

Herald of Holiness



Official
Organ
of the
Church of
the Nazarene

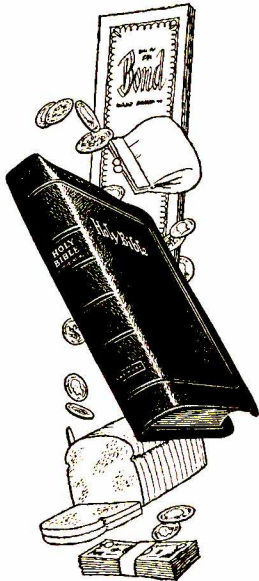
Jan. 8, 1958

God is a God of order. He is not the author of confusion. It is a subtle form of self-deception that makes men imagine they are in God's will while rejecting God's way. To recognize the divine chronology and follow it faithfully is pleasing to God and brings blessing to the soul.

For instance, "Seek . . . *first* the kingdom . . ."; then "the seeking for bread" becomes both legitimate and God-approved. But to reverse

First Things First

General Superintendent Powers



this order so that we put selfish interests *first*, robbing God of our tithes and offerings and ignoring Christian ethics in our business practices, or following otherwise legitimate pursuits that for us are outside God's will, will prove disastrous to the soul's welfare.

To put first things first in Christian experience would save many from disillusionment and defeat. Repentance and faith in Christ as personal Saviour is the foundation and must receive our *prior* attention; *then* leaving this foundation we can go on unto perfection and in so doing find a satisfactory sanctified life. To ignore God's chronology here will lead to many grievous errors. In God's Hall of Fame in the eleventh chapter of Hebrews the apostle tells us those mighty men of faith were "strangers and pilgrims." The order is significant. We are not pilgrims if we cease to be first strangers in this world.

In building the church it would be fatal to shift the priority of our emphasis from *souls* to mere church members. Of course, church membership is necessary if the church is to keep her world commitments. It is also important, for it helps conserve the results of holiness evangelism. But the church is primarily a soul-saving institution and this must always have priority in our praying and planning for the church. A battle cry of "All Out for Members" will leave the spiritual resources of the church unchallenged and will succeed in building an organization only, while the challenge of "All Out for Souls" tends to bring the church to its knees in prayer and faith, resulting in the building of an organism against which the gates of hell shall not prevail.

LATE NEWS

Dr. Haldor Lillenas writes to express "my deep appreciation to the many who have prayed for me and/or sent me cards. It is indeed heart-warming to receive such expressions of kind thoughtfulness." He writes that he is able to be up for a short time each day and is slowly gaining strength. His address is 1945 E. Mountain, Pasadena, California.

Revs. Clarence and Bertha Talbert, who served as pastors on the Indiana and Indianapolis districts of the Church of the Nazarene for twenty-eight and one-half years, celebrated their fiftieth wedding anniversary in their home in Bridgeport, Indiana, on Sunday, January 5, with open house during the afternoon. They are the parents of two daughters; Mrs. Marie Sagarsee, of Wabash; and Mrs. Lucy Adkins, of Indianapolis, Indiana. They also have nine grandchildren and eleven great-grandchildren.

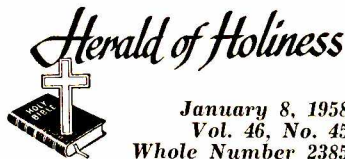
I Saw the Queen

It was Sunday night, October 20, 1957, at that bewitching time between day and night—just before twilight. The sky was duskily luminous; the stars had not yet begun to show. The Potomac River appeared to be of molten silver, rippling in the slight breeze. It was that time of day when every object—even the simple spar buoy marking the river's channel—is robed in a beauty never visible in broad daylight.

Of course, October in Washington is one of the nicest times of the year anyway. Every day the foliage is more beautiful than the day before; the sky is bluer and the atmosphere clearer, with that slight tang of frost in the air.

It had been a delightful day of sunshine and a softly stimulating breeze was stirring. We were on our way to church when, approaching the Memorial Bridge, we discovered the roadside lined with people and knew at once they were anticipating Queen Elizabeth's passing. We were fortunate to find a parking place without much difficulty and took up a place at the end of the bridge nearest Lincoln Memorial.

At intervals several motorcycle police buzzed by, stopping to give the latest word to the policeman on guard at the east end of the bridge. Then, after a longer interval, a group of motorcycle police, with flashing red lights, appeared immediately followed by the



- 1 First Things First, *General Superintendent Powers*
- 3 Progress in Peru, *General Superintendent Williamson*
- 4 He Loved Boys, *Herman L. G. Smith*
- 4 How? *John W. May*
- 5 My Prayer Time Was Transformed, *Joan Meriwell*
- 6 Love Will Do Ten Things, *A. S. London*
- 7 The Whale and the Worm, *Edith Carey*
- 8 Unused Blessings, *Harry Childers*
- 8 Sampling the Psalms, *Paul Martin*
- 8 Judging, *Frances B. Erickson*
- 9 Diet . . . Exercise or Die! *J. J. Steele*
- 10 Wherein Is Our Strength? *Melza H. Brown*
- 11 His Refreshing Word, *June Rudd Pittman*
- 11 Thankful Today, *Enola Chamberlin*
- 11 Bridle My Tongue! *Ila R. Monday*
- 12 Editorials, *Stephen S. White*
- 14 An Appreciation, *C. S. Jenkins*
- 14 Music Memoettes, *Ovella Satre Shafer*

Next Week . . .

"So Great a Cloud of Witnesses," *Herman L. G. Smith*
"Not So, Lord," *J. J. Steele*

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.

Cadillac in which the queen herself rode! Her manner of response to the people was both regal and relaxed. Her clothing, though fashionable, was at the same time simple. The light inside the limousine, which was thoughtfully turned on so that people could see her more easily, revealed her marvelous complexion and that captivating smile! The sweetness and genuineness of her personality could be felt, even in that fleeting moment.

It was a stimulating experience. Continuing on our way to church in

The Purpose of Our Sanctification

By CLYDE W. RATHER

El Centro, California

And for their sakes I sanctify myself, that they also might be sanctified through the truth (John 17:19).

The more we study the last prayer of Jesus for His disciples, the more marvelous seem the depth and scope of it. It has in it not only the evidence of salvation, but the purpose of salvation as well. Besides many other gracious and blessed thoughts in it He reveals four well-defined steps to the Christian life which culminate in the purpose for which He died—to save the world.

First, we are saved to be kept, for He prays, "Keep through thine own name those whom thou hast given me." Evidently it was our Lord's purpose that all His disciples should be kept, for there is no provision for backsliding in this prayer.

The second step is kept to be sanctified. This experience was needed to keep them from backsliding from the first experience, for the Scriptures are very plain in their teaching that justification is only a step from sanctification.

Jesus saw that this experience was needed to make sure of the third step, and that is sanctified to be unified. There can be unity on no other basis than purity—having the same nature we will desire the same thing.

This, Jesus saw, was to bring about the end and aim of His mission to men, and hence the fourth step, namely, that we are unified to convince. Jesus prayed thus, "That they all may be one; . . . that the world may believe . . . that the world may know." While the world of Jesus' day was not convinced that He was the Son of God, yet Jesus knew that millions of redeemed and sanctified souls could satisfy by evidence what He could not hope to accomplish. "Greater things than these shall he do; because I go unto my Father."

Oh, the convincing, persuasive power of a holy life! It is like a light that warms and illuminates, and also like a magnet that draws all men unto Him.

a pensive mood, I reflected on the wonders of the chance glimpse of the queen. Washington is a wonderful city.

Then, I mused, one marvelous day—oh, happy day—I saw the King of Kings! Not a fleeting glimpse—but a long, long look! I knew that He tenderly cared for me; that the radiance of His countenance far exceeded that of even Queen Elizabeth. Oh, I am glad to say that since that memorable day I saw the King I have been one of His loyal subjects.

—GERTRUDE S. FARRELL, Member First Church, Washington, D.C.

Progress in Peru

A second visit to Peru eleven years after the first has given me excellent opportunity to observe the progress that has been made. The entire country has made appreciable advance. To be sure, there were bright spots then and there are dark ones now, but the total picture shows marked improvement.

The improvement in the city of Chiclayo, where the Nazarene mission maintains its headquarters, is a good illustration. The change is not only in increased size; it is evidenced by miles of paved streets now as compared with blocks then. New buildings both in business and residential areas have been erected and the appearance of all of them is far more prosperous.

Peru has far to go in lifting standards of living, literacy, health, sanitation, economic independence, and social equality. Moral degradation and spiritual darkness continue to depress the masses. Nevertheless there is a trend in the right direction. Persecution has not disappeared but religious freedom is on the increase.

My greatest joy has been to witness the progress the Church of the Nazarene has made in the eleven-year period. In Chiclayo the church was worshiping in a rented hall. Now it has a commodious building which will seat almost five hundred and take care of a Sunday school of three hundred or more. Then the Bible school was housed in a very inadequate and unfit property in the village of Monsefu, eight miles from Chiclayo. Now it has acceptable quarters in a central location in the city. Elsewhere

attractive buildings have been erected with modest investment by the mission and co-operation from the national congregations.

The growth in membership of the district has not been spectacular but it has been substantial. District Superintendent Golliher believes that with God's blessing five years from now there will probably be twenty churches which will be fully self-sustaining.

The quality of national leadership compares favorably with that to be found in any missionary district. I was happy to be able to ordain five candidates for the ministry. The training offered in the Bible school is having its salutary effect.

Not the least encouraging sign was the excellent spirit of unity and co-operation which was demonstrated by the entire missionary staff. All of them love the church, its doctrines, standards, message, and leadership. They are unselfishly dedicated to their work of evangelizing Peru. In his short term as district superintendent, Clyde Golliher has won the confidence of missionaries, national pastors, and people. He has great vision and zeal for the promotion of the soul-saving program in this land of yet unmeasured need.

The outlook for the Church of the Nazarene in Peru has never been quite so bright. The planting of missionaries of earlier years is being watered by those of the present. God will certainly give the increase, and those who sowed and those who reap shall receive their wages and rejoice together in the day of rewards.

General Superintendent Williamson

*The preacher
captured me
when I found that*



HE LOVED BOYS

His name was Rev. Joseph Speakes, but to me that night under the tent he was just another preacher until he asked me, a boy of ten, to go swimming with him the next day. After that swim he gave me my first "hamburger" and said, "Let's climb Saddle Mountain tomorrow." Together we climbed that hill behind the city of Wenatchee and on top we talked of many things. Unfortunately his hat blew off, never to be recovered. When "Joe Speakes," as we now affectionately call him, preached that night one boy listened to every word, imbibed the very spirit of the speaker, and would have been his servant if possible.

These pioneers had one hundred ways to do the job of building churches and winning men to Christ, for love prompted them. In not overlooking a ten-year-old lad during that early campaign, Joe Speakes helped to tie me to the early Church of the Nazarene, for *he loved boys!*

Sunday school teachers who love as Rev. Joseph Speakes did will fasten their pupils to Christ and the Church with an adhesive not easily detached. All out for the Sunday school boys and girls in this Jubilee Year!

—HERMAN L. G. SMITH
*Pastor, First Church
Calgary, Alberta, Canada*

HOW?

Article Three on "The Promise of the Father"

By JOHN W. MAY

Pastor, Elk River Church, Charleston, West Virginia

There are at least three forces that are involved in answering this question in regard to sanctification. While it may be impossible for the finite mind to comprehend how the act of sanctification is accomplished, the forces at work are evident. These are the *Blood*, *faith*, and the *Holy Spirit*.

The covenant of God with man is established by the Blood. This is attested to by the blood that was shed for a covering for Adam and Eve, the blood of sprinkling, the poured-out blood, and Christ's blood of the New Testament. The writer to the Hebrews says there is no remission of sins without the shedding of blood. He further states that the blood of Christ purges (9:14). John says that the blood of Jesus cleanses. This is the Blood

that conquers the guilt, condemnation, and pollution of sin. It has consecrated the way of pardon and purity. There is no sin so dark, no habit so ingrained, no condition so polluted that the Blood is powerless to conquer. We may triumphantly sing the old song,

*The Blood, the Blood is all my plea;
Hallelujah, for it cleanseth me!*

Another working force is faith. The *object* of our faith is infallible. He does not fail; He is never late. We may place utter dependence upon Him without fear or reticence. Multitudes have put Him to the test and found He is able. What He has promised He will do. His are the eyes that pierce the inmost thoughts and emotions. His are the hands that break the bonds of sin and habit and untangle the threads in the skein of life. His is the mind that brings meaning and order into a chaotic life and condition.

The *operation* of our faith is based on our willingness to co-operate with God. Faith is not presumption. If faith is not operative it is because there is a blockage. This may take many forms, such as guilt, unfinished business with the Lord, lack of consecration, mental or spiritual reservation. When the channel is clear and the blockage removed, faith will operate. There is no such thing as "dry faith" if that faith is in the Lord. Such

faith must be active and alive because it is placed in One who is powerfully and gloriously alive.

Nor is faith feeling; it will operate in spite of feeling. The *outcome* of our faith is certain. Faith is the power that brings God to the scene of action. Faith is the victory that overcomes the world. Faith is the endorsement of the blank check written to us by God which brings wealth and health to the soul.

The Holy Spirit is the other force at work in sanctification. The third Person of the Trinity is the promise of the Father. The Apostle John refers to Him as the Activator who quickens (6:63a); the Comforter (14:16); the Spirit of Truth (16:13); the One who abides (14:16); the Teacher (14:26); the One who witnesses or testifies (15:26). These

and many other Biblical names are an index to His character. Let us always remember He is a *personality*, not a mere influence. His power is unlimited. There is power to sanctify, satisfy, stabilize.

Like the stabilizer on a plane, the Holy Spirit will keep us on an even keel and bring us to our destination safely. So dependable is His navigation that we need never fear veering off the course when we place ourselves in His hands. Trouble comes only when we rebel or break loose from Him. Best of all, there is provision for us today. The experience is not merely a historical fact but it may be enjoyed now. It is not to be projected into the future but to be possessed today.

(To be concluded)

My Prayer Time Was Transformed

By JOAN MERIWELL

Does your prayer time bring you peace, cleansing, glory, inspiration, refreshing, strength? Most of us wish we could find these in a larger degree during our prayer time. What are some of the ways to increase the effectiveness of prayer time?

Kathy and I wanted to know. So we decided—but wait. I must tell you about Kathy.

Kathy's my prayer partner. We "discovered" each other when we met at a coffee party and began talking about poetry. (That's one of the nicest things about coffee parties: instead of turning loose with some form of canned entertainment, people explore the wonders of conversation!)

From poetry, Kathy and I went to other areas of mutual interest, and now when we get together, we discuss the Christian faith and God and prayer with as much animation as some people discuss the price of bacon and the World Series!

So Kathy and I have become prayer partners. It's one of the five-star experiences of life—having a well-loved and congenial friend with whom one can talk often and earnestly—one of the richest ways to make personal prayer time deeply satisfying.

As a result of this friendship my prayer time has been transformed. Here are some of the ways in which this transformation has come about:

(1) Kathy and I pray at the same time every day, remembering that the prayer partner is praying too. This creates a bond of invisible fellowship. We keep a list of special friends who need prayer, of special needs in our own lives, and include these in our prayer time.

(2) I've learned to vary prayer time techniques.

Without realizing it I had drifted into the habit of following about the same pattern each day until sometimes at the beginning of my prayer time, I'm ashamed to say, I'd tell myself, Well, here goes. I *must* get my praying done. And I'd "jump" into it along the old, same, everyday pattern. Our friends, the psychologists, have learned that monotony deadens interest and effectiveness in any area. I discovered that this applies to prayer time, as anywhere else in living. So now, instead of "leaping" into my praying, I prepare for it by a few moments of quiet relaxation, during which I say no words, but only think about God—His love, His peace, kindness, power, forgiveness, mercy, everness, and how wonderful it is to be His child.

Then, when I'm fully relaxed, I begin my praying using a different opener each day. Perhaps one day my prayer begins with praise—praising God for the beauties of the world, visualizing each lovely scene as I mention it. Another day in "active imagination" I enter a little chapel where Christ is standing at the altar facing me, and I kneel before Him in worship. Another day I begin by mentioning loved ones and friends, their special needs, committing them lovingly into His care. Another day my prayer may begin with confession and asking forgiveness, then thanking Him for the peace and wonder of being fully forgiven. (Then I concentrate my thoughts on God. How often we get stuck in our own mud puddles, instead of turning from them and going on the upward trail to new hills of peace and light!)

(3) This turning from thoughts of myself to

thoughts of God is one of the greatest transformations in my prayer time. Though I hate to admit it, I'd sometimes spent quite a good deal of time in my prayer moments probing around among my dark spots with a microscope and spade instead of just confessing to God and then turning away from the darkness. Now I mention my current problems, visualize putting them into God's hands, thank and praise Him for taking them, and thank Him for the peace, the freedom, the release that come into my heart.

(4) I've learned to keep a prayer list with names of those who have special needs, those I long to see find the path of faith. (What a thrilling experience it is to read in the Bible about people who prayed, and what marvelous things happened when they prayed!) Kathy and I share our prayer lists. When I pray for someone, I commit the person and his problem to God, remembering that God knows the individual's heart, his problem, his needs, as I can never know them. Then I thank God that He cares, knows, and will undertake.

(5) I've learned to thank God for the problems He has helped me solve in the past, for the times He overruled what I thought I wanted, for the blessings of which I may be unaware.

(6) One of the greatest things I've learned is to thank God for the shining possibilities within all of us. Over the years, how often I'd told God about my shortcomings and asked forgiveness, but how seldom I'd thanked Him for the talents and elements of goodness and nobility latent within all of us, for the marvelous growth human beings can make when they are fully dedicated, for the joys and opportunities that are going to come in the years ahead! I think of these, thank God for them, dedicate them to Him. I thank Him for the mysterious and wonderful gift of life, for the human mind and soul. As one psychologist puts it, the human mind is one of God's most superb creations, with almost unlimited capacity to transform and be transformed.

I tell Him, "O Master, I know You walk with me every day, every path. I would be in Your shining company in all I do and say and think."

Then He touches me on the shoulder and blesses me and says, "I know. I know." And glory fills my heart.

At the close of prayer time I thank God that He hears and is concerned. What wonder! The mighty Creator of the universes listens when I pray!

God created man's heart for His dwelling. Sin entered and defiled it. In the incarnation and atonement of Christ, the redemption is accomplished and the kingdom of God established.—*Selected.*

Love will do ten things

By A. S. LONDON

Sunday School Evangelist, Oklahoma City, Oklahoma

Love will be kind (I Corinthians 13:4). It possesses a kindly feeling for those who are undeserving. It always wants to be helpful, showing mercy, for it is the throbbing heart of the Christian religion. It is the emotion that makes life worth living.

Love will be courteous. It never knowingly acts rudely or hurtfully. It does not have an exaggerated idea of self, and does not live in the realm of pride or jealousy.

Love will have a forgiving spirit. "Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye" (Colossians 3:13). As the love of Christ goes out in forgiveness to us, our love must go out in forgiveness to those who have injured us. There is no place in the Christian religion for holding a grudge or trying to get even with a person who has wronged us. The Christian religion is a supernatural religion. This makes forgiveness possible.

Love is patient with every person. "Be patient toward all men" (I Thessalonians 5:14). Jesus has been patient and tender toward us. Through all our blunders and wobblings, He has not been willing that any should perish but that all should come to repentance. When He was reviled, He reviled not again. Impatience has broken many a home, wrecked churches, divided families, and left death in its trail.

Love keeps no records of injuries. It "rejoiceth not in iniquity." It never takes pleasure in the misfortune of those who are counted as enemies.

It is not selfish. It does not boast, but is lost in self-forgetful service. Good deeds, education, or even martyrdom, cannot take the place of love. The person who has learned to walk the way of love has discovered the greatest secret known to the human race.

The Apostle Paul says that prophecy, understanding mysteries, the possession of knowledge, and mountain-moving faith amount to absolutely nothing if the heart is not in possession of love. Love is the gospel of the heart. God is love. Christian character is love. It makes no difference about our profession or the church to which we belong if we do not have love in our hearts. It is the substance of the spiritual life.

Love will cause one to be humble. "Put on . . . humbleness of mind" (Colossians 3:12). It will make one teachable. It takes out strut, the big "I" and little "U" attitude. It is quietness of heart, and does not gloat over human praise, nor is it defeated under the pressure of criticism.

Love lives in the glory of expectation. It "hopeth all things." It loves in spite of the seeming. In the midst of frustrations, unanswered prayers, storms, love looks beyond, realizing that God is faithful. His Word is sure.

Love will "bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matt. 5:44).

Love "endureth all things." It has the capacity for continued forbearance as to the faults and failures of others. It does not go to pieces under pressure. It endures as seeing Him who is invisible. "This is my commandment, That ye love one another, as I have loved you" (John 15:12).

Do you have this experience? With it we are rich. Without it we are nothing. Let us pray!

In dealing with Jonah, God used both

The Whale and the Worm

By EDITH CAREY

A "whale" and a "worm"! How great is the difference between them! We often listen to preachers talking about the whale that swallowed Jonah, emphasizing the truth that the Lord "prepared" the whale to swallow him. But who has heard a sermon about the "worm" that the Lord "prepared" to serve Him? Oh, truly, there was such a worm; not a great company of worms, but only one lone worm He selected and appointed to a special task. Read on in the story of Jonah and you will find it says, "God prepared a worm when the morning rose the next day, and it smote the gourd that it withered" (4:7).

Now think for a minute how big the task was that God required that little worm to undertake. Picture the scene. See that giant plant with its big leaves spreading out until it made a cool, refreshing shade for a man sitting under it. Then look down to the earth at that lowly worm, so small in comparison. Yet the Lord had placed it there for a purpose, and expected it to accomplish what He wanted done.

The worm might have looked up at the height of the gourd, contemplated those broad leaves, and said to himself: "I am only a poor, weak worm of the dust. God can't expect me to bring that down." Doesn't that have a familiar sound? So many Christians think they must be great, prepared whales to be used by God, when God wants to prepare some little worms also to work for Him.

Often the reason so many of us fail to see done what we are sure is in the will of God is because we look at our size, our own natural abilities, and recognize how small we are. We must remember

that the Bible says the whale had to be "prepared." No man or woman is big enough to do his or her life's work unless God has prepared him as He did the whale to swallow Jonah. Neither is any man (or woman) too small to be used by the Lord if he will let Him prepare him, as He did the worm, for whatever use He desires.

Then there is the question of being in the right place. The whale could not have swallowed Jonah if it had been indifferently swimming about in the other end of the Mediterranean. It had to be placed by God right at the side of the ship at the very minute Jonah was tossed overboard. Nor could that worm have chewed the root of the gourd when the Lord wanted it done if it had been a mile away looking for something succulent for itself. Big whales or creeping worms, let's ask ourselves if we are in the right place spiritually—right in the center of God's will, where we can hear His call at any time to do something for Him. High officials or lowly church members, we must not be indifferent to the need of lost souls, and the Great Commission God gave the Church. Neither can we spend our time looking for something for self in this short earthly life.

The Lord still needs *worms* as well as *whales* in His service, and He is still saying, "Fear not, thou *worm* Jacob." O little worm folk, you do not know how great the result may be if you do what God asks of you. He used both a whale and a worm to teach the prophet Jonah.

Get your Bible and concordance and look up the times the Lord used worms and insects in doing His marvelous works.

Are there "fatted calves" that should be eaten?

Unused Blessings

By HARRY CHILDERS

Nazarene Elder, Nampa, Idaho

How often have we preached, drawn lessons, and issued warnings from the story of the prodigal son, who wasted his treasures by riotous living, trying to find satisfaction for his joy-thirsty young heart! Certainly this young man is a pitiful example of one who fell for the gaudy substitute.

We seem unaware, however, of the wasted years of drab boredom endured by the older brother. He stifled a deep desire within his heart to "make merry with my friends," when in the stall was a choice fatted calf, for which he need not have even asked. He needed only to have invited his guests and prepared the feast, for his father answered his complaint with "All that I have is thine."

Young friends grew to maturity and settled down to busy lives of responsibility at home. Some left for careers of service in distant points, having been cheated of the Christian fellowship—a precious privilege, yes, even a responsibility of the children of God. Meanwhile calf after calf, that could have been enjoyed, grew to maturity to be turned out with the herd.

How many Christians, like this young man, waste away from the diet of the bitter juice of self-martyrdom, while choice morsels of God's blessings grow stale from age, and banquet halls of prospective Christian fellowship collect cobwebs and grow musty for lack of use.

What a pitiful testimony are the words of the

apostle, "Lo, we have left all, and have followed thee," if that "all" includes many precious Christian privileges! Pitiful indeed to endure drab lives while fatted calves grow old in the stall! Tragic is the proper word, however, if the result is that precious sons become prodigal while seeking to satisfy the natural hunger for something to brighten their lives.

Sampling the Psalms

Psalms 139:23

This psalm begins and ends in the same vein: "O Lord, thou hast searched me, and known me," (v. 1) and, "Search me, O God, and know my heart" (v. 23). Between these verses, a whole book of experience is written.

There's the fact of the unavoidable God, the Hound of Heaven, who seeks and surely finds. There's the deep-digging God who knows my down-sitting and uprising and knows me when I am afar off. He is behind me, and in front of me, and puts His hand upon me!

I see here, too, the patiently deliberate God who has plenty of time, and endless ways of confronting me, and moves slowly or quickly, here or there, not always like the mills of the gods. But I feel there this man-loving God, whose eternal theme is, "God cares." He cares enough to go looking for me. He cares enough to stay close to me. He cared enough to die for me!

Just a little look at my Father like this shows me again how little I know about myself. How much I need His searching eye! I too believe in the justice of God; I have seen His red light in the rear-view mirror. But it is His mercy I need. And His mercy avails today! I can well afford to say to a wonderful God like this, "Search me, O God, and know my heart."

—Evangelist Paul Martin

Judging

By FRANCES B. ERICKSON

We dare not, must not, judge our fellow man;

Our eyes see but the surface of his deeds.

'Tis Christ's prerogative, for He alone

Perceives the motive and the heart's deep needs.

With endless patience, like a warning bell,

He cautions us to love both friend and foe.

If we usurp His judgment, we shall merit His—

For grudges held are as toward Him, you know!

There is no healing in an unforgiving heart;

Its fervent zeal, though seeming from above,

Is parched and barren—yes, a fruitless thing—

That none can cure but God, for "God is love."

The Living Cross

By E. WAYNE STAHL

*Bright emerald the ivy seems to be
Which on that building's outer wall I see.*

*In vertical and horizontal lines,
Between four windows there, that ivy shines,*

*When morning's sun gives its transparent gold.
And now a glorious marvel I behold:*

*A living cross before me is displayed,
Which of the glowing ivy has been made!*

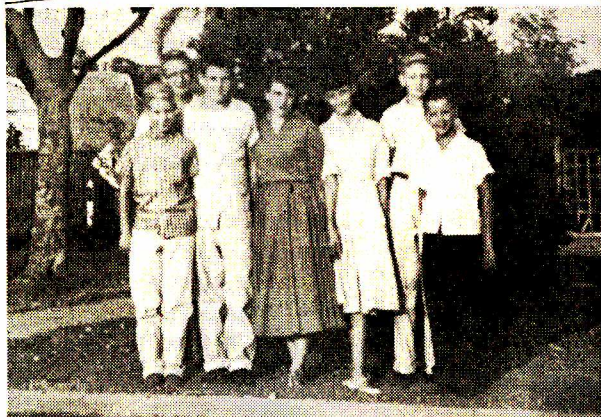
*Wall of a hospital that greenery
Adorns, in rich and beauteous majesty.*

*All this becomes a sweet and precious thing;
In it a lovely parable will sing:*

*In times of sickness, sorrow, pain, and loss,
Our faith can know the triumph of Christ's cross.*

*"By this sign shalt thou conquer," long ago
A warrior read these words. And we can find
them so!*

NEWS in PICTURE



PRINTED PAGE GOSPEL MESSENGERS! A group of teen-agers from the Arcadia, California, church distributing 750 copies of the "Herald of Holiness" in their church neighborhood. This is a definite ministry, for there is magic in the printed page to persuade men to Christ.

By J. J. STEELE

Pastor, First Church, Coffeyville, Kansas

Diet . . .

Exercise or Die!

PHYSICALLY SPEAKING MANY ARE DYING, not because they eat too much, but because they work too little. Doctors tell us to either work off the surplus energy or reduce the food intake. Many go on eating largely long after they stop working. Debilitating obesity and early death are often the results. Modern labor-saving devices can become our deadly enemies.

Experts agree that reducing the intake is not the best remedy usually. Diets can be harmful. Doctors urge us to exercise physically, move about, walk, do calisthenics—anything to burn up the energy.

Spiritually speaking many are dead, but not because they ate too much (heard too many good sermons, read too many good books, studied their Bibles too much, attended too many prayer meetings). They died of spiritual surfeiting because they became completely preoccupied with the "intake," just as people can allow their whole lives to revolve around the one question Jesus warned us about, "What shall we eat?"

These become sermon "tasters." They listen all day to sermons by radio. They attend church

for the sole purpose of sitting in judgment on the preacher. They have set themselves up as experts on sermonizing, and anything that crosses their concept of piety is no good. Whatever they agree with is "delectable." They cry, "Feed us, feed us," as they slowly die of spiritual gluttony.

There is an overconcern about spiritual food. The people of God in the wilderness under Moses died by the thousands because they cried for flesh to eat. They were not satisfied with God's provisions. They got what they cried for, but it became their death; and, while they were gorging, they should have been marching toward Canaan.

God knows we need food, but we are not to be too much concerned about it. His urge to take no anxious thought of what we shall eat includes spiritual food also. Living a healthy Christian life is far more than eating spiritual food. As we exercise ourselves spiritually—in soul winning, helping, training, giving, going, doing, and hearing—food will be supplied; manna will fall from heaven.

Jesus had just won another soul and was sitting on Jacob's Well when His apostles returned

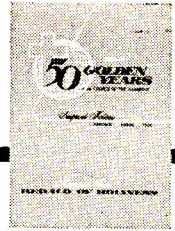
from their food-hunting expedition. They were concerned about food. He was concerned about souls. They urged Him to eat. He said, "I have meat [food] to eat that ye know not of. . . . My meat [food] is to *do* the will of him that sent me" (John 4:32-34). Winning that Samaritan woman to himself meant more to Him than eating.

The true Christian concern is winning souls, helping others, producing revivals, encouraging and strengthening others. He does not say, "What am I getting out of this sermon?" His thought is, Whom can I help to know my Saviour?

Spiritual dieting is not the best solution. But if we don't spend the energy intake in actual, sweaty spiritual toil, we'll "eat ourselves to death" while we are piously concerned and preoccupied with our personal spiritual food.

It takes fully as much courage to go against the current today as it did when persecution of a physical nature was the cost of faithfulness. In school, frequently at home, in business, in our social activities, we must be careful not to conform to worldliness, not to drift with the tide, but to stand squarely, solidly, unmistakably for right, for truth, for God.—M. LUNN.

*A general superintendent
looks at . . .*



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

I WOULDN'T HAVE BELIEVED that in forty-eight pages and cover so much could be said, in picture and text, regarding the past, present, and future of the church—our heritage, our task, and our vision.

The Golden Anniversary issue of the *Herald of Holiness* is a historical document priceless in value, depicting the heritage of fifty years of pioneering, of intense evangelizing, of inspired leadership. The force of its challenging presentation of the task at hand after a half-century of growth is inescapable. And the vision it pictures of what is ahead in all fields of endeavor, in all departments, makes me determine to increase my contribution in praying, giving, serving. I have been compelled to raise my stewardship sights to new and higher levels.

DR. D. I. VANDERPOOL
*General Superintendent
Church of the Nazarene*

Wherein Is Our Strength?

By EVANGELIST MELZA H. BROWN

Do ye look on things after the outward appearance? (II Corinthians 10:7)

We live in a power-conscious age. This power in which we are prone to trust is materialistic rather than spiritual. Great armies, stores of ammunition, weapons of destruction, bombs, battleships, and guided missiles sound like protection; but are they?

Our age is materialistic and our faith is misplaced. God in His Word and in His works through history has endeavored to show us wherein was strength. Gideon called for a volunteer army and thirty-two thousand responded. However, God said that was too many. How unusual! We would have said, "There are too few. What can thirty-two

thousand do against this host of Midian and Amalek that fills all the land?"

Do we look on things after the outward appearance? I fear we do. A nation's strength is not determined by its population statistics nor its capital worth. But, rather, a nation is only as strong as the people who are the citizens of that nation.

The strength of a church is difficult to determine. Statistics certainly do not reveal the facts. There are invisible forces that operate in a church. These are spiritual rather than tangible. These forces are dependent upon the spirit, loyalty, unity, and consecration of the individual members of the church. Even as in Gideon's day, God can do far

more with three hundred who are wholly committed than with thirty-two thousand whose hearts are filled with fear and who are ready to faint when the going becomes difficult.

No nation is strong in which there is division and civil strife, and the same is true of the Church. *In unity there is strength.*

But what of the individual? Wherein is his strength? Nations and churches are both made up of individuals like you and me. What do we contribute, weakness or strength? What are my spirit, loyalty, and faith contributing to the national welfare and the Church's power? Let us look within our own hearts and may we, as individuals, be "strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness" (Colossians 1:11).

Thankful Today

By ENOLA CHAMBERLIN

*I cannot wait to be thankful
For all things to come my way;
In spite of a trial and a trouble,
I have to be thankful today.*

*The hills are aglow with sunlight,
The orchard is like a bouquet;
So in spite of a trial and a trouble,
I have to be thankful today.*

*I am strong with the strength of believing,
With faith in the prayers that I pray,
With the knowledge that God is beside me,
So I have to be thankful today.*

*Thankful for all of my blessings,
For good that has come my way,
So I discount the trial and the trouble
By being thankful today.*

Bridle My Tongue!

By ILA R. MONDAY

*Lest I become a cymbal's empty clang,
Lest I speak out a phrase to stab, or blurt
A thought that might somehow be misconstrued,
Lord, help me to use words that help—not hurt.*

*Teach me to think before I speak too soon—
And striving then to mend, a broken crutch
Of words seek to employ. Help me to pray—
Lest I be lost by "babbling" too much!*

HIS REFRESHING WORD

This is the rest . . . this is the refreshing; . . . But the word of the Lord was unto them precept upon precept, . . . line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken (Isaiah 28:12-13).

These people, of whom Isaiah speaks, found no refreshing in His holy Word, no ease for their weary minds, no balm for their troubled souls. To them it was only a code of rules, a restricting, binding fetter, under which they chafed and burned. While they sought loopholes and escapes by which "they might go" (v. 13) from the law of One who desired their welfare above all else, they were unwittingly "snared, and taken" by their foe, the destroyer of the soul. They could have the sweet, gracious refreshing from heaven, but they chose to be "broken, and snared, . . ." Their brows could have been soothed by the very hand of God, touched by the Divine with the "rest wherewith ye [He] may cause the weary to rest"; but they "would not hear," and instead they fell backward and were broken.

What a tragedy occurs when God's holy Word represents nothing more than a restraining strap to folks! It can be so much more than that! How great a privilege to be fed by His Word and to live by the conditions preceding divine promises!

My! I wouldn't exchange this security for all the wealth of Wall Street! His refreshing Word is my daily portion, the very lifeline of my soul. There is no other manna like this, and I'm feasting to my full satisfaction.

*Day by day we have a new supply,
Feasting, I'm feasting;
And the food is never stale nor dry,
Feasting with my Lord.**

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By JUNE RUDD PITTMAN

Dr. L. J. Du Bois and Professor R. L. Lunsford

During 1957, Dr. L. J. Du Bois, editor of the *Preacher's Magazine* and professor of practical theology at Nazarene Theological Seminary, wrote the "Religious News and Comments" for the *Herald of Holiness*. Dr. Du Bois, who is experienced in the field of journalism, served well in this capacity. As editor, I have appreciated his co-operation and the quality of his work.

Since it is our custom to change those who write this department from year to year, we have asked Rev. R. L. Lunsford, professor of practical theology and Biblical literature at Olivet Nazarene College, Kankakee, Illinois, to serve in this capacity during 1958. Professor Lunsford has taught at Olivet since 1943. He has also had considerable journalistic experience, and I am sure that he will continue the high standard set up for this department by Dr. Du Bois. His articles begin with this issue of the *Herald of Holiness*.

"Saviour of the Sin-sick Soul"

"Saviour of the Sin-sick Soul" is a prayer hymn by Charles Wesley. In it he is praying for entire sanctification. The first petition reads thus:

*Saviour of the sin-sick soul,
Give me faith to make me whole;
Finish Thy great work of grace;
Cut it short in righteousness.*

Here Charles Wesley pictures Jesus as the healing Physician, the Balm of Gilead. "Thou shalt call his name JESUS: for he shall save his people from their sins" (Matthew 1:21). More than that, John says of Him, "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). He not only can save us from our *sins*, but also He can cleanse us from our *sin*. He is the "Saviour of the sin-sick soul"—the sinner that is sick of his sins, and the saved who is sick of the sin nature. God sent Him that He might save the lost. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16); and in addition, Jesus gave himself that He might sanctify the Church, the Christian. "Christ . . . loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it unto himself a glorious church, not having spot, or wrinkle, or any such thing" (Ephesians 5:25-27). Charles Wesley wanted faith that he might be made whole, that God might finish the great work of grace, that He might "cut it short in righteousness."

In the second stanza the writer is more specific about what he wants:

*Speak the second time, "Be clean!"
Take away my inbred sin;
Ev'ry stumbling block remove;
Cast it out by perfect love.*

No one can doubt what Charles Wesley's prayer is about here; he wants to be clean, to get rid of "inbred sin"—"ev'ry stumbling block" to be removed. He asks for this sin nature to be cast out "by perfect love." In four different ways he makes his hunger known to God. "Blessed are the pure in heart: for they shall see God." "Blessed are they which do

Editorials

hunger and thirst after righteousness: for they shall be filled." Charles Wesley was in a good position to hear from God and receive sanctifying grace.

The blessing which Charles Wesley is seeking is climactic, as indicated by these words:

*Nothing less will I require;
Nothing more can I desire; . . .*

He is seeking full salvation, the highest crisis-experience which one can get in this life—*sin* cleansed away—so that he can stand in holiness before God. This means that Christ will be supreme in his life, as he goes on to indicate in this stanza:

*None but Christ to me be giv'n,
None but Christ in earth or heav'n.*

In getting this second blessing, he is to crown Christ King of Kings and Lord of Lords in his life; He is to become all and in all to the writer of the hymn. One can't have Christ supreme in his life until the sin nature, the carnal mind, has been destroyed.

This vision of an overmastering and ever-controlling Christ is described in the fourth stanza:

*Oh, that I might now decrease!
Oh, that all I am might cease!
Let me into nothing fall;
Let my Lord be All in All!*

He is asking that he may move out of the picture altogether and let Christ occupy the center of his heart and life. He was saying with John the Baptist, "He must increase, but I must decrease" (John 3:30). Man can talk of victory only when he gets to the place where he is lost in Christ, or Christ envelops his whole personality. It is one thing to follow Christ; it is another thing for Him to come

An Appreciation

While we were in the midst of our recent Mission Council word came of the home-going of Rev. Tom M. Brown, of the New England District.

When I express my personal appreciation of Brother Brown, I am certain that I am expressing that of our missionaries in Africa, yea, around the world, for Brother Brown was a world-wide man. I first met this saint of the Lord when I came into the movement in 1915. I had come out from a large denomination and knew but little of the people called Nazarenes. Brother Brown was a real example.

His prayer life was extraordinary. He told me that until recently he could call every missionary in our movement by name in prayer. During these past few years, owing to the large increase in our missionary force around the world, he could not do so.

In 1944 Dr. and Mrs. L. I. Seaman and daughters, Misses Dorothy Bevill and Della Boggs, and Mrs. Jenkins and I went to Argentina, having heard that there was a monthly sailing to Cape Town. We had waited five months when I received a letter from Brother Brown. He quoted Jeremiah 29:11, "I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end." He also quoted the following verse:

*God's ways are not like human ways.
He takes such strange devices;
He tries us in a thousand ways
And then our faith surprises.*

He went on to say, "I think that you are going to get away to Africa shortly." The next afternoon we were sailing down the LaPlatte River bound for Africa. The evening before we left, our Argentine missionaries came over to say good-by to us. In Brother Brown's letter he had asked for each missionary by name, also a good number of the national workers, and how the work was going at Donato Alvares and other places. This brought tears to those missionaries' eyes. They said, "This is where our power comes from."

It was during the war and Mrs. Jenkins and I had been away from Mocambique so long that we had lost our residency. Humanly speaking there was little hope that we would be granted re-entrance and given permanent residential permits. I wrote Brother Brown and asked him to pray once more and lift us right up over the border into Portuguese East Africa. *In two days we were in!* And I would not be surprised but what it was the prayers of this saint of the Lord!

I am going to miss Brother Brown; in fact, I am missing him already. It was such an uplift to know that over there in Marion, Massachusetts, there was someone who was praying. And what I say for

myself, I speak for the work of our beloved Zion around the world.

And who takes the place of this servant of the Lord?

—C. S. JENKINS, Nazarene Missionary in South Africa

MUSIC MEMOETTES

By OVELLA SATRE SHAFER

Recently over the radio and from the press we were informed of the fact—"Jean Sibelius Dies—a brooding, mystical giant among the world's composers—at the age of ninety-one." Here was a composer who pursued a distinct, rigorous style of his own which made his music truly very individualistic realism. Although Sibelius descended from families whose culture and language had been Swedish for generations, yet the mixture of races in Finland accounted for his tolerance toward all nationalities.

Perhaps the most famous composition of Jean Sibelius composed in 1899, "Finlandia," informed the world that close to the Arctic Circle a small nation was struggling for its existence. The patriotic tone poem, because it might incite nationalistic fervor, was called by various names for disguise in the years of unrest.

To this stirring martial music, "Finlandia," have been written many challenging Christian words but none more graphic than the hymn-poem "We Rest on Thee," sung by the five American missionaries not long before they were martyred by the Aucas in the Ecuadorian jungle. It was a favorite college hymn of theirs, and suggested the title for one of the most dramatic missionary exploits of all time—a modern saga—*Through Gates of Splendor*. Try singing it with the tune of "Finlandia."

We rest on Thee, our Shield and our Defender.

*Thine is the battle, Thine shall be the praise
When, passing through the gates of pearly splendor,
Victors, we rest with Thee through endless days.*

Another favorite stanza to this animated melody that suggests a healing catholicon to those left behind is as follows:

*Lead on, O Lord, and strengthen us with love;
Establish Thou Thy mighty heav'nly reign!
We trust Thy Word, Thy wisdom from above,
That, losing all, abundant life we gain.*

Yes, Jean Sibelius died, but he left his imprint on the world of music with thirteen symphonic sagas, seven symphonies, and several works for piano and strings. Yet his music lives in the realm of Christian hymnody, captivated anew in the Christian saga—*Through Gates of Splendor*. Have you read this dramatic missionary book by Elisabeth Elliot, wife of one of the martyred missionaries? You should!

PREPARING FOR A GREATER TOMORROW
FOR OUR NAZARENE SERVICE PERSONNEL
WE ANNOUNCE OUR FIRST EUROPEAN



SERVICEMEN'S RETREAT

MARCH 17-21, 1958
BERCHTESGADEN, GERMANY

WHAT?

A special retreat for your sons and daughters stationed in Europe and Africa.

WHY?

To bring together for fellowship, study, worship, and evangelism those who are away in military service. This is a new provision of our military, and will be the first such retreat by our denomination.

WHO?

All Nazarene personnel (need not be members) with New York APO or FPO addresses are invited. Also, wives and children stationed with them may attend.

HOW MANY?

Already more than 200 have registered to attend. Registrations still arrive every day; more than 50 wives of servicemen and over 60 children.

WHERE?

The beautiful Bavarian Alps, Hitler's old retreat area.

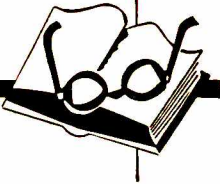
WHAT CAN YOU DO?

- Write the military member of your family, or friend, and urge him to attend.
- Pray now, and through the retreat dates, for a great time of spiritual blessing, victory, and encouragement for our service personnel. Pray for our four chaplains who will conduct the classes, and for the workers.

PONDER W. GILLILAND, Director
Nazarene Servicemen's Commission

The Sunday School Lesson

MILTON
POOLE



Topic for
January 19:

The Fellowship of the Church

SCRIPTURE: Acts 2:42-47; Romans 15:1-9; Ephesians 4:17-32; Philippians 1:3-11 (Printed: Acts 2:42-47; Romans 15:1-9a)

GOLDEN TEXT: *Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you* (Ephesians 4:32).

I have you in my heart (Philippians 1:7).

If we searched for a descriptive definition of fellowship could we find one more picturesque than this of St. Paul? "I have you in my heart." With Paul there was a self-identification with another one—with Christ and with man. This is the demonstration of true Christian fellowship.

Constantly we all must be on guard lest our concepts of vital Christianity be interpreted in the realm of feeling and not in the area of principle. The fellowship one has with Christ and with his fellow man is more than how you *feel* toward one; it is how you *relate* yourself to one. So with Christ we relate ourselves to Him in obedience, and to our fellow man we relate ourselves in service.

Within any redemptive group certain disciplines must be the order. And to these the Early Church did submit. Even before Pentecost the group realized that spiritual unity must precede spiritual power. Thus "with one accord" they prayed together and humbled themselves in full obedience. This characterized the Early Church and must be the simple, yet positive mark of vital Christianity today—the discipline of fellowship.

When the disciples were baptized by the Holy Spirit, certain factors emerged as distinctive marks of this fellowship.

They were committed to *harmony*. "They continued stedfastly in . . . fellowship." With steadfast purpose and daily discipline, the true mark of a sanctified heart is a commitment to harmony among the people of the Lord.

They were committed to *helpfulness*. We "that are strong ought to bear the

infirmities of the weak, and not to please ourselves."

They were committed to *love*. Watching our relationship with the Holy Spirit lest He be grieved, we must maintain a forgiving heart one for another.

They were committed to *prayer*. Let

us, in united prayer, ever permit God to refine our fellowship with Him and with our fellow man.

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.



By R. L. LUNSFORD

Revival in 1957??

Viewing 1957 in retrospect, religious leaders are debating the question, "Was there a revival of religion last year?" Those who believe there was cite such things as the Billy Graham revival in New York City with its unprecedented attendance and number of "decisions," the continued growth in church membership, and the accelerated rate of sale of Bible and religious books.

Those who think the quickened interest in religion to be a fad rather than a fact cite as contrary evidence the continued increase in crimes of violence and juvenile delinquency, the increase in consumption of alcohol and sale of tobacco, and the general lack of an awareness of ethical obligation on the part of the American people. For Nazarenes this spells an added challenge to make our Golden Anniversary year a year of revival.

The World's Best Seller

The American Bible Society has adopted a budget of \$4,669,000 for the translation, publication, and distribution of the Bible in 1958. The total world circulation of the Bible reached 26,379,142 at the end of 1956. This is an increase of 1,000,000 over 1955 and 3,000,000 over 1954. The Bible (or portions of the Bible) has now been published in 1,109 languages.

Universal Week of Prayer

The week of January 5 through 11 is being observed throughout the world as the Universal Week of Prayer. Begun in England one hundred years ago by the world's Evangelical Alliance, the observance has now spread the world around. A World Day of Prayer is also planned for February 21, 1958.

European Bible Clubs Increasing

Over thirty new Youth for Christ Bible clubs have been organized in Europe according to Wendy Collins, field director for the Youth for Christ International Bible Club Department, just returned from a three months' tour

of Europe. The midwinter convention of Youth for Christ International is being held in Chicago, January 7 through 9.

New Hymns for Youth Week

New hymns suitable for youth during the national Youth Week are being sought by the Hymn Society of America. The hymns are to be by authors under thirty years of age. Five new hymns "by youth, for youth" were obtained in 1955, two in 1956, and three in 1957. The purpose is to build up a choice of new hymns which express the faith and aspirations of youth. Youth Week will be observed this year January 26 through February 2. The observance, which was begun in 1944, is now participated in by more than 10,000,000 Protestant youth.

Religious Leaders to Attend U.N.

Forty selected religious leaders from throughout the United States have been chosen to attend a seminar at U.N. headquarters during the week of January 6 through 10, under the auspices of the Church Peace Union, an agency of the Carnegie foundation. The group will confer with religious leaders and with U.N. delegates on the problem of relationships between religious ethics and international relationships. Among those chosen to attend is Professor Carl Bangs, of Olivet Nazarene College, Kankakee, Illinois.

Religion at the Airport

In Puerto Rico an airport "ministry" helping families departing for the United States has been set up at International Airport. A chaplain distributes a folder to immigrants naming churches in United States cities ready to welcome them. At the same time a Protestant chapel is being built at the Idlewild Airport in New York City to give religious assistance to new arrivals.

They, Being Dead, Yet Speak

Perhaps the most thrilling story in modern missionary annals is the martyrdom of five missionaries by the Auca

Indians in Ecuador two years ago. A recent report from the field tells of a friendly contact made by three members of the Auca tribe with Betty Elliot, widow of one of the martyrs, and another missionary. Included in

the group contacted was at least one of the party of Indians that killed the missionaries. The Christian world is praying that the martyrdom of these five young heroes will eventually lead to the conversion of the Auca tribe.



Foreign Missions

REMISS REHFELDT, *Secretary*

Prayer Requests

Rev. Donald Ault, who returned home from British Guiana because of a heart condition, is now at:

716 Leland Avenue
Dayton, Ohio

Please put this splendid young missionary and his wife on your prayer list and pray until God answers.

Miss Frances Vine, furloughed missionary from the Philippines, is suffering from acute and incapacitating headaches, the result of a serious fall suffered on the mission field two years ago. Please pray that God will undertake for her. She is a teacher in our Bible school in the Philippines and is needed on the field.

Busy Days

These are very interesting and busy days here in Chikhli. We are now on the tag end of about seven weeks of flu. God was indeed good to us. Not one life was lost, though there have been many deaths in the villages that surround us. Many of our children, I feel sure, could not have survived had they been in their home villages without medical help.

Our nurse who is stationed in the mission dispensary here is an excellent Christian and an excellent nurse. She has gone night and day, waiting on the children with love and care. She praises God for the many times He gave her directions regarding diagnosis and treatment. Only one boy, who had double pneumonia and did not respond to treatment, had to be sent to our hospital at Basim. He is back in school now and doing well.

We were so glad we had our refrigerator. As the temperatures of the sick

ones climbed to 104, 105, 106, for two or three days, it was a blessing to be able to relieve their discomfort with ice bags.

Somehow I did not even think of catching the flu, but at about the end of the third day I too came down. It was no thrill to be sick, but it was a thrill to have two of our very own Indian nurses, who were just little girls here in the school when I was in India sixteen years ago, come in to check my temperature and give me orders. Both are devout Christians.—MARY MCKAY, *India.*

Miracle of the Gospel

Rev. Lawrence Bryant befriended the city's drunken bootblack, a man who was spurned by the respectable as a down-and-outer. For more than two years Larry worked with him, trusted him, bought him shoe polish when the man had drunk up the money that should have gone for his supplies. He wouldn't "lend" him money, for he knew it would go for drink. One day the fellow, even then under the influence of liquor, asked for bus fare to go to the nearby town where special Nazarene meetings were being held. He had decided he would like to go, he told the missionary. Mr. Bryant made a quick decision and handed him the coin. The drunken bootblack did go over to the meetings and he was saved.

Now he works at his bootblack stand in the park, and between customers you will see him poring intently over the Nazarene church *Manual*. He will soon be a Nazarene, for he has maintained a steady, powerful witness for over a year now, in the face of bitter personal attacks. And he has brought his family to the Lord.—*Guatemala.*

Social drinkers are greater highway menaces than are habitual drinkers, for this reason: "The social drinker likes to speed, to show off, while the driver who is just plain drunk is a little slower."—Dr. C. J. Rehling, chief of the Alabama State Crime Laboratory (in the *Sunday Guardian*).

First Year on the Mission Field

This has been a very good year here in Africa—my first year on the mission field. It has been the happiest year of my life. God has truly blessed my soul and has given me much pleasure in working with my fellow missionaries here among the African people.

Even today I was made to rejoice as I saw the transforming power of Jesus Christ in the life of a man in the male ward. He had come to the end of himself and tried to take his life. He was brought to the hospital in a critical condition both physically and spiritually. Through the Word of God, testimonies, prayers, and personal contact he was won to the Lord today. The testimony of the wonderful peace he has in his heart since his sins are forgiven surely thrilled my soul.

We had a good council meeting this year. God poured out His Spirit upon us as missionaries. He surely refreshed our souls with His presence. We are looking to a greater year of winning souls for Him.—FRANCES LIVELY, *Africa.*

Prayer for Discernment

By GRACE V. WATKINS

*I saw a branch as cold and dark
As valleys where a night wind blows.
But when I passed that way again,
I saw a lovely, crimson rose.*

*I saw a pile of ragged rocks,
A desolate and lonely sight.
But when I came that way again,
I saw a temple, morning-bright.*

*A rose, a temple! Lord, that I
Might have discerning love to see
Within a child on tenement walks
The shining counterpart of Thee;
And, oh, beyond the heart to feel,
The hands to minister and heal!*

Gratitude

*I would each day my sincere thanks
express*

For life and love and peace and happiness.

I've had a place to live and food to eat,

And just enough of bitter with the sweet

*To make me grateful and appreciate
The care of Providence—which some
call fate.*

*Thou unseen Power, who guides my
life in ways*

*Too deep to understand, I give Thee
praise.*

—ART RAKESTRAW



GOLDEN ANNIVERSARY CRUSADE 1956-60

Department of Evangelism

V. H. LEWIS, Secretary

Evangelistic Honor Roll

The Crusade for Souls Commission is continuing the publishing of the list of churches, by district, who qualified during their last assembly year for the Evangelistic Honor Roll Certificate. The group qualification standards were published in the October 22 issue of the *Herald*.

We congratulate the following, who have obtained certificates:

EASTERN MICHIGAN DISTRICT

Church	Pastor	Present Membership	Gain
Temperance	G. Smith	20	6
Tecumseh	B. Gill	22	8
Otter Lake	R. Warland	23	5
Flat Rock	M. S. Johnson	31	9
Flushing	A. E. McFarland	37	10
Ann Arbor	C. E. Thornton	50	16
Adrian East	R. M. Milner	56	11
Hazel Park	J. W. Mellish	52	8
Ypsilanti	L. A. Wilson	58	9
Millington	F. K. Holbrook	66	9
Flint Pierson	O. Stallings	68	8
Highland	H. M. Dafoe	83	12
Pontiac Parkdale	W. E. Welton	97	14
Caro	E. W. Varian	110	16
Detroit Grace	K. Boyce	113	12
Ridgeway	F. Belleville	121	23
Port Huron	U. B. Godman	125	22
Adrian First	A. F. Raloff	133	22
Ferndale	M. H. Wilson	142	33
Detroit Bethel	R. C. Johnson	252	38

NORTHERN CALIFORNIA

Vacaville	R. M. Roth	27	6
Farmersville	V. J. Martin	27	6
Greenfield	L. E. Crawford	29	8
Riverbank	M. R. Wright	31	9
Caruthers	A. G. Pool	36	12
McFarland	T. H. Potter	43	24
San Pablo	R. E. Phillips	46	10
Red Bluff	E. R. Klassen	66	12
Stockton Fremont	R. Owen	75	15
Placerville	R. L. Gray	76	9
Oakland Bethel	E. S. Watson	80	20
Arcata	I. L. True, Jr.	84	18
Redwood City	I. E. Sullivan	85	10
Terra Bella	J. O. Gordon	93	17
Yuba City	R. Anderson	100	32
Hayward	T. O. Weatherby	126	12
Hanford	C. M. Killion	139	16
Oildale	E. C. Garrison	139	16
Sacramento Arden	D. C. Moore	140	17
Fresno First	C. E. Higgins	145	13
Sacramento North	A. G. Jeffries	321	18

NORTHWEST

Post Falls	W. R. Grossman	22	6
Wapato	P. C. Burkhardt	26	9

Church	Pastor	Present Membership	Gain
Yakima Trinity	V. W. Borden	51	13
Sunnyside	R. A. Kellom	74	22
Yakima Bethel	R. A. Cook	121	17
Spokane Bethel	N. C. Dirkse	150	22
Yakima First	J. P. Downey	375	30

NORTHWEST INDIANA

Gary Grace	O. G. Klinger	24	10
Kokomo Bon Air	D. E. Mathews	26	11
Gary Garden Homes	R. R. Featherston	41	12
Monticello	C. D. Baker	58	20
Garyton	R. V. Jackson	98	27

NORTHWEST OKLAHOMA

Blackwell South	J. Bogart	37	11
Enid Maine	H. Blankenship	45	20
Fairview	J. Ferguson	57	12
Medford	B. R. Fetters	66	10
Oklahoma City Britton	D. Severin	145	21
Oklahoma City Meridian	N. Hathaway	155	21
Bethany Eastside	D. Slack	217	21
Bethany First	E. S. Phillips	1,260	40

NORTHWESTERN ILLINOIS

Roseville	J. L. Hayes	7	5
Fairbury	T. Hill	15	8
Bushnell	G. V. Tine	23	5
De Kalb	W. Albright	26	9
Peoria Golden Acres	I. C. Kenser	30	14
East Peoria	C. Barnett	35	9
Moline Community	H. Mongerson	38	9
Peoria North Side	J. R. Gravvat	47	10
Rockford Parkside	R. J. Clack	53	12
Peoria Faith	C. Dale	115	13
Rockford First	W. W. Tink	121	23
Sterling	H. C. Hatton	171	19

OREGON PACIFIC

St. Helens	G. F. Taylor	16	5
Alsea	D. B. Fivecoat	19	6
Florence	A. W. Miller	21	12
Prospect	G. Q. Gardner	24	6
Hillsboro	A. M. Sullivan	40	15
Phoenix	M. M. Lumley	58	17
Klamath Falls First	L. D. Wright	84	21
Grants Pass	W. O. Fisher	93	13
Portland Mt. Scott	L. C. Ellis	146	15
Roseburg	R. D. Hempel	146	17
Tillamook	R. Pershall	206	24
Portland Central	H. E. Priddy	257	23
Eugene	J. D. Johnson	337	41

PITTSBURGH

Portage	A. Creighton	19	7
Brownsville	K. Neiderhiser	21	9
McDonald	D. L. Hamilton	23	6
Indiana	A. H. Armstrong	28	8
Hawthorn	K. Kaminske	47	23
Allison	G. Ackincklose	74	15
Oil City	B. H. Meade	126	14
Pittsburgh First	D. P. Brickley	129	18
Kittanning	L. B. Baltz	132	18
Waynesburg	R. B. Acheson	214	28

You and your

Morals



The beer industry is pushing hard to secure new customers to stop the downward trend in beer consumption. The field of sports is one of their chief avenues.

National Bohemian Beer is now going into high schools with a basketball clinic. Pressuring the Detroit Board of Education into reversing a long-standing policy against renting school facilities for commercial enterprises, National Bohemian Beer will conduct clinics for teen-agers in the gymnasiums of five high schools in Detroit. The proposal to rent the gym was made by Bill Veeck, one-time owner of the Cleveland Indians, and a promoter for National Bohemian Beer.

One of the latest gimmicks is Pabst's attempt to use football coaches as contacts on college campuses. First the coach gets a complimentary case of "some of the fine product produced by the Pabst Brewing Company." Then comes a letter from Harvey Harman of Pabst telling the coach that the free case was "my way of letting you know that I am being retained by Pabst to do a public relations job for them among college students." One of these letters went to Earl Craven, head football coach at Taylor University in Indiana. His reply brought Pabst no pleasure. Said Craven:

"I am thoroughly acquainted with the fact that college students represent a very large area of patronage to your industry, and obviously the bulk of your future business is this generation. The only area in which I can express my admiration for your industry is in the fact that you leave no stone unturned to propagandize your product. My greatest disgust is in the fact that it is virtually impossible for me to view a sporting event on my television set with my children without having to sit through a well-planned appeal from you to them to get mixed up in the heartaches and moral decay you are inviting them into. I am further very much disappointed that you chose my position as an athletic coach on this campus to make contact with the young people here."

Why not drop Mr. Craven a card addressed to Taylor University, Upland, Indiana, and let him know you appreciate his stand in this matter?

KENNETH S. RICE, Sec.
Commission on Public Morals

the Question box

Conducted by STEPHEN S. WHITE, Editor

What was the sin of Adam?

Disobedience, rebellion, or as James Orr said early in this century, "setting up the will of the creature against the will of the Creator."

Did God's decision to give man a free will, the power to choose between right and wrong, create the possibility of sin?

Yes. God could not create a person with the possibility of choosing the good without at the same time making it possible for this same person to choose evil. In other words, He could not create the possibility of a Paul, a person who chose the good, without at the same time creating the possibility of a Judas, a person who chose wickedness. We must remember that even God

has His limitations. God did not have to create finite persons; He could have stopped with creating that which is wholly materialistic and mechanical, that which blindly and unconsciously carries out His will and purpose. But He could not create free persons without placing within their reach both that which is righteous and that which is sinful.

Is self-centeredness the depravity of man?

Some would identify self-centeredness with selfishness and proceed at once to answer your question in the affirmative. The essence of sin is often defined as selfishness. However, I would not explain carnality as selfishness, without qualifications. In relation to God, sin is rebellion, or disobedience, as I have indicated in my answer to the first question. In relation to man, sin is the failure to respect personality, whether in yourself or in that of another. Kant laid down a principle which has significance in this connection. He said that man should so act as to treat personality, whether in himself or that of another, always as an end, and never as a means. Personality is the supreme

value, whether in one's self or someone else. We are to love our neighbor as we love ourselves. We are to do unto others as we would have them do unto us. He who has no respect for himself will have no respect for the personality of others. More than twenty-five years ago a famous psychologist made much of the self-regarding sentiment. As he explained this sentiment, he was undoubtedly emphasizing self-respect when properly understood. He also made this self-respect basic to a person's respect for his fellow man. The essence of sin, as we think of it in relation to ourselves or our fellow man, is disregard for personality.

I have at hand the last issue of the "Herald of Holiness," and have read your comment in answer to the question, "Was Abraham Lincoln a Christian?" In the light of John 14:6, your answer is interesting.

In your comment you refer to these words: "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." This is a very important passage, and Dr. Curtis, to whom I referred in answering the question about Lincoln, would emphasize its truth in taking the position which he did. He very

definitely believed that no one could be a Christian, and thus know God in the highest and truest sense, without believing in Christ personally and vitally. On the other hand, Dr. Curtis did not deny that a person could have a certain belief in a personal God, even though he did not believe in Christ.

Are the sorcerers which are mentioned in Revelation 21:8 the same as fortune-tellers, palm readers, etc.?

I would say that sorcerers and the other groups which you mention are first cousins, if not identical twins. Along with this, it should be remembered that sorcerers are chiefly, if not altogether, interested in divination by black magic. They look to evil spirits for their power—either being assisted or possessed by these evil spirits. Black magic is divination for evil purposes. I am not sur-

prised that sorcerers are catalogued in such bad company as they are in Revelation 21:8, which reads thus: "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

Please explain John 13:4-9. Do you consider this a must?

I do not consider this a must for two reasons. First, most branches of the Christian Church have not considered foot washing an ordinance. Second, it had to do with a local custom, or a

custom of that day. Why should we try to teach a spiritual lesson today by a custom which is no longer a part of our social practice?

Thought for the Day



by BERTHA MUNRO

Facing Our Facts— or Inventory

Monday:

Our country has just suffered the embarrassing experience of discovering that she is not as "superior" as she had allowed herself to believe. She must face the fact that she has boasted—even to herself—of strength that she did not have. The great day is almost upon us when we too—you and I—shall face ourselves as we really are. I wonder if the best, and safest, beginning of the year 1958 is not with this grade of honesty. It is not easy. Francis Bacon wrote long ago: "Doth any man doubt that if there were taken out of men's minds vain opinions, flattering hopes, false valuations, but it would leave the minds of a number of men poor shrunken things, unpleasing to themselves?"

Tuesday:

Many secular writers have seen this clear-sighted honesty as the chief issue of human living. The troubles of so-

ciety are troubles of individual blindness to self.

Jane Austen's *Emma*, on the surface just a story of a commonplace social group, is a study of self-undeception. The heroine, thinking herself competent to regulate the affairs of her friends, faces finally the fact that she is a clumsy meddler. Some of us eager to regulate conditions as they "ought to be" might well learn something of the secret of "moving men through God by prayer alone."

Wednesday:

George Meredith in *The Egoist* portrays the gradual coming to his senses of the man who has always been the center of his little world, always thought of things as they affect him, considered himself superlatively deserving, figuratively stepping up and down to avoid acknowledging a weakness or admitting a fault. Unspeakably ridiculous in him—is it less shocking that a person attempting to do God's work should push his own little job and be concerned with his own success or his own reputation? Is he doing his own job or Christ's? Doing it himself? for himself? Can you do a Christ-centered job in a man-centered way?

Thursday:

"Your God Is Too Small," writes J. B. Phillips. We can think of God simply as our "refuge," limiting religion to the joy of escape, and forget that He is also our "strength"—strength in the day of battle, power for the offensive as well as the defensive. Letting our God be too small, we become too small Christians ourselves.

Friday:

George Eliot in *Middlemarch* gives the morally terrifying picture of the pillar of the church who manages to convince himself that to get money to spend on a good cause he may defraud the rightful owner, and to save the reputation of the church he must persist in covering up his sin. "The end justifies the means," however unconsciously believed, will lead to shady manipulation of the truth.

Saturday:

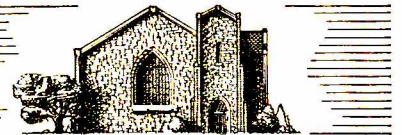
Philip Wylie, recording a trip around the world, saw the heathen in Benares, sacred city of India, as "bawling to God" in their devotions. Irreverently, cynically, it strikes us, he says he has seen "Baptists" (he would surely add "Nazarenes") bawling to God. We retort indignantly that Wylie knows nothing about prayer. Perhaps we should say to ourselves and to God thoughtfully, "More intense but listening prayer, that issues in action positive, constructive—working out what Thou hast put in."

Sunday:

Perhaps our inventory will reveal to ourselves that unconsciously, somewhere, we have been depending on some other thing than Christ himself for our Christian success. Even attempts to apply the golden rule as a rule could make us little human social healers.

Our facts? Self in any sense at the center—fears, doubts, laziness, short vision, self-sufficiency? No morbid introspection; but before we take another step, an hour in His presence, our minds and hearts open in complete trust for the assurance of inner cleansing through the fullness of the Spirit, then out to be used by Him.

NEWS of the Churches



St. Louis, Missouri—A joyous, but sad, farewell was given for Pastor B. G. Wiggs and wife, Carol Janet, and Ted Wayne in the educational building of Lafayette Park Church recently. Favorite songs of Brother and Sister Wiggs were sung, short speeches were given by the heads of the various departments, telling of the work accomplished under Brother Wiggs's leadership, and refreshments were served. A gift of \$90.26 in cash, along with other gifts, was presented to the Wiggs family as a token of our love and appreciation. There were 145 people present. We pray God's blessings upon the Wiggs family as they go to their new field of labor.—LOUISE MILLER, Reporter.

Evangelist J. M. Gleason writes: "Because of a cancellation, I have some open time in January, which I shall be happy to schedule as the Lord may lead. Write me, 935 N. Mueller, Bethany, Oklahoma."

Pittsburgh, Pennsylvania—Lincoln Place Church, one of the oldest in our movement, is rejoicing over the largest special offering for missions ever given by the local congregation. The special Thanksgiving Offering amounted to \$915.00. If Jesus tarries we hope to go beyond this in the Easter Offering. We are happy to be in the great family of Nazarenes around the world.—CHARLES M. COLLIER, Pastor.

Fort Lauderdale, Florida—The Riverland Church was organized June 6, 1956, by District Superintendent John L. Knight, at the close of a home mission campaign conducted by Rev. Bert Daniels. Before the church was one year old, the first unit of an educational building was completed; this includes a chapel seating 140, four classrooms, and pastor's study. The value of the building, exclusive of the lots, is \$17,000; it was constructed by the congregation and friends at a cost of \$7,000. Dedication service was held on October 27, 1957, with Dr. John L. Knight as the special speaker.—WILLIAM E. WINEBERG, Pastor.

Evangelists Betty Wagner and Helen Lavelly report: "The year of 1957 was a busy one for us in the field of evangelism, and the Lord blessed in a gracious way. Hundreds of souls found the Lord, and in several of our services seekers came and prayed through without any preaching. We give God all praise. It has been a joy to work with our good pastors and people. We have a good slate for 1958, but have some open dates; have some time open in January and February which we'd be glad to slate as youth or full-time revivals. Write us at our home address, Box 661, Mount Vernon, Illinois."

Northwest Oklahoma Youth Rally

Rally means "to come together for united action" and this was the spirit of the youth of Northwest Oklahoma District in their rally in Enid, Oklahoma, on Friday, November 29. Rev. J. T. Gassett, district superintendent, challenged the youth with a heartfelt devotional message. This was crowned with the wonderful singing of the Bethany Nazarene College Quartet.

Ponca City First Church presented an outstanding skit, "It's Tough to Be a Teen-ager."

A variety of afternoon events was presented, such as: *The Talent Hour*, led by Rev. Eugene Riddle of Edmond, with various churches represented, and first prize was awarded to a duet from Camp Creek, the Hallmark Sisters singing. Second prize was awarded to a Girls' Trio from Edmond—Carolyn Hart, Dorothy and Virginia Burdick; and third prize to Vici Hubbard of Ponca First, singing, "It Could Be You" was presented by Rev. Roy Darden of Blackwell First. Many "surprised" N.Y.P.S. presidents were called to the platform with "secrets" revealed and then presented with gifts. *The Surprise Hour*, led by Bob Green, of Bethany First, was very effective, with "round" singing of various songs.

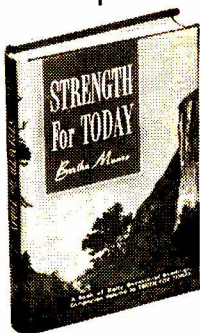
The evening service at Enid First Church was a stirring evangelistic service, with the College Quartet at their best. Our district N.Y.P.S. president, Brother Bob Fetters, delivered a dynamic message and the altar was lined with seekers.

The rally was a time of social "action" as well as a spiritual awakening in the hearts of the Northwest Oklahoma District youth.—Mrs. EUGENE RIDDLE, Reporter.

Word has been received that Evangelist Alva O. Estep has recently been elected "National Chaplain" of the Regular Veterans' Association, with national headquarters in Washington, D.C. He formerly served as chaplain of the Department of Indiana, and has been active in veterans' work for several years. He is a member of the Disabled American Veterans. The Esteps have been active Nazarene evangelists for more than twenty years and will continue in this field. They write they have two open revival dates for 1958: one, March 12 to 23, which they would like to slate between Texas and California; also an open date in June. Write them at their home address, Box 238, Losantville, Indiana.

For Times Like These

EVERY CHRISTIAN SHOULD HAVE ONE OF THESE DAILY DEVOTIONAL BOOKS



By BERTHA MUNRO

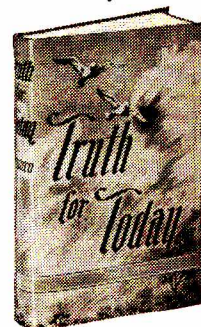
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1592 Bloor Street, West Toronto 9, Ontario

Washington, Iowa—In our fall revival we had Gilbert and Sylvia Anderson as the evangelistic workers. They sang, preached, and gave felt-o-graph and colored slides of the Holy Land. We thank God for His blessings under the wonderful ministry of Brother and Sister Anderson. We hope to have them back with us soon.—L. L. WATTERS, Pastor.

City-wide Nazarene Revival

The Danville (Illinois) city-wide Nazarene revival was conducted October 16 to 27 with eight churches of the Danville area participating. This campaign was set up as a pilot project for the entire denomination under the guidance of Dr. V. H. Lewis and the Department of Evangelism (a brochure of organization and operation of simultaneous or city-wide revivals is available free by writing the Department of Evangelism).

Services were held simultaneously in each church each evening, with each church having its own special workers. Union services were held at 10:00 a.m. daily at First Church with the different evangelists preaching and singing. God's blessings were manifest in an unusual degree. A great union rally was held on the last Sunday afternoon with seekers at the altar.

This united effort, with all the churches doing the same thing at the same time, commanded the attention of the city. The program was church-centered, employing all the agencies of the local church. Every church, large or small, received the same attention. The advertising was done together, so that each piece of advertising listed every church and its location.

The seven committees, composed of lay representatives from each of the participating churches, had pastors as

chairmen, as follows: Special Rallies, Venice Blacketer, chairman; Attendance, Paul Sartain; Prayer, Robert Reed; Radio and Television, L. S. Oliver; Publicity, Kenneth Hayse; Finance, Fred Fost; and Music, Artie Evans.

Extensive advertising was employed throughout the city by radio, television, newspaper, taxicabs, auto-bumper stickers, cards, and posters. God blessed this united effort in giving gains in each of the churches.

Cedar Grove: A. K. Jones, pastor; Leila Dell Miller, evangelist; Mr. and Mrs. Delbert Remole, song evangelists; 18 seekers, and will receive some new members.

Gray's Siding: Arthur Evans, pastor; Don Williams, evangelist; Rev. and Mrs. Evans, singers; 7 seekers, and receiving 7 new members.

Douglas Park: Kenneth Hayse, pastor; Hazel Fraley, evangelist; Mr. and Mrs. Woodrow Evans, singers; 24 seekers; prospects good for new members.

North Side: Venice Blacketer, pastor; H. E. Hegstrom, evangelist; Boyce, Catherine, and Linda Pierce, singers; 48 seekers, and receiving 8 new members.

West Side: Paul Sartain, pastor; Eric Jorden, evangelist; Mr. and Mrs. L. Brown, singers; 10 seekers, receiving 4 new members.

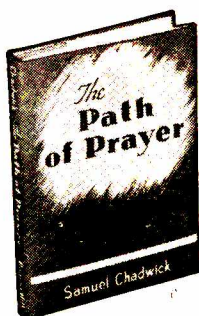
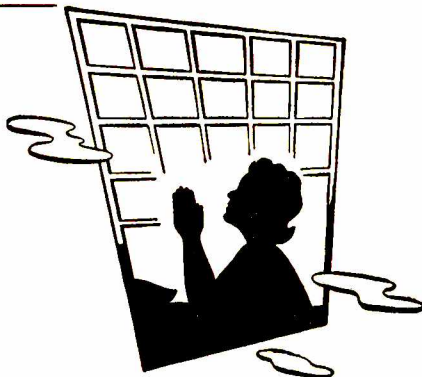
First Church: Lawrence Jantz, pastor (assistant); Gene Fuller, evangelist; Rev. and Mrs. Jantz, singers; 28 seekers and prospects good for new members.

Oak Lawn: R. L. and Dorothy Reed, pastors; O. C. Granger, evangelist; Mr. and Mrs. Elvin Leichty, singers; 72 seekers, received 11 new members.

South Side: Fred Foster, pastor; C. Dooley, evangelist; Jim Bohi, singer; 60 seekers, and 5 new members received.

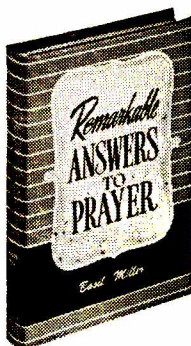
Feeling God's approval upon these meetings, the churches are planning to work together again in the fall of '59. —KENNETH HAYSE, Secretary.

Prepare for a GREATER TOMORROW on your knees



JANUARY, THE FIRST MONTH OF OUR GOLDEN ANNIVERSARY YEAR, HAS BEEN DESIGNATED AS A TIME OF PERSONAL PRAYER AND INTERCESSION.

LET THESE BOOKS PREPARE YOUR HEART AND MIND FOR THIS IMPORTANT EMPHASIS.



Sebring, Ohio—As the new year begins, Rev. George O. Cole concludes six successful years as pastor here. Brother Cole and family came to Sebring in September of '51. He paid off the \$2,400 mortgage on the parsonage and organized a Home Department through which several people have been saved. Sixty new members have been added to the church, with two young men studying for the ministry. The Cole family have added immeasurably to the music department, and a Hammond organ has been purchased. Brother Cole emphasized missions and missionary giving, and our church is now a "10 per cent" church. Under his leadership, this church has wielded a strong influence in the community. Also, Brother Cole has served as vice-president of the Sebring Camp Meeting Association. The congregation is now in the initial stages of building a new church and parsonage, with \$17,000 already in the building fund. As he leaves to enter the evangelistic field, Brother Cole leaves a unified, spiritual people. Our love and prayers go with him.—BERNICE MARSHALL, Secretary.

Monmouth, Illinois—Recently we had a successful revival with Evangelist Thomas Hayes, and God gave more than a score of seekers in the altar. The interest was good, the messages were helpful, and Brother Hayes left the church in a good spiritual condition. A fine love offering was given to the pastor. We thank God for His blessings.—FLOYD J. NEUFELD, Pastor.

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Bradley, Illinois—An old-fashioned revival has blessed First Church. Human instrumentalities were used as they cooperated with God, and more than one hundred persons received help in reclamation, pardon, and sanctifying grace. Good interest was manifested by the consistent attendance, with some turned away for lack of room, though the Sunday school rooms were made available. The workers were Rev. R. V. Jackson, whose messages were anointed, heart-searching, and definite; and Dave and Mary Humble, whose singing and chalk artist work were well received. Preparatory work dates back to the spring revival with Evangelist Robert Emsley in his expository messages on full salvation, the cottage prayer meetings preceding the meeting, new contacts made in the community, and the pastor preaching to help pave the way for the revival. Nine members were added to the church. We thank God for His blessings, and the church is progressing in the whole program.—GEORGE J. FRANKLIN, Pastor.

Chinook, Montana—On November 24 we had a special "Harvest Sunday," honoring our pastor and family, sponsored by our N.F.M.S. The church was beautifully decorated and a fine pounding of canned and fresh fruits and vegetables, with baked goods and meats, was brought in by members and friends as a love offering for our beloved pastors, Rev. and Mrs. Ray Wheeler, and family.—Reporter.

Washington at Bresee
Pasadena 7, California

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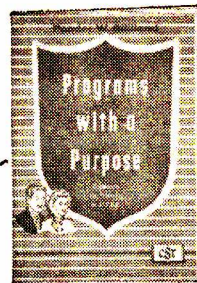
Evangelists C. W. and Florence Davis report: "In November we conducted two blessed revivals. The first was with First Church in Fort Smith, Arkansas, where Rev. Boyd Hancock is pastor. They have built a beautiful brick parsonage, and the work is growing. There was a wonderful spirit in the meeting, and the altar services were fruitful indeed. We then went to Fairfax, Alabama, with Pastor Jess Middendorf. Fairfax church has a fine class of Nazarenes. We had the best of singing and good altar services. In one service we saw eleven young men pray through and give clear testimonies."

Evangelists Oliver and Ruth Morgan report: "Recently we re-entered the evangelistic field, where we spent fifteen years prior to entering pastoral work. We served more than twelve years as pastors of three churches. God is opening many doors to us. God gave us some wonderful altar services in the meeting at Hillsboro, Ohio, with Pastor Lester C. Harbold; we were called to return in '59. The meeting at First Church, Mount Vernon, Illinois, with Pastor Paul Lee, was well attended and blessed of the Lord. Many hungry people sought God, and on the closing Sunday we had an outstanding visitation of the Holy Spirit—no place for preaching. Here also we were given a call to return. At this writing we are in a good revival at Felicity, Ohio, with Pastor Norman Moore, and already souls have prayed through to victory. We are enjoying our work and love the church and its program. We carry the whole program and our ten-year-old daughter, Mardell, travels with us and sings each night. Write us, 2003 N. Delphos St., Kokomo, Indiana."

St. Louis, Missouri—Recently Wellston Church experienced a good revival with Evangelist H. G. Purkhisier. The ministry of this fine evangelist was blessed of God. A good class of new members was received into the church following the meeting. The church gave its largest special offering for General Budget in the Thanksgiving Offering—totaling \$2,205. Since coming to this fine pastorate last June we have experienced a very enjoyable ministry.—C. WILLIAM ELLWANGER, *Pastor*.

Charles and Emma Jean Rushing write: "Last June, the Seattle Zone sponsored a home mission campaign, and we served as the singers. Dr. B. V. Seals, district superintendent, organized the Beacon Hill Church with eleven members, and appointed us as pastors. Feeling it to be God's will, we left the evangelistic field to accept this new church. We now have twenty-seven members, all tithers, and God has been blessing spiritually and financially. Our Sunday school attendance is now around the fifty-mark. We are worshiping in the women's club building, which has four Sunday school rooms. We have a fine location, overlooking Lake Washington. If you have friends in this area, or in the veterans' or marine hospitals, write us—3421 18th Avenue, South, Seattle 44, Washington."

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Panama City, Florida—We have had two good revival meetings during this assembly year, one with Rev. Barney Brumbeloc and family, and the other with Rev. G. W. Ball. We have received thirteen members into the church, and all budgets are paid in full except a small amount on the General Budget; this will be overpaid by assembly time. Our Sunday school attendance has doubled this year, and we have made the "Sunday School of the Month" twice in succession on our district (Alabama). Recently the church has given our pastor, Rev. Wallace Bell, Sr., a ten-dollar-per-week raise in salary and a three-year recall.—ELAINE PLAIR, *Secretary*.

Evangelist Joe Bishop reports: "The past year has been a busy one, and God has given us several hundred souls at our altars. We worked on 9 different districts, with meetings in Nashville, Georgia; Hennessey, Oklahoma; Armourdale Church, Kansas City, Kansas; Hobart, Oklahoma; Ilasco, Missouri; Woodbury, Georgia, Harmony Church; the Pine Mt. Camp in Georgia; a home mission tent meeting in Oklahoma City; at Wanette, Oklahoma; Cullman, Alabama, Beulah Church; Altus, Oklahoma; Memphis, Tennessee, First Church; Moberly, Missouri; Grand Boulevard Church in Oklahoma City; Noble, Oklahoma; Brighton, Tennessee; and Garner, Arkansas. We give thanks to our pastors and churches for giving us a place to serve. We have been in 28 states during the past seven and one-half years, traveling more than 200,000 miles, and have seen several thousand souls pray through to God. We have almost a full slate for 1958. Write me, Box 47, Yukon, Oklahoma."

Comanche, Oklahoma—Thank God, there is power in prayer! Several months ago a small band of Nazarenes here banded themselves together to pray—Sunday school attendance had dropped to twenty-eight and the church was in a rut. They began a visitation program and began to pray. Now, under the leadership of Rev. R. V. Dean, God is answering prayer. The Sunday school attendance has climbed to eighty-four, all 1958 budgets are paid in full, the Thanksgiving offering paid the General Budget, last Sunday the offering was nearly five hundred dollars and, best of all, God is blessing in the services. I thank God that this reporter with our family is now among the number. For the past three Sundays, God has poured out His Spirit in a special way, with souls praying through to definite victory.—MILDRED PRESLEY, *Reporter*.

Directories

GENERAL SUPERINTENDENTS

HARDY C. POWERS

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

District Assembly Schedule for '58

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

G. B. WILLIAMSON

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

District Assembly Schedule for '58

Washington	April 30 to May 2
Philadelphia	May 7 and 8
Florida	May 21 and 22
Alabama	May 28 and 29

Northwest June 18 and 19
 Albany July 2 and 3
 Central Ohio July 16 to 18
 Eastern Kentucky July 24 and 25
 Northwest Oklahoma July 30 and 31
 Wisconsin August 7 and 8
 Tennessee August 20 and 21
 Louisiana September 3 and 4
 Georgia September 10 and 11
 Southeast Oklahoma September 17 and 18

SAMUEL YOUNG

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

District Assembly Schedule for '58

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

D. I. VANDERPOOL

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

District Assembly Schedule for '58

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

HUGH C. BENNER

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

District Assembly Schedule for '58

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

Announcements

BORN—to Rev. Walter E. and Vera (Black) Vastbinder of Greeley, Colorado, a son, Marvin Lee, on December 14.

—to Mr. and Mrs. Delwin Hale of Crystal City, Texas, a daughter, Ladonna Raye, on November 30.

—to Mr. and Mrs. Fred W. Wardrobe of Merced, California, a daughter, Ruth Dawn, on November 2.

SPECIAL PRAYER IS REQUESTED by a Christian brother in Washington for a recent convert to Protestantism—she has many fears, and needs to go deeper and farther with God;

by a friend for her teen-age son, who has had two close calls in accidents, yet still insists on going the wrong way of life; also for her neighbor's teen-ager;

by a Nazarene friend in Idaho for a couple whose home is about to be broken up—the wife was once a Christian and God has been dealing with her heart—the situation is desperate, and friends are praying and asking others to pray that God may undertake in the entire situation and save these souls.

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Deaths

MRS. MATTIE C. MILLER (nee Shaw) was born March 31, 1871, at Laconia, Indiana, and died August 30, 1957, at Huntington, West Virginia. She was united in marriage to Wm. A. Miller in 1890. To this union four children were born; William preceded her in death in 1890, and son Albert in 1904. Mrs. Miller was converted as a child, and served the Lord for more than eighty years as a diligent Christian. In 1908 she began to teach at Beulah Heights, Oklahoma City, which soon became Bethany Nazarene College; and the same year she joined the recently organized Church of the Nazarene, of which she remained a faithful member for forty-nine years. Later she became an ordained elder in the church. For twenty-four years she was a public school teacher in Indiana, Oklahoma, and New Mexico, preaching during most of these years. She pastored churches at Erick, Sayre, Pawnee, Skedee, and Mt. Rose, Oklahoma, having organized the Mt. Rose church. She was faithful at whatever post God placed her. During her ministry, five district superintendents and a number of pastors of the Church of the Nazarene were members of Sunday school classes she taught. She is survived by one daughter, Mrs. Edwin E. Hale of Oak Hill, West Virginia; two sons, Dr. Basil Miller, of Altadena, California; and Cyrus G. Miller, of Wichita, Kansas; also four sisters, Mrs. Sallie Shields, Mrs. Alice Daniels, Mrs. Margaret Creighton, Mrs. Pearl Henry; and two brothers, C. F. Shaw and N. W. Shaw. Funeral services were conducted at Tuttle, Oklahoma, by Dr. Paul Garrett, assisted by Dr. A. K. Bracken, Rev. Sam Davidson, the Reverend Mr. Smith, and Rev. E. G. Theus, interment was in the country cemetery of Amber, Oklahoma.

DR. PAUL J. WHITE was born May 22, 1872, in Moravia, New York, and died in a hospital in Charlottesville, Virginia, November 4, 1957. Converted as a young man, he was a faithful Christian until his death, devoted to his church and Christian friends. While in Pullman, Washington, he became deeply interested in the teaching of holiness and assisted in organizing the Church of the Nazarene there. In the last twenty-five years of his

active life he was head of the science department of Pasadena Nazarene College, Pasadena, California. Here he spent the happiest days of his life. In coming to Virginia he united with the home mission Nazarene chapel of Charlottesville, where he taught a Sunday school class as long as his health would permit, also served as chairman of the board of trustees, and chairman of the building committee. After retirement, his hobby was woodcraft, and he made and presented to the chapel the pulpit, a communion table, and a desk for the Sunday school secretary. He was preceded in death by the mothers of his children: Bertha Stone, the mother of his sons; and Clara Gilmer, the mother of his daughters; a son, Paul; and a daughter, Grace. He is survived by his wife, Maude Hume White; a son, Theron, of Glendale, California; two daughters, Mrs. Harold Brown, of La Crescenta, and Mrs. James Logan, of San Marino, California; also four brothers and two sisters, and a stepson, Lt. Col. Wayne S. Hume, of Brazil. Funeral service was conducted by Rev. Warren Holloway, Rev. James McCormick, and Rev. Chas. Boyer, with interment in the Beaver Dam country church cemetery near his home.

RUFUS J. KENDALL was born April 17, 1877, in Elliott County, Kentucky, and died September 26, 1957, in the Veterans' Hospital in Lexington, Kentucky. He had been a Christian and a Nazarene for many years. He was a veteran of the Spanish-American War. In 1896 he was united in marriage to Emma Lee Sparks. To this union were born three sons and two daughters. Two sons, Clyde O. and Joe D., preceded him in death. He is survived by a son, Wayne E.; two daughters, Mrs. Ruth Gentry and Mrs. Emma Lee Slavons; also his faithful wife, his companion for more than sixty-one years; and four sisters and one brother. Converted as a young man, he with his wife united with the Church of the Nazarene, and he was quite instrumental in securing the present location of First Church in Ashland, Kentucky, and signed many notes for necessary financing. The church was close to his heart, and his home was a place of welcome to preachers for many years. He lived a full life and was a respected and influential citizen. Funeral service was conducted by Dr. Lawrence B. Hicks, with interment in Rose Hill Cemetery.