

# Herald of Holiness

OFFICIAL ORGAN • CHURCH OF THE NAZARENE



February 6, 1957

Bishop Fowler once said that a ray of light flashed into a rathole would spoil it for rat purposes. A rat colony would never vote for electric lights.

The light of the gospel of Christ reveals and, hence, depraved and rebellious humanity recoils from its revelations. The light of Christ would destroy some occupations entirely,

## *The Light of the World*

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### *General Superintendent Powers*

such as the making and selling of beverage alcohol. The searching light of Christ's truth reveals the evil of this miserable destroyer of hopes, hearts, and homes from manufacturer to dispenser.

No doubt the light of Christ would make necessary the revision of the policies and practices of many corporations. Both management and labor would see the necessity of paying and earning a fair wage. The rulers of the nations of the earth would discover the sacredness of treaties and the awfulness of war. In fact, the light that Christ brings, if allowed to shine into the heart, would revolutionize much that men say and do today.

But this glorious light has not only the power to reveal the evil of the heart, but also power to destroy it. "Heavenly sunlight" is the most powerful, spiritual germicide known. When the heart is thrown open to its beneficent rays, that heart is cleansed and forever spoiled for the low, base, and dark things of sin.

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

John 8:12

# LATE NEWS

Dr. Hardy C. Powers, senior general superintendent, is leaving the States on February 8 for a foreign visitation and supervision tour of mission stations in India, Australia, New Zealand, and New Guinea. He will travel about twenty-five thousand miles, by air, before returning late in March. Let all our people remember him in prayer that God will give him special guidance and protection.

Dr. and Mrs. D. I. Vanderpool left the States on February 2, flying to Hawaii, for supervision work. They will return by boat, leaving Hawaii on February 11, arriving in the States on the seventeenth. Let us remember to pray for them.

After having served the church in Morgantown for nearly seventeen years, Rev. W. W. Hoot resigned to accept the pastorate of First Church in Huntington, West Virginia.

District Superintendent Mack Anderson, of Georgia, sends word: "Rev. Wendell Wellman was installed as president of the Atlanta Christian Council on January 7. The Council is composed of laymen and ministers representing more than three hundred churches in greater Atlanta. Mr. Wellman is chairman of the district church school board and pastor of Atlanta First Church."

Rev. George O. Cargill has resigned as pastor of the church in Bristow to accept a call to pastor University Church of the Nazarene in Tulsa, Oklahoma.

## MOMENT WITH GOD

By ENOLA CHAMBERLIN

*Oh, I can bear the troubles,  
The trials along life's way,  
If I can have one moment  
With my God at break of day.*

*Oh, I can do my duties  
If God will point the way,  
Through the strength that I am given  
By my God at break of day.*

## Herald of Holiness

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Special material and features furnished by the Department of Home Missions, Dr. Roy F. Smee, executive secretary

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## THE VITAL LINK

By HARRY L. MANN  
Pastor, Van Buren, Indiana

"And he took him by the right hand, and lifted him up; and immediately his feet and ankle bones received strength" (Acts 3:7). Here we have a man that was wanting the things of the world one minute, and praising God the next minute. How was this miracle performed? We know that God, and God alone, is the only One who can save a soul. This man had been at the gate for many years, yet his spiritual need had not been met until Peter and John came his way. Why?

In God's great plan of redemption Christians have a very important part. If we fail, God's plan will fail. *We are the vital link between God and lost humanity.* We are the lifeline that God uses to save the lost. We sing, "Throw out the lifeline," but are we willing to be the lifeline?

If we are to be that vital link, first we must get a firm grip on God ourselves. God has never lost His power; but could it be that we have lost our grip on Him, and find ourselves unable to save the lost?

Sometimes our lights become dim in our homes, not because of the failure of the light company to have sufficient power for us, or the company that made the lights bulbs, but because we have failed to put in wiring heavy enough to carry the adequate power. It is cheaper to put in the light wiring, but we find ourselves groping in the darkness.

As a church, are we receiving the power that God has for us? Jesus said, "But ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1:8). Have we failed to make the proper preparations to receive it? We have a task to do—and that is to save the lost. If we are failing to do this, there is a reason.

Philip was told by the angel, "Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert" (Acts 8:26). Why? He was to be the vital link God needed to save a soul. The eunuch wanted to be saved, and God wanted to save him; but Philip, the Christian, had to be used as the vital link to bring the man to God.

Let us ask ourselves the question, "Has God used me to save a soul? If not, why not?" If we saw ourselves as God sees us, would we cry out as Isaiah did: "Woe is me! for I am undone" (Isa. 6:4)? God performed a miracle in the life of Isaiah; then in verse 8 he said, "Here am I; send me." He was now ready to be the vital link between God and lost mankind.

# Qualities in Lincoln's Life



By **EDWARD L. DOWD**

Assistant to pastor, First Church of the Nazarene, Chicago, Illinois

If you would reach down into your purse or pocket and draw out the coin of least value in United States currency, it would bear on one side the pressed profile of one of our most valued national leaders—Abraham Lincoln, the rail-splitting president. On the one-cent coin in your hand, behind the tousled hair of this “man of the people,” you would find a single word: *Liberty*. In Abe Lincoln's own words we might think of the face and word on the penny, and add, “It is altogether fitting and proper that we should do this . . .”

I believe this humble man might have requested that if his country desired his portrait on a coin it should be on the penny. Of course, Lincoln had no say in the matter; but if he had spoken, the penny seems most to suit what would have been his preference. His wit and wisdom and grace and leadership came from the common coinage of rural, simple life, and was developed through heartbreak and struggle. For this America loves him, and holds him close as a great, common man. To observe his life is to become familiar with personal qualities worthy of our study and pursuit in a similar time of urgent need.

## *His Plain Speech*

The brevity and power of Lincoln's simple language are unmatched in American statesmanship. For example, here is a complete speech which he made during the war between the states at a flag-raising ceremony at the U.S. Treasury Building in Washington, D.C. It is very likely the briefest address ever given upon a public occasion. Lincoln said simply:

*The part assigned to me is to raise the flag, which, if there be no fault with the machinery, I will do, and when up, it will be up to the people to keep it up.*

He became famous for such heartfelt sincerity.

## *His Strong Courage*

Abe Lincoln never gave up. Each apparent failure in his life seemed to forge more iron in his soul. When a young man in Illinois he ran for legislature and was badly beaten. He next entered business,

failed in the enterprise, and spent seventeen years of his life struggling to pay the debts of a worthless business partner. He fell in love with a beautiful young woman, but she died following their engagement. Mary Todd, whom he later married, became a constant burden to him through his life.

He was badly defeated when he ran for U.S. Congress. He tried for an appointment for the land office, but was unsuccessful. Running for elective office again, he failed to win a seat in the U.S. Senate. In 1856 he failed to be elected to the vice-presidency, and in 1858, after a bitterly fought contest with the popular Douglas, Lincoln again lost the race for U.S. senator from Illinois. He never expected to be re-elected president, and after his second inaugural he drew from his desk a statement to the effect that he would want to aid the new president-elect in every way possible, in order to save the Union. The signatures of his cabinet had been attached to this statement.

His courage toward the abolition of slavery is monumental. “If slavery is not wrong, nothing is wrong. I cannot remember,” he said, “when I did not so think and feel.”

## *His Faith and Purpose*

His faith held out for the preservation of the Union through those agonizing years of internal war. He believed in the value of the common man, in the rights of all men, and in the destiny of the United States. “I protest,” said Lincoln, “against the counterfeit logic which says that since I do not want a Negro woman for my slave I must necessarily want her for my wife. I may want her for neither. I may simply let her alone . . .”

One is forced to wonder, looking long at Lincoln, just how this shrewd and honest man would rise in our day to speak and work against such current evils as alcoholism, care of the mentally ill, corruption and bureaucracy in government, and race problems in the United States.

Amid the smoke and fury of war between the states Lincoln's clear logic and keen insight bore upon one goal—the preservation of the nation. Of the two sides in the conflict he said (in his second inaugural address): “Both parties [North and

South] deprecated war . . . Both read the same Bible, and pray to the same God . . ." Again, he spoke of saving the Union: "If I could save the Union by emancipating all the slaves, I would do so; if I could save it by emancipating some of them, I would do it; if I could save it by emancipating some and not others, I would do that too."

Throughout the somber years of the war President Lincoln never lost his feeling for fairness toward those who had opposed the North. His spirit, though silenced by an assassin's bullet, did much to mend the wounds and ravages of our land long after the president's death. He had gone to his knees time and time again during the days of national suffering. When the war ended he was a weary leader of the people. Some said he wept dry tears.

Abraham Lincoln's kindness and sense of fair play came forward on an occasion four days prior to his death. On April 10, 1865, to a great crowd celebrating Lee's surrender, he made a surprising little speech. Said the president: "I see you have a band. I purpose now closing up by requesting you to play a certain air or tune. I have always thought 'Dixie' one of the best tunes I ever heard . . . I ask the band to give us a good turn upon it."

Our nation may continue to erect great and majestic statues to the Civil War president, but his memory lives best in the hearts of Americans as "Lincoln, the man of the people."

## STEWARDSHIP

By Carl W. Gray, Jr.

Pastor, Cross Lanes Church, Charleston, West Virginia

### "I Cannot Afford to Tithe"

*I cannot afford to tithe* is a familiar statement heard in many of our local congregations. It may be a good excuse, but it cannot be a logical reason. A person who claims he cannot afford to tithe reveals one of three failures:

#### SHALLOW CONSECRATION

A complete consecration involves stewardship. If we give our all to God, tithing is not a *problem* but a *privilege*. When we dedicate self, God should have our possessions. If He owns us, He has access to what we own, including our finances.

When a person claims he cannot afford to tithe, something is lacking in his consecration. When God commands, "Bring ye all the tithes into the storehouse, . . ." and a man refuses or fails to

## STEWARDSHIP

### Quote . . . . .

***Tithing is still practiced in Oriental pagan countries. Shall an enlightened Christian choose to give to his God less than the heathen gave, and still give, to their idols?—W. J. Werning in "Investing Your Life."***

obey, he indicates he did not mean all that he promised God in his consecration.

#### POOR MANAGEMENT

In many cases people who claim they cannot afford to tithe could if they tried. Generally, Dad has a collection of guns to exhibit, plus sufficient means to take time off from work for a hunting trip with all the necessities for a good time. Mom buys as many groceries as any other housewife, and sometimes more. The children keep up with other children of the neighborhood in having "everyday nonessentials"—such as pop, candy, and even comic books. The family enjoys a late model car, with sufficient gas to go when they please; many times there is a television set in the living room.

But when it comes to the church and God's work, they are "too hard up" to pay tithes. In spite of all of the many excuses, their poor management tells on them. *They could tithe if they would.*

#### LACK OF FAITH IN GOD

Many times we find these Christians will testify to God's greatness and goodness. They endeavor to express how much they love Him. They magnify him as being an all-wise and all-powerful God. They will sing about going where God wants them to go—saying what He wants them to say—and being what He wants them to be; but *they cannot trust Him enough to pay their tithes*. Their actions say, "I'm afraid to trust Him to supply my needs after I pay my tithes." They cannot believe the Word of God when it states, "Bring ye all the tithes into the storehouse, . . . and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10).

The reason most people cannot afford to tithe is because they do not tithe in the first place. God is not blessing them because they have failed to honor Him with their substance. A Christian who is *all out* for God happily declares, "I cannot afford *not* to tithe!"

# *God's Standards of*

# CHRISTIAN GIVING

## *For the Church Age*

By WARREN W. CLAY, *Pastor, Chapman Memorial Church, Vicksburg, Michigan*

As we read in the Bible about God's plan for the worship and service of men, we realize that in both the old and the new dispensations it requires the expenditure of money. God could have miraculously provided for this, but He did not, and for good reasons. But it would be strange if God had planned methods for His service and worship that required money for buildings and travel and sustenance for His representatives, and then had not arranged for methods by which this money would be provided.

In the old dispensation, God provided for this in two ways. First, one-tenth of all income was claimed by God. This, however, was unfair. A rich man could give the tithe and have sufficient to live in luxury, while others would have a bare sustenance left. This inequality was balanced by God's demanding offerings, perhaps only a pittance from the very poor, but large amounts from those better off. These offerings were not only animals for sacrifice, but silver and gold and other things of value (Exod. 35:21-29).

When the new dispensation was ushered in at Pentecost, here again God's system required expenditure of money. But God's kingdom was on a different basis here from that in the old dispensation. The law had been done away with as to its sacrifices, its ritual, and its expensive temples. Did God institute His Church that could be carried on only by the aid of material things, and then fail to provide for meeting such expenses? And if not, what are His requirements for our giving in this new dispensation of grace?

We may be sure that God did not, when He ended the old dispensation of law, do away with His provision for paything tithes and offerings. These were never an inherent provision of the old law. They were in vogue long before that. Abraham tithed and Jacob tithed, long before the time of Moses through whom the law was given. Tithes were carried over as part of the will of God from

the first, as was the keeping of the Sabbath day (Gen. 2:2-3).

And God has included tithing in His plan for the carrying on of His work in this dispensation. Just as the Old Testament was closing, God gave to us the very strongest emphasis on giving the tenth. It is placed right in the midst of prophecies relating to Christ's first advent (Mal. 3:1), and of His second advent (Mal. 4:1). It was given, not to guide the Jews as a nation, for they were rapidly coming to the end of that relationship, but as were most of the other words of the last two chapters of the Old Testament, to guide the new dispensation. Note how God here gives the whole plan of the tithe. He tells its purpose—"That there may be meat in mine house," not food merely, but every needed provision for the needs of His ministers. The tithe of long ago never went for Temple building or repairing. All Temple needs were provided for by freewill offerings. Every bit of the tithe went to the support of God's workers.

God has repeated that demand in the New Testament. "Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (I Cor. 9:14). The church that expects a pastor and his wife to earn part of their salary, so the people will not have to sacrifice so much, disobeys this command.

Another place where the New Testament reiterates that demand is in the words of Paul: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him" (I Cor. 16:2). The person who has a certain income this week and then a much larger income another week, yet gives the same each week, is not giving "as God hath prospered him." This can be done only by systematic percentage giving. And God's only percentage is the tenth.

*Still another factor enters into our giving as Christians. The principle of stewardship, only dim-*

# Diary of a Small Town:

## FEBRUARY

by

**DOROTHY**

**BOONE**

**KIDNEY**

Yarmouth, Maine

Weather seems to be a much discussed subject in a little town. Weather seems to be of major importance—weather, and how life is treating a “fellar.”

Hurrying into the post office, you hear somebody say, “Well, Herb, how’s life usin’ you?”

Waiting for a bus, “How’s she goin’?”

And in the grocery store, “How’s things up your way?”—because life is inclined to give us jolts at times. We all get our share of them.

Things are moving along pretty smoothly when someone has to ring up Mr. Lindquist, the undertaker, and he soberly tacks a black crape on your door, or Jeanie gets pneumonia bad and you have to call the doctor. We ride the jolts.

Glad we can have a Friend to ride the jolts with us. “He calleth his own sheep by name, and leadeth them out” (John 10:3). “Men ought always to pray, and not to faint,” He says in Luke 18:1. “I will strengthen thee,” He says; “yea, I will help thee; yea, I will uphold thee” (Isa. 41:10).

Come “usual” or “lots of weather,” come “jolts” in life or “smoothness,” Jesus is all “a fellar’s got.” No matter how you look at it—He’s a Friend, an all-weather Friend!

ly present in the old dispensation, was expressed by Christ when He gave the parable of the rich man who planned to pull down his barns and build greater, in the closing words: “So is he that layeth up treasure for himself, and *is not rich toward God*” (Luke 12:21). This was exemplified in the giving of the Early Church just after Pentecost. Many strangers from other countries were staying in Jerusalem far beyond the time they had planned to leave, because they had been saved and wanted to learn more about the gospel. Many of these used up everything they had in order to stay in that blessed atmosphere. The Christians, in order to supply the needs of these foreigners and possibly provide for their transportation back, sold all they had. By this act they helped them to get such a grasp of gospel truth that they could be missionaries when they went back to their own lands. This was not, as some have imagined, an effort at community living, but a special giving for a special need that ceased as soon as the need was past.

When Oklahoma—then Indian Territory—was first settled, there was one day a big rush of people over the line to take up the best locations. A splendid Methodist staked out a claim on a half-section of land that proved to be only a few miles from the beginning of a town that is now Oklahoma City.

But such were the greed and carelessness of the settlers that for months this settlement had no Protestant church building. So this Methodist cut his farm in two, sold half of it, and with the proceeds helped to erect the first Methodist church in the city. That man was “rich toward God.”

Another element that enters into Christian stewardship is that when we are transformed by power divine we *want to give*. God calls it a grace, something miraculously bestowed. Paul, speaking of the outflow of the new life in faith, testimony, knowledge, holy activity, and divine love, says, speaking of giving, “See that ye abound in this grace also” (II Cor. 8:1-7). Then in the very next verse he says this kind of abounding giving was “to prove the sincerity of your love.”

This, then, is the New Testament standard of Christian giving. The passion to give is a part of God’s grace; and it springs from His divine love in our hearts. We will give the gospel to a lost world, both in evangelistic passion in our own communities and in missionary effort abroad because of this holy passion within us. It is this spirit of giving that wins the approbation of God: “God loveth a cheerful giver,” or as a more vivid translation has it, “God loves a hilarious giver”—a giver who is blessed in his giving (II Cor. 9:7).

# *His Voice Speaks Today*

By KATHERINE BEVIS

At last the little nine-year-old boy felt that in some way the terrible pain in his heart had been alleviated to some extent by the service that had just ended.

The pain had started his heart aching and hurting several months before, as he stood beside the grave of his mother. It had been an unbearable grief that she had been buried without a religious service; he had never known a moment's ease from this pain until now, this moment. For, though his mother had passed away months before this, this lad had got in touch with a minister, miles away from his home town. The minister, to please the child, had come the distance, a long one in that day, and on his arrival was surprised to find the boy had gathered boys and girls from miles around to attend the belated religious service for his dead mother.

As he stood there that day, his grief somewhat allayed, at least for the moment, the warm summer breeze seemed to whisper the words that he so often had heard his mother say, "I would rather a boy of mine owned a Bible and read it than to own houses and lands."

These words became a part of this lad's life, for the boy was none other than Abraham Lincoln, that Christian gentleman who became the president of our own United States. He remembered other words that she spoke also, such as: "Abe, love everybody, hinder nobody, and someday the world will be glad that you were born."

And today the world is glad, and has been for these many years, and will continue to be; for Abraham Lincoln, with his high moral sense, his common sense, and his reasoning faculties which looked at a question from all sides, is not only loved by all Americans, but was God's prophet.

"I know there is a God," said Lincoln. "I know He hates injustice and slavery. If He has a place for me, and a work for me, and I think He has, I am ready. I am nothing, but the truth is everything. With God's help I shall not fail."

Lincoln's youth knew nothing but poverty, and he had no earthly possessions, but God blessed his young life with such spiritual blessings that the principles of a Book dwelt deep in his heart—a Book that he always carried in his pocket, and regularly read—the Bible.

Such was the influence of Lincoln's mother upon his life that he said: "All I am and hope to be, I owe to my sainted mother." Because this mother, in those few short years, taught her son the great love of God, and instilled into his little life the need to read His Word, this unlettered and provincial backwoodsman became one of the most gifted masters of the English language. His memory will shine with immortal glory when the years of time have forever ended.

It was said of him that he loved to dig up a question "by the roots and hold it up and dry it before the fires of his mind." He argued that "political problems, at bottom, are religious and moral problems," and the testimony of his life and works proved that he believed it.

Constantly, throughout his public career, Lincoln identified himself with God and the Ten Commandments, with justice and freedom. The Declaration of Independence and the Constitution were precious heritages which were to be kept intact for the venturesome and free of that day, and for all posterity as well.

The process that formed his political philosophy was processed from the Bible, providing him a clear insight into the critical tensions which threatened the nation. His faith in God made it possible for him to penetrate the fogs of controversy and war, when all about him were confused and often at cross-purposes.

In every period of crisis Abraham Lincoln trusted the God with whom his mother had made him acquainted. As he trusted, he displayed that supreme love incapable of misunderstanding, patience which knew no harshness, unflinching faith, and a loyalty to duty that was unswerving—all revealed in that majestic character that typified this beloved American.

Humanitarian, statesman, or military strategist, Abraham Lincoln never forgot his God and, Christian man that he was, he exemplified the simple truth that the blessings of liberty and security under law are the fruits of Christianity. And he, though dead now these many years, tells each individual his obligation to support God's Word and His blessings of liberty and freedom against all attacks.

*... he that sweareth to his own hurt,  
and changeth not.*

## **Psalms Fifteen Four**

Are you a member of the ROVK's? The Royal Order of Vow Keepers! In days that are many years and many shades removed from that rip-roaring "my word is my bond" era, it is wholesome to find people who are still *vow keepers* through and through. Their church vows are carefully remembered—marriage vows sacred—why, there are scores of folk today who even pay their grocery bills and income tax on time!

And, what is even more exciting, there are people who pay their home-mission, revival, and foreign-mission pledges! They made a pledge "to their own hurt," and paid it! Thank the Lord! And it even does me good to see someone pledge *more than he can pay*, and *go out and pay it*.

Beneath all worthy projects there must be this dependableness. I saw this in the air force. While we were traveling with Chaplain Everett Penrod on a preaching mission to radar sites in the Western area, a sign drew our attention: "The Mission Without Consideration Comes First." The chaplain said that no matter what troubled the airman, no matter what justified excuse was presented—if it was time to go "on top" for his radar-watching shift—he was there! No matter what home problems, personal problems, or outside interest beckoned—if the jet pilot was in the ready-room—he answered the call! For the mission without consideration comes first!

We know so little about sacrifice—so little about endurance—so little about devotion to duty. At least, if this seems too extreme—we *can* learn more. We can say as a king one day, "Neither will I offer . . . unto the Lord my God of that which doth cost me nothing."

**By Evangelist PAUL MARTIN**

*I am reminded  
that there is  
filth beneath the white  
as I watch on . . .*

## *A Snowy Eve*

**By JESSIE W. FINKS**

A storm of whirling snowflakes is fast covering the dark earth, making a lovely picture in the gloaming. It is no wonder that we write and sing about snow, or that we revel in it and joyfully exclaim, "It's snowing!"

Nothing seems to escape its magic touch. The old barn that has so long marred the landscape becomes a thing of beauty with the glistening mantle over its tired head; and the old gnarled oak becomes majestic with this downy blanket over its aged limbs. The rubbish heap that we resent is now a mysterious mound of dazzling white. The unpretentious home has become a dream house and the mansion a fairy castle.

Snow harmonizes the landscape into a make-believe world. My aesthetic sense is no longer offended by the unsightly, for now they are fantastic shapes intriguing me as I sit in the warmth of my room this snowy eve and enjoy the beauty—when lo! my attention is arrested by the radio. Surely my ears deceive me. But no! Coming over the snow-cleansed airways is a program advertising beverage alcohol, a product that can make the snowiest eve black, appropriating that loveliest of all snowy eve carols, "Silent Night," and dramatizing that tenderest of sacred stories, the birth of the Christ child.

I am shocked into a realization that the snow we sing about and enjoy, beautiful as it is, is not enough for the blackness of this hour. It is only a surface covering that seems to make the world different while underneath is the same seething sore of sin. There is the old barn of war with its yawning doors of selfishness and greed, a menace to the peace of the world; the old gnarled oak of the liquor traffic, attractively disguised to entice the weak and ensnare the young. The rubbish heap of immorality, obscenity, and profanity, covered by the respectability of a "best seller," is still there.

I am brought face to face with the fact that the ugliness of our moral landscape is being covered when it needs pungent healing. That society as a whole be not only a venter of respect-



ability, we as Christians need to be careful that our light shines before men. It is we who must light up the dark corners and ferret out the denizens of darkness. There must be no shadows of conduct or blackouts of responsibility. Our light must be as clear and penetrating as the starlight on the Judean hills. It must be as directive to the Christ as that of the Bethlehem star.

We are in constant contact with evil and we must be in constant conflict with it. The way of peace must be promoted by the followers of the Prince of Peace. We cannot sit idly by while the liquor traffic sings "Silent Night" and uses the Nativity as an advertising skit, and expect any curbing of the coils in the cup. We cannot flip-pantly regard the filthy literature and suggestive pictures of today as "that is life" and expect purity in our youth who feed on them.

That our world needs the purity of a snowy eve there is no doubt, but it must be brought about by genuine followers of the Babe of Bethlehem, zealous unto good works. That we need a revival of righteousness in our own hearts and lives, we are all ready to agree; but we also need the white heat of righteous indignation to arouse us from our lethargy and fire us to action against the evil conditions that exist today. And each of us, in his own sphere and with such ability as he possesses, must make known his indignation. There is strengthening influence in Christian comradeship.

We must wage a holy war on unrighteousness and not passively accept evil and its insidious ways. If we do not want our homes invaded by wolves in sheep's clothing, coming in on the airways and by the printed page or glamorous ad, we must say so!

We must do battle against this evil monster, the liquor traffic, which will take the flower of our youth and bring them to a debauched man-

# NEWS in PICTURE



**BOARD OF PUBLICATION AND GENERAL SUPER-INTENDENT ADVISER on a tour of inspection of the Publishing House. L. to R.: Dr. D. I. Vanderpool, Dr. Harvey Galloway, J. Wesley Mieras, Morris Davis, Harlan Heinmiller, Dr. Leonard Spangenberg, Dr. M. Lunn, Kenneth Olsen, and Dr. Howard Hamlin.**

hood and womanhood through that archdeceiver, beverage alcohol, if only it can fill its coffers!

We must protest in no uncertain terms the sacrilege of using the sacred birth of the Christ child to advertise a product that will damn souls through all eternity!

Yes, our blackened world cries out for the purity of a snowy eve, but this heart cry cannot be hushed by wishful thinking. The only answer is the heavy tread of the Church Militant going forth in His strength to do battle for righteousness!

*Onward, Christian soldiers,  
Marching as to war!*

## PRESSING FORWARD!

By F. W. DAVIS

(Phil. 3:14)

*All the past must be forgotten,  
Every failure, each mistake,  
If we want to win for Jesus  
Every conquest for His sake.*

*Let's go forward into battle  
For our God, His truth and right;  
With His love, His grace and mercy,  
We can conquer in this fight!*

*Friend, we must be free from evil—  
Every doubt and worldly care  
That is often prone to hinder  
Our advancement anywhere.  
We are in a raging conflict,  
Backed by Satan, sin, and strife;  
And we must keep pressing forward  
If we win eternal life!*

# ON THE ROAD AGAIN!

My first stop was at the Maywood Church of the Nazarene, Hammond, Indiana, for a holiness convention, Wednesday night over Sunday. Rev. B. E. Spross was in the beginning months of his pastorate there, and his leadership was already being blessed of the Lord.

While in Maywood, I had the privilege of staying in the Spross home. I enjoyed fellowshiping with the members and friends of the Maywood Church, and meeting again several friends who visited the services. Among these were Rev. and Mrs. Owen Burke of the Hammond Woodlawn Church; Rev. and Mrs. Irwin Windoffer of the Whiting church, who contributed to the singing during the convention.

One morning during this convention I spoke at the monthly meeting of the Gary area Nazarene preachers' meeting. It was held in our First Church at Gary, where Rev. Robert Ross is pastor. Among others present were Dr. Roy F. Smee, executive secretary for the Department of Home Missions and Church Extension, Rev. Arthur C. Morgan, superintendent of the Northwest Indiana District, and Rev. Ted Martin, pastor of our First Church in Hammond, who was chairman of the group.

God met with us in the Maywood convention and definitely helped some souls.

One Sunday, I supplied for Rev. C. E. Stanley at First Church of the Nazarene in Des Moines, Iowa. This was not my first visit to this church, and neither was it my first time to look in on the excellent work of its pastor. This church has been for years a lighthouse for full salvation in Des Moines. Mr. George Snyder, as music director and general assistant to the pastor, is much

appreciated by the people of Des Moines First Church.

Beulah Church of the Nazarene, Wichita, Kansas, was my next stop. Rev. C. E. Rowland, pastor, and Mrs. Rowland, were taking a delayed vacation, and it was my happy lot to fill in for one Sunday. I was well taken care of by the laymen who were on the job; and here, as in Des Moines, I felt in a special way the presence and help of God.

Another long and restful journey on the train brought me to Seattle, Washington. Here I was met by Rev. Morris Chalfant, pastor of Seattle Central Church of the Nazarene. For three services on Friday, one Saturday night, and three on Sunday, I was one of the workers in a holiness convention. Rev. Vernon L. Wilcox, pastor of Moreland Church of the Nazarene, Portland, Oregon, presided at the piano in the services and preached Friday afternoon and Sunday night. Mrs. Wilcox led the singing and sang specials. Mr. Wilcox' preaching was A-1, and his playing and Mrs. Wilcox' singing were in the same class. Rev. Morris Chalfant, like his father, the late Dr. E. O. Chalfant, believes in holiness and the Church of the Nazarene. God is blessing this downtown church under his ministry. It was good to be in the Chalfant home again and fellowship with the Wilcoxes and people of Seattle Central Church.

Beginning on Monday after the holiness convention at Seattle, I was the speaker at the three-day preachers' meeting of the Washington Pacific District. Dr. B. V. Seals, superintendent of this district, was in charge. With the presence and leadership of Dr. and Mrs. Seals, the Keller-York Party to play and sing, the pastors and their wives in attendance, beautiful Seattle at hand, Hall's Lake as a meeting place, and best of all a great God to bless and help, it is difficult to think of a situation which would surpass this gathering. And there should be added to what has been mentioned the best of care for our bodies and the opportunity to renew old and make new friendships. May God continue to bless Washington Pacific District.

In addition, since last reporting on my travels, I have visited Olivet Nazarene College and attended one Sunday service in their beautiful new church building; presented the first Sunday-school lesson in the series on entire sanctification to the adult classes at Rainbow Church of the Nazarene



**Your publishing house has sold 20,990 Bibles (King James Version) in the last quadrennium.**

in Kansas City, Kansas; taught a Christian Service Training class in our First Church in Kansas City under the auspices of the N.Y.P.S.; and supplied the pulpit one Sunday evening at First Church with Dr. Ralph Earle, professor of Biblical litera-

ture in Nazarene Theological Seminary, preaching in the morning. Dr. and Mrs. A. Milton Smith were away for a brief vacation, which they had more than earned with their extra labors in completing our new church building.—THE EDITOR.

# *I Don't Want to Be an Orthodox Icicle!*

By **MARVIN E. POWERS, Pastor, First Church, Albuquerque, New Mexico**

It was evening when an emergency sick call came through, and I raced to a modest home some distance from my church. The man I visited there had been suddenly stricken and it was possible that he would not live. Prayer was offered immediately and it seemed to me that God listened as we approached the throne together.

While I was driving back to my study this thought flashed into my mind. I am an orthodox preacher. To my knowledge I believe everything I ought to believe and reject everything that ought to be rejected. And with a degree of righteous pride I can say that I am glad to be orthodox. But that was not of *utmost* importance to the man suddenly stricken. He did not care in the moment of danger if I could give a good interpretation of the theories of the atonement, or whether I understood or agreed with Augustine, Kierkegaard, or Reinhold Niebuhr. The question in his mind concerned whether or not his pastor was warm enough at heart to touch God for him when he was in need.

Recently I perused a most stimulating book on orthodoxy. It had been some time since I had read such a helpful treatise on this subject. By its standards I qualify as orthodox. But its assistance to me stopped largely at my head. And if I, too, stop there I will be only an *orthodox icicle*, for that will leave me cold and lifeless. In order to keep from being an orthodox icicle I must have something in my *heart* that is destructive to icicles. And what might that be? *Fire! Personal, vital, holy fire!* Spiritual fire comes through personal prayer. Any open heart can be warmed in that closet where personal prayer is wont to be made.

I want my preaching and my understanding to be theologically accurate to the utmost limit. But beyond that, I want a heart that is ablaze. The people who sit under my ministry must be the objects of a stream of holy fire emanating from my own soul before they are the objects of stimulating thought. People in need must not be primarily the recipients of a well-thought-out dis-

cussion of the problems that confront them. Rather, they must be aware that their pastor has been in the presence of the Supernatural and can easily approach the throne.

I do not intend to abandon the study of orthodox doctrine. I will give full recognition to the high advantages of formal education. But with diligence and God's help I will make my way into the presence of God in order to have religion at a white heat. I will by this means endeavor to help my people through preaching, and assist those who call on me in the hour of distress, or who sit and kneel with me in pastoral visitation. *I don't want to be an orthodox icicle because I know as such I could not meet the needs of the people.*

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## FOR HIM . . .

By **JEAN L. PHILLIPS**

*Lord, make my life a blazing lamp  
And burn it dry for Thee  
Within Thy pilgrims' wayside camp  
And up to Calvary;  
Through death to life the way to show,  
With steadfast gleam and cheerful glow.*

*Lord, make my life a loaf of bread;  
I freely give it Thee,  
That blessed and broken, safely fed,  
Some hungering souls may be.  
O nail-scarred hands, come, bless and break  
This bread for Thine own mercy's sake.*

*Lord, make my life a cup of wine  
And pour it out for Thee.  
May holy joy within it shine  
And sure hearts lifted be.  
A lamp, a loaf, a cup outpoured  
For Thee and Thine, my Christ, my Lord!*

## Lincoln Will Never Die!

Abraham Lincoln will never die in the hearts and minds of men. That's the thought to which my title refers. It does not point to the hereafter, the fact that he, along with all men, will be immortal. He will never die here! He manifested in his life some virtues which can never be forgotten. One of these was his *simplicity*. Neither his speaking nor his writing was complex; and the same may be said as to his living. He was not covered with embroidery or lace; his personality was not difficult to penetrate. The commonest of men could understand him.

Lincoln did not care for frills or decorations. He believed in the simple life, and was one of its best examples. He did not demand much of the world. His needs were few and he was satisfied if they were met.

Another characteristic which gave Lincoln a place in history which will never die was his *honesty*. There was nothing of sham or misrepresentation about him. He was what he was, from the circumference to the center of his personality. The title of "Honest Abe" was not just a chance name that somebody gave him; it grew out of what men knew him to be. He had great respect for the truth, and he didn't keep company with even "white lies." He would rather be honest than to wear a crown or sit on a throne. In many respects, honesty held the highest place in his life, the highest value for him. Genuinely honest men are not too prevalent, especially in this day. We think of Saul, king of Israel, king of God's chosen people, as standing out above the rest from the standpoint of his physique. He was a tall man, one who could be easily seen in a crowd. Lincoln also was tall in stature, but he was taller in character; especially was that true with reference to his honesty. He was a giant in honesty, one of the tallest men who has ever lived.

Another characteristic in the manhood of Abraham Lincoln was his *perseverance*. He didn't know how to quit; he didn't know how to give up when he started toward an objective. Failure was one of his most common companions. He was defeated for office nine times, failed in business twice, and suffered other misfortunes. Few men have ever lived who failed more than Abraham Lincoln did. But somehow he made these adverse conditions steppingstones; they were never "dead ends." They never caused him to give up. Lincoln's simplicity, honesty, and perseverance combined to make him immortal; they make it impossible for men ever to forget him.

But there was another characteristic which surpasses these as a cause of his immortality; that was

his *stand for the right*. He knew the right, he had principles and knew what they were. Further, he didn't know any better than to stand for them. Danger, defeat, the possibility of death—nothing could deter him from the path of duty. Lincoln will never die!

*And so they buried Lincoln? Strange and vain!  
Has any creature thought of Lincoln hid  
In any vault, 'neath any coffin-lid,  
In all the years since that wild spring of pain?  
'Tis false—he never in the grave hath lain.  
You could not bury him altho' you slid  
Upon his clay the Cheops pyramid  
Or heaped it with the Rocky Mountain chain.*  
—JAMES T. MACKAY

## *Editorials*

### What We Believe:

#### **2. Jesus Christ**

"We believe in Jesus Christ, the Second Person of the Triune Godhead; that He was eternally one with the Father; that He became incarnate by the Holy Spirit and was born of the Virgin Mary, so that two whole and perfect natures, that is to say the Godhood and manhood, are thus united in one person very God and very man, the God-Man.

"We believe that Jesus Christ died for our sins, and that He truly arose from the dead and took again His body, together with all things appertaining to the perfection of man's nature, where-with He ascended into heaven and is there engaged in intercession for us." This is the statement of our belief about Jesus Christ as given in the Articles of Faith in the *Manual* for the Church of the Nazarene.

Jesus Christ is the Second Person of the Triune God. When we call Him second, we do not place Him in a lesser position than the Father in nature; He is just as truly divine as the Father is. Second means that He is below the Father in function, work, or office. It does not mean, let me say again, that He is below the Father in substance, or nature. This is proved by the fact that we are told He is eternally one with the Father; without beginning or end as was the Father, and of the same substance as the Father. This eternal Son of God became incarnate by the Holy Spirit, that is, took on a human nature and a human body. This



## "Uh-huh . . . That's Right!"

By PAULINE E. SPRAY, *Sparta, Michigan*

There is something outstanding I have noticed about one of the gentlemen in our congregation. As soon as my husband begins preaching, this fine Christian begins nodding his head and uttering, "Uh-huh. Uh-huh." Then he will say over and over again throughout the entire sermon, "Uh-huh . . . that's right. Good preaching!"

He is an inspiration to the pastor, and to everyone about him as well. You see, he always comes to church prepared and expecting to receive a blessing.

It is sad but true that, too often, too many of us come with the attitude: I wonder if the preacher will say anything to help us today. Maybe he will do better than last Sunday. I hope so, but I wonder. I wonder.

Do we enter church services to receive or to criticize? Do we enter the sanctuary expecting to receive a blessing or with question marks completely filling our hearts and minds?

The same principle applies to our private devotions. How do we enter the secret closet? Do we go in and close the door with a spirit of anticipation? We should. God has promised that "if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him" (1 John 5:14-15).

How do we pick up and open our Bibles? Do we contemplate receiving a message from the Lord to sustain and comfort us throughout the day? Or do we read His Word just because it has become routine and habitual with us? Has it gotten to the place where the blessed Scriptures mean that and little more?

Our children get just about what they expect to receive. Not long ago a little girl whom I know

quite well lost a tooth. When she put it under the rug at night, she fully expected to find in its place in the morning, not the tooth, but a shiny dime. She wasn't disappointed, either. She found what she was looking for just about as soon as she bounded out of bed the next day.

We need an ever ready "yes" in our hearts to receive the truth that the Lord is prepared to give to us, His children. He is waiting to bless us. Let us dispense with all doubts and proclaim with the Psalmist, "I will hope continually" (Ps. 71:14).

When one has a responsive heart and an expectant attitude, it isn't difficult to nod his head and acclaim, "Uh-huh—that's right!"

## *I Saw a Giant Today!*

By E. J. STRONG

Pastor, West Des Moines, Iowa

The second day of the district assembly was wearing to a close with a good possibility all business could be finished. Committee reports were not ready. The Chair graciously suggested adjournment. His slow step, weary look, and stooped shoulders spoke of disappointment, but his spirit was most magnanimous. That evening as I told God a good night I tarried a moment to say, "I saw a giant today."

Long hours, innumerable responsibilities, and untold problems all pushed aside, the district superintendent is seated in his place on the platform. The special song is interrupted by a sprinting pastor carrying the apparently lifeless body of a baby. Leaping from the platform to fall on his knees in front of the baby, the superintendent calls, "Everyone pray," as he leads. Life was re-

***The law of truth was in his mouth,  
and iniquity was not found in his lips  
(Mal. 2:6).***

***If the law of truth is in our hearts  
and mouths, then iniquity will never  
poison our lips, thus defiling the whole  
being.—Earle F. Wilde.***

The real test of character lies in the affections. Man can rationalize with his reason but he is governed by his emotions and affections. The fiber of character is regulated by the quality, integrity, and intensity of the love life.—LEWIS T. CORLETT.

stored to the child. That night, too, I told God, "I saw a giant today."

The evangelist stood, anxious to deliver a God-given message. Down the aisles came seekers weeping, some running. Calmly and humbly he said, "God doesn't need my sermon; sing an invitation number." I was glad he let God lead. Again that night God was near as I said, "I saw a giant today."

## NEEDED: 100 Ex-millionaires

By R. L. Lunsford

Professor, Olivet Nazarene College, Kankakee, Illinois

Driving through the suburbs of Chicago a short time ago, I found myself going through community after community of new homes where only four or five years ago there were open fields. Only a few of those communities have a holiness witness.

Again and again I said, "We need a church here. And here. And here." Then I uttered this fervent wish: "What we need is one hundred Nazarene millionaires who will buy church sites for us!" But I quickly corrected myself, "No, we need a hundred *ex-millionaires!*"

Why *ex-millionaires*? Two reasons: first, because the staggering need for home-mission chapels would soon deplete their resources well below the million mark; secondly, because the spirit of sharing that motivates genuine Christians would impel them to degrees of generosity that would bring about the same result.

Unfortunately we do not have a hundred millionaires. But we do have, in increasing numbers, those whose annual income has risen well above the necessities-of-life level. Among these is our great opportunity—and our great danger.

Our danger is in assuming that, in spite of rising income, our stewardship of possessions is discharged when we tithe and give an occasional offering, that we can then use the balance in luxurious living. In so doing we will fall into the

An offering was being taken to pay overdue bills in the local church. A man with few years or dollars left gave \$25.00; but since others didn't respond quickly or freely, he gave another \$15.00. I had dew in my eyes that night as I told God, "I saw a giant today."

Just a few streets from the parsonage I called on a helpless invalid lady. Preparing to leave, I thought to remind God of her needs but was slow starting my prayer. Then I heard her say, "God, You are so good to me; I don't need one thing." Gratefully I knelt that evening and whispered in God's ear, "I saw a queen giant today."

Only a few short years lie out ahead of us and the Man of Sorrows will lift each burden, dry each tear, reward each kindness, and I hope speak to the welcoming angel, "Open the gate a little wider than usual; I see a giant coming in today."

sin which Wesley feared concerning the early Methodists. He foresaw the day when his people, many of whom were formerly poverty-stricken because of their wicked habits, would become affluent because of their righteous living, and be beguiled away from their love of Christ because of their love for luxuries.

Our challenge is to keep our living simple and our wants few; to provide comfortably for our families, and to make reasonable investments for our estates, and then to use what is left over to further the interests of the Kingdom. *For most of us, the tithe is no longer enough!*

Scarcely one hundred years ago, America was 88 per cent rural. In those days the home missionary area was on the frontier. How were new churches started then? More often than not, a homesteader became concerned for the spiritual welfare of his children and his neighbors, and gave a few acres from the corner of his farm for a church site. Sometimes he donated lumber from his wood lot to build it.

We have now come to the place where we are 88 per cent urban. Our great home missionary opportunity is the new suburban community. Are we not sorely in need of a modern counterpart of the old homesteader—Mr. Suburbanite, who when he purchases a choice lot for his new home buys also a desirable site on which to build a new chapel where his children and his neighbors can hear the gospel?

# The Sunday-School Lesson

MELZA H.  
BROWN



Topic for  
February 17:

## Parables of the Kingdom

SCRIPTURE: Matthew 13 (Printed: Matt. 13:31-35, 44-52)

GOLDEN TEXT: *The kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it* (Matt. 13:45-46).

The thirteenth chapter of Matthew is the outstanding parable chapter of the New Testament. The parables are spiritual truths taught through familiar natural lessons. These parables of this chapter teach us several definite things concerning the kingdom of Heaven.

The worker in the Kingdom is to faithfully sow the seed regardless of the results. At the same time each of us should see to it that his own heart is good soil for the gospel seed.

The Kingdom is to be a growing dominion here and it is our business to endeavor to promote its growth by faithful service. But we are not left to judge as to who are wheat or tares.

The value of the Kingdom is so far superior to anything else here that we cannot afford to permit anything to compete for first place in our hearts. It must be the Kingdom first, always. The only eternal values lie in the kingdom of God and unless other things are related to that Kingdom they have no real value. "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (II Cor. 4:18).

The individual who discovers the treasure or the pearl of great price recognizes the cheapness and little value of everything else.

The concluding parable brings us the solemn truth of the Judgment, when the bad shall be separated from the good. The parable is concerning the fishermen who cast a net into the sea. Christ promised to make us fishers of men. To this task we are to give ourselves until the time of the end. The separation is to finally take place and the punishment of the wicked is to follow that separation. There are those today who would try to tell us we

should say nothing about this eternal punishment. However, Jesus was very explicit in His teaching concerning hell. Certainly we do err if we withhold the warning of truth when men and women are destined to be lost unless they repent and believe the gospel of the Lord Jesus Christ.

"He that believeth on the Son hath

everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

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.

# SUNDAY-SCHOOL ATTENDANCE REPORT



	Last Year	December	Percentage
EASTERN ZONE			
New York	2,034	2,085	103
Washington-Philadelphia	10,665	10,816	101
Akron	11,607	11,397	98
New England	6,848	6,700	98
Pittsburgh	8,691	8,470	97
Albanv	3,405	3,302	97
BRITISH ISLES-CANADIAN ZONE			
Canada West	3,975	4,256	107
Canada Central	1,863	1,943	104
British Isles South	3,228	3,363	104
Maritime	1,008	941	93
<i>Districts not reporting:</i> Canada Pacific, Australia			
SOUTHERN ZONE			
Nebraska	2,813	2,983	106
Kansas City	9,345	9,512	102
Kansas	8,079	8,213	102
San Antonio	3,780	3,833	101
Houston	3,660	3,660	100
Northeast Oklahoma	3,937	3,925	100
North Arkansas	3,589	3,555	99
South Arkansas	4,043	4,002	99
Southeast Oklahoma	3,821	3,732	98
Southwest Oklahoma	5,794	5,645	97
Northwest Oklahoma	5,925	5,714	96
Dallas	5,167	4,860	94
Abilene	5,843	5,396	92
<i>District not reporting:</i> Louisiana			
SOUTHWEST ZONE			
Hawaii	606	763	126
Los Angeles	9,377	10,379	111
Colorado	6,304	6,728	107
Southern California	11,176	11,844	106
Arizona	3,758	3,885	103
Northern California	15,382	15,070	98
<i>District not reporting:</i> New Mexico			
NORTHWEST ZONE			
South Dakota	736	813	110
Oregon Pacific	7,324	7,842	107
Washington Pacific	5,241	5,519	105
Alaska	649	681	105
Nevada-Utah	915	948	104
North Dakota	1,672	1,726	103
Minnesota	2,226	2,283	103
Idaho-Oregon	5,979	6,119	102
Northwest	7,119	7,275	102
Rocky Mountain	2,456	2,427	99



District	Last Year	December	Percentage
CENTRAL ZONE			
Southwest Indiana	9,014	9,789	109
Northwest Indiana	5,291	5,746	109
Wisconsin	2,237	2,340	105
Eastern Michigan	8,624	8,917	103
Michigan	8,507	8,787	103
Illinois	8,639	8,843	102
Central Ohio	13,590	13,863	102
Western Ohio	14,532	14,687	101
Indianapolis	9,071	9,071	100
Northeastern Indiana	9,869	9,851	100
Northwestern Illinois	5,925	5,235	88

Districts not reporting: Iowa, Chicago Central, Missouri

SOUTHEAST ZONE			
Florida	7,332	8,316	113
Tennessee	8,369	3,966	107
Mississippi	2,740	2,767	101
Virginia	3,286	3,315	101
Georgia	5,800	5,836	101
North Carolina	3,826	3,829	100
East Tennessee	5,943	5,930	100
Alabama	7,310	7,158	98
Kentucky	5,787	5,654	98
West Virginia	11,237	10,705	95
Eastern Kentucky	5,336	4,877	91

District not reporting: South Carolina

MISCELLANEOUS			
North American Indian	1,207	1,473	122
Estimated Average for December, 1956		401,925	
Increase over last year's average		5,237	
Percentage of increase		1.3	

ERWIN G. BENSON, *Field Secretary*



## Report on Church Extension

These excerpts are taken from Dr. Smee's annual report to the General Board for the department last month, and relate to Church Extension:

"The growing challenge of church extension opens great possibilities for the future. The General Church Loan Fund has now had more than a full year of operation. In reporting on it we must report in figures, but no figures can reveal what this loan fund has meant to churches that would not have their own church buildings today were it not for this fund. And the experience of Nazarenes in all parts of the country sharing to make this fund possible through their savings deposits is equally of value.

"Any printed figures on the General Church Loan Fund are obsolete by the time they are printed, for new loans are received or made almost every day. . . . However, during the calendar year 1956 we were able to help 60 churches on 39 districts with church extension loans in the total amount of \$409,135.53. In both funds churches with approved loan applications are waiting their turn for available funds.

"The tightening of credit during the past year adds to the importance of our church extension program. We must press on until these funds have reached their maximum capacity. At the same time, care is taken to protect these funds through safe church loans. We do not accept every application nor grant every appeal. To do so would not only jeopardize the loan funds entrusted to our care, but the unwise debt would be an injustice to the church receiving the loan. We have visited many of the churches receiving the loans. We are able to report another year with no loss in interest or principal in any of our loan transactions."

### Notice to Architects

The architects' competition for plans for home-mission chapels was announced in the December 26 issue of the HERALD OF HOLINESS. The due date for preliminary sketches is April 1. If you did not receive the letter with full instructions, write to the Division of Church Extension today.

### Your Deposit Needed Now

The General Board has set limits on the amount of money the General Church Loan Fund may have in borrowed funds. Since the fund is still in its beginnings, it will be some time before that limit is reached. Some have written in asking if we are still taking deposits. We certainly are. We need \$35,000.00 more by March 15 to meet our schedule for church building loans approved.

For the information of those not

## COMPARATIVE FINANCIAL STATEMENT Of All Church Extension Funds

ASSETS			
	Dec. 31, 1955	Dec. 31, 1956	
Cash in bank deposits	\$ 36,228.08	\$ 11,585.30	
Government securities	25,000.00	25,000.00	
Amortized loans to churches	84,059.99	324,684.41	
Short-term loans to churches	228,555.26	262,464.40	
	<u>\$373,843.33</u>	<u>\$623,734.11</u>	
LIABILITIES			
Money loaned to General Church			
Loan Fund (notes payable)	\$ 49,570.00	\$267,151.12	
Reserve Trust Fund	25,000.00	25,639.07	
Accrued interest		1,000.00	
Net assets	299,273.33	329,943.92	
	<u>\$373,843.33</u>	<u>\$623,734.11</u>	
INTERESTING FACTS			
Total net assets and reserve, Dec. 31, 1956		\$355,582.99	
Increase during 1956		31,309.66	
Total loans outstanding, Dec. 31, 1956		\$587,148.81	
Total loans outstanding, Dec. 31, 1955		302,615.25	
Net increase—one year		<u>\$284,533.56</u>	

familiar with this fund, deposits of \$100.00 or more may be made, to be left with the General Church Loan Fund for one year or longer. If the deposit is for less than five years, interest is at the rate of 3 per cent per annum, and is paid semiannually unless the lender requests that it be left to accrue until maturity of the note. Loans

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rene lady began to pray. In broken Spanish she raised her voice in supplication, beseeching God to send His blessings upon the service and upon His servant as she brought the morning message. I know God heard that prayer.

*Dona* Josefa de Garcia prayed next. She is a Spaniard by birth and a wonderful saved and sanctified Nazarene. How she prayed with holy fervor and devotion to her Saviour! I thought of the wonderful transforming power of God in her life. She is a rare jewel of God's great grace and is serving in the capacity of a faithful helper in the Cochran's home.

Last of all was the prayer of Don Pedro Savoca, a converted Italian and a very staunch and faithful Christian warrior. For many years he has been a member of First Church and has been active as a local preacher and in street services, though he has never held a license to preach. His voice broke forth in fervent prayer and he too met God personally in that early hour on the Sabbath day. God came near and blessed him as he prayed that morning.

As I bowed in silent prayer and meditation and thought of the great transforming power of Christ which had so marvelously transformed the life of



## Foreign Missions

REMISS REHFELDT, *Secretary*

### And They Prayed

By DOROTHY AHLEMAN, *Argentina*

As I entered the church in Donato Alvarez, I heard the voice of *Dona* Celestina de Bonastre, a faithful converted Italian Nazarene lady and an excellent personal worker. She was presenting her petitions to God. Here was a redeemed and sanctified lady, who had once lived in the depths of sin, bringing heaven and earth together. Her prayer was saturated with the presence

of the Holy Spirit. She is a faithful warrior of the Cross and my heart was strangely warmed as I listened to her pray God's blessings upon all our churches, pastors, and missionaries, as well as a long list of friends for whom she was interceding before God for the salvation of their souls. Holy flames of fire burned deeply in her soul as she pleaded the mercy of God and sought His blessings upon the ministry of His Word that day in the service.

Then a converted Portuguese Naza-



by BERTHA MUNRO

### BEAUTY FOR ASHES

(Isa. 61:3)

#### Monday:

"Ashes"—the burnt-out energies, the despairing spirit, the empty heart, the dead end of the mind—but "the God of hope." His life-giving current of grace sweeps through, cutting its own irrigation channels, changing the desert to the garden of the Lord—I have seen it happen. I have felt it happen, the miracle of beauty. (Isa. 35:1-2.)

#### Tuesday:

I saw it in the gentle, twinkling eyes and heard it in the mellow, praiseful voice of our singer, "Uncle Frank." His life had burnt itself out with dissipation to cold, dead ashes—literally in the gutter. God touched his spirit to the beauty of humility and love—the beauty of holiness. (Isa. 35:8.)

#### Wednesday:

I heard it in the anguished sobs of that dear Christian woman, heart and arms left empty by sudden tragedy, as she stood beside the casket: "It's all right, Lord! It's all right!" The ashes of bereavement transformed to the beauty of loving submission.

#### Thursday:

I have seen despair, meanness, bitterness, lust written on the features, the ashes of burnt-up ideals and burnt-out moral character, changed in an instant to the light of glad surprise and a pure joy—the beauty of hope reborn and a mind washed clean. And I have praised God for His dynamic transformer—sufficient for every type of self-destruction.

#### Friday:

The poet Lowell wrote of beauty from ashes in the lives of the Harvard

men who died in the Civil War, the beauty of action for a cause. They found truth not in theories and words—"the ashes of the burnt-out mind"—but in sacrifice of self for the right—"beautiful, with danger's sweetness round her." That courage, too, is of grace.

#### Saturday:

The contemporary poet T. S. Eliot rings the changes on sterility, dry bones and dry rot and barren lands as symbolic of a materialistic society whose individuals know nothing of the wells and rivers of spiritual reality, and care less: "The dry brain in a dry season." I have seen barren lives blossoming into fruitfulness and selfish, thing-ridden ways overflowed by springs of outgoing love—for the ashes of living-for-things the beauty of life in the Spirit. (Isa. 35:7.)

#### Sunday:

The Greek philosopher Plato had much to say about the beauty of truth and right; but humanism supplies no power to spark the dynamo. Ashes must remain ashes. We have that better thing, The Voice that said, "Let there be light . . ." (and there was light) said of my ashes, "Let there be beauty."

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## POWER IN PRAYER

By CHRISTINE WHITE

*I woke at dawn too full of fear  
To face the world with hope or cheer.  
I prayed for guidance; needs were met—  
You led me, faltering, step by step.  
Your hands upheld me through the day,  
Along a shrouded, unknown way.*

*I asked for patience, peace, and power;  
And these were given, hour by hour.  
My phantom fears were all allayed;  
High courage came—because I prayed!*

---

each of these faithful laymen in the Church of the Nazarene, I could do nothing but praise God for His wonderful salvation.

### Never Dull

Life never gets dull here. Last night as I left the hospital to go down to the church I heard someone calling, "Sister, *nyoka, nyoka.*" I stopped and back a few yards were two students jumping up and down and pointing to a long, green snake. I went back and we picked up some big stones and threw them until we killed it.

Then yesterday in class I asked what disease was caused by Vitamin D deficiency. The face of one student lighted up, so I called on her to answer. She said, "It is crickets!"—JUANITA PATE, *Transvaal, Africa.*

### New Missionary in Bolivia

Miss Rebecca Lynn VanDevellder arrived on the mission field on December 30, 1956. Her parents, Rev. and Mrs. Frank VanDevellder, were very happy to have her join her little brother and sister.

### Trip to Portuguese East Africa

We had a wonderful trip to Portuguese East Africa, holding two Bible conferences and an annual meeting. The retired Stricklands from Natal accompanied us, as he was the worker at the Bible conferences. The closing night of the Tavane conference was the Bible school graduation. It was wonderful! Miss Schultz is doing a splendid work along this line. Her middle name is now "Bible School." She is doing a great work—what we have needed in P.E.A. all down over the years, but because of a lack of personnel and other restrictions it has been impossible.—C. S. JENKINS, *Africa.*

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## the Question box

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Conducted by STEPHEN S. WHITE, Editor

**In connection with the question which you answered in the January 9 issue about the Rich Young Ruler as to whether he was seeking to become a Christian or sanctified wholly, I would say that the terms Christian, conversion, and sanctification were not used then. Therefore, it is not reasonable to talk about the Rich Young Ruler seeking either of these experiences.**

In answering your argument, I would say that the terms sanctify and sanctification are used many times in the Old Testament. Of course the meaning which they usually have there is consecration, or setting apart, rather than cleansing from sin, or ethical purity. Still the latter thought is by no means excluded from the Old Testament. Also, the idea of regeneration, or conversion, is not unknown in the Old Testament, though the words themselves may not be specifically used. But forgetting the Old Testament, we have Christ teaching the necessity of the new birth to Nicodemus (John 3:1-7). Moreover, He was seeking those who would face right about and follow Him, that is, repent and believe on Him, at least months

before the term Christian was used. Further, these words or phrases were synonymous with being converted, or becoming a Christian. People looked forward to Christ and the Cross before there were the Christ and the Cross in history, just as we look back to these saving and sanctifying agencies today. The dispensations of the Father, the Son, and the Holy Spirit are indicative of forward movements, but let's not conclude from this fact that there are impassable gulfs between them. There were some in the Old Testament who reached up by faith and obtained heartfelt religion, and even entire sanctification. This was the exception and not the rule, but it was, nevertheless, a reality.

**Doesn't I John 4:3 mean more than the mental acceptance of the divinity of our Lord and also His humanity? Can it be linked to the false teaching that sin is resident in the human body and is therefore not removable from human nature? Yet in this fleshly body our Lord gained a victory for us and lived a righteous life (I Pet. 2:20-24; I John 2:6, 29, and 3:5).**

I John 4:2-3 emphasizes the truth that Jesus came in the flesh, was human as well as divine. It is just as truly a sin to deny the humanity of Jesus Christ as to deny His deity. John was stressing this truth in opposition to the false teaching of Gnosticism. Their teaching as to Christ was called Docetism because it claimed that Jesus' human nature and body only seemed, or appeared—they were not real. As Dr. Miley says: "Gnosticism denied the reality of the human nature of Christ. What in him seemed a real body was not such in fact, but a mere phantasm, or appearance." Thus their view was called Docetism from the Greek word which means to appear, or seem. Then Dr. Miley goes on to say: "If there was no reality in the bodily form of Christ, of course there was no divine incarnation in him."

Now as to your first question. The confession that Jesus came in the flesh, was born of the Virgin Mary, must be more than a mere mental assent if it is to have saving value. John knew this and implies the same in these first two verses to which you refer.

Next, let's consider your second question. The denial of the fleshly humanity of Jesus is linked to Gnosticism, and Gnosticism is linked to a form of Greek thought which looked upon matter as evil. But the Bible does not teach that matter, or the human body, is evil in and of itself. Sin resides in the inner and not the outer man. Christ had a human nature and lived in a human body and yet He did not sin, as you state and prove from the Bible. We can be saved and sanctified wholly in this life, or while we still tabernacle in this present fleshly body.

**Is hypnotism witchcraft or from the spirit of the devil?**

No. But while I answer your question as I do, I must confess that I do not believe that hypnotism is to be played with. If used at all, it should

be for well-defined purposes, and by those who are reliable and know what they are doing.

**How can a person who has backslidden twice and disobeyed God several times get back to God? Should he wait for the Lord to put him under conviction again, or should he seek at once to be reclaimed?**

He should seek to be reclaimed at once. He has been a Christian and knows the way. There ought to be

enough conviction in these facts to cause him to seek God immediately.

PONDER W. GILLILAND  
Executive Secretary

The General N.Y.P.S. Council



Front row, left to right: James Snow, Ray Lunn Hance, Gene Stowe, Ponder Gilliland, Dick Littrell, Robert Foster; second row, left to right: Charles Muxworthy, Jerry Johnson, Paul Wells, Homer Adams, Paul Skiles.

The General N.Y.P.S. Council met for the annual council meeting January 8-10, 1957. Many items of business were discussed and long-range plans were made. A few of the more important items are as follows:

1. Plans for an International Teen-age Institute for the summer of 1958, with each fully organized district (not under the Department of Foreign Missions) being allowed to select a maximum of eight teen-agers, fifteen to

eighteen years of age, to represent it. The Institute will be held in Estes Park, Colorado.

2. A long-range plan for N.Y.P.S. programs, to be known as "Programs with a Purpose." This plan combines the traditional program idea with a training emphasis. It emphasizes participation by each member, and is built around six major areas of study in which every Nazarene should be informed.

**PRAYER EACH DAY**

By FLORA E. BRECK

*Bestow on me, through storm-clouds gray,  
A calm assurance, Lord, I pray:*

*Oh, help me stand when I am weak—  
And grant my soul the strength I seek.*

*I plead Thy Word, O Lord of love;  
Through problems deep, I look above.  
I pray Thee, cast out doubts and tears:  
Thy peace is stronger than my fears.*

*When hills are high—and spirits low,  
Thy light will teach me where to go.  
I seek Thy guidance true each day—  
Oh, help me feel Thy love, I pray!*

**Servicemen's  
Corner**



Captain Earl W. Murray writes from Japan:

"We have never spent a happier or more blessed Christmas than the one just past.

"We were very fortunate in having as our guests the Hubert Hellings, the Doyle Shepherds, the Bart McKays, and Miss Freda Rhodes, a Nazarene girl from Abernathy, Texas, who is teaching at one of our nearby bases. The day was gone almost before it started.

"It's impossible to describe our love and appreciation for our Nazarene workers in this area, and the blessing they have been to us service personnel in the area. Each two weeks they conduct a special service for us followed by a time of fellowship.

"Incidentally, we would appreciate your publishing the facts about our meetings, and that any interested persons in the Tokyo-Yokohama area can learn the particulars by calling Captain Earl W. Murray at Johnson Air Base, phone 55136."

*A Chaplain's Letter:*

"You have indicated on your record that your church preference is Nazarene. I am a Nazarene chaplain and want very much to meet you, if we haven't already met. You may find me in Chapel One, Ext. 418.

"You may be interested to know that there are fifty-six Nazarenes on this base. Every Sunday at 1930 hours in Chapel One, I conduct an evangelistic service where an invitation is extended to all who need Christ. The service is well attended, the music excellent. After the service we could meet for fellowship and join the group in singspiration.

"If you are here Christmas Day and would like to have dinner with a Nazarene family, please see me and I will arrange dinner for you through one of our four churches nearby.

"How are you prospering spiritually? Are you making a stand for Christ? Toughness is a good quality in many respects and can be developed nowhere better than in the air force. Purity and humility are graces of the spirit, which when possessed by a man, give him stability and influence. Let the 'mind of Christ' be in you as you kneel in spirit at the Christ child's manger this Christmas."

**NAZARENE SERVICE MEN'S COMMISSION**  
*Ponder W. Gilliland* DIRECTOR



Lexington, Kentucky—Broadway Immanuel Church recently had a very successful revival with Evangelist C. E. Haden and Charles and Virginia Terrill, song evangelists. Immanuel Church is only a year old, the product of a home-mission campaign, headed by Rev. Tom Mason, and sponsored by the three other Nazarene churches of the city. The revival services were well attended, and well supported by people of our other churches. Time and again the sanctuary rang with the shouts of the saints as they were blessed by the old-time, Holy Ghost-anointed messages of Brother Haden, and the shouts of newborn souls at the altar. The workers were well paid, and three new members were added to the church.—**JOHN B. RICE, Pastor.**

Evangelist John W. Harrold reports: "The past year was a wonderful one in the work of the Lord, and it was a real pleasure to labor with our good pastors and people. The Lord made it possible for me to conduct twenty revivals last year, and I have that many slated for the present year; still have some open dates for '58. At this writing I am in a good meeting with Sister Rynearson at Kenosha, Wisconsin. I appreciate the Church of the Nazarene with all its wonderful opportunities, and rejoice today in God's saving and sanctifying power. Please pray for me. My address, Box 309, Red Key, Indiana."

Brawley, California—Sunday afternoon of January 6 marked a high point in the Brawley home-mission church, as members and friends gathered for the ground-breaking ceremonies. The pastor turned the first spade of earth at the building site, beginning construction of a 34 x 56-foot Sunday-school unit which will serve as temporary sanctuary until the permanent structure is erected later. Construction will be done with donated labor, the pastor acting as contractor; estimated value of completed building, \$20,000.00. We are building on a pay-as-we-go basis. We ask the prayers for this work of our Nazarenes everywhere.—**DWIGHT G. PLYMIRE, Pastor.**

Richmond, Kentucky—Rosemont Church is praising God for His blessings upon us during 1956. During that year we saw our new Sunday-school rooms built, a furnace installed, a lot prepared for parking, and the yard filled and leveled. Rev. Allen Frederick came to us as pastor last April, and served as the evangelist for a two-week meeting in November. God blessed and gave twelve seekers at the altar, two entire families. Our Sunday school has averaged twenty per Sunday increase since the meeting. We love and appreciate our pastor; have given him an increase in salary, and a unanimous call for another year.—*Secretary.*

## South Side Church, Kalamazoo, Michigan



Kalamazoo South Side Church was organized April 15, 1954, by District Superintendent Orville Maish with 13 members. The church began in a store building, with 21 in Sunday school. In August of '54 the district gave \$700.00 to the congregation toward the purchase of four lots on the south side of the city in a new housing project. With a loan from a private party, the building was started. The Sunday school averaged 108 in November. We became a "10 per cent" church for missions two years ago, raised \$1,400.00 for General Budget last year, with \$255.00 in the Thanksgiving offering. A 22-foot

addition is now being added to the church; upon completion, the church will be valued at \$25,000.00 with a debt of \$6,500.00. We have a fine corner lot on which to erect a larger auditorium in the future, with the present building to be used for Sunday school or converted into a parsonage. This is a wonderful people, the church is progressing, and God is giving good altar services. They have taken excellent care of the pastor and family, paying a salary so the pastor could give full time to the church after the first year. We have been extended a three-year recall.—**GLEN G. IDE, JR., Pastor.**



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Evangelist Forrest McCullough writes that he has an open date, March 5 to 17; will be in Kentucky prior to this time and Tennessee immediately following. Also he has open dates in April which he would like to slate near Nashville, Tennessee. Write him, 787 East Waldorf Avenue, Memphis, Tennessee.

Weldona, Colorado—Evangelist Joel Danner was with our church January 4 to 13, and God gave us a wonderful revival. The attendance was excellent, and God gave thirty-three seekers. On the closing Sunday eight members were added to the church. Many new people were reached, and our people are encouraged. We thank God for answering prayer.—DARRELL SPOON, *Pastor*.

Edwardsville, Illinois—Coming to this church last August we found a small group of fine people in a thriving county-seat town of some ten thousand population. Quite a few improvements have been made on both church and parsonage. Last November we began a series of evangelistic campaigns with Evangelist Harold Frogde, continuing the campaign with another, December 31 through January 13, with Evangelist J. T. Myers. God gave seekers in both campaigns and the church was greatly helped. Evangelist J. T. Myers is an outstanding Bible preacher and his messages were well received. We appreciated the ministry of both of these men. With the help of God and the co-operation of the church, we press forward for God and holiness.—W. EARL ALLISON, *Pastor*.

Pastor Willis V. Barber writes: "We feel God is going to give us a strong church here in Cambria, California. There are about two thousand people in the area, with only two other churches beside our work. We ask the prayers of our Nazarenes for this new work."

Evangelist Harry J. Felter writes: "I am enjoying the privilege of laboring with our good brethren—both pastors and laymen. God is blessing and giving seekers and happy finders at the altar. I have two open dates, March 6 to 17 and June 5 to 16. Write me, P.O. Box 87, Leesburg, New Jersey."

Coolidge, Arizona—December 30 and 31 we enjoyed having in our services Mr. and Mrs. Lloyd Mitchell and family, evangelistic singers and musicians. Our people were blessed by their musical program and we look forward to having them with us again. The children are excellent singers and add to the services.—FLOYD T. SMITH, *Pastor*.

Mr. and Mrs. Lewis R. Thompson write: "We have recently resigned as ministers of music and youth at our First Church in Hutchinson, Kansas, to accept the same position with our First Church in Pueblo, Colorado. We enjoyed immensely our work with the fine pastor, Rev. Wilson R. Lanpher, the good choir, and an especially fine group of young people. The wonderful people of Hutchinson First Church showed their love and appreciation for us in more ways than we could mention. God bless this good church and pastor."

### Annual Meeting General N.F.M.S. Council

The General N.F.M.S. Council met at the International Headquarters in Kansas City, January 4 and 5. The Lord was very near and precious in every session. We thank those whose prayers were felt and answered during these days.

Our hearts were deeply challenged by the messages of our beloved general president, Mrs. Louise Chapman, as she appealed to us using the scripture in 1 Samuel, "Have you seen this man that has come up?" calling to our attention some of the many giants and the great challenge before us:

The challenge of the *task*

The challenge of the N.F.M.S. *quadrennial goals*

The challenge of *faith*

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Not only are we to see these giants, but overcome them by providing the inspiration and challenge to our people for a great forward move.

"Up, this is the day of challenge!"

Let us prayerfully accept the challenge. It is only as God works through His people that we go forward.

The reports showed good progress in the very beginning of our new quadrennium and bright days ahead as we face the future. Much time was spent in prayer and careful planning for our Golden Anniversary Year—1958; also for the effective working of all of our departments.

Will you pray for your Foreign Missionary Council, the many officers, and our people everywhere that all may feel a deeper sense of urgency to speed the gospel to the ends of the earth?

The members of the General N.F.M.S. Council are: Mrs. Louise R. Chapman, general president; Miss Mary L. Scott, general secretary; Mrs. Edward Lawlor, British Commonwealth Zone; Mrs. Gordon Olsen, Northwest Zone; Mrs. D. D. Palmer, Eastern Zone; Mrs. Gene Phillips and Mrs. Paul Updike, Central Zone; Mrs. Remiss Rehfeldt, Southern Zone; Mrs. A. E. Sanner, Southwest Zone; Mrs. D. S. Somerville, Southeast Zone.—*Reporter*.

Pastor C. W. Elkins reports: "After four years of ministry at First Church, Mobile, Alabama, we accepted the call to Eastside Church in Phoenix, Arizona, arriving here last September 20. We are happy here with some of God's choice people. We were asked to conduct our own fall meeting in November, and with the help of Professor and Mrs. James A. Horine, God gave us a week of victory. Our church extended to the Horines a call to be our ministers of music and youth education; they accepted and are fitting into our church program beautifully. Recently we closed a midwinter week of revival with Rev. Bert Daniels. God gave a wonderful closing out with the altar lined and many victories won. It is a joy to serve this church and build upon the foundation laid by the former pastor, Rev. George Gardner, who gave seven and one-half years of wonderful ministry to this people. If you have friends here, write us."

Anderson, Indiana—Fairfax Church greatly appreciated the ministry of Evangelist Donald Keith and Evangelist Hubert Slayton in revival services. Brother Keith is an expert in Old Testament types, and a good pulpiteer; his messages live and challenge the people. Brother Slayton is a master of the Scriptures, most sincere, and works hard in the services. We thank God for these good evangelists.—WALTER G. GRAFFIN, *Pastor*.

Montevideo, Minnesota—God honored our prayers and labors in the recent revival in this little home-mission church. Night after night new people attended the services. The messages by Evangelist Gordon Rice were excellent, tender, and to the point. Rev. Max DeArmev and family of Olivia won their way into the hearts of the people with their music and singing. Many new contacts were made which will help in the building of a good work here. We give God praise for His blessings. One middle-aged couple bowed at the altar and were gloriously saved.—DONALD J. MCGHARRA, *Pastor*.

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## DEATHS

REV. J. W. LANKARD, well-known elder in the Church of the Nazarene, died December 16, 1956. He was born in Corksville, Missouri, in 1878. He gave his heart to the Lord when five years of age, and served Him well for seventy-three years. He attended and was dean of men at the Nazarene University in Pasadena, California. He was ordained in 1920, and served as an evangelist on both the Northern and Southern California districts. He had been a member of the Monterey Park Church of the Nazarene (California) for many years, and at the time of his death was serving as teacher of the Bible class. The church has lost a great warrior, and his loss will be keenly felt. He is survived by his widow, Dixie Lankard, of Montebello, and one sister, Fannie Wilhite, of Elmer, Missouri. Funeral service was conducted by his pastor, Rev. Garvel Vaughn, of the Monterey Park Church of the Nazarene.

MRS. ELLA M. HILLMAN of Monongahela, Pennsylvania, died at her home October 27, 1956. She was born July 16, 1880. Her husband, Charles Hillman, preceded her in death by five years. Mrs. Hillman was a faithful and much loved member of the Monongahela Church of the Nazarene, being a charter member of this church. She is survived by a son, Edward, of Charleroi, Pennsylvania, and a daughter, Mrs. Olive Bowers, with whom she made her home; also a brother David Ryan. Funeral service was conducted by her pastor, Rev. Paul H. Andree, with interment in Monongahela cemetery.

JOHN JUBY was born in the county of Norfolk, England, August 28, 1869, and died November 16, 1956. His parents moved to Ottawa, Canada, when he was four years old, and when he was ten, they moved to the U.S.A., settling in Ogdensburg, New York. He was converted in 1905 and lived a wonderful Christian life. In 1920 he moved to Riverside, California, to make his home, and joined the First Church of the Nazarene, standing by it faithfully until his death. He is survived by his wife;

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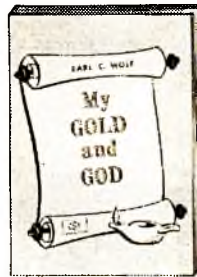
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## ANNOUNCEMENTS

### WEDDING BELLS

Miss Millicent Fowler and Chaplain (Capt.) Albert Gamble were united in marriage on November 17, at the church of the Nazarene in Puyallup, Washington, with Rev. Don R. Fowler, brother of the bride, officiating.

Miss Janie Slaten of Paoli, Indiana, and Ivan Goodman of Phoenix, Arizona, were united in marriage on December 22, in the Nazarene parsonage in Paoli, with Rev. Carlton Gollhofer officiating.

BORN—to Carl A. and Lula Mae (Black) Holmes of Longview, Texas, a son, Gary Lane, on December 26.

—to Rev. and Mrs. E. M. Fox of Staunton, Virginia, a son, Timothy Dale, on December 20.

—to Rev. and Mrs. Paul J. Chavet of Rosholt, South Dakota, a daughter, Selah Joy, on December 10.

SPECIAL PRAYER IS REQUESTED by a mother in North Carolina for an unspoken request (and thanking God for answered prayer a year ago for healing for a daughter and herself;

by a God-loving woman in Wisconsin "for a very serious financial problem" and also for her husband's mental condition which is bringing much suffering to the children and wife;

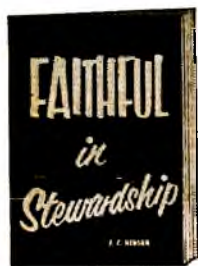
by a friend in Texas that God may touch and make him completely well—has had serious heart trouble and been in the hospital;

by a preacher in Illinois for a daughter who is backslidden and fighting a call from God for special service, that she may get to God before it is too late—he is much burdened for her;

by a lady in the hospital in Pennsylvania that God will touch and heal her of anemia and other ailments;

by a reader in Ohio for a deeper work of grace in her own heart—for an unsaved father, an indifferent son, also a special unspoken request;

by a lady in Indiana for a brother in serious domestic trouble—both he and his wife need God, that the home may be restored and her health regained.



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