

# Herald of Holiness

OFFICIAL ORGAN • CHURCH OF THE NAZARENE



February 27, 1957

Tennyson described prayer as a golden chain that binds the whole world about the feet of God. But it was George Matheson who wrote: "The chain which unites me to humanity must be an iron chain. That touch of nature which makes the world akin is not joy, but sorrow; gold is partial, but iron is universal."

The inspired writer of the letter to the Hebrews marks the excellence of the Son of Man thus: "Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation

## Sorrow's Chain

General Superintendent Young

for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted."

The Psalmist wrote in his day: "Thou hast enlarged me when I was in distress." Out of the day of trouble and anguish he had discovered an inner emancipation.

This was the experience of Joseph, the son of Jacob. He had dreamed of ascendancy over his brethren; but it was a boy's dream. Little did he comprehend at first the rough path he would take in the process of saving his own family and budding nation.

First he was hated by his own brothers, and then sold as a slave to a foreign land. Here, in this land of low morals, he maintained his integrity and devotion to the way of righteousness. Then came the prison sentence because the spiteful woman with whom he would not indulge in impurity made her story plausible. Now the chains of iron held him for a while. But it was in this dungeon, as one has observed, that "the iron entered into his soul." The solitude and suffering built something into his life. Now God could trust him with the secret of the coming famine and he would save the nations round about without becoming a profiteer. Famine and poverty became the occasion for his supreme service.

In our day, trouble and sorrow often bring us low. But they may bring us back to fundamentals. They prove the inadequacy of our own wits and the shallowness of our own words. They confirm the Word, which declares, "Vain is the help of man." Our distress brings us to a sense of God-dependence and makes our independence seem so utterly frivolous. Even the limitations imposed by sorrow's chains may bring us to a new emancipation of spirit. Out of our own experience we may learn the real meaning of: "The things which are seen are temporal; but the things which are not seen are eternal." Perhaps it will take such a day (or night) to enable us to listen with a truly sympathetic ear to humanity's groans and sighs. The weight and hurt of our own chain then shall have become a blessing.

*For our light affliction,  
which is but for a moment,  
worketh for us a far more  
exceeding and eternal  
weight of glory.*

—II Cor. 4:17

# LATE NEWS

## Telegram

Honolulu — Hawaii unanimously gives District Superintendent Cecil C. Knippers three-year call. Great blessing attends assembly now in session (February 9). Twenty per cent gain in church membership. Dr. D. I. Vanderpool at his best. Hawaii marches on! H. W. Meadows, Reporter.

Dr. John Stockton, general treasurer, reports that he had a very enjoyable tour with Rev. Dan Perryman, superintendent of the Louisiana District. The tour started in Alexandria and included Lake Charles, Sulphur, Crowley, Ebenezer, Ellis, New Orleans, Ponchatoula, Baton Rouge, Vivian, Friendship, and Shreveport. Dr. Stockton said it was a joy to be with the loyal Nazarenes in that area and to see how God is blessing their efforts as they back the district superintendent in the program of the church.

Evangelist L. Guy Nees writes that he is leaving the field to accept a call to pastor First Church in Los Angeles, California. He is canceling all of his slate after March 17.

Rev. Lindy Russell writes that he has resigned as pastor of the Carlisle church on the Southwest Indiana District, to accept a call to pastor the Plymouth church on the Northwest Indiana District.

The Ventura, California, church reports that Dr. H. B. Wallin is having a satisfactory recovery from his recent heart attack, and prayer is requested for his complete recovery.

Pastor George McRae, of Valdosta, Georgia, reports: "On February 3 our church closed a marvelous revival with Evangelist Leila Dell Miller; not a barren altar service. Overflow crowd on the closing night made necessary the opening of Sunday-school rooms and placing of chairs in the aisles, with the altar lined from wall to wall. Ten new members added to the church. We give God praise."

After a six-year ministry in Indianola, Oklahoma, Rev. Clarence O. Henger accepted the pastorate of the Bethel Church in Atlanta, Texas.

Pastor Alexander Ardrey of Peabody writes that Dr. and Mrs. R. J. Dixon are now in the Peabody Nursing Home, 45 Washington Street, Peabody, Massachusetts. I am sure their many friends

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### Next Week . . .

**Annual special issue, with theme, "Blessed are the pure in heart."**

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.

will be glad to have their address and write them, since they are shut in.

A local radio station in Fairbanks, Alaska, has indicated they would be willing to give free time for a religious record program if responsible people will furnish the taped program. Our Nazarenes there are anxious to take advantage of this offer. Rev. Charles C. Powers, pastor of Totem Park Church of the Nazarene, is making an appeal for good religious records; they must be in good condition, of the 45 rpm type (no other rpm will work). The sender should be responsible for the postage direct to Rev. Charles C. Powers, from their home to Fairbanks. Write Box 1163, Fairbanks, Alaska.

Time, when unwisely invested, accrues no interest.—Many Sanders.

## Gleanings

from the  
Office Editor's Desk

"The HERALD OF HOLINESS is a most welcome weekly visitor in our home; always blesses and helps."—South Dakota.

"I was converted two years ago this Easter Good Friday . . . About a week or two after I was saved I began receiving the HERALD OF HOLINESS. I don't know who sent my name in, but the paper has helped me so much in my experience. I felt that I just had to write this letter of thankfulness to someone. . . . There are so many good articles in the HERALD OF HOLINESS that every Christian should be reading it."—Michigan.

"The HERALD has been a great blessing to our home, so much so that we are sending twenty subscriptions to unchurched friends."—Michigan.

"The HERALD OF HOLINESS was given to me as a gift. I am a student minister of the ——— church, attending ——— University. I have never found any periodical to compare with the HERALD OF HOLINESS. I construct many sermons around thoughts contained therein. . . . I have some very dear Christian friends who would count it a blessing to receive the HERALD, therefore I am enclosing \$1.50 for their gift subscription. Never have I purchased a more valuable, precious gift for so little."—Oklahoma.

"A pastor in the South, in a small community, distributed one thousand copies of the HERALD OF HOLINESS. A few months later a survey was made of those homes as regarding church preference, etc., and 85 per cent gave the Church of the Nazarene as their choice. . . ."—Nebraska District Digest.

"I could not do without the HERALD OF HOLINESS. I have taken it for more than twenty five years. It sure is a blessing to me."—Texas.

*Believe on the Lord Jesus Christ, and thou shalt be saved. . . . (Acts 16:31).*

If sinners would try half as hard to believe God's Word as they do to disbelieve it, they would be gloriously saved the next instant.—E. F. WILDR.

# Holy, Wholly Holy

By BILL FLYGARE, Pastor, Community Church of the Nazarene, El Sereno, California

**For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches (Rom. 11:16).**

The synonym for holiness according to Webster's dictionary is sanctity, righteousness. The synonym for righteousness is holiness.

At one time in its history the Church numbered 120. They were a despised and feeble folk without influence, without skill, without formal education, without a New Testament or even an Old Testament in the hands of the people.

But these early Christians had a sanctifying Saviour and the anointing of the Holy Ghost. For Christ had prayed for them to be sanctified (John 17:17) and God had marvelously answered that prayer (Acts 2).

Within seventy years there were half a million followers of Jesus. With Holy Ghost power upon them they increased more than four thousand fold in that many years! Is it too much to believe that if every professing Christian today possessed this power we could take the world for Christ in a few years?

It is a sad but, nonetheless, absolute fact that there are in the Church (regardless of the denomination) today many persons whose original experience is so superficial and so shallow that to live a life of holiness would be next to impossible for them. It is deplorably true that these same persons are living in the shadow of conscientious folk who have a mistaken and completely erroneous idea of the teaching of holiness and are refusing to teach and preach it because of denominational prejudice or their own inability to overcome some mistaken impression or personal opposition.

In the cold light of logic, holiness of human beings is based on their relationship to God. This relationship requires an outward and an inward manifestation. Man is able to sometimes take care of the outward himself, as in the case of the Pharisees. A man can put on clerical garb, walk circumspectly, and to all intents and purposes he is a holy man to his fellow creature. He has separated himself, set himself aside, or, in Old Testament language, he has sanctified himself (II Chron. 29:5; Isa. 66:17).

In the same cold light of logic, man himself is unable to do anything about the inward work. True, he can make pledges, cast away doubts, pray believing, and completely consecrate himself. But he cannot, no matter how he strives, change his heart. This only God can do—and will do if he will let Him. And as the Sanctifier takes control inside, the sweetness of true holiness blossoms forth on the outside.

Without the inward work of divine grace the outward work is man's alone and as such is powerless to overcome the persistent challenge of the enemy. Unless the fort is made secure on the inside there is always danger of surrender and letting down.

*Be of sin the double cure,  
Save from wrath and make me pure.*

And, as man's work, this outward holiness is subject to change with convenience, for without full possession and urging of the Holy Ghost on the inside, how quickly does the outside tarnish and become dull and lifeless!

Paul prayed night and day exceedingly (I Thess. 3:10) that the Thessalonians might perfect that which was lacking in their faith. And he explained to them that God would stablish their hearts unblamable in holiness (I Thess. 3:13), for this was the will of God, even their sanctification (I Thess. 4:3).

Paul summarized his prayers and admonitions with this classic ending: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it" (I Thess. 5:23-24).

Now this certainly does not sound like the advice and prayers of a minister who had any doubts about the call for every Christian to walk in holiness or who had any misgivings about sinning daily in thought, word, or deed.

Even practical Peter in his admonishing the Asia churches prayed: "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you" (I Pet. 5:10).

## GOD'S VOICE

(from Psalms 29)

By OVELLA S. SHAFER

*The voice of the Lord is mighty—  
It sounds forth majesty;  
It shakes the valleys—the wilderness—  
But can calm the troubled sea.*

*The voice of the Lord is powerful—  
He speaks and Divinity  
Thunders His glory in flames of fire  
And we bow in humility.*

*The voice of the Lord gives strength—  
His "own" understand and pray to Him,  
Blessed with peace for eternity—  
Give to the Lord glory due to Him!*

Finally, it is *not* optional with the believer to accept or reject holiness or entire sanctification. The ringing exhortation of the Bible is, "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection" (Heb. 6:1). It is the universal obligation of all Christians to become sanctified. Who can say that "Love thy neighbour" is a more imperative command than "Be filled with the Spirit"? In fact, isn't it true that the latter makes the former more probable?

To neglect God's positive order, "Be ye holy," involves the risk of forfeiture of the justified relationship, which no Christian can afford to take. But it is not only our own salvation that we tamper with, but with our own growing impotency; we are unable to grapple successfully with the enemy's hold on the sinner, and other souls are going to hell daily because of our inability to reach them. Until more believers are filled with the sanctifying and power-giving Holy Spirit, even the children of the so-called Christian will not find the way.

You can reason, reflect, resolve, pray, weep, strive, and despair—but you will remain an ineffectual, powerless warrior with a minimum of usefulness unless you fall on your face before God, asking forgiveness for a serene satisfaction of such a minor possession of experience. You must repent for having kept the sanctifying Saviour from full possession and cry out for the baptism that cleanses the soul from sin, perfecting every motive.

Ah, you say, "Brother, I'm fully consecrated!" Well, fine, praise the Lord! You've done your part then. Now prostrate yourself before Him and ask Him to entirely sanctify you! Consecration is man's work and sanctification is God's work. Together they make a mighty soldier for Christ. "But let him ask in faith, nothing wavering" (Jas. 1:6).

## What Is Truth?

By CHARLES V. FAIRBAIRN

Bishop, Free Methodist Church

*Ye shall know the truth, and the truth shall make you free* (John 8:32). The words were chiseled in marble across the front of the splendid university building. The quotation was accurate but, given only in part, seemed almost to constitute that half-truth which "is little better than a whole lie." Free from what? Free through what? What phase of which system of what science possesses such magic power? Long years have passed since the Teacher of Galilee first spoke these words. And in the intervening years men have taken those sacred phrases out of their context, given them a new meaning, then saying ever so wisely, "Jesus said," have quoted them with their superimposed new meaning. The fact is, however, that Jesus did not give out the message which they put in His mouth. Christian educators ask for the words as He spoke them, and find them written: *If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free* (John 8:31-32).

Those words remind one of a companion passage: "The words that I speak unto you, they are spirit, and they are life" (John 6:63). The emancipating truth is not found in the accuracy of mathematical formulas, not in the unavoidable conclusion of science, not in the indisputable deductions of logic, not in the speculations of philosophy, nor in the guesses of conflicting schools of psychology. But let "*my word*"—the truth of the words of Jesus, words that are spirit and are life—become the permanent conditioner of thought, of the whole mind, of one's very spirit, and, therefore, of one's whole life; then shall one be His disciple indeed, and shall know the truth (for the Spirit shall teach you, and you shall come to know through experience), "and the truth shall make you free."

"What is truth?" asked Pilate, and regardless of his sincerity or lack of it, the question is an important one. Many there are who say that education needs to be re-educated at this point. They recall that practically every major college in the land was founded upon the truth of the words of Christ, founded by a denomination which fully believed in Christ and the whole truth of His original message to which we have reference here. But men came, top-heavy with their worldly wisdom, proud and high-minded because of it, greater in head

than they were large in heart; these moved to the front in the intellectual world and the rape of the schools took place.

These men, different from, independent of, and in spite of the original founders and their faith, slowly and slyly, but surely, took over the institutions, removed them from the old foundations, until today they are too largely hotbeds of agnosticism, skepticism, modernism—all classed in grass-roots philosophy as *atheism*. They followed a path which seeks for truth of a kind, but not for the truth of the words of Christ, nor for the truth of God, nor yet for God himself. Which calls to mind an ancient word: "The wisdom of this world is foolishness with God." Why? Because it does not get us where we need to go, for "the world by wisdom knew not [discovers not, finds not] God."

Yes, there are many who say that education needs to be re-educated as to what truth, vital truth, God-fearing truth, humanity-uplifting truth, man-changing truth, really is. Others, fearful that mere processes of intellectualization may content the questers for the higher levels of truth, declare plainly and with deep conviction that education needs to be Christianized, or more vitally expressed, spiritualized. Orthodoxy by itself cannot save the situation. Fundamentalism may be as straight as

a gun barrel, as sharp as a sword, and as cold as an icicle. And as the body without the spirit is dead, so orthodoxy without the Holy Spirit of Life is dead also.

It is possible to believe in the Virgin Birth, yet never be born again oneself; to believe in the efficacy of the blood of Christ, yet never know its cleansing power; to believe in a fire-baptized religion, yet never experience the purging touch of the refining fire nor live under the vitalizing anointing of the Holy Spirit. Christian education can be what it ought to be only when Christian educators are what God would have them be. Whether the teacher's or professor's area is sociology, philosophy, religion, mathematics, or one of the other sciences, the greatest impression made by him is not derived from the lesson in the book, but made by his own character and personality in the day-in-day-out repetition of his appearance before the class. How important, then, that while the truth taught is that of the Word of God, or in harmony with that grand old Book, the inner heart experience of the teacher, in whatever area he teaches, should be that of "pure and undefiled religion" in its regenerating power and the personal application thereof, and that his daily life comport therewith!

Education, then, can be Christianized (or better,

## A CALL TO SERVICE

### For Every Nazarene the World Around

MARCH 8, 1957

Some calls to service are limited to those with special qualifications, but this call is to everyone who has been saved through the blood of Jesus Christ, our Saviour. It is a call to Christian people to pray.

Some who will kneel to pray on March 8 cannot read; some will be hungry or cold; others will have all the material comforts money provides. But the millions of men and women around the world who will kneel to pray under shade trees, in palm-thatched huts, in simple churches and homes, or in great cathedrals will have one common purpose—to pour out their hearts in intercession to the living God,

who can and does answer prayer.

It is hoped that every Church of the Nazarene will arrange services in the church on World Day of Prayer, March 8, 1957. It is also hoped that every Nazarene will participate in a twenty-four-hour chain of prayer—midnight to midnight.

Information and suggestions for the service (including poster) will be sent to the local president of each missionary society.

Put a circle around March 8 on your calendar and mark it, "Prayer Day." Nazarenes around the world, let us rally 100 per cent to this call to service—this call to PRAY.

MARY SCOTT, *Secretary, General N.F.M.S.*

spiritualized) only when its sponsors and teachers experience that change of heart and life which cannot be effected by anything which men can do for themselves, of themselves, or by themselves, but by the regenerating power of God working in their hearts. Only in this way will they come to know the supremest knowledge—to “know him [Christ], and the power of his resurrection.” Then will they know—for experience will teach them—that true science has its origin in God, finds its truth through God, and leads to God: for “of him, and through him, and to him, are all things.”

This will mean immeasurably more than a change from an old philosophy to a new, even a heart and life deliverance from the slavery of sin. Christ will be accepted intelligently and embraced

wholeheartedly, not because of a momentary impulse, but because of a deliberate conviction that He is indeed “*the way, the truth, and the life.*” This will move men to embrace with full intention and firm resolution the divine Word which Christ taught. This attitude will become the permanent condition of life. When one—anyone—moves out thus upon His Word, down into His Word, walks according to that Word, and abides in it, then such a one becomes His disciple indeed. Knowing Christ’s Word, he shall know *the truth*, and the truth shall make him free. Then will the teacher follow the admonition: “Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.”

In Margaret Landon’s book *Never Dies the Dream*, we read, “Avery coveted praise.”

How like a member of the human race that is! And how old is the prohibition against it!

Avery is not the only one who covets praise, and praise given in the proper measure and at the proper time might be very comely and beneficial. Many deserving do not receive sufficient; many undeserving seem to receive too much.

Some seek it and some avoid it. Too much seeking is harmful. Too much diffidence is not helpful. But to covet praise indicates an inordi-

## *Avery Coveted Praise*

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**By C. B. STRANG, Pastor, First Church, Chicago, Illinois**

nate carnal characteristic. It is this trait of character that prompts one to *play to the gallery*. One who has it disdains the routine processes of life. He is an extrovert. He demands to be the center of attention. All group conversation must revolve around him. He wants to be the star on the team, the leader of the organization. When he is not praised he is apt to pout and sulk.

The old Mosaic law puts a greater responsibility on man than is at first apparent. Covetousness is not merely the desire for some physical possession. It has to do with a heart condition. A man does not covet because he wants certain things. He wants those things because he is covetous. The heart is desperately wicked—who can know it?

Jesus sets us a good example regarding praise. When acclaimed by the multitude at the time of His triumphal entry He was not swayed from His duty. He proceeded straight to the Temple and effected its cleansing. He did not covet praise!

But is there any hope for the Averys of the world? Must they all continue to be victims of a carnal, inward condition? No, thank God, there is help for any Avery who discovers his true condition. If he will mirror himself in the Word of God and then not forget what manner of man he is, he may be delivered from covetousness of praise.

Heart cleansing is so important. It takes the application of Pentecostal fire to burn out carnal growths. Breaking off the branches is not enough. The process of cleansing is drastic. The burning must go deep. But every forgiven man may experience the further work of heart cleansing subsequent to regeneration by which he is cleansed from all carnality.

God's willingness to accept us

is not measured by our feelings, so . . .

## Why Not Believe God?

"That we through patience and comfort of the scriptures might have hope. Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus" (Rom. 15:4-5). "And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen" (Rom. 16:20).

I am glad that I gave my will to God and that He took it and is keeping it for me. This is a source of help and strength.

There is no point in standing tremblingly before the Lord with the gift of "self" and every time the Lord reaches out to accept it we draw it back and say, "Oh, no, Lord, I cannot believe that You accept it because I do not feel that You do." How absurd! Let Him have the gift and believe that He does accept it though you do not have an ounce of joyous feeling. The transaction is complete whether you feel it is or not.

When your child excitedly runs up to you with joy over some gift he wishes to give you, you receive it joyfully. Again, if the same child came at another time with a gift and was not hilarious about it but just gave you the gift quietly without any emotions or feelings, would you say, "Oh, I can't accept the gift until you have shown some elation or joy in your giving"? Now what kind of parent would you be to do such a thing? You say, "Oh, I wouldn't be so foolish as to do a thing like that." Of course you wouldn't. Yet how many times do people bring their "selves," their wills, their desires, their consecrations to God and say, "Oh, I just can't believe that He will accept my gift!" What makes you think that you are a better and a wiser parent than God? If you accept gifts from your children with a smile of pleasure, how much more will God accept gifts of His children with a greater smile and a greater joy of acceptance!

Why do you stand there with your gift in your hand and permit your unbelief, as absurd as it is, to cause you to withdraw the gift, thinking

that God will not accept it? God *will* accept it. God *does* accept it. Why don't you let Him have it? That's why you brought it to Him, wasn't it? To give it to Him. Well, then, give it to Him—He will accept it and He *does* accept it. He has hold of one end of it and you the other. Let loose and let Him have it. He won't "pull" it away from you. Let loose; God has it, He accepts it. Believe Him as the little child who gives in faith to his mother or father.

We can't conceive of a child that would hold on to the gift and cry as the father tries to receive the gift, saying, "I don't believe you will take my present. I can't believe you want it" (while all the time the father has hold of it, tenderly trying to persuade the child that He is receiving it and desires very much to have it). It would appear that such a child foolishly lacked faith in his parents. How that parent would be touched, how tender he would be, how lovingly persuasive he would be!

God is our Father. No one can be more tender or more kind to His children. And who is more understanding? "For we have not an high priest which cannot be touched with the feeling of our infirmities." If you have something you wish to give to the Lord, give it to Him. He accepts it. "Him that cometh unto me I will in no wise cast out." If it is to be sanctified, surrender your all to God—your will, your ambitions, your desires, your past, your present, your future—all you know and all you don't know. Tell Him you are willing to be made willing about everything. He will surely accept you, sanctify you, and keep you whether you have any feeling of emotion at the time of the transaction or not. The "feelings" may arrive on slow freight, but when you really give God your all, He accepts it *now*. You have a right to claim the blessing when you have completed your part of the transaction. That's all God requires of you. God only requires what *you* can do—nothing more and nothing less.

If it is burdens and cares you wish to give Him,

By **CARL E. RYAN**, Nazarene Layman, Sunday-School Teacher, Loveland Church, Milford, Ohio

He accepts them. "Casting all your care upon him; for he careth for you." "Be careful for nothing; but *in every thing* . . . let your requests be made known unto God." "For your heavenly Father knoweth that ye have need of all these things."

When these cares and problems come to you, and they come to all of us, then you must take them to Jesus in prayer, lay them at His feet, and say, "Lord, You told me to bring these things to You. Here they are. Take care of them for me. I am Thy child and I will obey Thee in all things." As you arise from your knees, leave that pile of trouble where you placed it—at the feet of Christ—and go on your way rejoicing. When Satan comes and in some weak moment puts all those troubles on your back because you doubted, just take them back to Jesus. We must keep on believing. It is by faith we stand. "The just shall *live* by faith." When Satan tries to bring your troubles back to you again you just say, "Take them to Jesus; they are no longer mine, but His." Refuse ownership of those

perplexities. Once you give them to Christ they are His. They are no longer yours. There are always enough problems in life without stealing back from the Lord those things we have given to Him.

Keep your consecration complete. Don't be running up to the altar and taking things off. Once you place them there, leave them there. If you have taken something off, put it back and march on side by side with Christ, who has placed himself upon the altar for your redemption, consolation, protection, safety, and peace. He will never forsake us; let us never forsake Him!

*. . . as they encamp, so shall they set forward, . . . (Num. 2:17).*

**If we are determined to please God, we are compelled to grow in His grace and never take a step backward, nor side-step any responsibility.—Earle F. Wilde.**

## Let's Be "HI-FI" Christians!

By Evangelist ELEANORE REASONER

The term Hi-Fi (Hi-Fidelity) is very familiar, especially to music lovers. There are hi-fidelity record players, hi-fidelity radios, and hi-fidelity televisions, meaning they give the most accurate or exacting tones of music.

The biggest job we have ever encountered in life is living for God and our great church, and surely God's work demands hi-fidelity. Our church has a great doctrine, scriptural and beautiful in its simplicity. Paul says it is "servants . . . shewing all good fidelity; that . . . adorn the doctrine of God our Saviour" (Titus 2:9-10). If Paul were living today and speaking in our modern-day language, it is possible he might have said, "Servants showing hi-fidelity."

The music world has no monopoly on this frequently used term—seems to me it would be a good term to use in the Christian's vocabulary.

Servants of God would do well to practice precision, accuracy, and exactness in their work for the Lord.

Slothfulness, laziness, and carelessness too often leave their hideous marks on work done for the Lord. In presenting our glorious doctrine of holiness, ought we not to be exact and accurate in our terminology? Since holiness is the highest state of grace a man can possess this side of heaven, how could we be anything else but exact and precise

in our presentation? President Eisenhower told 250 clergymen in the Washington area that he occasionally had arguments with chaplains because they were not positive enough in their preaching—they were too diffident. Surely so great a salvation requires hi-fidelity.

Stewardship of time, talents, and money so often reeks with carelessness, indolence, and indifference. In our stewardship in the Kingdom let's use sharpened tools of precision, accuracy, and exactness—let's be hi-fidelity stewards.

One of the beautiful things in the Church of the Nazarene is our type of worship. We believe where the Spirit of the Lord is, there is liberty. How often must the great heart of God be grieved when we meet in His house and the place of worship becomes a place of visiting, contracting business matters, and a place where children romp and play! Could not our worship services be permeated with preciseness, accuracy, exactness and still have the blessing of God? You may never have thought of it but we can be *hi-fidelity worshippers*. Where God is worshiped in the beauty of holiness there will be preciseness or exactness and we will still enjoy the liberty of the Lord.

The term hi-fidelity may have been recently coined, but isn't it attractive? Let's apply it to our labors for God.

*Wise unto*

## SALVATION

By **ART RAKESTRAW, Ada, Oklahoma**

As I survey our Bible school and see the number of boys and girls gathered for instruction in the Word of God, I think of the words that Paul wrote to Timothy, his son in the gospel, "And that from a child thou hast know the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

Do these words mean that what is ordinarily called Christian instruction, coupled with a knowledge of the Bible, will ensure salvation? Far from it. A man or woman may be letter-perfect in the catechism and know every word in the Bible by heart, yet be unsaved. However, I challenge any morally responsible child or adult to seriously, earnestly read and study the Holy Scriptures and remain an unconvicted person.

Let us not limit the Holy Spirit. He may come in a mysterious way to bring conviction, even in the absence of what we term the appointed means of grace. Yet to the majority of persons conviction comes through the divine Word, either written or spoken. It is the Sword of the Spirit, the avenue of approach to the soul of man. It is the great mirror in which man sees himself reflected in all his sinfulness and helplessness.

There are those who teach that children need not be converted. They insist children are already members of the Kingdom and all they have to do is to stay within the fold, with no need of making a definite decision or passing from death unto life. The change, if any, will be so gradual that they will be unaware of it and they will grow up into mature Christians without knowing when, where, or how.

I believe this is dangerous teaching. I believe the effects of early Christian teaching—Bible study and godly example—will produce early conviction and greatly facilitate repentance and conversion. When we consider that Holy Ghost conviction always precedes and lays the foundation for Christian experience, and that without it there can be no experience of salvation, we must seek first of all, with children as with adults, to open the avenue through which the Holy Spirit may operate. In general, this is the Word of God.

Sunday-school teachers, fathers, mothers, all leaders of the young, watch for conviction! It will not



**MAIE WILCOX, CASHIER, COMPLETES TWENTY-FIVE YEARS** of service at the Publishing House. Accounting Department girls admire gold watch given her. Left to right—Doris Osborn, Irene Fields, Jean Hetrick (formerly of Butler, Pennsylvania), Barbara Ann Hill (Kingston, Missouri), and Ada Robbins (Louisville, Tennessee).

## WE WOULD SEE JESUS!

By **Jack M. Scharn**

*Men have inquired and sought to find  
Rest for the soul and peace for the mind.*

*They've worshiped their gods of wood and stone  
And left feeling empty and all alone.*

*One day Christ came from His home above  
And brought to the world undying love.*

*Behold, there came wise men from the East,  
And multitudes followed the great High Priest.*

*Zaccheus climbed up a sycamore tree—  
By the wayside Christ heard a blind man's plea;  
Even today a weary world cries,  
"We would see Jesus with our eyes."*

*These others saw Him, and so may we—  
He'll touch our eyes and let us see.  
He'll gladly bestow His saving grace,  
And someday we'll see Him face to face.*

be in the same degree as felt by the man who has spent his life in sin, but it will be unmistakable, and under proper instruction will lead to definite repentance and surrender. As you accept your responsibility, do not treat it lightly. Do not say, "Oh, they are too young to understand." Do we understand how God pardons sins and adopts us into His family? Let the Holy Spirit have His way with the boys and girls.

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**Christian service is not a monopoly held only by missionaries, ministers, teachers, and other full-time Christian workers.—W. J. Werning in "Investing Your Life."**

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# Neglect

By **KATHERINE BEVIS, Houston, Texas**

*Neglect!* How fearful is the peril of allowing *neglect* to enter into our lives in any form!

Of the many causes of human failure, few rank higher than *neglect*. It operates in every field of activity. Promising everything and giving nothing, it is far more stealthy than a jungle beast. It appears completely innocent of any evil intent, yet is eternally guilty. Stripped of its pleasing garments, it is a lie, a fraud, a cheat, a swindler of the first magnitude.

Webster defines the word *neglect*: "to omit performance of, as a duty . . ."

God never goes to the neglectful person when He needs men for His service.

Moses was busy with his flocks at Horeb.

Gideon was busy threshing wheat.

Saul was busy searching for his father's lost beasts.

David was busy caring for his father's sheep.

Elisha was busy plowing with twelve yoke of oxen.

Amos was busy following the flock.

Nehemiah was busy bearing the king's cup.

Peter and Andrew were busy casting a net into the sea.

---

**DID YOU**

*Know.....?*

Your publishing house annually donates approximately \$19,000 to our free literature program to help spread the gospel story to those in need of salvation.

James and John were busy mending their nets. Matthew was busy collecting customs.

We are warned in Hebrews, "How shall we escape, if we neglect so great salvation?" (2:3.)

In any language, *neglect* is dangerous; it is poor farming, poor business, poor housekeeping, but especially is it *poor religion!*

For as this word pertains to spiritual truth, it does not mean denial—we do not say Jesus Christ is not the Son of God; we do not say that the Bible is untrue; we only put off our hearts' acceptance until some convenient tomorrow—a tomorrow that may never come.

We delay our decision while we go about the task of doing something else which we consider of more importance at the time.

We neglect the reading of God's holy Word, while we read the "book of the month" or some current magazine.

We neglect taking time out for meditation and prayer, in order that we may watch that suspense story on the radio or TV—neglecting the things of eternity for the things of the fleeting present. This very neglect often results identically with that of outright rejection of truth, as its stealth and guile, its malice and deception, its heartless, deliberate mocking close in on our life.

*Neglect* is harmful! Any form of *neglect*—but fearful is the peril of neglecting salvation.

"How shall we escape, if we neglect so great salvation?"

## THE WAY OF HOLINESS

(Isa. 35:8)

By **F. W. Davis**

*There's a route that leads to glory;  
In God's Word, He made it plain  
Of the path that we must travel  
If we hope to live again.  
'Tis the way of holy living,  
Highway of the sanctified,  
Who've renounced all worldly pleasure  
And old carnal self denied.*

*Oh, what joy there is in walking  
On this route to heaven's bliss!  
Here we have the sweet assurance  
God is ours, and we are His.  
Praise His holy name forever  
For this highway free from strife,  
Leading to that perfect city  
Where we'll have eternal life!*

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## **Let's Give the Kingdom a Lift**

The class at Nazarene Theological Seminary had ended and several of us were leaving. There was still some snow on the ground, and it was slippery. The wheels of one car whirled around but the car itself did not move ahead. One young man said, "Come on, fellows, let's give him a lift." Several of us obeyed the suggestion. We pushed the car a little and the driver went on his way.

The World Day of Prayer, March 8, is at hand. It provides an opportunity for Christians around the world to give the kingdom of Christ "a lift." Let's unite our prayers on its needs and thus help the Master in His work. We are workers together with Him, and one of the best means for helping Him is prayer. Christians everywhere should join in prayer on this day and give the cause of Jesus Christ a "push."

Pray for your local church, pray for your general church, pray for the leaders of the nations of the world, pray for all Christians everywhere that their efforts may be blessed of God. Pray especially for those in foreign fields who are laboring for their Master. Our prayers will make a difference.

Let's not forget March 8, the **WORLD DAY OF PRAYER**. Assemble with others somewhere, sometime during that day and pray. If it is absolutely impossible for you to do this, pray at your home, and thus your prayer will become a link in this chain of prayer which circles the globe.

## **The Special Issue for 1957**

Next week's **HERALD OF HOLINESS** will be dated March 6. It is the special issue for 1957. The subject of the special issue for last year was "The Word of Life." It was exceptionally well received by our people, so much so that it was not possible to supply the demand even though nearly one million copies were printed. The success of the issue for 1956 made us a bit nervous as to the one for 1957. Could we keep up the pace and produce another issue equal to that of 1956? With the help of those who have worked with us I believe we have a special issue for 1957 which at least equals the one for 1956. The cover is generally thought of as being more fitting and attractive. In addition, the contents, from beginning to end, are very significant. No holiness paper could have a more important theme for its special issue than "Blessed Are the Pure in Heart."

If you are not sure that you have ordered as many copies of this special issue as you will want to distribute, send for more at once. The cover, the theme, the pictures, the articles, the poems, the design and art work—everything about it is worthwhile and interesting. I know of no place where you could secure as valuable advertising material

as the special issue of the **HERALD OF HOLINESS** for 1957 for so little money. All who helped in making this issue what it is, all who have sent in orders for it, and, in fact, all of our people should join in praying that the 960,000 copies may have the special blessing of God as they emphasize the great truth of heart purity.

## **Dr. Ralph Earle and the Evangelical Commentary**

Dr. Ralph Earle, professor of New Testament, Nazarene Theological Seminary, has the honor of writing the first in a series of forty volumes which will constitute "The Evangelical Commentary." I

# *Editorials*

congratulate Dr. Earle on this distinction. He is a Christian gentleman and scholar of the first magnitude, and has given us a volume on the Book of Mark which will be widely and long used by those who study the Word of God. Dr. Earle spent more than seven years in preparing this volume and consulted fifty-seven commentaries, in the German as well as the English, in his preparation. I have had the privilege of dipping into it a little and like it. Preachers and other church and Sunday-school leaders will want this volume as well as the other volumes of "The Evangelical Commentary."

The commentary is being printed by Zondervan Publishing Company and can be secured through the Nazarene Publishing House.

## **Drs. Kenneth S. Rice and Harvey E. Finley Reach a Coveted Goal**

Rev. Kenneth S. Rice, director of Christian Service Training in the Department of Church Schools, recently had conferred upon him the doctor of religious education degree by the Southwestern Baptist Theological Seminary, Ft. Worth, Texas. Rev. Harvey E. Finley, professor of Old Testament, Nazarene Theological Seminary, has completed all the requirements for the doctor of philosophy degree from Johns Hopkins University. This degree will be conferred in June. Dr. Rice majored in religious education, and Dr. Finley in Old Testament study—especially the Semitic languages.

We congratulate these men on what they have achieved. They are among the best and most talented young men in the Church of the Nazarene,



## The Sunday-School Lesson

MELZA H.  
BROWN

Topic for  
March 10:



### Forgiveness Unlimited

SCRIPTURE: Matthew 18-20 (Printed: Matt. 18:21-35)

**GOLDEN TEXT:** *Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven (Matt. 18:21-22).*

This is one of the great and important lessons of truth which Jesus taught and which are so necessary for Christian living.

This matter of forgiveness requires divine grace. The prayer which the Lord taught us to pray includes the request, "Forgive us our debts, as we forgive our debtors." Thus we cannot expect forgiveness except as we are willing to forgive.

Jesus had just explained the method of righting wrongs or of seeking reconciliation with a brother. Peter no doubt thought he was magnanimous in suggesting forgiveness seven times to the same brother for the same offense. However, Jesus' answer suggests unlimited forgiveness. This man cannot do aside from the enabling grace of God. Unlimited means infinity, and infinity is in the realm of divinity and is beyond the limitations of humanity.

Can man have grace sufficient to thus forgive? Undoubtedly so, for Jesus never expects the impossible of any man. Stephen, when stoned to death by his persecutors, "kneeling down, and cried with a loud voice, Lord, lay not this sin to their charge."

Jesus made plain the necessity of our forgiveness by the parable of the king who would take account of his servants. The one man was hopelessly in debt to his king and could never have met his obligation; mercy and forgiveness were his only way out. But after having been forgiven and shown mercy, he in turn was without mercy and had no spirit of forgiveness toward others.

The lesson is obvious. Regardless of how much we have to forgive, it is indeed small in comparison to what we have been forgiven. Our debt was such

that we could never meet the obligation. Even after we have done our best, we are still unprofitable servants. Surely we need to pray: "Lord, we come praying for a more forgiving spirit. Search our hearts and see if there be any spirit of unforgiveness. We know we need mercy, and we can expect mercy from Thee only as we are merciful to others. We thank Thee, O God, for Thy great mercy. We would praise Thee for Thy

wonderful grace provided through our Saviour, in whose name we pray. Amen."

"For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matt. 6:14-15).

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



### Pray for Peru

Summer is upon us now and with it has come a drought. The southern and central sections of the country are in critical condition. If it continues much longer the condition will become very serious. Most of these people have no reserves from which to draw, so you can easily see why such a situation as this could be very disastrous. Please remember Peru in your prayers.—CLYDE GOL- LIHER, *Peru*.

### Thank You

Mrs. Beals wants me to express our thanks to the many, many friends around the world who have sent her cards and letters of sympathy during her present illness. We both appreciate your prayers and your interest very much. Please keep on praying. We take this opportunity of thanking you, as it is impossible at this time to answer all who have written.—PRESCOTT BEALS, *Trinidad*.

### A Lighthouse In an Untouched Area

At Blouberg we visited Grootdraai, about thirty miles from the mission station, where Brother Paul Dayhoff has built the Dr. E. P. Ellyson Memorial Church. It is a good-looking, commodious, substantial brick building which will be a lighthouse in that virtually untouched area. While there Brother Paul, Molefe, who is the local pastor, and I visited the kraal of a headman who lives some five miles distant to ask permission to start a preaching point in his village. We were kindly received and given the permission which we sought. One fine-looking, old, gray-haired man who, in both features and bearing, was the pick of the lot of councillors present, said that he used to attend church in his younger days but that now he was living in this community where there was no church. He appreciated what a church could mean to the people there and was most cordial

REMISS REHFELDT, *Secretary*

in his invitation to us to come. We hope eventually to establish another outstation there. Help us pray for that day to come swiftly.

Your heart would have been broken had you been with us. As we sat on a little homemade "chair" in the bare enclosure in front of the huts, the headman squatted before a little lily-like plant which was feebly growing up through the smooth, dry mud floor of the courtyard. This plant, originally dug up out of the veld and transplanted there at the order of a witch doctor, was supposed to be inhabited by the departed spirit of a former headman of the kraal and is an object of worship. Beer and the blood of sacrificial animals are poured on it from time to time. About the headman, some squatting or seated on the ground, and others standing or leaning against the low mud wall which surrounded the enclosure were his councillors, clad in worn and filthy European clothing, some very tattered and torn. One was drunk and silly.

Beside us was a cluster of women and children wearing only enough to give them a bit of protection from the cool wind of the winter day. But it was not cool enough to make the flies inactive. They were everywhere, especially crawling over the streaked and dirty faces and bodies of the babies and children, and particularly swarming over the face and at times almost hiding the eyes of one little fellow who was badly infected with trachoma, or one of the other very prevalent eye diseases of that country. It was a sad picture of physical and spiritual darkness and ignorance.

Pray for old Simon Molefe and his wife as they go from week to week to minister to these people.

This is but a glimpse of the need that is all about us. But God is blessing! Many are finding the Lord as Saviour and Sanctifier, and He is lifting them far out of the above conditions and giving them beauty, and hope, and life. Praise His name!—MARGARET AND WILLIAM ESSELSYNN, *Africa*.

# Servicemen's Corner



\*\*\*\*\*

Chaplain John Lowell George writes from Germany:

"I had the privilege of visiting the Gutenberg Museum in Mainz, Germany, with my family to see the first Bible printed by movable type and to see the printing press itself. I had the honor of preaching in two separate German churches, both times to capacity crowds. To speak in the area where the Protestant Reformation was born is a moving experience.

"But my greatest thrill came through an invitation to visit a German ministerial gathering to assist in the explanation of the organization of various denominations in the States. They wanted to know about my denomination too, and I gave them a sketch of the history of the Church of the Nazarene, our polity and organization. I explained our Wesleyan interpretation of the doctrine of holiness, and the relation of our faith to our aggressive local church activities and to our national and foreign missionary activities. Our method of operation is entirely different from methods used here. In spite of some evident prejudice regarding our methods, they conceded the fact that we were accomplishing far more than they in aggressive evangelism and mission-

ary activity. God is working. Germany needs a holiness church."

"I received your most welcome letter addressed to the Ships' Lounge. As postal clerk, I took the liberty to open it, and was so happy to hear you are sending the free Christian publications.

"I am a member of the East Church of the Nazarene in Baltimore, Maryland, and I am doing my best for Christ here aboard the 'Beatty.'

"There is so much work that can be done here for the Lord, so I really appreciate the HERALD OF HOLINESS and the other publications. I'm so glad the Lord is still on the job."—Charles A. Moore.

*A thank-you note to a post pastor:*

"Your hospitality last Sunday was very much appreciated. Such a friendship as you showed makes me very happy to be associated with the Church of the Nazarene. Thanks again.—A Serviceman."

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



## Religious News & Comments

By L. J. DU BOIS

### Preparation for Crusade

Requests are going out across the nation for Christian people to begin now to pray for the Billy Graham Crusade in New York to begin May 15. Dr. Graham feels that if a spiritual awakening can come to New York it will have an effect across America. Certainly it is a cause for which all praying people should be concerned.

### Report on Britain

Dr. Paul Rees, recently reporting at Nazarene Theological Seminary in connection with a lecture series on preaching, told of his visit to Britain last summer to survey the results of the two campaigns by the Billy Graham party. He told that in some instances the lines had been drawn and that there were ministers who would not align themselves with that sort of spiritual crusade again. He said that where there had been adequate follow-up work the results were well conserved. Many

churches have found new life and an evangelistic ministry is continuing. The campaigns also made religion and personal salvation the theme of ordinary talk. Dr. Rees said it is far more common now than before the campaigns to overhear Britons speaking to each other, even in public places, about their spiritual problems and needs.

### Revival in Norway

*Christianity Today* reports that hundreds of Norwegians have surrendered their lives to Christ in the wake of an evangelistic campaign that began last fall. The campaign was scheduled to end many weeks ago, but interest has mounted and the rush of people continues. Thousands jam the white parish church of Hoyland near the city of Stavanger. People come from far away and police are kept busy regulating queues. The revival leader is the Rev. Johannes Skauge, a secretary of foreign missions. He speaks in a simple, objective, and direct manner. There are no solos and

choir numbers. The speaker, in giving the invitation, says simply, "Let's sing the hymn while you come along." Certainly all of us rejoice at indications of revival in every part of the world. Let us pray that these indications will increase.

### Russian Mennonites

Two delegates of the Mennonite Central Committee who spent three weeks in Russia said that their coreligionists in the Soviet were enjoying more freedom since the death of Joseph Stalin than previously. But, they said, "The church is broken and its members widely scattered." United States Mennonites have heard little from their Russian brethren since World War II.—*United Evangelical Action.*

### A Record Offering

Members of the First Baptist Church in Dallas, Texas, subscribed \$1,523,691 in tithes and offerings on a single Sunday. Church officers said that, as far as they knew, no other church has underwritten so large an amount in one day. About 60 per cent of this was for paying off a building debt, and 40 per cent of it was for current budget for the year. The missionary budget of this church is over \$300,000 a year.—*United Evangelical Action.*



V. H. LEWIS, Secretary

The Crusade for Souls Commission is continuing the publishing of the list of churches, by district, who qualified during their last assembly year for the Evangelistic Honor Roll Certificate. The group qualification standards were published in the November 21, 1956, issue of the HERALD.

We congratulate the following who have obtained a certificate:

Church	Group	Gain	Present Membership
NORTH CAROLINA DISTRICT			
Monroe	II	17	65
Pleasant Garden	II	15	48
Hendersonville First	III	37	177
KANSAS CITY DISTRICT			
Osawatomie	I	9	33
Kansas City Lakeview	II	14	82
Atchison	II	24	61
SOUTH CAROLINA DISTRICT			
Ashwood	I	17	25
Camden First	I	10	17
Cayce	I	10	30
Lancaster	I	14	36
New Ellenton	I	11	30
Charleston Port Park	II	25	59
Hartsville First	II	25	51
Rock Hill Emmanuel	II	12	47
West Columbia First	II	13	68
Fort Mill	III	22	152
Sumter First	IV	31	263
SOUTHEAST OKLAHOMA DISTRICT			
Oklahoma City Zion	II	17	83
PotEAU	III	21	119
LOUISIANA DISTRICT			
Lake Charles Northside	I	11	30
Baton Rouge First	II	15	75



**Adam Clarke**

As far back as I can remember, on the shelves of my father's library there was a certain set of commentaries. These commentaries were written by a man named Adam Clarke.

Before he died, my father bought a set of these commentaries for my library, telling me that Adam Clarke believed as we believe and that generally I could trust what he said about any subject even though the commentaries were written and published early in the nineteenth century. These six books have decorated the shelves of my library since that time. Many times have I delved into the pages of the volumes.

Yesterday while reading I came upon a short sketch of the life of Adam Clarke. I read on and on, for somehow it seemed I was reading about a friend of mine. Sometimes one's appreciation of a man increases as he learns more concerning his life. This was true in the case of Adam Clarke, as far as I was concerned.

Although Adam Clarke is known today as a student of language and scripture, yet when he was a lad he was not fond of his lessons. "He delighted in the wild Irish stories of ghosts and fairies, but for the Latin grammar, and more especially for mathematics, he had a thorough abhorrence." Those are the words which led me onward, for I could not help wondering how such a boy could become a man versed in many languages.

**Conducted by GRACE RAMQUIST**

His father was a schoolmaster. He farmed a bit on the side, but this work was carried on for the most part by the two sons of the family. Adam was much better at farming than at studying.

One day after being made fun of by the pupils and scolded by the master, Adam suddenly awoke to a horrible feeling of shame. Although he had been scoffed at for his ignorance many times before, never had he cared. That day, with a firm determination, he bent over his lessons. Soon he was the best student in the room. In a matter of a few short years he was a learned person.

**THE CONVERTED—**

Adam Clarke's mother and father did not agree on their religious beliefs. One was a Presbyterian while the other was a devout believer in the Established Church. During the year 1777, when Adam was seventeen years of age, a Methodist preacher started preaching in the neighborhood. There was no church building in which to conduct his services, so he preached in barns, stables, schoolhouses, and out in the field. Adam Clarke was interested from the first. He attended all of the meetings he could. His father and mother were pleased to have him attend the meetings, for they both felt that the Methodist preacher was on their side.

One night Adam became convicted of his sins. He sought the Saviour and soon became converted. He at once felt the need for leading others to Christ. He would work from four in the morning until six in the evening. He would

**BROWN COTTAGES**

By Bertha R. Hudelson

*I hear along our peaceful, sun-flecked street  
The sound of children racing on sure feet  
To storm the door of home. Soon happy laughter  
Warms their brown cottage to its farthest rafter,  
For mother-love awaits them, love so bright  
That shabbiness is drenched in holy light.*

*Across the street a mansion stands, austere,  
As if to wrap small cottages in fear.  
No little fingers dull its gleaming doors;  
No small feet gaily run on polished floors;  
No childish joy, absent through love of things,  
Dispels its cold perfection on swift wings.*

*Brown cottages, when love- and laughter-filled,  
Have reached the destiny that He has willed.*

then walk three or four miles to the Methodist meetings. In the meantime he became interested in the study of the Scriptures. Since his awakening as a student, he had learned to use his time to the best advantage. Now he diligently applied himself to the study of Greek and Hebrew.

To School—

Upon the advice of a local preacher, Clarke left Ireland for England. Here, in the Methodist school, he was not given a warm welcome. After Clarke had waited several weeks, during which time he barely had enough to eat, Mr. John Wesley came to visit the school. He examined Adam and found that already he was better educated than anyone in the school. He asked the Irishman a few questions.

"Do you wish to devote yourself entirely to the work of God?"

"I wish to be and do whatever God pleases," the young man replied.

Mr. Wesley then laid his hand on the head of the young man and prayed. Clarke always called this his ordination. He was soon placed on a circuit with thirty-three preaching places in that many towns and villages. He made the entire circuit in four weeks' time. It is easy to understand that the young man was on horseback much of the time. From John Wesley he learned to read as he rode along. He studied every minute possible. Since one sermon was sufficient for a long time, he had time to study the languages and other fields of learning where he felt a lack.

Clarke became a wonderful preacher. His mind was stored with much knowledge. Wherever he went he preached to full houses.

"CLARKE'S COMMENTARIES"—

While Clarke was an effective preacher, he was best known for his commentaries. For this writing he explored the Oriental languages, the original Greek and Hebrew Scriptures, following them through all the translations.

"In this arduous work," he wrote, "I have had no assistants, not even a single week's help—excepted which I received in the chronological department from my nephew, John Edward Clarke. I have labored alone for twenty-five years previously to the work being sent to press, and fifteen years have been employed in bringing it through the press, so that nearly forty-five years of my life have been so consumed."

The first part of his commentaries was published in 1810 and the last in 1825. "He worthily maintained the Wesleyan succession as a Christian scholar and author."

I shall continue to read and study from the writings of Adam Clarke, being thankful from now on that he was a devoted follower of the Lord, sparing not himself.

## the Question box

Conducted by STEPHEN S. WHITE, Editor

**In the Question Box in the "Herald of Holiness" for November 28, 1956, there appears this question: "Should an adult Christian be baptized?" The way you answer this question leads me to conclude that you believe in infant baptism. I don't think that the Church of the Nazarene as a whole believes in infant baptism. I would appreciate it very much if you would clarify this point for me.**

It is not particularly important what I believe as to the mode of baptism. The significant thing is the teaching of our church as to the mode of baptism. Here is this teaching as it is given on page 33 of the 1956 *Manual* of the Church of the Nazarene:

"Baptism being the symbol of the New Testament, young children may be baptized, upon request of parents or guardians who shall give assurance for them of necessary Christian training. Baptism may be administered by sprinkling, pouring, or immersion, according

to the choice of the applicant."

These statements mean that our church does not specify the mode of baptism. It accepts any mode of baptism according to the choice of the applicant or the parents of him who is to be baptized if that individual is a young child. Thus the adult can have the mode of baptism he wants for himself; and as to young children, parents may choose for them to receive infant baptism or no baptism at all. I don't see how a church could be more scriptural and fair as to baptism.

**Since our church takes the stand it does regarding movies, what should be our attitude toward the stage, such as the Starlight Theater in Kansas City? I am not speaking of high school plays, etc., but of these stage productions where professional, Hollywood talent is used. Can we condemn the movies and either attend or back with season tickets such stage attractions?**

No, is the only answer I can give to your last question. I could no more attend the Starlight Theater than I could go to a regular moving picture

theater. For me, the ruling of our church bans one just as it does the other. Both of them are theaters.

**Can you explain the spiritual gift of discernment?**

I know little about the gift of discernment. One thing I am sure of, however, is that I do not have it. Further, I am afraid of it. Too often it is the discernment of someone else's wickedness, or at least the person who has it thinks that he has discerned by God's help

some evil in some other person's heart. There may have been a few times when God has given people the gift of spiritual discernment, but I can't believe that it happens very often. It is too easy to confuse one's own ideas with spiritual discernment.

**What is meant by "Prove all things" in I Thess. 5:21?**

This verse can be better understood if read in the light of what precedes it—especially verses 19 and 20. There we are told not to quench the Spirit nor despise prophesyings, but (as some manuscripts have it) "test all things." Test the manifestations of the Spirit and prophesyings by their fruits, and then

hold fast only to that which is good. It is a very practical suggestion that we are not to fall for everything which might at first seem to be of God. A lot of people would not have been deceived by the devil as to false teachings if they had followed this advice.

**Adam Clarke, in his commentary, says that the disciples referred to in Acts 19:1-2 were not Christians. What is your opinion?**

I disagree with him. One might as well say that Nicodemus was not a Christian, even if we were sure that he responded to Jesus' great message on the new birth. Why preach on the new

birth now, or try to persuade people to become disciples of Jesus today, if such sermons meant nothing when Jesus preached them?

**What is the meaning of Matt. 11:12?**

Here is the verse: "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." This is a difficult verse, and several explanations of it have been given. The one which appeals to me the most is that

the kingdom of God "will be opened to the enthusiastic souls who come from the most wicked level of society that are likely to be excluded by those who counted themselves among the more orthodox followers of Christ."

# NEWS of the Churches



Houston, Texas—During our three and one-half years with the Woodsdale Church, God has answered many prayers. By His help and the cooperation of our fine people we have seen many victories won. We have had 484 seekers at the altar, received 84 people into church membership, remodeled the old chapel building into a nice six-room parsonage, and are in the process of completing a six-room Sunday-school annex, as well as having completed the church auditorium. In our fall revival with Rev. Mrs. Thelma Steelman as evangelist, God gave 27 seekers and four new members. We are now in a revival with Evangelist and Mrs. C. M. Whitley. At the preachers' meeting in January our district superintendent reported our church as number three on the district in members received during the first six months of the assembly year. The Westfield Road Volunteer Fire Department has appointed the pastor as chaplain for their department for 1957. Since our working with the fire department, God has helped us to see 60 of them, including their families, attend our services during the month of January. Pray for us in this work. We praise God for His blessings, and love and appreciate our good district superintendent, Rev. W. Raymond McClung.—N. B. CAIN, *Pastor*.

Newport, Tennessee—First Church recently enjoyed a wonderful revival with Evangelist L. J. Scherrer. He preached with the anointing of the Spirit and God gave some good victories. Since the close of the meeting new members have been added to the church. Brother Scherrer, along with our good pastor, Rev. R. C. Stinnett, carried a heavy burden for souls and the Lord came in a marvelous way and blessed our hearts. The revival spirit continues in our midst. We give God praise.—MRS. R. J. WHEELER, *Reporter*.

Veedersburg, Indiana—Our revival which closed on February 3 was the best this community has had in many years. Every service was crowned with victory for seeking souls and the saints were blessed and encouraged. The attendance was far above what we have previously had, and the Spirit of God moved upon the people. Rev. Robert Watson was the evangelist, and he preached with the anointing of God. The Kunkle family did a wonderful job with the music. We came to Veedersburg in January of '55 and found a small group—only fourteen members; we now have thirty-five members. Much work has been done on the building, and God has blessed our efforts in every way.—E. V. WAMSLEY, *Pastor*.

Evangelist Dewey Mounts writes: "I have an open date, April 17 to 28; will be closing a meeting in Bath, New York, and returning to Portland, Indiana. Would be happy to fill this time in a nearby state. Write me, 123rd Street and Ridgeland Avenue, Worth, Illinois."

Reno, Nevada—The recent revival at Home Gardens Church with Evangelist G. Franklin Allee was a great help to the church and community. Throughout the meeting we were blessed with good scriptural preaching, the manifest presence of the Holy Spirit, and seekers finding God as Saviour and Sanctifier.—ELDON C. HUNTER, *Pastor*.

Evangelist Marvin J. Jones writes: "I have had a good start in the field of evangelism. Since last September 12, I have conducted six two-week revival campaigns and two week-end revivals, with some 260 people seeking God at the altar. There has been a wonderful response from the several churches and pastors in the meetings. I have preached 100 times and am enjoying my work. I have the first two Sundays in March open, also the summer months, and some time in September and October. I will be glad to go to any church regardless of size. Write me, 119 N. Colorado Avenue, Indianapolis, Indiana."



by BERTHA MUNRO

## NOR SIT, NOR STAND

### Monday:

"Nor sit nor stand, but go"—Brown-ing uses the phrase to suggest that there is something in us that will never be satisfied being lazy and passive. We were made to be creative—like God himself. A Christian? Do something today to show it—or be something. It's "not the lamp, but the shining." Shut-ters off! (Matt. 20:6.)

### Tuesday:

"What we are, we are in and through time," and time is fast making us what we are. "We kill time; time buries us." —T. S. ELIOT. Unless we get about our Father's business. (Luke 2:49.)

### Wednesday:

*Quo Vadis?* An old phrase: "Where goest thou?" A sobering question. In what direction are you headed if all your days go like today?

Change interrogative to declarative and say it to Christ: "Where Thou goest I go." Then go. (Matt. 28:19-20.)

### Thursday:

"Wills and Deeds"—a bank recom-mends its safe-deposit box as a good repository for safekeeping. Which reminds us: deposit both "wills and deeds" in the will of God, then activate both. Will determinedly, constructively, finally; then as resolutely and positively keep changing will to deed! (Luke 9: 57-62.)

### Friday:

"Stop trying and do it"—good counsel given by a good friend of mine to a rather limp seeker for God's best. We

can keep our promises to God, for He stands ready to help us. "He giveth more grace," even to overcome the drag of inertia. (Ps. 118:24.)

### Saturday:

"Love is implicit obedience. Implicit love must issue in explicit obedience. The specific commandments must be kept, or love becomes vapid sentiment." —WILLIAM GREATHOUSE, in *Bible School Journal* for January 20. Pretty poor love that exhausts itself in saying, "How wonderful to be in love!" (John 15:15; 15:10.)

### Sunday:

I was just reading about the marvelous intricacies of the human eye: its self-operating shutters and lenses shifting for 36,000 hourly snapshots; its photographic plate grained with 137,000,000 cells filtering and focusing—of quality to last for a lifetime's billions of exposures; its million-fibered nerves constantly flashing and directing signals. God spent a good deal of thought on me—not to be wasted on trifling. (Matt. 25:19, 30.)

"Up, for this is the day!"

Pueblo, Colorado—First Church recently witnessed one of the greatest revivals in her history, with Rev. Albert Neuschwanger as the evangelist. God used his great ministry and humble spirit in marvelous ways. A great number of seekers, both young and old, met God at the altar of prayer. Outstanding was the special children's service conducted on Sunday morning during the Sunday-school hour. After a brief and challenging message by the evangelist, approximately one hundred children, Junior age and under, knelt at the altar seeking God. Revival music was under the direction of Mr. Lewis Thompson, who recently came to be our minister of music and youth. God used his ministry in song to bless the hearts of the people. We thank God for His blessing upon us and for the wonderful way in which He is meeting the needs of our people.—THOMAS M. HERMON, *Pastor*.

Garland, Texas—This church was organized four and one-half years ago with eight charter members. Closing on January 6 we had one of the best revivals in the church's history, with Evangelist H. D. Burson. God came in a gracious way in every service, forty-six people found victory in God, and six new members were added to the church, four of these by profession of faith. We so much appreciated the Spirit-filled ministry of Brother Burson. We have had a net gain of fifty members since the organization of the church, and well over 50 per cent of these have come on profession of faith. The church now has a splendid piece of property, well located. If you have friends here, write us—1713 Hilltop Street.—L. R. ALEXANDER, *Pastor*.

Moberly, Missouri—On January 27 we closed a wonderful Youth Week revival with Rev. Carl Selfredge, a local preacher in our church. God blessed and gave about twenty-five seekers and happy finders. Our young people were all helped and the entire church was encouraged.—CHARLES C. CHANEY, *Pastor*.

Pastor Loran Irby reports: "Last year we left the Michigan District and began our labors with our Southside Church in Frankfort, on the Northwest Indiana District. We found a good, aggressive people who during the previous six years had built a beautiful church, and a modern eight-room, ranch-type parsonage. The groundwork for a good spiritual awakening had been well laid by former pastors and the praying people. In January we had a Youth Week revival with the Indian evangelist, Rev. Warren Pamp-to-pee. Many people found God, with 17 at the altar on the closing Sunday morning. Since coming here we have received 9 new members into the church, 7 in the N.Y.P.S., and through the work of the membership committee now have 87 per cent of our church membership as members of the N.F.M.S. The Sunday school has shown a steady gain, with 212 present on the closing Sunday of the youth meeting. Budgets are paid to date, God is moving, and new people are coming to us."

Pastor Keith St. John of Clyde Park Church in Grand Rapids, Michigan, reports: "Due to lack of space and high cost of adjoining property, East Church has to relocate (Clyde Park is the street to which East Church moved). We purchased three and one-half acres in a fast developing area of the city; sold the old building last March, promising to vacate by June. Footers had to be dug while there was still eight inches of frost. God provided machinery for that and other phases, which saved us nearly \$2,000; the contractor loaned the equipment and even supplied the gas. With God's help we held the first service in the first unit, a Sunday-school unit with temporary sanctuary, last June 3. In September we received three new members on profession of faith. In December, Evangelists Ross Emrick and wife were with us in a very successful revival campaign, resulting in fourteen new members added to the church, only four by transfer. We now have a block-and-brick building, with radiant floor heat, as designed by Rev. George Schriber. Attendance is up more than 150 per cent over one year ago—already we are crowded for space. Our urgent prayer is to get the money with which to construct the second unit. The pastor has been the general contractor with the men enthusiastically working. Only the mason and heating work was sublet as we developed a property now worth near \$40,000. We give God most hearty thanks for His leadings."

Monticello, Kentucky—"The power that came at Pentecost" is the best way to describe our recent week-end revival with Miss Wanda Becker as the special worker. She preached old-time holiness messages, the Holy Spirit was present in the services, and we had a full house each evening after the first service. Twenty-seven people sought God at the altar, including one who had been on the prayer list for a long time. Some old people of the community said this was the best revival the community had experienced in many years. Miss Becker prays, fasts, and studies, and God is using her in a remarkable way, especially among the youth. We greatly appreciated Miss Becker's ministry with us.—CHARLES O. SWITZER, *Pastor*.

Pastor Warren E. Burd of Mason City, Iowa, reports: "God is blessing in the church here. Recently I returned from conducting a revival in our First Church in Alexandria, Louisiana, and it was a joy to work with those splendid, consecrated, loyal folks; they love God and the Church of the Nazarene. Superintendent Dan Perryman was with us each evening of the first week; he is a man of God and the work of the district is moving forward under his leadership. God gave us a goodly number of earnest seekers and happy finders in the meeting, with several finding God for the first time. The church has purchased lots in a new part of town and the congregation plan to build soon. They have some \$15,000 in a building fund, and their old location has been appraised at \$20,000—this will give them a good start. I appreciate the wonderful Nazarenes in Louisiana."

Knoxville, Tennessee—For five Sundays, November 25 through December 23, the Immanuel Mission had Sunday afternoon revival services, with Gwen Suttle as the speaker. God blessed and gave thirty seekers at the altar.—WILLIAM ELKINS, JR., *Pastor*.

Pastor Ellwood W. Munger sends word from Glassell Park Church in Los Angeles, California: "Our Sunday school has received a telegram from Mr. Robert Walker, editor of the *Christian Life* magazine, congratulating us on being the winner of first place in class "C" (schools of 300 to 500 average last year). The miracle is that for eight Sundays after the contest closed we averaged higher than we did during the contest. We averaged 840 during the six-Sunday effort, and ran an average of 936 for eight more Sundays, having over 1,000 three times. The contest closed last November 18, but last Sunday (January 27) we had 793 in the rain and coldest day of the year; we had 26 busloads."

Guthrie, Oklahoma—In January we had a good meeting with Evangelist J. A. Allen, whose good preaching helped the church. We appreciated his message on the Sunday-school work and to young people. There were twenty seekers at the altar, and our people were built up in their Christian experience. In spite of rain and snow, we had good attendance throughout the meeting. On Monday night, Brother Allen showed the pictures of his trip around the world; these were very interesting. We thank God for His help and blessing.—E. L. AND MRS. LOOMAN, *Pastors*.

Dublin, Georgia—Again the Lord has visited our church with one of the best revivals in its history. The ministry of Evangelists Roy and Lilly Anne Norris in both sermon and song was signally blessed of the Lord and resulted in fruitful altar services, good crowds attending the services, and widespread interest in the meeting. Mrs. Lilly Anne Norris has a unique method of preaching and presents the gospel in a clear, forceful, and dynamic way. Brother Norris directed the singing, accompanied his wife in duets, also sang solos. Although the meeting was slated only for a week end, the interest and conviction were so good that the people requested another full week, which proved to be very profitable. There were more than twenty definite professions, most of them young people, and many Christians testified to having received special help. Seven new members were received into the church by Pastor W. P. Smithson. We thank God for this real revival.—AURELIA MOORE, *Reporter*.

Evangelists Roy and Lilly Anne Norris write: "We have two open dates for this summer, which we'll be glad to slate in either revivals or vacation Bible schools or combination of both. The dates are June 26 to July 7 and July 10 to 21. Would prefer to slate in southern, southeastern, or central states. Write us, 5332 Summer Avenue, Ashtabula, Ohio."

## Conference on Evangelism

"Facing the Evangelistic Task of the Church" was the theme of the three-day conference on evangelism sponsored by the Greater Oklahoma City Nazarene Ministers' Association, January 21 to 23.

Dr. Hugh C. Benner, general superintendent, and Dr. V. H. Lewis, executive secretary of the Department of Evangelism, shared the speaking responsibilities of the conference.

Day sessions for ministers were held on the campus of Bethany Nazarene College. Each of these sessions dealt with some phase of the minister's evangelistic responsibility and each message was followed by a wholesome discussion period. Subjects discussed in the day sessions were: "The Evangelistic Pastor," "The Witnessing Church," "Our Denominational Program of Evangelism," "The Pastor Preparing for the Evangelistic Campaign," "The Pastor Conserving the Results of Evangelism," and "The Praying Preachers."

Night sessions, particularly for laymen, were held in First Church of the Nazarene in Oklahoma City. Beginning at seven o'clock, the first hour was given over to two class sessions. Section A, "The Evangelistic Laymen," was taught by Dr. Benner; section B, "Fulfilling Our Vows," was led by Dr. Lewis. More than three hundred laymen attended and participated in these study sessions. The second hour each evening was a mass meeting in the main auditorium. The messages of the speakers in these services emphasized the responsibility of each Christian to be a soul winner.

Plans for the conference and the underwriting of the finances were shared by the Nazarene churches of the Greater Oklahoma City area. The reaction of both ministers and laymen was that the conference came to grips with the evangelistic task of the church in a more positive way than any previously attended.—DARREL L. SLACK, *Reporter*.

## ANNOUNCEMENTS

### RECOMMENDATIONS

Rev. Herbert E. Lilly, pastor at our Payette church, is entering the field of evangelism and will be available for meetings after March 1. He is one of our finest pastors, faithful and loyal to the church and God. Brother Lilly is an excellent preacher and has a genuine concern for souls. Any church calling him will profit by his rich ministry. Contact him at Payette, Idaho.—I. F. Younger, Superintendent of the Idaho-Oregon District.

This is to present to the church and to highly recommend Rev. James and Lois Holstein, R.R. 5, Greenville, Ohio. They are just entering the evangelistic field, and will be able to do the preaching in revival services and furnish singing and instrumental music as well. He is a strong holiness preacher and has a very able helper in Mrs. Holstein, who helps in the music, and in addition gives religious readings and lends special emphasis to the promotion of children's work and assists in arranging specials for their benefit. The Holsteins have had previous experience in evangelistic work and also pastoral experience. They both have attended Olivet Nazarene College, and Mr. Holstein is a graduate of the Nazarene Theological Seminary. Any church will do well to give them a call for a revival. Let's keep them busy in this field.—W. E. Albee, Superintendent of Western Ohio District.

**BORN**—to Rev. and Mrs. Glen Terry of Colorado Springs, Colorado, a daughter, Gwendolyn Jo, on January 31.

—to Mr. and Mrs. Floyd Hagens of Ebsenburg, Pennsylvania, a daughter, Brenda Lee, on January 29.

—to Arvid and Pearl (Tromburg) Kreps of Nampa, Idaho, a daughter, Cheryl Ann, on January 21.

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## ACT AT ONCE

Dr. and Mrs. A. S. London report: "The Greater Chicago Sunday-School Association held its annual dinner meeting in Moody Church, Chicago. It was a great occasion, with 525 present. It was a thrill to speak to this audience, with as great a response as one could ever ask. Dr. Clarence Fast, executive secretary of the association, is a devout, efficient Sunday-school builder. It was a joy to be with Pastor Charlie Harrison and our South Shore Church in Chicago. On Wednesday evening we spoke in Chicago First Church, where Dr. C. B. Strang is pastor. They have a wonderful property. The day will not be forgotten, as it was our wedding anniversary. The Association remembered us with a huge bouquet, and the First Church group baked a beautiful anniversary cake. Dr. and Mrs. Strang rank among the top leaders in our denomination."

Rev. Robert F. Johnson writes: "On December 31, I resigned my pastorate at Greensfork, Indiana, and also retired from the active pastoral ministry. My active ministry covered a period of forty-five years, beginning with a congregation out of which First Church of the Nazarene of Anderson was organized. Several young men of that congregation became ministers of the gospel. I served pastorates in central and southern Indiana, also seven years on the old Kentucky-West Virginia District under the superintendency of Dr. L. T. Wells. I thank all my friends and former parishioners for their love, patience, kindness, and co-operation. God bless you all. Mrs. Johnson (who has labored so faithfully with me across the years) and I have chosen a country place on Route 1, New Castle, Indiana, to spend the sunset years of our lives, if God permits."

**ADOPTED** by Rev. and Mrs. Wayne Parks of Pittsburgh, Pennsylvania, a daughter (born February 2, 1956), Darlene Rae, on January 31, 1957.

**SPECIAL PRAYER IS REQUESTED** by a mother in West Virginia for her three unsaved children, for an unspoken request, that her father may have victory over a hindrance that keeps him from entire sanctification, also "that God will touch and heal my afflicted body for His glory";

by a friend in Illinois, past eighty years of age, that God will help in both soul and body;

by a mother in Indiana for a son in service, going overseas this month, that the Lord will protect and save him, for the salvation of a daughter and her husband, and that she may be more conscious of the Lord's presence and be all that He would have her to be;

by a reader in Nebraska for "the salvation of my husband, my brother and his family, and that a difficult situation may be worked out according to God's will, that there may be unity in the family," and that she may be led of God in all that she does.

## DIRECTORIES

### GENERAL SUPERINTENDENTS

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**D. I. Vanderpool**  
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**Hugh C. Benner**  
Office, 6401 The Paseo, Box 6076, Kansas City 10, Mo.

## DEATHS

**MRS. RUBY E. TODD** was born March 23, 1899, and died December 23, 1956, in Yakima, Washington. She was converted in 1929, and sanctified in the Redwood Falls, Minnesota, Church of the Nazarene. She helped with a "baby" church, and before she left it was a thriving, spiritual church. In 1938 she was married to Orin W. Todd. She was loved by all who knew her, faithful to the church and the missionary work. Besides her husband, she is survived by two sisters and a brother.

**JOE ED MESSER** was born July 23, 1926, in Beaumont, Texas, and died December 3, 1956, in Clearwater, Florida. He was converted early in life and united with the Church of the Nazarene. He gave a beautiful testimony of his readiness to go. He is survived by his wife and two small children; also his father and mother, Rev. and Mrs. E. D. Messer.

**MRS. RUTH PARKER MCINTYRE** died January 13, 1957, at the age of fifty-seven years, in Phoenix, Arizona; she was born in Parker Canyon. Her parents, Mr. and Mrs. James Parker, were pioneer settlers in the state in 1872. Converted at an early age, and later sanctified, she had a constant walk with Christ through the years. She was a member of Central Church of the Nazarene in Phoenix. Her husband, a devoted Christian, is a local preacher in charge of the Nazarene Mexican work in Phoenix. Besides her husband, John R., she is survived by three daughters, Mrs. Clyde Looper, Mrs. David L. Prince, and Alvine Ruth; also three sisters. Funeral service was conducted by Rev. I. W. Dickey, assisted by Rev. Glenn Roberson, Rev. Paul MacLearn, and Ellsworth Gill.

**MRS. MARGARET MEGGERS** of Ashland, Oregon, died December 15, 1956, at the age of eighty-four years. Her husband, David, preceded her in death in 1944. Mrs. Meggers was born in Germany, being brought to the United States by her parents when a small child. She joined the Church of the Nazarene in Beatrice, Nebraska, in 1917; was a member at Salem, Oregon, for twenty-two years; at the time of her death was a member of the Ashland church. "Mother" Meggers was a wonderful, consecrated Christian and, as long as health permitted, a faithful attendant at all the church services. She had an ever ready, glowing testimony, and carried a burden for the work of the church everywhere. She was intensely interested in missions, since one of her daughters, Mrs. Velma Mischke, was a missionary in South Africa. Besides the missionary daughter, she is survived by a son, Rev. L. D. Meggers, Nazarene pastor at Garden Grove, California, and two other daughters, Mrs. Irene Kaminske, and Mrs. Hattie Litwiller, in whose home Mother Meggers

lived most of her last years. Funeral service was conducted by her pastor, Rev. Roscoe W. Hohn, with interment in Belcrest Memorial Cemetery, Salem, Oregon.

**MRS. ABBIE RAKER** was born September 15, 1878, near Canton, Illinois, and died December 29, 1956, at Canton, after an illness of eight years. Her husband, John, and three daughters preceded her in death. She was a devoted wife and mother, a beautiful Christian, faithful to the church, and a friend of the ministers. She is survived by eight children, among whom are the Raker twins, Bud and Wilma (Rev. Mrs. W. W. Geeding), also a number of grandchildren. Funeral was conducted at First Church of the Nazarene in Canton by Rev. Charles Fisher, Captain Robert Snider, and Rev. W. C. Crossman, pastor.

## EVANGELISTS' SLATES

### L and M

Langford, J. V. 808 N. College, Bethany, Okla.  
Marysville, Calif. . . . . March 13 to 24  
Holdenville, Okla. . . . . March 27 to April 7  
Latham, Joy and Mary E. P.O. Box 527, Kansas City 41, Mo.  
Law, Dick and Lucille. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.  
Taft, Calif. . . . . Feb. 21 to Mch. 3  
Reseda, Calif. . . . . March 6 to 17  
Lee, Mason. 217 Division St., Huntington, W.Va.  
Burns, Ore. . . . . Feb. 26 to Mch. 10  
Decatur, Ga. . . . . March 19 to 31  
Leih, Martin. 309 Violet, Monrovia, Calif.  
Selma, Calif. . . . . March 3 to 13  
Ridgefield, Wash. . . . . March 17 to 27  
Leverett Brothers. Preachers and Singers, Lamar, Mo.  
Alderson, W.Va. . . . . March 15 to 24  
Cleveland, Ohio. . . . . March 29 to Apr. 7  
Lewis, E. E. 305 N. Shepherd, Ironton, Mo.  
Lewis, Ellis. 308 N.W. Second, Bethany, Okla.  
Summerville, Wash. . . . . Feb. 27 to Mch. 10  
Oakdale, Calif. . . . . March 13 to 24  
Liddell, T. T. c/o Gen. Del., Bourbonnais, Ill.  
Norristown, Pa. . . . . Feb. 27 to Mch. 10  
Litchfield, Minn. . . . . March 20 to 31  
Lindley, R. F., and Wife. Evangelist and Children's Worker, P.O. Box 527, Kansas City 41, Mo.

Lipker, Charles H. Box 2, Alvada, Ohio  
Topeka (First), Kans. . . . . March 6 to 17  
Parkersburg (First), W.Va. . . . . March 20 to 31  
Little, H. C. 1338½ Hunter Ave., Columbus, Ohio  
Circleville, Ohio. . . . . March 24 to 31  
Darbydale, Ohio. . . . . April 2 to 14  
Lockard, Dayton and Patricia. Preacher and Singers, Rt. 2, Box 312-C, Charleston, W.Va.  
Petersburg (Ettrick), Va. . . . . Feb. 26 to Mch. 10  
Webster Springs, W.Va. . . . . March 12 to 24  
Logan, J. Sutherland. P.O. Box 527, Kansas City 41, Mo.  
Lummas, H. T. and Jessie. Preachers and Singers, 4480 63rd St., Sacramento 20, Calif.  
Mac Allen, L. J. Artist-Evangelist, 119 W. Rambler Ave., Elyria, Ohio  
Mackey Evangelistic Party, D. D. Preacher and Musicians, Box 113, Bethany, Okla.  
Madden, Paul A. 4210 East 14th St., Des Moines, Iowa  
Marengo, Iowa. . . . . March 6 to 17  
Farmington, Iowa. . . . . March 20 to 31  
Markham, Walter. 408 S. Cottage Ave., Porterville, Calif.  
Martin, Edwin C. P.O. Box 527, Kansas City 41, Mo.  
Collingdale, Pa. . . . . Feb. 27 to Mch. 10  
Hanover, Pa. . . . . March 13 to 24  
Martin, Paul. P.O. Box 527, Kansas City 41, Mo.  
Grand Rapids (First), Mich. . . . . March 10 to 17  
Muncie (First), Ind. . . . . March 20 to 31  
Mathews, L. B., and Wife. Evangelist and Singer, 514 West 15th St., Columbia, Tenn.  
Fort Scott, Kans. . . . . Feb. 20 to Mch. 3  
Richmond, Mo. . . . . March 13 to 24  
May, Frank W. 324 East 47th St., Covington, Ky.  
McCoy, Norman E. Song Evangelist, 1318 East 28th St., Anderson, Ind.  
Riverside, N.J. . . . . March 1 to 10  
McCullough, Forrest. Evangelist, 787 E. Waldorf Ave., Memphis, Tenn.  
Moultrie, Ga. . . . . March 6 to 17  
Louisville, Tenn. . . . . March 20 to 31  
McDowell, Mrs. Doris M. Evangelist, 948 Fifth St., Apt. H, Santa Monica, Calif.  
Kutztown, Pa. . . . . Feb. 27 to Mch. 10  
Dover, N.J. . . . . March 13 to 24  
McIntosh, John P. 8240 E. Third St., Paramount, Calif.  
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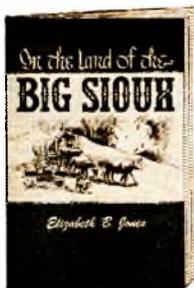
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Kurtz, Ind. . . . . March 13 to 24

Mounts, Dewey. 12300 W. Ridgeland Ave., Worth, Ill.  
Wilmington, Ill. . . . . Feb. 24 to March 3

Murphy, B. W. 2952 Fourth Ave., Huntington 2, W.Va.  
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Brazil, Ind. . . . . March 6 to 17  
Princeton, Ind. . . . . March 27 to April 7

Myers, J. T. 502 Lafayette St., Danville, Ill.

### N to R

Neese, Albert R. and Bessie. 675 S. Decatur, Denver 19, Colo.

Nelson, Charles Ed. and Normadene. Preacher and Singers, P.O. Box 241, Rogers, Ark.  
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Noel, Ark and Lou. Preacher and Singers, Box 604, Bethany, Okla.  
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Norton, Joe. P.O. Box 143, Hamlin, Texas  
Yukon, Okla. . . . . Feb. 27 to March 10  
Dallas (Buckner Blvd.), Tex. . . . . March 13 to 24

Nutter, C. S. P.O. Box 48, Parkersburg, W.Va.  
McDonald, Pa. . . . . Feb. 27 to March 10  
Zanesville, Ohio (Wes. Meth.) . . . . . March 20 to 31

Oren, Thurman. Box 327, Parker, Ind.

Orton, Ernest E. P.O. Box 527, Kansas City 41, Mo.

Osborne, Geoffrey A., and Wife. Preacher and Singers, Box 36, Kurtz, Ind.

Parrott, A. L. 140 S. Main, Bourbonnais, Ill.  
Lubbock (First), Texas . . . . . Feb. 17 to March 3  
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Markle, Ind. . . . . Feb. 27 to March 10

Pattan, Martin L. Evangelist, Rt. 11, Box 54, Fort Worth, Texas

Patterson, Walter. Route 2, Waurika, Okla.  
El Paso, Texas. . . . . March 2 to 10  
Waurika, Okla. . . . . April 5 to 14

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Columbus, Ohio. . . . . Feb. 12 to March 3  
Cincinnati, Ohio. . . . . March 4 to 10

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Henryetta, Okla. . . . . Feb. 27 to March 10  
Corydon, Ind. (Meth.) . . . . . March 12 to 24

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Colorado District Tour and Conventions (c/o Dist. Supt.). . . . . March 5 to 31

Potts, Troy C. Evangelist, 808 N. Asbury, Bethany, Okla.

Purkhiser, H. G. 4531 Marcellus St. N.W., Canton 8, Ohio  
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Qualis, Paul M. Song Evangelist, 5487 Lake Jessamine Dr., Orlando, Fla.

Rahrar, H. J. Evangelist, 2042 Singleton St., Indianapolis, Ill.

Raed, Fred W. 612 South 27th St., Billings, Mont.

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Roedel, Bernice L. 423 E. Maple St., Boonville, Ind.  
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Rothwell, Mel-Thomas. 21 Bromfield St., Wollaston, Mass.

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### S and T

Samuel, O. D. and Thelma. Box 8, Halltown, Mo.

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Scarlett, Don. Route 3, Oakland City, Ind.

Waynesburg, Pa. . . . . Feb. 20 to March 3  
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Scherrer, L. J. Evangelist, 3030A No. 62nd St., Milwaukee 10, Wis.  
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McFarland, Calif. . . . . April 3 to 14

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Metropolis, Ill. . . . . March 26 to 31

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 Schultz, Walter C. Song Evangelist, 707 S. Chipman St., Owosso, Mich.  
 Scott, N. Edward. 34806 Acacia St., Yucaipa, Calif.  
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 Selz, Joseph W. 627 Juniper St., Walla Walla, Wash.  
 Clearview, Wash. . . . . March 20 to 31  
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 Slater, Hugh. P.O. Box 527, Kansas City 41, Mo.  
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 Slayton, Hubert W. 237 N. Fifth St., Elwood, Ind.  
 Smith, Bernie. Bcx 145, Harrisburg, Ill.  
 Auburn, Ind. . . . . Feb. 27 to March 10  
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 Smith, Billy and Helen. Evangelist and Singers, 816 McKinley Ave., Cambridge, Ohio  
 Smith, Charles Hastings. P.O. Box 778, Bartlesville, Okla.  
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 Smith, J. E. 621 Del Mar Ave., Chula Vista, Calif.  
 Smith, Ottis E. P.O. Box 602, Greensboro, N.C.  
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 Smith, Paul R. and Hallie. Evangelist and Singers, 318 N.W. 5th St., Bethany, Okla.  
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 Bradford, Pa. . . . . March 13 to 24  
 Stafford, Daniel. Box 1514, Indianapolis, Ind.  
 Clay City, Ind. . . . . Feb. 28 to March 10  
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 Stanley, T. H. 1242 Cottage Avenue., Middletown, Ind.  
 Wichita Falls (Central), Texas  
 . . . . . Feb. 27 to March 10  
 Seaside, Calif. . . . . March 12 to 24  
 Starnes, Earl. P.O. Box 527, Kansas City 41, Mo.  
 Bicknell, Ind. . . . . Feb. 20 to March 3  
 Ft. Wayne (Nelson St.), Ind. . . . March 6 to 17  
 Steelman, Mrs. Thelma. P.O. Box 294, Gilmer, Texas  
 Steinger, Dwight F. Artist-Evangelist, P.O. Box 527, Kansas City 41, Mo.  
 Benton, Ark. . . . . Feb. 27 to March 10  
 Seymour, Ind. . . . . March 18 to 24  
 Stewart, Claude E., Jr. 7804 Grandview, Arvada, Colo.

Stewart, Milton, and Wife. Evangelist and Singer, Route 2, Robeline, La.  
 Stockton, Fred G. Rt. 1, Box 149, Sumner, Wash.  
 Strack, W. J. Box 215, New Lyme, Ohio  
 New Freedom, Pa. . . . . March 5 to 17  
 N. Waldorbor, Me. . . . . March 19 to 31  
 Sutherland, Jack and Naomi. Preacher and Singers, Route 5, Canton, Ill.  
 Carmi, Ill. . . . . Feb. 20 to March 3  
 Rantoul, Ill. . . . . March 6 to 17  
 Sweston, Howard W. Ashley, Ill.  
 Clearwater, Fla. . . . . Feb. 11 to March 3  
 Ashley, Ill. . . . . March 20 to April 1  
 Swisher, Ralph and Connie. Preachers and Chalk Artists, 722 Heyward St., Columbia, S.C.  
 Talbert, George H. Evangelist, 409 N.E. 13th, Abilene, Kansas  
 Tarvin, E. C. California, Ky.  
 Louisville, Ky. . . . . March 13 to 24  
 Ladoga, Ind. . . . . March 26 to April 7  
 Thomas, Fred. 177 Marshall Blvd., Elkhart, Ind.  
 Oakland City, Ind. . . . . Feb. 28 to March 10  
 Weirton (First), W.Va. . . . . March 13 to 24  
 Thomas, J. W. P.O. Box 527, Kansas City 41, Mo.  
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 . . . . . March 20 to 31  
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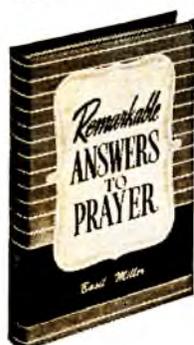
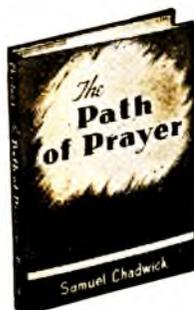
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Tripp, Howard M. Evangelist, 12408 Florida Ave., Tampa, Fla.  
Turpel, John W. R.F.D., West Baldwin, Maine  
S. Windham, Maine. . . . . March 12 to 24  
Norwood, Mass. . . . . March 27 to April 7  
Tyson, Joe M., and Wife. Evangelist and Children's Workers, Rt. 6, Box 446, Waco, Texas

### U to Z

Van Slyke, D. C. 508 15th Ave. South, Nampa, Idaho  
Nowata, Okla. . . . . March 3 to 13  
Sayre, Okla. . . . . March 17 to 27  
Vennum, Earle W. and Elizabeth. P.O. Box 527, Kansas City 41, Mo.  
Charlotte, N.C. . . . . March 3 to 13  
Beebe, Ark. . . . . March 17 to 27  
Volk, Harold L. P.O. Box 527, Kansas City 41, Mo.  
Wagner, Allen H. 404 N. Kentucky Ave., De Land, Fla.  
Columbia City, Ind. . . . . Feb. 27 to March 10  
Nashville (Donelson), Tenn. . . . . March 13 to 24  
Wagner, Betty; and Lavelly, Helen. Preacher and Singers, c/o Gen. Del., Mt. Vernon, Ill.  
Union City, Tenn. . . . . Feb. 19 to March 3  
Hull, Ill. . . . . March 6 to 17  
Wakefield, A. C. Song Evangelist, 515 Woodland St., Nashville 6, Tenn.  
Orlando (First), Fla. . . . . Feb. 26 to March 3  
W. Monroe, La. . . . . March 8 to 17  
Walker, Lawrence and Lavona. 349 E. High Ave., New Philadelphia, Ohio  
Walker, W. B. P.O. Box 527, Kansas City 41, Mo.  
Drumright, Okla. . . . . March 6 to 17  
Brookville, Ohio. . . . . March 20 to 31  
Ward, Lloyd and Gertrude. Preacher and Chalk Artist, P.O. Box 501, Fern Park, Fla.  
Oklahoma City, Okla. . . . . March 6 to 17  
Bishopville, S.C. . . . . March 20 to 31  
Warren, W. H. Evangelist, G 4299 Calkins Rd., Flint, Mich.  
Wells, Kenneth and Lily. Evangelist and Singers, Box 679, Whitefish, Mont.  
Corona, Calif. . . . . March 6 to 17  
Oregon City, Ore. (E.U.B.)  
Carthage, Mo.  
Whisler, John F. Blind Singer, 404 N. Francis St., Carthage, Mo.  
White, W. T. 116 E. Keith, Norman, Okla.  
Erick, Okla. . . . . March 6 to 17  
Oklahoma City (Shield Blvd.), Okla.  
March 20 to 31  
Whiting, Warren and Katherine. Musician and Song Evangelist, 1239 S.W. 35th Ave., Ft. Lauderdale, Fla.  
Whitley, C. M., and Wife. Preacher and Singer, P.O. Box 527, Kansas City 41, Mo.  
Whitworth, James H. Evangelist, 804 S. Fell Ave., Normal, Ill.  
Wiggs, W. Frank, and Wife. Preacher and Singers, 2625 E. Nettleton, Jonesboro, Ark.  
Wilkinson Trio (Lloyd M., Wife, and Daughter), 1104 Penn St., Columbus, Ind.  
Williams, J.E. P.O. Box 527, Kansas City 41, Mo.  
Oakland (First), Calif. . . . . March 6 to 13  
Covina, Calif. . . . . March 20 to 31  
Williams, Lillian. Evangelist, 327 W. Broadway, Sparta, Tenn.  
Winegarden, Robert. Route 1, Cayuga, Ind.  
West Unity, Ohio. . . . . Feb. 27 to March 10  
Beardstown, Ill. . . . . March 13 to 24  
Wire, B. N. 109 N.W. Seventh, Bethany, Okla.  
Columbus, Ind. . . . . Feb. 27 to March 10  
Alva, Okla. . . . . March 17 to 31  
Wolfe, E. D. 820 Edna Ave., Salem, Oregon  
Woods, Bob. Evangelist, Pepperlaw, Ontario, Canada  
Concord, N.H. . . . . Feb. 27 to March 10  
Warren, Pa. . . . . March 13 to 24  
Woolman, J. L. 223 N. Hammond, Bethany, Okla.  
Tulsa (W. Side), Okla. . . . . Feb. 27 to March 10  
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Canon City, Colo. . . . . March 13 to 24  
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