



# Herald of HOLINESS

December 9, 1959

## *The Tyranny of the Secondary*

*General Superintendent Williamson*

Slavery to secondary values rides life down to the level of the mediocre. If the enslavement is not resisted, the end result is the distortion of personality. To resist mastery by the secondary is necessary to a full and balanced life.

Nevertheless, to classify things as secondary is not equivalent to saying they are unimportant. As a matter of fact, many primary virtues are discounted by failure to wisely evaluate the relative importance of things secondary. Disregard of subordinate considerations often paves the way for neglect and abandonment of the things primary.

In building a Christian life, an enlightened understanding and an awakened conscience are of first importance. These lead to repentance toward God and faith toward our Lord Jesus Christ. The result is a soul born again. This sinner saved by grace becomes a new creature; old things pass away and, behold, all things become new. He is transformed by the renewing of the mind. His life is different from what it was before God found him. It is distinctive in the world in which he now lives. He is a child of God by regeneration and adoption. He is in the world but not of it.

Another fact of primary importance is that to this man, made new, God reveals a nature within which is against God. There is discovered a pollution of the affections, a rebellious set of the will, and a veil unremoved on the spiritual understanding. This discovery leads the believer to repent of his indwelling sin and to cry for "the holiness, without which no man shall see the Lord." God's answer is the gift of the sanctifying Spirit, by whom the total life is cleansed and occupied.

Another truth no less important is that this same Spirit abides to keep God's temple clean, to lead in ways of holy living, to inspire and empower the life for fruitful service, and to keep the soul garrisoned by the power of God unto eternal salvation.

Among important secondary considerations must be recognized a code for moral and ethical conduct in all of life's relationships: a set of ideals for service to God and the sharing of our blessings with those less favored; habits for self-improvement through prayer, reading, and wholesome recreation; occupation with work that will provide appropriate food, raiment, and housing for ourselves and our dependents.

Supreme devotion to first things with godly concern that those secondary in importance shall neither be exaggerated nor neglected leads to victorious and abundant living.

**UNIVERSAL BIBLE SUNDAY—December 13**



# LATE NEWS

Dr. and Mrs. Roy F. Smee, en route from Kansas City to Rawlins, Wyoming, were in an automobile accident near Smith Center, Kansas, on Monday, November 23. Dr. Smee's left arm was crushed and Mrs. Smee's right arm was dislocated at the elbow. Dr. Smee is executive secretary for the Department of Home Missions and Church Extension. Special prayer is requested for them.

Rev. Herbert L. Rogers has resigned as pastor of the Poughkeepsie church to accept a call to pastor the church in East Rockaway, New York.

Mr. and Mrs. W. T. Floyd, Miami, will celebrate their seventieth wedding anniversary on December 28. They will be honored by their fellow members in Calvary Church of the Nazarene, Miami, on December 27, at 11:00 a.m. The Floyds are real saints of God and their influence is far-reaching for the church. Friends may write them at 2968 S.W. 24th Terrace, Miami, Florida.

After serving the church at El Sereno, California, for three and one-half years, Rev. Wm. Flygare has resigned to accept a call to pastor the church in Ridgecrest.

Pastor Lawrence Abba sends word from La Grande, Oregon: "In the midst of a building program, our people gave sacrificially for missions; largest Thanksgiving offering in history of our church—\$429. La Grande Nazarenes rejoicing in God's blessings."

Dr. Timothy L. Smith, chairman of the history department at East Texas State College, has just received notice from the Fund for the Advancement of Education that he has been granted the sum of \$14,905 to cover salary and research expenses for a full year's leave of absence to study and write in the field of American educational history. Dr. Smith came to be chairman of the history department at East Texas in September, 1958. He is an honor graduate of the University of Virginia, and holds the doctorate in American history from Harvard University. Dr. Smith previously served for seven years as associate professor and head of the history department at Eastern Nazarene College. His doctor's thesis, done under the direction of Arthur M. Schlesinger, Sr., won the Frank S. Brewer Prize for 1955, an award of \$1,000 from the American Society of Church History. The volume is an analysis of American Protestantism on the eve of the Civil War. It was

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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. Second-class postage paid at Kansas City, Missouri. Printed in U.S.A.

published in 1957 by the Abingdon Press under the title *Revivalism and Social Reform*.

Rev. and Mrs. F. H. Wasson of Cardington, Ohio, will celebrate their golden wedding anniversary on Christmas Eve—married December 24, 1909, near Muncie, Indiana. He graduated from Olivet Nazarene College in 1922, and they have pastored Nazarene Churches in Arizona, Indiana, and Ohio. At present they are active members of the church in Cardington, of which he was formerly pastor. Since his retirement in 1953 he has been active as supply pastor, and also has held a number of evangelistic meetings. Among those who will be honoring the couple in their home are a son, Rev. John Wasson, Nazarene pastor in Mount Sterling, Ohio; a son, Carl, of Richmond, Indiana, who has served as minister of music in Nazarene churches; two daugh-

**BIBLE SOCIETY OFFERING**

December 13  
1959

**EVERY CHURCH PARTICIPATING**

*Make it 100% this year*

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## Bible Society Offering

December 13, 1959

A church-wide offering, sponsored by the N.Y.P.S. The work of the American Bible Society, the British and Foreign Bible Society, and other members of the United Bible Societies is vital in our foreign missionary program.

Last year we reached a record offering. Let us do no less this year! With every church participating, we can easily reach our goal.

ters: Margaret Howard, of Cardington; and Louise Mansfield, of Seattle, Washington; and another son, Robert Ralph, in Portland, Oregon.

Pastor Forrest W. Nash sends word from Bourbonnais, Illinois, that Rev. Frank H. Watkin is now serving College Church of the Nazarene as minister of visitation. Brother Watkin has served as pastor in some of our larger churches, and also has been connected with Olivet Nazarene College in their expansion program.

Mr. and Mrs. Sidney Hallett of 3330 Mission Drive, Santa Cruz, California, celebrated their fifth-fifth wedding anniversary on October 11 with a family gathering at their home. The Halletts have two children, a son and a daughter, four grandchildren, and seven great-grandchildren. Sidney and Imogene Hallett were saved in February of 1911 in a revival in the Church of the Nazarene in Greeley, Colorado. They moved to California in 1929, living in Oakland until 1946, when they moved to Santa Cruz, transferring their membership from Oakland First Church to Santa Cruz Church of the Nazarene, where they are now members.

By J. KENNETH GRIDER

Associate Professor of Theology  
Nazarene Theological Seminary, Kansas City, Missouri

# THE BOOK



## *For Every Man*

Hundreds of them you never heard of! Hundreds of languages and dialects! The list put out recently by the American Bible Society gives more than one thousand; in fact, it includes 1,110. That many languages and dialects into which at least a whole book of the Bible has been translated! Charles Wesley yearned for a thousand tongues to tell of God's redeeming love, and his prayer has had a kind of fulfillment.

Big nations have the Bible in their languages. Certainly! But that is rather expected. Many of them have had it from the early centuries. But what must please the God of small things, and what makes one's heart sing as we approach Universal Bible Sunday, is that small clusters of men, too, have the Bible or parts of it in their tongues.

And until you get the Bible tuned in on a man's own, his native tongue, what you say to him about it is "sound and fury," signifying nothing. But say! let it talk his words! Let it come at him in his own idioms! Let it pierce him through with words he understands, and that disturbs his inwardness!

Heaven must have meant the Bible to be *every man's Book*. For it will be remembered that the New Testament was written in *Koine* (common) Greek, spurned by poets and scholars but used day by day among the rank-and-file citizens.

Pentecost is proof that God wants His Word said in each man's native tongue. Fifteen languages that day conveyed the message to a whole city swelled to double its normal size. God has always wanted it that way—His Word to be indigenous.

### ACHIEVEMENT

The American Bible Society's list of more than one thousand translations begins with the Septuagint, the Bible which Greek-speaking Christians of New Testament times knew. In the second century A.D. the New Testament was translated into the Syriac, a version which has had few equals in broadness of impact. On into Coptic dialects the Bible went, and into the Latin in the fourth and fifth centuries. Armenians and Georgians received their Bible in the fifth century. But until the invention of printing in the fifteenth century, only thirty-three languages had received any part of the Scriptures. By 1800, only seventy-one. During the next thirty years, in the wake of the

Evangelical Revival, eighty-six more languages had been invaded, this being the era of such missionary translators as Carey in India, Morrison in China, and Judson in Burma.

During this time also the British and Foreign Bible Society (1804) and the American Bible Society (1816) were founded, which to this day have been the chief factors in the increase to more than one thousand languages. Of these, 210 have whole Bibles, 270 more have an entire Testament, and 630 others have at least one Gospel or some other whole book. In some eighty more, besides, short passages or collections of passages have been published.

The Gospel of Mark has appeared in more languages than has any other book of the Bible. More copies of the Gospel of John, however, have been printed than any other Bible book, which makes it the most extensively printed book in the world.

Not just word barriers have been broken, not just language frontiers pushed on into interior jungles and to remote islands. Not that simply. The leaves of this tree are for the *healing* of the nations. In this way Christ, the Redeemer, marches into more groupings of men with His power to transform utterly.

### ACHIEVERS

Some of the translators are unknown, such as the seventy makers of the Septuagint, those who worked on the Syriac version, and Francis Xavier's translator in Japan in the sixteenth century. Thousands are little known: missionaries in obscure places, natives in many lands, and wives of missionaries.

Yet many are widely known scholars and missionaries, so that a roll call of them sounds rather like a listing of the Church's "greats": Jerome and Ulphias in early times, and Caedmon and Bede; Wycliffe later, and Huss; Luther, Tyndale, and Coverdale in Reformation times; and the missionaries already mentioned by name, and hundreds of others, like Robert Moffat, in the last 150 years of the Church's unparalleled expansion.

Take Edward Steere, described by one of his early parishioners as a "downright shirt-sleeve man and a real Bible parson" (Eric North, *The Book of a Thousand Tongues*, Harper: 1938, p. 4). He translated the New Testament and part of the

Old into the Swahili language. A success story, his; bishop, and all that.

More than one hundred missionaries helped to get portions of scripture into over thirty Chinese dialects, one of the workers being Schereschewsky. What a record he left!

"Born a Jew in Lithuania, educated in rabbinic schools, reading the New Testament for the first time in his late teens, immigrant to America and there converted, sent as a Protestant Episcopal missionary to China, later appointed Bishop, founder of St. John's University, Shanghai, able to speak thirteen languages and read seven more, twenty-five of his seventy-five years a paralytic and, chiefly in his paralytic years, translating the entire Bible into Wenli Chinese, most of it into Mandarin Chinese, St. Matthew into Mongolian, making complete revisions of the Mandarin Old Testament, the Wenli New Testament, and preparing reference editions of both entire Bibles" (see J. A. Muller, *Apostle of China*, Schereschewsky; Morehouse Publishing Co., 1937).

The Wenli translation he called the "one finger Bible" because in romanized form he had tapped out the whole of it with one finger on a typewriter.

Natives have often helped with translating work. For example, those two learned Buriat Mongols who were engaged to translate the New Testament in St. Petersburg in 1817 and who were converted in the process by the sheer integrity of the message. Other natives have assisted missionaries, especially in the matter of idioms, on words without counterparts in the new language, and on words so nearly alike in letters and yet so very different in meaning. In an Eskimo dialect a translator had rendered "Nation shall rise up against nation" by "A pair of snowshoes shall rise up against a pair of snowshoes"—the difference being only one letter in a seventeen-letter word. One missionary quite missed a familiar passage by rendering it, "Jesus took the little children in his arms and *pinched* them." Natives help to iron out much that is of this nature.

#### YET THERE IS MORE

When reading and studying the Bible, men of all cultures have felt the breath of God, heard the voice of God, thought the thoughts of God, seen the marvelous works of God. They have recognized the Lord's footprints all through its history, His heartbeat in its devotional literature, His redeeming intent in all its salvation story.

Said Dr. Harold A. Moody, founder of the League of Coloured Peoples: "Without this comfort [from the Bible] my people would long since have lain down and died. They could never have survived the crushing experiences of these long years of bondage." What it has been to the colored people it has been to others also: healing for our deep moral sore, tenderness for our trying times, direction for our quandaries. It is indeed the best of books, the Book that points the way to Christ and to heaven.

A new colloquial version of the Bible was designated "Book of the Year" for 1955 in Japan. The Bible is quite more than that. For Japan, and all the nations, it is the Book of *every year* and of *every day*.

Only about nine-tenths of the people of the world have a part of the Bible in their native tongues. And that other one-tenth is divided into many hundreds of language groups. It is debatable when a speech variant becomes a new dialect, so no one knows precisely how many languages and dialects there are. It is certain that there are at least five hundred to one thousand languages and dialects which as yet do not hold any book of the Holy Scriptures. Besides, there is still the goal of getting the whole Bible into many of the languages which now contain only a book or group of books. More than this, there is the perennial task of distributing the copies and teaching the recipients how to read. For the Bible is indeed the Book for every man—for *every man in the whole wide world!*

## Notes on Good Reading

By NORMAN C. SCHLICHTER

*Blessed is the nation whose reading is righteous.  
A righteous people loves righteous reading.*

Neither of these observations is a Biblical saying but they are as true as if they were. Good reading is always reading that makes for righteousness, for the dignity and honor of the soul.

Up to, let us say with approximate exactness, three decades ago our nation was blessed from its beginning with both righteous reading and with a love for such reading. Not a line bordering on the vulgar, the cheap, and certainly not on the irreverent, is to be found in our earlier or our later writers who were held to be worthy of the term literary artists by competent critics.

But in these recent decades we have been deluged with books and magazines that are not only vulgar, but viciously so: not only cheap, but scandalously so; and not only irreverent, but blasphemously so.

And, sad to say, most of these books that offend so terribly the dignity and honor of men's souls, and our Creator, the holy God, are being commonly read in the homes of active church and Sunday school goers as well as of the merely nominal among such goers.

In view of these facts there is hardly anything more important for the Church to undertake today than a restoration of good reading in the home. To do this it is necessary to secure acceptance of the right definition of literature by the intelligent

and, above all, by the professedly Christian members of our society.

The Catholic church is the only religious denomination in our land that has made a definite and aggressive effort to do just this. Would that the leaders of all Protestant denominations were equally zealous in promoting an interest in elevating and worthwhile reading!

All good definitions of true literature are so simple that one doesn't need to have a higher education to understand them fully. Here is such a definition by the renowned author, James M. Barrie: "When you looked into my mother's eyes you knew as God himself had told you why He sent her into the world," he writes in his inspiring life of his mother. "It was to open the minds of all who looked unto beautiful thoughts. And that is the beginning and end of literature."

Now everyone, old and young, can know for himself by this definition whether the story or poem he is reading is true literature. Who cannot ask himself this simple question as soon as he starts reading a book: Is this book opening my mind to what is beautiful, noble, and true by God's standards? If it isn't, then he is a wise reader who will quit reading it at once.

For myself, I keep asking constantly as I read, Is this story or essay or poem helping me to be kinder, to have a sharper conscience towards what is right? In short, Is it heavenly wise? If it does none of these things, then I know it is not worth reading and I waste no further time on it.

A fine thing for all of us to remember, too, is that there are so many good old books that we do not need to read books merely because they are new. Few who love the good old books and know their high ethical and moral standards will be deceived by the false and low appeal of the new stories that come along.

Archibald Rutledge, the great Christian author, told me one time that he never reads a new book until it is at least five years old. If people of character and intelligence are still reading it after this length of time, then the chances are good that the new book has lasting merit or is of some genuine human value.

All of us who know the helpfulness of the grand old storybooks, and of our older poets, such as Longfellow, Whittier, Lowell, Lanier, Tennyson, and Browning, should be busy at getting our younger friends to read these books today.

As to poetry, one reason many persons tell us that they don't like it is because they have never read it aloud. Poetry must always be read aloud to get its true and full effect, for all poetry is written to be read aloud, since all poetry is in large part music.

While on the subject of reading aloud, let me suggest that we all do more reading of the Bible

aloud. Its effectiveness is almost doubled by so doing. It contains, as most readers know, the greatest poetry of all time. *The Book of Job* and the *Psalms* set the poetical standards for all peoples and all times; and for majestic, imaginative, and noble writing in prose the books like *Isaiah* and *Revelation* set the world's standards.

My own definition of poetry should help many readers to take new interest in this form of writing: *Poetry is the finest expression of the finest thoughts and feelings of a race.* In the light of this definition it should be evident that to know the poetry of any people is to know that people at its best.

Matthew Arnold, one of the greatest critics in English, once said that "in nothing is England so great as in her poetry." And all who know this poetry well will agree with him.

And I don't believe that a finer idea of our highest greatness as a people to this date can be gotten anywhere else than in the poetry of Longfellow, Lowell, Whittier, Lanier, and Archibald Rutledge, who is still living and at the height of his powers.

I for one rejoice today that England's two master living poets, John Masfield and Alfred Noyes, are outstanding Christians. Noyes is busy these days trying to rouse the Christians of all lands to the menace of the fearful moral decay in literature everywhere. Surely every Christian, low and high so far as positions in the church go, should back him up in this good work.

Good reading is indeed one of God's greatest gifts to man, and bad reading one of Satan's most terrible curses. Let each of us use all the influence he can to overcome the present-day bad reading with good. And let us be loud in our emphasis of the eternal fact that God loveth the reader of good books.

In matters of books, as in all things concerning man's happiness and welfare here and hereafter, it is true indeed that "the fear of the Lord is the beginning of wisdom" (Psalms 111:10).

## THE SCARLET THREAD

By CHRISTINE WHITE

*The Bible is bound in black and gold,  
And through it runs a thread  
Of scarlet in parable, symbol, and type—  
A cord of brilliant red.*

*The theme of the Bible when understood  
Is salvation, full and free;  
And the scarlet thread is the Blood He shed  
On the cross of Calvary.*

*Black is for earth and gold for heaven;  
By His Spirit we are led  
To uncover the precious gospel truths,  
As we follow the scarlet thread.*



## THAT BEDROCK WE CALL THE BIBLE

By K. BOYLE

Ethelbert Callahan, in his little book *Lawyers and the Bible*, says, "I have gone to the Fountain-head of all law, and lighted my torch in the flame that burned on the brow of Mount Sinai where the Law was given to Moses by the Divine Author of all law."

Justinian, Charlemagne, and Alfred the Great each began his more modern code of law by quoting the Ten Commandments. Indeed the Ten Commandments are, as it were, the "master clock" at the capitol of mankind's life by which nations set their laws, and every good man his conduct.

In many areas of religious thought the Bible has long been regarded as a Book of faith, and it is such. Many earnest Christians have believed that faith is all that's necessary; and faith is necessary, but the Bible must be regarded as a Book of reason, because its consistent appeal is to sound, righteous thinking.

In Isaiah 1:18 we read, "Come now, and let us reason together, saith the Lord." And in Acts 17:2 we read that Paul himself entered the synagogue at Thessalonica, "and three sabbath days reasoned with them out of the scriptures." There is a great need of faith in God, but an understanding of Him is an absolute necessity. Such understanding, however, must be more than logical thinking; it must include Christly love and receptivity.

There are both *faith* and *reasoning* necessary to living as Christ would have us live, for if one would learn of God one must obey the scriptural admonition: "Get wisdom: and with all thy getting get understanding" (Proverbs 4:7).

A knowledge of the Bible is indispensable to a proper understanding of the most vital source of the inspiration of great works, noble deeds, and victorious lives. This inspirational value is not limited to the field of literature. It has subdued rude minds, and has exercised a creative influence upon those polished arts which have thawed out the ice-locked harbors of human feelings.

Once upon a time a Man was nailed to a cross on a skull-shaped hill outside a city wall. It was a local situation, and a commonplace wooden cross; but the Person who died upon it gave it universal significance by flinging wide His arms and lifting all mankind to His Father's heart of love. Ever since, the Cross has had in it a universal appeal.

To say that our world is sick is only to say what every shrewd and honest observer knows is true; but not everyone can diagnose the nature of its ailment. Medical science tells us that nervous tension

is the major cause of peptic ulcers. The present world of tensions appears to have caused peptic ulcers in the body politic—international, national, economic, and political.

Too often we are not willing to extricate ourselves from the "maddening maze of things" long enough to see realities. Men are drawn hither and yon by visions of satisfied appetite, and lust, and ambition; by visions of achievement, and preferment, and security; yet there is no habitual vision of greatness, hence no spiritual progress.

True is the old Biblical proverb: "Where there is no vision, the people perish" (Proverbs 29:18).

Practically the only Textbook the children of the Puritan settlers of New England had for the first hundred years of their public school system was the Bible. Naturally, they became the moral lawgivers of the continent!

Our American democracy rests upon the Biblical doctrines of the sacred worth of human personality, the equality of equal rights, brotherhood as interpreted by the golden rule, and service as the standard of greatness. All these foundation principles of democracy are quarried from that bedrock which we call the Bible.

The relation of this Book to the very genius of America was accurately expressed by Andrew Jackson, the "Old Hickory" of hero worshipers, who, when dying, placed his hand upon the Bible and said: "That Book, Sir, is the rock on which our Republic rests." The same idea was tersely stated by another soldier-statesman, U. S. Grant, when he declared: "The Bible is the sheet anchor of our liberties."

Hundreds of quotations from prominent Christian national leaders could be given in support of this thesis, as, for example, the sententious utterance of Daniel Webster: "If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its construction and authority, no man can tell how sudden a catastrophe may overwhelm and bury all our glory in profound obscurity."

Study the Bible through. Never begin a day without mastering a verse. Pray *in* what you read. Never leave your Bible until the passage you have studied is a part of your very being. Live this truth that you get through study and prayer, through all the hours of the day. Ask God to give you a sense of values that you may be able to distinguish the things that last from those that pass, and never confuse mountains with molehills.

# Give Attendance to Reading\*

By SAMUEL M. ZWEMER

*Give attendance to reading . . . especially the parchments* (I Timothy 4:13; II Timothy 4:13). It is easy to remember these references. In both cases Paul was writing to a young convert from the gentiles put in charge of a church at Ephesus. Paul was an educated man, not a fisherman of Galilee; a citizen of Tarsus and trained in theology at the feet of Gamaliel. He was the heir of three civilizations—Jewish, Greek, and Roman. The Hebrew and Greek languages were familiar to him; he carried a Roman passport and quoted from Greek poets and philosophers. Such a well-read man knew the value of books, and when he suffered from cold in the Mamertine Prison at Rome, he asked Timothy not only for his cloak, forgotten at Troas, but for “the books, . . . especially the parchments.”

A strangely parallel story is told of William Tyndale during his imprisonment and shortly before his martyrdom in the Low Countries in 1536. He wrote to a local authority asking that some of his

goods might be sent—“a warmer cap, a candle and a piece of cloth to patch my leggings. But above all, I beseech and entreat your Clemency to be urgent with the Procureur that he may kindly permit me to have my Hebrew Bible, Hebrew grammar and Hebrew dictionary, that I may spend time with that study.”

Here we have two heroes of the faith, apostles of Jesus Christ, devoted to their dying hour to books and manuscripts! Bolts and bars could not shut them from the illumined page, nor could an iron curtain imprison their free spirits. Timothy had known the Old Testament from his childhood. Yet Paul wrote in his first letter, “Give attendance to reading,” and in the second he begged for books and manuscripts.

We all need Paul’s injunction to give more “attendance to reading,” and many of us surely should read not only books about the Bible but, if possible, go back to the parchments and original text. “Blessed is he that readeth!”—*Bible Society Record*.

\*From *How Rich the Harvest*, Fleming H. Revell.

## My Father’s Bible



Within a few feet of where I am sitting at my typewriter is the Bible my father read to me—read to me by the light of a coal-oil lamp with the wick trimmed and the globe polished to a shining brightness by my sweet Christian mother.

God called my precious father home thirty years ago; my mother (now eighty-five years of age) is still with me. Many times I read from this tattered old Book, and as I read I see splotches on its yellow pages—tears dropped on these pages from the eyes of my father and my mother. They took time out from the cares and toils of the day to read God’s Word to us, their children (nine of us); then always had time to pray God’s blessings down on each one of us individually, after thanking God for the blessings of the day.

For long years that Book lay upon a little table in what we called our parlor. That Book brought to my godly father and mother their chief stock of courage and hope under the most trying conditions, and it enabled them to lay a foundation for the lives of their children in the rightness of God’s laws.

Ah, tattered Book, you are the best company, the best entertainer, the dearest gift to a child on earth—you are the Living Word of God. May God bless the memory of my father, these many years in heaven; and my dear old mother, who soon will be joining him; and may I never fail, in this busy age in which I live, to take time to read from your precious pages.

Dear Book—my father and mother translated you into life, and it was the most convincing translation I ever saw.—KATHERINE BEVIS, *Houston, Texas*.

# Lincicome Says—\*

Holiness will not produce perfect conduct. No amount of grace changes one's essential nature. One's essential nature is limited, restricted, and finite and as such we must be creatures of error and mistakes. Sanctification does not carry with it the gift of omniscience. Yes, but does not the Bible demand perfection? It does, but the perfection of the Bible is a relative perfection, and in the realm of relative perfection there are different grades of perfection—four of them. The highest state of perfection we call absolute perfection. None but God lives in that realm. The second we call angelic perfection. The third we call Adamic perfection. The fourth we call Christian perfection, and Christian perfection is all we are expected to have. Christian perfection is not expected to exempt us from mistakes.

There are only three classes who never make any mistakes—the dead, those who are yet unborn, and those who have never tried to do anything.

Perfect love will not produce a perfect body, a perfect mind, or perfect conduct. Infallibility is not a fruit of holiness. I know of only one person who claims infallibility and he does not live in the United States.

Holiness is only love made perfect and not judgment made infallible. It is judgment that graduates conduct. If your judgment is astray, then your conduct will be also, for you can't do any better than you know.

Preachers sometimes, in their effort to appear uncompromising, have lifted the standard too high. John Wesley said there are two extremes in lifting the standard: you can put it too high or you can put it too low. If you put it too high, you drive people to despair. If you put it too low, you drive them to hell. The standard is too high that does

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*Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him (I John 2:15).*

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not take into account that human element in holiness that sanctification will not extract.

While the Holy Spirit does elevate us, He does not exterminate us. Sanctification will not take away from us any legitimate desires. It does not destroy our sensibilities.

Sanctification won't save us from all fear. I heard a fellow some time ago say, "The Bible says that perfect love casteth out all fear." But the Bible says nothing of the kind. It says it "casteth out fear," not all fear. The Bible recognizes three kinds

of fear—filial fear, constitutional fear, and carnal fear. Holiness will not cast out filial fear nor constitutional fear. When we have been delivered from carnal fear we will not all be equally bold and boisterous. Many sanctified people suffer from timidity. Timidity is not because of any moral lack; timidity is not moral cowardice. Timidity may be due to several things. Some are constitutionally timid while others are constitutionally bold and loud. No seeking at an altar, no first blessing or second blessing will take it away from you, necessarily. Sanctification will deliver you from carnal fear, which hath torment.

## MUSIC MEMOETTE:

By OVELLA SATRE SHAFER

# "Do You Have A Song Room?"

At a women's state reformatory in one of our eastern states there is an animated, airy room called "the song room." In this room may be seen scores of gay-colored canary birds nesting and warbling in the effulgent warm sunshine. As you would expect, at times, especially in the early morning, this place is a riot of color and melody. Why in this confining institution with its depressing melancholy and forbidding surroundings should birds be kept and raised? The answer is explained by the matron of the reformatory, who states concerning this unusual phenomenon: "They are our musical restraint. When a girl or woman becomes refractory and, as sometimes it happens, well-nigh unmanageable, we take her to the bird room, and there leave her for a longer or a shorter period, as is necessary. Almost without exception she comes back from the song room perfectly subdued, and often with a smile on her lips, singing."

I wonder how beautiful daily humdrum could become if we would carry this idea over into our own individual lives and create a song room in our own hearts. Then in times of solicitude, apprehension, and concern, if we possessed this haven, the music could set us free from unhappy, doleful, lugubrious conditions as it does the women in the songster-filled reformatory room.

After all, inspired music gives a lift to us in our faith and fervor toward God, and He alone can give us songs in the day and night, which can change stress and discord to sweetness and healing. Do you have a song room? You can have!

\*Rev. F. Lincicome, Retired Minister, Free Methodist Church.





# News in Picture



**SEVENTH EDUCATIONAL CONFERENCE, held at Nashville, Tennessee, October 12 to 15. President A. B. Mackey (standing), of Trevecca Nazarene College, welcoming group at the opening dinner on the college campus. At this meeting General Superintendent Hugh C. Benner gave the keynote address.**

## The Place of the Book

By EARL LEE\*

"I have found the book of the law in the house of the Lord" (II Kings 22:8). Rather strange, isn't it? In God's house we must find God's Book!

I miss the reading of the Word in our services. In India we had the privilege of worshiping with missionaries of many different churches. In such services I was always impressed with the use of the Word. The Bible took a major place in the service. The readings were well chosen, well read, and therefore received respectful attention.

In Stephen's day "the word of God increased" (Acts 6:7). While persecution was on and God was blessing Barnabas and Paul, "the word of God grew and multiplied" (Acts 12:24). With Paul at Ephesus, the word of the Lord grew "mightily" and "prevailed" (Acts 19:20).

During the reformation with Josiah as king (II Kings 22), we note that the secret was the finding of the covenant and the reading of the Book. The Word took central place, and great repentance came to the people of Jerusalem and Judah. And here it was the priest who cried out, "I have found the book of the law in the house of the Lord."

Martin Luther found the Bible and faith and liberty for all of us and we call that time the Reformation. The weakness around us could be attributed to the neglect of this Book we say we follow. I heard a preacher decry the fact that so

few bring their Bibles to church these days. That day I had mine with me, but other than following the few words used as a text, that was the extent the Bible was used in that service. People will bring their Bibles to church if they know they will be used. There does not seem to be any merit in merely carrying our Bibles as a demonstration. People want to open their Bibles and follow the minister as he reads the Word found in the house of God.

I like the old-fashioned pulpit Bible. It is large and bulky, but it is more important than the wooden desk which holds it. The large print is an aid to urge us into a large faith.

Those who have worshiped in Russia come back with an amazing story. The service lasts for three hours, and over one hour of this time is taken up with the reading of the Word—while people weep. This almost sounds like Ezra's day:

"And Ezra opened the book in the sight of all the people; (for he was above all the people); and when he opened it, all the people stood up; . . . So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading. . . . For all the people wept, when they heard the words of the law" (Nehemiah 8:5-9).

May we discover afresh the Book of Books in the house of the Lord!

\*Nazarene Missionary on Furlough from India.



*"Soon  
It Will Be  
Christmas Day!"*

**By RUTH VAUGHN**

"Soon it will be Christmas Day!" The soft music faded away as I flipped the dial of the radio. But the words kept ringing in my ears. "Soon it will be Christmas Day!" Every Christmas Day of my life has been spent in a Nazarene parsonage. "Soon it will be Christmas Day!"

In the midst of pressing duties I remembered other Christmases: the aroma of pine, baked chicken, dressing, hot fudge frosting. I remembered the wonderfully mysterious tingle which filled my being when I looked at the oddly shaped packages under the tree.

Most of the time we didn't have the money to buy a big Christmas tree. Sometimes Daddy would go into the country and dig one up and bring it in to fill our home. When this wasn't possible,

Daddy would get some small castaways and wire them together. For hours he would work patiently on it until he produced a tree of the greatest wonder and delight to the heart of a little girl. There were lovely, sparkly tree lights, multicolored rope strung from the ceiling, strings of popcorn, silvery icicles. These were all a glowing part of Christmas at our house.

But there was always another part. On Christmas Eve we would gather together around the tree. We would turn off all the lights except those on the tree. Then we would sing "Silent Night, Holy Night" and "Joy to the World," and then Daddy would read the Christmas story found in Luke. Together, then, we would kneel around the Christmas tree and pray. This was the most wonderful part of Christmas at our house.

"Soon it will be Christmas Day!" I married a minister. Christmas Day is still spent in a Nazarene parsonage. Christmas Day—1959. Somehow I feel that I want to pray.

"O Lord my God, for all the gorgeous memories of other Christmas Days and for those who made their multicolored enchantment possible, I thank Thee. For the wondrous meaning of Christmas, the divine plan of salvation, I thank Thee. For the Church of the Nazarene, which told me of this plan and gave guidance and direction, I thank Thee. For the husband and child Thou hast given to me, I thank Thee. For all of Thy multitudes of blessings, I offer my thanks. And, God, let me say now as Christmas Day draws very near, I love You for giving us a merry Christmas!"

## *Another Little Look at Life*

**By MRS. W. M. FRANKLIN**

"I made a mistake," said the young man with the pleasant southern accent.

"Aren't you from the garage?" asked the lady passenger in the pickup that was wending its way on the dusty, winding trail from the town's small airstrip to the town.

"No, I came out to get my boss; he said he was coming in today. I thought it was he when the plane circled the town three times."

"Well, I'm thankful you came, because it does not look like the fellows from the garage are coming, and I'd be tired walking these two hot miles to town, with a suitcase, in 100-degree weather."

In our small town the arrangement is that if a plane is stopping it will circle the town three times and the garage sends out a car, because there is no

telephone at the strip. The pilot of the plane had obeyed those regulations, but that was one time when the garagemen had failed to notice it. God did not make a mistake in sending the other vehicle. He knew that I was going to need a ride to town. I had a chance to invite the young man to church when he asked, "What is your business here in this town?" However he was not going to be in town the next Sunday because the job assignment on the power line was to be completed, hence the expected visit of his inspector-boss.

He just thought he made a mistake, but it worked perfectly in God's plan to care for me. "Before they call, I will answer" (Isaiah 65:24), and the Lord knew I had a need, though I did not know it myself. We have a great God, and I love Him.



# The Other Side of the Moon

By **FLETCHER GALLOWAY**

Pastor, First Church, Grand Rapids, Michigan

Recently the Russians put a new satellite in orbit. They claim it will make a long loop around the moon and then return and make a long loop around the earth. One purpose of this spectacular project is to take pictures of the back side of the moon and send these pictures back to earth. The scientists say that the moon always keeps the same side turned toward the earth and thus no one has ever seen its back side. If I may be allowed to hazard a guess, my guess is that the other side of the moon will look much like the one with which we are all familiar. As a rule God makes things quite symmetrical.

Some people have been terrified by all these projected experiments, and even proposed voyages into outer space. One man said he thought it was sacrilegious—man tampering with a realm in which

he had no business. I see no reason however why a Christian should be afraid. However far men probe into outer space, they will not reach its limits, nor will they even approach the doorstep of the great God who created the universe.

Taking a picture of the back side of the moon is a complex and difficult and expensive project. It has required the brain power of the greatest scientists and the financial resources of rich nations. There is another project however which is open to the humblest child of God, and which is much more meaningful. The humblest Christian can get down on his knees and pray through until he touches God for himself. When he does, he gets a glimpse of the heavenward side of all earthly difficulty. Paul did and he said it was "rather glorious."

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# The Contrast of the Cross

By **E. D. MESSER**

Pastor, Largo, Florida

One definition of "contrast" is "a striking exhibition of unlikeness." There are many contrasts, of course, such as the contrast between day and night, hot and cold, or right and wrong. There is a contrast, or a striking exhibition of unlikeness, also between the Cross and what it stands for and the things of the world.

To the world the story of the Cross is foolishness. In Paul's letter to the Corinthians he wrote, "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God" (I Corinthians 1:18). Preaching Christ crucified to the Jews was a stumbling block. To the Greeks it was foolishness. "But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."

In the Cross we partake of the power and wisdom of God, and our lives are transformed. The world has no such power or wisdom, and offers no remedy for sin except good resolutions and reformation. These fall far short of meeting human need and satisfying the soul.

There is a contrast, or a striking exhibition of unlikeness, in the *lives* of those who embrace the Cross and those who do not. The Christian lives a

pure and holy life. The world is steeped in sin. The Christian abstains from all appearance of evil. The world revels in it. The Christian enjoys peace and joy and happiness in this life, and in the midst of sorrow has hope. The world doesn't have peace, but has sorrow without hope. The Christian bears the fruit of the Spirit. The world manifests the works of the flesh.

There is a contrast between the Cross and the world in that the Cross offers hope for eternity. The Psalmist observed this when he gave to us that wonderful twenty-third psalm, wherein he says, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me" (v. 4). Jesus declared it when He said, "I am the resurrection, and the life" (John 11:25). The world offers nothing to sustain me beyond this life.

Yes, there is a distinct contrast between the Cross and what it stands for and the world; between the Cross and the *lives* of those who embrace the Cross, and the world; between what the Cross offers for eternity and what the world offers.

Have you embraced the Cross? Can this "striking exhibition of unlikeness" be seen in your life?

A decorative graphic featuring a quill pen with its tip pointing towards the left. The quill is positioned behind the word "EDITORIALS" which is written in a large, bold, serif font. The letter "E" is significantly larger and more ornate than the other letters, with a small leaf-like detail on its left side. The word "EDITORIALS" is followed by a series of dots on the right. The entire graphic is set against a background of a large, stylized leaf or feather that curves across the top of the page.

# EDITORIALS.....

## **JOHN WESLEY—a Man of One Book!**

John Wesley was a man of one Book. This is set forth in these words, which have become famous:

To candid, reasonable men, I am not afraid to lay open what have been the inmost thoughts of my heart. I have thought, I am a creature of a day, passing through life as an arrow through the air. I am a spirit come from God, and returning to God: just hovering over the great gulf; till a few moments hence I am no more seen; I drop into an unchangeable eternity! I want to know one thing—the way to heaven; how to land safe on the happy shore. God Himself has condescended to teach the way; for this very end He came from heaven. He hath written it down in a book. O give me that book! at any price, give me the book of God! I have it: here is knowledge enough for me. Let me be a man of one book. Here then I am, far from the busy ways of men. I sit down alone: only God is here. In His presence I open, I read His book; for this end, to find the way to heaven. Is there a doubt concerning the meaning of what I read? Does anything appear dark or intricate? I lift up my heart to the Father of Lights: "Lord, is it not Thy word, If any man lack wisdom, let him ask of God? Thou givest liberally, and upbraidest not. Thou hast said, If any man be willing to do Thy will, he shall know. I am willing to do, let me know Thy will." I then search after and consider parallel passages of Scripture, comparing spiritual things with spiritual. I meditate thereon with all of the attention and earnestness of which my mind is capable. If any doubt still remains, I consult those who are experienced in the things of God; and then the writings whereby, being dead, they yet speak. And what I thus learn, that I teach.

What a message there is in this paragraph! Here Wesley emphasizes the brevity of life; man is a creature of the day, "passing through life as an arrow through the air." In a few moments he will be gone. Where will he go? To an "unchangeable eternity!" When he gets there it will be too late for him to change his allegiance. His destiny will have been determined forever.

In the light, then, of the brevity of this life and the unchangeable eternity which will soon be upon us, Wesley has but one concern, how to get to heaven, "how to land safe on the happy shore." God has not left us in the dark; He has told us of the way to heaven. This truth is written in a

Book—the Bible. I am not surprised, then, that Wesley wants to become a "man of one book." He wants to live with this Book, which tells him how to make it to heaven. With the Book he sits down alone, "only God" at his side. For what purpose? That has already been stated—to find the way to heaven. If he finds some passage dark, what does he do? He reminds the "Father of lights" of His promise, "If any of you lack wisdom, let him ask of God," for He "giveth to all men liberally, and upbraideth not" (James 1:5). Along with this he pleads another promise, If any man willeth to do the will of God, "he shall know of the doctrine" (John 7:17). Then he adds, "I am willing to do, let me know Thy will."

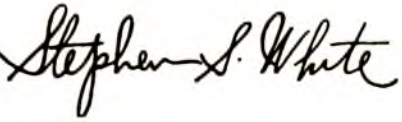
Along with this prayer, he compares scripture with scripture, "spiritual things with spiritual." He does his best to clear up the difficult passage and understand it as he should. If, after he has done his best at this point, there is still doubt, he consults "those who are experienced in the things of God," and finally turns to the writings "whereby, being dead, they yet speak." He not only seeks information from interpreters of the Bible of his day, but he goes back to the past to get help from those who have gone before who were owned and blessed of God. And, last, he adds, "And what I thus learn, that I teach."

The Bible was the final authority for Wesley. He gave a place to experience, reason, and the teachings of outstanding Bible authorities of his and other days, but nothing was allowed to take precedence over the Word of God itself—it was supreme. The same should be true for you and me. The Bible should always be the infallible rule of faith and practice for us!

### **The Beauty of Holiness**

Returning to Kansas City from Camas, Washington, a few days ago, I boarded a plane at

Portland, Oregon. We came by way of Denver, Colorado. Early in the evening we came down over the Rockies into Denver. The skies were clear and the atmosphere was free from fog and smoke. This made it possible for the lights of the city to be seen in one sweep. As our big plane

By  . . . . .

descended slowly, we had plenty of time before landing to view them. They were in great abundance and of every description—fiery red, yellow, bluish-green, orange, pink, and many other shades. Also, many of them could be seen, not as haphazardly placed, but as arranged according to certain patterns.

This unusual sight of a city at night gave me a new thought as to the beauty of holiness. In this scene, spread out before my eyes on that beautiful night, there were variety, color, order, and dignity—fitting characteristics for the description of the beauty of holiness. The holy life has *variety*. It isn't monotonous; it isn't a single lane, or single-street affair; sameness doesn't rule it. It has the power of manifesting itself in a variety of ways, of getting out on a person in many different forms. Holiness is an experience, and it is a life. It has both intellectual and emotional content. It is God-like, and yet it is possessed by a human being. It can sing, and it can pray. If you want a full and varied life, get sanctified wholly. If you want a limited, stingy existence, retain the carnal mind and go only part of the way with God. A full life, a glorious life, a blessed life, a varied life, comes by going all-out for God, by consecrating your all to Him.

But the beauty of holiness also has *color*. One may ask, But what does this stand for? It signifies quality, character. If you are saved and sanctified, you are not living a colorless life, a life which doesn't stand for anything, a life that has no backbone, a life that is childish or largely undeveloped. If you have been cleansed from inbred sin, the image of God has been restored within and there is color in your life. It stands out and up; it has meaning for those who come in touch with you.

The third characteristic of the life of holiness which makes it beautiful is *symmetry*, or *order*. Such a life has system to it; it is not dominated by haphazardness. Holiness is related to all parts of life—physical, mental, and spiritual; and all parts of life are related to it. Life is not lopsided; it is well rounded. There is a proper place for prayer,

for churchgoing, for giving, for witnessing, for fellowship, for glory, for blessing, for joy, for sacrifice. And the wonder of all this is that these various activities work together for good; they are one, and none can be given up, or eliminated, or encroached upon. The beauty of holiness means that the life which is lived wholly for God has symmetry, or order.

Another factor in the beauty of holiness is *dignity*. I am not talking about aristocracy, except as I might speak of the aristocracy of character. I am not thinking of the rank that an individual attempts to create for himself, and is afraid lest those about him will not realize that he has it. I am talking about a dignity that is spontaneous, that flows naturally out of a life. It is something that I can see in the wholly sanctified, even those who may not have much of a formal education, and perhaps not too much of formal culture or refinement. On the other hand, they have God in His fullness; and that of itself gives to them a dignity, a status in their group, a respect from those about them that nothing else can produce. Money can't bring it; position can't convey it; education in and of itself can't guarantee it—only a holy life can cause it.

Some time ago I visited an industrial plant. There were some working there who not so many years ago were in sin, but now they are saved and sanctified. Without any effort on their part at all, that is, so far as creating a standing is concerned, they now have a place in that organization which they didn't have before they found this glorious experience of perfect love in Christ. There is a sense in which one might say that getting saved and sanctified always lifts one above the social level where he was before. It gives him a standing which was never his before; not because of anything that he consciously does to bring this about, but because of that which is seen in his life—the radical change which has been brought about.

Thus there are in the beauty of holiness not only *variety*, *color*, *symmetry*, or *order*, but there is also *rank*, or *dignity*. Further, any person who has these characteristics in the spiritual realm sets forth an example which is attractive and inspirational. His very presence has lifting power. It is not only pleasing and attractive, but also it is beneficial and uplifting. One definition of inspiration is given in these words: "It denotes the awakening, quickening, or creative impulse especially as manifested in high artistic achievement." This well describes the effect of the beauty of holiness. The holy life manifests inspiration of this type—"it denotes the awakening, quickening,

or creative impulse, especially as manifested in high artistic achievement." This means that he who has become holy, and lives the holy life, becomes an artist for the Master; better still, he is a work of art himself, a divine production. He who is holy holds a unique place in the art gallery of life. God is painting through him a picture

which is attractive and ennobling, which will tell for Him as it is exhibited day by day in this sinful world. Therein lies the beauty of holiness!

"Give unto the Lord the glory due unto his name: bring an offering, and come before him: worship the Lord in the beauty of holiness" (I Chronicles 16:29).

# Thought for the Day



by BERTHA MUNRO

## "Clarity, Clarity, Clarity"

### Monday:

A recent article in a literary magazine, bearing the above title, deplored the "deliberate debauching" of language by Hitler and Khrushchev when misery is called "joy," and aggression "defense"—and subtle propaganda, "peace talk"; economic and spiritual throttling, "peace." Even worse, the writer suggests, the unconscious "evasion of clarity" in the language of advertising ("hidden persuaders"), the smooth clichés of "special vocabularies" (professional, collegiate, religious), the thinking.

*Selah.* "Stop and think it over." Jesus said, "Let your yea be yea, and your nay, nay." (Say what you mean, and know what you say.) "He that walketh in darkness [or in a mist or fog] knoweth not whither he goeth." And one definition of sincerity is "sun-tested clearness." (Matthew 5:37; John 12:35c.)

### Tuesday:

Jesus was consistent. The most important matter in life, how to save one's soul for time and eternity, He made clear as sunlight. His directions are definite, direct, and simple. We know what to do, and having followed them, we know what we have done. (John 7:17; 8:12.)

*Come unto me.* Stop guessing, stop experimenting, stop trying to do it yourself. Turn your back on every human scheme and put your full confidence in Christ for help. You know where to find Him: on Calvary dying for you. (Matthew 11:28a.)

### Wednesday:

Listen to Him: "All ye that labour and are heavy laden." Weary of what? Something in His tone will tell you

why you are restless and uneasy. Seeing Him on the Cross, you will know your heavy load—and His—is your sin; you will know what sin is. Seeing yourself, you will be certain about your need. Hearing Him say, "I will give you rest," you will be certain of His release, the gift of peace: peace with God, peace with man, peace with yourself. Un-speakable, unexplored, but shining clear! (Matthew 11:28b.)

### Thursday:

His next words: "Take my yoke . . . and learn of me." He will make clear the initial cost to you individually of complete submission of your will to His. You will find that the yoke goes on hard, but fits perfectly. You will want your own—no other will do. But you will understand that it is His too; you will find Him pulling at your side. (Matthew 11:29a.)

### Friday:

As the yoke goes on, you will hear Him say plainly, *Rest unto your soul.* You cannot strike that deep sublevel of inner peace, through a total commitment to the loving "will of God in Christ Jesus," without the clarity of a

vast calm. The stiff self-will is gone. The yoke rests easy. You know joy as He works His works through you; life has found lasting meaning. (Matthew 11:29c.)

### Saturday:

*Follow me*—for all the rest of life a Guide; and you know His voice! The clarity is not in the path, nor in the atmosphere. There can be thick darkness. The clarity is in your relationship to Him. Your confidence is in His faithfulness for true directions, and more—for personal conduct. (II Timothy 1:12cd.)

### Sunday:

*I will send the Comforter.* "He shall take of mine, and shall shew it unto you." "When he . . . is come"—you are blessed, humbly, gratefully aware of "the Father's promise giv'n" and a Power not your own reproducing Jesus in you and through you, day after day. (John 14:16-23; 15:26; 16:13-15; Acts 1:8.)

—  
This is not fog; this is the sunlight of realizable experience. Clearer than any words!

## SUNDAY SCHOOL ATTENDANCE REPORT



	October 1958	October 1959	Increase
SOUTHERN ZONE			
Nebraska	2,601	2,806	205
Northwest Oklahoma	5,800	5,963	163
San Antonio	*3,450	3,609	159
Joplin	4,337	4,475	138
Louisiana	*3,101	3,161	60
South Arkansas	*3,946	3,907	-39
Kansas City	5,343	5,272	-71
Northeast Oklahoma	4,397	4,267	-130
Abilene	6,125	5,968	-157
Kansas	9,064	8,852	-212
Dallas	5,120	4,873	-247
Houston	4,065	3,778	-287
Southeast Oklahoma	3,959	3,448	-511
Southwest Oklahoma	no report		
North Arkansas	no report		

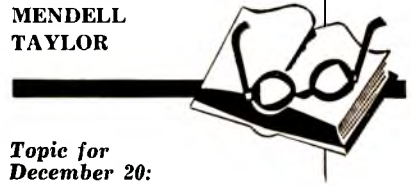
	October 1958	October 1959	Increase
<b>SOUTHWEST ZONE</b>			
Northern California	*14,929	16,035	1,106
Southern California	13,424	13,910	486
Arizona	4,203	4,432	229
Los Angeles	10,393	10,549	156
Colorado	6,473	6,461	-12
Hawaii	831	756	-75
New Mexico	3,512	2,818	-694
<b>SOUTHEAST ZONE</b>			
Florida	9,933	10,124	191
Virginia	3,658	3,736	78
Alabama	7,487	7,435	-52
South Carolina	5,220	5,064	-156
West Virginia	11,765	11,608	-157
Mississippi	3,132	2,915	-217
East Tennessee	6,250	5,882	-368
Tennessee	8,475	8,100	-375
Eastern Kentucky	no report		
North Carolina	no report		
Georgia	no report		
Kentucky	no report		
<b>EASTERN ZONE</b>			
Albany	3,753	3,965	212
Washington	5,930	5,927	-3
New England	7,992	7,858	-134
Philadelphia	6,663	6,241	-422
Akron	14,046	13,602	-444
Pittsburgh	9,430	8,934	-496
New York	no report		
<b>BRITISH COMMONWEALTH</b>			
British Isles North	1,677	1,803	126
British Isles South	*2,918	2,981	63
Canada Central	2,660	2,644	-16
Canada Pacific	1,373	1,279	-94
Maritime	1,190	1,067	-123
Canada West	4,685	4,318	-367
Australia	no report		
<b>NORTHWEST ZONE</b>			
Idaho-Oregon	5,668	6,187	519
Oregon Pacific	8,035	8,483	448
Rocky Mountain	2,411	2,527	116
Minnesota	*2,314	2,425	111
South Dakota	692	767	75
Alaska	*725	764	39
Nevada-Utah	915	923	8
North Dakota	1,710	1,556	-154
Northwest	7,966	7,241	-725
Washington Pacific	no report		
<b>CENTRAL ZONE</b>			
Iowa	6,506	6,954	448
Northwest Indiana	*5,850	6,242	392
Chicago Central	6,782	6,583	-199
Wisconsin	2,513	2,301	-212
Northwestern Illinois	5,833	5,565	-268
Illinois	9,933	9,533	-380
Southwest Indiana	10,811	10,373	-438
Northeastern Indiana	11,559	11,099	-460
Michigan	9,513	8,928	-585
Indianapolis	10,666	10,032	-634
Eastern Michigan	10,633	9,823	-810
Central Ohio	16,118	15,265	-853
Western Ohio	16,611	15,703	-908
Missouri	no report		
Estimated average for October, 1959		428,621	
Decrease under average of October, 1958		7,431	
% of decrease		2%	

\*Average attendance last assembly year.

E. G. BENSON  
Field Secretary

## The Sunday School Lesson

MENDELL  
TAYLOR



Topic for  
December 20:

### Good News for All People

SCRIPTURE: Luke 2:8-14; Acts 11:19-30  
(Printed: Luke 2:8-14; Acts 11:19-26)

GOLDEN TEXT: *I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord* (Luke 2:10-11).

The message of the angels on Christmas Day and the spread-out of the Church as described in the Book of Acts belong together. The former describes what is going to happen; the latter shows how it takes place in a practical situation. The principal items related to this development are as follows:

*The Good News:* The angel choir set the first Christmas to music by singing as their theme song: "Glory to God in the highest, and on earth peace, good will toward men" (v. 14). This song reinforced the announcement which the angel had previously made, namely: "I bring you good tidings of great joy, which shall be to all people" (v. 10). Good news was bursting forth on this world. Those responsible for these exciting proclamations were beings from outer space—the angels. They were heralding a new day. The birth of mirth was about to take place. All nations, all tribes, all tongues, all races were included in the eligibility list for receiving this joy.

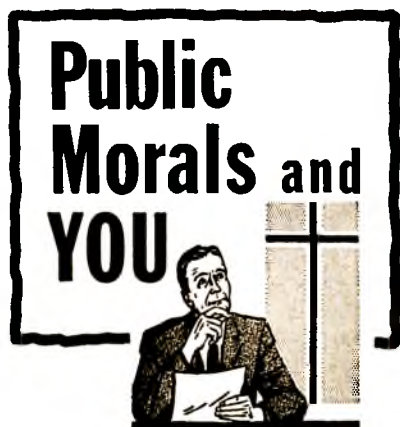
The news they had to share was so good that they could not keep it to themselves. They could not restrain themselves as they contemplated the refrain that God was putting himself within reach of every person.

*The Great Number:* As the disciples scattered out, following the martyrdom of Stephen, some of them were bold enough to leap the racial boundary, and preach to the Grecians. The angels had declared that they had good news for all men, and now this proposition was becoming a reality. The gentiles were rejoicing in the things of the Lord. This joy was so contagious that "a great number believed, and turned unto the Lord" (v. 21).

*The Gifted Novice:* At first Barnabas was able to handle the program that was under way in Antioch. However,

the rapid growth made it necessary for him to look for an assistant. He hit on the idea of contacting Paul for this job. Barnabas went to Paul's home town and urged him to move out into full-time service. Barnabas realized that Paul was a gifted novice, and with a little experience he would mature into a mighty spiritual leader.

Barnabas was willing to take a chance on this untried beginner. The chance paid unlimited dividends. During the period of one year, Barnabas and Paul "assembled themselves with the church, and taught much people" (v. 26).



According to an "Evangelical Press" release, the United States is producing alcoholics at the rate of more than 1,200 a day—over 50 an hour around the clock.

This startling assertion was made by Dr. Andrew C. Ivy, chairman of the Department of Clinical Sciences, University of Illinois, at the fourth annual Institute of Scientific Studies for Prevention of Alcoholism held at American University in Washington, D.C., in August.

"Alcoholism," said Dr. Ivy, "is now the nation's number three health problem from the standpoint of incidence, lives lost, and people disabled." He said that it ranks immediately behind heart disease and cancer in these respects.

Other sobering statistics he presented:

The life expectancy of alcoholics is twenty years less than the national average.

Over 8,000,000 Americans are affected by alcoholism, with 5,000,000 of these outright alcoholics and the remaining 3,000,000 "pre-alcoholic problem drinkers."

Some 350,000 alcoholics die each year—with a life span of 51 years (compared with about 70 years for nondrinkers).

But Dr. Ivy could point to one bright spot: a 13 per cent decrease in alcohol drinkers in the past twelve years. Most of this decline can be traced to women, he said, who "increasingly . . . are deciding it's not worth the price to keep up with the hard-pouring Joneses."

EARL C. WOLF, Secretary  
Committee on Public Morals

*The Glorious Name:* The family name for the followers of Jesus originated at Antioch. The name that was adopted was "Christian." The literal meaning of the term is: "Christ-anointed one; or Christ-possessed one; or Christ-nourished one."

The Lord is willing to give His name to every one who will believe on Him. Regardless of the background, the heredity, the environment, the past record, or the disgrace that one may have associated with his life, Jesus thinks enough of him when he is converted to give him the family name, "Christian." We would probably refrain from

giving our name to someone who lived at the bottom level of society, but Jesus does not make that distinction. He gives everybody an equal chance to carry the family name.

The highest compliment a person can receive is to be called a true Christian. One person analyzed the word in this manner: Christ—i (I)—a (am)—n (nothing). When we become nothing and Christ becomes everything, then we merit the honor of being called Christian.

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.



## Nazarene Ministers Benevolent Fund

Department of Ministerial Benevolence  
DEAN WESSELS, Secretary

The following letter was received from an active minister who received assistance from the Department of Ministerial Benevolence following a severe illness:

"This letter comes as an expression of appreciation from our entire family for the spirit of Christian love so recently evidenced to us by your thoughtfulness.

"Your action is but another indication, among so many on local, district, and general level, of the lovely spirit of fellowship made all the more personal to us by your action.

"Realizing the great number of calls you must receive for monies for this purpose, I was thankful for the small amount our local N.M.B.F. apportionment has added from year to year.

"I covenant with you and with God to use all the strength and talents He continues to give to His glory and to the upbuilding of His kingdom in the vineyard to which He has called us—the Church of the Nazarene."



REMISS REHFELDT, Secretary

Minj, Western Highlands, Territory of New Guinea.

Rev. and Mrs. Paul Hetrick have a new address. They are stationed at P.O. Box 27, Trichardsdal, No. Transvaal, South Africa. This is more recent than the one printed in the November *Other Sheep*. Please correct your lists.

Miss Ruth Matchett arrived in the United States from Africa in late November. Her home address will be Box 311, Fort Recovery, Ohio.

## Christian Encounter

By ELIO MILAZZO, Italy

The first tent campaign in Florence, called "Incontro Cristiano," "Christian Encounter," is now history. The meetings were quite well attended with an average of one hundred people coming

## Special Prayer Request

Pray earnestly for three priests, on three different mission fields, who have seen the light of the gospel and have left their old ways. One is just newly converted and is making progress. The other two did well for a time but came up against the light of holiness and failed to make the complete surrender that God requires. They have since drifted away from His truth and greatly need your prayers that they will be restored to God and will be sanctified wholly.

## Missionaries on the Move

Rev. and Mrs. Wallace White arrived in New Guinea on November 10, 1959, to begin their first term of service. Their address is: c/o Nazarene Mission,



under the tent nightly. Many others lingered outside to hear the songs and messages proclaimed by the speakers, Brothers Biginelli, Morozzi, Milazzo, and Artini. One lady, typical of many, came as close to the tent as she could without setting foot under it, because she had been warned that she would be excommunicated if she entered.

How we wish you could have been with us to share the joys and blessings of thus proclaiming His Word in this city—to hear the electric organ echo His praises over the loud-speakers—to join in singing “Wonderful Grace of Jesus,” and other songs—and then to share in our problems and lessons! This was a new experience for all of us and we had, and still have, much to learn.

The results cannot be given in big figures. We do know that many were reached and touched for the first time. One young girl, who is planning to make music—piano and accordion—her career, came nightly with her mother and father, despite the fact that her music professors tried to hinder her. She said she would rather quit her music than to stay away. So far as we know she has not made an open profession of her faith in Christ as a personal Saviour, but something seems to be taking hold of her heart. There are others like her. One man opened his heart to the Lord and was dealt with by our colporteur. He purchased a Bible, and the next night purchased three more. About twenty folk who were vitally interested gave us their addresses for further contact. Much good literature, including Gospel portions, was distributed. Bread has been cast upon the waters. We look to the Lord to guide it to hungry hearts. He is the Lord of the harvest; ours is the great seed-sowing task.

While the parents were attending the meetings, many children, too, heard the gospel for the first time, as they gathered under the floodlights outside the tent to watch and listen to the Bible stories depicted on flannelgraph.

We deeply appreciate your prayerful interest in these meetings. Continue to remember us before His throne in these future campaigns. There are multitudes still unreached.—ELIO MILAZZO, *pastor in Florence, Italy, Church of the Nazarene.*

## **Bible School Begins in Lebanon**

Greetings from Lebanon, where we still feel rather in a dream, but are rapidly getting adjusted.

The school is getting off to a good start. We had fifty-seven in the first chapel service. We have seven boarding students, and two day Bible school students. We also have between thirty-five and forty day school students.

We are looking forward to a good year here in Lebanon.—EARL MORGAN, *Lebanon.*

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# the Question box

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Conducted by STEPHEN S. WHITE, Editor

**The word deacon came up in connection with our study of Stephen in the Sunday school lesson (Acts 6). What is the real meaning of this term deacon?**

First, it should be said that the word deacon never occurs in Acts 6. However, the Greek term from which it comes appears in the first, second, and fourth verses as ministrator, serve, and ministry. And Dr. G. Campbell Morgan rightly says that it is used both of the seven—the group to which Stephen belonged—and of the apostles. From the standpoint of its original meaning, to serve or to minister to, it might refer to the work of either the apostles or the seven. The latter served the tables—had to do particularly with the temporal affairs of the Church, while the former served the Word—were responsible especially for the spiritual oversight of the Church. Thus both the apostles and the seven were servants, ministers, or deacons, in this sense. Often the seven are spoken of as laymen, and they no doubt belonged to this class of Christians. At least they were not from the apostolic group. On the other hand, we know that Stephen preached and Philip evangelized.

Philippians 1:1 and I Timothy 3:1-12 discuss the office of bishop and that of deacon together, but they do not thereby teach that these offices are two levels, or orders, within the ministry as we understand the term ministry today. This means that the deacon at

that time was a layman and not a person who was at a certain stage in his ministerial development. Nevertheless, in the Roman Catholic church, at present, the deacon is next to the highest of seven orders which are preparatory to that of the priesthood; in Anglicanism, or the Church of England, he is the lowest of three orders in the ministry; and in the Methodist church he is the lower of two orders in the ministry—a stage in the advancement to the eldership. In the Church of the Nazarene we have deaconesses, but no deacons, and our deaconesses are not ministers. In the Presbyterian church and certain other Protestant denominations, the deacon is a layman, and the term does not in any sense indicate a stage in one's development in the ministry or as a preacher. In this case the deacon parallels our trustees or stewards, or both, to a large extent and is akin to the New Testament meaning of deacon. He is especially responsible for the temporal affairs of the church. Finally, it should be said that the minister, with a district license in the Church of the Nazarene, although he is never called a deacon, is on about the same level as the deacon in the ministerial scheme of the Methodist church.

**Will you please put me straight on eternal security? We have so much preaching on it these days. I would like to have Bible proof that Christians do backslide and are lost.**

Eternal security undermines the sovereignty of man, his power as a free moral agent. More and more men are coming to the realization that man is on probation so long as he is in this world. A man may serve God fifty years and then, if he chooses to, he can turn his back on Him. He is not so likely to backslide and be lost after he has been a Christian for many years, but he can do it. Therefore don't let any preacher or layman make you believe that reason, experience, or the Bible supports the view that a man who is once genuinely saved can ever become a deliberate sinner and still finally make it to heaven without repenting and being reclaimed. All who die in sin will be lost, it matters not how many years they may have served God in the past. The idea that some will go to heaven from the tavern, drunk with whisky, or from the house of ill fame just because they were once saved is an insult to the holiness and

omniscience of God and the intelligence and free will of man.

But now for the Bible proof: Judas Iscariot was one of the twelve. He was chosen to be an apostle by Jesus Christ himself and must have been saved when he was given this high position by the Son of God. To say that this was not the case is a reflection on Him who brought Judas Iscariot into the apostolic group. Judas became a devil, but Christ would not have chosen him to be one of the twelve if he had at that time been a devil. Connect this thought with Acts 1:25, where we are told that Judas by transgression fell, or go back further in the New Testament to John 13:2, where we are informed that the idea of betraying Jesus was put into the heart of Judas by Satan. Judas Iscariot backslid, and we have no reason to believe that he ever came back to God. Everything in the Bible points to the fact that he is a lost soul now. A Christian can backslide and finally make his bed in hell!

ROY F. SMEE, *Secretary*

## Church Dedication in New Zealand

Dr. B. V. Seals, chairman of the Department of Home Missions of the General Board, recently visited New Zealand and Australia, holding meetings in several of the churches. Mrs. Seals accompanied him on the trip. Dr. Seals brought the dedicatory message for our new church at Christchurch, New Zealand, our first church building on the South Island. We are glad to receive this news of the dedication from Dr. Seals:

"The pastors of New Zealand responded to the call and leadership of Rev. R. E. Griffith, and many have worked long hours in helping to complete the beautiful church in Christchurch. It is strategically located and beautifully landscaped. One of the neighbors commenting on it said, 'It fits the lot so well that it looks like it had been there forever.' It is in every way a beautiful church. Brother George Yearbury has accepted the pastorate and has moved into the parsonage and is making continued improvements on it. There is a fine Sunday school in the morning and a good adult crowd to preach to at night.

"Christchurch is a beautiful city. We think of the islands as being small (they look that way on the map), but we went from Auckland down for the dedication. We drove over 400 miles to Wellington and then got on a ship with car and all, and traveled all night and got to Christchurch the next morning.

Rev. H. S. Palmquist, wife, and children, and Mrs. Seals and I were there for the dedication. The Salvation Army people are strong in faith and doctrine and exploits in the South Island; in fact, in all of New Zealand. They were there to help in the dedication and, as is the custom in New Zealand, they all congregate on the sidewalk and street and have a ribbon across the door, which is broken on the hour for the beginning of the service. The Salvation Army Band was there in the street and played some lovely music. Mrs. Seals was given the honor of breaking the ribbon and we all marched into the church.

"The building was fully completed and is a great tribute to the work of Brother Griffith, the pastors, and the people over there. They even have lovely new pews. The Salvation Army general spoke words of greeting, we had some special music, and it was my privilege to bring the dedicatory message. It was certainly a thrill and honor to be there for the dedication.

"Brother Griffith had planned carefully, and at night we had a great service, which concluded with the sacrament of the Lord's Supper. The house was entirely full for the dedication service, and people of the South Island are greatly interested in our work. The future seems very bright for our work in Christchurch.

"It was a great thrill to be there to see us establish another beachhead—or, to use another metaphor, lift the old Nazarene flag in the heart of that great

city whose very name indicates their thought of Christ. The entire city is built around a cathedral church. How glad we were to know that we will have a Nazarene preacher there to preach the unsearchable riches of Christ and the gospel of full salvation—comforting the sorrowful, assisting the weak, sustaining the burdened, directing the perplexed, cheering the disconsolate, and knowing that our ministry will never fail in matters of loving service, seeking always to be useful if by any and all means we may bring some to Christ!"

## Christmas Presents

Many churches, missionary societies, young people's societies, and Sunday school classes have made it a custom to remember a home mission pastor with a gift or pounding at Christmas time. This is indeed a gift from the heart, and it brings heart to one who may be struggling to make ends meet and whose small church may be unable to give its pastor anything for Christmas.

Your district superintendent will be glad to furnish the name of a worthy home mission pastor. If there is none near you, the Department of Home Missions will supply the name of a pastor in one of its special fields.

## Income Tax Information

The General Stewardship Committee will send to anyone on request a booklet of information on income tax deductions for religious and charitable organizations, published by J. K. Lasser Tax Institute. The booklet tells how much contributions cost at various income levels and gives valuable information on how much can be deducted and how to make contributions of property, securities, life insurance, and gifts with retained interest. If you would like to receive a copy, write to Dr. S. T. Ludwig, Box 6076, Kansas City 10, Missouri.

Only a few weeks remain for making contributions that may be deducted from this calendar year's income. A gift to the General Budget advances the world-wide interests of the church. Over 81 per cent of the General Budget dollar is for home and foreign missions. Contributions may also be designated for a particular project. Through the Department of Home Missions such gifts may assist in the work of eight overseas fields, two Bible colleges, or the Chinese or Negro work in the United States, and the Nazarene Bible Institute for training ministers for our Negro work. They may assist a home mission project in one of our fast-growing metropolitan areas, or help to build the General Church Loan Fund, a revolving building fund that has helped hundreds of churches secure a building. The department will gladly furnish information on needs that are urgent.



Church of the Nazarene at Christchurch, New Zealand



# Religious News & Comments

By **LESLIE PARROTT**

● Charles Van Doren testified in Washington before a Congressional Investigating Subcommittee regarding his appearance on the supposedly unrehearsed "Twenty-one" television quiz program. He admitted, "I was deeply involved in a deception." After his long testimony on confession a reporter asked Van Doren, "How do you feel?" Van Doren looked straight at the reporter and said slowly, "I feel better than I have felt in three years."

● Bishop Otto Dibelius, Germany's top-ranking Protestant churchman, who says a Christian can ignore Communist laws, went into East Germany on Sunday, November 1, and preached a sermon, and went out again without incident. He did this in spite of Communist warnings against his preaching. Several East German policemen were on duty outside the church but they did not interfere with the clergyman.

● According to the United States Department of Agriculture, "Enough cigarettes were produced last year to make a carpet seven feet wide and one cigarette thick from the earth to the moon."

● The Vatican-sponsored *Encyclopedia of Sin*, just released, contains a section condemning the dropping of the atom bomb on Hiroshima as a moral wrong. The 1,000-page volume says, "Even though the bomb was aimed at hastening the end of the war—itself a sin—it was a sin to drop it, to order it to be dropped and to manufacture it knowing it was going to be dropped."

● An official of famed Mayo Clinic says seven out of ten persons who see a doctor "have symptoms but not actual organic diseases." Dr. Edward Rynearson said in a Grand Rapids speech that a symptom usually is related to tension

and strain. The remedy for these people, Rynearson said, "lies in more family activity and greater loyalty to the family and church." And he warned the doctors he addressed that they are just as susceptible to these tensions as their patients.

● A major Protestant denomination is sponsoring a new magazine for high school boys and girls, called *Hi Way*. It will be published monthly by the United Presbyterian Church in the United States. "It is a general interest magazine for young, intelligent Christians." The first issue contained an article on "Why I'm Heading into Space," by one of the seven United States chosen astronauts; a text-and-pictures report on "New Fall Clothes" for the senior high set; "How to Size Up Used Cars"; and an article by a psychiatrist warning teenagers against the pitfalls of "Trying Too Hard to Be Popular."

● A competition for the writing of new Lutheran hymn texts has been announced in St. Paul, Minnesota. The contest is sponsored by the Commission on Hymnology, Augustana College, Sioux Falls, South Dakota. The winning hymns will be set to music by contemporary Lutheran composers.

## Servicemen's Corner



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**LETTERS FROM A PASTOR**—"We have contacted a young man who was converted in an interdenominational meeting. I have given him books and informative scriptures concerning sanctification. He is thrilled with the *Herald of Holiness* and our other publications. Will you put him on your mailing list?"

**LATER:** "You will be interested to know that this young man has been sanctified since returning to his base, through the witness of the church, and reading A. M. Hills's book, *Holiness and Power*. Also two other servicemen have been converted and four young men sanctified as a result of his witness and preaching. He writes indicating his intention to join our church and apply for our ministry."

**TO BE DISCHARGED**—"This is the day that everyone with a good home in the States is looking for, the day to return. While here in Korea with the U.S. Army, I have learned to adjust myself to the things of another country. I thank God for His hand over me, and for all the literature from the Nazarene Servicemen's Commission. May God bless you and your work. I will be home for Christmas this year with God's help."—**LEE R. SAUFERS.**

**THANKS**—"Just a few words of thanks for the wonderful literature I have been receiving from you for the past two years. These periodicals have been a wonderful inspiration and help to me spiritually. God has called me into His service, and I plan to answer that call. I have a happy Christian family, and I thank God for His many blessings to me."—**A/2C DONALD L. HILLYER.**

**FROM GERMANY**—"Just a few lines to let you know how much we really enjoyed the Retreat at Berchtesgaden, Germany. You will never know how we appreciate some good gospel preaching over here. We really got spiritual help from Rev. Ponder W. Gilliland and Paul Skiles. Thanks for sending them."—**S/SGT. AND MRS. HAROLD SCOTT.**

**FROM CANADA**—"It is a real blessing to receive the *Herald of Holiness*. Its stirring and inspiring messages have helped me considerably in my Christian experience while serving in areas away from our church."—**F/O GORDON BLACK, RCAF.**

**NAZARENE SERVICEMEN'S COMMISSION**

*Ponder W. Gilliland* DIRECTOR

# NEWS of the Churches



Evangelist Herbert Land reports: "These are good days in the field of evangelism. God and the people have honored us with a full fall slate. In recent revivals God gave a gracious time of victory in Houston Clover Leaf Church (Texas), with Brother Elvin Zell; nineteen prayed through in the closing service; also at Tishomingo, Oklahoma, with Rev. Fred Hinkle; at Stephenville, Texas, with Rev. Howard Lester; at Perry, Oklahoma, with Rev. Grady Bohannon; and at Belton, Texas, with Rev. Paul Grundy. In each of these meetings souls prayed through to definite victory. We have open time for January and February (1960) and would be glad to slate this time in holiness conventions, youth revivals, or full-length revivals, preferably in the Southwest. Write me, Box 212, Bethany, Oklahoma."

Indianapolis, Indiana—First Church is enjoying splendid progress. A special Sunday school campaign, conducted by Rev. and Mrs. Elwood Munger, brought 888 on a Giant Visitors' day in July—which more than doubled last year's average attendance of 410. We have had an average of 497 in Sunday school the last three months, which is a gain of 126 per Sunday over the same period last year. Many new families are now attending, with souls being saved right along. We deeply appreciate the ministry of Brother Irving W. Laird, our associate pastor. We are planning relocation in a beautiful four-and-one-half-acre site in a new area. God is abundantly blessing and we are enjoying our ministry here.—FRED J. HAWK, Pastor.

Evangelist E. C. Tarvin reports: "Our last two meetings were with Pastor Florence at Robinson, Illinois, and with

Rev. S. T. Moore at Speedway Church in Indianapolis, Indiana. God gave some wonderful victories, with souls praying through at the altar. At this writing I am in Fayette, Ohio, with Pastor Gambill and people, and God is blessing; from here I go to New Hampshire, Ohio. I covet the prayers of God's people."

Rev. Sartell Moore writes: "Since resigning as pastor of our church in Fairfield, Maine, at assembly time last June, God has wonderfully blessed in opening doors in the field of holiness evangelism and rewarding with souls. In October we had a good meeting at Oakland, Maryland, with Pastor M. L. Brown and his fine people, in their splendid new church. At this writing I am in Bedford, and go from here to Broad Top City, Pennsylvania. I have open dates now through January. Write me, 45 Railroad Avenue, Washington, New Jersey."

Jim and Janet Crider write: "We are now in the field as full-time song evangelists. We travel by house trailer when possible. Last year we took meetings only within driving distance of home, but God is now leading us into full-time service and we will be happy to go wherever He may lead. Write us, 511 Montgomery, Shelbyville, Indiana."

Kingston, Missouri—Recently our church had a wonderful revival with Professor James McGraw as evangelist, and Mr. and Mrs. Dee Freeborn as singers. The meeting was marked with the presence of the Holy Spirit from the first service until the close. A "Week of Witnessing" prior to the revival was rewarded by wonderful attendance in almost every service. One night we had the largest crowd ever to attend the

church for a regular service. Several seekers found the Lord precious to their hearts, and one couple was won in their home.—GLENN LORD, Pastor.

Mt. Vernon, Illinois—First Church has received four new members since our district assembly. In September we had a good revival with Rev. C. E. Shumake as the evangelist, and several new people were reached for God. The church has just closed an outstanding week of Christian Service Training with Rev. Leo D. Steininger as the special worker.—W. E. ALLISON, Pastor.

Allentown, Pennsylvania—First Church recently closed its fall revival with Evangelist R. T. Sellick. Night after night the church was crowded to capacity, and God gave us a spiritual tide such as we have not experienced in many years. There were many definite victories at the altar, and on the Sunday following the close of the meeting the pastor received twelve members into the church. During the past year the church was stunned by the great loss of three charter members—Rev. Howard T. Stahl, Miss Annie E. Haas, and Mrs. C. Alice Hilbert, consecrated deaconess. However, through this the church seemed to experience a closer bond of fellowship, realizing how much we need each other and how much we need God's help and guidance. We thank God for the spirit of unity and prayer, and the Spirit-anointed ministry of our good pastor, Rev. George L. Wolf. Souls for whom we had prayed for many years have prayed through to God in a wonderful way. Attendance in the regular services completely fills the sanctuary, and we are laying plans for an extensive remodeling program, to give us needed space to seat at least another one hundred people comfortably, a choir loft, more Sunday school rooms, and other improvements. Pray with us that we may continue to witness God's blessing.—Reporter.

Larimore, North Dakota—This church recently had a very spiritual and victorious meeting with Evangelist Russell W. Heriford. Although he is a wheelchair paraplegic of World War II, he is a very useful man of God, lives close to the Spirit, and preaches with the anointing of God. More than a dozen souls prayed through to definite victory. We greatly appreciated the splendid ministry of Brother Heriford; he gives of his best for the Master.—A. E. BELZER, Pastor.

Lowell, Michigan—On November 1 our church closed one of the best revivals in years. It was a great joy to see many of our people pray through to God for regeneration or entire sanctification. On the closing night God came mightily upon the service; forty-nine people bowed at the altar and there were many victories. Rev. J. D.

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Havener of Bourbonnais, Illinois, was the evangelist and preached with the anointing of God upon him. We thank God for an evangelist who hews to the line of gospel truth, and we praise God for the wonderful visitation of the Spirit upon our people.—HOWARD S. MARTIN, Pastor.

Kermit, Texas—I have been pastor here three years and certainly God has been helping us. We have recently completed a 32 x 56-foot sanctuary, with factory-made pews, at an estimated cost of ten thousand dollars. It was dedicated, clear of debt, by Dr. R. C. Gunstream, our district superintendent. Recently we closed the best revival the church has ever had, with Evangelist J. W. South and wife as the special workers. God came on the scene and gave about forty seekers, with many of them happy finders of God in pardon or heart purity. Quite a number of these were new people. Recently a fine man and his wife were added to the church membership. The Souths are wonderful workers, and we gave them a call to return in 1960. Members and friends gave the pastor and wife a wonderful love offering, which was much appreciated. The church and pastor are in harmony.—A. B. SCUDDAY, Pastor.

West Point, Ohio—Recently our church had a very fine revival with Evangelist W. F. Miller and Brother Douglas Slack as the special workers. The preaching was of the old-fashioned type and many seekers prayed through to victory in God. We thank God for the ministry of Brother Miller. The ministry of Song Evangelist Douglas Slack was greatly enjoyed. These brethren make a great revival team. On the

closing Sunday all Sunday school records were broken with 337 present. The pastor has been given another three-year call—this will make twenty-five years as pastor of this fine rural church. We thank God for His blessings on our services.—H. W. APPELGATE, Pastor.

Three Rivers, Michigan—Recently our church had a wonderful, one-week revival with the Paul Trissel Family as evangelist and singers. The Trissels were at their best, and our hearts were thrilled with their singing and preaching. Nineteen souls prayed through to victory, Christians were encouraged to deeper love and faith, and the church as a unit was challenged to future development and growth. As pastor, I have appreciated the touch of the Spirit in our services of late, and am much encouraged with the vision and attitude of our people. We thank God that the Trissel Family came our way.—D. E. FULLER, Pastor.

Columbia, Kentucky—First Church recently had the greatest revival ever held here. The crowds were great, and even on rainy nights the church, which seats more than two hundred people, was almost overcrowded. Fifty "brand-new" people attended the services. Our Sunday school set a new high in average attendance for November. We truly thank God for the billows of glory and the great altar services. Evangelist Bobby Hoots was at his best (this is his home town), and we praise God for his ministry. During the Saturday evening service we featured the Singing Speer Family of Nashville, Tennessee, and had to bring in 150 extra chairs. Finances came easily, without any pulls. The

Lord is greatly blessing, our people are on fire for Him, and many times during the regular services there are shouts of praise. We have completely outgrown our facilities—no more available Sunday school rooms, and we need to organize three more classes now. Remember us when you pray, that the Lord will help us in working out this problem.—CARMON G. SLOAN, Pastor.

Chase, Kansas—Recently our church had a wonderful revival with Evangelist Thomas Hayes. Brother Ed. Wolpe played the trumpet, which was enjoyed by all. Brother Hayes led the people in fasting and prayer, which resulted in several seekers praying through to God at the altar. The Sunday school drive promoted by the evangelist resulted in a gratifying attendance. The entire church was uplifted and inspired by this meeting to push on to higher heights for God and win more souls.—RUSSEL R. MCCOLLOM, Pastor.

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Bell Gardens, California—Under the Spirit-filled messages of Evangelist and Mrs. Edward E. Mieras, this church recently experienced a very precious revival—its greatest in many years. God moved in, the Holy Ghost came, and there were seekers at the altar in every service. Brother Mieras is an old-fashioned preacher, and also he practices what he preaches; he loves door-to-door calling.—MAX F. PETERS, *Pastor*.

Robinson, Illinois—Our church has had a good revival with Evangelist E. C. Tarvin. On the closing Sunday it was climaxed with eleven seekers at the altar, and most of them prayed through to definite victory. Brother Tarvin

preaches with the anointing of God, and we appreciated his ministry with us.—ERNEST FLORENCE, *Pastor*.

Pastor Floyd N. Bradley writes from Arcadia, Florida: "Five years ago we felt that the Lord led us here, though we knew nothing about the town. With faithful workers and prayerful laymen a new church was completed two years ago, and six months later an eight-room Sunday school unit. Since our assembly last May our Sunday school has had a 25 per cent gain and we are being crowded out of our building. We plan for a new addition shortly. Recently we ordered pews for our church auditorium which will double our seating

capacity; we hope to have them installed by the first of the year. God is blessing numerically and financially and, best of all, His presence has been especially near since our midsummer revival. It seems all our people have deepened spiritually, and attendance has increased. On a very recent Sunday night the Holy Spirit moved upon us in a gracious way; without any preaching, the altar was lined with seeking hearts, and God met their need. We give all praise to God."

Dr. and Mrs. A. S. London report: "Pastor H. C. Hatton is now in his fifteenth year in our First Church at Sterling, Illinois. He has a membership of 200, and there were 319 in Sunday school during our convention there. The church property is valued at more than \$200,000 with a debt of only \$29,000. On Sunday morning we saw a wonderful altar service, and more than 40 people signed a pledge to help enroll 100 new pupils during this assembly year. I have just learned that, in a city of 25,000 population, less than 2,000 are in Sunday school. Truly the field is white unto harvest!"

Winchester, Kentucky—The recent revival here, in my estimation, was the best the church has had in some years. The evangelist was Rev. Ed. Heaberlin, who preached the Word with the anointing of the Spirit. God honored His Word in giving some thirty seekers at the altar, with backsliders reclaimed, many sanctified, and the entire church encouraged to move forward for God. This is the third time we have been called back to the Winchester church, and God is blessing our labors. The interest is increasing, the Sunday school is growing, and new people are attending the worship services. We thank God for a people who prayed and fasted until the Spirit came and gave this wonderful revival.—J. B. RICE, *Pastor*.

## Canada Central District Sunday School Tour

Rev. and Mrs. Lyle Potter recently concluded one of the most successful Sunday school tours ever held on this district. They are "tops" in their field. God blessed in every meeting of the ten-day tour.

Brother Potter's messages were inspirational, challenging, and practical. We appreciated his helpmate traveling over the miles to encourage us all in this greatest of all work—winning boys and girls to Christ.

The Potters' visit to our Sunday school teachers, officers, and workers was just the tonic we needed. God bless the Potters. Everybody appreciated their fine spirit of love and co-operation throughout the tour. We want them to visit our district again real soon.—D. R. MORRISON, *Chairman, District Church School Board*.

## First Move into Northern Ontario

On October 11, the Church of the Nazarene, through our district, had its first workers go into northern Ontario. Rev. and Mrs. Cyril Palmer and their three boys moved by faith to Sault Ste. Marie, and began their work in a chapel



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recently purchased from a sister holiness denomination. This work is largely the result of interest taken in the Canadian Sault by Rev. Milo DeMint and his people on the Michigan side of the border.

Our new property is well located, on the main road north out of "The Soo," and near the heart of a large, new, residential area. Brother Palmer resigned a good church in Owen Sound, Ontario, with a unanimous call to remain as pastor, and a splendid people, to go to Sault Ste. Marie, without a guaranteed salary. To save expenses he moved by trailer. God opened the way and, while men were being laid off for the winter, he found work in the steel mill.

The Canadian Sault is one of the most rapidly growing areas in Canada. Its population has mushroomed from a little over 18,000 following World War II to around 60,000 at the present time. It is a great and needy area so far as the gospel is concerned, yet it has the highest per capita income of any city in Canada, according to income tax reports. There is only one other holiness church working in "The Soo." The general church, through its Department of Home Missions, gave a special grant to help toward the purchase of property, which made this new work possible.

Friends are requested to pray for this first project in northern Ontario, and for the Palmers, who labor there.—H. BLAIR WARD, *Superintendent of Canada Central District.*

### Church Schools Convention

The Church Schools Convention for North and South Dakota was conducted recently in the church at Fessenden, North Dakota. Dr. Albert Harper, editor in chief, and his fine staff of workers were well organized and their work was greatly appreciated by our local church and community. Much helpful information was received by our own local Sunday school staff.

The convention workers gave of themselves freely in the workshop sessions and also were well received by the townspeople. Some of the businessmen commented on their outstanding personalities as the workers entered the various places of business.

We feel that our local church and community have gained much by this convention.—WILBUR T. DODSON, *Local Pastor.*

### Deaths

**DONNIE J. SMITH**, twenty-one-year-old Trevecca Nazarene College senior, of Mayfield, Kentucky, was killed June 1, 1959, by lightning, in Nashville, Tennessee. He was born March 18, 1938. He was a member of the Mayfield Church of the Nazarene, a senior at Trevecca College, where he was president of the student body. He is survived by his wife, Mrs. Jo Ann Hennigan Smith; his parents, Mr. and Mrs. Lowell Smith, of Mayfield; and a sister, Mrs. Shelby Galloway, of Nashville. Memorial service was held at Trevecca's McClurken Memorial Chapel, with the Trevecca faculty in charge. Funeral service was held in Mayfield, with Rev. T. E. Jones in charge, assisted by Rev. Claude Galloway. Burial was at Highland Park Cemetery, near Mayfield.

**MRS. H. A. CASEY** (Ermal Jewel) was born April 6, 1916, in Fort Worth, Texas, and died October 9, 1959, in Oklahoma City, Oklahoma. Adopted as an infant, she was named Ermal Jewel Mosier. She was united in marriage to Rev. H. A. Casey on December 25, 1934. To this union were born three daughters. She was busy in the pas-

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torate, working by her husband's side, also in the evangelistic field, helping in the music and singing. One word typified her life, "others." Truly she lived for God and "others." She is survived by her husband, Evangelist H. A. Casey; the three daughters; and an adopted son, Herbert Eugene. Funeral service was conducted in the Pennsylvania Avenue Church of the Nazarene in Oklahoma City, with Rev. Marvin Powers and District Superintendent W. T. Johnson officiating. Interment was in the cemetery at Bethany, Oklahoma.

**MRS. PAUL SMITH** (Hallie Brannon) was born January 4, 1916, at Plainview, Texas, and died September 9 at Midway Airport, Chicago, Illinois, while en route to Bethany, Oklahoma, after having been hospitalized at Elkins, West Virginia. She, with her husband, Rev. Paul Smith, were traveling evangelists for the Church of the Nazarene for the past eight years. For the past few years she has held her membership in the Church of the Nazarene on the island of Maui, Hawaii. Her devoted Christian life will not soon be forgotten. She was loved by all who knew her, and left a dying testimony that she had a deep peace in her heart. She was

preceded in death by an infant son; also her mother, a brother, and a sister. She is survived by her husband, Rev. Paul R. Smith; a daughter, Rogers, of the home; her parents, Rev. and Mrs. S. R. Brannon, of Plainview, Texas; four sisters, Mrs. Fred Wallace, Mrs. Carl Luginbyhl, Mrs. Walter Kimmell, and Louise Brannon; also a brother, Riley Brannon, Jr. Funeral service was conducted in Bethany First Church, with Dr. E. S. Phillips in charge. Burial was in the Bethany cemetery.

**MISS HELEN GILCHRIST** was born May 29, 1905, near Moscow, Idaho, and died while visiting relatives in Spokane, Washington, September 8. A practical nurse, Miss Gilchrist lived in the home of Dr. and Mrs. Hugh C. Benner for twenty years. In the early years of Nazarene Theological Seminary she was the manager of the cafeteria and gave efficient service to her task, and also rendered great encouragement to many students. She was a dedicated Christian and gave her life in glad and willing service. Even in recent years of suffering she was constantly finding ways to be helpful to others. She was a member of First Church of the Nazarene in Kansas City. She is survived

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by two sisters, Mrs. Francis Gust and Mrs. Martha Merritt, of Spokane. Funeral service was in charge of Rev. Crawford Vanderpool, pastor of Spokane First Church, with interment in The Pines, near Spokane.

**MRS. HATTIE ADAIR HAWKINS**, member of the Chicago Heights, Illinois, Church of the Nazarene, died suddenly on May 27, just four days before her golden wedding anniversary. She was born November 26, 1886, in Rensselaer, Indiana. She had been an active member of the church and for many years had been known for her flowers which she shared with the sick and with her neighbors. She is survived by her husband, Herbert Hawkins, and daughter, Edith Hollingsed, of Chicago Heights; also a son, Rev. Ray J. Hawkins, pastor of Green Acres Church of the Nazarene in Denver, Colorado.

**E. E. LE CRONE**, age sixty-six, a member of the Norman, Oklahoma, First Church of the Nazarene, died of a heart ailment, June 26, 1959. During the more than thirty years he was in the church he served as Sunday school superintendent, departmental supervisor, Sunday school teacher, trustee, and scoutmaster. His loyalty and devotion to the church were an inspiration to all who knew him. Beside his wife, he is also survived by a large family. Funeral service was held in the church, in charge of Evangelist W. T. White, assisted by the pastor, Rev. L. Wayne Sears, with interment in a Norman cemetery.

## Announcements

**NOTICE**—The Greater Miami Holiness Convention, sponsored by the Nazarene churches of Dade County, will be held January 25 through 27 at Central Church of the Nazarene, 420 N.W. 40th Street, Miami, Florida. Workers will be Dr. Hardy C. Powers, Rev. Samuel Sparks, and Dr. John L. Knight, with music furnished by Harry and Ruth Huff. Three services daily. For further information write Rev. Loren E. Schaffer, publicity secretary, 3330 S.W. 25th St., Miami, Florida.

**WEDDING BELLS**—Gloria Bernice Ford of Stringtown, and Homer Nolan Shaw of Bridgeport, Indiana, were united in marriage on November 6 in First Church of the Nazarene, Indianapolis, with Rev. James W. Ford, father of the bride, and Nazarene pastor at Stringtown, officiating.

**BORN**—to Jeff and Elaine Brock of Olivet Nazarene College, Bourbonnais, Illinois, a daughter, Elizabeth Ann, on November 3.

—to Professor and Mrs. Robert O. LeRoy of Sheboygan, Wisconsin, a daughter, Steffanie Joan, on October 21.

—to Charles and Wanda (Stockton) Bennett of Sumner, Washington, a daughter, Sarah Elizabeth, on October 15.

—to Don and Marilyn McDowell of White Bear Lake, Minnesota, a child, Bambi Lyn, on October 15.

—to Norman and Mary Stilson of Bradley, Illinois, a daughter, Jacquelyn Marie, on October 4.

—to Rev. and Mrs. Glenn Ratcliff of Hallwood, California, a daughter, Kathy Jo, on September 20.

**SPECIAL PRAYER IS REQUESTED** by a "lady in Texas who loves the Lord, that two very serious problems, that only God can solve, will be worked out according to His will in these homes"—she desperately needs prayer;

by a Christian lady in Texas for "my sister who is mentally ill and the mother of two small children; pray for her salvation and if it is God's will He will heal her—her children need her so much";

by a Christian friend who has a serious problem with regard to those with whom she works—they are making life miserable—prayer is requested for this individual and the family;

by a Christian friend in Illinois "that a friend may attend our revival and be restored to salvation, also that an unspoken request may be brought about speedily";

by Christian parents in Tennessee for their daughter, a twenty-eight-year-old mother, who has strayed from God and left her home and babies—all the children in their large family love God but this daughter—pray that God may undertake, save her, and restore her to her home;

by a Nazarene lady in Nebraska that God will touch and heal her body of serious ailments, if it is His will, so she may be of greater service to Him;

by a Christian lady in Texas, for her daughter who is about to marry an unsaved man, also for her own financial distress—that God will help in these two urgent requests.

## Directories

### GENERAL SUPERINTENDENTS

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#### District Assembly Schedule—Spring, 1960

Washington Pacific ..... April 27 and 28  
Northwest ..... May 4 and 5  
Northern California ..... May 11 to 13  
Nebraska ..... May 18 to 20  
Ablene ..... May 25 to 27

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Idaho-Oregon ..... April 27 and 28  
Oregon Pacific ..... May 11 to 13  
Nevada-Utah ..... May 18 and 19  
Southern California ..... May 25 to 27  
New Mexico ..... June 1 and 2

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Hawaii ..... March  
British Isles North ..... April  
British Isles South ..... April  
Akron ..... May 4 and 5

Washington ..... May 11 and 12  
Philadelphia ..... May 18 and 19

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Arizona ..... May 4 and 5  
Los Angeles ..... May 11 to 13  
Rocky Mountain ..... May 18 and 19  
Canada Central ..... May 25 and 26  
New England ..... June 1 to 3

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Canada Pacific ..... April 27 and 28  
Alaska ..... May 4 and 5  
San Antonio ..... May 11 and 12  
Florida ..... May 18 and 19  
Alabama ..... May 25 and 26

#### Following General Assembly

Albany ..... June 29 and 30  
North Dakota ..... June 30 and July 1  
West Virginia ..... June 29 and 30  
Northeast Oklahoma ..... June 30 to July 2  
Canada West ..... July 6 to 8  
Eastern Michigan ..... July 6 and 7  
Maritime ..... July 6 and 7  
South Dakota ..... July 6 and 7  
Central Ohio ..... July 13 to 15  
Michigan ..... July 13 and 14  
Northeastern Indiana ..... July 13 to 15  
Colorado ..... July 14 and 15  
Minnesota ..... July 14 and 15  
Chicago Central ..... July 20 and 21  
Pittsburgh ..... July 20 to 22  
Western Ohio ..... July 20 to 22  
East Tennessee ..... July 27 and 28  
Illinois ..... July 27 and 28  
Southwest Indiana ..... July 27 and 28  
Kansas ..... August 3 to 5  
Eastern Kentucky ..... August 4 and 5  
Wisconsin ..... August 4 and 5  
Dallas ..... August 10 to 12  
Iowa ..... August 10 and 11  
Kentucky ..... August 10 and 11  
Missouri ..... August 10 and 11  
Northwestern Illinois ..... August 17 and 18  
Northwest Indiana ..... August 17 and 18  
Tennessee ..... August 17 and 18  
Virginia ..... August 17 and 18  
Houston ..... August 24 and 25  
Indianapolis ..... August 24 and 25  
Northwest Oklahoma ..... August 24 and 25  
Louisiana ..... Aug. 31 and Sept. 1  
Joplin ..... September 1 and 2  
Georgia ..... September 7 and 8  
Kansas City ..... September 7 and 8  
Mississippi ..... September 14 and 15  
South Carolina ..... September 14 and 15  
Southeast Oklahoma ..... September 14 and 15  
North Carolina ..... September 21 and 22  
South Arkansas ..... September 21 and 22  
Southwest Oklahoma ..... September 21 and 22  
North Arkansas ..... September 28 and 29  
New York ..... September 28 and 29