and ordained ministers.

Commission on Protestant Colleges Authorized

A step toward "greater unity of understanding and common action" was taken at the recent meeting of the Commission on Higher Education at Miami, Florida, when plans were announced to set up a commission of Protestant colleges and universities. The purpose of the council will be to develop a better relationship among Protestant colleges and between the colleges and the churches.

"Light and Life Hour" Choir to Be Heard on National Broadcast

Lovers of holiness music will be pleased to know that the radio choir of the "Light and Life Hour" sponsored



Foreign Missions

REMISS REHFELDT, *Secretary*

News Flash

99 YEAR LEASE GRANTED BECKLES ROAD. NEW YEAR RALLY VICTORIOUS. 115 AT ALTAR, 24 NEW MEMBERS. OVER 700 DOLLARS ALABASTER OFFERING.

JONES, BARBADOS

Telegram

OPERATION SUCCESSFUL. SIDNEY IMPROVING.

Wanda Knox

(Continue to pray for Sidney Knox, who has recently had major surgery. We will give further reports as we receive them.—Ed.)

Missionaries' Home Addresses

Rev. Dale Sievers is now living at 1018 DeGroff Street, Fort Wayne, Indiana, while on furlough.

Rev. Frank VanDevelder is at present living at 111 Arkansas Avenue, Oak Ridge, Tennessee.

God Came to Bless

By Rev. and Mrs. Decker Yazzie
American Indian District

During the watch-night service there were a group of about fifty who came from six to twenty miles to attend the meeting in one of our outstanding Christian's home. That is where we have our Sunday services too, since we do not have a place of worship.

The watch-night service started with a fellowship dinner which each family brought. At eight o'clock there was a great rejoicing with the Lord's presence, a brief message of the church and its history, and there was singing, shouting, testifying, praying, and preaching and praising God for the Church of the Nazarene, that they are

by the Free Methodist church will be heard on two broadcasts over the NBC network in February. George Beverly Shea, soloist for the Billy Graham Evangelistic Party, will be the soloist.

Brotherhood Week to Be Observed

The twenty-fifth anniversary of Brotherhood Week, being observed February 16 to 23, sponsored by the National Conference of Christians and Jews, will be led by Mr. Louis B. Seltzer, editor of the *Cleveland Press*, as national chairman and Mayor Charles P. Taft as vice-chairman. President Eisenhower serves as honorary chairman.

still standing on "holiness," the specific need for the Indian's soul. It makes us put down our hatchets and war bonnets, glory to God!

At twelve o'clock midnight we all joined hands and had prayer and sang one of the favorite songs in Navajo, "No Turning Back," and there was shouting and tears of joy rolling down each cheek, praise God! The praise went on until two o'clock in the morning.

The next morning about eight o'clock the people were ready to leave; they were shaking hands and thanking one another for the good fellowship, when the Spirit came on the scene again and everyone began to pray. The Spirit led eight people, men and women, to an altar of prayer and they were wonderfully sanctified at eleven o'clock that morning. The victory was won in the lives of those faithful seekers.

One of the ladies testified and said, "I considered myself a good Christian and tried many times to win my father and mother to the Lord. But the more I tried to tell them, the farther away they went from the Lord. But the Lord showed me just now that I was wrong in my spirit and I have settled it all with Him. Now with victory in my soul I am going home and put my arms around my father and mother and ask their forgiveness and then tell them the Word of God and how to get saved."

The next Sunday this was her story: "Yes, it was that night of the New Year, I went to my father and mother, put my arms around them. With tears in my eyes, I asked them to forgive me for the wrong attitude I had had against them every time they refused God's Word, and before I could tell them

about Jesus, my father said, 'I too want to believe the same God you worship.' And my mother said the same thing. So there was no doubt that there was rejoicing in heaven. The next day my father said, 'I want my mother to hear of this salvation.'" It was about fifty miles to where his mother lived, so they took a pickup load of Christians and spent the night over there, and this grandmother was saved too.

The rest of the sanctified Christians are witnessing among the neighbors and the Spirit is really working in winning souls.

We believe the revival is breaking out among our people. Please pray, pray for us that the revival will keep on spreading so that souls may be saved.

A surveyor has just finished surveying our mission site yesterday, and we are praising the Lord for that also. By next week we will have the original copies made and we will take them in to the Indian headquarters at Window Rock. We will know then when the Navajo Council will meet to pass on it for us.

You and your

Morals



A majority of the nation's druggists—65 per cent—oppose the sale of packaged liquor in retail drugstores, according to a recent nationwide spot check conducted by *Drug Topics* magazine.

"The sale of packaged liquor in a drugstore is not in keeping with the standing of a pharmacy as a public health institution," said the majority of the druggists. They felt they shared "the opinion held by representative leaders of the profession."

Cited as the most frequent objection to packaged liquor sales was the belief that they do great harm to the pharmacy's standing in the community and are incompatible with the profession's code of ethics.

Let's help our druggists in this feeling by letting them know that we do not appreciate having to buy our drugstore supplies from the same counters over which liquor is sold. Remember, they will appreciate your feeling in this matter.

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

the Question box

Conducted by STEPHEN S. WHITE, Editor

Was Paul a married man? I have heard a preacher say that Paul was married. I Corinthians 9:5-6 does not seem to indicate that he was.

Your question has been much debated. It will probably never be settled. Arguments have been advanced for both viewpoints—that he was married and

that he was not. I do not believe that he was married. The weight of evidence seems to me to be against the fact that he was.

In Matthew 22:12, how did the man who did not have on the wedding garment get into the supper? Is it possible that someone can get into the marriage feast of the Lamb and then at last be thrown out? My understanding is that if we are not ready we will never reach the marriage feast of the Lamb. Will you please help me on this?

In the first place, this is a parable which has to do with the kingdom of Heaven, and not with the marriage supper of the Lamb when Jesus comes. Someone has called it the "great Gospel Feast," which some may and do come to without the proper preparation. There will be professing believers who are not Christians that will get into this feast. The man without the wedding garment was one of these. In a sense, the writer here is describing the visible, and not the invisible, Church, and we know that some of the members of the former are not true followers of Christ. Again, some would call your

attention to verse 10, which tells us that the bad as well as the good were brought into this feast. This resulted from the fact that those who had been invited refused to come (see 22:1-7). Of course, this man could have supplied himself with a wedding garment, the proper preparation for the wedding feast, if he had cared to. Finally, the truth which is especially taught by this parable is that there will be some people who think they will get by at the Judgment who will be disappointed. They will not make it because they have not made the proper preparation.

I have always understood that in order to get sanctified wholly you had to be saved from all outward sins and be in a state of soul victory.

That is my understanding also.

Jesus says, "I and my Father are one" (John 10:30). Please explain what this means. Also, I do not find the word Trinity in the Bible. Is it there?

The term Trinity is not in the Scriptures. It is a theological word which is used to describe what Christian theologians believe the Bible teaches. When a person takes a course where the beliefs of the Christian Church are set forth systematically, he finds many terms which are not in the Bible. They are interpretative words used to make clear what Christians believe the Bible teaches. It might be added that it is impossible to systematize the teachings of the Bible without the use of such interpretative words. "I and my Father are one," is one of the statements in the Bible on which the doctrine of the Trinity is based. Just as Jesus and the Father are one, so Jesus, the Father, and the Holy Spirit are one. The Trin-

ity refers to one God who manifests himself in three eternal Persons—God the Father, God the Son, and God the Holy Spirit. The three Persons may be thought of as differing in function but not in substance. John 14; 15; and 16 gives the best teachings as to the Christian doctrine of the Trinity. One of the most significant passages in these chapters is found in John 14:15-18, and the key verse reads as follows: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever." Here Christ, the Father, and the Holy Spirit are differentiated, and yet they are all God; they are one in substance, or being.

Does Ezekiel 36:25 refer to water baptism (sprinkling)?

No. The phraseology is probably taken from the law. There the ashes of a heifer are sprinkled on the unclean. This is typical of the cleansing which can really come through the blood of Jesus Christ. The twenty-fifth verse taken with the next two in the same

chapter are thought of as a prophecy of the coming of the Holy Ghost at Pentecost. Through this baptism the Christian is sanctified wholly on the basis of the provision which Christ made on the Cross.



Indianapolis, Indiana—While our great church is celebrating its fiftieth anniversary, our Fountain Square Church is celebrating its second year. During this time we have outgrown two buildings. On last November 3 we moved into a lovely church building that will seat over one thousand people, and we are praying that God may continue to bless and help us to fill this building. We have a growing N.F.M.S. and N.Y.P.S. and for the month of December our Sunday school had an average attendance of 135. We give God praise for His blessings.—Mrs. EDWIN C. WEST, *Reporter*.

Rev. G. H. Lucas writes: "I am a commissioned evangelist on the New

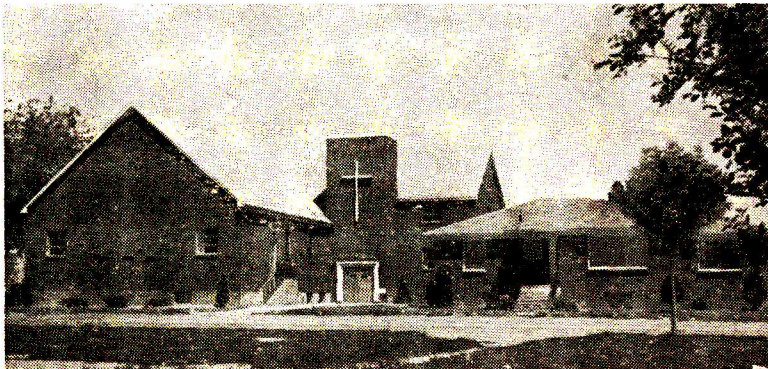
Mexico District and am working in the field of evangelism. I have some open time; write me, 108 King Street, Houston 22, Texas."

Evangelists H. A. and Jewel Casey write: "Truly, these are glorious days in God's harvest field. We are in our third revival with the Obetz Church, Columbus, Ohio, and God is blessing; already forty-seven seekers in the altar. We have a few open dates for the summer and fall: June 18 to 29, July 2 to 13, July 16 to 27, and July 30 to August 10; also we have some open time in '59 and '60. We carry the whole program—sing, play ten instruments, and preach. Write us, P.O. 206, Bethany, Oklahoma."

Evangelist Howard W. Jerrett reports: "Another great year of soul saving has become history. We have held meetings in many states for the Free Methodists, Friends, United Missionary, Missionary, Pilgrim Holiness, and Nazarenes. Attendance, interest, and great altar services have measured up to what we saw when we joined the holiness folks years ago. We have gone to small churches and to large ones, and have seen glorious scenes of salvation and healing. I am having a great time, preaching full salvation. The folks of the parsonage among all these people are grand. Every call I receive is given prayerful consideration. Address me, 630 W. Hazelhurst, Ferndale, Michigan."

Rev. George D. Ferguson writes: "After a wonderful trip across on the 'Sylvania,' I have taken up my new duties as pastor of the Walthamstow Church of the Nazarene, London, England. I praise God for a place to work in His vineyard, and covet a continued interest in the prayers of the *Herald of Holiness* readers."

Nyssa, Oregon



Last June 30 was a wonderful day in the history of our church, for on that date we were privileged to have Dr. Hardy C. Powers with us to dedicate our new church building, completed after two years of sacrifice and hard work by our people. This church was organized in July of 1937, under a tent, following a meeting conducted by Rev. H. S. Hester; there were 16 charter members. The first small church building was erected in 1939, and the second on the present location in 1942, by Rev. Vern Martin, first pastor. The parsonage was begun in 1948 by Rev. E. J. Wilson and completed in 1951 by Rev. Glenn Abla. In November, 1953, plans were discussed for remodeling and enlarging the church building, crowded to capacity. Work was begun in May of '55 by Pastor Robert O. Jackson, who

came to the church in September of 1952. In the process of remodeling the church, the roof, one wall, all partitions, and windows were removed and the church rebuilt and brick-veneered from new plans with 4,600 square feet of additional floor space. A church-model Wurlitzer organ was installed. During the two years of construction, \$25,000 was spent on building and equipment in addition to many hours of donated labor. The present debt on church building and equipment is \$8,000; the appraised value is \$72,000. Seating capacity is 250 in the main auditorium with an additional 75 in the overflow room. We rejoice in the way God has helped us to overcome seemingly impossible circumstances and complete the work on the church building.—*Reporter*.

Ft. Lauderdale, Florida—Faith Church recently closed the greatest revival of its history with Evangelist C. B. Fugett and Professor A. C. Wakefield as the special workers. These two men were at their best and each service was crowned with the glory of God, with altar filled (and additional chairs added) with seekers in almost every service. Finances came easily and the evangelist assisted the pastor in raising money for new pulpit furniture; the money was freely given and the furniture has been purchased. These workers were given a call to return for a four-week revival in January of '59. Faith Church is less than three years old and, in spite of giving members to help three new churches, we show a good increase in every department; also have received eighteen new members since our last assembly.—JESSE OAKLEY, *Pastor*.

Evangelist C. A. Amos reports: "Since my re-entering the evangelistic field last July many doors have been opened to me, and I appreciate the churches and pastors who have given me calls for revivals. God has blessed and given some wonderful victories. Since July, I have worked in one camp, at Indianapolis, Indiana; also in ten revival meetings in Indiana, Illinois, and Michigan. God has blessed, given waves of glory and some 167 seekers with the altars lined time and again. The call to evangelize has been heavy upon my heart for several years, and truly I feel I am in the center of God's will, after sixteen years in the pastorate. Due to pastoral changes I have two open dates which I'll be glad to slate as the Lord may lead—March 5 to 16 and May 13 to 25.

I hold my membership on the South-west Indiana District. Write me, R.F.D. 4, Boonville, Indiana."

Evangelist W. T. White writes: "Early in April, I will be in a meeting in Oklahoma, then have an open date, April 23 to May 4; also an open date May 7 to 18. Will be glad to slate this time as the Lord may lead. Write me, 116 E. Keith, Norman, Oklahoma."

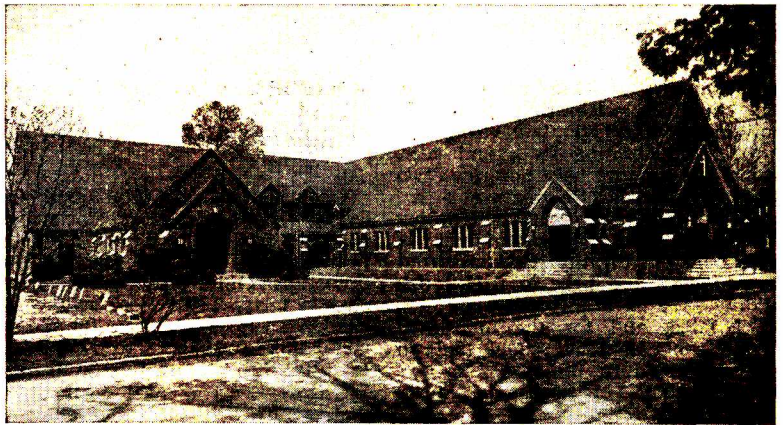
Kankakee, Illinois—On Sunday evening of January 19, West Side Church closed the best revival of its history. Rev. D. K. Wachtel was the evangelist, and his messages were Spirit-anointed, heart-searching, and effective. Song Evangelist James Bohi rendered marvelous and inspiring music. The crowds increased each night and the long altar was lined with seekers in almost every service. Both workers were given a call to return in September of '59. We thank God for His blessings. The work of the church is prospering in every department.—J. D. HAVENER, *Pastor*.

Ewing, Nebraska—From January 5 through 19 we had a fine revival with Evangelist H. T. Lummus. The attendance was good each evening, the presence of God was definitely felt, and we are all encouraged. The offerings were generous. We appreciated the work of Brother Lummus and thank God for His help and blessing.—ALTA MYERS, *Secretary*.

McPherson, Kansas—In January we had a very profitable revival with Evangelist L. D. Sharp and Dwight and Norma Jean Meredith as the special workers. We certainly appreciated the wonderful spirit of all these workers, and God used them night after night, honoring every altar call with seekers. The church board voted unanimously for them to return. The church was strengthened, souls were saved and sanctified, and we were all challenged to go all out for souls during this Golden Anniversary year. I am now completing my fourth year with this wonderful people, and my thirteenth year on the Kansas District. I love God, our church, and its leaders.—E. R. HOUSTON, JR., *Pastor*.

Evangelist and Mrs. L. T. Edwards report: "We give God praise for the many victories of the past year. We have been privileged to labor with many fine pastors in the United States and Canada and have been very busy. God has given us hundreds of souls at the altar. We are now in the closing of a fine meeting at Bonny Lake Church with Pastor Fred Werbin on the Washington Pacific District. Mrs. Edwards travels with me operating my equipment (\$4,500 worth) and helps as an altar worker. We teach the second coming of our Lord (not speculative), using the epyographic method with fervent evangelism. We have dates now heading east into Ohio for 1960; going to Canada for our fifth time this fall—could use another date, going to Vancouver, B.C. Our home address is Low-ell, Oregon."

First Church, Conway, Arkansas



First Church reached another milestone in its history on last April 21, when we occupied the new sanctuary and educational building. There were 565 in Sunday school and over 600 in the morning worship service—an all-time record for both. The 33-voice choir, under the direction of the pastor, provided the special music. Another high light was September 15, when Dr. Hardy C. Powers came to dedicate the new buildings in a great afternoon service and to preach in the worship service. With his masterful preaching Dr. Powers stirred hearts, and the results of this service live on. On July 18, 1956, our native rock sanctuary was destroyed by fire, but with great faith in God our people—on the first Sunday after the fire—pledged \$20,000 cash to start the new structures immediately. The sanctuary seats 600, and the balcony an additional 100. The buildings are of old Gothic inside and out with stained, seeded antique windows. All furnishings are matched and the baptistry is

in a Gothic arch. The new grand piano and organ are of the same tone. Included in the new educational addition is a beautiful prayer chapel—open to the public as well as our own people for everyday use. The total evaluated cost of the buildings is \$275,000. A high school plant, not pictured, and the old educational unit, attached to the new property, were built under the capable leadership of our present district superintendent, Rev. J. W. Hendrickson (pastor 1937-53). Brother Hendrickson was present to participate in our dedication service. This church had its beginnings under a tent and in a brush arbor in 1919 with 10 charter members. It has been in the present location since 1937, and the property now covers one-half of a city block. Two buses are owned and operated by the local church; also a large parking area is owned by the church—present membership of 310. We give God praise for His blessings.—HAROLD LATHAM, *Pastor*.

Providence, Rhode Island—First Church is enjoying the blessings of the Lord under the ministry of Rev. Arthur Hughes, who came as pastor last August. Rev. Kenneth E. Sullivan had served our people since November, 1953, and during this time he helped to bring about the merger of the People's Church and the Wesleyan Church of the Nazarene. Because of a break in his health, Brother Sullivan was forced to take a much-needed rest. In September our church was blessed under the stirring ministry of Rev. Albert Lown. September 30 to October 2 was a holiness convention in our city, with the day services in our church and the evening services at Hope High School. The preaching of Dr. Harry E. Jessop and Rev. J. S. Logan, as well as the singing of DeVerne Mullen, was uplift-

ing and blessed of the Lord. On November 11 the Providence Zone Rally was held at our church, with Professor Donald Brickley of Eastern Nazarene College bringing two great messages. This combined with the singing of Rev. Nathan Adams gave us a most profitable rally. For the watch-night service we joined with the Pawtucket and Rumford churches, at Pawtucket. It was a time of great blessing and fifty from our church attended. Our church has now secured the services of Mr. Douglas Peoples as minister of music, and he is a great blessing in the services. All services have increased in attendance, God is blessing the ministry of Brother Hughes, and on Sunday, January 19, there were a number of earnest seekers at the altar of prayer.—LURA HORTON INGLER, *Reporter*.

Announcements

WEDDING BELLS—Miss Bonnie Overcast of Chino, Montana, and Jack Wright, Jr., of Shreveport, Louisiana, were united in marriage on January 23, at the College Church of the Nazarene in Nampa, Idaho, with Dr. A. Elwood Sanner officiating.

BORN—to Rev. and Mrs. John C. Wine of Auburn, Indiana, a son, Dale Joseph, on January 23.

—to Rev. and Mrs. Richard W. Scharn of Leavenworth, Kansas, a son, Steven Richard, on January 18.

—to Rev. and Mrs. Henry P. Cooper of Jacksonville, Florida, a daughter, Beverly Shawn, on December 30, 1957.

—to Lon and Marilyn (Harter) Williamson of Richmond, Indiana, a daughter, Rhonda Sue, on December 6, 1957.

ADOPTED—by Frank and Joyce (Travis) Kell of Salt Lake City, Utah, two sons, Bradley Frank, born November 27, 1955, and Travis Lynn, born August 11, 1957.

SPECIAL PRAYER IS REQUESTED by a reader in Ohio for a revival in their church, for healing for his wife, help for his son in a problem, that he may have a closer walk with God, and a very special unspoken request;

by a Christian friend in Illinois that God may undertake in a very difficult situation and help her and her children, physically, mentally, financially, and give them protection and deliverance;

by a friend in Michigan for "my two daughters and their husbands to be saved soon"—also for an unspoken request of two years' standing that God will undertake and answer according to His will;

by a Christian lady in Illinois that she and her family may have everything God intends for them to have.

Deaths

MRS. DORA BREWER (nee Harris), wife of J. T. Brewer, was born February 7, 1887, and died October 22, 1957. She was converted as a child, and united with the Church of the Nazarene at Lytton Springs, Texas, in 1913, where she held her membership at the time of her death. She was faithful to the Lord and all the interests of the church. She is survived by her husband; two sons, Loris and Harold; and two daughters, Mrs. Avis Perryman and Mrs. Velva Eason. Funeral service was conducted by her pastor, Rev. Lewis T. Redwine, assisted by Rev. Howard Borgesen and Rev. L. Lee Gaines.

ARCHIEBALD EVANS SMITH was born November 23, 1876, in Philadelphia, Pennsylvania, and died at the navy hospital in San Diego, California, November 20, 1957. He was united in marriage to Lucie Irene Bucher in 1909. He served in the U.S. Navy in the Spanish-American War, and as a home guard in the Virginia State Militia during World War I. He worked as an engineer in the Ordnance, War Department, from 1917 to 1946, and during World War II he was cited by Secretary of War Henry L. Stimson. Brother Smith was converted in 1908, sanctified the next year, and he and Mrs. Smith became charter members of the First Church of the Nazarene in Lansing, Michigan, formed in 1916. Over the years he served as Sunday school teacher, song leader, Sunday school superintendent, church treasurer, and always supported every effort of the church. He spent many years as an active member of First Church in Washington, D.C., and was instrumental in organizing what is now Calvary Church in Arlington, Virginia. Since 1950 he and Mrs. Smith have been faithful active members of the University Avenue Church in San Diego. Besides his faithful wife, he is survived by five daughters: Gwendolyn, Mrs. Gertrude Farrell, Mrs. Alyce Keyes, Mrs. Jean Madsen, and Mrs. Ruth Mays; also one sister, Mrs. Grace Smith; and one brother, Robert. Funeral service was conducted by his pastor, Rev. W. Herman Burton, with interment in Fort Rosecrans Cemetery.

GEORGE W. FIELDS was born September 8, 1898, and died November 13, 1957, in a hospital in Tuscaloosa, Alabama. In 1919 he was united in marriage to Evalena Kuykendall. He was saved at an early age, sanctified in 1929, and united with the Church of the Nazarene at Boonville, Alabama; later transferred to First Church in Tuscaloosa, where he was a member for six years, and in 1942 transferred to the Tuscaloosa Albert Church. He left an inspiring testimony. He is survived by his wife; one son, Melvin C.; also two daughters,

Lorene Smith and Faye Cooner. Funeral service was conducted by his pastor, Rev. R. B. Phillips, assisted by Rev. Paul Holt, with burial in Memorial Park cemetery.

CONRAD R. LEISEMER died August 29, 1957. He was a charter member of the North Hill Church of the Nazarene, Calgary, Alberta. He was born in Mildmay, Ontario, in 1883, moved to Didsbury, Alberta, in 1902, and to Calgary in 1936. He attended church services faithfully until sustaining a stroke, which confined him to his bed until his death. He is survived by his wife, Margaret; two sons, Arthur and Melvin; and three daughters, Mrs. Elva Cipperly, Mrs. Pearl Lawrence, and Mrs. Doris Bascom; also two brothers, Edward and Peter. Funeral service was conducted by the pastor, Rev. W. Howard Griffin.

MRS. JOSEPHINE HAMILTON was born March 24, 1893, at Kilbourne, and died December 19, 1957, at Fort Madison, Iowa. She was converted at an early age, and had been a member of the Church of the Nazarene for many years. During her illness she continued to witness to the saving power of Jesus Christ. She is survived by her husband, three sons, and one daughter, also one sister. Funeral service was held in the Fort Madison Church of the Nazarene, with the pastor, Rev. Oren Baker, in charge, assisted by Rev. Carl Wilson.

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

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 open date is within 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.

Northern California May 14 to 16
 Canada Central June 12 and 13
 Nevada-Utah June 5 and 6
 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
 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

Evangelists' Slates

A to C

Akin, G. M. 627 Pine St., Minden, La.
 Abila, Glen W. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Allee, G. Franklin. 2022 Ellis Ave., Boise, Idaho
 Lewiston (First), Idaho .. Feb. 27 to March 9
 Snoqualmie, Wash. March 13 to 23
 Allen, Jimmie. Sunday School Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Amos, C. A. Route 4, Boonville, Indiana
 Rockville, Ind. Feb. 11 to 23
 Kurtz, Ind. March 18 to 30
 Anderson, G. R. R.F.D. 1, Linesville, Penna.
 Detroit, Mich. (P.H.) Feb. 12 to 23
 Roseville, Ohio Feb. 26 to March 9
 Anderson, Gilbert and Sylvia. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
 Wichita (First), Kans. Feb. 16 to 23
 Ashby, Kenneth and Geneva. Singers and Musicians, 1254 E. Thompson Rd., Indianapolis, Ind.
 New Castle (Broad St.), Ind.
 Feb. 27 to March 2
 Indianapolis (E. Side), Ind. .. March 5 to 16
 Aycok, Mrs. Dell. Evangelistic Singer, P.O. Box 527, Kansas City 41, Mo.
 Bailey, Clarence and Thelma. Song Evangelists, Route 4, Portland, Ind.
 Carlos, Ind. (Meth.) March 12 to 23
 Bailey, Clayton D. Box 579, Fort Dodge, Iowa
 Hammond, Ind. Feb. 19 to March 2
 Auburn, Ind. March 5 to 16
 Baker, Ralph and Betty. Preacher and Singers, Box 171, Newell, W.Va.
 Balsmeier, A. F. 14 N. Maple, Hutchinson, Kansas
 Wichita (First), Kans. Feb. 16 to 23
 Manhattan, Kansas March 30 to April 6
 Barkley, Arthur and Vada Lee. Preacher and Singers, 305 N.W. Main St., Bethany, Okla.
 Ft. Scott, Kans. Feb. 19 to March 2
 Open Date March 19 to 30
 Barteel, Robert H. and Belle M. Evangelist and Singers, 156 Winn Ave., Winchester, Ky.
 Monticello, Ky. March 2 to 16
 Ft. Thomas, Ky. April 1 to 13
 Battin, Buford. 1509 Seventh St., Lubbock, Texas
 Post, Texas Feb. 26 to March 9
 Clovis, N.M. March 12 to 23
 Becker, Miss Wanda L. 819 Central Ave., Newport, Ky.
 Belew, P. P. and Marie. Preacher and Singer, P.O. Box 527, Kansas City 41, Mo.
 Bertolets, The Musical (Fred and Grace). 1349 Perkiomen Ave., Reading, Pa.
 Kokomo (First), Ind. Feb. 19 to March 2
 Richmond (First), Ky. March 5 to 16

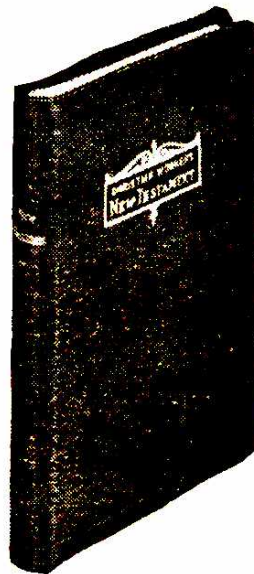


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Canute (Hefner), Okla. . . Feb. 24 to March 2
Amarillo (Grand Ave.), Texas . . March 5 to 16
Carlsen, Harry and Esther. Preachers and Musicians,
168 Belmont St., Carbondale, Penna.
Wayne, Mich. Feb. 20 to March 2
Adrian (First), Mich. March 6 to 16
Carleton, J. D., and Wife. Preacher and Singers,
P.O. Box 527, Kansas City 41, Mo.
Carpenter, Harry and Ruth. Evangelists and Singers,
5 Reading Ave., Hillside, Mich.
Carter, Jack and Ruby. Preacher and Singers, 609
S. Mueller St., Bethany, Okla.
Mountainair, N.M. . . . Feb. 24 to March 2
Williamsburg, Ind. March 6 to 16
Carter, W. A. 3808 Park St., Greenville, Texas
Temple (Bresee), Texas . . Feb. 26 to March 9
Craig, Mo. March 12 to 23
Casey, H. A. and Jewel. Preacher and Musicians,
P.O. Box 206, Bethany, Okla.
Ontario, Oregon Feb. 26 to March 9
Atwood, Kansas March 12 to 23
Casto, Clyde C. 2016 North Ave., Del Paso Heights,
Calif.
Hughson, Calif. Feb. 19 to March 2
Reedley, Calif. March 5 to 16
Chaney, Mrs. Opal. Song Evangelist, 3103 Roslyn
Drive, Middletown, Ohio
Chatfield, C. C. and Flora N. Evangelists and
Singers, P.O. Box 527, Kansas City 41, Mo.
Springville, Calif. Feb. 26 to March 9
Colton, Calif. April 9 to 20
Clark, Eddie. Route 1, Colona, Ill.
Clift, Norvie O. P.O. Box 85, San Luis Obispo,
Calif.
Florence, Oregon Feb. 26 to March 9
Donald, Oregon March 11 to 23
Cochran, Gene W. 6718 McCorkle Ave., St. Albans,
W.Va.
Cole, George O. 413 E. Ohio Ave., Sebring, Ohio
Cooper, Marvin S. 1514 N. Wakefield St., Arlington,
Va.
Corbett, C. T. P.O. Box 215, Kankakee, Ill.
Fresno (Grace), Calif. . . Feb. 26 to March 9
Corydon, Ind. March 12 to 23
Coulter, Phyllis. Song Evangelist, Nineveh, Ind.
Open dates Feb. 17 to March 2
Bicknell, Ind. March 5 to 16
Cox, C. B. 1322 N. First Ave., Upland, Calif.
Crabtree, J. C. 1506 Amherst Rd., Springfield,
Ohio
Cravens, Rupert. 823 N. Kramer Ave., Lawrence-
burg, Tenn.
Crawford, J. H. 910 N. Pleasant St., Springdale,
Ark.
Crews, H. F., and Wife. Evangelist and Singers,
P.O. Box 527, Kansas City 41, Mo.
Milford, Ill. Feb. 26 to March 9
Texarkana (North), Texas . . March 12 to 23
Crider, Jim and Janet. Singers and Musicians, 1014
S. Tompkins St., Shelbyville, Ind.
Scottsburg, Ind. Feb. 26 to March 9
Fairfield, Ill. March 12 to 23
Crutcher, Estelle. 2134 S.W. 82nd Place, Miami,
Fla.
Berkeley Springs, W.Va.
. Feb. 25 to March 2
Ashtabula (Edgewood), Ohio . . March 6 to 16

Bierce, Jack. Song Evangelist, Box 118, Idaville,
Ind.
Brazil, Ind. Feb. 12 to 23
Franklin, Ohio Feb. 26 to March 9
Bierce, Joseph. Evangelist, P.O. Box 527, Kansas
City 41, Mo.
York, Penna. Feb. 26 to March 9
Petersburg, Ind. March 12 to 23
Bishop, Joe. Box 47, Yukon, Okla.
Shreveport (Queensboro), La. . . Feb. 12 to 23
El Dorado, Okla. . . . Feb. 26 to March 9
Blair, Earl E. 941 Idlewild Ct., Lexington, Ky.
Nelsonville, Ohio March 2 to 9
Blue, Peggy (Baker). Song Evangelist, 329 East
E St., Hutchinson, Kansas
Boggs, W. E. P.O. Box 527, Kansas City 41, Mo.
Bomgardner, Harold E. Song Evangelist, 3522 N.
Cascade, Colorado Springs, Colo.
Bouse, Fred 420 E. 12th St., Indianapolis, Ind.
Bartow, Fla. Feb. 26 to March 9
Bowman, Russell. 11 Kelso Rd., Columbus, Ohio
Ironton, Ohio Feb. 26 to March 10
Columbus, Ohio March 12 to 23
Bracken, A. K. 115 N. Mueller Ave., Bethany,
Okla.
Houston (Denver), Texas . . Feb. 26 to Mar. 2
Coffeyville (Central), Kans. . . March 5 to 9
Brannon, George. 125 N. Wheeler, Bethany, Okla.
Point Pleasant, W.Va. . . Feb. 26 to March 9
Oklahoma City (Crown Heights), Okla.
. March 12 to 23
Brannon, Wilbur. 177 Marshall Blvd., Elkhart, Ind.
Cambridge City, Ind. . . . Feb. 27 to March 9
Wilmington, Del. March 12 to 23
Bridgewater, R. E. and Dorothy. 116 Wolfe Ave.,
Colorado Springs, Colo.
Brinkman, George and Flora. 76 Orange St., St.
Augustine, Fla.

Brockmueller, C. W. 1318 W. Mountain Ave.,
Fort Collins, Colo.
Brough, C. Wesley. 302 W. Bellevue, Porterville,
Calif.
Stockton (Fremont), Calif. . . Feb. 24 to Mar. 2
Florin, Calif. March 5 to 16
Brown, Curtis R. Song Evangelist, 912 Fifth St.
N.W., Canton, Ohio
Alexandria, Ind. Feb. 27 to March 9
Lynn, Ind. March 12 to 23
Brown, J. R. Song Evangelist, 13 Latonia Terrace,
Covington, Ky.
Brown, Marvin L. 1309 N. Main St., Kewanee,
Ill.
Brown, Melza H. 1715 North 15th St., Boise,
Idaho
Brown, W. Lawson. P.O. Box 527, Kansas City
41, Mo.
Perryton, Texas March 5 to 16
Eldon, Mo. March 19 to 30
Burchfield, Riley and Mildred. Preacher and Musi-
cians, Tallassee, Tenn.
Burk, Elbert F. 2711 Danube Dr., Sacramento 21,
Calif.
Burnem, Eddie and Ann. Box 1007, Ashland, Ky.
Peoria (Faith Ch.), Ill. Feb. 12 to 23
Paden City, W.Va. March 5 to 16
Burson, H. D. 4609 Briar Bend, Houston 35, Texas
McKinney, Texas . . . Feb. 24 to March 2
Groves, Texas March 5 to 16
Burton, C. C. P.O. Box 145, Somerset, Ky.
Grafton, W.Va. March 3 to 16
Van Buren, Ind. March 19 to 30
Butcher, Bill R. Box 454, Skiatook, Okla.
Callihan, Jim and Evelyn. Singers and Musicians,
6 Eisenhower Dr., Dayton 3, Ohio
Powhatan Point, Ohio . . Feb. 24 to March 2
Zanesville (First), Ohio . . . April 9 to 20

D to F
Daggett, T. J. 2040 E. Maple, Kankakee, Ill.
Danner, Joel. Box 724, Bethany, Okla.
Russell, Kansas Feb. 24 to March 2
Sylvia, Kansas March 6 to 16
Darnell, H. E. Box 929, Vivian, La.
Creve Coeur, Ill. Feb. 19 to March 2
Moline, Ill. March 5 to 16
Darnell, Leo. 1524 Laurel Dr., Columbus, Ind.
Brownstown, Ind. March 5 to 16
Nashville, Ind. March 19 to 30
Davidson, Otto, and Wife. Evangelist and Singers,
224 Ames St., Mt. Vernon, Ohio
Davis, C. W. and Florence. 930 N. Institute,
Colorado Springs, Colo.
Banning, Calif. Feb. 19 to March 2
Coalinga, Calif. March 7 to 16
Davis, Leland R. Song Evangelist, 2021 12th St.,
Akron 14, Ohio
DeBoard, C. E. 24 Sharilane Dr., East St. Louis,
Ill.
DeBord, Clifton and Nelle. Box 881, Ashland, Ky.
Dickerson, H. N. 5220 N.E. 20th Ave., Ft. Lau-
derdale, Fla.
Dobbins, C. H. and Mrs. Evangelist and Musicians,
604 S. Wayne St., Alexandria, Ind.
Winamac, Ind. Feb. 19 to March 2
Helmer, Ind. March 5 to 16
Dobson, J. C. Box 504, Bethany, Okla.
Ada, Okla. Feb. 26 to March 9
Hamlin, Texas March 13 to 23
Dooley, C. H. 2012 Boulevard St., Greensboro,
N.C.
Harrisburg, Ga. March 2 to 12
Lafayette, Ga. March 13 to 23
Drye, J. T. and Vesta. Evangelist and Singer,
P.O. Box 527, Kansas City 41, Mo.
Knoxville, Iowa Feb. 12 to 23
Fort Dodge, Iowa Feb. 26 to March 9

Dunmire, Ralph and Joann. Singers and Musicians, 202 Garwood Dr., Nashville, Tenn.
 McArthur, Ohio Feb. 25 to March 9
 Georgetown, Ill. March 26 to April 6
 Dyer, Esther M. Musical Evangelist, P.O. Box 121, Crystal Beach, Fla.
 Eastman, H. T. and Verla May. Preacher and Singers, 2005 East 11th, Pueblo, Colo.
 Redding, Calif. Feb. 23 to March 2
 Gladstone, Oregon March 9 to 16
 Edwards, L. T., and Wife. P.O. Box 1219, Lowell, Oregon
 Seattle (Rainier Ave.), Wash. (F.M.)
 Feb. 26 to March 9
 Omak, Wash. (F.M.) March 12 to 23
 Elkins, W. T. Wurtland, Ky.
 Paris, Ky. Feb. 25 to March 9
 Open date March 11 to 23
 Elsea, Cloyce. Box 18, Van Buren, Ind.
 Emrick, Ross and Dorothy. Evangelist and Musician, 600 Trumbull St., Bay City, Mich.
 Titusville, Fla. Feb. 16 to 23
 Akron (First), Ohio March 2 to 9
 Emsley, Robert. Bible Expositor, P.O. Box 527, Kansas City 41, Mo.
 Azusa, Calif. Feb. 19 to March 2
 Ridgecrest, Calif. March 5 to 16
 Esmond, Sarah; and Pilot, Verle. Visitation Evangelists and Singer, 20 Beulah Park Dr., Santa Cruz, Calif.
 Estep, Alva O. and Gladys. Preacher and Singers, Box 238, Losantville, Ind.
 Rossville (First), Ga. Feb. 12 to 23
 West Helena (First), Ark. Feb. 26 to Mar. 9
 Fagan, Harry, and Wife. Singers and Musicians, Carmichaels, Pa.
 Felter, H. J., and Wife. Box 87, Leesburg, N.J.
 Frankford, Del. March 25 to 30
 Freedom, Pa. April 2 to 13
 Ferguson, Edw. R. and Alma. Preacher and Singer, 3144 McCracken Ave., Muskegon, Mich.
 Jacksonville, Fla. Feb. 12 to 23
 Louisville, Ky. Feb. 26 to March 9
 Ferguson, Lois. Song Evangelist, 702 First Ave. East, Oskaloosa, Iowa
 Diagonal, Iowa March 30 to April 13
 Files, Gloria; and Adams, Dorothy. Evangelist and Singers, Wiley Ford, W.Va.
 Collingdale, Pa. Feb. 12 to 23
 Camden, N.J. March 12 to 23
 Finger, Maurice and Naomi. Route 3, Lincolnton, N.C.
 Bryan, Ohio Feb. 26 to March 9
 Fisher, C. Wm. P.O. Box 527, Kansas City 41, Mo.
 Porterville, Calif. Feb. 26 to March 9
 Nampa (College Ch.), Ida. .. March 16 to 23
 Flannery, James. 1705 Blackburn Ave., Ashland, Ky.
 Fleener, Maurice. Song Evangelist, Route 3, Box 209A, Martinsville, Ind.
 Ford, A. E. and Mrs. Song Evangelists, 647 W. Lincoln St., Caro, Mich.
 Newburgh, Ind. April 8 to 20
 Fouse, Fay A. 635 Western Ave., Winchester, Ind.
 Fraley, Hazel M. 458 Moore Ave., New Castle, Pa.
 Franklin, Cletus. 116 McGrath, Battle Creek, Mich.
 Mattoon, Ill. Feb. 26 to March 9
 Richmond, Ind. (Meth.) March 12 to 23
 Free, O. S. P.O. Box 527, Kansas City 41, Mo.
 El Centro, Calif. Feb. 26 to March 9
 Alexandria, La. March 19 to 30
 Freeman, Mary Ann. Evangelist, 404 N. Clinton St., Bloomington, Ill.
 Sterling, Ill. March 3 to 5
 Sandwich, Ill. March 9 to 16
 Frodge, Harold C. Box 181, St. Paris, Ohio
 Mansfield, Ill. Feb. 19 to March 2
 Assumption, Ill. March 5 to 16
 Fugett, C. B. 4311 Blackburn Ave., Ashland, Ky.
 St. Louis, Mo. (c/o Dist. Supt. Simpson)
 Feb. 23 to March 1
 Wheelersburg, Ohio March 5 to 15

G and H

Geeding, W. W. and Wilma. Preachers and Chalk Artist, 376 W. Pine St., Canton, Ill.
 Graceville, Fla. Feb. 19 to March 2
 Hartsville (Calvary), S.C. .. March 5 to 16
 Gillespie, George M. P.O. Box 208, Auburn, Ind.
 Gillespie, Joe and Jim. Singers and Musicians, Box 208, Auburn, Ind.
 Gillespie, Sherman and Elsie. Song Evangelists, Box 312, Farmland, Ind.
 Muncie (Five Points), Ind. .. Feb. 19 to Mar. 2
 Winchester, Ind. (Friends) .. March 3 to 16
 Gleason, J. M., and Wife. Preacher and Singers, 935 N. Mueller, Bethany, Okla.
 Angleton, Texas Feb. 17 to 23
 Casa Grande, Ariz. Feb. 25 to March 9
 Godfrey, Laura M. Singer, 797 N. Wilson, Pasadena 6, Calif.
 Goodall, Haven and Gladys. Evangelist and Singers, 6850 W. 115th St., Worth, Ill.
 Nashville, Mich. March 12 to 23
 Wausau, Wis. March 26 to April 6
 Gough, J. J. 6553 Monte Vista Dr., San Bernardino, Calif.
 Gordon, Maurice F. 2417 "C" St., Selma, Calif.

Granger, Miss Marjorie. Song Evangelist, 3634 Blaine Ave., St. Louis 10, Mo.
 Granger, Olen C. 3906 Oakwood St., Pine Lawn 20, Mo.
 Gray, Joseph. 1003 Sixteenth St., Lubbock, Texas
 Gray, Ralph C., and Wife. Evangelist and Singer, P.O. Box 527, Kansas City 41, Mo.
 Placerville, Calif. Feb. 19 to March 2
 Prescott, Ariz. March 5 to 16
 Green, James and Rosemary. Singers and Musicians, 1201 Bower Ct., New Castle, Ind.
 Carson City, Nevada Feb. 13 to 23
 Portland (Brentwood), Ore. .. March 2 to 9
 Greenlee, Miss Helen. Evangelistic Singer, Route 2, Humeston, Iowa
 Hammond (Maywood), Ind. Feb. 19 to Mar. 2
 Auburn, Ind. March 5 to 16

Griffin, "Bill." 711 Roosevelt, Nampa, Idaho
 Twin Falls (First), Ida. Feb. 13 to 23
 Grimm, George J. 513 Diamond St., Sistersville, W.Va.
 Ridgeway, Mich. Feb. 5 to 23
 Weirton, W.Va. March 5 to 16
 Grubbs, R. D. 1704 Madison, Covington, Ky.
 Cincinnati (Blue Ash Ch.), Ohio
 Feb. 23 to March 2
 Cookeville, Tenn. April 3 to 13
 Haas, Wayne and June. Singers and Musicians, Route 1, Cory, Ind.
 Haden, Charles E. P.O. Box 245, Sacramento, Ky.
 Celina, Ohio Feb. 12 to 23
 Atlanta (Eastpoint), Ga. March 5 to 16

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Hamilton, Jack and Wilma. Box 172, Hays, Kansas
Chester, S.C.....Feb. 17 to 23
Rochester (Lake Ave.), N.Y.....March 2 to 12

Hamilton, James A. 4404 Riverside Dr., Huntington,
W.Va.

Hampton, Pleais and Dorothy. Evangelist and Chalk
Artist, 123 Moreland Ave. S.E., Atlanta 16, Ga.
Kinston, N.C.....Feb. 19 to March 2
Falmouth, Mich.....April 2 to 13

Harding, Mrs. Maridel. 803 N. Briggs, Hastings,
Neb.
Midland, Texas.....Feb. 21 to March 2
Burbank (First), Calif.....March 5 to 16

Harley, C. H. Burbank, Ohio
Zoarville, Ohio.....Feb. 19 to March 2
Lucasville, Ohio.....March 4 to 16

Harrington, Wm. N. Rt. 3, Box 66, Gainesville,
Fla.

Harrison, Ray. P.O. Box 527, Kansas City 41, Mo.
Mill City, Ore. (F.M.)....Feb. 16 to March 2
Zillah, Wash.....March 9 to 23

Harrold, John W. Box 309, Red Key, Ind.
Pataskala, Ohio.....March 5 to 16
Ironwood, Mich.....March 26 to April 6

Hart, H. J. Route 1, Owasso, Okla.
Nowata, Okla.....March 19 to 30
Union Gap, Wash.April 2 to 13

Hayes, Thomas. P.O. Box 527, Kansas City 41, Mo.
Heasley, Jimmy and Fern. Preachers and Singers
Box 293, Marionville, Mo.
Halltown, Mo.....Feb. 19 to March 2
Ardmore, Okla.....March 5 to 16

Hegstrom, H. E. 834 17th St. S.W., Cedar Rapids,
Iowa
Muscatine, Iowa.....Feb. 12 to 23
Cedar Rapids, Iowa.....Feb. 26 to March 9

Henbest, C. L. Box 345, Rogers, Ark.
Tulsa (W. Side), Okla.....March 5 to 16
Little Rock, Ark.....March 20 to 30

Henck, Nelson H. 714 Campbell St., Williamsport,
Pa.

February 19, 1958

Henriksen, G. W. 12703 N.E. Clackamas St., Port-
land 16, Oregon
Bingen, Wash.....Feb. 12 to 23
Centralia, Wash.....Feb. 26 to March 9

Henson, J. C. 103 N. Peniel, Bethany, Okla.
Harrison, Ark.....March 2 to 9

Higgins, Charles A. 1402 Boutz Rd., Las Cruces,
N.M.
Hedley, Texas.....March 5 to 16

Holcomb, T. E. 787 Breedlove St., Memphis 7,
Tenn.
Elkhart (Bresee), Ind.....Feb. 18 to March 2
Clarksville (E. Meade), Tenn.....March 4 to 16

Holstein, James and Lois. Evangelist and Singers,
R.F.D. 5, Russ Rd., Greenville, Ohio
Ocala, Fla.....Feb. 20 to March 2
Danville (N. Side), Ill.....March 6 to 16

Holtzclaws, The Paul M. Evangelist and Singers,
Parkersburg, Ill.
Hooker, H. H. P.O. Box 11, Gardendale, Ala.
Odon, Ind.....Feb. 19 to March 2
Blytheville, Ark.....March 5 to 16

Hoot Evangelistic Party. P.O. Box 745, Winona
Lake, Ind.

Hubartt, Leonard G. Route 3, North Manchester,
Ind.
Hughes, Guthrie. Box 212, Valley Station, Ky.
Humble, James W. Box 122, Parma, Idaho
Hutchinson, C. Neal. 933 Linden St., Bethlehem,
Pa.
Butler, N.J.....Feb. 16 to 23
Jefferson, Pa.....March 6 to 16



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I to K

Inglad, Wilma Jean. Evangelist, 322 Meadow Ave.,
Charleroi, Pa.
New Castle, Pa.....Feb. 18 to 23
McDonald, Pa.....Feb. 26 to March 9

Isenberg Evangelistic Party. Evangelist and Musi-
cians, Box 388, New Cumberland, Pa.

Jantz, Calvin and Marjorie. Singers and Musicians,
P.O. Box 527, Kansas City 41, Mo.
Detroit (Calvary), Mich.....Feb. 12 to 23
Springfield (First), Ohio.....March 4 to 16

Jerrett, Howard W. 630 W. Hazelhurst, Ferndale,
Mich.
Jewel, G. Raymond. Evangelist, 619 Fifth St., Fort
Wayne, Ind.

Johnson, A. G. and Elveda. Evangelist and Singers
355 61st St. N.W., Albuquerque, N.M.
Oklahoma City (Clearview), Okla.
.....Feb. 18 to March 2
Truth or Consequences, N.M....March 11 to 23

Johnson, Andrew. Wilmore, Kentucky

Jones, A. K. 309½ N. Franklin, Danville 3, Ill.
Sweetwater, Texas.....Feb. 19 to March 2

Jones, Claude W. R.F.D. 1, Bel Air, Maryland
St. Albans, Vermont.....Feb. 19 to March 2

Beacon, N.Y.....March 5 to 16

Jones, M. J. 119 N. Colorado Ave., Indianapolis,
Ind.
Peru, Ind.....Feb. 26 to March 9
Lewisville, Ind.....March 12 to 23

Jordan, Hugh R. 1124 Fort St., Boise, Idaho

Keel, Charles. 3642 Linwood Ave., Cincinnati 26,
Ohio

Keith, Donald R. P.O. Box 527, Kansas City 41, Mo.
Atlantic City, N.J.....Feb. 26 to March 9
Chillicothe (First), Ohio.....March 12 to 23

Keller, Wm. D. 200 Randolph St., Buckhannon, W.Va.
Keller-York Evangelistic Party. Singers and Musi-
cians, Box 256, Seelyville, Ind.
Cedar Rapids (First), Iowa..Feb. 26 to March 9
Des Moines (First), Iowa.....March 12 to 23

Kelley, Wm. Evangelist, 1966 Phillips Ave., Holt,
Mich.

Kelley, Arthur E. 331 Whaley St., Columbia, S.C.
Akron (Copley), Ohio.....Feb. 26 to March 9
Cambridge, Ohio.....March 12 to 23

Kent, Maurice B. Evangelist-Artist, 76 S. Cedar
Rd., Tippecanoe, Ind.

Klemme, Kenneth A. Song Evangelist, 1229 North
11th St., Enid, Okla.

Kleven, Orville and Kathryn. Evangelists and Musi-
cians, 2355 Roosevelt Blvd., Eugene, Oregon
La Grande, Oregon.....Feb. 18 to March 2
Parma, Oregon.....March 4 to 16

Kruse, Carl H., and Wife. Evangelist and Singer,
503 N. Redmond, Bethany, Okla.
El Paso (Ranchland Hills), Texas
.....Feb. 18 to March 2
Cheyenne, Wyo.....March 4 to 16

Kuschner, Allard and Dorothea. Evangelist and sing-
ers, R.F.D. 1, Burton, Ohio

Kuykendall, P. E. P.O. Box 978, Henderson-
ville, N.C.