

Herald of Holiness

OFFICIAL ORGAN • CHURCH OF THE NAZARENE



January 30, 1957

O God, our Father, we come into Thy presence today through the word of Thy Son. We seek to magnify Thy name, for Thou alone art worthy. Teach us how to praise Thee, not with our lips only, but with our whole hearts.

Thy blessings are new every morning and fresh each day. Thou hast given even before we have asked and hast provided so often beyond our requests. Forbid that we should take Thy gifts for granted or forget Thee, Thou source of all our bounties.

We thank Thee for this day's food, for the clothes we wear, for the shelter of home, for those that love us, and whom we love, for Thy Church, and for a place to work and help build Thy kingdom.

A Prayer of Praise

General Superintendent Young

Let not our hearts become attached to Thy material and earthly gifts. May we seek Thy kingdom first and trust Thy wisdom for all things. May Thy spiritual benefits be our supreme and constant desire.

Let our lives show forth Thy praise today. We bless Thee for Thy Son, whose death has accomplished our redemption. Make us effective witnesses to Thy grace. Show us the path to the hearts of men.

Even for the unanswered problems and for the cares that vex us, we give Thee thanks. May they teach us what it means to bring everything to Thee in prayer. Let us not seek the easy way out. Only be our Guide and Portion. May Thy name be glorified even by our very weaknesses and insufficiency. We confess our needs daily. Accept our thanks now in advance for the victories that are yet to come. Be pleased to shine through the dark places today; but if not, speak in quiet reassurance to our troubled hearts. We dare to trust Thy kindly wisdom and Thy holy love. Thou art the strength of our life.

We bless Thy name, for Thou alone art worthy. Forbid that we should offer man the honor that belongs to Thee. We praise Thee for thyself, revealed through Jesus Christ our Lord, infinite in compassion and with great mercy. The purity of Thy holiness and the unfathomed depth of Thy love are the source of all our hopes. We bow in adoration. "How great Thou art!" Only be our Friend and Companion all through this day. All praise to Thee, the Father; to Thee, the Son; and to Thee, the Holy Spirit. "Thine is the kingdom, and the power, and the glory," both now and forevermore! Amen.

*Love divine, all love
excelling,
Joy of heav'n to earth
come down!
Fix in us Thy humble
dwelling;
All Thy faithful mercies
crown.*

LATE NEWS

Telegram

Pasadena, California—Organized Whittier Heights Church Sunday morning, January 6: forty charter members, Rev. W. I. DeBoard, pastor.—W. Shelburne Brown, Superintendent of Los Angeles District.

Mr. and Mrs. S. S. Park of Clearwater, Florida, will celebrate their sixtieth wedding anniversary on February 10; which will also mark Mr. Park's eighty-first birthday. They have been active Nazarenes for forty years, have helped to establish Nazarene churches in Ashtabula, Jefferson, and Medina, Ohio; and are now members of the church in Clearwater. Their six sons plan to be with them when they hold open house February 12 at their home, 1207 Fwing Avenue, Clearwater, Florida.

Rev. George W. Carrier writes that he resigned as pastor of the church in Ashtabula to accept the pastorate at Uhrichsville, Ohio, as of January 1.

Rev. Melvin W. Quick has resigned the pastorate of the Croydon church to accept the call to the Morley church, Yorkshire, and was inducted into his new work by District Superintendent J. B. Maclagan. He succeeds Rev. Leslie Roberts, now pastor at Skegoncill, Belfast, in the British Isles North District.


Pastor J. Russell Brown sends word: "Emmett, Idaho, church had just completed an extensive remodeling program when burned January 10; building a total loss. People believe God is able and are rebuilding immediately."

Rev. J. B. Maclagan, superintendent of British Isles South District, has appointed Mr. Fred Upton, a local preacher of the Dewsbury Road Church, Leeds, to the lay pastorate at Queensbury, Yorkshire. The announcement was made to the congregation by the district superintendent at the close of a very successful holiness convention conducted by Revs. Maurice Carlile and Thomas Food.

Rev. F. J. Duke has resigned as pastor of the church at Sweet Home, Oregon, and moved to Minnesota to enter the evangelistic field.

After an absence of ten months from the active pastorate due to the need of post-surgery physical recuperation, Rev. Edwin Zimbelman, formerly pastor at Jamestown, North Dakota, has accepted the call to pastor the church at Napa, California. These months were spent

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

with the wonderful pastor, Rev. Barrett Kirby, and the good people of Sacramento First Church.

Rev. John R. Baillie has resigned the pastorate of the Blantyre church (British Isles North District) to accept a unanimous call to the pastorate of the Lancaster church, Lancashire, British Isles South District.

Rev. Russell M. Quantz has resigned his pastorate at Loughheed, Alberta (Canada West District), to accept a unanimous call to the pastorate of the Sheffield First Church, British Isles South District.

Professor and Mrs. James A. Horine, who have been ministers of music in Nampa, Idaho, for the past five years, have resigned and are now on the staff of Eastside Church of the Nazarene, Phoenix, Arizona.

MAKE UP YOUR MIND

God forbid! (Rom. 11:1.)

I like prejudiced people, in one way. I like people who, when they have thought a thing through, no longer need to keep debating it. When it is settled, it is settled. The man who has the nervous breakdown is the one who still has two minds about too many things.

For instance, I have a closed mind about whether to use a razor or an electric shaver. I debated the matter about ten years ago, and decided. What that decision was is not important. It is important that I added how-to-shave to the growing list of items I no longer concern my mind with. Like St. Paul, there are some propositions, both mundane and spiritual, about which I am narrow. Mention certain ideas and the apostle and I respond, "God forbid!"

Make up your mind! When Caesar changed all subsequent history by crossing the Rubicon, he didn't cross halfway and look back. Some people decide to be Christians, about halfway. They are like the boy who became a Christian when he went into the army, and decided to keep it a secret. He stayed in the army four years, and sure enough, nobody ever found it out.

Hear Martin Luther as his positiveness echoes down the centuries, "Here stand I; I can do no other."

Stand behind Arthur Moore as he rises from the altar in a tabernacle in Waveross, and says he is giving his life to God!

Notice B. I. Thornton, recently a lay leader of a Methodist Annual Conference, as years ago he looked at his Christmas liquor bill, the while remembering the look of fright in his child's eyes, and hear him say, "I'm done with it!"

Learn to say, "God forbid!"

—CHAS. A. JACKSON, JR., in *Wesleyan Christian Advocate*

I Stood at the Door

By ILA R. MONDAY

I stood at the door with a trembling soul,

*And I shook so with fear within,
And with weak, blind faith fumbled at the knob,*

Till God beckoned me on in!

There've been many doors since where I have stood,

Through whose denseness I could not see;

But it's strong, clear faith now that turns the key—

For I know He'll go through with me!

What Is Your Life?

The nature of life is still an unsolved enigma to the world of science. Though they have delved deeply into the structure of matter itself, and have succeeded in isolating almost every chemical compound present in organic substances, yet they have never managed to create life. Even a little creature of one cell, like the amoeba, has these qualities that baffle them—the qualities of being alive!

Human life, of course, is vastly more complex than that of the amoeba. Is it to be expected, then, that any answer will be found to the question propounded by the Apostle James: "What is your life?" (Jas. 4:14.)

Many have tried to answer the question. Shakespeare thought of the problem in theatrical terms. To him, life appeared like the entrance of a player to the stage, to say a few brief words, and take his exit. St. Paul thought of life as a race. He saw heat after heat forming up at the starting line; then, the signal given, each runner makes off towards the finishing line, some faster, some slower. Some have thought of life as a school. Each new year sees a new class of fresh-faced pupils; but in three to five years they have passed through the school, and have gone out into the great world outside—the names of just a few of them inscribed in the school's honor roll for future generations to see.

But how is it that James answers his own question? "It is even a vapour, that appeareth for a little time, and then vanisheth away." A vapour! A mist! The figure is familiar enough. How often do I rise in the morning to see just such a mist lying over the still waters of the

Firth of Clyde! Seeing it, I know that such a mist is unlikely to last; as soon as the sun gets up, it will be gone. So is life!

How does a mist occur? It is the product of a collision between a volume of warm air and a volume of cooler air. Moisture already present in the warm air is precipitated in tiny globulets, and so becomes visible. Life is like that, isn't it? At the time of creation, God breathed into man the breath of life, and thus the principle of life was imparted to our race. But, continually, a mist arises here and there as new personalities appear on our scene. So it was when you were born—for life, as far as you are concerned, was the emergence of *you!*

Is a mist a good or a bad thing? Surely, it has perfect possibilities of being either. On the good side, we may say that there is no important difference between a mist and a cloud. Lifted by a current of air, it carries its precious burden of life-giving water to the thirsty lands beyond the horizon. It keeps the streams and rivers flowing, and keeps the crops growing. Consider a mist, too, as a dispenser of beauty. Who has not looked in wonder at the diamond-spangled magnificence of a common spider's web, after the mist has passed over it? At Niagara the perpetual mist over the falls is in every sunny hour the foil for a splendid rainbow.

On the bad side, let our mist drift over a town, and become laden with soot and sulphurous fumes, and soon it will be transformed into that choking death-dealer which we call "smog."

So, likewise, your life has perfect possibilities of good and bad. Charged with

By DAVID J. TARRANT, Pastor, Port Glasgow, Scotland

the freshness of God's salvation, and impelled by the breeze of His Spirit, your life can bring blessing wherever it goes. And you too can reflect the glory of our Creator, showing as a rainbow the multicolored magnificence of His grace. But lingering among the unwholesome chimney stacks of a worldly and godless society, your life will soon be charged with all manner of bitterness and uncleanness.

But the apostle's principal thought in considering your life as a vapour lies in the mist's characteristic of sudden disappearance. The sun's warm beams break through and—it's gone! It does not

become nonexistent, of course. It is still there, though we cannot see it. What a perfect picture of life! Just when the mist of life seems to be settled—it vanishes.

Have you, reader, considered the utter unreliability of your tenure of life? And in doing so, have you pondered the value of the life which you are now living? Surely, with the future so uncertain, every man should live each day as though it were to be his last. In this matter the Bible will be your sure guide. Seek salvation before it is too late! Delay no longer the vital transaction of heart holiness!

Today I am grateful to God for my eyes and for my life. But for His providential care, I might have lost one or both. Returning from a two-week trip, Mrs. Harper and I were due in Kansas City at seven o'clock in the evening, but our plane was delayed and it was three o'clock in the morning when we reached home.

When the alarm rang at six o'clock I started to the basement to light the gas furnace. It is a simple household chore that I had done a dozen times before—turn on the gas, make a torch of twisted newspaper long enough to reach the pilot light in the middle of the furnace, get down on my knees, look into the firebox to locate the pilot light, touch the lighted torch to it, then open the main gas line.

As I went through the kitchen on my way to the basement door I felt a strong restraining impulse that I must not follow my usual technique for lighting the furnace. I heeded that inner Voice and took five minutes in the cold to fashion a wire clothes hanger into a crude bent-wire torch with a match taped to the end of it. With this I could reach the pilot light without looking into the furnace. Standing to one side of the furnace I inserted the burning match taped to the end of the bent wire. As I did so there was a terrific explosion of accumulated gas. A sheet of blue flame shot from the furnace door to the basement wall eight feet away. The force of the blast cracked the cement footing of the burner, broke the cast-iron door of the furnace, and shattered a basement window.

Had I been down on my hands and knees looking into the furnace door as I had always done before, I do not know how I could have escaped. That sheet of flame would surely have struck me full in the face and have set my clothing on fire. The blast had shaken the whole house and Mrs. Harper came running from upstairs fearing the worst. But, standing to one side of the furnace, I was unhurt. I called to reassure Mrs. Harper and then lifted a prayer of thanksgiving to God.

Others have died under similar circumstances. I do not know why I was spared from this tragedy. I only know that I started to do what certainly would have cost me my eyesight and probably my life. I felt a strong impulse not to do what I had always done before and I heeded this check from the Holy Spirit.

*To Him I owe my life and breath
And all the joys I have;
He makes me triumph over death,
And saves me from the grave.*

My life has always been His by right of creation. My days have long been His since the hour of full consecration at a college chapel altar. I know now that all of the days that yet remain are His by right of preservation. I have experienced again the truth of His Word: "He shall give his angels charge over thee, to keep thee in all thy ways" (Ps. 91:11).

"HE SHALL KEEP THEE"

By **A. F. HARPER**

Editor in Chief of
Church School Periodicals

The more we study light, the more sacred becomes . . .

The Light of the World!

By WANDA MILNER

Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life (John 8:12).



Light is an ancient religious symbol. The light of the East is characterized by a clarity and brilliance unknown to people of other climes. Because it is accompanied by intense heat which purifies, quickens, and enriches, light became the symbol of that which true religion can produce in the human soul. Is it any wonder then that Isaiah clothed the Messiah in robes of light? "Arise, shine; for thy light is come," exclaimed the prophet of hope, "and the glory of the Lord is risen upon thee" (Isa. 60:1). Seven centuries later, Simeon, the priest, took Mary's Child in his arms and echoed Isaiah: "A light to lighten the Gentiles, and the glory of thy people Israel" (Luke 2:32). Years later Jesus said, "I am the light of the world . . ."

"What light really is, we do not know," admitted an eminent scientist of our time. "Light is a mysterious force." Ever since creation the mysterious has challenged men to discover, solve, and unravel. As a result of hundreds of years of research the speed of light is now known and the effects of light have been analyzed. But the half has never yet been seen or told. For example, light is an "accord" of radiant energy. Unlike a musical accord in which a trained ear can single out the individual tones which comprise it, the human eye is unable to separate and distinguish the different

spectral components of white light. So it is that the Everlasting Light is a mysterious force and thus has challenged men for nearly twenty centuries. Paul, who solved more spiritual mysteries than most of us, frequently spoke of the mystery of Christ, "the hidden wisdom" and the "unsearchable riches of Christ." The sinner saved by grace testifies, "I cannot tell you how He saves me, but I know He saves me!" Haldor Lillenas, well-known gospel hymn writer, expressed amazement in these lines:

*Oh, what a wonderful Saviour is He!
Constant and true is Jesus.
More than I fancied He ever could be
Is Jesus, my wonderful Friend.**

That light is abstruse does not prohibit enjoyment of light. Nor is it required of us to fully comprehend the breadth and length, depth and height of the light of His love in order to "walk as children of light."

Light cannot be perceived without the presence of dust. A photograph taken in a well-lighted, dust-free room resulted in a totally black picture because there was nothing in the path of the beam to reflect the light. Thus the beam traveled through the room without making any impression on the eye. However, after two erasers filled with chalk dust were struck together in the path of the beam, objects could be seen. Some of the light bounded off particles of dust, hit the different objects, and was reflected from these objects to the eye. So it is that Light Everlasting is reflected by the dust of the earth—man twice-born. Isaiah implied this relationship when he said, "Shine . . . thy light is come."

Silently, like resplendent rays at the break of day, the Sun of Righteousness made His appearing at Bethlehem. The Light has been shining ever since the night angels announced His birth. But where there is no dust, light is not perceived. And people still sit in darkness. Waiting—waiting for dust to enable them to see—perhaps they pray, "How long, how long?" By contrast we observe that wherever Christmas is celebrated it is because sometime, somehow, some speck of dust faithfully reflected Light Everlasting.

*Permission, Nazarene Publishing House

MY THANKS

By ENOLA CHAMBERLIN

*For dawns that cream the mountain peaks;
For noontime swords across the sky;
For clouds that shadow hill and plain—
I offer thanks to God on high!*

*For springs which come on violet breath;
For summers blue as lazuli;
For gold and scarlet autumn woods—
I offer thanks to God on high!*

*For friends and loved ones, comradeship;
For wisdom gained as days go by;
For strength to do my tasks on earth—
I offer thanks to God on high!*

Putting God to the Test

By Hazel E. Howard

"I did not believe in tithing." The well-tailored young man (he couldn't have been over twenty-two) paused and smiled at the large Sunday morning congregation. "But my mother urged me to try it, so to please her, I put 10 per cent of my salary in the offering envelope and dropped it in the plate." A few "amens" came from some gray-haired folk as they nodded their heads.

"A few days later," he continued, "I came across a dollar bill in a vacant lot. It was the first money I had ever found. I'm beginning to believe tithing really does pay, I told myself. The following week I was surprised to find my pay check had been raised. That really convinced me. I've been a regular tither for six months now."

His simple testimony made a profound impression on me. Although a church member from the age of eleven, I could not recall having heard a single sermon on tithing. I decided to give it a trial. It wasn't easy to turn over fifty dollars to the Lord's work from the five-hundred-dollar insurance nest egg left me by my mother. It made a big hole in my savings account. At that time, I was not working, so had no income. Nothing unusual happened and I soon forgot the incident, but the Lord didn't.

When a friend made the suggestion a few weeks later that I invest my money in real estate, my father said, "Good idea." Evidently someone heard that I was "in the market" because I was "tipped off" almost immediately to some property, first a small lot and then two large view lots. My father approved the investment in the eight-hundred-

dollar one. However, when I informed him I had decided to sign a contract for *all three*, he scowled and sputtered, "Are you a fool? How do you propose to pay for them?"

"I'll put four hundred and fifty dollars down and sell the lots on a second contract," I countered. He pressed his lips tightly together and walked away. After all, I was of age.

Within three months I had sold two of the lots and cleared over a thousand dollars. I kept a strict account of the payments in a small book and gave my tenth to the Lord conscientiously.

Another incident happened shortly after my marriage. Buying a new car and furniture taxed our budget to the last cent, or so it seemed. Neither I nor my husband had mentioned tithing. I had no idea how he felt about it until someone picked my purse in a downtown store. Fortunately only about five dollars was taken. That evening I said I thought we should start tithing. He replied he had been thinking the same thing for some time. Once begun, we found it wasn't difficult. Somehow, we always had enough to go around.

There have been times in my life when I have become lax, times when it seemed as though I couldn't spare a dime for the Lord out of my last dollar. Then I discovered the Lord's giving hand had tightened its grip. The less I gave, the less I had to give.

God tells us very plainly in Mal. 3:8 that His people robbed Him in tithes and offerings. Then in verse 10, He says, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, . . . if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

This challenge was given to the Jews living under law and ought not we, who live in the dispensation of grace, give one-tenth and more? When we pause to consider our privileges as compared to those of the Jews, and to remember the sacrifice of Christ on Calvary that we might have a full and free salvation, should we not show our gratitude?

After all, the "cattle upon a thousand hills," the oil wells, the precious stones and ores, and in fact everything in the world belongs to God.



Your publishing house processed over seventy-two thousand cash orders during the past year.

If Abraham, who lived before both the law and grace, paid tithes to Melchisedec, the high priest who is a type of Christ, should not we?

Paul tells us to lay aside our offering on the first day of the week according to the way God has prospered us. He also says that God loves a *cheerful giver*.

I won't deny it is hard for the person who has never tithed to part with a tenth the first time or two. But once the habit is formed and you

receive the special kind of blessing and joy which is unlike any other, you soon love to do it and you actually look forward to it. Perhaps the easiest way to handle it is to have a small box or bank. Whenever you receive some money, drop a tenth into it. On Sunday it is ready to put into your offering envelope and take to church. God blesses the church whose members are tithers, in a special way. For those who are parents, tithing is a worthy example to set for their children.

God's Raven May Be a Parakeet

By Genevieve Thompson

In the seventeenth chapter of I Kings, we read the story of the tender care of Jehovah for His prophet Elijah. Because he had prophesied the drought which was to be God's judgment upon backslidden Israel, Elijah had incurred the wrath of the wicked King Ahab. But the God he served provided a "little sanctuary" for Elijah, beside the brook Cherith. "And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook" (I Kings 17:6).

With well-stocked grocery stores in easy reach of all of us, and a high economic level today, that seems a colorful story out of the dim past which has little connection with modern living. But let me tell you the modern version of Elijah and the ravens.

A few months ago a certain young couple were hard pressed financially. The husband had a steady job, paying an average wage. Like thousands of other young couples, they were making payments on a home and one or two household appliances. By strict budgeting there was money enough to go around with nothing ever left over. But sickness, with resulting doctor and hospital bills, had played havoc with their budget.

They had always faithfully set aside the Lord's tithe each payday. However, with four small children to feed and not enough money to go around, it would have been understandable if they had been tempted to use the tithe for food. But they love God and try to obey Him in everything. Each payday the tithe came out first, then the other bills and payments were made as far as the money went. No one knew that often there were days when there was little, and sometimes nothing, in the house to eat.

Then one night at a prayer meeting the young

wife gave this testimony. At their last payday they had \$1.20 left for food for two weeks. They prayed and asked God to take care of them and He wonderfully provided, a day at a time. But three days before payday, again they had no money and no food in the house. She gave the children the last bit of bread for breakfast, and sent them to school. While she was trying to pray the pastor came, and without telling him the need, she asked him to have prayer for a very special need. He prayed, and went his way. During the morning, the little boy who did not go to school asked several times for something to eat, but each time she put him off, telling him to wait until lunch time.

At eleven-thirty the younger girl came from school and burst breathlessly into the house crying, "Mommie, come see the pretty bird on our porch." When they went outside, they found a parakeet sitting on the porch railing. The mother walked quietly up and took it in her hand. It made no effort to fly away, nor to escape when caught. Knowing a neighbor close by owned a parakeet, they took the bird to her, but it was not hers. However, she remembered seeing an ad the night before concerning a lost parakeet. They called the number in the paper, and the woman who answered the phone said she would come over immediately.

When she arrived, she was delighted to claim her lost pet, and insisted on paying a reward for his recovery. When the reward was refused, she became insistent. "I have followed that bird for two weeks," she said. "Again and again I, and others, have had him cornered, but he always got away. I even had the fire department trying to capture him an entire half day. This morning I felt desperate and I prayed for my bird's return. I made a vow this morning to give this reward,

and I *must* keep my vow. You *must* accept a reward."

So urged, the young woman accepted the money, and then asked, "What time were you praying this morning?" She felt no surprise when the lady told her. It was the very time her own pastor had been praying in her home for a need he did not know about! There was still time to walk to the corner grocery and buy food, and there was money enough to feed them until payday.

Yes, Elijah's God still lives, though His modern ravens may wear a brilliant coat of blue or green.



The
Cornerstone
of Christian Faith

By Evangelist RALPH A. MICKEL, Alum Bank, Pennsylvania

Some time ago a college professor said to his students that, while he believed in the Virgin Birth, he thought it was a mistake to say that a person who did not believe in this teaching was not a Christian. Now it is readily admitted that a new convert who has never heard of the Virgin Birth could be a Christian without believing in this doctrine. But once he hears about it and rejects it, he puts himself in a different category. Before hearing the doctrine he neither believed nor disbelieved it. But now he does what John the Apostle declares is the test of the Antichrist and his followers.

In II John 9 we read, "Whosoever transgresseth, and abideth not in the doctrine of Christ, *hath not God.*" The word "transgresseth" is the translation of a Greek word which means "to go forward, to advance." Thayer says it means "to transgress the limits of true doctrine." The R.S.V. translates it "go ahead"; and the A.R.V., "goeth forward." In II John 7 we read, "Many deceivers are entered into the world, who confess not that *Jesus Christ is come in the flesh.* This is a deceiver and an antichrist." The word incarnation means "come in the flesh." Thus, such people deny the incarnation or virgin birth of Christ.

John calls this "*the doctrine of Christ,*" and says

the person who thinks he is "progressing" or going forward yet does not accept this belief *has not God.* John says in verses 10 and 11, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds." John cannot mean that all who are Christians must believe exactly alike. There are some teachings which are not basic and fundamental. But belief in the teaching on the Incarnation, that Christ is come in the flesh, is absolutely essential to salvation.

In I John 5:1, the apostle declares, "Whosoever believeth that Jesus is the Christ is born of God." Now the Christ spoken of here is the Christ of the Bible, who was born of a virgin, lived a sinless life, worked miracles, died on the cross to atone for our sins, was buried and rose from the dead, after which He ascended on high to make intercession for us at the right hand of God. To reject the teaching that affirms the deity and saving work of Christ is to reject salvation. One cannot be born again and believe Christ was an illegitimate child or the son of

Joseph. One cannot reject His atoning death or His resurrection and have Him as a living Saviour. To say that He did not arise from the dead is to say that you believe in a dead Christ who lives only as a Santa Claus.

John again declares: "Every spirit that confesseth that Jesus Christ is come in the flesh is of God. And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist" (I John 4:2-3). In these verses John again decrees under divine inspiration that the virgin birth or incarnation of Christ is the basic test of true faith. To fail to *confess* this truth is to identify oneself with antichrist teaching. It is not just a matter of denying it, but of *not confessing* this fundamental or cornerstone of Christian faith.

But someone asks, "Would it not be possible for Christ to be incarnate without being born of a virgin?" Since the natural process of reproduction results in *one person* being born, it is not possible to think of God's becoming man except by the Virgin Birth and not thereby having two persons in the one body into which God would come. For Joseph or some other man to be the father would have produced a human being like the rest of us, not a God-Man.

NEWS in PICTURE



ALBERTA FLETCHER, missionary nurse to India, in Kansas City for the General Board meeting. Miss Fletcher toured the publishing house and ate with some employee friends in our employee lunchroom. (Left to right) Martha Taylor, Alberta Fletcher, Erlene Rexroth, and Patricia Thompson.

Again Jesus must be born of the virgin to be holy and without sin. In Luke 1:35 Jesus is declared to have been born holy. But in Ps. 51:5, David affirms that human beings are born in sin. In John 3:6 Jesus sets forth the fact, "That which is born of the flesh is flesh," in the sense that one must be born again. If Jesus had had an earthly father, then He would have needed to be born again. That would mean that He could not have been our Saviour because He would have needed a Saviour himself—to save Him from the sin wherewith He was born and to impart the new birth.

In Heb. 10:5 we read of Jesus' coming into the world, "A body hast thou prepared me." The Father prepared a sinless body for His Son through the miraculous conception by the Virgin Mary.

Jesus had to be incarnate to reveal God to us. We see God in nature and in His Word; but by His becoming one of us, we see what He really is like. We have a Christlike God. Jesus says, "He that hath seen me hath seen the Father" (John 14:9). "The only begotten Son, which is in the bosom of the Father, he hath declared him" (John 1:18).

It also was necessary that Jesus be incarnate in order to represent us to God, to be our Mediator and Priest. Man is the guilty one, God is the Person wronged; so only a person who is both God and man could be a perfect mediator. In Heb. 2:17-18 we find this explanation, "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 for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted."

In addition, He must be incarnate to shed His

blood, to die for our sins. No man could redeem us, because all have sinned.

So he who transgresses or "progresses" beyond this doctrine of Christ *has not God*; he advances over the precipice of apostasy with the followers of Antichrist.

It was not the son of Joseph who visited our world more than nineteen hundred years ago. His miraculous birth, marvelous life, matchless teachings, and redeeming death—a death efficacious in regenerating millions of lives—cause us to cry out, "My Lord and my God." He is truly Emmanuel—God with us!

God's Call Is for Progression

By SYLVESTER A. SMITH

"But grow . . .," begins the last verse of the last chapter of Second Peter. "Let us go on unto perfection," is the exhortation of the author of the Hebrew letter, chapter 6, verse 1.

Growth implies development. It suggests progression toward maturity. The words "Let us go on" imply personal effort and achievement—all of which means that these authors were not speaking of the work of grace called sanctification. For sanctification is an instantaneous act of God whereby He cleanses the saved and fully consecrated soul.

The difference between sanctification and holiness is that sanctification is the initial act of God making possible the life of holiness. Holiness never

precedes sanctification. Holiness is made possible only by the sanctifying act. Holiness is the life of *growth* and the life of *going on* to which we refer.

Growth implies maturity. *Going on* implies movement. Both imply progress. Peter says that we are to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." The life of holiness is to be one of a growing acquaintance with Jesus; and in that acquaintance-process one is to learn how to gain, and keep, and increase in, His favor. That is growing in the grace "of our Lord and Saviour Jesus Christ." The life of holiness is one given over to the business of being pleasing to Christ.

The *going on to perfection* is progression toward

a goal. St. Paul speaks of that goal as being resurrection perfection. He has that in mind when he says: "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." He evidently meant for there to be such a diligent urgency in the soul for perfection that at least a part of the change that will come at the resurrection will be well started in the process of the life of holiness in the here and now. We've all seen some of the saints of God who have walked with Him so consistently and so constantly across the years that the glory of the resurrection has already begun to show through as a warm glow of sweet serenity in the countenance, and as a tone of restful security in the voice, and as a tenderly knowing look from the eyes that seem to be full of joyful expectancy. Such persons have been answering the call.

Peter says: "Grow in grace"; the author of Hebrews says, "Let us go on unto perfection"; and St. Paul chimes in with, "I press toward the mark for the prize of the high calling of God in Christ Jesus." These men, too, heard the call for progression: and they did a good job of answering the call.

The call still comes. Can you hear it? Try by God's grace to answer.

By the Wayside

By MARY ANNE MILLER

*I laid my cross down by the wayside;
It was so loaded with care.
"T'll just sit here and rest awhile,"
I said, as I placed it there.
And while I was resting, The World,
With all of her glittering charms,
Accosted me with her sweet smiles
And beckoned with outstretched arms.*

*I slowly arose from the wayside,
With eyes upon The World;
I nestled in encircling arms
And then into pleasure was hurled.
For a time I thought I was happy,
But joy seemed to flee with the wind,
Memories of peace that had vanished
Revealed that I had sinned.*

*I hastened back to the wayside—
And the cross I had borne so long
Still lay where I had left it—
I thought, No cross, no song!
With joy I lifted my burden:
My heart sang a melody sweet,
And now I push onward till someday, somewhere,
This cross I shall place at His feet.*

"O Happy Day"

"O Happy Day" is one of the few hymns in which the words, sentiment, and tune fit each other perfectly. As a result, it is one of the best revival hymns ever written. It not only expresses the joy of one having entered into happy fellowship with God, but it is very useful for helping to bring those under conviction of sin to the point of making a decision for Christ.

Mr. Ira D. Sankey, the well-known singing evangelist, in his *Story of the Gospel Hymns* said: "Some hymns never get worn out, because they are seldom used; others do get worn out, because they are used too much."

This hymn of joy, "O Happy Day," written by Dr. Philip Doddridge, belongs in neither classification, because it has been used constantly for over one hundred years, and it is far from being "worn out." It still is a favorite of multitudes. Critics agree that other hymns written by this author may have more poetic merit, but no other hymn is more dear to Christians than is this well-known and precious song of spiritual joy. One can feel in it the warm glow of religion experienced. Certainly only one who has had a rich, deep, and joyous experience in the best things of God could have written this hymn. Said Mr. James Montgomery, noted hymn writer of England: "Blessed is the man who can take the words of the hymn, 'O Happy Day,' and make them his own from similar experience."

Dr. Doddridge lived a full, busy life as a pastor, teacher, and writer of hymns and books. He was the youngest son in a family of twenty children; born in 1702, he entered the ministry at the early age of nineteen. While pastoring a church, he organized a theological school for young ministers who studied with him during the twenty years he was with them.

It was the custom of Dr. Doddridge, immediately after finishing the preparation of his sermon, to write a hymn carrying the same doctrine and devotional thoughts as his sermon, and have it sung immediately following his discourse. Because of this, most of his hymns are suitable for *one* subject or occasion. They are the hymns which he, as pastor and preacher, wrote for his own needs in his work. "O Happy Day" is an exception. It is an expression of joy for Christians, as well as a revelation of Christian joy to the unsaved, and is appropriate to be used on many occasions.

By JUSTA LEE ALLEN

*We need
more folks
like Margaret,
who is . . .*

A Real Going Concern

By MRS. WARREN HOLCOMB

"That Margaret! She's a real going concern, isn't she?"

These words were spoken by a charter member of a church organized some twenty-five years ago, and he referred to an eleven-year-old who has thrilled everyone by her giant spiritual strides during the past year.

The "prayer meeting crowd" has been warmed by her testimonies, which are spontaneous and earnest, ringing with a clear note of victory and indicating a definite spiritual experience and a keen understanding of "living Christian."

Margaret does not hesitate to pray aloud in public. It is evident that she has had considerable

practice in speaking with her Heavenly Father. The subject matter of these prayers reveals a selflessness, a vision, and a concern for God's kingdom at home and abroad, as well as a knowledge that God is real and has real solutions to a school girl's problems.

Though not endowed with an unusual voice, Margaret's belongs to God. Her solos in various services and her co-operation in junior choir are a blessing to all.

Her Christian life stands as a memorial of her interest in Sunday school, her participation in all church activities, and her leadership training through the Junior Society. To all the teens and adults she is an inspiration and a conscience-stabber. She shows what complete consecration, a true dedication, and a pursued thirst for knowledge of spiritual things can do for a Christian life.

God grant us more Margarets—Margarets of all ages. *We need them!*

PRAY for those in authority

By GRACE WILSON
Housewife, Elizabeth, Colorado

The "paid political announcements" are gone from radio and television. The posters and billboards have faded and lost their appeal. As the newly elected candidates, with their hands on God's Holy Book, pledge themselves to faithfully perform the duties of their various offices, shouldn't we, the people who elected them to these offices, also pledge ourselves before God to faithfully uphold them in prayer?

It is very difficult to harshly criticize and earnestly pray for the same individual at the same time. We must decide, after thoughtful consideration, which course will have the most salutary effect on the affairs of our government, local and national. If we decide, as surely Christians must, that prayer will accomplish most, let us really get into it!

Let us learn the names of all our elected officials and bring them before God daily as though they were members of our own family. Not only should we

pray that they will enact the measures that will ease our tax burden or increase our income—but that the hand and Spirit of God will guide them in all legislation. Obviously we need not stop with the affairs of state. We can bring our officials to God as individuals, praying that somehow, if they are unsaved, they will make contact with heaven and learn the joy of fellowship with Christ. We can pray for their personal problems (they have them, you know); that their health will not be impaired by the tremendous strain of their official duties; that they may have the moral courage to withstand all the pressure exerted by the forces of the underworld (it is colossal); that they may not sacrifice their high ideals to gain political advantage; and that the clean, white pages of the unfolding administration will not be sullied by unworthy motives or actions.

Someone long ago challenged Dwight Moody with the words, "The world has never seen what God could do with a man wholly devoted to His will." I would challenge the Church today by saying: The world has never seen what God could accomplish if all Christians would earnestly pray for those in authority.

Little Talks on the Holy Spirit:

9. *The Holy Spirit and the Baptism of Jesus*

One of the most significant events in the life of Jesus was His baptism. Matthew describes it thus: "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased" (3:13-17).

The baptism of Jesus was outstanding; first, because He insisted on being baptized. He was no sinner: He did not need to repent and be baptized. John the Baptist recognized this and remonstrated with Him, but to no avail. Jesus was determined to be baptized; He wanted to "fulfil all righteousness."

In the second place, Jesus knew this was to be His formal induction into His Messianic office. God the Father was there, "And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." He put His sanction on the occasion. He let heaven and earth and hell know that He was ready to set His seal upon what Jesus Christ was going to do. Jesus' baptism was an inauguration ceremony in which heaven participated.

From Jesus' standpoint, I think it also meant that He was informing God the Father, God the Holy Ghost, men, and demons, that He was ready to assume the responsibilities of His office, regardless of what they might involve. There was no hesitation or holding back on His part. He was ready and anxious to begin His new career, even though He knew what it was to mean of suffering and shame.

Any discussion of Jesus' baptism is incomplete without some reference to the part the Holy Spirit, the Third Person of the Godhead, had in it. The Spirit of God descended upon Jesus "like a dove" and lighted upon Him. This was combined with the words of the Father when He announced to the world that Jesus was His beloved Son. He was related to the Father as no other person had ever been; He was a part of the eternal Trinity, and from Him and the Father, the Holy Spirit proceeded. It is difficult to say which manifestation was of the greater significance, the Holy Spirit descending upon Jesus like a dove or the voice from heaven. Perhaps we should place them

on exactly the same level, each complementing the other. The baptism of Jesus would not be complete if all of the Trinity had not participated in it, for the whole Godhead was to have a part in man's redemption. The Son of God, Jesus Christ, was indeed to lead the way; the Father in high heaven was constantly to sanction what the Son had done; and the Holy Spirit was to stand by and help Jesus as He, from the human standpoint, might need assistance.

Someone has asked the question, "Was this the beginning of the Holy Spirit's work with Jesus, or had He been with Jesus from the first of His earthly sojourn?" It seems to me that we should not say that He hadn't been with Jesus before, but rather that at this time He began to especially

Editorials

manifest His concern for and presence in the great redemptional undertaking.

What We Believe:

1. *The Triune God*

Two weeks ago this series of articles was introduced. Following the plan outlined then, the first Article of Faith, "The Triune God," is now presented. Here is the statement of it as given in the *Manual of the Church of the Nazarene*:

"We believe in one eternally existent, infinite God, Sovereign of the universe; that He only is God, creative and administrative, holy in nature, attributes, and purpose; that He, as God, is Triune in essential being, revealed as Father, Son, and Holy Spirit."

The God of the Christian faith is the only God. In other words, there is but one God. Nothing else which exists is in the same class with Him. He is the only reality to whom the term God can rightfully be applied. This God is one, and not many. He is also eternal—without beginning or end; self-existent, and not created. He is infinite, and not finite; that is, not limited as all creatures are. He is sovereign in power and rule, and is creative and administrative; that is, He has brought everything into existence, and sustains and gives general direction to all that is. Further, the God of the Christian faith is also holy, entirely absolute and perfect. He knows no sin without or within, is perfect in deed as well as motive. He governs all that is in harmony with His holiness.

Last, but not least, this God is triune; He is one, and yet there is a threeness about Him. This

weekly does improve on what is usually said by the newspapers by suggesting some remedies for the evil conditions. Nevertheless, it undoubtedly publicizes evil much more than the good.

It would be wonderful, wouldn't it, if we could have a newspaper or religious magazine that would give itself wholly, or at least largely, to discussing

or presenting the good activities of the world! I don't believe that the picture of the world that is presented by the newspapers, or even the average religious weekly or monthly, is as true a representation of what actually exists in the world as it might be. Trouble is not as prevalent as these publications would seem to indicate.

The Sunday-School Lesson

MELZA H. BROWN



Topic for February 10:

The Warning and Invitation Of Jesus

SCRIPTURE: Matthew 11-12 (Printed: Matt. 11:20-30)

GOLDEN TEXT: *Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me* (Matt. 11:28-29).

Truly the gospel is a two-edged sword. Today's lesson speaks of judgment for those who reject mercy and also rest of soul to those who accept the invitation of Jesus.

The teaching of the scripture is that, to whom much is given, of him shall much be required. The judgment will be according to light received, and the woe of Christ is pronounced against those who had great opportunity but rejected and spurned their privileges. Undoubtedly the condemnation and judgment will be worse for those who have had the gospel light of Christian lands and rejected the same than for those who have never heard the gospel. The rejection of the love of God as manifest in John 3:16 is surely the most guilty sin, and produces the most condemnation.

The lesson closes with the "Great Invitation." This invitation is world-wide and without reservation. Only the Son of God could give such an invitation but He has the resources for fulfilling the promise to those who accept. Rest for the soul is the supreme need of the human race and this only Jesus can give.

There is one requirement of those who come and that is to take the yoke of Jesus and learn of Him. Men object to this and thus they continue laboring and being heavy laden. The carnal heart objects to being yoked and has a determination to be independent, failing

to realize the slavery of sin in which the individual is already yoked.

Really, as Jesus declared, "My yoke is easy, and my burden is light." The way of salvation which brings rest to the soul is far easier than the way of the transgressor. The greatest need man has is a cure for his heart trouble, but this can be found only by accepting the invitation. "Come unto me."

Surely mankind is heavy laden today. The drive is tremendous and many are

breaking in mid-life. Yet the world rejects the answer to the problem of human need and the people consider themselves among the wise and the prudent; thus the spiritual realities are hidden from their eyes.

Have you accepted the invitation of Jesus? If not, why not?

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.



REMISS REHFELDT, Secretary

Hurricane in Portuguese East Africa

A cable received January 4 announced: HURRICANE STRUCK TAVANE. NEW TABERNACLE, STOREHOUSE DEMOLISHED. MISSIONARY NURSE HOME, CHURCH, SCHOOL PRACTICALLY DESTROYED. GREAT LOSS TO NATIVE CHRISTIANS. ALL SAFE. DOLL

Prayer Requests

INA ASHLEY, *British Honduras*

There are two college girls who need special prayer at this time. The family of one wants to take her out of school now, and the other girl is discouraged, wanting to quit school during Christmas vacation and marry a boy who isn't even a Christian.

Our talking won't help her until the Lord touches her heart and she is reclaimed.

Please help us pray for these two girls—the first that she might be strengthened to follow the Lord against any opposition that may come, and the other that she might be convicted of her backslidden condition.

PAUL DAVHOFF, *Africa*

We just closed a series of revival meetings here at the Blouberg church and many seemed to receive definite help. However, we are constantly reminded that the devil is active. One of our native workers has to be suspended this week for misconduct and another of our evangelists is undergoing a severe test and needs much prayer. Please remember both of these men.

Coloured District Thanksgiving Offering

We have just taken our first real Thanksgiving offering here on the Coloured District. Last year the Newclare Sunday school had a balance of twenty-five dollars and gave it along with fifteen dollars given at the afternoon of their program. But this year we had envelopes printed up and handed out to all of our churches. This offering isn't taken anywhere else on the African field, and therefore it was a new thing. But, praise the Lord! to date we have received \$125.00, and we also have about \$35.00 more promised.

We had our first graduation from the Bible school on November 2. Three finished the course.—PHILIP STEIGLEDER, *Africa*.

Newest Missionary

Joyce Ann Denton arrived in Uruguay on December 31, 1956. She weighed eight pounds. Her two brothers and her sister were glad to welcome her.

New Step For the Coloured Work

JOSEPH PENN, *Africa*

As you probably know, we have been transferred to Cape Town to open work among the thousands of Coloured folk in that area. Our mailing address there is: P.O. Box 20, Athlone, Cape Province, South Africa.

Before leaving Rehoboth, it was our privilege to graduate the first class of

four to finish their three-year course in the Coloured Bible School. Brother Es-selstyn brought the commencement address in the Newclare church, which is our largest on the Coloured district. The church was full. We trust that there will be others who will give themselves to the Lord's work because of that service.

As we go to Cape Town we go recognizing the magnitude and importance of the task before us, and although we may labor we recognize the fact that God only is the One who can melt hearts and do miracles, and we believe that if we are faithful He will do that and more. We go trusting Him. Your prayers will be greatly appreciated.

A Narrow Escape

IRA COX, JR.

Christmas time is always a beautiful season in India. It comes after the heavy monsoon and before the heat and dust become bad. The Christian people really look forward to the season of Christmas.

This year we had planned on a trip to see the Taj Mahal just before Christmas, so after Ira Lee got home from school we started our journey north. While en route our car had a flat tire and turned completely over and back on its wheels. The top was smashed in and Hilda Lee was thrown about fifteen feet from the car. She had quite a

severe injury to her hip, thigh, and leg and they were greatly swollen and black. Her face was cut and bruised and corners of three teeth were broken off.

Her face is now almost healed and the swelling in her leg is almost down, though she still has a very bad sprain of the knee.

All in all we are very thankful that God has spared our lives through this. The children and I were not hurt a lot. The car had to be left in Delhi for repairs. Hilda Lee was treated in a hospital in Delhi. The doctors there were very kind to us.

On the way back we did stop to see the Taj Mahal. It is certainly a master structure and very beautiful.



GOLDEN ANNIVERSARY CRUSADE 1956-60 Department of Evangelism

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.

The qualifying churches on the Kansas City, Louisiana, North Carolina, South Carolina, and Southeast Oklahoma districts will be mailed a certificate and listed as soon as these district records have been processed.

We congratulate the following who have obtained a certificate:

Church	Group	Gain	Present Membership
EAST TENNESSEE DISTRICT			
Oneida	I	13	22
Chattanooga East Ridge	II	16	82
Cookeville	II	13	59
Warren Chapel	II	14	54
GEORGIA DISTRICT			
Brunswick Bethel	I	10	27
Pine Mountain Valley	I	11	31
Wrightsville	I	9	29
Cairo	II	13	58

Church	Group	Gain	Present Membership
LaFayette	II	15	82
Fitzgerald	III	22	162
Mt. Olive	III	18	124
Savannah East Side	III	22	95
NORTH ARKANSAS DISTRICT			
Ft. Smith South Side	III	19	96
NORTHEAST OKLAHOMA DISTRICT			
Claremore	II	16	55
Tulsa First	III	24	151
NORTHWEST INDIANA DISTRICT			
Covington	I	14	14
Veedersburg	I	16	35
Knox	II	16	53
Kokomo Forest Lawn	II	17	56
Hammond Woodlawn	III	18	116
Mishawaka First	IV	30	209
SOUTH ARKANSAS DISTRICT			
Malvern	I	9	22
Texarkana	II	13	71
Little Rock Rose Hill	III	32	100
SOUTHWEST OKLAHOMA DISTRICT			
Altus	II	15	65
Duncan Oak Avenue	III	20	132
Oklahoma City Southside	III	25	150

Servicemen's Corner



Fillie and Bob McCroskey write from Manila, Philippine Islands:

"We now have a new station with resident missionaries in Manila. Our home is 449 P. Villanueva, Pasay City, Manila. We are located close to Clark Air Base, Sangley Point, and the Manila Port area and other U.S. military installations. The invitation goes out to our Nazarene boys located at any of these points and their friends to be guests in our home at any time."

"Thank you so much for sending me regularly your church periodicals—the

HERALD OF HOLINESS, *Conquest, Come Ye Apart*, and the *Other Sheep*. I deeply appreciate your most kind doing. Those church periodicals are most beneficial for my Christian life. There are so many people that don't have religion in my country. They need the help from the missionary. I wonder why we don't have Nazarene missionaries in Thailand. I pray for them everyday. And I hope one day we will have Nazarene missionaries and the Church of the Nazarene for them. Although I am far away from Christian friends, but my faith still fixed steadfastly upon Christ."
—LIEUTENANT PRAPUNT BOOTGINRU.

Chaplain John Lowell George writes from Germany:

"Our living conditions are good. I volunteered for an assignment which is of the circuit rider type. My unit headquarters sits on top of a mountain

(Langerkopf, meaning 'long head'), as many other similar units in the western European area. We control several isolated sites whose radar and microwave units minutely cover this area and well behind the iron curtain. The equipment used in locating aircraft (direction finding), guiding aircraft and missiles, and other operations, is really something to see. The mission of these units is vitally important and necessary in interception, interdiction, and directional operations.

"I have reactivated a Nazarene service at an army installation near our family housing area.

"Had three services with fourteen present. For obvious reason, this is difficult to do over here."

NAZARENE SERVICE MEN'S COMMISSION
Roder W. Gilliland DIRECTOR



Religious News & Comments

By L. J. DU BOIS

"One for the Road"

Approaching New Year's Eve, Kansas City residents were informed that three agencies representing liquor industries of the area were going to distribute free some five thousand cups of coffee for New Year's Eve revelers, so that their "one for the road" would be coffee instead of some form of alcoholic drink. The coffee was made available through taverns and certain service stations. The head of the Liquor Control Board made this comment, "I am glad to see that they are doing something constructive." We are certain that the liquor industry did not lose any money on the deal. This was charged up to advertising. How long are the righteous forces of our nation going to be so indifferent to the wholesale drowning of our land in whisky?

The Bible and "Univac"

In a dramatic merger of the old and the new, a complete concordance of the Bible—the first since the James Strong *Exhaustive Concordance* of 1894—is now being compiled electronically by Remington Rand's large scale "Univac." Publication is expected early in 1957. The Strong concordance on the King James Version required thirty years of effort. The new one for the Revised Standard Version will be ready in a fraction of that time. Every one of the more than 800,000 words in the 1952 translation has been recorded on four metal magnetic tapes used by the giant computer. The machine stores all but 132 frequently used short words in its mercury "memory." It arranges these stored words alphabetically along with their context and location in the Bible. The printed concordance will contain more than 350,000 items. Extensive tests have been made to assure the accuracy of the results of the machine.—*Link*.

Juarez Opened Doors To Protestants

The year 1957 will mark the one-hundredth anniversary of Benito Juarez "Reform Constitution of 1857," a milestone in Mexico's struggle to achieve civil and religious liberties. Juarez was a full-blooded Zapotec Indian from the state of Oaxaca. He was educated, first for the priesthood and later for the bar, becoming Minister of Justice and eventually Constitutional President of the Republic.

As president, he legislated against the special privileges of the military and the clergy, confiscating vast land holdings of the church. Into his Reform Constitution he wrote the laws which decreed the separation of church and state, severed relations with the Vatican,

placed priests under civil authority, closed parochial schools and made the state responsible for the education of all children, forbade churches to own property, prohibited foreigners from officiating as priests or ministers, reserved the right to perform marriages and burials, and guaranteed liberty and equality for all religions.

While he died before he saw all of these changes brought to fulfillment, it was largely his dream which was embodied in the "Constitution of 1917," under which framework modern missions and churches operate in Mexico today.—*Christianity Today*.

"A LITTLE FARTHER"

(Matt. 26:39)

*The Saviour knows our heartaches,
Temptations, toil, and care;
He went "a little farther,"
And bore our burdens there.*

By PEARL BURNSIDE MCKINNEY

*He knows our strength, and weakness,
And will His mercy show;
He went "a little farther"
Than we can ever go.*

*The path is somehow brighter
When out before us there
He goes "a little farther"
And kneels, alone, in prayer.*

*I'll follow where He leadeth
While on this earth I trod;
He went "a little farther,"
And intercedes with God!*



Public Prayer

In a recent women's meeting, the subject of praying in public was brought to their attention. Many confessed to the fear they feel when they are called upon to pray in a service. One woman said, "I fear to pray in public because I do not want to pray to people. I want to pray to the Lord Jesus Christ naturally when one is in a group."

There are many of us who can remember hearing prayers which sounded like the prayer was talking to the people. Such prayers were filled with information about the missionary field, about the people sitting in the audience, about the life story of a pioneer, or even about the conditions of the weather outside. I have felt and no doubt you, too, have felt that such prayers were merely means for informing the people in the listening area.

In an article which I read a few days ago, the writer quoted a once prominent minister as saying, "Men generally pray in public in inverse proportion to their private prayers. If they pray a great deal in private, they are apt to be rather

short in public prayer. If they pray very little in private, they are in danger of being more lengthy. This quotation was presented to the previously mentioned women's group. Several women said, "That is an encouragement to me. I pray a great deal in private, but when I am called to pray in public, I find I can finish my prayer quickly and that there is no more to be said." I am glad that our Father told us to pray simple prayers and not to repeat the same words over and over. A simple, earnest prayer seems to reach the throne quicker and touches the hearts of those who listen and join in prayer with the leader.

No Shadow to Fall—

To whom do we pray? We pray to the Lord Jesus Christ. He hears and He answers all prayer. If one prayed in public using the simple, humble words that he uses when he prays in private, would he not have greater results than if he prayed ever so eloquently leaving his listeners lost behind his big words?

The Lord should always be so prominent in all our prayers that only He is seen. "When the great Michelangelo

did his work, he always placed a candle in such a way in his pasteboard cap that his own shadow might not fall upon his work." Sometimes when public prayers are made, the pray-ers seem to manage to keep themselves pretty much in the limelight. What a prayer it would be if the face of the Lord so filled the temple that all else was forgotten!

I would offer this prayer:

Dear Lord, as I pray, I beg that Thou wilt teach me to see only Thee, to talk only to Thee. I pray that not my shadow nor the shadow of anyone present may fall upon the prayer. Teach me to pray! O Lord, teach me to pray!

Led to Sources—

Have you ever been praying and suddenly felt an urge to go do something for the Lord or to do something which would help answer your prayer? There is no doubt that the Lord leads in many paths. He answers prayer in many ways. There is a song entitled "God Has a Thousand Ways to Answer Every Prayer." I don't know about a thousand ways, but I do know that God is restricted by no conventions. He answers as He sees best.

Sometimes God answers by merely clearing one's mind and bringing up something he may have forgotten. Often the Lord impresses one's mind and one must obey these impressions or he will lose the blessing intended for him.

The story is told of a young doctor who was called to care for a little girl who was desperately ill. The young doctor, just starting to build a practice, did all he could for the child. He prescribed several kinds of medicine as the days came and went. Instead of getting better, the little girl continually grew worse.

In order to build up a substantial practice, the young doctor needed to have many successes. He also felt deep sorrow for the little girl who was suffering so terribly. The parents of the child stood helplessly by watching their beloved child slowly depart this life.

One day, after doing all he knew to do, the doctor went home. Once there, he knelt and earnestly prayed for divine help. As he prayed, a medicine came into his mind. It was something about which he had read only a short while before. He had never tried it on anyone nor had he ever seen anyone else try it. Instead of remaining on his knees, continuing to pray and call for help, he got up and went to work.

He made a prescription of the medicine and by a messenger sent it to the home of the little sick girl.

"Tell her parents to throw away all the other medicine they have and give the child only this," the young doctor directed.

In a matter of a few days the child was well again. The young doctor had prayed. Yes, he had prayed, but he had followed a leading, too.

the Question box

Conducted by STEPHEN S. WHITE, Editor

If the disciples were not converted at Pentecost, how do you explain Col. 1:18 and Rev. 1:5, where we are told that Christ was the First-born from the dead? It cannot mean physical death, for we have the record of Lazarus and the widow of Nain's son, who were raised from the dead before Jesus was. I have always thought that when our sins were laid on Christ, and God, for the time being, turned His back on Him, He became spiritually dead, and His spiritual death continued until He had conquered Satan and his cohorts (Col. 2:13-15). And thus our justification was not completed until He entered into the holy place with His own blood (Heb. 9:12). We know that the disciples were learners and the apostles were messengers. Also, we know that Christ called them friends. But since Christ was the First-born from the dead, they would have to be born again sometime afterwards, or after His ascension.

In I Cor. 15:20 we are told that when Christ arose He became the First Fruits of them that slept. Paul has the same truth in mind when he speaks as he does in Col. 1:18. This is also true of John in Rev. 1:5. Christ was the First Fruits of them that slept, or the First-born of the dead. He was the first to rise by His own power. He rightly said, "I am the resurrection, and the life." More than that, He was the first to really rise from the dead in the final, everlasting, and glorified sense. Lazarus and the widow of Nain's son came back from the dead to the present mortal existence. We have no indication in the Bible that they were given glorified

bodies such as Jesus was given or the glorified saints will have bestowed upon them. Thus your claim that Col. 1:18 and Rev. 1:5 could not refer to Jesus' physical death and resurrection is not valid. Therefore, it does not follow from your reasoning that the disciples could not have been born again before Christ's death and resurrection. They could look forward to the Cross and the Atonement as we look back to it. They could have been and were saved before Pentecost. It was not impossible to be born again, to turn from sin to Christ, while the God-Man, Jesus Christ, still walked on this earth.

How do you interpret Gen. 2:17 and 3:6?

The two verses which you ask about are as follows: "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:17). "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat" (3:6). Man had been created holy. God had bestowed His best upon this climax of His creation. In fact, holiness is of such high quality that it cannot be possessed in its fullest and best sense without the choice of the person to whom it is given. For this reason, I believe that the temptation came to man immediately after he was created. What was the result? Man turned down the heart of God; he slapped it back into God's face. He said by his disobedience that he would not have God's holiness. Some tell us that the temptation is far too simple

to be taken literally. However, they forget that man was primitive and could not have grasped a complex moral situation. Still, the test which was given to Adam and Eve had all of the elements necessary to a clear-cut moral choice. Adam and Eve faced right and wrong deliberately and took the way of sin.

Now as to the actual temptation as it comes to its climax in sin. It is briefly described in the second Bible verse given above. When taken with its context, it follows the pattern of Jesus' temptation and the analysis of temptation as given in Jas. 1:14-15. Its psychology is described in a book on advertising and selling which I have before me. Here is the outline of the process: catching the attention, holding the attention, fixing the impression, and last, producing the response. The Bible was written centuries before the book on psychology to which I refer, but it anticipated this outline of the method of temptation.

At Christ's coming, will the saved dead come forth with glorified bodies? What kind of bodies will the unsaved have? Will they be crippled or diseased, as when they died?

As to the first question, my answer is yes. The Bible has little to say about the bodies of the unsaved in the next

world. This is the best that I can give you as to your second question.

Can the idea that there were three wise men who came to Jesus be proved?

No. The Bible does not tell us how many wise men there were. The belief that there were three is only a legend which has grown up about this story.

The three gifts presented by the wise men might have suggested that there were three wise men.

NEWS of the Churches



Pastor Bernard P. Hertel reports: "On last December 2, I concluded a six-year pastorate with our First Church in Redding, where God marvelously blessed and answered prayer. While there the Sunday school reached an average of 163 for the year, and the church membership increased from 37 to 134—211 people joined the church in six years. We gave members to begin the new church in Central Valley in 1954, and in 1955 a substantial number of members and Sunday-school scholars were organized into a church at Anderson. God helped us in the purchase of a lovely, three-bedroom parsonage at Redding; the church grew numerically and financially. We accepted the pastorate of our church at Sun Valley, California, and God has greatly blessed in the first few services—opportunity is unlimited here in the San Fernando valley."

Sitka, Alaska—M/Sgt. Freeman J. Hamrick of the U.S. Army, stationed at Juneau, Alaska, proved to be a very effective evangelist in a two-Sunday revival here in Sitka. His very fine preaching, personal work, and excellent spirit made friends for the church, and souls were saved and sanctified in the first real "break" since this work was started a year ago last June. This meeting paved the way for organization with nine members when District Superintendent Bert Daniels was here in December.—S. TRUFMAN SHELTON, *Pastor*.

Rev. F. C. Savage writes: "After serving in the pastoral work at Rochester, then at Plymouth, Indiana, I resigned as of January 1, to re-enter the evangelistic field. I'll be glad to go as the Lord may lead; if you desire my services, write me, P.O. Box 3, Kokomo, Indiana."

Evangelist Harold C. Frodge writes, "Due to a cancellation, I have an open date, February 27 to March 10. I will be glad to go as the Lord may lead. Write me, Box 181, St. Paris, Ohio."

Gothenburg, Nebraska—In December our church had a very profitable revival with Evangelists Bob and Ida Mae Mickey. The services were well attended, a fine spirit prevailed, and God gave many victories in saving and sanctifying souls. This church is not yet four years old and we have seen steady gains in Sunday-school attendance as well as church membership. We have a fine church building and equipment, all departments are working, and we give God praise for His blessings. We have been here since the beginning, as the first resident pastor, and thank God for these splendid people.—W. A. CUNNINGHAM, *Pastor*.

Thought for the Day

by BERTHA MUNRO



It's Catching!

Monday:

Grumbling is contagious. You were getting on quite comfortably; in fact, you hadn't thought much about lacks and discomforts—you were too busy at the job. But now your neighbor mentioned it—yes, you could note a good many flies in the ointment; soon they were buzzing all around. He needn't think you were an easy mark; you could see when you weren't being treated right. You joined the grumblers. And you caught the disease of *ingratitude*.

Tuesday:

Criticizing is contagious. You used to be thankful to be one of God's people; you could not get over the wonder of sins forgiven and adoption into the family of God. Humbly grateful, you saw

only good in your brothers and sisters, or if a question arose your love covered. But now attention focused on spots and wrinkles. You became an official inspector. The spots multiplied, for love was gone. You had caught the disease of loveless *self-righteousness*.

Wednesday:

Dissatisfaction is contagious. You had thought your last year's car or your last-generation furniture was good enough. Your neighbor got a newer model and you saw, uncomfortably, that your things were disgracefully out of style. You caught the disease of discontent, first stage of *envy*, and entered the race after the Joneses!

Thursday:

But *praise* is contagious—and *thankfulness*. Your neighbor speaks appreciatively of persons and things, and you begin to see some good points too. Pretty soon you find yourself looking for the best in people and situations rather than the worst. You are happier so, and your happiness communicates itself. The vicious circle is broken and the vital circle set to work.

Friday:

Graciousness is contagious. Gracious manners are contagious; and kind words. Try it. Surprise the person who is trying to pick a quarrel. Speak courteously; take his point of view—at least, see his side and let him know you do; and hear his tone change. The poison is gone and health restored.

Saturday:

Smile is contagious. Try it on someone who is frowning and grouchy. The hovering scowl will melt and the good-humor wrinkles spread. The next minute he will be smiling back; especially if you caught your smile from higher up. Look at God when you don't *feel* very cheerful and it will be easier to let your mouth sag. His smile is always there and you can catch it and pass it on.

Sunday:

Enthusiasm is contagious, and *courage* and *self-forgetfulness*. No, you can't always manage it yourself. Your supply for transfusion is limited. But more can be pumped in from Headquarters—"that ye may have to give to him that needeth."

* * * *

"If you had the seeds of pestilence in your body, you would not have a more active contagion than you have in your tempers, tastes, and principles."—H. BUSHNELL.

"We cannot live only for ourselves. A thousand fibers connect us with our fellowmen; and along these fibers our actions run as causes, and they come back to us as effects."—MELVILLE.

"Forming characters? Whose?—our own, or others? Both. And in that momentous fact lies the peril and responsibility of our existence. Who is sufficient for the thought?"—BURRITT.

None of us is sufficient. We should be self-conscious, artificial, and weighed down with the burden if we lived to "be a good example." But we can live by love. That will do it.

Claremore, Oklahoma—Our church has been enjoying a wonderful spirit for several months with people finding spiritual victory in the regular services. Recently we closed an outstanding revival with Evangelist W. A. Carter and Mrs. L. V. Reazin, singer, as special workers. God blessed and gave twenty-nine seekers, with seven added to the church membership on the closing Sunday. The church has a well-rounded program, with efficient workers in the various offices; the Sunday school is stronger numerically than ever, and church membership has more than doubled in the past two years. We appreciate the fine work of our predecessor, Rev. S. Moody Campbell, in his seven years here.—TRAVIS J. HARRISON, *Pastor*.

Rev. W. E. (Bill) Chandler writes: "After fifteen years in the full-time pastorate, I am entering the field of evangelism. I sincerely feel that with this experience as a pastor I am cognizant of pastoral problems, and believe it possible to work toward a closer pastoral and church relationship. The Crusade for Souls, personal soul-winning program is on my heart, and is being emphasized in my work. Write me, Box 523, Shawnee, Oklahoma."

Evangelist C. T. Corbett reports: "The year of 1956 was a full one indeed. Apart from attending the general and district assemblies, and being home for Christmas, I devoted the whole time to the work of evangelism. I preached 310 times in 23 revival campaigns, and the Spirit helped in leading 1,120 souls to Jesus. I traveled over 40,000 miles across 30 states, and labored with some of the best pastors and people in the holiness movement. I have a good slate for '57 except for some open time in July and August. God is good to me and mine and it's a comfort to have Him in sanctifying power within and be in His service. My address, P.O. Box 215, Kankakee, Illinois."

Farmington, Illinois—Our church had its best revival in December, with Rev. Haven Goodall and wife as the evangelist, singer, and children's workers. There were about thirty seekers at the altar, including children. We appreciated the fine ministry of Brother and Sister Goodall with us. Rev. W. A. Morsch is our good pastor.—GORDON W. HELLE, *Reporter*.

Rev. Joe Chastain reports from Central Church in Honolulu, Hawaii: "God is still giving the *lanakila* (victory) in Hawaii, and we are thankful for all the prayers of our friends who have made these victories possible. The battle has not been easy but the victories have been sweet, with God's blessings rich and good. On May 21, this year, we sail for the Mainland, arriving in San Francisco on May 27. We will be in Oregon, and then across the States eastward, in weekend meetings and services, showing colored pictures and telling of the work in Hawaii; we have some time in certain sections available for services. Write me, 1819 Makiki Street, Honolulu, Hawaii."

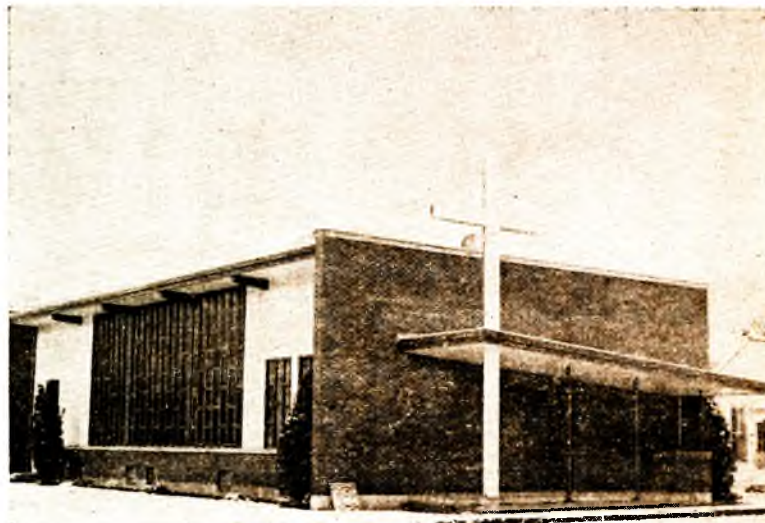
Port Angeles, Washington



The year of 1956 was a memorable one for the Nazarenes in Port Angeles. Dr. B. V. Seals and the Dee Rushings were with us in the opening services of our new church (pictured here) when the auditorium was filled to its 225 capacity. In the spring during the Chet Griffith Sunday-school rally, the building was again filled, with many new boys and girls enrolled in the Sunday school. Mother's Day climaxed the eighteen-month building program, with dedication by Dr. Roy F. Smee. Our talented and energetic pastor, Rev. J. C. Pults, supervised the erection of the Mediterranean brick structure, valued at \$75,000.00, with the aid of one paid

workman, and donated labors of church members and friends. The exterior of the building is complemented by hand-split shakes, cedar paneling, and stained-glass windows; laminated arches span the 60 x 36-foot auditorium, with the exposed beams, decking, and woodwork finished in natural and driftwood tones. Brown and turquoise with complementary colors are carried throughout the rooms of the two-story Sunday-school annex. The assistance of the general church, the advice and encouragement of District Superintendent Seals, and sacrificial labors and giving of members and friends made possible the completion of this lovely church.—*Reporter*.

Kalispell, Montana



First Church was organized here on December 11, 1934, by Rev. Lewis E. Hall, then district superintendent. A building was rented and a four-week revival conducted; six months later this building was purchased. There were 22 charter members, and in January of 1935, Rev. L. G. Nees came as pastor, serving for seven years, during which time all obligations were paid. On April 1, 1955, construction of a new building was be-

gun under the leadership of Pastor W. Don Adams, who came to us in June of '53. Dr. S. T. Ludwig, general church secretary, gave the dedicatory address on Sunday afternoon of October 7, 1956. The church is located on the site of the former building, which was sold and moved from the lot. The building is of masonry and frame, of contemporary architectural design, with overall dimensions of 40 x 97 feet, and an

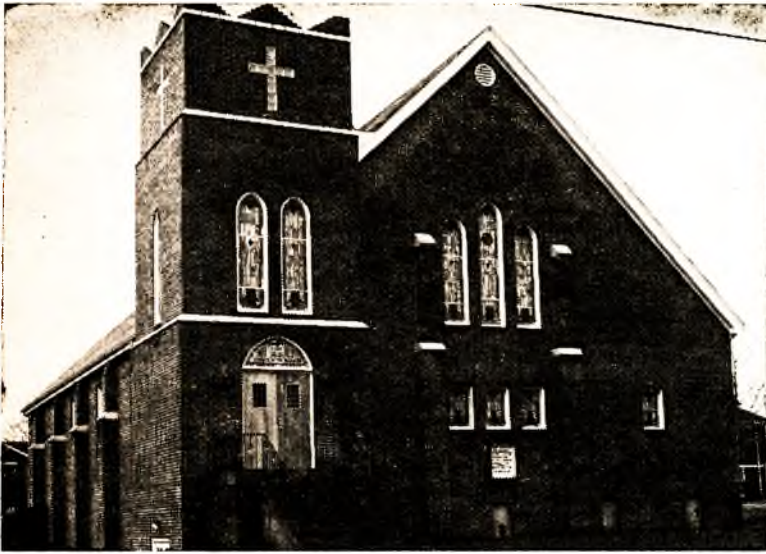
auditorium seating 260. The building also houses a fellowship center, and a Sunday-school plant which will accommodate more than 300. The valuation of the church is estimated at \$90,000.00, with the actual cost \$35,000.00, and the present outstanding obligation is \$25,000.00. The work and structure were designed and engineered by Rev. W. Don Adams, assisted by congregation and friends—deemed “the most beautiful church in this little city.”—DORIS WITHROW, *Reporter*.

Columbia, Mississippi—The old year slipped away and the new one dawned as Christians from various denominations knelt around the altar in our First Church in Columbia. Guest speakers for the special services conducted by the pastor, Rev. Anderson Newton, were Rev. Austin Watson, Rev. Marvin Barber, and Rev. Pat LaFon. Musical selections included solos and congregational singing rendered by various members of the churches represented.—EVA V. BEETS, *Reporter*.

carefully and wisely and made this special Sunday-school emphasis a real joy and blessing.

The Potters have a burden and passion for Sunday-school work. Brother Potter's unique way of clinching heart-searching truths, coupled with Mrs. Potter's messages in song, makes them an ideal team for such work. The North Arkansas District will show increased interest and good gains in Sunday-school endeavor because the Potters came our way.—J. W. HENDRICKSON, *District Superintendent*.

First Church, Erie, Pennsylvania



First Church congregation dedicated its new edifice on Sunday, November 18, 1956. Ground was broken in April of '56. The building is 48 x 78 feet, solid masonry, finished in red variation color brick; the design in Gothic. The main floor consists of sanctuary, platform and choir loft, pastor's study, nursery, and vestibule. Above are the secretary's room and the balcony. The building is heated by two forced-air-gas furnaces. The building will seat about four hundred fifty people. A tone chamber above the pastor's study holds the tone cabinet of the Hammond concert organ. The valuation is conservatively \$100,000.00, and will cost the congregation, completed,

about \$65,000.00. We are in a wonderful location, one block south of main Route 20, five blocks east of Route 19, and one block west of Route 8. We praise God for His goodness; in the few weeks we have been in the new building we have many new people and souls have been saved. In our revival with Rev. and Mrs. Thomas Younce and daughter, from Elmira, New York, several souls found definite help. Three new families have been saved. Much credit is due at least two of the former pastors, Rev. A. V. Mountford and Rev. L. T. Wells. We have a wonderful people, willing to sacrifice, pray, and believe.—M. MINICH, JR., *Pastor*.

Rev. Dwight D. Berry writes: “Having left the evangelistic field to accept the pastorate of our church at Traverse City, Michigan, I wish to thank all the good pastors and people with whom I have worked, and ask an interest in your prayers in this new field of service. If you have friends in this area, write me (1015 Washington) and I'll be glad to contact them.”

Evangelist Hubert M. Slayton writes: “The year of 1956 was a very successful one in the field of evangelism. God moved upon His Word and blessed it to the hearts of many people. I am building my slate for 1957-58 and will be glad to go anywhere as the Lord may lead. I love the Church of the Nazarene, with its leaders and members. Write me, 237 North 5th Street, Elwood, Indiana.”

DEATHS

REV. WM. F. RUTHERFORD was born August 27, 1878, in Corbridge, England, and died December 20, 1956, at his home in McAllen, Texas. He came to the U.S.A. with his parents and a brother and sister in 1886. He was converted at an early age, sanctified, and called to the ministry, where he served faithfully and widely until illness forced him to retire. When a young man he was married to Miss Sadie Humphries. To this union was born a daughter, Geraldine, who died in 1919 at the age of nineteen. Brother Rutherford was a pioneer among the ranks of the Nazarene movement, having united with this group in Pilot Point, Texas, in 1907. He preached for fifty-nine years and served as pastor, evangelist, district superintendent, and district secretary. He was a strong exponent of the Bible and believed in old-fashioned repentance and faith toward God. He was associated with all the general superintendents of the denomination and had great fellowship with these godly men. Brother Rutherford came to McAllen in 1927, and served as pastor of several churches, and assistant pastor of others in his own and other denominations. His godly life remains to challenge us all to greater faithfulness to God and the church. Funeral service was conducted by his pastor, assisted by Rev. W. E. Boggs. The body was then taken to Meridian, Texas, where the daughter was buried and another service was conducted by Dr. Hardy C. Powers, assisted by Rev. L. Lee Gaines and the writer.—W. Lawson Brown, *Pastor*.

REV. LEE ELLIS was born in San Saba County, Texas, December 31, 1891, and died in the hospital in Wynnewood, Oklahoma, December 16, 1956, while serving as pastor of the Church of the Nazarene there. He was converted in 1931, and ordained to the ministry in 1939. He pastored several churches during his ministry, all of them on the Southwest Oklahoma District, and rendered faithful, loyal service to the people and the church he loved so well. Though he suffered a severe break in health some six years prior to his death, he labored untiringly for the Master and filled the pulpit the Sunday morning before he was stricken. He is survived by his wife, Mrs. Mary Iona Ellis; a son, Lee, Jr., of Oklahoma City; and a daughter, Mrs. Imogene Meyer, of Duncan, Oklahoma. Funeral service was conducted by the district superintendent, in First Church of the Nazarene, Duncan, with interment in the Duncan cemetery.—W. T. Johnson, *District Superintendent*.

Marksville, Louisiana—Riverside Church continues to enjoy the blessings of God. Recently we had a wonderful revival with Rev. V. Dan Perryman, our district superintendent, as the evangelist. On the closing night there were twelve adult seekers at the altar, all happy finders in the Lord. Good, substantial gains are being made along all lines; and, percentagewise, we are at the top of the list. We love our people and the Church of the Nazarene. Our ministry of second-blessing holiness is being well received by the people of this wonderful community. The local church and the Louisiana District are united and pushing forward to victory under the able leadership of Brother Perryman.—HERMAN SAYES, *Pastor*.

Rev. W. Lawson Brown writes: “After pastoring our church in McAllen, Texas, for seven years I am now planning to enter the evangelistic field. I will be available after May 1, as preacher, singer, or both, as the occasion may demand. I shall be glad to go anywhere the Lord may lead, and am now making up my slate. Write me, Box 1053, McAllen, Texas.”

North Arkansas District

The North Arkansas District enjoyed a very wonderful Sunday-school convention at Conway and tour of the district with Rev. Lyle and Lois Potter in seven rallies and six special services.

Rev. John Maybury, chairman of the district church school board, planned

Golden Key

By **CHRISTINE WHITE**

*I know no key to happiness,
When life seems rough and rude,
Than just to lift our thoughts to God
In simple gratitude.
The thankful heart finds something small
To bless the Father for:
A warm, bright fire on rainy nights;
Tight roof and storm-closed door;
A cup of tea; a shy child's smile;
A blind man's courage stout;
The peace of God felt deep inside,
Though there be strife without.
I know no key to joyfulness
Like plain, unselfish giving;
No surer path to paradise
Than pure, Christ-centered living!*

ANNOUNCEMENTS

RECOMMENDATIONS

Dr. M. Kimber Moulton has resigned as pastor of Los Angeles First Church to enter the field of evangelism, and is open for meetings after February 1. This letter is to recommend him to all the pastors in our denomination. Dr. Moulton is a great man and a great preacher. I commend him to any of our churches. Write him, 206 S. Vista St., Los Angeles 36, California.—W. Shelburne Brown, Superintendent of Los Angeles District.

Rev. F. C. Savage, P.O. Box 3, Kokomo, Indiana, is entering the field of evangelism. Brother Savage has been successful as an evangelist as well as pastor, and our people will be happy to use him. I heartily recommend him.—Arthur C. Morgan, Superintendent of Northwest Indiana District.

WEDDING BELLS

Miss Mattie Pearl Vaughan and Pfc. Edgar Cannon Hassell, both of Nashville, Tennessee, were united in marriage on December 28, at College Hill Church on Trevecca Nazarene College campus, Nashville, with Rev. Claude Galloway officiating, assisted by Rev. J. R. Vaughan, father of the bride.

Miss Dorothy Ramsey of Longview, Texas, and Bob Madison of Bethany Nazarene College, Bethany, Oklahoma, were united in marriage on December 27, at Longview First Church of the Nazarene, with Rev. B. H. Madison, father of the groom, officiating, assisted by the Reverend Mr. Rowe.

Miss Beulah Huskey of Sevierville, Tennessee, and Howard Partridge of Kansas City, Missouri, were united in marriage on December 24, at Grace Church of the Nazarene in Knoxville, Tennessee, with Rev. Howard A. Field officiating.

Miss Faye Feilder of Nashville, Tennessee, and Alton Jenkins were united in marriage on November 9, with the pastor, Rev. Carl M. Brown, officiating, assisted by Rev. Paul McGrady.

BORN—to Mr. Charles E. and Naomi (Krigbaum) Holton of Bartlesville, Oklahoma, a son, Charles Edwin, Jr., on December 28.

—to Chester and Mary Alyce Galloway of Nampa, Idaho, a daughter, Sheryl Marie, on December 26.

—to Dr. and Mrs. J. Kenneth Grider of Kansas City, Missouri, a daughter, Carol Christine, on December 24.

—to Professor and Mrs. Glenn Keys of Bethany Nazarene College, Bethany, Oklahoma, a daughter, Cheryl Lynn, on December 23.

—to Rev. and Mrs. Donald L. Thompson of Memphis, Tennessee, a daughter, Laurel Anne, on December 14.

—to Mr. and Mrs. Kenneth Van Ostrand of Broken Bow, Nebraska, a daughter, Myra Jean, on December 6.

SPECIAL PRAYER IS REQUESTED by a Christian brother in Illinois for his sister in an Oklahoma hospital, broken up in a car wreck and backslidden in heart—that God will save her at any cost;

by a brother in Illinois whose wife was sick and in hospital much of the year of 1956, and still in serious condition, that God may undertake and touch her, also help them along a financial line; by a Nazarene lady in Nebraska, a Sunday-school teacher for years, that God may deliver her from physical affliction if it be His will—she believes He is able;

by a Christian brother in Nevada for the salvation of his wife;

by a shut-in lady in New York, past seventy years of age, enduring many trials, that God will give her courage and strength.

DIRECTORIES

GENERAL SUPERINTENDENTS

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Hugh C. Benner
Office, 6401 The Paseo, Box 6076, Kansas City 10, Mo.

EVANGELISTS' SLATES

L and M

Langford, O. F. Route 5, Box 162 C, Gilmer, Texas
Lankford, J. V. 808 N. College, Bethany, Okla.
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.
Truth or Consequences, N.M. Jan. 25 to Feb. 3
Phoenix (Alzona), Ariz. Feb. 6 to 17
Lee, Mason. 217 Division St., Huntington, W.Va.
Caldwell, Idaho Jan. 29 to Feb. 10
Emmett, Idaho Feb. 12 to 24
Leih, Martin. 309 Violet, Monrovia, Calif.
Fontana, Calif. Feb. 3 to 13
Selma, Calif. March 3 to 13
Leverett Brothers. Preachers and Singers, Lamar, Mo.
Point Pleasant, W.Va. Jan. 23 to Feb. 3
Alderson, W.Va. March 15 to 24
Lewis, E. E. 305 N. Shepherd, Ironton, Mo.
Lewis, Ellis. 308 N.W. Second, Bethany, Okla.
Benicia, Calif. Jan. 30 to Feb. 10
Grandview, Wash. Feb. 13 to 24
Liddell, T. T. Gen. Del., Bourbonnais, Ill.
Norristown, Pa. Feb. 27 to March 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
Marion (Kensington), O. Feb. 6 to 17
Edmond, Okla. Feb. 20 to March 3
Little, H. C. 1338½ Hunter Ave., Columbus, Ohio
Lockard, Dayton and Patricia. Preacher and Singers, Rt. 2, Box 312-C, Charleston, W.Va.
Spencer, W.Va. Jan. 22 to Feb. 3
Handley, W.Va. Feb. 4 to 10
Logan, J. Sutherland. P.O. Box 527, Kansas City 41, Mo.
Lumms, H. T. and Jessie. Preachers and Singers, 4480 63rd St., Sacramento 20, Calif.
Mackey Evangelistic Party, D. D. Preacher and Musicians, Box 113, Bethany, Okla.
Madden, Paul A. 4210 East 14th St., Des Moines, Iowa
Allerton, Iowa Feb. 13 to 24
Markham, Walter. 408 S. Cottage Ave., Porterville, Calif.
Martin, Edwin C. P.O. Box 527, Kansas City 41, Mo.
Lexington (Kerwick), Ky. Jan. 30 to Feb. 10
Dayton (Parkview), Ohio Feb. 13 to 24
Martin, Paul. P.O. Box 527, Kansas City 41, Mo.
Redlands, Calif. Jan. 30 to Feb. 10
Tennessee District Feb. 14 to March 6
Mathews, L. B., and Wife. Evangelist and Singer, 514 West 15th St., Columbia, Tenn.
Drexel, Mo. Feb. 6 to 17
Fort Scott, Kans. Feb. 20 to March 3
May, Frank W. 324 East 47th St., Covington, Ky.
McCoy, Norman E. Song Evangelist, 1318 East 28th St., Anderson, Ind.
McCullough, Forrest. Evangelist, 787 E. Waldorf Ave., Memphis, Tenn.
Louisville, Tenn. Feb. 5 to 10
Greenville, Tenn. Feb. 11 to 17
McDowell, Mrs. Doris M. Evangelist, 948 Fifth St., Apt. H, Santa Monica, Calif.
Washington (Cap. Hghts.), D.C.
Indian Head, Md. Jan. 30 to Feb. 10
McIntosh, John P. 8240 E. Third St., Paramount, Calif.
Pekin, Ill. Jan. 29 to Feb. 3
Hoopston, Ill. Feb. 5 to 17
McKinley, Pauline. Song Evangelist, P.O. Box 203, Greensburg, Ind.
McMahon, Louis O. Evangelist, 10138 Collett Ave., Granada Hills, Calif.
Panorama City, Calif. Jan. 23 to Feb. 3
Monterey Park, Calif. Feb. 5 to 17
McMillan, Wilsie. 506 N. Court St., Circleville, Ohio
Gibsonburg, Ohio Jan. 29 to Feb. 10
Cardington, Ohio Feb. 20 to March 3
McNatt, J. A. P.O. Box 527, Kansas City 41, Mo.
Stockton (Fremont), Calif. Jan. 30 to Feb. 10
Tulare, Calif. Feb. 13 to 24
Meadows, Naomi; and Reasoner, Eleanore. Preachers and Singers, 2510 Hudson Ave., Norwood, Ohio
Chariton (First), Iowa Jan. 30 to Feb. 10
Bussey, Iowa Feb. 12 to 24
Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, P.O. Box 527, Kansas City 41, Mo.
Holtville, Calif. Jan. 23 to Feb. 3
Nuevo, Calif. Feb. 6 to 17
Messer, Haley. P.O. Box 527, Kansas City 41, Mo.
Twin Falls (First), Ida. Feb. 6 to 17
Lvelland, Texas Feb. 20 to March 3
Mickel, Ralph and Lillian. Evangelists and Singers, Alum Bank, Pa.
Pittsburgh (Terrace), Pa. Jan. 30 to Feb. 10
Crewe, Va. (Home Miss.) Feb. 27 to March 10

Mickey, Bob and Ida Mae. Song Evangelist and Chalk Artist, 309 Cimarron, Ave., La Junta, Colo. Pueblo, Colo. Jan. 28 to Feb. 3
 Ordway, Colo. Feb. 6 to 17
 Mieras, Edward E. 1962 Bridgen Rd., Pasadena 7, Calif.
 Needles, Calif. (Indian Miss.) Jan. 23 to Feb. 3
 Downey, Calif. Feb. 20 to March 3
 Miller, A. E. and Pauline. Preachers and Chalk Artist, 307 S. Delaware St., Mt. Gilead, Ohio
 Open dates Feb. 1 to 24
 East Detroit, Mich. Feb. 27 to March 10
 Miller, E. J. P.O. Box 527, Kansas City 41, Mo.
 Pascagoula, Miss. Jan. 27 to Feb. 3
 Norfolk, Va. (Preach. Conv.) Feb. 11 to 13
 Miller, Leila Dell. c/o Trevecca Nazarene College, Nashville, Tenn.
 Valdosta, Ga. Jan. 28 to Feb. 3
 Rossville, Ga. Feb. 4 to 10
 Miller, Nettie A. c/o Trevecca Nazarene College, Nashville, Tenn.
 Ft. Worth (North), Texas Feb. 6 to 17
 El Paso (First), Texas Feb. 20 to March 3
 Miller, Ruth E. (Mrs. Henry A.) Song Evangelist, 1414 N. Sierra Bonita, Pasadena 7, Calif.
 Douglassville (Kutztown), Pa. Feb. 27 to March 10
 Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.
 Fayetteville, N.C. Feb. 13 to 24
 Erie, Pa. Feb. 27 to March 10
 Minglehoff, O. C. P.O. Box 43, Douglas, Ga.
 Mitchells, The Musical (Lloyd and Addie). Song Evangelists and Musicians, Kersey, Pa.

Moore, Franklin M. Evangelist, 200 1/2 W. Lincoln Ave., Goshen, Ind.
 Berne (Mt. Hope), Ind. Jan. 30 to Feb. 10
 Geneva, Ind. Feb. 13 to 24
 Mounts, C. Dewey. 12300 W. Ridgeland Ave., Worth, Ill.
 Brodhead, Wis. Feb. 11 to 17
 Wilmington, Ill. Feb. 24 to March 3
 Murphy, B. W. 2952 Fourth Ave., Huntington 2, W.Va.
 Musical Messengers, The. c/o Don Ratliff, 3423 Janell Rd., Louisville 16, Ky.
 Roanoke, Va. Feb. 7 to 17
 Georgetown, Ky. Feb. 20 to March 3
 Myers, J. T. 502 Lafayette St., Danville, Ill.

N to R

Nees, L. Guy. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Frankfort, Ind. Feb. 4 to 10
 Danville, Ill. (Hol. Conv.) Feb. 13 to 17
 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.
 Noel, Ark and Lou. Preacher and Singers, Box 604, Bethany, Okla.
 Oklahoma City (Cap. Hill), Okla. Feb. 4 to 10
 Cordell, Okla. Feb. 11 to 17
 Norris, Roy and Lilly Anne (Holso). Preachers and Singers, c/o Trevecca Nazarene College, Nashville, Tenn.
 Crown Point (Indep. Hill), Ind. Jan. 30 to Feb. 10
 Omaha, Ill. Feb. 12 to 24

Norsworthy, Archie N. 113 N. Asbury, Bethany, Okla.
 Norton, Joe. Box 143, Hamlin, Texas
 Nutter, C. S. P.O. Box 48, Parkersburg, W.Va.
 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.
 Newburgh, Ind. Jan. 27 to Feb. 10
 Parrott, A. L. 16 Breesee Ave., Bourbonnais, Ill.
 Ainsworth, Neb. Jan. 23 to Feb. 3
 Flint (First), Mich. Feb. 10 to 17
 Patrone, D. E. Evangelist-Violinist, 224 Liberty St., Painesville, Ohio
 Patten, Martin L. Evangelist, Rt. 11, Box 54, Fort Worth, Texas
 Patterson, Walter. Route 2, Waurika, Okla.
 Ropesville, Texas Feb. 15 to 24
 Payne, L. M. 509 Northwest Main, Bethany, Okla.
 Perot, Louis H. Box 97, Tatum, N.M.
 Pestana, George C. Evangelist, 1743 Sunnydale Ave., Walnut Creek, Calif.
 Peters, Max F. 8665 Dearborn Ave., South Gate, Calif.
 Riverbank, Calif. Jan. 30 to Feb. 10
 Kearney, Neb. Feb. 28 to March 10
 Phillips, Miss Lottie. c/o Trevecca Nazarene College, Nashville, Tenn.
 Phipps, C. H., and Wife. Evangelist and Singers, 2209 N. Main St., Pt. Pleasant, W.Va.
 Kenton, Ohio Jan. 28 to Feb. 3
 Frankclay, Mo. March 6 to 17
 Pierce, Boyce and Catherine. Singers and Musicians, 505 Columbia Ave., Danville, Ill.
 So. San Gabriel, Calif. Jan. 30 to Feb. 10
 San Fernando, Calif. Feb. 13 to 24
 Pittenger, Twyla, R.D. 1, Shelby, Ohio
 Broad Top, Pa. Jan. 28 to Feb. 3
 Greenfield, Ohio Feb. 4 to 10
 Plummer, Chester D. 515 N. Chester Ave., Indianapolis 1, Ind.
 Somerset, Ky. Jan. 30 to Feb. 10
 Pawhuska, Okla. Feb. 13 to 24
 Potter, Lyle and Lois. Sunday-School Evangelists, P.O. Box 527, Kansas City 41, Mo.
 Idaho-Oregon District Conventions (503 4th Ave. So., Nampa, Idaho) Jan. 20 to March 1
 Potts, Troy C. Evangelist, 808 N. Asbury, Bethany, Okla.
 Purkhiser, H. G. 4531 Marcellus St. N.W., Canton 8, Ohio
 Greensboro (Central), N.C. Feb. 13 to 24
 Frederick, Md. Feb. 27 to March 10
 Qualls, Paul M. Song Evangelist, 5487 Lake Jesamine Dr., Orlando, Fla.
 Rahrar, H. J. Evangelist, 2042 Singleton St., Indianapolis, Ind.
 Reed, Fred W. 612 South 27th St., Billings, Mont.
 Rice, A. Gordon. Evangelist, c/o Gen. Del., Bourbonnais, Ill.
 Rice, Cecil H. 1128 Grace St., Washington C.H., Ohio
 Warren, Ind. Feb. 6 to 17
 Port Treverton, Pa. Feb. 27 to March 10
 Richards, Alvin and Annabelle. Preacher and Singers, Linden, Mich.
 Boyne City, Mich. Feb. 1 to 10
 Buckhannon, W.Va. Feb. 14 to 24
 Richards Evangelistic Party. Preachers and Singers, Box 313, Sparta, Mich.
 Richardson, Harold and Flossie. Preacher and Singers, Route 4, Muncie, Ind.
 Riden, Kenneth. 117 Orchard St., Cambridge City, Ind.
 Laurel, Ind. Jan. 28 to Feb. 3
 Southport, Ind. Feb. 6 to 17
 Ridings, E. Paul. 708 N. College, Bethany, Okla.
 Riepe, Alden. 1807 Josephine St., Cincinnati 19, Ohio
 Nicholasville, Ky. Feb. 3
 Cynthia, Ky. Feb. 10
 Riffle, Brady. 902 Mel St., Charleston, W.Va.
 Robbins, James. 1817 F St., Bedford, Ind.
 Evansville, Ind. Feb. 3 to 10
 Gosport, Ind. Feb. 13 to 24
 Robinson, John. P.O. Box 9151, Huntington, W.Va.
 Rodgers, Clyde B. Artist-Evangelist, 505 Lester Ave., Nashville 10, Tenn.
 Ft. Myers, Fla. Jan. 23 to Feb. 3
 North Miami, Fla. Feb. 6 to 17
 Roedel, Bernice L. 423 E. Maple St., Boonville, Ind.
 Scottsburg, Ind. Jan. 28 to Feb. 3
 Clinton, Ind. Feb. 5 to 17
 Rothwell, Mel-Thomas. 21 Bromfield St., Wollaston, Mass.
 Rushing Family Trio, The (Dee, Bernadene, and Tracy). Singers and Musicians, King City, Mo.
 Orlando (First), Fla. Jan. 28 to Feb. 3
 Ft. Lauderdale (First), Fla. Feb. 6 to 17
 Rushing, Charles and Emma Jean. Singers and Musicians, P.O. Box 527, Kansas City 41, Mo.

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 Sanford, Mrs. Ruth. Song Evangelist, 5636 Wil-
 born Dr., St. Louis 20, Mich.
 Scarlett, Don. Route 3, Oakland City, Ind.
 Blackwell (First), Okla. Jan. 23 to Feb. 3
 Mt. Vernon, Ill. Feb. 4 to 10
 Scherrer, L. J. Evangelist, 3030-A North 62nd
 St., Milwaukee 10, Wis.
 Schmidt, Wm. and June. Preacher and Singers,
 Box 331, Vicksburg, Mich.
 Ogdin, Ill. Feb. 27 to March 10
 Oakland, Ill. March 13 to 24
 Schriber, George R. 5949 N. Forestdale, Glendora,
 Calif.
 Schultz, Ernest. Evangelist, 606 Maple Ave.,
 Mora, Minn.
 Schultz, Walter C. Song Evangelist, 707 S. Chip-
 man St., Owosso, Mich.
 Scott, N. Edward. 34806 Acacia St., Yucaipa,
 Calif.
 Seay, L. M. Evangelist, 405 Washington, Garland,
 Texas
 Sellick, R. T. Box 22, Oxford, N.S., Canada
 Cambridge, Mass. Feb. 3 to 10
 Selz, Joseph W. 627 Juniper St., Walla Walla,
 Wash.
 Clearview, Wash. March 20 to 31
 Sharp, L. D. 1449 S. Main, Wichita, Kansas
 Hagerman, N.M. Jan. 31 to Feb. 10
 El Dorado, Kansas Feb. 14 to 24
 Short, J. W. and Frances. Evangelists, P.O. Box
 527, Kansas City 41, Mo.
 Berkeley, Calif. Feb. 13 to 17
 San Bernardino (E. Side), Calif.
 Silvernail, Donald R. c/o Nazarene Assembly Park,
 Route 2, Vicksburg, Mich.
 Oatsville, Ind. March 7 to 17
 Slack, D. F. Song Evangelist, Route 2, Vevay, Ind.
 Greenfield, Ind. Jan. 30 to Feb. 10
 Cambridge City, Ind. Feb. 13 to 24
 Slater, Hugh. P.O. Box 527, Kansas City 41, Mo.
 Bridgeport, Ind. Jan. 30 to Feb. 10
 Lebanon, Tenn. Feb. 17 to 24
 Slayton, Hubert W. 237 N. Fifth St., Elwood, Ind.
 Smith, Bernie. Box 145, Harrisburg, Ill.
 Leavenworth, Kans. Jan. 30 to Feb. 10
 Newton, Kans. Feb. 13 to 24
 Smith, Billy and Helen. Evangelist and Singers, 816
 McKinley Ave., Cambridge, Ohio
 Smith, Charles Hastings. P.O. Box 778, Bartles-
 ville, Okla.
 Smiths, The Singing (Eugene and LaNora). Song
 Evangelists, Winnsboro, S.C.
 Rock Hill (W. Main), S.C. Feb. 3 to 13
 Kansas City (Armourdale), Kans.
 March 20 to 31
 Smith, J. E. 621 Del Mar Ave., Chula Vista, Calif.
 Smith, Otis E. P.O. Box 602, Greensboro, N.C.
 McConnellstown, Pa. Feb. 4 to 10
 Shadyside, Ohio Feb. 13 to 24
 Smith, Paul R. and Haille. Evangelist and Singers,
 318 N.W. Fifth St., Bethany, Okla.
 Baltimore (E. Side), Md. Jan. 23 to Feb. 3
 Mineral City, Ohio Feb. 6 to 17
 Snow, Loy. Route 1, Bedford, Ind.
 Indianapolis (West St.), Ind.
 Jan. 29 to Feb. 10
 Cambridge City, Ind. Feb. 12 to 24
 Sparks, Sammy. 510 N. Pickaway, Circleville, Ohio
 Stabler, R. C. Box 34, Montoursville, Pa.
 Wayne, Ohio (U.B.) Jan. 30 to Feb. 10
 Fostoria, Ohio (U.B.) Feb. 13 to 24
 Stafford, Daniel. Box 1514, Indianapolis, Ind.
 Peoria (N. Side), Ill. Jan. 31 to Feb. 10
 Clermont, Ind. Feb. 11 to 17
 Stanley, T. H. 1242 Cottage Ave., Middletown, Ind.
 Klamath Falls, Ore. Jan. 29 to Feb. 10
 San Fernando, Calif. Feb. 13 to 24
 Starnes, Earl. 1317 Keller St., Evansville, Ind.
 Peoria (First), Ill. Jan. 23 to Feb. 3
 Council Bluffs (First), Ia. Feb. 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.
 Indianapolis (Ray St.), Ind. Feb. 4 to 10
 Collegeville, Ark. Feb. 13 to 24
 Stewart, Claude E., Jr. 7604 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
 Hernando, Fla. Jan. 29 to Feb. 10
 Kelloggsville, Ohio Feb. 19 to March 3
 Sutherland, Jack and Naomi. Preacher and Singers,
 Route 5, Canton, Ill.
 Rossville, Ga. Jan. 30 to Feb. 10
 Chattanooga (E. Lake), Tenn. Feb. 11 to 17
 Sweeten, Howard W. Ashley, Ill.
 Avon Park, Fla. Jan. 31 to Feb. 11
 Clearwater, Fla. Feb. 11 to March 2
 Swisher, Ralph and Connie. Preachers and Chalk
 Artists, 722 Heyward St., Columbia, S.C.

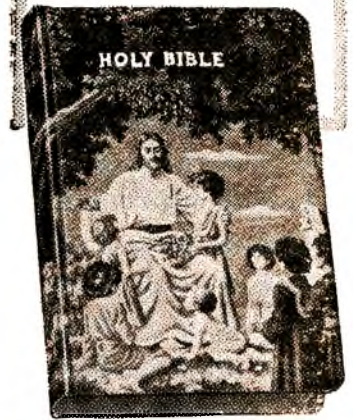
Taibert, George H. Evangelist, 409 N.E. 13th,
 Abilene, Kansas
 Tarvin, E. C. California, Ky.
 New Richmond, Ohio Feb. 26 to March 10
 Louisville, Ky. March 13 to 24
 Thomas, Fred. 177 Marshall Blvd., Elkhart, Ind.
 South Charleston (First), W.Va. Feb. 5 to 10
 Chester, W.Va. Feb. 14 to 24
 Thomas, J. W. P.O. Box 527, Kansas City 41, Mo.
 Vilonia (Knapp Mem. Ch.), Ark.
 March 20 to 31
 Thompson, Harold C. P.O. Box 549, Blytheville,
 Ark.
 Towns, Jesse. 4929 Ford St., Speedway, Ind.
 Tripp, Howard M. Evangelist, 12408 Florida Ave.,
 Tampa, Fla.
 Lawrenceburg, Tenn. Jan. 30 to Feb. 10
 Turpel, John W. R.F.D., West Baldwin, Maine
 Tyson, Joe M., and Wife. Evangelist and Children's
 Workers, Rt. 6, Box 446, Waco, Texas

U to Z

Van Slyke, D. C. 508 16th Ave. So., Nampa,
 Idaho
 Nowata, Okla. March 3 to 13
 Vennum, Earle W. and Elizabeth. P.O. Box 527,
 Kansas City 41, Mo.
 Rock Hill, S.C. Feb. 3 to 13
 Open date Feb. 17 to 27
 Volk, Harold L. P.O. Box 527, Kansas City 41, Mo.
 Wagner, Allen H. 404 N. Kentucky Ave., De Land,
 Fla.
 Dayton (Richmond Hgts.), Ohio
 Jan. 30 to Feb. 10
 Springfield (High St.), Ohio .. Feb. 13 to 24
 Wagner, Miss Betty; and Lavelly, Helen. Preacher
 and Singers, c/o Gen. Del., Mt. Vernon, Ill.
 West Frankfort, Ill. Jan. 29 to Feb. 10
 Wakefield, A. C. Song Evangelist, 515 Woodland
 St., Nashville 6, Tenn.
 Ft. Lauderdale, Fla. Jan. 30 to Feb. 10
 Sebring, Fla. Feb. 15 to 24
 Walker, Lawrence and Lavona. 349 E. High Ave.,
 New Philadelphia, Ohio
 Walker, W. B. P.O. Box 527, Kansas City 41, Mo.
 Felicity, Ohio Jan. 23 to Feb. 3
 Frederick, Okla. Feb. 20 to March 3
 Ward, Lloyd and Gertrude. Preacher and Chalk
 Artist, P.O. Box 501, Fern Park, Fla.
 El Reno, Okla. Feb. 6 to 17
 Anadarko, Okla. Feb. 20 to March 3
 Warren, W. H. Evangelist, G 4299 Caikins Rd.,
 Flint, Mich.
 Wells, Kenneth and Lily. Evangelist and Singers,
 Box 679, Whitefish, Mont.
 Bakersfield, Calif. Feb. 3 to 10
 Banning, Calif. Feb. 20 to March 3
 Whisler, John F. Blind Singer, 404 N. Francis St.,
 Carthage, Mo.
 White, W. T. 116 E. Keith, Norman, Okla.
 Searcy, Ark. Jan. 30 to Feb. 10
 Erick, Okla. March 6 to 17
 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.
 Whittaker, Frank B. 273 W. Locust St., Newark,
 Ohio
 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.
 Williams, Lillian. Evangelist, 327 W. Broadway,
 Sparta, Tenn.
 Winegarden, Robert. Route 1, Cayuga, Ind.
 Danville (First), Ill. Jan. 30 to Feb. 3
 Pana, Ill. Feb. 4 to 10
 Wire, B. N. 109 N.W. 7th, Bethany, Okla.
 Sharon, Okla. Feb. 3 to 10
 Open date Feb. 13 to 24
 Wolfe, E. D. 820 Edina Ave., Salem, Oregon
 Woods, Bob. Evangelist, Pefferlaw, Ontario, Canada
 Charlotte, N.C. Jan. 23 to Feb. 3
 Woodstock, Ont. Feb. 5 to 10
 Woolman, J. L. 223 N. Hammond, Bethany, Okla.
 Burlington (Flint Hill), Iowa Jan. 28 to Feb. 3
 Tulsa (Springdale), Okla. Feb. 13 to 24
 Wooten, B. H. 2519 Galbreth Rd., Pasadena 7,
 Calif.
 Dallas (Forest Ave.), Tex.
 Jan. 30 to Feb. 10
 Phoenix (Emmanuel), Ariz. Feb. 13 to 24
 Wright, Guy and Lillian. Preacher and Singers,
 c/o Gen. Del., Bridgewater, Va.
 Irvine, Ky. Jan. 30 to Feb. 3
 Petersburg, W.Va. Feb. 27 to March 10
 Wynkoop, Ralph C. 6120 S.E. Knapp, Portland 6,
 Ore.
 Victoria (First), B.C. Jan. 30 to Feb. 10
 Albany (Trinity), Ore. Feb. 13 to 24
 Yeatts, Lowell L. 325 W. Sixth St., Peru, Ind.

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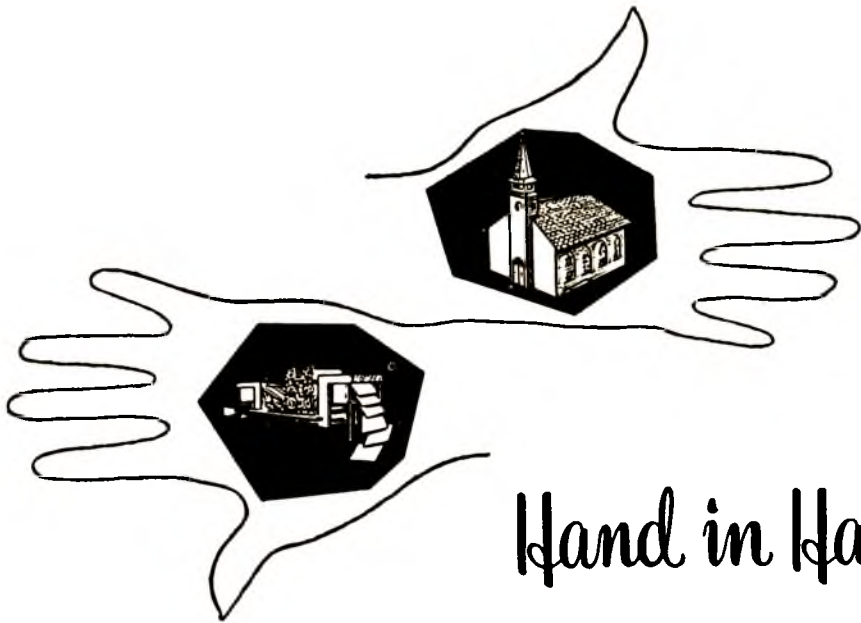
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