

# Herald of Holiness

OFFICIAL ORGAN • CHURCH OF THE NAZARENE



February 22, 1956

WHILE TALKING WITH A MINISTER OF ANOTHER DENOMINATION concerning our church's belief in the doctrine of entire sanctification and in the resulting heart holiness, I was confronted with his puzzled query, "But don't you think such a doctrine lends itself to Phariseeism?" I replied that all who would live the good life must encounter the perils of Phariseeism.

At first glance, it seems passing strange that the Pharisees who represented the best in Judaism should prove to be Jesus' worst enemies. It was at the same Pharisees that Jesus hurled His most scathing de-

## The Perils of the Holy

General Superintendent Young

*Ye are all the children of light, . . . we are not of the night, . . . Therefore let us not sleep, . . . but let us watch and be sober. . . . putting on the breastplate of faith and love.*

**I Thess. 5:5-8**

nunciations, for He always laid more stress upon the sins of the spirit than upon the sins of the flesh. "Hypocrites," He called them, "whited sepulchres," "blind guides," and "generation of vipers." He warned their leaders that the publicans and harlots would enter the Kingdom before they would.

In examining this clash once again, I find several principles involved in Jesus' indictment against the Pharisees:

1. Their worship was that of form and not reality, of outward rather than inward religion. Jesus said they "appear beautiful outward, but are within full of dead men's bones, and of all uncleanness."

2. They were insincere. He charged, "They say, and do not."

3. Their religion was a public spectacle—a showy display. They prayed to be seen of men. Their phylacteries were broad, but the content of their prayers was narrow. They loved the chief seats in the synagogues. "But all their works they do for to be seen of men."

4. They were legalists. Jesus said, "Ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in." They had made their traditions to replace the commandment of God. Jesus charged them with teaching "for doctrines the commandments of men."

5. They lacked moral discrimination. They emphasized tithing of every little thing, but "omitted the weightier matters of the law, judgment, mercy, and faith." He charged that they "strain at a gnat, and swallow a camel."

I discovered again today in God's Word the moving cause for this spiritual defeat: "But the Pharisees . . . rejected the counsel of God against themselves" (Luke 7:30).

**HEAVENLY FATHER:** Grant me the help of Thy Holy Spirit to guide me into Thy truth and light and save me from the snare of Phariseeism. Give me a simple and obedient faith. Make me Thy teachable and willing child today. In His name. *Amen.*

# LATE NEWS

After three years as pastor of the church in Lewisburg, Rev. T. E. Holcomb has resigned to accept the work of Grace Church in Columbia, Tennessee.

After serving as pastor for twenty years, Rev. Olen C. Granger, of St. Louis, Missouri, has resigned the Golden Gate Church there, to re-enter the field of evangelism, where he served for several years before entering the pastoral field.

## What Is BIBLE SALVATION?



By  
**A. A. E. BERG**  
District Superintendent  
Of Australia

**BIBLE SALVATION** is real; it is heart-satisfying. It works in times of stress and under pressure. It is attested to by the crystal-clear witness of God's Holy Spirit. The recipient knows he is a child of God.

This work of grace involves a heart transformation which is effected by the Holy Spirit of God. It is much more than a mental assent to the truths of the gospel, or a loyalty to the fundamental doctrines of the Scriptures. One may believe the Bible in its entirety, engage in ardent service to the church, and even approve of Christ's work on Calvary, and yet be unregenerate.

What is vital to the experience of Bible salvation? It is an inward heart change wrought by God in response to repentance and faith on the part of the seeker after salvation.

This salvation is a salvation *from* sin, and the Word of God ever has presented salvation thus. It never can be salvation *in* sin. When Jesus saves, He saves *from* sin. The past of sin has been effectively dealt with by the Lord Jesus; guilt is gone and peace abides. There is that sweet sense of acceptance with God in the heart where once there reigned the sense of condemnation. Power to live the Christian life has been imparted.

Bible salvation makes me what I cannot make myself—a victorious and freely forgiven soul. It finds me confident of acceptance with God and obedient to His known will.

Bible salvation demands that God's required conditions—repentance toward God, and faith in our Lord Jesus Christ—are essential to salvation. These con-

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HERALD OF HOLINESS: Stephen S. White, Editor in Chief; Velma I. Knight, Office Editor. Contributing Editors: Hardy C. Powers, G. B. Williamson, Samuel Young, D. I. Vanderpool, Hugh C. Benner, General Superintendents, Church of the Nazarene. Published every Wednesday by the NAZARENE PUBLISHING HOUSE, M. Lunn, Manager, 2923 Troost Avenue, Box 527, Kansas City 41, Missouri. Subscription price, \$1.50 per year, in advance. Entered as second-class matter at the post office at Kansas City, Missouri. Printed in U.S.A.

ditions, being essential to initial salvation, are the same conditions God requires if salvation is to be maintained. One cannot suppose he may obey those conditions necessary to salvation and then abrogate them and hope to keep saved. The conditions involved in becoming a born-again person are pre-

# GLEANINGS

from the  
Office Editor's  
Desk

"I have great confidence in your paper toward soul winning. I was so prejudiced against our ——— Church of the Nazarene that, though I found satisfaction nowhere else, I wasn't going there. My ——— started carrying a burden for us and sent us the HERALD OF HOLINESS. The first year, I am sorry to say, it went into the wastebasket. The second year I read the Question Box and an article or two each time. By the third year I was looking forward to the paper's coming and reading it from cover to cover. . . . I started to Sunday school . . . and soon found the cleansing blood of Jesus, and He has been able to keep me two years in His grace. I owe it to the groundwork your paper laid, the prayers of the saints, and the blood of Jesus Christ."—*Ohio*.

"I am writing to tell you how much I enjoy my HERALD OF HOLINESS; it's like a friend in for a visit. I am making a scrapbook of the poems, which I shall always cherish."—*Virginia*.

"I am a retired ordained elder . . . I don't get everything that is preached from the pulpit because of my hearing, but thank God, I can get everything that I read from the pages of the HERALD OF HOLINESS. . . . I love God, I love His Church, and I love our church paper."—*Idaho*.

"It seems to me the HERALD OF HOLINESS is much better now than several years ago. . . . now there are more brief articles with clear, interesting content and I like it much better."—*From a Schoolteacher in Washington*.

cisely the conditions necessary to maintaining that blessed state of grace. A profession that finds a once repentant and believing soul now careless of God's will and commands is not Bible salvation.

What matters most is, not that *once* I was saved, but that *now* I am saved.

God has power to forgive, to cleanse, and to keep. Ever give Him the heart conditions of repentance and faith and He will respond with His wonderful salvation, undeniably witnessed to by His Holy Spirit.

"Believe on the Lord Jesus Christ, and thou shalt be saved."

**RADICAL**

**CONSERVATIVE**

**GODLIKE**

... *which?*

I WILL NOT USE THE TWO WORDS *RADICAL* and *conservative* in accord with their meanings found in the dictionary. I am using them according to what they have meant in common usage as I have known that usage in years gone by. A certain *connotation* has grown up around these words, and it is this that I have in mind when I use them in this article.

There are good Christians, spiritual persons, who classify themselves, or who are classified by their brethren, as either *radical* or *conservative*. This tendency to classify develops parties (almost castes) within the church. It promotes a further, and I believe an unnecessary, rending of the seamless robe of Christ which causes angels to weep. *A call for caution at this point and a plea for Godlikeness made possible through grace* becometh all those who would have an ear to hear "what the Spirit saith unto the churches." No man can go wrong placing himself in this category. It spells *oneness* and the unity of the Spirit. Opinion left to itself, whether right or wrong, will scatter and divide. *Grace and godliness* produce all things worth-while in our beloved Zion.

According to experiences I have known, both radical and the conservative minister, or layman, have strong and noble characteristics. Both have qualities of character that God uses and smiles upon, characteristics that the church cannot get along without. They also have weaknesses that are deplorable. When such are followed and incorporated into our thinking we cannot but suffer loss.

In listing the valuable qualities of the radical minister or layman, I would indicate the following: He has definite convictions and the courage to stand by them. He has a pronounced loyalty to the standards of the church with *anti* attitude against every encroachment toward evil. His demeanor is marked by earnestness, sincerity, and

zeal. He is pronounced in his emphasis on "keeping the glory down" and in maintaining the manifestations of the Spirit. Many other noble characteristics could be added.

I would list some of the weaknesses of the radical man thus: He is apt to be too quick on the trigger, a victim of snap judgment. By such attitudes a tense situation becomes more tense and a problem within the church accentuated. He is apt to lay too great an emphasis on those standards of the church which pertain to that which he can see. He is prone to underemphasize the inner graces of the heart life. His earnestness and zeal may lag if he does not have his way on the church board. He sometimes goes in for noise and racket in the church service whether there is any glory in it or not.

As to the conservative man, as I have known him, his noble qualities would follow along such lines as these: He is reserved and poised. He can be counted on to stand by the church. He is *pro* in his attitude toward every good work. The conservative man is more quiet in his mode of worship, although tears of gratitude are often seen in his eyes. After the local church storm is over and the church goes on the rocks, he is on hand to greet the district superintendent and help him pick up the pieces, live down the reproach, and go forward *in spite of* . . . He is a wonderful example in *patience*.

I would list some of the weaknesses of the conservative brother as follows: He is too apt to be satisfied with the *status quo*. He is likely to be too easygoing to challenge or oppose any of the devil's innovations. He has a tendency to permit his church to drift into formality. A mere program is likely to fit into his mold of thought. He has an unwholesome trend in his thinking which would lead him to conclude that almost any kind of conduct relative to our expressed standards of conduct

**By LEO C. DAVIS**

Superintendent, Southwest Indiana District

is permissible "so long as the heart is right." His conservativeness, unless guarded, will direct him toward unscriptural liberalism.

There are those who honestly think that we must make our choice and become either radical or conservative in our thought pattern. There is no other way out or around, they say. I must get into one or the other mold, for there is no ground left between nor on either side. But I *dare not* and *cannot* accept this advice, be it ever so sincerely given. I do not believe that such classification gives me an eternal foundation upon which to build my life, my works. It is not *narrow* enough, *wide* enough, *deep* enough, nor *high* enough. Such distinctions fall apart with the usage of the years. What then is my foundation? What is it that really wears and works?

In answer to these questions I would now introduce the Godlike man! His example is none other than his Lord Jesus Christ. He is bent on bending to the will of God and in living his life in accord with New Testament principles and pattern. The Godlike man discovers he has incorporated into his life the strong qualities of both the *radical* and the *conservative* man, while at the same time he finds an inward desire to repel the weaknesses of the two. In this attitude he finds Jesus Christ close to his side to grant him enabling grace. In the midst of frustration and confusion brought to bear upon him, by those who insist that he be either radical or conservative, he arises with a *shout of clarity*, "Grace reigns!" In Jesus Christ he discovers a clear pathway, and grace!

The Man, Christ Jesus, the God-Man, was both radical and conservative. But who would stop describing Him there? He is "full of grace," and of that grace "have all we received." He is the gracious One! All men, regardless of race, background, or understanding, find a Friend in Him. He was radical a-plenty when He needed to be, and He was conservative a-plenty when He needed to be. But He had no weaknesses that characterize poor mortals. Wherever you or I may choose to classify ourselves relative to *opinion*, are we not His followers? Yea, verily! However, it is grace that counts and weighs. "For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love" (Gal. 5:6).

If we have lived long enough we know of many who have made shipwreck. Radical men have gone down and disgraced us; conservative men have gone down and disgraced us. It is only those who have grace and maintain it that survive the onslaught. "Amazing grace!" The way *out* and the way *through* and the way *up* is by grace. It is not necessarily what I comprehend with my understanding, but what I experience in my heart. My understanding comes in on a slow freight; it is not by opinion, for it is often faulty. In Jesus Christ

and in Him alone I am furnished with foundation and ballast. "Other foundation can no man lay than that is laid, which is Jesus Christ."

Those persons who have built on Christ, those who are *full of grace*, are the persons who have left their impress upon me. Some of them have been persons of a radical make-up and some of them have been persons of a conservative make-up. It has not always been their expressed opinions or views that have edified and helped me, but their Christlike spirit and attitude. Persons of grace who are radical in their conceptions of truth should, I believe, be cautious not to become over-radical, but follow the admonition, "Let your moderation be known unto all men"; while those persons of grace who are conservative in their conceptions of truth should, I believe, bestir themselves to prayer and heart-searching lest they become plain compromisers with God's truth and take on the coloring of the worldlings about them.

To expect all Nazarenes to see exactly alike on all details is to expect impossibilities. We are not so many sparrows sitting uniformly on a clothesline. The Holy Scriptures do not teach the necessity of such uniformity. The fourteenth chapter of Romans is a whole proof chapter on this point. We can and do expect all Nazarenes to be filled with the *grace of God*, however. We can and do expect all Nazarenes to be loyal to our expressed *Manual* standards of living and to all our subscribed doctrines. We can and do expect all Nazarenes to be persons of prayer with an ardent love for the Holy Scriptures. All Nazarenes are expected to live close to the great heart of God. All are to be spiritual and blest in their souls. We cannot expect all to be radical and we cannot expect all to be conservative, but we can and do expect all to live godly in Christ Jesus.

My prayer and burden is that our coming General Assembly may be the beginning of one of the greatest revivals among us, if not the greatest, that we have ever known, sweeping on down through the coming quadrennium. Why not? The heavens are full of grace, and our need has never been greater. The *gracious One* is ready to bestow. It will start with *grace*. It will begin with a genuine humbling of ourselves. It will begin with the unity of the Spirit. "They were all with one accord in one place." Why could not that one place be the Municipal Auditorium in Kansas City? It has been the scene of much motion and commotion com-

**A sanctified man is God's greatest challenge to an unbelieving world (see John 17:21-23).—Selected.**

# SOME FOLKS—

*Some folks shed radiance and peace  
Much like a quiet light  
Whose gentle rays, serene and calm,  
Shine through the troubled night.*

By KATHRYN BLACKBURN PECK

*They work so unobtrusively,  
Not seeking words of praise,  
Doing the many tiresome tasks  
That brighten up our days.*

*We sort of grow accustomed  
To their deeds of kindness,  
For always they're "on duty"  
Our lives to cheer and bless.*

*It seems that all they do or say  
Makes living sweet and good.  
How strange that we sometimes neglect  
To speak our gratitude!*

*For when they're gone, we miss them,  
Feeling lost without a doubt—  
Just as darkness overwhelms us  
When a steady light goes out.*

mercially and socially. Why cannot it be the scene of a mighty movement of the Spirit of God—a time when the people called Nazarenes will “face up” to whatever corrections the Spirit of God would have them make, and a time when they will once again prove that the spirit of Bible holiness which they have advocated so stoutly throughout their history is *still much alive* in their midst.

I feel I need more *grace* and I need everyone who has that grace. All such are mine and I am theirs. “The eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you.” Ministers need the laymen and laymen need the ministers. Educated men need those who have not had such high privileges. The untrained mind needs the influence of those minds which are trained. Leaders need the followers, and the followers need the leaders. The loud need the quiet, and the quiet need the loud. The conservatives need the radicals (whether they will admit it or not), and the radicals need the conservatives whether they will admit it or not). Pulling apart at *this seam* is extremely dangerous business!

Everywhere in the natural world we see God's wonderful wisdom manifest in a system of checks and balances, enabling every force to operate in blessing mankind. It is also true in the realm of the spiritual. The members within the body of Christ need one another. What a tragedy when those of one type begin to arrogantly and vainly imagine that they have outstripped those of another type and no longer have need of them! May

the almighty Hand rebuke and humble us! Those who permit *grace to reign* do not share such an attitude. They do not gloat nor exalt.

The Early Church witnessed great revival periods because she kept busy exalting the risen Christ. She kept Spirit-filled and Spirit-anointed. In her controversies relative to circumcision, Greek widows, proper associates on missionary journeys, and the like, she did not pause for long. The Spirit led in the efforts to settle all problems and the Christians were again quickly poised *in grace* and ready for the forward march. And such road marks are for us today, if we would be their successors. Revival periods will not come to us if we busy ourselves with party labels.

I am not of the same *stripe* as some of my brethren; but they have need of me just the same, and I am a part of the whole. My brethren fortunately are not all of my stripe, but I have need of them, and they are a part of the whole. I have been *hanging around* this good old Nazarene way for a good many years, and I am not allowing anybody to crowd me away from the feeding trough! I certainly have no disposition to keep others away.

We of the Southwest Indiana District are praying that the coming General Assembly may be the gong for the beginning of a great upsurge—a divine invasion among us. We are sure that many other districts, together with our leaders, are likewise praying. What business is so important? Upon adjournment, may we be able to say: “*Great grace*” was upon them *all!*

# ARE YOU THREE-HANDED?

By WILLIAM T. WENDELL



A CERTAIN ORGANIZATION WAS to choose someone for an important post in it. Among various persons who were being considered was a man who appeared quite qualified for the honor. But he was not thus recognized. Why?

A member of the group who made the choice gave this reason, "We don't want a three-handed man."

What did he mean? He thus explained: "He is a *behindhand person, always late in keeping appointments.*"

I wonder if a number of us are not three-handed in keeping our appointments with God—that is, being habitually late in arriving at church services. Must it not astonish the angels beholding this widespread laggardness? It is a tragic dishonoring God and our Father, whose we are and whom we serve—this chronic tardiness in assembling in His house on the part of numerous attendants.

Is it not strange that many sincere believers think nothing of being late to church who would never dream of getting to their daily work behindhandedly? I pray that the Holy Spirit will bring pungent conviction to those reading these words who may manifest this undesirable habit.

We get the word pungent from the Latin, from a verb meaning to *prick*. May the consciences of of unpunctual ones be pricked as to the habit, finding it so hard "to kick against the pricks" that a blessed reformation will ensue!

A help to the "pungent" conviction mentioned above will be the meditating on the first clause of Jer. 48:10, substituting the marginal reading for the last word of the clause, so that it shall be: "Cursed be he that doeth the work of the Lord *negligently!*" As suggested previously, is it not unchristian negligence when we are never late to our daily work but perpetually late in getting to the public service of God in His temple? I wish, almost, that folks coming to church were required to punch a time clock.

What an admirable attitude that lady had who said to me, "I would rather be an hour ahead of time in arriving at church than five minutes late"! May her tribe increase!

Of course there are occasions when one must of necessity arrive belatedly. A good way to test the validity of such occasions is to ask one's self the question, "Would this situation keep me from

being late to the office, the mill, or the store?" Strive to make your church tardiness as infrequent as an eclipse of the sun or moon.

The pastor should not only be an example in godliness, as Paul exhorts, but also in punctuality. When he is usually late to the gatherings of his people, they are not altogether "without excuse." Please note, I did not write "reason."

What is the antidote for this malady of lateness? I humbly offer the following prescription:

Pray that God will bestow on you a real horror of being late. Pray that He will fortify your will as you *highly resolve* that you will always be on time. Feel deeply ashamed if folks are able to refer to you as "the late Brother or Sister X," even though your funeral has not yet taken place. Budget your time for the hours preceding the church service, making adequate provision for things that must be done before leaving home for church. If necessary, let an alarm clock be your helper on Sunday mornings. As you plan your tryst with God in His temple say with David, "Early will I seek thee."

Getting to the church in plenty of time, you will find it immensely profitable to spend the interval before the service begins in prayerful meditation, scripture or hymn reading. How gloriously this will tune your soul up for the period to follow! *How far, far better this investment of your minutes* will be than visiting with those who are already present! Greater sociability with God pays stupendous spiritual dividends.

Play a little sacred game with yourself: Imagine that you would be fined five dollars if you were late to church, but that you would receive a prize of this amount by being there on time. Then determine to win the prize! And another prize will be the surprise of the on-timers to see you arriving when they do, if you have been a member of the "Ancient and Un-honorable Order of Behindhanders."

*Addendum to Ministers:* Some of us are tempted to postpone starting church service when just a few are present, and to wait until a goodly number have come. This is effectual encouragement to tardiness. Even though there are no more persons present at the time for beginning than were in the ark (see I Pet. 3:20), start right on time. This will be part of a training of attendants to arrive punctually.

## XI. CHRIST AS THE TREASURE HOUSE OF WISDOM AND KNOWLEDGE

*In whom are hid all the treasures of wisdom and knowledge. And this I say, lest any man should beguile you with enticing words (Col. 2:3-4).*

1. *Christ, the Treasure House.* The Greek word for treasures is *thesaurus*. It meant originally a casket in which jewels were kept. Christ is God's jewel casket, and in Him are hid all the treasures of wisdom and knowledge. The apostle writes against the Gnostics and their worship of angels, and states that God has hidden all the mysteries of grace in Christ. These are vastly more than the human mind can conceive, but He would have us day by day seek more of these rich treasures.

2. *Wisdom and knowledge.* Bishop Lightfoot's distinction between these terms is still considered valid. "While *gnosis* (knowledge) applies chiefly to the apprehension of truths; *sophia* (wisdom) superadds the power of reasoning about them and tracing their relations." Modern writers have more simple definitions. Wisdom is wider and deeper than knowledge; knowledge is information, wisdom is inspiration; knowledge is science, wisdom is philosophy. Wisdom is the right use of knowledge. A man may have much factual knowledge and little wisdom in the use of it. Bishop Isaac W. Wiley, somewhat exasperated with one of his young preachers at conference, said: "Young man, if you lack learning, the schools can give you that; if you lack grace, God can give you that; but if you lack sense, neither God nor man can help you." The statement is true, though the kindhearted bishop afterwards apologized to the young man.

3. *The word "hid" or "hidden."* This word in Greek is *apocrypha* and means "hidden," as *apocalypse* means "revealed." The sense in which the word is used here is "not all hidden treasures," but "in Him lie all the treasures hidden." It is interesting to note that the word "whom" is used in the text and "which" in the margin. If the word "which" had been used in the text it would have referred to objective truths, or the content of the mystery. By the use of the word "whom" it refers to Christ's own mind—His own wisdom and knowledge which He communicated to us through the Spirit.

4. *St. Paul's warning against deceivers.* "And this I say, lest any man should beguile you with enticing words." This beguiling talk was an attempt to persuade them that there was an easier

BY H. ORTON WILEY

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and more popular way to the peace and perfection in Christ mentioned in the previous chapter. "As far away as I am," he says, "I seem to see your happy estate, and to behold your order and the steadfastness of your faith." His importunate prayer for them was that they might not be led away by these deceitful words.

5. *The Christian's walk.* "As ye have therefore received Christ Jesus the Lord, so walk ye in him." They had been correctly taught, and this is doubtless a tribute to Epaphras, one of St. Paul's most faithful workers. The activities of life are to be guided by the indwelling Christ, and therefore must flow from the inner strength of the Spirit and be made to contribute to His exaltation and glory.

6. *"Rooted and built up in him."* The first figure is that of a tree, and the word "rooted" is in the perfect tense, i.e., having been rooted. No plant will thrive if continually pulled up and replanted; so the Christian cannot grow unless permanently rooted in the genial soil of God's love and grace. The word "built" is in the present tense, and indicates a continuous process. The structure rests on the one foundation; but "if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest"; for it shall be tried by the judgment fires at the last day. It is interesting to note that the figures used here are (1) a way or a path; (2) a tree; and (3) a building.

7. *"Stablished in the faith, as ye have been taught."* Lightfoot regards the words "the faith" as being the dative of instrument, and hence would read, "established by the faith." He compares faith to the cement of the building, which binds firmly layer to layer as laid upon the "one foundation." "As ye have been taught" means remaining true to that which was taught them by Epaphras, and not being led away by the enticing words of the Judaizers.

8. *"Abounding therein with thanksgiving."* The word "thanksgiving" appears to be used as a refrain in this Epistle (cf. 3:15, 17; 4:2). The word *eucharistia* (thanksgiving) and related terms occur only in the Epistles of St. Paul. Thanksgiving has been called the end of all human conduct.

# "AT EPHEBUS



# ... IN CHRIST"

THE BELIEVERS WHO ARE addressed in this Epistle are spoken of as being "at Ephesus" and yet "in Christ." Ephesus was the place of their earthly abode, as London, New York, or Kansas City may be ours.

What sort of place was Ephesus? "Satan's headquarters and seat in Asia Minor," said Alexander Maclaren, "a focus of idolatry, superstition, wealth, luxury, springing from commerce and moral corruption." Ephesus was a mecca of wickedness, and housed the famous cult of Artemis. Diana's devotion to licentious heathenism was known all over that old world. "Great is Diana of the Ephesians," was their cry. Paul met opposition from this quarter when he founded the Christian assembly there. "The books of Ephesus were a synonym for magical books," said Dr. Maclaren. "Many of us know how rotten to the core the society of the great city was."

But on that dunghill at Ephesus was a little garden of fragrant and flowering plants, beauty amid the sordid, and lilies among the thorns. "Ephesus," says J. I. Brice, "also housed a little community of Christians who lived morally among the teeming immoralities, labored patiently to spread the Divine truth, endured the disabilities of the new relation to the world without complaint, and made no league with the world, the flesh, or the devil." "This city of black hearts, black lives, black deeds was where the lovers of Jesus newly won had to live their new life in Christ" (J. A. Broadbelt). And live it they did, for as a palm tree, their roots were buried deep, hidden with Christ in God.

While "at Ephesus" as far as the place of bodily residence was concerned, they were also "in Christ," and it is the spiritual environment that really matters. Where we live—within sanctified reason, of course—is immaterial. There were saints living in Caesar's household.

The place of our earthly abode may be London or Los Angeles, but however dark the background, and however sordid the environment, one's position "in Christ" is the thing that really matters. The darker our circumstances, the greater can the light of our testimony glow.

In those two little prepositions, *at* and *in*, there lies the secret of all holy living, and in this particular Epistle, Paul rings the changes on the "in Christ" time and time again. It is, in effect,

the keynote of the Epistle.

Everything in the Christian life is dependent upon this definite, close, and vital relationship with our Lord. We must be "found in him," and "abide in him," just as the flower is in the ground, the fish in the sea, and the branches in the vine.

It refers in the first instance to our standing in Christ. This is the realm into which we have been introduced through the miracle of regeneration (the new birth). This is the kingdom of God in its present and spiritual sense. Entrance is through repentance and faith, or conversion, or the new birth (Matt. 18:3; John 3:3-7). Our past having been "done away," and our present quickened, we become new creatures "in Christ," and "old things are passed away; . . . all things are become new." And, as the Bible teaches, "There is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8:1), for "the law of the Spirit of life in Christ Jesus" is effective in making us "free from the law of sin and death" (Rom. 8:2).

Our standing "in Christ" must, of course, be followed by a life and walk in keeping with His holy Word. The believer's daily walk is most important; we are to "walk not after the flesh, but after the Spirit." It is the daily walk that bears witness to the real condition of the inner heart.

The expression "in Christ" covers much more than one's standing; it also embraces fellowship, and life. The germ of the phrase is found in John 15. "Abide in me, and I in you," said the Master (v. 4). The fullest definition is in Gal. 2:20: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

"In Christ," the phrase which is the key to the Christian experience as interpreted in the Pauline Epistles, means that *we die with Christ in His death, rise with Him, and then "reign in life by one, Jesus Christ"* (Rom. 5:17). We can reign with Him only by first of all having died with Him, then being raised spiritually in and with Him. "It means being one with Him," writes Brice, "in the great experiences which constitute our gospel—His death, resurrection, and ascension."

By dying with Him we become identified with Him in His atoning death. Christ died in the sin-

By E. W. LAWRENCE  
London, England



## **"And One of Them ... Turned Back"**

*And as he entered into a certain village, there met him ten men that were lepers . . . and one of them, when he saw that he was healed, turned back, and with a loud voice glorified God (Luke 17:12-15).*

**By Grace Noll Crowell**

**Only one out of the ten turned back**

**To glorify the Lord for His healing power!**

**The other nine went on the beaten track,**

**Forgetting the One who healed them that fair hour.**

**Not I, dear Lord; I would turn back to praise**

**Thee for the mercies showered on my days.**

**I would turn back—I would turn back to Thee**

**To fall upon my knees for saving grace;**

**For any healing that may come to me**

**I would rejoice, and quickly would retrace**

**My steps that I might thank Thee as I should**

**For Thy blessings that are bountiful and good.**

**"Where are the nine?" the question sounds today,**

**Sad as a funeral bell upon the air.**

**Oh, that men might turn upon their way**

**To worship Thee with earnest, sincere prayer,**

**For the healing of the body and the soul—**

**'Tis Thee alone can heal and make us whole!**

ner's room and stead, to put away sin by the sacrifice of himself. He died for sins that were not His own, for He did no sin, and knew no sin. It was our sin that He took to himself. Now we are to die with Him to sin, and so enter all His thoughts and feelings concerning human sin. "Shall we continue in sin, that grace may abound?" asked Paul on one occasion. "God forbid," he replied. "How shall we, that are dead to sin, live any longer therein?"

We rise with Him and so share His resurrection victory and life. And in this instance we refer, not so much to our future resurrection at the Saviour's second advent, but to our spiritual resurrection with Him *now*. If we have died with Christ, then we shall rise with Him also.

Such rising with Christ entails a new attitude to both sin and holiness; a forsaking of the first, and ever closer adherence to the second. Old things having passed away, and all things becoming new, we become servants of God unto righteousness, victors in the (spiritual) battle of life, and no longer slaves to the carnal. This is life under a new dominion, for we are freed from the down-pull of the law of sin by being in the closest of bondage to the law of the Spirit of life in Christ. In the pursuit of scriptural holiness we find real freedom from sin. We live and reign with Him, and thereby

participate in all His ascension triumph. "If ye then be risen with Christ," says the Apostle, "seek those things which are above" (Col. 3:1). Sanctification means simply that we reign in life by Christ, being filled with all the fullness of God.

Having risen, the Saviour ascended, and sat down at the Father's right hand. He thereby entered into His session of enthronement. With the eye of faith we see Him there, "crowned with glory and honour." For ourselves we realize ourselves as seated in heavenly places in Christ Jesus. "The man in Christ not only enters into what Christ does, and shares what He has: he also *lives* where Christ is—he is a new man in a new universe."

There are two alternatives: being "in Christ" or remaining out of Christ. Entrance into the new spiritual realm is conditioned by repentance and faith. These in turn lead us into the blessings of justification and regeneration; but the old life still manifests its evil fungus. It is just here that the message of entire sanctification as a second work of grace comes to the fore. The heart can be cleansed from the inbeing of sin and filled with the Holy Spirit; and, as the Saviour said in that immortal fifteenth chapter of John: "Every branch [in Me] that beareth fruit, he purgeth it, that it may bring forth more fruit" (v. 2).

## ON EAGLE'S WINGS

By JEAN L. PHILLIPS

*On eagle's wings, so is that soul uplifted  
That trusts in Him and takes the narrow gate.  
Above the world, there clouds are thinned and  
rifted,  
And joyful saints and helpful angels wait.*

*On eagle's wings the foe is left behind thee.  
On eagle's wings life's labors turn to joy.  
His promises stand ever to remind thee  
His love and grace are gold without alloy.*

*On eagle's wings, that swoop to help a brother,  
Strong wings that lift, that falter not or fail;  
How sure thy grip when rescuing another—  
Not thine, but His the strength that doth prevail!*

*The murky lowlands, leave them now forever,  
For clean-swept heights where keen and pure  
wind sings.  
Forsake sin's prison and turn back, no, never—  
Christ died and rose to give thee eagle's wings!*

### **Social Security for Ministers**

NOTWITHSTANDING ALL THAT has been said to the contrary, rumors still persist that the older ministers are being "let down" by the church because of the Social Security program for ministers. This is not only incorrect but the very opposite is true.

Social Security for ministers will enable us to do more for our already retired and soon retiring ministers than we could otherwise do.

*In the first place*, no N.M.B.F. grants will be withdrawn from anyone now receiving them because of the Social Security program for ministers.

*In the second place*, those ministers who are receiving N.M.B.F. grants now and who, because of \$400.00 or more income per year from the ministry in 1955 and 1956, will be able to secure the minimum Social Security pension of \$45.00 per month for themselves and wives, will not lose their present N.M.B.F. grants because they are able to secure the minimum Social Security pension. We have some ministers who are now on the N.M.B.F. benefit roll who earned \$400.00 from their ministry in 1955 and hope to earn that much in 1956. Such men may file their "waivers" NOW and put 1955 in answer to question No. 5 and begin drawing a Social Security pen-

sion at the end of this year. This would give them both the N.M.B.F. benefit and the Social Security pension. It must be noted, however, that this benefit cannot be had unless such ministers sign and deliver their "waivers" before April 15 of this year.

*In the third place*, the Board of Pensions is recommending to the coming General Assembly that the amount of the N.M.B.F. retirement benefit be raised this year.

*In the fourth place*, all ministers participating in Social Security for ministers will receive an insurance certificate from the Life Insurance Company with all premiums paid by the church.

These facts with others that could be mentioned add up to the clear conclusion that older men—with long years of service, and need—will get a much larger retirement income than could otherwise be obtained.

However, it is obvious that this retirement program cannot be carried out unless we continue our present 2 per cent N.M.B.F. giving for at least another quadrennium or until the full benefits of Social Security become effective. The 2 per cent N.M.B.F. giving is not a mere recommendation of the Board of Pensions but the action of the last General Assembly. The one thousand or fifteen hundred retired or soon retiring ministers must not be forgotten.

LEFT TO RIGHT: Dr. Gallo-  
way, Rev. Hance, Rev. Eck-  
ley, Rev. Smith, and Rev.  
Vanderpool



Presenting

As Deserving Recipients  
Of Awards  
And Candidates  
for  
Your Applause  
And Appreciation

## FIVE WINNING DISTRICT SUPERINTENDENTS

1955 "Herald of Holiness" Campaign

**CENTRAL OHIO DISTRICT, with top place in Group I**

DR. HARVEY S. GALLOWAY, *District Supt.*; REV. JAY H. KEISER, *Campaign Mgr.*

**KANSAS DISTRICT, the winner in Group II**

REV. RAY HANCE, *District Supt.*; REV. SAM STEARMAN, *Campaign Mgr.*

**NORTHWESTERN ILLINOIS DISTRICT leads in Group III**

REV. LYLE E. ECKLEY, *District Supt.*; REV. RILEY LAYMON, *Campaign Mgr.*

**ALBANY DISTRICT, ahead again in Group IV**

REV. RENARD D. SMITH, *District Supt.*; REV. ROY CARNAHAN, *Campaign Mgr.*

**SOUTH DAKOTA DISTRICT wins the honors in Group V**

REV. CRAWFORD VANDERPOOL, *District Supt.*; REV. VEARL A. FISHER, *Campaign Mgr.*

### ACHIEVEMENT AWARDS

for 1955 are gratefully allocated to the following for outstanding results in reaching or exceeding the 60 per cent of membership campaign quota:

#### **KANSAS CITY DISTRICT**

Dr. Jarrette Aycock, *District Superintendent*; Rev. George Rice, *Campaign Manager*

#### **NEW YORK DISTRICT**

Rev. Robert Goslaw, *District Superintendent*; Rev. Samuel Smith, *Campaign Manager*

#### **ARIZONA DISTRICT**

Rev. M. L. Mann, *District Superintendent*; Rev. James F. Cullumber, *Campaign Manager*

#### **NORTH DAKOTA DISTRICT**

Rev. Harry F. Taplin, *District Superintendent*; Rev. Claire W. Kern, *Campaign Manager*

#### **MARITIME DISTRICT**

Rev. J. H. MacGregor, *District Superintendent*; Rev. Owen Underwood, *Campaign Manager*

### HONORABLE MENTION

for persistence, hard work, and enthusiastic leadership, resulting in 85 per cent or more of the 60 per cent of membership quota:

#### **NEBRASKA DISTRICT (97%)**

Rev. Whitcomb Harding, *District Superintendent*; Rev. James Wallick, *Campaign Manager*

#### **PITTSBURGH DISTRICT (90%)**

Rev. R. F. Heinlein, *District Superintendent*; Rev. F. Franklyn Wise, *Campaign Manager*

#### **WASHINGTON PACIFIC DISTRICT (90%)**

Dr. B. V. Seals, *District Superintendent*; Rev. Thaine Sanford, *Campaign Manager*

#### **WESTERN OHIO DISTRICT (89%)**

Dr. W. E. Albea, *District Superintendent*; Rev. Lowell B. Garvin, *Campaign Manager*

#### **AKRON DISTRICT (87%)**

Rev. C. D. Taylor, *District Superintendent*; Rev. Robert Shoff, *Campaign Manager*

The results of the 1955 *Herald of Holiness* Subscription Campaign offer conclusive proof of unity in progress and co-operation in effort to further the interests and program of the church.

**KNOW YOUR CHURCH . . . READ THE "HERALD"**

## **Periodic Self-denial Versus Periodic Religion**

SELF-DENIAL IN ITSELF might be worth while for a Christian, but usually it has much more value if it is associated with some noble purpose. We should fast in order to pray for someone, give more to the work of the Kingdom, or for some other significant

objective. When practiced thus, I believe in fasting, or any other periodic self-denial. However, I do not have any use for periodic religion, a religion of special days, or special occasions—that is not the kind of religion that will get a person into heaven. Neither is it the kind of religion which will change a person's life here on this earth very much. It will not bring about a new birth or the baptism with the Holy Ghost.

The danger with all forms of periodic self-denial, whatever their purpose may be, is that gradually those who participate in them may come to depend upon them for their religion. They will get to the place where they think periodic self-denial means periodic religion, and that periodic religion will save a person finally—which is very far from the truth. God hates periodic religion. Anyone who will read the prophets will find this out; for after all, periodic religion is nothing more than formalism. It is hoping to get to heaven by means of external observances.

Thus we must be careful that we do not permit periodic self-denial to become periodic religion, and then substitute periodic religion for real religion, or salvation. This brings me to the subject of Lent.

I am not against Lent in itself, any more than I am opposed to other forms of periodic self-denial. I am opposed to it, though, if the person looks upon it as having saving value. After all, real self-denial grows out of heartfelt religion, and not heartfelt religion out of self-denial. Therefore, self-denial is a broken reed from the standpoint of creating religion in the heart. But if true religion has been created, periodic self-denial may help to develop it.

Now that I have made myself clear as to the general observance of Lent, I want to say that Protestants can make Lent, a special time for thought about the death and resurrection of Christ, a vital means of grace if they will. They can make it a period of self-denial, not just for the sake of self-denial, but for the sake of promoting the kingdom of God. We Nazarenes, especially, can make it a time of willing sacrifice in order to have more to put into our Easter offering for "others." God has blessed our Thanksgiving and Easter offerings in the past, and why shouldn't we give Him a chance to bless them even more in the future?

Periodic self-denial, when properly appreciated and used, can be a blessing to the individual, the church, and the kingdom of God.

## **I'm Not Against It!**

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WHAT? WHAT I SAW NOT LONG AGO IN Kansas City at a place where several busy streets cross. It was a big truck with a recently wrecked automobile on it; and I must say that it really was a wreck! I am sure that it was a total loss to its owner. They not only had this truck with the automobile on it in a prominent place, but it also had this sign up: "Three persons were killed in this car when it was wrecked." It was a frighten-



ing reminder of the fact that careless driving is likely to bring death and destruction. No doubt the city authorities had it placed there for just that purpose. They wanted to inspire fear in the minds and hearts of automobile drivers, so that they would not take so many risks. They were playing up the emotion of fear.

This wreck was not only where those busy streets crossed, but in a section where there is a large playground, where there are several schools, and one which a large number of small children attend. Some people, if they were logical, would be against such a plan as that for Safe Driving Day. They don't believe we ought to frighten people, or suggest to them that they might get hurt or be killed, or meet the judgment, or go to hell, if they do certain things. Certainly, they say, that should not be done as to children. Those poor children must have had terrible dreams that night after seeing that car all wrecked and reading that sign, or having someone read it for them—"Three persons were killed in this car when it was wrecked."

But I am not against such as this; I am opposed to stirring up irrational fears, but not rational fears—fears as to real dangers in this life and in the life to come. If people are careless here, accidents will overtake them; if they ignore God and religion, they'll face not only judgment here but also judgment and punishment for their sins hereafter. I am not against, let me say again, inspiring or creating rational fears in the minds of even young children. They need to be taught early to face the realities of life, the actual facts as they are. We need to create rational fears in the minds of children as well as of grown people. It is not unchristian, neither is it detrimental to their safe

and sane mental development. People, both young and old, need to be warned against the dangers they must inevitably face here, and also as to the penalty which will be theirs in the life to come if they fail to walk in righteousness.

Therefore, I'm not against the plan which the city followed on Safe Driving Day. I think there has been too much sentimentalism along this line, and that is one reason why we have so much juvenile delinquency and so many children killed through their carelessness. There are many people today who need the fear of God and the fear of the law put into them more than it has been in the past. I am not against it, rational fear, fear of real dangers.

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**STEPHEN S. WHITE**

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## **A Growing Boy**

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**Growth In Grace** AS I STUDIED THE SUNDAY-school lessons for the third quarter of 1955, I was especially impressed with two verses in the second chapter of Luke. The first one, "And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him" (v. 40); and second, the closing verse of that chapter, "And Jesus increased in wisdom and stature, and in favour with God and man" (v. 52). Jesus Christ was the Son of God as well as the Son of Man, and yet we are told that He developed physically, mentally, and spiritually; His life was not static, it was dynamic.

Jesus not only grew in stature and intellectually, but also in the grace of God. He increased "in favour with God and man," as the God-Man. If there was in any sense a growth in grace with Him, then certainly there will be growth in grace for the Christian. Some people think because the holiness people emphasize two crises as much as they do that they do not believe in growth in grace. But that is not the case; they do believe in growth in grace. They believe there is growth in grace between the time of conversion and entire sanctification, and they believe that growth in grace on the part of the converted is essential to arriving at the place where one can be sanctified. They would not set any time limits here, for they have no way of exactly measuring how much growth must take place during this time—that is, the period between conversion and entire sanctification. But Wesley and those who have followed him have

all taught that there is a period of maturing, advancement, or development, that follows conversion and precedes entire sanctification—that is, between the two great crises of salvation that can be experienced in this life.

What is true with reference to the time in between conversion and entire sanctification is even more true of the time which follows after sanctification. Here a period of continuous growth in grace is entered, if one develops as he normally should. No orthodox holiness preacher teaches that entire sanctification is the end of growth in grace; it is only the beginning of growth in grace in the highest sense. Really, a person isn't prepared to grow in grace and in the knowledge of our Lord Jesus Christ as he should until he has been sanctified wholly. If entire sanctification can be looked upon as an end at all, it is a beginning end, and not an "ending" end. It is a starting point, and not a conclusion; the growth which follows is endless; it does not even stop with this life.

As preachers of the doctrine of entire sanctification, we should never lose sight of the fact that there is growth in grace and in the knowledge of our Lord Jesus Christ. This means, then, that absolute perfection, even on the finite level, has not been reached when one has been sanctified; he has only Christian perfection then, and that is a perfection which can be perfected, or is perfectable, and that endlessly. It is the very essence of life to grow and develop. This is true of physical, intellectual, and especially of spiritual life.

Just the other day I heard a lady, in speaking of her granddaughter, say: "She's grown three inches in the last year. She certainly is running up. She's getting to be a tall girl." The granddaughter has physical life, and she is growing. What is true of her physical life is true of her mental life; she is attending school and is learning day by day. What is true of the physical and the intellectual life of people must be true of their spiritual life if they are to keep saved and sanctified. It is as impossible to retain the second blessing without growth in grace as it is to get it without consecration and faith. Sometimes those who have recently been sanctified are discouraged because they do not manifest all the qualities of Christian character and activity which others who have been in the sanctified way longer manifest. They should not be disturbed by this; they should remember that entire sanctification, if it is what it should be, is just the beginning of a long and normal process of development.

The boyhood of Jesus Christ was marked by physical, mental, and spiritual growth; and your Christian life, if it continues to exist, will have to be marked by spiritual growth.

## The Sunday-School Lesson

FLETCHER  
GALLOWAY



Topic for

March 4:

### JESUS FACES THE CITY

SCRIPTURE: Luke 19:28-20:47 (Printed:  
Luke 19:37-48)

**GOLDEN TEXT:** *O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!* (Matt. 23:37.)

HIGH PRIVILEGE ENTAILS HIGH responsibility. No city of the world has had a greater heritage than the city of Jerusalem, and no city is a clearer example of divine judgment. Its very name meant "founded peacefully." It is sometimes called the City of David, taking its name from this greatest of Israel's kings, and the man who first established the capital there. It became the symbol of God's abiding presence, for the ark of the covenant was moved there, and this later came to rest in the holy of holies in Solomon's Temple. Every Jew, when a stranger in some foreign land, prayed with his face toward Jerusalem. It was not only a symbol of his patriotism but a symbol of his faith. Jerusalem not only served as capital for King David and King Solomon and the later kings of Judah, but it was the residence of some of Israel's greatest prophets. Isaiah and Jeremiah gave their prophecies in its borders.

When Israel's greatest prophet, Jesus of Nazareth, finally came, it was a part of the divine plan that Jerusalem should become the key city in His life and mission. The setting of the Sunday-school lesson is Palm Sunday. As Jesus came riding on the unbroken colt, and approached the city from the slopes of the Mount of Olives, a spontaneous, unplanned demonstration broke out. Someone had placed his coat on the ass before Jesus mounted. Then as He rode along toward the city, I think it must have been the children who began to toss flowers in His path—their joy and gladness was entirely uninhibited. If the tenth leper was there that day—the Samaritan—he might well have started the shouting. He had cried with a loud voice glorifying God that day when he was healed. Or it might have been Mary of Magdala. She had known life's seamy side. All the "friends" she had ever had up until that wonderful day she met the Galilean had turned out to be filled with the same kind of devils that had been her tormentors. But life

was "new" and different ever after she met Jesus. Do you suppose she could look upon His face without the tears starting? Oh, no! She found a palm branch and began to wave it and rejoice. Mary and Martha were probably there—and Lazarus too—that would be their reason for rejoicing. So on and on it went! There were former blind, sick, halt, and leprous sufferers, together with their friends and families. What a

parade! "Hosanna to the Son of David!" Jerusalem, your King rides today!

But instead of accepting its Messiah and crowning Him King, Jerusalem crucified Him. Judgment fell upon this city which had such high privilege and such great opportunity. The city was destroyed. The very stones of its Temple were scattered, and its inhabitants for nearly two thousand years have been homeless wanderers.



## Foreign Missions

REMISS REHFELDT, Secretary

### Furlough

*Miss Fairy Cochlin will be furloughing from Portuguese East Africa on or about May 1, 1956.*

### News from Cape Verde Islands

IT WILL INTEREST YOU TO KNOW that our all-time high in the Sunday school at St. Vincent was broken the last Sunday of December with 2,180 present. Brava had nearly 1,000 and Praia had 1,020. As yet we have no reports from the other islands.—EARL MOSTELLER, *Cape Verde*.

### Prayer Needs in India

MRS. LEE HAD A MINOR OPERATION about six weeks ago, and is recovering slowly. Her back condition has not improved as it should, however, and it appears that it will be necessary for her to go to the Miraj Presbyterian Hospital, four hundred miles from here, for X rays and recommended treatment.

Both the McKays have been ill with severe fever and malaria, and Mrs. Pease has been battling with physical difficulties for a month now while trying to study for her Marathi examination, which comes February 21.

Please also pray for our camp meeting, February 28 through March 4, and for the District Assembly, March 5 to 7. We need God's presence and His guidance during those important days.—EARL LEE, *India*.

### New Arrival in Peru

*Margaret Jean Zurcher joined her three sisters and her older brother on January 14, 1956, in Peru.*

### Thanks to Everyone, From New Guinea

WE RECEIVED SO MANY GREETINGS it would be impossible to answer them all personally, much as we would like to do so. Would you please print our thanks in the HERALD OF HOLINESS? We do appreciate the thoughtfulness of each one. We have put the names of every one who wrote on our mailing list, and as soon as we get our mimeograph operating we will send out a form letter.—WANDA AND SIDNEY KNOX, *New Guinea*.

CORRECTION in the list of missionary appointees, as printed in the February 1 issue of the paper:

Rev. and Mrs. W. R. Helm appointed to *India*, rather than Peru.

Rev. and Mrs. Robert Brown appointed to *Barbados*, rather than Bolivia.

Dr. and Mrs. Quentin Howard have declined the appointment to *Africa*.

### Birthday

*Donald Timothy Reed arrived at the home of his missionary parents, Rev. and Mrs. Donald Reed, of Lebanon, on January 21, 1956. Mother and son—and father—are doing fine.*

### Report from Jordan

LAST WEEK END THERE WERE many anti-Western demonstrations in Amman and Jerusalem. British and American property was attacked. A gang threw rocks at our building but only a few windows were broken. Since the curfew was imposed soldiers are guarding our street. The curfew was lifted for six hours today, January 11, 1956, but our schools are still closed and we cannot have evening meetings. I believe things will be normal soon.

Many people believe that the Communists stirred up the people to cause the trouble. The Mennonites, who are doing wonderful relief work out here, had their building in Jericho destroyed by the rioters.

The situation was quiet during Christmas and we had blessed Christmas services in all our churches.—WILLIAM RUSSELL, *Hashemite Kingdom of the Jordan*.

### Vacation Bible Schools

I SEE THAT I HAVE NOT GIVEN you a report of our vacation Bible schools this year. Since we have had a most wonderful response, I must not neglect giving you the news.

We had nine vacation Bible schools this year, with a total enrollment of

1,185, which was an increase of 628 over last year. Our average attendance (children only) was 959 this year compared to 443 last year—an increase of 516. Since we had 67 teachers and helpers in attendance, the total average was 1.026. Certificates were granted to 864 children on the same system in use at home, and the children brought in \$31.00 in offerings for the special project of two pulpit chairs for the new Bloomfield Chapel. Last year's offering was

only \$8.05, so this increase was most remarkable.

To us the most outstanding feature was the response to the evangelistic appeal in the worship hour, for over five hundred children responded during the month. Missionaries, national pastors, and Sunday-school teachers all co-operated wonderfully together, and although weary, all of us felt amply repaid with such a marvelous response.—DONALD AULT, *British Guiana.*

## The Love of God

By LETTA J. SIGLER

*I looked upon the world this morn  
And saw the love of God.  
It was penned across the roses;  
It lay upon the grass.  
I ask you now the question,  
"Did you see the love of God?"*

*I walked upon the world this morn  
And felt the love of God.  
Its beams shone down from heaven  
And warmed me where I stood.  
I ask you now the question,  
"Did you feel the love of God?"*

*I stood upon the world this morn  
And knew that God loves me.  
I saw it in His handiwork;  
I felt it from His sun.  
I ask you now the question,  
"Do you know that God loves you?"*

a gully, she jumped, but failed to reach the other side in safety. She fell to the ground, the soldier underneath her. One of Old Pleas Parr's men saw the whole thing. He figured the soldier and the horse were dead, so he rode on.

The Robinsons had been watching the happenings from their cabin door. As soon as the riders were gone, they ran down to the gully to see about Old Gin. Before they reached her, the soldier jumped to his feet and ran into the woods as fast as he could go. The children and their mother helped Old Gin to her feet. Slowly they led her to the barn, where they bandaged up her legs and doctored her as best they knew how. In about a week, Old Gin was back hauling the wood and doing everything she had previously done for the Robinson family.

A few days after this, Mrs. Robinson came from the spring, where she had gone for a bucket of water. She was shouting, "Hallelujah! Praise the Lord!" at the top of her voice. She had been praying and Jesus had come back into her heart. By the time she reached the cabin, the children were all gathered together. Their mother had spilt all the water she had gone after, and her hair was streaming down her back. Oh, but she was happy! Little Bud watched her. He was about four years old and knew very little about Jesus. He did know that his mother was happy and that Jesus had made her happy.

During the next fifteen years, Bud heard little about God or the church. There was no church near his home. Since Mrs. Robinson was the only one who really cared about religion and since she was busy day and night taking care of her children and the farm, no one took the trouble to tell the children about Jesus. However, Bud could never forget the day his mother came from the spring shouting happy.

## the HOME CIRCLE



### Our "Uncle Bud Robinson"

#### Chapter Two

#### Old Gin Came Home

LITTLE BUD ROBINSON HAD BEEN born for a very short time when the Civil War broke out. His father joined the army and Mrs. Robinson was left to care for the many children.

In the early days of the war, soldiers would pass through the Tennessee country collecting all the horses they could find. After several such visits at the Robinson farm, there was only one mare left; that was Old Gin. Mrs. Robinson depended on Old Gin for all the heavy hauling around the farm, including bringing the wood from the mountains.

One morning, when Mrs. Robinson went out to feed the faithful old mare, she saw a blue-coated soldier standing near the barn door.

"Feed that horse well," the soldier said to Mrs. Robinson. "I expect to ride her today."

That was more than Mrs. Robinson could take. Her eyes flashed fire.

"Oh, no, you won't be riding this horse. We need her more than you do. She is staying right here," she quickly answered.

The soldier didn't reply, but he stayed close all the time Old Gin was eating. The children came out of the cabin and watched what was happening. They all loved Old Gin and they knew that it would be a real hardship if she were taken away.

After a while, Old Gin finished eating. The soldier walked into the barn, took down a bridle, and flung it over the head of the horse. Mrs. Robinson was quick. She grabbed the bridle off the horse. The soldier took it from her and again placed it on the horse, but Mrs. Robinson grabbed it again. After this happened the third time, the soldier became angry. He cursed the woman, and then reached into his belt and pulled out a pistol. As he did this, all the children screamed loudly. Mrs. Robinson was a brave woman. With all the strength she had, she threw the bridle into the face of the soldier before he

#### Conducted by GRACE RAMQUIST

realized what she was doing. Then a real fight began. The soldier grabbed the woman and she grabbed him. They kicked and pulled hair and punched each other, until with one strong shove, the soldier knocked Mrs. Robinson into the wall of the barn, injuring her side. Before she could get to her feet, the soldier leaped onto the horse and away he went.

As Mrs. Robinson gained her strength, she screamed after the fleeing soldier: "You'd better ride that horse good today, for this will be the last day you will ever ride her. If God spares my life, I'll get old Pleas Parr and his Texas guerrillas after you before night."

The soldier must have laughed at those words, for old Pleas Parr and his guerrillas were not supposed to be anywhere in the state of Tennessee. Of course, if they had been, even the soldier would have been afraid, for those men were known never to leave an enemy alive. They killed every one they met. They carried a black flag with them wherever they went.

After a short ride, the soldier on Old Gin met some other soldiers and together they rode to a woman's house some twelve miles away from Robinsons'. Here several women had gathered to take care of the woman who lived there, for she was very sick.

The soldiers got off their horses and began to trade their old, worn-out horses for the fresh ones which belonged to the women. They then went inside the house and demanded food.

"Cook us some dinner in a hurry," they commanded. When one of the women didn't do as they told her to, they hit her and mistreated others, too. However, they had just sat down to eat the quickly prepared meal when into the yard drove Old Pleas Parr and his guerrillas. The soldiers jumped up, leaped onto their horses, and headed back toward Robinsons' farm, the guerrillas at their heels.

One by one, the soldiers were overtaken and killed. As the soldier who was riding Old Gin drew near the Robinson farm, Old Gin decided to take a short cut to the barn. When she came to



# Where Art THOU?

*This morning, as I had my morning prayer,  
I stopped in sudden realizing there;  
I'd asked God to "do this and that—and  
please  
Bring all these souls to Thee on bended  
knees . . ."*

*But something lacked . . . a vague disturb-  
ance, and  
A Voice said, "Where art thou? Where dost  
thou stand?"  
He smiled, and tears sped down my cheeks,  
and then  
My heart flowed over, as I bowed again.  
"Here am I, Jesus! Use me, and I pray  
I'll not forget again to help—each day . . ."*

*By Ila R. Monday*



## Exit Christian

RECENTLY, THE *DAILY OKLAHOMAN* carried an item date-lined Miami, Oklahoma, January 11 (1956). The item tells of one Charles Broughton, sixty-three, who died suddenly of a heart attack. On his lap lay fountain pen and tablet paper. The Bible lay on a table nearby. On the tablet paper were these words: "It is finished. . . . Father, into thy hands I commend my spirit: and having said thus, he (Jesus) gave up the ghost." Not a bad way for a Christian to make his exit from this life!

## Their Brightest Christmas

LITTLE CAREY ANN WAS BORN TO the home of Mr. and Mrs. Norman Kutz nearly four years ago. She was doll-like and fragile and must be watched every moment. She could not run and play like other children, for she was born with a hole about the size of a quarter in the ventricle of her heart. Christmas of 1954, so her parents thought, could well be her last one with them. Through an article in the *Wisconsin State Journal*, the public learned of Ann's condition. News of a team of surgeons in the University of Minnesota's hospitals, who had successfully closed holes in hearts, reached them. It was a rare and very expensive operation. Thousands contributed. A special "Carey Ann Day" was put on by the airmen at Truax Field. The funds were raised. The operation was historic. For the first time in history, a dog's lung was used and a mechanical heart to keep her alive during surgery. It was a success. On Christmas morning of 1955 Carey Ann dashed into the room where the Christmas tree was, to see what Santa had left for her. Mr. and Mrs. Kutz knew that Christmas had brought them their daughter.

By A. K. BRACKEN

## "Beyond the Pongos"

DAILY PAPERS, NATIONWIDE, RECENTLY carried the tragic story of "five flying missionaries" downed on a mission to carry the gospel to the Auca Indians in the headwaters of the Amazon, in Ecuador. They were captured and killed by these savage people; but the death of these five will not deter others from going. Many others will heroically take their places to carry out Christ's great commission. "Go ye!" "Beyond the Pongos" ("Gates") was the heading of a letter from missionaries, of the upper Amazon in Peru, who braved the head-hunters and the swirling *pongos*, whirlpools called gates or *Pongos*, in order to carry the gospel to the head-hunting Aguarunas. Some died. Others will yet die. But if God has called them to go out "beyond the gates," there to hazard their lives, does He not call us to do our heroic best to get the gospel to darkened souls who never have heard the "good news"?

## Danger Spot

UNITED STATES NEWS AND *World Report* indicates that Formosa is the number one Danger Spot for a future date. The United States is there committed to defend this nationally held island. The integrity of both Japan and the Philippine Islands is at stake. The Chinese Communists are reported to be making strong and modern military installations equipped with the most modern arms and machines. By spring it is expected that they will be strong enough for a sustained attack. Jets and jet fuel are in plenty. Adequate airfields and railroads are a certainty. Both China and Russia are expected to keep their "fires banked" for the present year. There is a great concentration of missionaries on Formosa, representing a large number of denominations.

## Ministry Attractive

NATHAN M. PUSEY IS REPORTED to have said that the ministry and education are increasingly in competition with business, law, and medicine. The former continue to pull the greater number of brighter students. It seems that that would be normal, but it is heartening that more are turning to the ministry. The world stands in need of a flood of ministers of the gospel of Jesus Christ who have and will preach a faith worth our living for and dying for.



ROY F. SMEE, *Secretary*

## Youth Evangelism

WE ARE IN THE MIDST OF YOUTH Week as this is being written, but it is not amiss to think about the evangelization of our youth at other times of the year. There is always a tendency to gear our evangelism to adults. When someone well known in the community comes out from a life of sin, kneels at an altar, and gives his heart to God, it is a thrilling victory. But if we are to believe the figures concerning con-

version (and they have changed very little), only a small percentage of people who become Christians are saved after they are twenty-one. There should be no letup in our evangelization of adults, but our most effective field for evangelism is among the youth.

In his stirring message during the Superintendents' Conference in January, Dr. G. B. Williamson listed our own youth as the first area from which the church can expect to gather our increases



in membership. Evangelism and Christian nurture must be carried on, hand in hand, both in the home and through the church, if we are to save our own youth. They have energy, time, and zeal that, if directed into proper channels, will help them to develop strong Christian character and build the church of the future.

Youth is a time of finding the way. Sometimes we become a little impatient because young people falter often and start over sometimes with every revival meeting. Let us rather be understanding and sympathetic. It is our responsibility to make it easy for our young people to become Christians and live a Christian life. We must provide them not only with the motivation and the opportunity to become Christians, but also with channels for expression of their faith and guidance in growth in Christian living.

Adult Christians can do much to help our young people. We must begin in our own homes and with the young people in our own families. Our homes must be Christlike through and through, giving our young people a surrounding Christian love and also the example and ideals on which to build their lives.

To evangelize our youth means Caravans to direct their energies in a combination of play and worship. Many a young person without any interest in church or Sunday school has been won to the Lord through someone who took sufficient interest in him to win his respect and friendship in play or hobby interests with a Christian direction.

To evangelize our youth means Lamp-lighters' Leagues to provide a channel for witnessing on the level of their own age group. It means young people's prayer groups, young people's musical groups, a Christian workers' band to hold occasional services in nearby home-mission churches. Our young people will respond to the challenge of the gospel when we provide the way for their young Christian faith to grow and develop.

In another message during the Superintendents' Conference, Evangelist Paul Martin urged adult Christians to open their homes to our youth. There are young people who are saved in our churches whose own smoke-filled homes are full of cursing, a disregard for the church, and unwholesome entertainment. We can provide for these young people a foster home, a sanctified home, where they will find love, peace, ideals for their future home, and encouragement in Christian living. This, too, is youth evangelism.

Making it easy for our young people to become Christians does not mean to pamper them. They will accept a challenge; they are willing to bear a cross; they are not afraid of the "Thou shalt not's" as long as we tell them why. In fact, they need a faith that is rugged and strong if they are to successfully live for Christ in the midst of the trials and temptations that are ahead of them. We must give them a moral code that is sufficiently ingrained that they will go straight even when they are away from the Lord, so they will not mess up their lives and ruin their future usefulness and happiness after they are re-

## the Question box

Conducted by STEPHEN S. WHITE, Editor

### **After one has received the new birth, is walking in the light of New Testament teachings equivalent to sanctification?**

Not unless that light leads him into a definite second crisis. Further, this crisis must be preceded by consecration and faith. In John 17:17, Jesus prayed that His disciples might be sanctified. His disciples had already been born again. Paul prayed that the Thessalonian Christians might be sanctified wholly, in I Thess. 5:23-24. If you doubt that those for whom he was praying

were Christians, turn back and read the first chapter of this Epistle. Also, it is the Pentecostal baptism which brings entire sanctification, and the Pentecostal blessing is given suddenly, or in a crisis. In this connection, read Acts 15:8-9; Matt. 3:11-12; and Acts 2:1-4. These passages substantiate what I have said about Pentecostal baptism bringing a holy heart and bringing it suddenly.

### **Can a person who has been reared in a Christian home and accepted the Christian environments, of both home and church, receive the new birth without a spiritual awakening? In other words, if that child, when he comes to the age of accountability, recognizes that he must be obedient to the teachings of the Bible, and accepts the responsibility, will God accept that child without further outward blessing; but only with the inward knowledge that the Bible requirements have been met?**

I answer, "No," because you suggest an impossible situation. Rom. 3:23 says, "For all have sinned, and come short of the glory of God." All children are born in sin because they are a part of a fallen race; and when they come to the age of accountability they go out into sin. Then they are dead in trespasses and sin and need to repent and

believe and be born again before they can begin to obey God. Nicodemus, a ruler of the Jews, was reared in a religious environment, and no doubt lived a good moral life, but in John 3:3 Jesus said unto him, "Except a man be born again, he cannot see the kingdom of God." No one can get the new birth without a spiritual awakening.

### **Is obedience synonymous with the sanctified life or must it be enforced?**

I do not know just what you mean by "or must it be enforced?" I do know, however, that obedience is not synonymous with the sanctified life. You will be obedient if you are sanctified, but there must be the sanctified heart, or experience, before a person can live the sanctified life. Entire sanctification as a second definite crisis is brought about by consecration and faith on the part

of the candidate for this blessing. Paul, in Rom. 12:1, tells about the consecration which is necessary; and then in Acts 15:8-9 and 26:18, we are told that this second blessing comes by faith. Obedience is not synonymous with the sanctified experience, or life. It is rather a result of the former and a part of the latter.

### **Is consecration a natural attribute of the sanctified life, or an obligation?**

Consecration is not a natural attribute of the sanctified life; it is one of the human conditions for being sanctified, as I have already indicated in the answer to the preceding question. Of

course, a person must keep consecrated, or all on the altar, if he would keep sanctified. In this sense, consecration is an obligation of the sanctified life.

### **What factor in the life of the wholly sanctified life controls the mind? Does the wholly sanctified heart, filled with divine love, control the mind?**

The heart, in the Bible, usually means the responsible center of man's moral selfhood, or personality. As such, it is closely akin to what we mean by will, and controls the mind rather than the mind controlling the heart. I am thinking of mind here as the intellect. Thus it is limited to one of the three parts of

personality—will, feeling, and intellect, or thought. The heart, or will, is the seat of our choices. Prov. 4:23 says: "Keep thy heart with all diligence; for out of it are the issues of life." Thus I would say that the wholly sanctified heart, full of divine love, controls the mind.

claimed. A chaplain who has spent considerable time overseas recently said that in every case of a young man or woman with an adequate Christian background—i.e., a churchgoing family with a family altar—there is no lowering of standards when they are away from the home and church influences. The church must assume some of the responsibility for instilling into the ideals and thinking of our young people who do not have a family altar and educa-

tion in morals at home a moral standard that will hold them steady in the midst of friends who have never learned that the Ten Commandments are universal laws of God.

In this year 1956 let us make sure that in our church our young people are not being lost by our default, but let us love them, win them, lead them, and challenge them with the highest ideals of a life of holiness and service in the steps of the Master of all mankind.

# NEWS of the Churches



Albany, Kentucky—The recent revival at Northside Church with Rev. Miss Lottie Phillips as the evangelist was most successful. Her good preaching was enjoyed by all. New friends were made, and a goodly number of seekers found victory in God at the altar. As a result of Miss Phillips' challenge to the Sunday school, we had 151 present on the closing Sunday. As a result of this effort Miss Phillips presented the pastor an order for a communion set from our publishing house for the church. This ten-month-old church averaged 69 last year and 117 for January this year. A nice love offering was given to the pastor. Also, a surprise dinner was given by the congregation in honor of our pastors' (Rev. and Mrs. Aubrey Souder) twenty-eighth wedding anniversary.—Reporter.

**Leverett Brothers, evangelists, write:** "A pastor writes us that due to circumstances beyond his control it is necessary to cancel our meeting date with him; therefore we have April 4 to 15 open. We'd like to slate this in the central states. Write us, Lamar, Missouri."

Little Rock, Arkansas—Last July was held the first in a series of revival services in a home-mission effort. Rev. W. L. French, district superintendent, and Rev. Ponder W. Gilliland, pastor of First Church, sponsored this effort, resulting in the organization of Westwood Church of the Nazarene. First Church put nearly \$3,000.00, as well as 400 hours of labor, into this effort. A loan was secured, excellent property purchased, and the building on the property renovated into a unique and beautiful chapel. This property is in a new housing area of nearly 12,000 people. The community has accepted the church and pastor, and every department of the church is now functioning. The Sunday school has increased from 20 to 73, with a high of 94, with N.Y.P.S., Junior Society, and missionary society organized. A recent revival was conducted by Evangelist R. F. Lindley and wife, parents of the pastor. This meeting was helpful and far-reaching, with a number of new people converted and sanctified. The church is self-supporting, and all budgets are paid to date, including \$115.00 in the Thanks-giving offering.—BOB LINDLEY, Pastor.

**Evangelist L. E. Latham writes:** "Late in January, I completed my second missionary evangelistic journey and time and again witnessed the mighty working of the Spirit of God. I have now returned to the States for evangelistic campaigns for several months. Write me, 4720 Buford Highway, Doraville, Georgia."

Evangelist Ralph C. Gray and wife report: "The year of 1955 was one of our best and busiest for God and the church. Our slate took us from Miami, Florida, to Long Beach, California, and God blessed with good and profitable revivals. The good pastors stood by and God gave genuine, old-fashioned Nazarene revivals. The Lord is giving us a good slate for this year. We begin the year with four meetings in southern California, closing the year at West Hollywood, Florida. We love God and the Church of the Nazarene, and appreciate our leaders, general and district, and our host of fine pastors. With the blessing of God we are going all out for old-fashioned Nazarene revivals."

## Thought for the Day

by BERTHA MUNRO



### Electric Words

#### Monday:

Highly charged with life potential, these small words, "Even now!" The enemy was whispering, "Too late!" and my heart was sinking. But "Even now, even now"—the Spirit's reminder gave him the lie. Never too late for God to work if I will link on to His "Even now." (John 11:22.)

#### Tuesday:

"Ought to be." My case seems hopeless. The habit is too deeply entrenched, the disease incurable, the situation unmanageable. But if in God's sight these "ought to be" changed, it is time for my faith to assert itself. What "ought to be," by His power can be. Let me not block the current. (Luke 13:16.)

#### Wednesday:

"Much more." Where sin abounded, much more grace; where sparrows and lilies are cared for, much more God's children; where earthly provision is given, much more the Holy Spirit. Never the excuse for marginal living. God's supply always shows a surplus. *Much more*, then! (Rom. 5:20; Matt. 5:30; Luke 11:13.)

#### Thursday:

"Shall suddenly come"; "shall speedily avenge." It seems anything but "speedily." I have waited long, too long, while the problem has been snowballing and the evil multiplying. These words remind me that God never is late. In the nick of time, in the unexpected, almost-too-late-to-hold-out moment, "suddenly," "speedily," the relief that will be effectual. (Mal. 3:1; Luke 18:8.)

#### Friday:

"Nevertheless." This word tells of "power to live 'in spite of,' not 'because of.'" It says, Pile up all the opposition and difficulty and discouragement possible, then look every ugly fact square in the face—"Nevertheless," a positive "Nay, in all these things . . . more than conquerors." And for pain and smarting discipline, "Nevertheless afterward . . . the peaceable fruit." (Rom. 8:37; Heb. 12:11.)

#### Saturday:

"Unto the end." "Endure unto the end," to be saved—word of warning that sobers me to caution; I might fail of the prize even now. But, "I am with you always, even unto the end"—word of blessed assurance. His grace is as long as the journey. (Matt. 10:22; 28:20.)

#### Sunday:

"As many as he needeth." And His grace is as broad as the needs of all who look to me for help. I can recommend Him as the Unfailing Answer; no case too hard. This word connects with the powerhouse of infinity. (Luke 11:8.)

"Verily, I say." I listen when I hear His emphatic oath of truth. What Christ says is backed by all eternity. (John 10:1, 7.)

### Wellsburg, West Virginia

Sunday, November 20, 1955, was a glorious time for Nazarenes and friends here when the completely remodeled church, pictured here, was dedicated in an afternoon service. A large crowd was present as Dr. Edward C. Oney, district superintendent, brought the message and dedicated the church. The people gave praise to God and gave an offering of \$1,325.00. When Pastor Frank L. Spiker came to us in January of 1955, the members were anxious to begin the remodeling of our building; we now have a church valued at \$40,000.00. God is blessing, and in almost every Sunday evening service souls are praying through to victory at the altar.—JUNE STRICKLER, Reporter.



### Nazarene Parsonage, First Church, Charlotte, North Carolina

Last September, First Church purchased the lovely \$14,000.00 parsonage pictured here. The house is a three-bedroom, brick rambler with full-size basement, the basement having a garage and a study with outside entrance for the pastor. The church installed Venetian blinds, also a new range and automatic washer for the kitchen. It is well located, and within a five-minute drive of the church property. The old parsonage, next door to the church, is being used to help house our departmentalized Sunday school and for youth activities. Rev. J. W. Short was with us for revival services in November, at which time a thirtieth anniversary, home-coming service was held. Brother Short held a revival in Charlotte thirty years ago which resulted in the organization of First Church—the second Church of the Nazarene to be organized in the state of North Carolina. We



begin our second year as pastor of this fine congregation, and thank God for

His blessings in our midst.—Earnest W. McDowell, Pastor.

**Santa Maria, California—Our church is enjoying the blessings of God in a real revival spirit. We are thankful for the souls that have been won to God, and the fine leadership of our godly pastor, Rev. Jay D. Smith. On Sunday, January 22, the Gospelaires Quartet of Fresno were with us; we had an exceptionally good crowd in the morning service, and an overflow crowd for the afternoon service. The presence of God was manifest in a marvelous way.—Mrs. Margaret Salmans, Secretary**

Evangelist C. T. Corbett reports: "The year of 1955 was a busy one in the promotion of holiness. It was my joy to labor in 21 revival campaigns, preaching 335 times, and traveling in 33 states. Hundreds of people sought the Lord at a place of prayer in these meetings. There are no better folk with whom to work than the holiness people.

The new year opened for me in a good campaign in Corvallis, Oregon, with Pastor A. C. Olsen and church. My slate for 1956 is filled except for two summer dates (in July and August), which I would be glad to slate with a camp or a church. Write me, Box 215, Kankakee, Illinois."

**Sparta, Tennessee—In January we had a good revival with Evangelist Joel Danner—more old-fashioned fasting and praying than we have seen in many years. God blessed and gave good victory around the altar, with six new members added to the church. Our people are encouraged.—H. F. Tage, Pastor.**

Fort Wayne, Indiana—During the past several months Nelson Street Church has enjoyed the unusual blessings of God. A new and vital spiritual life has gripped our church, and each depart-

ment is showing good gains. Last May some of our folks began to manifest an increasing burden and concern—this was followed by conversion of new people. In September the ministry of Mrs. Eva Gardner was blessed of God, and in every service both church people and new folk were reached, precipitating a wonderful organization of our new "Soul-Winning Calling Group." Since then we have averaged twenty-three adults carrying the message of full salvation into homes in every section of our city. In our December revival, Dr. Russell V. DeLong's Spirit-filled messages and Mrs. Jack Bierce's inspirational singing resulted in a fine attendance, and more than seventy seekers—twenty-seven "brand-new" converts found victory in God. We appreciated the ministry of these splendid spiritual workers. Our beloved pastor, Rev. L. E. Tucker, and his family, as well as the entire church, are encouraged.—DORIS ROMLEY, Reporter.

## NAZARENE THEOLOGICAL SEMINARY

The landscaping of the Seminary grounds has been completed with the exception of planting of some shrubbery in front of the building. This will be done later in the spring. It was necessary to sod the entire area to keep the land from washing. Practically all of the campus will be green by the time of the General Assembly. In spite of the efforts of the committee to keep costs down, the expense was more than was anticipated. Many people visited the Seminary during the time of the board meetings and the Superintendents' Conference. All expressed appreciation that the grounds had been landscaped to give the best view of the building.

Over half of the ministers of the church have contributed to helping finance the landscape work. We thank each one who gave. We hope that many others will send their gifts before the time of the General Assembly.

Several district superintendents, during their visit to the Superintendents' Conference, assured me that their districts would pay their allocation in full for the Seminary building before the time of the General Assembly. We are praying that each church and each pastor will check to find if they have paid



their allocation, and if not, will endeavor to pay all or as much as possible by the time of General Assembly.

There will be a District Seminary Honor Roll in the Seminary Booth at the General Assembly, and we hope that the name of each district will be on that Honor Roll, signifying that the entire allocation has been paid. We want

to list every district on the Honor Roll.

We invite all Christians to pray earnestly that money will come in to help the Seminary reduce their indebtedness considerably by the time of the General Assembly.

LEWIS T. CORLETT  
President

McFarland, California—Recently we had a most profitable revival meeting with Evangelist R. F. Lindley and wife, and Rev. Verlin Perry in charge of the music. Sister Lindley conducted junior services with good attendance each evening. Mrs. Joyce Sanger, of Oildale, thrilled our hearts with her special songs night after night. Brother Lindley preached with the power of the Spirit, and good crowds attended the services, with souls finding victory at the altar. On the closing Sunday morning, Brother Lindley raised \$1,510.00 toward a building which will soon be in operation. A fine class was added to the church membership. Since Rev. and Mrs. Lyle Potter were with us several months ago our Sunday school has doubled in attendance, and we are all encouraged.—Reporter.

Washington, Pennsylvania—*First Church recently closed a successful revival, sponsored by the young people's society, with Rev. P. E. Kuykendall as evangelist, and Mr. Max Durbin as song evangelist. Brother Kuykendall gave us a splendid ministry of holiness and held high the standards of the church. We shall never forget the last Sunday—the presence of the Lord was so manifest that people spontaneously came seeking God for pardon and heart purity. We appreciated Max Durbin's friendly, humble spirit and his messages in song. It was a privilege to have these devout workers with us, and they were loved by our people.*—Norma J. DeWitt, Reporter.

*Potsdam, New York—Recently our church had a very successful revival with Rev. A. E. Collins as the Evangelist. From the first service God manifested His wonderful presence. It was a privilege to listen to the Spirit-filled messages of this man of God, and to see the definite results of salvation and healing following the preaching of the Word. Members of the church, under the direction of Mr. C. Wood, brought musical selections that were enjoyed by all. We thank God for all those who received either spiritual or physical help during the meeting. Brother Collins was given a unanimous invitation to return in the fall for another meeting.*—Samuel J. Livingstone, Pastor.

Garfield Heights, Ohio—This church has continued to move forward in the completion of a new parsonage, the basement of which, connected to the church, makes possible fourteen hundred square feet for a fellowship room, as well as another department for our Sunday school. In January we closed a successful, one-week revival with the Keller-York Party and Rev. Estelle Crutcher as the special workers. The attendance was excellent, with some splendid cases of the experience of holiness realized. This church has grown consistently through the years, and it is now leading the way in the pioneering of a new church in Parma, Ohio. We are privileged to be in our tenth year with this fine people, who have treated us splendidly—we love them.—A. E. Woodcock, Pastor.

Evangelist Thomas Hayes reports: "I do believe that 1955 was one of the best years of my life. Since I was so wonderfully healed about two years ago I have conducted twenty-four revivals with hundreds of people praying through to God, and also many healed. I held meetings in Compton First Church, and with my preacher son, Andy, at Glendale First Church in California; in New Mexico and South Dakota; then back to Colorado, Iowa, and Nebraska. From there to Ness City, Kansas; and on to California, Oklahoma, Missouri; back to Oklahoma, Kansas, Iowa; and closed the year of '55 in California. God blessed and gave unusually good crowds, with many souls seeking and finding Him for regeneration and entire sanctification. I love the Lord, the Church of the Nazarene, and our good pastors and people. Write me, % our publishing house, P.O. Box 527, Kansas City 41, Missouri."

*Rev. Leo Darnell writes: "I have served in the field of evangelism for ten years and in the pastorate fourteen years. For the past four and one-half years as pastor of First Church in Seymour, Indiana, we have seen the erection of a lovely \$175,000.00 church and educational building. I have now resigned to re-enter the evangelistic field. Mrs. Darnell, a commissioned song evangelist, will travel with me. We travel by house-trailer, and can carry the full program for the revival, or the preaching only. Write me, P.O. Box 135, Galatia, Illinois."*

## CONFERENCE OF GENERAL AND DISTRICT SUPERINTENDENTS

"Outstanding in every way" was the expression heard from so many who attended the annual Conference of General and District Superintendents, in Kansas City, January 11 and 12. The day preceding was spent very profitably in a conference with church school leaders, both from the general headquarters and from the districts. The evening service of that day was given over to a great missionary rally at First Church.

While all of the open sessions were held in First Church, two executive sessions of the conference were held in the General Headquarters Building on The Paseo.

The entire program was thrilling and challenging to all present. This was true, not only of the conference and its general business and program, but also of the sessions where the various department leaders were presenting phases of the work of the church.

Space limits us in reporting fully on the many good things given to us in the sessions, but the general superintendents stirred us again and again by their powerful, challenging addresses. Dr. D. I. Vanderpool, the first of the general superintendents to speak to us, seemed indeed to strike the keynote with his moving message on "Maintaining Our Great Convictions." Dr. Hardy C. Powers, our senior general superintendent, in his own inimitable way, brought us face to face with our world-wide task of "realizing that our God-planned organization is designed to evangelize the world." General Superintendent G. B. Williamson spoke to a large audience on the subject "Keeping the Growing Edge on Our Church," while General Superintendent Hugh C. Benner spoke eloquently in the closing service from the Gospel of St. John, using "Entire Sanctification" as his theme.

One of the high lights of the conference was the tribute paid to Dr. R. J. Plumb, a veteran minister and district superintendent in the Church of the Nazarene. Dr. Plumb, now superintendent of the Southern California District, is stepping out of this field of labor, having reached the maximum age for this type of work.

District superintendents, pastors, evangelists, and other church leaders went away from the conference with new vision and new inspiration. Many said: "What inspiration to help us now and to look forward to the coming General Assembly with this sense of God upon us!"

V. W. LITRELL, Reporter

**Moundsville, West Virginia—Woodland Church recently closed a wonderful revival with Evangelist Carl Nutter as the special worker. He preached the old-fashioned truth with the help of God, and as a result, sinners were saved, backsliders reclaimed, and believers wonderfully sanctified. Brother Nutter is truly a man of God, and carries a burden for lost souls. More than fifty people sought God at the altar of prayer. We thank God for sending Brother Nutter our way.—Alfred B. Kay, Pastor.**

## ANNOUNCEMENTS

**NOTICE**—Rev. T. Crichton Mitchell, our pastor at Bolton, England, is to make another preaching tour in the States just prior to the General Assembly. Between May 6, when he closes an engagement at Olivet Nazarene College, and June 1, when he is to deliver the commencement address at Pasadena College, he has open time in his schedule. For his services, write to Dr. J. Kenneth Grider, % Nazarene Theological Seminary, P.O. Box 6076, Kansas City, Missouri.

**WEDDING BELLS**—Mr. Jack Sumpter of New Iberia, Louisiana, and Miss Gail R. Brown of Prescott, Arkansas, were united in marriage on January 21, in Prescott Church of the Nazarene, with Rev. Sidney Patrick officiating.

**BORN**—to Rev. and Mrs. James Hazelwood of Colona, Illinois, a daughter, Rebecca Jean, on January 28.

—to Rev. and Mrs. Virgil M. Hutcheson of San Anselmo, California, a son, Robert Dale, on January 27.

—to Evelyn (Rutledge) and Emerson Elmore of Seattle, Washington, a son, Douglas Roland, on January 20.

—to Rev. and Mrs. Russell F. Metcalfe, Jr., of Muncie, Indiana, a son, John David, on January 18.

—to S/Sgt. and Mrs. S. E. DeGroat of Savannah, Georgia, a daughter, Deborah Jean, on January 10.

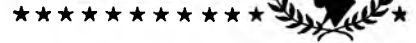
**SPECIAL PRAYER IS REQUESTED** by a reader in Pennsylvania "for the healing of my body, and another special unspoken request"; for a man in Texas, sick with arthritis and unable to work for some time; by a reader in Oklahoma, backlidden and wants the church to pray that he may get back to God and be saved and sanctified.

**Hartsville, South Carolina—First Church is praising God for the glorious visitation of the Holy Spirit in our recent revival with Rev. W. B. Welch, pastor of our Charleston First Church, as the evangelist. Brother Welch's heart-searching messages resulted in seekers at the altar in every service except one. God greatly blessed and used the singing of Eugene and LaNora Smith ("The Singing Smiths"). On Sunday morning there was no preaching, but the altar filled with seekers, and Sunday night climaxed the week with seven new members joining the church, by profession of faith, and one by transfer. We praise God for His goodness to us.—David C. Erickson, Pastor.**

Dr. and Mrs. A. S. London write: "It was a delight to be with Pastor M. L. Turbyfill and his people in Southside Church, Oklahoma City, Oklahoma. He has seen more than 100 new people added to his school during his pastorate there. More than 250 people were present in our service there. It is always a joy to be in our Oklahoma City First Church, where Pastor R. T. Williams and his fine staff have one of the leading schools in the denomination. Cooperation, organization, salvation, and personal visitation brought 50 more people into the school during an eight-day convention in Coffeyville, Kansas, with Pastor Ralph Jared and his excellent group; there were 213 present."

**Evangelist Ernest Moore, Jr., writes: "I am grateful to God for the leadership of His Spirit in the field of evangelism. My spring slate includes several meetings in Texas, Ohio, and organizing a new church on the San Antonio District with Superintendent Bill Davis."**

## Servicemen's Corner



"It is with gratitude that I express my thanks for the publications sent me. At different times I have received from one to several copies of the HERALD, and these have been very welcome, as that gives many extra copies to spread around for the fellows to read.

"I try to keep our subscriptions to the HERALD OF HOLINESS and *Other Sheep* current through our home church, the Seneca Indian Nazarene Church. The other publications, such as *Preacher's Magazine* and such Sunday-school books as required, we order direct.

"I have felt called to prepare and so am taking the course of study for ministers while still in the navy.

"We have been blessed of the Lord by being able to conduct Bible classes in our home from time to time, and wish to report that Christ is our Saviour and His grace is sufficient for the hour."—R. C. BROWN.

"It is with deepest appreciation that I address this letter to you, in behalf of your faithfulness in mailing me the HERALD OF HOLINESS, and our other fine literature. I especially appreciated the HERALD. I have received this inspiring paper for nearly the entire two years that I have been stationed aboard the U.S.S. 'Pittsburgh.'

"A great deal of these last two years has been spent in the gloom of foreign ports around the world, or steaming through the uncertain waters of our many seas and oceans. How often the HERALD proved to be a profound source of blessing and encouragement to my homesick, sea-weary soul! Please accept these few lines as a token of my heartfelt gratitude."—A. W. ERICKSON.

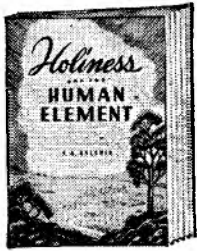
Chaplain Albert L. Gamble writes from Korea:

"December completed my second month in Korea and here at this duty station. It has been a wonderful time of spiritual blessing, education, and busy religious activity. Christmas was a most blessed time and the response of the men was gratifying. We had a special treat in that Miss Edna May Cooper brought her beautiful production of the 'Life of Christ' to us. The fellowship with our own missionaries (the Owens) and the local native pastors has been inspiring. The work with the orphanage at Christmas time was a great blessing. Our Korean service has worked out very well, and people who have not heard before are hearing the gospel of Jesus Christ."

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### DEATHS

**JOHN EDWARD OBERG** was born April 7, 1891, and died on May 7, 1955; he lived most of his life near Farnam, Nebraska. He was converted and sanctified while a young man, and was a wonderful Christian throughout his life. He was a charter member of the Lone Star Church of the Nazarene, and later a charter member of the church in Farnam. He loved his church and served it faithfully. He is survived by his wife, Antonia; two sons, Clarence J. and Lawrence E.; and three daughters, Ruby Ulrich, Gladys Sukraw, and Lois Rice; also three brothers and four sisters. Funeral service was held in the Farnam church, with Rev. W. R. McCroskey officiating, and burial in the Farnam cemetery.

**MRS. IRMA JEANNE BEALS**, wife of Rev. Ivan Beals, of Missouri Valley, Iowa, died on July 20, 1955, at the age of twenty-two years. She was converted at the age of six, later sanctified, and joined the Church of the Nazarene in Chadron, Nebraska, in 1944. She lived a devoted, joyous Christian life, and during her illness demonstrated a beautiful trust in her Lord and Saviour. She is survived by her husband and a small daughter; also her parents, Mr. and Mrs. George Cavanese; and two brothers, Donald and Glenn. Funeral service and burial were at Chadron, Nebraska, with her former pastor, Rev. Ralph Myers, officiating, assisted by Rev. Gene Phillips, superintendent of the Iowa District.

**MRS. ALLIE (Lee) JOHNSON** was born January 6, 1903, in Johnson County, Oklahoma, and died November 22, 1955, at Durant, Oklahoma. She was married to Mr. Earl Johnson on November 4, 1922. She joined the Church of the Nazarene in 1935, and served as district N.F.M.S. secretary for six years, and district N.F.M.S. president for eight years. She is survived by her husband; also three children: Linda Lee, of the home; Paul, of Ft. Sill, Oklahoma; and Mrs. Milton Parrish, Chanute, Kansas; also three brothers and two sisters. Funeral was held at First Church of the Nazarene in Durant, with Rev. Glen Jones, district superintendent, in charge, assisted by the local pastor, Rev. Harold Harcourt, and Rev. W. H. Harmon, her first pastor. Burial was in the Highland Cemetery, Durant.

**WILLIAM LORNE WEDDLETON** was born January 16, 1881, at Yarmouth, Nova Scotia, and died July 6, 1955, at Lynn, Massachusetts. He came to the United States as an infant. In 1904 he was united in marriage to Lula Webber of Saugus, Massachusetts. They had one daughter, Mildred, whom they adopted when she was a baby. Mr. Weddleton was a member of the Clifftondale Church of the Nazarene for over fifty years. He read his Bible twice each day. He died in the faith. He is survived by his daughter, Mildred, with whom he made his home; also a sister, Mrs. Mae Corbeek. Funeral was held in the Clifftondale church, in charge of his pastor, Rev. Dudley C. Hathaway, assisted by Rev. Paul Neal; with interment in Riverside Cemetery in Saugus, Massachusetts.

**MRS. OLA CHRISTENSEN** of Council Bluffs, Iowa, died at a local hospital, on September 19, 1955, after a short illness. She had been a member of the Church of the Nazarene for seventeen years. On July 26, 1954, she and her husband became

charter members of the new Community Church of the Nazarene at the organization meeting held in the tent. She was very faithful in all of her duties, and left a good testimony. She is survived by her husband, Christ Christensen; and one son, Ernest Eldridge. Funeral service was conducted by Rev. E. O. Davis, assisted by Rev. Lowell L. Foster, with interment in Cedar Lawn Cemetery at Council Bluffs.

**MISS ANNA NELL KING**, age twenty-three, died of cancer on December 10, 1955, in the Sweetwater, Texas, Municipal Hospital. She was employed by the State Welfare Department of Oklahoma following her graduation from Bethany Nazarene College in May of 1954. Anna Nell lived a radiant Christian life; to know her was to love her and the Christ she exemplified. She is survived by her parents, Mr. and Mrs. Henry T. King, of Sweetwater; a brother, Henry, Jr., a student at B.N.C. Funeral service was conducted by the Revs. George D. Andrews, C. O. Heneger, and Cal Bunch.

### EVANGELISTS' SLATES

Because of the increasing space taken up for these slates, we decided it would be better to run them in two issues, therefore those names, **A through K**, were included in the previous issue; now we are printing the ones beginning with **L through Z**. We shall continue this policy from now on.—Editor.

#### L and M

Laird, Charles H., and Wife. Preacher and Singers, R.D. 3, Salem, Ohio  
Lamar, Clinton. Evangelist, 2912 Rehinhart Ave., Evansville, Ind.  
Langford, J. V. Evangelist, 808 N. College, Bethany, Okla.  
Hagerman, N.M. Feb. 22 to Mar. 4  
Colibrar, Colo. Feb. 22 to Mar. 7 to 18  
Langford, O. F. Evangelist, Rt. 5, Box 1620, Gilmer, Texas  
Wichita Falls (Central), Tex. Feb. 15 to 26  
Latham, Joy and Mary E. P.O. Box 527, Kansas City 41, Mo.  
Williamsburg, Ohio Feb. 26 to Mar. 4  
Latham, L. E. Evangelist, P.O. Box 77, Atlanta, Ga.  
Carrollton, Ga. March 5 to 11  
Law, Dick and Lucille. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.  
Daytona Beach, Fla. Feb. 23 to Mar. 4  
Shelby, Ohio Feb. 23 to Mar. 9 to 18  
Lee, Mason. 217 Division St., Huntington, W.Va.  
Newell, W.Va. Feb. 14 to 26  
Hammond (Woodlawn), Ind. March 7 to 18  
Leih, Martin. 721 E. Foothill Blvd., Monrovia, Calif.  
Leverett Brothers. Preacher and Singers, Lamar, Mo.  
Ava (Highway), Mo. Feb. 24 to Mar. 4  
Medina, Ohio March 9 to 18

Lewis, E. E. 305 N. Shepherd, Ironton, Mo.  
Lewis, Ellis. 308 N.W. Second St., Bethany, Okla.  
Redding, Calif. Feb. 15 to 26  
Woodville, Calif. Feb. 29 to Mar. 11  
Lewis, Roy R. Route 1, Albany, Ind.  
Shelbyville, Ind. Feb. 29 to Mar. 11  
Chesterfield, Ind. March 14 to 25  
Lindley, R. F., and Wife. Evangelist and Children's Worker, P.O. Box 527, Kansas City 41, Mo.  
Granby, Mo. Feb. 15 to 26  
Galnesville, Texas Feb. 29 to Mar. 11  
Lipker, Charles H. Box 2, Alvada, Ohio  
Litle, H. C. 1338 1/2 Hunter Ave., Columbus, Ohio  
Logan, J. Sutherland. P.O. Box 527, Kansas City 41, Mo.  
Chicago, Ill. Feb. 20 to 26  
Phoenix (First), Ariz. Feb. 29 to Mar. 11  
MacAllen, L. J. and Mary E. Evangelists and Artists, 27 W. Falls St., New Castle, Pa.  
Mackey Evangelistic Party, D. D. Preacher and Musicians, P.O. Box 113, Bethany, Okla.  
Sublette, Kansas Feb. 15 to 26  
Larned, Kansas Feb. 29 to Mar. 11  
Mackey, Preacher (Tobe), and Mrs. Box 76, Lindsey, Ohio  
Woodbury, Mich. Feb. 21 to Mar. 4  
Otsego, Mich. March 6 to 18  
MacPherson, Walter S., Sr. Evangelist, 37 Newton Ave., Wollaston, Mass.  
Martin, Edwin C. 1145 E. Howard St., Pasadena, Calif.  
Oakland (E. Side), Calif. Feb. 15 to 26  
Torrance, Calif. Feb. 29 to Mar. 11  
Martin, Paul. Evangelist, P.O. Box 527, Kansas City 41, Mo.  
Burbank, Calif. Feb. 26 to Mar. 4  
San Bernardino (First), Calif. March 9 to 18  
Mathews, L. B. 2600 Westwood Ave., Nashville 12, Tenn.  
Jasper, Mo. Feb. 15 to 26  
Potomac, Ill. Feb. 29 to Mar. 11  
McCollom, Russel R., and Wife. Evangelist and Singers, 624 S. Knight, Wichita, Kansas  
McCoy, Norman E. Song Evangelist, 1318 East 28th St., Anderson, Ind.  
Falconer, N.Y. Feb. 26 to Mar. 9  
Ashley, Ind. March 11 to 18  
McDowell, Mrs. Doris M. Evangelist, 948 Fifth St., Apt. H, Santa Monica, Calif.  
Inglewood, Calif. Feb. 22 to Mar. 4  
Eagle Rock, Calif. March 7 to 18  
McGuffey, J. W. 1609 N. Central, Tyler, Texas  
McKinley, Pauline. Song Evangelist, P.O. Box 201, Greensburg, Ind.  
McMillan, Willis L. Evangelist, 506 N. Court St., Circleville, Ohio  
Portsmouth (Sciotoville), Ohio Feb. 21 to Mar. 4  
Waterford, Ohio March 6 to 18  
McNatt, J. A. P.O. Box 527, Kansas City 41, Mo.  
Miami (Central), Fla. Feb. 15 to 26  
Orlando (Colonial), Fla. Feb. 29 to Mar. 11  
Meadows, Naomi; and Reasoner, Eleanor. Preachers and Singers, 2510 Hudson Ave., Norwood 12, Ohio  
Carey, Ohio Feb. 22 to Mar. 4  
Cedar Falls, Iowa March 7 to 18  
Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, P.O. Box 527, Kansas City 41, Mo.  
Ponca City (First), Okla. Feb. 22 to Mar. 4  
Indianapolis (First), Ind. March 7 to 18  
Messer, Haley. P.O. Box 527, Kansas City 41, Mo.  
Waycross, Ga. Feb. 22 to Mar. 4  
Augusta, Ga. March 7 to 18  
Messer, L. C. and Ruth. Singers and Musicians, 236 S. Michigan Ave., Glendora, Calif.  
Michael, Elmer E. 1406 Sixth Ave., Jasper, Ala.  
Mickel, Ralph and Lillian. Evangelists and Singers, Alum Bank, Pa.  
Birdsboro, Pa. Feb. 22 to Mar. 4  
Trenton, N.J. March 7 to 18  
Mickey, Bob and Ida Mae. Song Evangelist and Chalk Artist, 309 Cimarron Ave., La Junta, Colo.  
Hagerman, N.M. Feb. 22 to Mar. 4  
Weldona, Colo. March 11 to 18  
Mieras, Edward E. 1962 Bridgen Rd., Pasadena 7, Calif.  
Twin Falls, Idaho March 4 to 11  
Los Angeles (Glassel Pk.), Calif. March 18 to 25  
Miller, A. E. and Pauline. Preachers and Chalk Artist, 307 S. Delaware St., Mt. Gilead, Ohio  
Gary (Tolleston), Ind. Feb. 21 to Mar. 4  
Alvin, Texas March 7 to 18  
Miller, E. J. P.O. Box 527, Kansas City 41, Mo.  
Steele, Ala. March 7 to 18  
Decatur (E. Side), Ala. April 15 to 22  
Miller, Leila Dell. % Trevecca Nazarene College, Nashville, Tenn.  
Huntington (First), W.Va. Feb. 22 to Mar. 4  
Reserved. Mar. 7 to April 1  
Miller, Nettie A. % Trevecca Nazarene College, Nashville, Tenn.  
W. Columbia, S.C. Feb. 29 to Mar. 11  
Covington (First), Ky. March 14 to 25  
Miller, Ruth (Mrs. Henry A.) Song Evangelist, 1414 N. Sierra Bonita, Pasadena 7, Calif.

Miller, W. F. 521 Victoria Ave., Williamstown, W. Va.  
 Kansas City (Argentine), Kans. Feb. 15 to 26  
 Kalvesta, Kansas March 6 to 18  
 Mingleddorf, O. C. P.O. Box 43, Douglas, Ga.  
 Mitchells, The Musical (Lloyd and Addie). Song Evangelists and Musicians, Kersey, Pa.  
 Moore-Dake Evangelistic Party (Myrtle C. and Lorraine M.). 10802 63rd Ave., Edmonton, Alberta Calgary (South), Alta. March 4 to 18  
 Moore, Ernest, Jr. Evangelist, P.O. Box 515, Bremond, Texas  
 Lockhart, Texas Feb. 19 to 26  
 Brady, Texas Feb. 29 to Mar. 11  
 Moore, Franklin M. 200 1/2 W. Lincoln Ave., Goshen, Ind.  
 New Castle (Broad St.), Ind. Feb. 22 to Mar. 4  
 Clayton, Ind. March 7 to 18  
 Moore, John E. Song Evangelist, P.O. Box 527, Kansas City 41, Mo.  
 Mounts, C. Dewey. Evangelist, 12300 W. Ridgeland Ave., Worth, Ill.  
 Marlinton, W. Va. Feb. 15 to 26  
 Mercer, Wis. Feb. 28 to Mar. 11  
 Murphy, B. W. 2952 Fourth Ave., Huntington 2, W. Va.  
 Lewisburg, Tenn. March 7 to 18  
 Buckhannon, W. Va. April 1 to 15  
 Musical Messengers. % Don Ratliff, 3423 Hottell Dr., Louisville 16, Ky.  
 Frankfort, Ky. Feb. 15 to 26  
 Philox, Ind. Feb. 29 to Mar. 11  
 Myers, J. T. 502 Lafayette St., Danville, Ill.

**N to R**

Nelson, Charles E. and Normadene. Preacher and Singers, P.O. Box 241, Rogers, Ark.  
 Van Buren, Ark. Feb. 29 to Mar. 11  
 Columbia, Mo. March 14 to 25  
 Nichols, Dorrance and Esther. Evangelist and Musicians, 849 Poplar St., Bloomsburg, Pa.  
 Kenton, Ohio March 7 to 18  
 Spencerville, Ohio Mar. 21 to Apr. 1  
 Norton, Joe. Box 143, Hamlin, Texas  
 Shamrock, Texas Feb. 15 to 26  
 Nocona, Texas Feb. 29 to Mar. 11  
 Nutter, C. S. P.O. Box 48, Parkersburg, W. Va.  
 Middleport, Ohio March 7 to 18  
 Elkton, Ky. Mar. 21 to Apr. 1  
 Orin, Thurman. Box 327, Parker, Ind.  
 Orton, Ernest E. Evangelist, Rt. 1, Box 57, Canon City, Colo.  
 Parratt, A. L. P.O. Box 298, Bourbonnais, Ill.  
 Hastings (First), Neb. Feb. 15 to 26  
 Smith Center, Kans. Feb. 29 to Mar. 11  
 Patrone, D. E. Evangelist-Violinist, 224 Liberty St., Painesville, Ohio  
 Columbia City, Ind. Feb. 14 to 26  
 Elyria, Ohio Feb. 29 to Mar. 11  
 Patterson, Walter. Route 3, Waurika, Okla.  
 Payne, L. M. 509 Northwest Main, Bethany, Okla.  
 Pendleton, T. E. 2019 Greenrock Lane, Indianapolis, Ind.  
 Peters, Max F. Evangelist, 8665 Dearborn Ave., South Gate, Calif.  
 Broken Bow, Neb. March 7 to 18  
 Sterling, Colo. Mar. 21 to Apr. 1  
 Petersen, Aml E. Evangelist, Picture Butte, Alberta, Canada  
 Phillips, Miss Lottie. Evangelist, % Trevecca Nazarene College, Nashville, Tenn.  
 Indianapolis (Madison), Ind. Feb. 19 to 26  
 Paris, Ill. Feb. 29 to Mar. 11  
 Phillips, W. H. Evangelist, Box 131, Apple River, Ill.  
 Pierce, Boyce and Catherine. Singers and Musicians, 505 Columbia Ave., Danville, Ill.  
 Dexter, Mo. Feb. 29 to Mar. 11  
 Siketon, Mo. March 14 to 25  
 Pittenger, Twyla. Evangelist, R.D. 1, Shelby, Ohio  
 Plummer, Chester D. 515 N. Chester Ave., Indianapolis, Ind.  
 Meridian, Idaho Feb. 22 to Mar. 4  
 Yuba City, Calif. March 7 to 18  
 Potter, Lyle and Lois. Sunday-School Evangelists, P.O. Box 527, Kansas City 41, Mo.  
 N.W. Ind. Dist. Tour. Feb. 22 to Mar. 4  
 Akron District Tour. March 6 to 25  
 Pumpelly, Paul. 608 E. Prien Lake Rd., Lake Charles, La.  
 Winsboro, La. Feb. 15 to 26  
 Milesburg, Pa. March 14 to 25  
 Purkhiser, H. G. Evangelist, 4531 Marcellus St. N.W., Canton 8, Ohio  
 Leesburg, Va. Feb. 22 to Mar. 4  
 Reading, Pa. March 7 to 18  
 Qualls, Paul M. Song Evangelist, 5487 Lake Jessamine Dr., Orlando, Fla.  
 Miami (First), Fla. Feb. 22 to Mar. 4  
 West Chester, Pa. March 7 to 18  
 Raker, W. C. Astoria, Ill.  
 Reserved until May  
 Reed, Fred W. 612 South 26th, Billings, Mont.  
 Reed, Harlow. Evangelist, Box 45, Hull, Ill.  
 Rice, Cecil H. 1128 Grace St., Washington C.H., Ohio  
 Painesville, Ohio Feb. 29 to Mar. 11  
 Columbus (Shepard), Ohio March 14 to 26

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Richards, Alvin D. and Annabelle. Preacher and Singers, Linden, Mich.  
 Sullivan, Ind. Feb. 15 to 26  
 Freedom, Ind. March 1 to 11  
 Richards Evangelistic Party. Preachers and Singers, Box 313, Sparta, Mich.  
 Richardson, Harold S. and Flossie. Preacher and Singers, Route 4, Muncie, Ind.  
 Dresden, Ohio March 7 to 18  
 Frankfort, Ind. Mar. 21 to Apr. 1  
 Ridings, E. Paul. 708 N. College, Bethany, Okla.  
 Ridley, Herman L. R.D. 3, New Bethlehem, Pa.  
 Open dates for the spring  
 Riepe, Alden. Evangelist, 25 Warren Court, Ft. Thomas, Ky.  
 Harrison, Ohio February 25  
 Riffle, Brady. 902 Mel St., Charleston, W. Va.  
 Leivasy, W. Va. Feb. 20 to Mar. 4  
 Miami, W. Va. March 6 to 18  
 Rigney, J. B. Evangelist, 1215 Shelby Ave., Nashville, Tenn.  
 Hattiesburg (First), Miss. March 18 to 25  
 Roach, Douglas F. 1410 W. Clay, Apt. 4, Houston 19, Texas  
 Wichita Falls, Tex. Feb. 15 to 26  
 Idabel, Okla. Feb. 29 to Mar. 11  
 Robbins, James. 1817 F St., Bedford, Ind.  
 Havana, Ill. Feb. 29 to Mar. 11  
 Pekin, Ill. March 14 to 25  
 Robinson, John. Evangelist, 448 Washington Ave., Huntington, W. Va.  
 Redlands, Calif. Feb. 15 to 26  
 Chico, Calif. Feb. 29 to Mar. 11  
 Rodgers, Clyde B. Artist-Evangelist, 505 Lester Ave., Nashville 10, Tenn.  
 North Vernon, Ind. Feb. 21 to Mar. 4  
 Indianapolis, Ind. March 6 to 18  
 Roedel, Bernice L. Evangelist, 423 E. Maple St., Boonville, Ind.  
 Rothwell, Mel-Thomas. Evangelist, 21 Bromfield St., Wollaston, Mass.  
 Toronto (Grace), Ontario Mar. 25 to Apr. 1  
 Roys, C. E. and Lois. Evangelist and Singer, 1117 S. Lansing St., Route 2, Mason, Mich.  
 Rushing Family Trio (Dee, Bernadene, and Tracy). Singers and Musicians, King City, Mo.  
 McComb, Miss. Feb. 27 to Mar. 4  
 Nashville (Grace), Tenn. March 5 to 11  
 Russell, Orlando. Song Evangelist, 608 N. Douglas, Malden, Mo.  
 Ryall, Frank L. (Toby). Evangelist, 3022 14th Ave., Chattanooga, Tenn.

**S and T**

Sanford, Mrs. Ruth. Song Evangelist, 5636 Wilborn Dr., St. Louis 20, Mo.  
 Baltimore (First), Md. March 14 to 25  
 Uhrichville, Ohio Mar. 27 to Apr. 1  
 Scarlett, Don. Evangelist, 522 Cplgee St., Oakland City, Ind.  
 Lexington (Kenwick), Ky. Feb. 22 to Mar. 4  
 Mason City, Iowa March 7 to 18  
 Schmidt, William and June. Preacher and Singers, Nazarene Campground, Box 331, Vicksburg, Mich.  
 Attica (Beulah), Mich. Feb. 15 to Mar. 4  
 Pontiac (Clintonville), Mich. March 7 to 18  
 Scriber, George R. 5949 N. Forestdale, Glendora, Calif.  
 Schultz, Ernest. Evangelist, 606 Maple Ave., Mora, Minn.  
 Schultz, Walter C. Song Evangelist, 707 S. Chipman St., Owosso, Mich.  
 Sellick, R. T. Box 22, Oxford, N.S., Canada  
 Concord, N.H. Feb. 15 to 26  
 Abbottsford, B.C. March 14 to 25  
 Selz, Joseph W. 627 Juniper St., Walla Walla, Wash.  
 Shank, R. A. and Wife. Box 377, Vicksburg, Mich.  
 Sharp, L. D. P.O. Box 527, Kansas City 41, Mo.  
 Short, J. W. and Frances. Evangelists, P.O. Box 527, Kansas City 41, Mo.  
 Memphis (Binghamton), Tenn. Feb. 22 to Mar. 4  
 Letona (Pickens Chap.), Ark. March 8 to 18

Silvernail, Donald R. % Nazarene Assembly Park, Vicksburg, Mich.  
 Grand Rapids (Fuller Ave.), Mich. Mar. 20 to Apr. 1  
 Slack, D. F. Song Evangelist, Route 2, Vevay, Ind.  
 Stringtown, Ind. Feb. 29 to Mar. 11  
 Shirley, Ind. March 14 to 25  
 Slater, Glenn and Vera. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.  
 Lyons, Kansas Feb. 29 to Mar. 11  
 Taloga (Camp Creek), Okla. March 14 to 25  
 Slater, Hugh. P.O. Box 527, Kansas City 41, Mo.  
 Slayton, Humbert M. 237 N. Fifth St., Elwood, Ind.  
 Sloan, Carmon G. Evangelist, 844 Rose Dr., Louisville 13, Ky.  
 Smith, Bernie. Box 145, Harrisburg, Ill.  
 Ludlow, Ky. Feb. 15 to 26  
 Springfield (First), Ohio March 1 to 11  
 Smith, Billy and Helen. Evangelist and Singers, 818 McKinley Ave., Cambridge, Ohio  
 Lakeland, Fla. Feb. 12 to 26  
 Smith, Charles Hastings. P.O. Box 778, Bartlesville, Okla.  
 Smith (The Singing), Eugene and LaNora. Song Evangelists, Winsboro, S.C.  
 Cookeville, Tenn. Feb. 15 to 26  
 Shelbyville, Ind. Feb. 29 to Mar. 11  
 Smith, Floyd P. 118 Motel Dr., San Antonio, Texas  
 Smith, Ottis E. Evangelist, Box 602, Greensboro, N.C.  
 Kannapolis, N.C. Feb. 28 to Mar. 11  
 Oil City, Pa. March 14 to 25  
 Smith, Paul and Hallie. Evangelist and Singers, 318 N.W. 5th St., Bethany, Okla.  
 Westminster, Md. Feb. 22 to Mar. 4  
 Moundsville, W. Va. March 7 to 18  
 Snow, Loy. Route 1, Bedford, Ind.  
 Oakland City, Ind. Feb. 22 to Mar. 4  
 Cory, Ind. March 6 to 18  
 Sparks, Sammy. 510 N. Pickaway, Circleville, Ohio  
 Sparks, Samuel L. P.O. Box 527, Kansas City 41, Mo.  
 Spittal, David J. R. Box 208, Bourbonnais, Ill.  
 Stabler, R. C. and Wife. Box 34, Montoursville, Pa.  
 Cleveland (Meth.), O. Feb. 22 to Mar. 4  
 Hancock, Md. March 7 to 18  
 Stafford, Daniel. Box 1514, Indianapolis, Ind.  
 New Orleans (First), La. Feb. 20 to 26  
 Frankfort, Mo. March 1 to 11  
 Stanley, T. H. 1242 Cottage Ave., Middletown, Ind.  
 Portland (First), Ore. Feb. 14 to Mar. 11  
 Council Bluffs (Central), Iowa March 13 to 25  
 Starnes, Earl. 1317 Keller St., Evansville, Ind.  
 Miami (First), Fla. Feb. 22 to Mar. 4  
 St. Augustine, Fla. March 5 to 11  
 Steelman, Mrs. Thelma. Evangelist, P.O. Box 294, Gilmer, Texas  
 Bonham, Texas March 7 to 18  
 Henderson, Texas Mar. 25 to Apr. 1  
 Steinger, Dwight F. Artist-Evangelist, Box 445, Nashville, Ind.  
 Nashville, Ind. Feb. 22 to Mar. 4  
 Jacksonville, Ill. March 7 to 18  
 Stevenson, Edward and Lydia. Singers and Musicians, Box 154-B, Cuba, Ill.  
 Stewart, Milton, and Wife. Evangelist and Singer, Route 1, Robeline, La.  
 Stockton, Fred G. 1453 Third St., Enumclaw, Wash.  
 Deming, N.M. March 4 to 18  
 Tularosa, N.M. Mar. 21 to Apr. 1  
 Strack, W. J. Box 215, New Lyme, Ohio  
 New Castle, Pa. Feb. 19 to Mar. 4  
 Baltimore (East), Md. March 6 to 18  
 Strait, Neil. Evangelist, Box 112, Olivet Nazarene College, Kankakee, Ill.  
 Sutherland, Jack and Naomi. Preacher and Singers, Route 5, Canton, Ill.  
 N.W. Ill. Dist. Home Miss. Feb. 28 to Mar. 4  
 Fairborn, Ohio March 7 to 18  
 Sweeten, Howard W. Ashley, Ill.  
 Arcadia, Fla. Feb. 14 to 26  
 Clearwater, Fla. March 1 to 21

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|---|--|--|
| Talbert, George H., and Wife. Evangelist and Singers, P.O. Box 438, Abilene, Kansas     | Walker, Lawrence and Lavona. 316 Third St. N.W., New Philadelphia, Ohio                                | Williams, J. E. P.O. Box 527, Kansas City 41, Mo. Plainview, Texas                             |
| Tarvin, E. C. California, Ky.   | Walker, W. B. P.O. Box 527, Kansas City 41, Mo.  | Williams (First), Okla. March 11 to 18   |
| Teare, Laten E. and Louira. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.     | Walker, W. B. P.O. Box 527, Kansas City 41, Mo.  | Williams, Lillian. Evangelist, 127 W. Broadway, Sparta, Tenn.                                  |
| Thomas, Fred. 2201 Morehouse Ave., Elkhart, Ind.  | Lima, Ohio   | Willis, Harold J. and Mae. Preachers and Children's Workers, P.O. Box 527, Kansas City 41, Mo. |
| Nashville (Third), Tenn. Feb. 14 to 26  | Findlay, Ohio  | Woodland, Calif. Feb. 22 to Mar. 4   |
| Galion, Ohio Feb. 29 to Mar. 11   | Ward, Lloyd and Gertrude. Preacher and Chalk Artist, P.O. Box 501, Fern Park, Fla.                     | Myrtle Creek, Ore. March 8 to 18   |
| Thompson, Harold C. P.O. Box 549, Blytheville, Ark.                                     | Camden, S.C. Feb. 14 to 26   | Winegarden, Robert. Preacher, Route 1, Cayuga, Ind.  |
| Turpel, J. W. Evangelist, Convent, Maine  | Ft. Myers, Fla. Feb. 29 to Mar. 11   | Wire, B. N. 109 N.W. 7th St., Bethany, Okla.   |
| Tyson, Joe M., and Wife. Evangelist and Children's Workers, Rt. 6, Box 446, Waco, Texas | Welch, R. O. Route 2, Sistersville, W.Va.  | Cleo Springs, Okla. Feb. 15 to 26  |
|   | Waterford, Pa. April 4 to 15   | Open Date Feb. 29 to Mar. 11   |
|   | Wells, Kenneth and Lily. Evangelists and Singers, Box 679, Whkefish, Mont.                             | Wolfe, E. D. 820 Edina Ave., Salem, Ore.   |
|   | Stockton (First), Calif. Feb. 15 to 26   | Fayette, Ohio Feb. 29 to Mar. 11   |
|   | Vancouver (F. Meth.), Wash. Feb. 29 to Mar. 11   | Woods, Bob. Evangelist, Pepperlaw P.O., Ontario, Canada  |
|   | Whisler, John F. Blind Singer, 404 N. Francis St., Carthage, Mo.                                       | Norristown, Pa. Feb. 29 to Mar. 11   |
|   | White, W. T. Evangelist, 217 N. Pine, Pratt, Kansas  | Springfield, Mass. March 14 to 25  |
|   | Bentonville, Ark. Feb. 29 to Mar. 11   | Woodward, George P. Artist-Evangelist, 201 N. Warren Ave., Columbus 4, Ohio                    |
|   | West Helena, Ark. March 14 to 25   | Van Wert, Ohio Feb. 24 to Mar. 4   |
|   | Whiting, Warren and Katherine. Musician and Song Evangelist, 1239 S.W. 35th Ave., Ft. Lauderdale, Fla. | Fort Wayne (S. Side), Ind. March 9 to 18   |
|   | Whitley C. M., and Wife. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.                       | Woolman, J. L. 223 N. Hammond, Bethany, Okla.  |
|   | Whittaker, Frank B. 273 W. Locust St., Newark, Ohio  | Gary (Garden Homes), Ind. Feb. 21 to Mar. 4  |
|   | Canonsburg, Pa. Feb. 29 to Mar. 11   | Nowata, Okla. March 7 to 18  |
|   | The Plains, Ohio March 13 to 25  | Wooton, B. H. 2519 Galbreth Rd., Pasadena 7, Calif.  |
|   | Whitworth, James H. Route 2, Bloomington, Ill.   | Lamesa, Texas Feb. 29 to Mar. 11   |
|   | Wiggs, W. Frank. 2625 E. Nettleton, Jonesboro, Ark.  | Grassland, Texas March 14 to 25  |
|   | Wilkinson Trio (Lloyd M., Wife, and Daughter Margaret). 1104 Penn St., Columbus, Ind.                  | Wynkoop, Ralph C. 6120 S.E. Knapp, Portland 6, Ore.  |
|   | Waterloo, Ind. April 6 to 15   | Alameda, Calif. Feb. 22 to Mar. 4  |
|   |  | Auburn, Calif. March 7 to 18   |
|   |  | Yeatts, Lowell L. 325 W. Sixth St., Peru, Ind.   |
|   |  | Ecorse, Mich. Mar. 20 to Apr. 1  |
|   |  | Highland, Mich. April 3 to 15  |