

Herald of Holiness



*Official
Organ
of the
Church of
the Nazarene*

December 10, 1958

The greeting you received at the door was sincere. If no one gave you a good handshake it was an oversight and unintentional. Really now we are glad you came. You encourage us; then, too, maybe we can be a blessing to you. Just be seated; anywhere is all right. Bow your head for a silent prayer if you wish. Many of us do that. Be at ease. You are in God's house and among friends.

Take a book and sing with us. The tempo of our singing may be different from that to which you are accustomed. We like to sing the old songs, but occasionally we sing a new one. Sing with us anyway; you know singing lifts life's loads and makes the heart glad.

Prayer is a part of our worship. Sit, stand, or kneel as you desire, but pray with us. If the prayer seems long or loud, remember our needs are many and we are in earnest.

A Word to Our Visitors

General Superintendent Vanderpool

When the offering plate is passed, it is to gather in the tithes and offerings of our people. Do not consider this an affront to you. If you are not prepared to give or you have obligations elsewhere, just pass the plate to the one next to you. If you desire to make an offering where you worship, just drop it into the plate.

When the minister stands before you, please know he has been on his knees before he came to the pulpit. He has sought a message for his people. When he speaks he is trying to help someone. He seeks to teach, guide, warn, and inspire, all in one message.

He knows the purpose, doctrine, and rules of our church and tries to guard its saving influence. You will note that the minister considers the Bible as the authority for his message. There may be a freedom in our worship that to you borders on irreverence. But we remind you that we remember the pit from which we have been digged. With us "old things are passed away; . . . all things are become new." If we have communion service and you are a Christian, feel free to partake with us.

In all of our church activities we are endeavoring to exalt Christ in such a way that others will seek to know Him and love Him as we do. You owe it to yourself and others to come again. Won't you please come again and bring someone with you? We shall be looking for you.

LATE NEWS

Pastor "Bob" Lindley sends word from Lovington, New Mexico, that their church "more than doubled Alabaster dollars in September. Opening broke the all-time record with an offering of \$515."

After serving the church at Memphis, Texas, for nearly four years, Rev. Miss Maxine Lewis and Rev. Miss Frances Carpenter have resigned to accept the work of the church at Ford, Kansas.

After pastoring the church in Groves for the past six years, Rev. W. W. Cummins has resigned to accept a call to the Buckner Boulevard Church in Dallas, Texas.

Rev. and Mrs. E. D. Messer will celebrate their golden wedding anniversary on Christmas Day. Brother Messer united with the Church of the Nazarene in 1912, and was ordained by Dr. John W. Goodwin in 1925. He has served in pastoral work and at headquarters for thirty-five years. He and Mrs. Messer became charter members of First Church of the Nazarene in Austin, Texas, in 1912. Their home address now is 2152 Barcelona Drive, Clearwater, Florida.

MIRACLE

By ROY Z. KEMP

*He walked the street one dismal day,
When skies were overcast and gray;
When all the air was blue with cold
And everyone felt weak and old.*

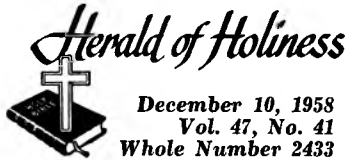
*But where He passed, a change was made!
The people's smiles came on parade;
The winter day was one of spring;
A deaf man heard a robin sing!*

*A blind man—suddenly amazed
With vision, filled with glory—gazed
Enraptured at His radiant face,
And knew the surge of inward grace.*

*It was a blessed, great event
When down the street our Saviour went!*

"The *Herald of Holiness* is really a must in our household. We find it keeps us in touch with all the rest of our blessed Zion, as well as furnishing many hours of stimulating spiritual reading. . . ."—*Pastor in Alaska.*

Faith to remove mountains would be glorious, and martyrdom of our lives and bodies would be heroic; but love that burns within us toward others is the greatest possession of all.—*Selected.*



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Special Christmas issue with featured articles and poems

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

NOTICE

The thirty-sixth annual meeting of the General Board of the Church of the Nazarene will convene at the International Headquarters building in Kansas City, Missouri, at 9:00 a.m., Friday, January 9, 1959.

NOTE: The Superintendents' Conference will not meet this year in connection with the General Board, as on former occasions.

S. T. LUDWIG, Secretary
The General Board

Family Bible

By CHRISTINE WHITE

*Bring the blessed Book of God;
Turn its tear-stained leaves,
Lovelier than petaled flowers
Or grain in golden sheaves.*

*Read the message of man's fall,
The Flood, and Noah's dove;
Sacrifice on Calvary,
And God's redeeming love.*

*Scan the lines your fathers loved,
Truths so often told;
Find the promises that shine
As bright as purest gold.*

*Let the family gather 'round
With reverent, holy look;
Precious to our hearts is this—
The hour with God's good Book.*

Music Memoettes

By OVELLA SATRE SHAFER

Julia Ward Howe, author of "The Battle Hymn of the Republic," was always interested in the welfare of others. It was she who went from wounded to wounded in the Civil War camps offering her compassionate assistance. This concern for the welfare of those less fortunate led her to once write an eminent senator of the United States in behalf of a man who was suffering great injustice.

His reply was thus: "Dear Mrs. Howe, I am so much taken up with plans for the benefit of the race that I have no time for individuals." This song writer pasted this into her album adding this comment: "When last heard from, our Maker had not reached this altitude." God pity the person who has no interest in individuals, and who never tries to rescue lost souls with personal evangelism. Our Master's life was made up of personal words and works for a suffering, needy humanity composed of individuals. Christ gave the personal touch; Julia Ward Howe did; do you? No wonder she could write this beautiful stanza, still a favorite with people everywhere:

*In the beauty of the lilies Christ was
born across the sea,
With a glory in His bosom that trans-
figures you and me.
As He died to make men holy, let us
die to make men free,
While God is marching on.*



LAND *of* PROMISE

GENERAL SUPERINTENDENT YOUNG

Four years ago the Church of the Nazarene entered Central Africa officially when Dr. C. H. Strickland, superintendent of our European work, conducted a home mission campaign in Lusaka, Northern Rhodesia, and organized a church there. Nearly two years later, Rev. J. J. Scheepers became their first resident pastor. Within twelve months, under his leadership, a commodious site was granted us by the government and our present parsonage-chapel was erected, with some assistance from our overseas home missions funds (General Budget).

Approximately seventeen months ago our first missionaries moved into Nyasaland to begin in earnest our work among the Bantus there. These were: Rev. and Mrs. James Graham and Rev. and Mrs. B. Maurice Hall, now located at Fort Johnston and Blantyre-Limbe respectively. It was our privilege recently to spend five days in surveying our prospects in Nyasaland, in company with Dr. W. C. Esselstyn and the Grahams and the Halls. We also dedicated our first church in Chipoka and saw the little, temporary, prefabricated houses that the Grahams and the Halls are living in. We have purchased a fine church and missionary headquarters site in Fort Johnston, and if we could look in on Rev. James Graham today we would probably find him at the task of building the walls of our first church there. We would also discover that this Irish Nazarene missionary begins building operations at 5:30 a.m. in order to escape the worst heat of the midafternoon and in an effort to get the roof on before the heavy rains overtake him.

During our tour Rev. B. Maurice Hall gave us a random sample of village preaching just outside of Blantyre-Limbe. By the use of his battery-run record player and loud-speaker, he gathered a group of more than seventy-five people in ten minutes' time. They listened attentively to Brother Hall's message and reached eagerly for the tracts distributed afterwards.

We now have a fifteen-acre parcel of ground, located just outside of Blantyre-Lonke, granted by the government with a ninety-nine year lease on a nominal rental basis. Here we plan to build a school, pastor's house, Bible school buildings, and a missionary home.

Following our Nyasaland tour we moved on to Lusaka and visited our new missionaries there,

Rev. and Mrs. E. K. Wissbroecker and family. We found that Brother Wissbroecker was just recovering from typhoid fever, but these young people were uncomplaining and eager about their assignment. Prior to their arrival, Rev. J. J. Scheepers had supervised the work among the Bantus in this area. We have an evangelist there among them who came to us with the union with the International Holiness Mission.

We have now completed our mission of supervision of Central and South Africa. We have traveled more than eleven thousand miles since we landed in Johannesburg two months ago. Our faith in God and in the power of His gospel and in the missionaries called Nazarenes was never stronger than it is today. We have tried to share a little in their investment for the past eight and one-half weeks. This is indeed a land of promise, for our gospel of full salvation is suited to their deep need.

Our next official assignment is in Texas. We hope to visit Pilot Point again, even though we are a bit late for the official anniversary meeting. We would report to the church again that in Africa we are carrying out the high resolve to give the gospel in the same measure as we have received it.

A Princely Privilege

By J. KENNETH GRIDER

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

Within the human pageant there is the sorry, the sordid, the sad. Little men and twice-born are brought down low by disease, run head on into checkmates of this sort and that. Big men and rebels are exalted to high places, stand haughty and heady, rude to all religion. You cannot recount it all—the natural and moral ills to which flesh is heir.

The man in Christ is set in a world like this, as sojourner. He has here "no continuing city, but . . . seek[s] one to come"; one whose "builder and maker is God"—a city "wherein dwelleth righteousness" without alloy, where there is no more "sorrow nor crying, . . . for the former things are passed away."

Sometimes the wounds of this present world are the Christian's own, sometimes another's. When they are his own, he talks with Heaven about them. He is in contact with Heaven. Why not register his hurts as does a child in its own home? "Like as a father pitieth his children, . . ."

What is particularly blessed is that when the wounds are another's, whether natural or moral, the Christian has the princely privilege of approaching the Lord God about them. The man in Christ is a go-between, a barrister with Heaven—not a self-appointed one, however. His appointment to plead with Heaven is made by Heaven itself. Advocates for the people, to fill in the gap between God and men, are sought out by the Lord himself (Ezekiel 22:30), so that He might bestow His blessings upon men in their sorrow.

Not for undifferentiated humanity does the Christian intercede, not simply for "all sorts and conditions of men." He prays instead for Johns and Marys; for their fears that taunt and their gores that drip.

He does not stand outside their troubles, cool and unaffected, praying as a detached professional. He enters into the afflictions of those for whom he prays; winces at the imagination of their wounds, twinges at the thought of their trials; deplors the fact of their deep hurts.

All night Samuel prayed for the sinning Saul, grieved as for a son (I Samuel 15:11). On behalf of a calf-worshiping Israel, Moses broke into earnest petition, involving himself existentially. He prayed, "Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written" (Exodus 32:31-32). Paul enters into Israel's lostness in the same way, willing to be "accursed from Christ" for his "kinsmen according to the flesh" (Romans 9:3). He himself made plea for the twelve (John 17); spent whole nights as the people's Advocate. To Peter, He said, "I have prayed for thee, that thy faith fail not: . . ." (Luke 22:32). Now He is in heaven appearing ". . . in the presence of God for us" (Hebrews 9:24). And the Holy Spirit "maketh intercession for us with groanings which cannot be uttered" (Romans 8:26).

In the Old Testament there is no word for "universe"; instead there is the frequent "heaven and earth." Since "a new heaven and a new earth" are prophesied in the New Testament (Revelation 21:1), perhaps the whole universe is to be renewed, re-created, regenerated; Romans, chapter eight, sug-

gests that it will be. There the whole "creation" (v. 19, A.R.V.), having been "subjected to vanity" by man's fall (v. 20), awaits man's bodily redemption (v. 23), at which time it will also be "delivered from the bondage of corruption" (v. 21). Not just man, then, but nature also, will be utterly redeemed. The sorry, the sordid, the sad—whether moral or natural—will all be done away.

But until that time it is ours as believer priests to "weep between the porch and the altar," pleading, "Spare thy people, O Lord . . ." (Joel 2:17). Such prayers, selfless and sensitive, have an other-world sanctity about them. To pray them from the heart, in barrierless audience with the Almighty, is indeed a princely privilege.

The Bread of Life needs no

Food Supplements

By EDWIN ZIMBELMAN

Pastor, Napa, California

This is a day when vitamins, minerals, and food supplements are increasingly being considered as essential to the balanced dietary needs of the human body. Recent demands and sales of numerous food supplements have been astonishing. Predictions are made that by 1970 food supplements on our tables will be as common as bread and butter are today. All this is an effort to give the human body its vital, necessary requirements which are no longer found in many of the ordinary foods due to soil depletion and loss of quality through growing, harvesting, transporting, and cooking methods.

Although this need is real and its solution important for the physical needs of our bodies, we must take greater interest in the spiritual welfare and sustenance of the soul. The Word of God is a full and complete "balanced diet" for the spiritual needs of man. We do not need many so-called "extras" or "helps" or man-made spiritual food supplements besides the Living Word. The Bible is sufficient for normal, vigorous spiritual health and growth. Nothing needs to be added or supplemented; nothing can be taken away. This adequate balanced diet is guaranteed to supply full strength and vitality in Christian development for those who will partake of it.

How tragic that souls should be anemic, undernourished, and famishing—when all the while God's complete spiritual diet is freely available! Let us partake of it regularly with true gratitude and sure confidence. Let us share its life-giving strength with every soul that we might reach. It is not only a supplement. The Christ it portrays is the "Living Bread" from heaven.

The Fish Won't Stay— and The Fisherman Can't

By **BETTY EMSLIE**

Northern Transvaal, South Africa



That is what the advertisement said. And when it comes to fishing for men, and we want to land the big ones which won't get away, we need the fisherman who cannot resist the call of this heavenly task.

A run of fish develops somewhere in the country—the stream, the line, and the creel beckon to the fisherman. He runs for his rod, his reels, and his hooks. He simply cannot refuse the urge. He wants the best equipment he can lay his hands on—he must have a fly on the leader which is suitable for the type and color of the river; he must have a good, dependable rod and all the other details dear to the heart of the fisherman. But the great, shining, all-embracing prerequisite is that he should know the irresistible compulsion of desire! The fish won't stay—they'll soon be gone upstream or down, opportunities with them. And the true fisherman can't stay. Something pulls him out of his easy chair, his office, his workshop and drops him with beating, expectant heart, hand on reel, sparkle in eye, at the bank of the river.

Even so with the heavenly fisherman. He can't resist seeing people being swept along by the stream of life whilst he sits dreaming by the fireside. He hears the call—not of the leaping waters, but of the divine Fisherman: "Come ye after me, and I will make you to become fishers of men." One thing he knows—he cannot say Him nay! He is by love compelled. The compassion of Christ constrains him, being the spring of his actions. It takes him away from his comfortable routine, his planned ambitions, his polished program. It catapults him out beside the mad, rushing, whirling, angry, ruthless stream of life. It fills him with desire for the salvation of those souls and equips him with skillful hand and an understanding heart. This fisherman can't wait. The fish are out there and it's not enough that the other fellow is pulling them out, landing them with resounding whack. His heart is panting now, his hands itching, his

toes dancing impatiently. A light comes into his eye and the thrill of the catch is in his voice.

When the fisherman gets to his river, he must know how to make a cast in just the right manner. Many a salmon has been subtly caught by the skillfully cast fly which falls exactly on the eddying spume of the turbulent waters. And when he gets his bite, even though the fish may seem to be in control and sets off downstream, the truehearted fisherman will not lose him lightly. He will follow with bounding heart and leaping feet. He'll stay with his fish! The stream may be a tearing mountain torrent, jumping slippery boulders and hurling itself with reckless abandon from sharp ledges—but this man is going to do his utmost to stay with his fish.

He'll not go home with the story of the one that got away! He's going to hold him though his arms may be weary and his mouth be dry with exhaustion. His pulse may race faster than the medical books say is safe for the over-forties, but it's his fish! And if the sly old fellow goes and hides away under a dark shelf on the opposite bank, this fisherman is going to play his game, keep quiet, and ease him. Then, when he has subtly coaxed him out of his hide-out and the dark fins go tearing away once more, the noblehearted fisherman will fly off in full pursuit. When the prey starts to weary and tire, showing signs of defeat, this man is going to be as wise and as gentle as possible.

That frayed leader must not let him down at the fatal moment. The triumphant finish! The exhausted, panting, breathless fisherman feels his heart grow hot with excitement and victory. The last frantic struggle is over and the beautiful, shining creature is slid carefully onto the sand and the hand of the captor has him. A wave of ecstasy and pure delight sweeps over the fisherman and his whole life is richer for the experience. Furthermore, there is a salmon in his creel!

The winner of souls, the fisher of men, must

know all the secrets of angling. His equipment will have to be of the best, and Christ having called him to the task, He will put into his keeping the choicest equipment that heaven can afford. The greathearted Fisherman will hand out His supplies. There'll be stores of love, patience, gentleness, goodness, understanding, common sense, shining faith. The Word of God will be in abundant measure—sharp, powerful, quick, keen, alive, and active. Issues of courage, strength, and stickability will be forthcoming—all these purchased with the costly coins of prayer.

The fisher of men will know the stream where his fish has its haunts. It may be the busy city, the quiet house of a suburban neighborhood, the down-at-heel alley of "slumdom," the dignified atmosphere of a hospital ward, the school playground, the home of a relative, or the far-flung mission fields of the world. He'll have to watch to cast his line at the opportune moment, seeking by practical help, encouraging word, or kindly challenge to get the person he is angling for, to bite. The fisherman frequents the stream where the fish are running. He goes back many times, for he knows there are many fish.

The soul winner will never be satisfied to land just one fish—that miracle will only whet his appetite for more. When he is on the job he may cast his line once, twice, or many times. That letter of invitation to a service may have to be written more than once; the cordial visit to the home of an acquaintance may have to be repeated; the suppurating sore of a diseased arm will need many dressings. Cast that line. Cast it many times. And when the fish bites, hold on and stay with it. When the young fellow comes to church service, don't be satisfied until he keeps coming. If that young couple asks you to pray with them, do not be satisfied until they eventually come to the place where they definitely seek God. If the wistful gaze of a sick patient looks longingly at your face as you testify of Christ's power, do not rest until the gaze has turned from yearning to yielding. Your fish is on your line but you have to land him before he gets away. And if by any chance he does get away, don't get down in the mouth and throw up fishing for souls. Wind in your reel, attach your bait, and cast again.

When you're out there on the bank, the Master Fisherman will go ahead. He'll teach your hands to work, your head to think, and your heart to feel. If you don't get a bite, He'll tell you why. He may even ask you why! If your fish gets away, He'll admonish you tenderly but wisely. And when you go flying downstream in full chase, determined not to lose your fish, and the blood is beating in your temples and your tongue is thick and dry, He'll run alongside cheering you on.

When the end is in sight and your man is kneeling at an altar of prayer, be it in your office, home,

out in the country, down an alley, by the kitchen range, in the hospital ward, or the sacred precincts of the house of God, remember to land your fish well. We should not be hard or rough in dealing with immortal souls. We may have to be determined or emphatic, unyielding and insistent, but remember that "his gentleness hath made me great" (II Samuel 22:36). "Men who become hard lose the power to inflict hard blows. The most powerful antagonist is the man who is inherently tender" (Jowett). We'll never deal the enemy of man's soul a deathly blow, delivering men from his grasp, if we are hard of heart. Bring your man skillfully and humbly to land. And at the triumphant finish the Master himself will embrace you and you will rejoice together.

Happy the man who, having caught his fish and put it into his creel, can take it home for dinner. See the flush of pride on his bonny wife's cheek and the starry look of wonder in his little son's eyes, the approval as everyone partakes of the tasty meal. Thus, when we have landed our soul out there by one of the turbulent streams of life, don't let's hug him to ourselves and brag over him for the neighborhood to hear what we have done! Let us first take him to our church, place him safe within the keeping of God's house, and let us with our pastor and the other saints of God rejoice over him together.

God's Blessed Man

By ANDREW F. CONE

Pastor, Gardiner, Maine

God's blessed man is one upon whom He can pour His power, through whom He can work, in whom He can live. This man's life is different. He's doing more than seems possible. He's happier than a man with his problems and in his circumstances has any right to be. Contented and poised, when the world around him is disorganized, disgruntled, and dissatisfied, it looks as though he's getting help from the outside.

"The greatest use of life is to live it for something that will outlast it."—WILLIAM JAMES.

He is! *He is God's blessed man.*

The world looks at a man who succeeds as a "fortunate" man and says a little enviously, "Some folk get all the luck." But the Bible knows of no such man. It speaks of the "blessed" man. And, far from being the blind luck of the wheel of fortune, this blessedness is the gift of God, based upon certain well-defined conditions. "Blessed is the man that trusteth in thee" (Psalms 84:12).

Above and beyond all other peoples, the Christians are a blessed crowd. Deserving nothing but hell, they have been made sons of God and "more than conquerors through him that loved us" (Romans 8:27). They do not have to fight their own battles, nor spend their time fretting and worrying about the supplying of their needs—for Someone outside is helping them.

All that the world can give to man cannot compare with the blessing of the child of God. No matter how rich we may be, sooner or later we must lay all down, turn our faces to the wall, and die. But the Christian has that better part which cannot be taken away, even by death.

No matter how talented you may be, you can at best retain the center of the stage for a brief moment, receive a few cheers from a fickle crowd, and then lay those brilliant talents in the dust, beside the other talented men of the ages who have passed away—many of them without eternal life.

But the blessed man, building for eternity, has little concern for the passage of time, for "we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (II Corinthians 5:1).

Christian friend, do you sometimes feel discouraged? Count up your riches! The world has an expression people sometimes use when working hard at something they like to do: "We may not be making much money but we're having lots of fun." So, as Christians, we may not have much of this world's goods, but we have the blessing of God and a salvation which cannot be stolen away.

*A tent or a cottage, why should I care?
They're building a palace for me over there!
Tho' exiled from home, yet still I may sing:
"All glory to God, I'm a child of the King!"*

This blessedness does not depend on outward circumstances, and the world cannot understand how we can sing in the midst of trouble. In fact,

the blessedness of the Christian is shown best in the midst of affliction and sorrow.

People cannot see what we have to make us blessed and therefore call us fools. But our trust is in God and our prayer to Him is, "Our Father God, in giving us a blessing wilt Thou also make us channels to bless a dying world. In Jesus' name. Amen."

Why

SANCTIFICATION

By HARRY CHILDERS

We who hold dear the cardinal doctrine of our beloved Zion quote often these words of the Master from His high priestly prayer. He says, "They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth" (John 17:16-17). They have satisfied the hearts of those thirsty for truth and quieted the critics as to "whether there be any" such experience.

However, this passage is not sufficient unless we go on to find the "why" of another work of grace. The answer is found just ten verses later (v. 26). Here the Master makes clear the object of sanctification in these words: "that the love wherewith thou hast loved me may be in them, and I in them."

The Apostle Paul discusses this subject further in Romans 5 as he speaks of peace with God and access by faith into standing grace. Then he goes on to say (v. 5) that our hope for this standing grace would never be disappointed because (translated into everyday language) "our hearts are flooded with the love of God by the Holy Spirit which is given to us."

What is the object of sanctification for the Church and the individual today? It is the same as it was then—that our hearts may be so flooded with the love of God that it spills over into every facet of our lives—family, social, and business.

There is no mention here of heart purity except as it is included in the definition of the word "sanctify." To see clearly that phase of this great experience in this discussion, however, we need but try to picture the carnal nature swimming around in that heart engulfed in, and brimming over with, a flood of God's love.

Today, in our church, as in the year of Pentecost, the call for workers is urgent, and the Master Husbandman can send into His vineyard only those who have been fitted for the task by this sanctifying grace.



Picture of Texas Holiness University Faculty, taken 1907-8:

FRONT ROW: Ed Northcutt, Gertrude Arnold, Mrs. R. T. Williams, Sr., Claudia Davis, Altha Arnold, Lena Averill, E. C. DeJernett;

SECOND ROW: Z. B. Whitehurst, Texora Nash, Mrs. D. S. Arnold, E. P. Ellyson, Laura Penuel, Inez Fee, Garner Pendergraft;

BACK ROW: D. S. Arnold, H. M. Hills, R. T. Williams, Sr., L. B. Williams.

History of Texas Holiness University

Written during 1907-8 school year

By **MARY McCONNELL**

One of the gravest problems before the people today is the tendency to drift which is found in church schools once full of fire. Many began to realize this several years ago, and the holiness people, especially, sought a place where their children could be educated in a religious atmosphere.

When our ideal little village was yet nothing more than a faint hope, the Lord laid it on the heart of Brother E. C. DeJernett to found a school which would meet this need.

In the spring of 1899, a meeting was held at the Greenville, Texas, Campground. A sum of nine hundred dollars was raised to start a holiness school. Dr. A. M. Hills was present and was at that time called to be president of the new school. A board of trustees, formally organized, met and applied for a charter. Mr. W. G. Airhart gave the first large donation. Mr. A. B. Cordell bought a small grove and cow-pasture adjoining the camp ground, and work was begun on the first building. Mrs. Matthews, Mrs. J. S. Hill and Rev. E. C. DeJernett cleared off the underbrush. Professor H. M. Hills, a son of Dr. A. M. Hills, came from Oberlin College, Oberlin, Ohio, to be a member of the faculty,

with no promise of a salary for the first year.

School opened in September, 1899, with twenty-seven pupils. The first registered was Rev. W. H. Huff, who studied Greek a few months but gave it up as too hard. The girls' dormitory did not have doors, windows or ceilings in yet, and the first meals were served on tables made by placing planks on frames used by the carpenters. For seats, boards were put on nail kegs.

That winter the building was not completed, and the winter winds not only blew around the corner but also came up through the cracks and floors. Shingles were put over places in the ceilings where the air spaces were too large, but this was not enough to keep out the cold.

Because there were fewer girls than boys, the girls occupied the house now owned by Mr. Adams, and the boys inhabited the dormitory, which was also boarding hall, recitation rooms, science hall, conservatory and primary department. On Sundays, the tables were pushed back and seats rearranged for services, after which the room was again arranged as a dining room. As a large happy family, all partook of the common board. The only

available drinking water was hauled in barrels from Robinson's pool, and famishing mortals quenched their thirst with the liquid which was warm and slightly clean. Later, in the camp ground, a pool was dug, which was the waterworks of the town for two years. The boys and girls trudged through the deep, "black-waxy" mud to obtain this precious fluid. The first winters were very rainy, and there were no sidewalks, so these trips were only made after rubbers had been uselessly tied on; for few of these articles ever reached the dormitory again, but were left at intervals on the way. During the first year, the nearest store was close to the Katy railroad pool. Thither the girls went for candy and exercise.

The first commencements were held in the campshed. The faculty tell of nights spent in prayer, in the early days, for their needs were truly great. In the second year, Professor L. B. Williams and C. A. McConnell built homes on the north side of the campus and felt very much out in the country. It then seemed impossible that they would ever be near the college. People who were so foolish as to think of living in the undiscovered country across the railroad were warned of the dangers of that unknown wilderness. About this time we acquired a post office. It was in what is now Nash's store. Our village was called "Holiness."

But these days were not without some pleasure. There were receptions and picnics and some very congenial friendships were made, which was proved at the end of the second year, when Miss Lettie Cunningham became Mrs. H. M. Hills.

In these days a demand arose for a literary society, and the Texas Holiness University Literary Society was organized, which met once a week at night in the dormitory.

In the third year, a new building was erected, which gave some much needed room, but the laboratory had to be in a small rented house ad-

NEWS IN PICTURE



THIS HUGE TRUCKLOAD of 1959 *Day-by-Day Activity Calendars*, ready for mailing to all pastors for their churches with the compliments of your Publishing House. This calendar is planned for one important use—to keep the people in each local church informed of special events that are being observed.

joining the campus. The sidewalks were still dreams and the swamps in the middle of the campus a stern reality. Imagine, if you can, the group of boys and girls who valiantly waded their way through water and deep mud to the heights of knowledge.

In 1901, Dr. D. S. Arnold came from Chicago to take charge of the conservatory of music.

In the old-chapel days, a boy from Colorado entered school. Professor J. E. Northcutt is now our beloved teacher of Latin and Greek and a confirmed bachelor with a highly cultivated taste for

Mary McConnell, the writer of this article on Texas Holiness University, is now Mrs. Stephen S. White, the wife of the editor of the *Herald of Holiness*. We found this article recently among our archives. I publish it because of its historical value. It was read by the writer at the annual public program of the Philomathian Literary Society, a girls' literary society of Texas Holiness University. It was checked carefully by the sponsor of the society, Miss Texora Nash, professor of English and public speaking, before it was read. Besides, some two or three hundred people were present when it was presented. Among these were many of those involved in this story and scores of others who were well acquainted with facts connected with

the beginning of Texas Holiness University. It should be stated that the name Texas Holiness University was later changed to Peniel College, and then still later the college united with our school, Bethany Nazarene College, at Bethany, Oklahoma. Dr. and Mrs. Ellyson came to Texas Holiness University to teach in the fall of 1906. In March, 1907—during the 1906-7 school year, Dr. Ellyson was elected to the presidency of the school. Texas Holiness University had a very distinguished faculty when the above picture was taken, and it was one of a very few holiness schools in the United States at that time which gave a full four-year college course.—EDITOR.

music. [He was interested in one of Dr. Arnold's daughters, whom he married later on.]

In the fourth year, the water pipes were laid, and we felt ourselves becoming a city indeed. Another notable incident was the coming of Dr. D. F. Brooks to conduct a Bible school.

In 1905 the school had its first graduates. These were C. N. Hurst and Roy T. Williams, the latter of whom was soon happily married to Miss Eunice Harvey, who had shared with him the joys of many holidays and suspensions. [This refers to suspensions of the rule regarding the association of the opposite sexes.]

Another student worthy of notice in the old chapel days was a frail newsboy from Denver, Colorado, who came to work his way through school. Fred Mendel has since graduated and become a college president.

There came a need of another literary society for those in the lower grades, which would prepare them for work in the Texas Holiness University Literary Society, and the Grammar-School Literary Society came into existence. It was soon put under the supervision of Professor Z. B. Whitehurst, who had become a member of the faculty. Later the commercial students organized a literary society which they called the Board of Trade, but which became an intermediate society between the Grammar School and T.H.U. Literary Societies.

Then came the days of debaters, who found the space in the T.H.U. too limited, and the Webster Chapter [composed of young men] withdrew to do

more extensive work in debating. In a few years the more advanced girls in the Board of Trade sought a society in which they could do better work than they were able to do while encumbered with students in the lower grades and the young men. Thus was formed our beloved Philomathian Literary Society. The children thus left to themselves in the Board of Trade were not able to keep peace in the family, and after weeks of trouble and disagreement, a separation was effected, and our notable societies, the Athenian and Ciceronian, were formed.

One of the saddest incidents in the history of the school was the death of the daughter of the matron of the girls' dormitory, Mrs. Brown. Belle was a beautiful girl about nineteen, with a quick mind and an excellent character. Her mother became matron in order to be at the school with her. In the fall she was attacked with appendicitis, and an operation soon became necessary. Those who were present will not soon forget the day when she bade the students goodbye for the last time. While many wept, she drove away from the dormitory singing "'Tis so sweet to trust in Jesus." All afternoon there was restless waiting at the 'phone for news from the Sanitarium. After a few days, at nine o'clock at night, we gathered in the old chapel to look on her face for the last time.

Shortly after this, the work on a new building began to be pushed by Professor L. B. Williams. The cornerstone was laid by President A. M. Hills, and in June Brother McCullough preached the dedicatory sermon.

This commencement (1906), W. T. McConnell took his A.B. degree in the second class of college graduates. He is now a trustee of the college.

At this time Dr. Hills was called to Oskaloosa, Iowa, to be president of the college there, and consternation was great. Many felt that there could never be found a man who could take his place. But Texas Holiness University had not yet fulfilled its mission, and the coming of the new president, Dr. E. P. Ellyson, ushered in a new era of our school, which has never been surpassed.

We are all familiar with the rapid progress of the last few years, of the growth and strength in the curriculum. The recent work of Professor Z. B. Whitehurst in Greenville and the recognition and support of the Church of the Nazarene open to our minds fields before un hoped for. In our imagination, we can see in the near future the added improvements—new buildings, street cars, lights, steam heat, and many other things we have long seen afar off. Truly we can see the partial fulfillment of the prophecy: "The desert shall rejoice, and blossom as the rose. . . they shall see the glory of the Lord, and the excellency of our God. . . and sorrow and sighing shall flee away."

By a new ruling of the U.S. Internal Revenue Service, volunteer church or charity workers who incur travel expense in connection with the volunteer work may count it as a "contribution" and deduct it for income tax purposes. The ruling states that "unreimbursed expenses directly connected with and solely attributable to such voluntary services by the taxpayer to the church . . . shall constitute a contribution within meaning of Section 170 of the Internal Revenue Code of 1954." Among those who will benefit are persons who do church calling and those who sew or do other work for the Red Cross. Taxpayers may avail themselves of the provision, however, only if the work is done regularly and is without compensation of any kind. Travel to and from church for the purpose of attending services is considered a personal expense and is not deductible.—WATCHMAN-EXAMINER.

THE SPECIAL DAY

By MARY SANDERS

At quite an early hour there was every indication that this was a special day in the Christian home where I was staying while convalescing from surgery. From the time the husband and wife arose to start the day there was a certain tranquil purpose in their activities. Even the evening before there had been definite planning toward early punctuality for the following day.

This particular day did not seem to call for an outstanding breakfast; in fact, breakfast was perhaps lighter and more hurriedly prepared and eaten than on other mornings of the week.

Although forced to take an inactive part in the activities going on around me, I nevertheless had a feeling of quiet well-being as the couple bustled about from one room to another.

To help prompt remembrance, Bibles, hymn-books, and Sunday school quarterlies were placed in a more prominent place; these were to play an important part in the program of the day.

Interspersed with these homey activities could be heard such casual remarks as: "Do you think this tie is all right?" The answer came from another room, "Yes, Dear, it looks real nice—matches the shirt you have on, perfectly."

The subject of tithe was brought up and matter-of-factly agreed upon between husband and wife.

At what might seem an early hour to some people—especially on this particular morning—the radio was turned on and strains of the old, familiar song "Showers of Blessing" came floating in over the air-waves.

A period of quiet reverence settled over the home as we listened to the program. Our hearts were soothed and uplifted. Despite the physical discomfort of my body, my spirit soared as I hummed softly along with the gifted singers. The brief, yet forceful message which followed the singing touched our hearts and stirred our minds, opening up new avenues of thought.

At the conclusion of the radio program the phone rang. The one-sided conversation ran something like this: "Sure, we'll be glad to take them along . . . Send them right over . . . We'll be ready in a few minutes."

Shortly after this friendly invitation two neighborhood children made their appearance, smiling brightly. Sedately they seated themselves side by side on the divan, the little girl smoothing her best dress primly as she sat down.

Soon the four of them left the house and, being alone, my mind turned to quiet meditation. I knew the couple would not stop with just taking the neighborhood children to church; there would be

others en route whom they would pick up to take with them—also the young girl who came from an unchristian home; she whom they had been taking to church for nearly eight years, going four miles out of their way every Sunday with no thought of recompense other than to know that a sweet-faced child would be standing on the sidewalk outside her house confidently awaiting them. It was, however, a recompense that must have increased through the years as they watched the little girl grow from childhood into almost young womanhood, still remaining consistent in her church attendance despite the many contrary inducements of an unchristian home; and in my meditative mood I marveled at what the compensation might be someday when this faithful couple greeted the girl on the shining street just outside her heavenly home.

Concerning this special day God has commanded, "Remember the sabbath day, to keep it holy" (Exodus 20:8). In His day Jesus observed the tendency of various groups toward fanatical legalism, and because of this He explained, "The sabbath was made for man, and not man for the sabbath" (Mark 2:27).

In this our day there seems to be an ever-increasing disregard for the Sabbath—a growing tendency toward greedy commercialism and pleasure seeking. Being aware of this trend should prompt prayerful concern on the part of all Christians. Especially should we pray lest we ourselves become careless and in a state of apathy fail to hold sacred this special day—the Lord's holy Sabbath.

THANK THEE, GOD!

By D. MAUDE GILLESPIE

*For hills weighed down with golden sheaves,
For roads bright-patched with russet leaves,
For fruit trees washed in topaz light . . .
I thank Thee, God . . . I thank Thee.*

*For freedom's presence about our land,
For the privilege to hold Thy hand
When lost . . . for song, stars, for dawn and
sight . . .
I thank Thee, God . . . I thank Thee.*

*For knowledge awaiting to be mine . . .
A room's clean warmth, a window's shine,
For church bells breaking through the night . . .
For all of these, I thank Thee, God . . .
I thank Thee!*



EDITORIALS

The Miracle of the Union at Pilot Point

Elsewhere in this issue the founding and early history of Texas Holiness University, Peniel (near Greenville), Texas, is given. At the time (1907-8) when this account was written, the enrollment had reached almost 400 and a sizable number of these were in the college department. Beginning with 1905, there were college graduates each year. By 1908 the town which had grown up around Texas Holiness University had a population of 800, and Greenville, two miles away, 12,000. Also, by this time Peniel was one of the largest holiness centers in the United States.

The report of the committee on education at the uniting assembly at Pilot Point mentioned three Nazarene schools—Deets Pacific Bible College, Los Angeles, California; the Bible Institute and Training School, at Pilot Point, Texas; and Pentecostal Collegiate Institute, at North Scituate, Rhode Island. None of these was giving full college work at that time. Because of this, the report recommended Texas Holiness University as the college which they hoped the Nazarenes would patronize, even though it was not then a Nazarene school.

What I have written thus far is introductory. My chief interest in this article is to emphasize the miracle of the union at Pilot Point. The holiness movement took on new life during the latter part of the nineteenth century. It swept over many parts of the United States like a mighty prairie fire. It is difficult to explain how and why it developed so rapidly. As a whole, it was not well received by the organized churches of that day. Many of the ministers and laymen in the holiness movement were turned out of the churches to which


they belonged. This inevitably created considerable hostility toward organized churches.

A Meeting at Greenville, Texas

On November 23, 1899, holiness leaders from various parts of the state met at Greenville, Texas, to discuss "the necessity or advisability of providing a church home for the homeless holiness people of Texas." C. A. McConnell, in writing up this meeting in the *Texas Holiness Banner*, published at Sunset, Texas, said there were three groups in this convention. They were "the 'stick-to-our-church' people, the independent church people, and people who thought there were already enough denominations, and that a denomination was not a church anyway." In other words, some advocated staying with the older denominations, others wanted to start a new denomination, while perhaps the great bulk of those who were there favored an association arrangement. Bands were organized in various places which together became an association that met annually. This organization licensed ministers and received reports each year at its meeting, but had a very loose general structure.

At the Greenville meeting, Dr. A. M. Hills, then president of Texas Holiness University, "in a most wise and temperate address, counseled against hasty action. He urged the gravity of establishing a new church and begged the convention to give the matter mature deliberation." Brother McConnell concludes this part of his report with these words: "So the new church was talked up and talked around, and finally talked to death before it had a birth." Then he adds, "A number of preachers, evangelists and workers met at the home of Brother

Jernigan and endorsed the method of work and organization of the Northwest Texas Holiness Association" (the first holiness association established in Texas). In the meantime there were those who were not satisfied with this decision; they wanted a holiness church. One of the most consistent leaders who moved in this direction was Brother C. B. Jernigan. This accounts for the fact that

By 

later he fathered the Independent Holiness church. So far as I can tell, however, there was not much friction among the holiness people over these matters. They went about their business getting people saved and sanctified, though they differed at this point of organization.

Some Leaders and the "New Denomination" Idea

Dr. H. C. Morrison, perhaps the greatest leader in the South for the holiness movement, president of Asbury College for many years and founder of Asbury Theological Seminary, and founder of the *Pentecostal Herald*, never seemed to come over completely to the idea of a new church organization. He didn't hesitate, especially in his earlier ministry, to speak out against the injustices of the old-line churches, but he was not for a new church, although he was very friendly to the Church of the Nazarene after its organization.

Another outstanding leader in Texas and the South was Rev. B. W. Huckabee. He began holding meetings in Texas at least as early as 1902. He was a brilliant thinker and a wonderful preacher, and had a meteorlike rise in position and influence. In 1907 he was made editor of the *Pentecostal Advocate*. He was already president of the Texas Holiness Association, one of the largest and most active state holiness associations ever organized in the United States. He was also a very influential member, if not president, of the board of trustees of Texas Holiness University. Soon after he became editor of the *Texas Holiness Advocate*, or what was changed at the beginning of his editorship to the *Pentecostal Advocate*, he wrote two long editorials on "Interdenominationalism Essential to Christian Unity." Here is one quotation from the first article: "How shall we bring unity about? It is the easiest thing in the world! Do not try to organize into unity, neither strive after visible unity, but just keep the love of God in the heart and it will do the rest."

In his second article (*Pentecostal Advocate* for January 31, 1907) he emphasized the fact that he did not believe in *undenominationalism*; he believed in *interdenominationalism*. In this second editorial he wrote as follows: "We pray God's blessings upon the denominations which now exist but God knows that we have more already than is best for the kingdom of Christ, and we are now and forever opposed to the institution of any more." This was in 1907, only a few months more than a year before the union at Pilot Point.

Still, God was working. The "miracle" was in the making. The New Testament Church of Christ and the Independent Holiness church had come into existence and were growing rapidly. Also, they were preparing to unite. Further, they sent a delegation to the Chicago meeting in 1907 to observe the uniting assembly of the Pentecostal Churches of America and the Church of the Nazarene. They were tremendously impressed by this meeting and came back enthusiastic about the Pentecostal Church of the Nazarene, even though it seemed that the most prominent leaders in the South were, with many of the rank and file, against new church organizations.

Brother Huckabee suddenly dropped out of the Texas Holiness Association in July of 1907, and also gave up other positions which he held in the holiness movement in Texas. Dr. Hills had already resigned as president of Texas Holiness University to accept the presidency of the new holiness school in Iowa. Dr. E. P. Ellyson, the recently elected president of Texas Holiness University, took no definite stand on this matter of having another church organization. He was a new man and perhaps didn't want to speak out too quickly.

Church at Peniel

April 5, 1908, Dr. P. F. Bresee came to Peniel by special invitation and spoke to the college and church group there. Before he left, 103 holiness people in Peniel were organized into a Pentecostal Church of the Nazarene. This was larger than the number that Dr. Bresee first started with in Los Angeles, although the membership of the church there grew very rapidly. In the *Pentecostal Advocate* of April 16, 1908, Z. B. Whitehurst (a teacher in Texas Holiness University) gave a report on the organization of the church in Peniel. He had been elected secretary of this new local church. Among other things he said: "We believe the greatest work done while he [Dr. Bresee] was here was the organization of a Pentecostal Church of the Nazarene for the Peniel community."

It is interesting to note, though, how cautious they all were about announcing this matter. In

the April 2, 1908, issue of the *Pentecostal Advocate*, on the Texas Holiness University page, announcement was made that Dr. Bresee, general superintendent of the Pentecostal Church of the Nazarene, would spend Sunday, April 5, at Peniel. Nothing was said about a church being organized. In the *Pentecostal Advocate* of April 16, 1908, on the Texas Holiness University page, we are told of Dr. Bresee's visit and the wonderful time they had on Saturday morning, Saturday night, Sunday, Monday, and Tuesday; still nothing was said about the church being organized. Also, Professor Whitehurst, in his write-up in the same issue, emphasized that the organization of the church did not in any way affect the paper, the *Pentecostal Advocate*, nor the Texas Holiness University; they both remained interdenominational.

Further, Professor Whitehurst explained that the church was organized simply for the purpose of having a place for their families, and not that they felt the need of changing the interdenominational work of the school or the paper. It seems that they were afraid to publicize the church very much lest the great nonchurch constituency which the school and the paper had all over the South might be displeased. This indicates that there was still plenty of feeling against organizing a new church. The Texas Holiness Association was what many, if not a large majority, of the people wanted. But the sudden dropping out of Rev. B. W. Huckabee, with his strong leadership, personality, and preaching ability, was in itself quite a blow to the Texas Holiness Association. It never seemed to recover; it began to fall apart at once.

More than that, when the meeting convened at Pilot Point, there was a regular Pentecostal Church of the Nazarene at Peniel, the first one in the state and, in fact, in the South. Many leaders at Peniel, both those connected with the school and others who were evangelists, went to the meeting at Pilot Point as already members of the Pentecostal Church of the Nazarene. They couldn't object to a new church. What had seemed a few years ago an utter impossibility could now become a reality.

The Consummation at Pilot Point

The "miracle" of the union at Pilot Point between the Pentecostal Church of the Nazarene and the Holiness Church of Christ, which had resulted from the union of the Independent Holiness church and the New Testament Church of Christ, had been brought about.

A very interesting fact connected with all of this history is that several of those who had advocated another church organization and had helped to

"A born-again Christian filled with the Holy Spirit will manifest his faith and spiritual life by the good works which are bound to come from such a life. May we live well-balanced lives filled with faith and working for God and humanity. This will be a real testimony that a sinful world cannot deny."—Dr. Henry C. Wesche.

form the Independent Holiness church or the New Testament Church of Christ, and then, of course, the Holiness Church of Christ, became district superintendents in the Pentecostal Church of the Nazarene at the union in Pilot Point. Rev. C. B. Jernigan became one of the most prominent of these. Still, the united group went outside of the Holiness Church of Christ to select the third general superintendent—Dr. E. P. Ellyson. He was already a member of the Pentecostal Church of the Nazarene when the union took place at Pilot Point. More than that, he was not really a southerner; he was a native of Ohio and had come from Iowa to Texas Holiness University. Nevertheless, he had made a wonderful place for himself in the college and with the holiness people of Texas during the short time that he and Mrs. Ellyson and their family had been connected with the school. Another factor which, no doubt, entered into his election to the general superintendency was that he was chosen to welcome the Pentecostal Church of the Nazarene, the western and the eastern branches, to the meeting, on Thursday evening at the opening reception. He gave an unusual address there, which was partially reported by L. D. Peavey in the *Nazarene Messenger*. The people gathered at Pilot Point were moved tremendously by his message.

No one can read the history leading up to Pilot Point and the union, and find out about the opposition to the organization of the new church, without realizing that a "miracle" was performed at Pilot Point when that union was effected. Certainly, it must have been God's will for this to come to pass. One final fact should be mentioned. Although no one who had grown up with the work of holiness in the South was elected general superintendent at Pilot Point, two of their number who were then coming into prominence were later elected general superintendents. They were R. T. Williams and J. B. Chapman.



P.O. Box 1766
Lusaka, Northern Rhodesia
Central Africa

Mrs. Wanda Knox, missionary from New Guinea, is now living at 2120-B Duke Street, Lubbock, Texas.

REMISS REHFELDT, *Secretary*

Missionaries on the Move

Have you checked these addresses? Change them on your latest address list. Miss Avinell McNabb, furloughed from Africa, will be at

Box 46A, Route 3,
Greenbrier, Arkansas

Rev. and Mrs. Melvin Wilkinson are living at

Marcos Paz 1713,
San Miguel de Tucuman,
Argentina, So. America

Rev. and Mrs. Perkinson have returned to Uruguay from furlough. Their address is:

Casilla 975,
Correo Central,
Montevideo, Uruguay, S.A.

Rev. and Mrs. Philip R. Steigleder are furloughing from Africa. Their address is:

1200 El Tejon,
Bakersfield, California

Rev. Edwin Wissbroecker is now living at

Thoughts on October 13, 1958

By Betty Emslie, Africa

As I stand by my post today on the far-flung battle line of the Church of the Nazarene, my heart rejoices with a certain select company of people gathered at Pilot Point, Texas. I am praying with them that this coming half-century may be even more glorious than the last. I am seeking that I in my sphere may be able to contribute towards the growth of the church and the extension of Christ's kingdom.

Servicemen's Corner



Services of Your Nazarene Servicemen's Commission:

There is a Nazarene chaplain, or a Nazarene post pastor at each of the following locations. (This is a continuation of the list begun in last week's issue of the *Herald*.)

- Brunswick Naval Air Station, Maine
- Bryan Air Force Base, Texas
- Buckley Naval Air Station, Colorado
- Bunker Hill Air Force Base, Indiana
- Cabanis Field, Texas
- Alvin Callender AFB, Louisiana
- Fort Campbell, Kentucky
- Cape May, New Jersey
- Fort Carson, Colorado
- Carswell Air Force Base, Texas
- Castle Air Base, California
- Cecil Field, Florida
- Fort Chaffee, Arkansas
- Chanute Air Force Base, Illinois
- Charleston (Air and Naval Base), South Carolina
- Chase Field, Texas
- Chelsea Naval Hospital, Massachusetts
- Cherry Point, North Carolina
- China Lake (Naval Ordinance Testing Station), California
- Chincoteague Naval Base, Maryland
- Clinton County Air Force Base, Ohio
- Clinton-Sherman (SAC), Oklahoma
- Cloviss Air Force Base, New Mexico
- James Connally AFB, Texas
- Conley General Depot, Atlanta, Georgia
- Camp Cooke, California

- Corpus Christi NAS, Texas
- Craig Air Force Base, Alabama
- Fort Custer, Michigan
- Fort Crowder, Missouri
- Davis-Monathan Air Force Base, Arizona
- Fort Devens, Massachusetts
- Fort Dix, New Jersey
- Dobbins Air Force Base, Georgia
- Donaldson Air Force Base, South Carolina
- Dongway Proving Ground, Utah
- Dover Air Force Base, Delaware
- Dow Air Base, Maine
- Camp Drum, New York
- Dyess Air Force Base, Texas
- Edenton Naval Base, North Carolina
- Edwards Air Force Base, California
- Eglin Air Force Base, Florida
- Ellington Air Force Base, Texas
- Ellsworth Air Force Base, South Dakota
- El Toro Marine Base, California
- England Air Force Base, Louisiana
- Ethan Allen AFB, Vermont
- Fort Eustis, Virginia
- Fairchild Air Force Base, Washington
- Forbes Aid Force Base, Kansas
- Foster Air Force Base, Texas
- Geiger Air Force Base, Washington
- George Air Force Base, California
- Glynnco Naval Air Station, Georgia

NAZARENE SERVICEMEN'S COMMISSION

Ponder W. Gilliland DIRECTOR

How is it that I, a stranger to those people and to the United States, should feel my heart warmed as imagination peers through the veil of space? I have never seen Pilot Point nor even entered the great state of Texas, but I have a peculiar interest in the proceedings there this day. How is it that I am singing with the many who have gathered to commemorate the birth of the Church of the Nazarene, who are assembled to give thanks for the past, and who are there to ask guidance for the future?

How is it that I, who as a child knew the ravages of a broken home, and who grew up without knowledge of Christ, should share in the heavenly hopes of that crowd of people?

Because of the gospel which is the power of God, and which was told to me in all its strong simplicity. Because of the gracious workings of His Spirit in bringing me to hear of full salvation. Because of His guiding hand in linking me with that worthy band of International Holiness Missionary workers who were warmly embraced into the bosom of the church some five years ago.

And so today the names of Phineas Bresee, Hiram Reynolds, and Edgar P. Ellyson mean something to me. Though I have no natural heritage to cherish, I have this great heritage which our early church bequeathes to me.

And is it not for this very thing that that early band of pioneers rallied under God to form the Church of the Nazarene? Is it not so that, around the world, sons and daughters of the church might rise up to call her blessed and praise God for her gracious influence on their individual lives? Here on the mission field I can never despair of the warped and wasted lives of the darkest souls—I, as part of the great organization of the church, can herald the news of holiness with perfect assurance, because it reached and rescued a sinner like me.

In Northern Rhodesia

We have rented a nice house just outside Lusaka, which will be comfortable for us until the mission home is erected. The children will be starting to school very shortly, and they will be glad for that, because they have been out of school now since the last of April.

It has been our joy and privilege to be staying with the European pastor and his wife and family for the past few days. They are Brother and Sister Scheepers, and we have thoroughly enjoyed the wonderful fellowship. With our closest missionary 600 miles away, how we are going to enjoy the Scheepers' fellowship in the days to come! They are certainly a godly couple.

We wish we knew just how to express our gratitude and appreciation to the church as a whole for sending us as

missionaries. We have not the words to express it, but it is our determination to work faithfully in this field and uphold God and the church with our hearts and lives. Truly this is a vast harvest field, with a native population of 60,000 almost at our back doorstep, and we want to faithfully spread the gospel of full salvation. We would appreciate your prayers as we begin our language study, that we may quickly understand and be able to communicate with these needy souls.—EDWIN WISS-BROECKER.



by **BERTHA MUNRO**

Borrowed Thoughts

On Incarnating and Identifying

Monday:

Last Saturday, I attended two "scholarly" conferences in my own field—literature. I carried away a lift for my spirit that the speakers did not intend—which reminds me of a great sentence of old Samuel Johnson: "The mind can repose on the *stability of truth.*" Truth is truth; it comes at us from many angles and faces us wherever we turn, if our minds and hearts are open to receive—and sift. (John 8:32.)

Tuesday:

How raise the level of literary taste in our day (or of moral standards)? Why try? Some responsibilities cannot be evaded: the responsibility of the seeing to guide the blind, of the wise to protect the ignorant. "Responsibility involves two prepositions: answering to ourselves and God, and accounting for the opportunities given us"—and for the souls we might have saved. (Matthew 10:8; 25:19.)

Wednesday:

How lift the sights of others? By keeping faith with your own best. "Always stand for, always express your idea of excellence." Taste is "the mental perception of quality"; conviction comes from "the habitual vision of greatness," goodness, truth. You owe this vision to your youngsters. "The comics can't satisfy for long the child whose mind is filled with 'images of excellence' from real books." (Philippians 4:8; Genesis 44:34a.)

Thursday:

How lift the (spiritual) tone of your small world? "Do it by caring. Think

hard, and love people." Writing (as does soul saving) "imposes a discipline of love: to see in every person the inner shining image" (of what he can be, through Christ). "There is only one heroism in life: to see it as it is and to love it."—French writer. "Our fingers on the pulse of humanity is a better gesture than the half-closed hand." (I John 4:9-11.)

Friday:

Preaching alone won't carry conviction of truth in the novel—nor in life. In art—as in life—the Cross is central. A cheap, didactic motivation is not reality, nor the wishful thinking which invariably rewards the good girl with the Prince Charming. "To have meaning the *Logos* must be incarnate, embodied in reality." That means sacrifice; Christ paid dear to put on human flesh. (John 1:14; Philippians 2:5-8.)

Saturday:

"Optimism and pessimism are not religious terms." The true vision is the tragic vision; for it sees the world as it is, with all its pain. "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." "The Christian hope would not be real if Good Friday had not preceded Easter." "The true word is transcendence, not escape." (John 16:33bc.)

Sunday:

All this of a sound philosophy for writers. It harmonizes with the messages of Dr. V. H. Lewis which I heard this week: on Pentecost—as effective only as "enfleshed" in the words and acts of the 120; on the will of God outworked in human lives as "conquering, and to conquer," "abiding forever and ever and ever." (Acts 1:8; 5:32, 42; 8:4; I John 2:17; Revelation 2:17.)

It is this sincere incarnating (of truth) and this loving identifying (of self with our fellow mortals) that will make us lifters in our day. (John 17:18.)

The Sunday School Lesson

MILTON POOLE



Topic for December 21:

The Significance of the Saviour's Birth

SCRIPTURE: Luke 1:26-56; 2:1-20
(Printed: Luke 1:46-55; 2:4-7)

GOLDEN TEXT: *My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour* (Luke 1:46-47).



GOLDEN ANNIVERSARY CRUSADE 1956-60

Department of Evangelism

V. H. LEWIS, Secretary

EVANGELISTIC HONOR ROLL

The following churches have been presented a certificate for "new Nazarenes" received into membership this assembly year. Each church listed has qualified according to the regulations of church membership for its group as follows:

GROUP	MEMBERSHIP	REQUIRED GAIN	GROUP	MEMBERSHIP	REQUIRED GAIN
I	1-24	5	IV	150-299	18
II	25-74	9	V	300-499	25
III	75-149	12	VI	500 & over	35

The Crusade for Souls Commission joins the entire church to express congratulations to these pastors and their churches!

Church	Pastor	Present Membership	Gain
EAST TENNESSEE DISTRICT			
Tullahoma	A. A. Forsythe	66	12
Greenville	F. McCullough	70	19
PITTSBURGH DISTRICT			
Anita	J. Christner	New	12
McKeesport	W. H. Pope	New	9
Arona	L. C. Sayre	13	8
Holsopple	A. G. Ray	14	6
Albion	D. H. Hennen	18	7
Brookville	T. S. Fowler	56	16
Sharpville	H. B. Hall	83	24
Kittanning	L. B. Blatz	132	14
Oil City	R. E. Lewis	140	24
Homer City	R. R. Merriman	159	18

Church	Pastor	Present Membership	Gain
SOUTH ARKANSAS DISTRICT			
Sylvan Hills	T. Wight	24	6
Mansfield	L. Wilkins	34	9
Malvern	J. Langford	45	12
Little Rock Westwood	D. Wilson	55	9
Little Rock Bresee	W. Master	66	9
N. Little Rock Rose City	M. H. Kirkpatrick	72	9
N. Little Rock Grace	B. Jetton	92	17
El Dorado First	C. Prentice	116	13
Hot Springs First	J. F. Hamm	280	30
N. Little Rock First	E. Darden	420	35
SOUTHEAST OKLAHOMA DISTRICT			
Friendship	A. Christian	39	9
Oklahoma City Zion	J. C. Andrew	95	14
Holdenville	N. E. Culbertson	141	16
Henryetta	D. F. Krick	272	43
SOUTHWEST OKLAHOMA DISTRICT			
Vinson	J. Aaron	13	6
Wynnewood	L. Gilley	18	9
Comanche	R. V. Dean	40	11
Altus	T. O. Parsons	61	10
Okla. City Grand Blvd.	C. Attaway	62	17
Okla. City Jernigan Mem.	L. Lawrence	111	12
Elk City	O. Perry	116	22
Okla. City Trinity	W. D. Wellman	206	32
Okla. City First	K. Rice	548	45
TEXAS-MEXICAN DISTRICT			
Del Rio	J. Vergara	22	8
Perez Street (San Antonio)	A. Rodriguez	70	10
Poem Heights (San Antonio)	J. Mata	91	12

Even though this lesson encompasses a greater span of events, let us look particularly at Mary's song, known as *The Magnificat*, from the Latin word with which it begins. Mary expresses her joy over God's goodness to her and over the vindication of God's people. Within this short passage (Luke 1:46-55) you will see anew the significance of the Saviour's birth.

The Significance of Joy (Luke 1:46-48)

Lifted to the heights of spiritual ecstasy, Mary exclaimed, "My spirit hath rejoiced in God my Saviour."

In these exultant words of Mary is expressed something of the spiritual joy which fills every heart to whom Christ is first revealed as Saviour. How to explain it we cannot; but to experience it is supreme bliss.

The Significance of God's Might (Luke 1:49-50)

How could this be, "to bring forth a son" unto whom should be given "the throne of David"? In this she saw the hand which pointed to His might, for only God could bring this to pass!

And who has not been overwhelmed by God's delivering and redeeming power? More than a change of thinking, it is a change of being.

The Significance of the Lowly (Luke 1:51-53)

His birth meant the reversal of the social order, for Christ was to be the great Leveler. The proud were to be

lowered, the humble exalted. It was Christ who gave equal significance to the worth of every soul.

The Significance of His Faithfulness
(Luke 1:54-55)

Would God fulfill His prophecy? When would the Deliverer be born? These questions had remained unanswered.

But now there comes the pledge of eternal blessing, for God's faithfulness

is from "Abraham, and to his seed for ever."

Considering the significance of this lesson, certainly it should give birth to a greater joy of heart, a more genuine praise to God, and a deeper desire to bring Christ to man.

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



Nazarene Ministers Benevolent Fund

DEAN WESSELS, Secretary

- an attitude of appreciation
- a spirit of love in action
- a heart of concern for those in need
- a demonstration of the golden rule

—an application of the scripture principle of caring for your own

Your share to this budget will not constitute a financial burden for your church. If your share is not forthcoming, it will loom large in the fund's deficit.

Love will make a little go a long, long way.

Among our many letters of appreciation from those receiving N.M.B.F. benefits comes the following from an elder in Scotland who has given twenty-nine years of service to the church:

We thank you sincerely for the monthly allowance; it is so greatly appreciated. . . . friends who are not members of our church . . . think it is wonderful to be remembered and appreciated in such a way.

When you as a church contribute your share to the N.M.B.F. Budget you vote for:

Nazarene Young People's Society and

Nazarene Junior Society

PONDER W. GILLILAND
Executive Secretary

Echoes from Estes Park

The memory of International Institute is fresh in my mind, especially the wonderful blessings of God we experienced there.

Already I am in correspondence with many of the Christian friends I made there.

A MASSACHUSETTS BOY

God has been so good to me. We hadn't had an altar service in our church for a long time where more than one sought God. Well, Sunday night, August 24, following the International Institute—we had the altar lined with seekers, weeping and shouting their way to victory. Many of our teen-agers were gloriously saved.

AN ILLINOIS GIRL

Selected to Serve

The following have recently been elected or re-elected to serve as district youth leaders:

DISTRICT N.Y.P.S. PRESIDENTS:
Chicago Central—Rev. Russell Carlson

Bible Societies

Hong Kong and Formosa. Work here is shared with the British and Foreign Bible Society and the National Bible Society of Scotland. *Hong Kong* serves as publication center of Chinese Scriptures for all areas outside mainland China. Also large quantities of Russian Scriptures were distributed to refugees passing through Hong Kong. Work on *Formosa* has been reorganized under a new associate secretary, a Formosan national. A Bible van was provided for Formosa in 1957 for use in reaching the remote villages in the interior of the island.

Overseas Chinese. An estimated 20 million overseas Chinese are reported to be living in east and southeast Asia. China is closed but millions of Chinese are open to the gospel. The Bible Society is doing its utmost to give them "The Positive Answer."

The Far East. Conditions in Korea have slowly returned to normalcy. In 1957 the Korean Bible Society resumed its full program; 753,861 Scriptures were circulated, of which 28,799 were whole Bibles and 171,623 were Testaments. This is the highest in eleven years! Because of inadequate local printing facilities all Bibles and Testaments were printed overseas. Forty thousand Korean Bibles and 80,000 New Testaments were printed by the American Bible Society. These Books are in a new boldface type which greatly improves the readability of the Korean Scriptures.

Under supervision of the Japan Bible Society 40 full-time colporteurs travel in teams throughout the main islands of Japan and engage in house-to-house distribution of the Scriptures. Total circulation of Scriptures in Japan in 1957 reached 1,792,352. Another jeep is needed to cover the southern islands of Japan.

The American Bible Society has been requested to send a fraternal secretary to serve as business manager and assist in the increasing publication program of the Society. The work in Japan continues to move forward.

In each Church of the Nazarene, an offering for the Bible Society work will be received on Sunday, December 14.

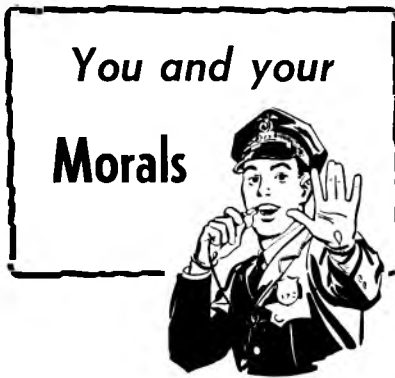
PONDER W. GILLILAND
Executive Secretary



"The Smile Faded"—General Superintendent Vanderpool and General President Stowe



Singing at Campfire



As we approach Christmas and think of that "silent night," that "holy night," when Christ was born, we



realize that it will be anything but silent and holy again this year, as it is "celebrated" by many of our fellow countrymen.

Notice the drawing, here, will you? Have you done your part to make it correct? Have you done your part through the year to cross out the tragic influences of intoxicating beverages?

You do not drink any of it, and you do not buy or sell it. You do not lend your influence to the licensing of places for its sale. You heartily abide by that General Rule in our "Manual."

But have you gone farther and opposed it whenever you have had opportunity? Have you complimented your drugstore proprietor if he does not carry it? Have you expressed your views on intoxicants in conversation with friends? Have you sent a card or a letter when you have been asked to do so in this column? Have you?

J. KENNETH GRIDER
for the Committee on Public Morals



NAZARENE THEOLOGICAL SEMINARY

New students from every college in the Church of the Nazarene enrolled in Nazarene Theological Seminary this fall, including two from British Nazarene College in England. The entering class has reacted with enthusiasm to the educational and spiritual program of the Seminary, and gives every promise of making a strong contribution in student leadership in the months ahead.

Eastern Nazarene College and Bethany Nazarene College are tied for first place in the number of new students admitted this fall, with Olivet, Northwest, and Pasadena following next in order. Five colleges outside the denomination are also represented in the junior class.



Columbia, Tennessee—In October we closed our Golden Anniversary celebration in First Church with an outstanding and fruitful revival. God blessed and gave souls from the first service to the last. This revival was characterized by the presence and power of God, resulting in the salvation of sinners, the reclamation of backsliders, and the entire sanctification of believers. Also, God gave some remarkable cases of healing, real divine miracles. A fine class of fourteen new members was added to the church. Evangelist Wm. N. Harrington was the powerful and God-anointed preacher, ably assisted by our singing pastor, Rev. Wm. S. Stone, who added much to the services with his singing. Brother Stone came to us only a few weeks ago but has won a place in our hearts. We give praise to God for all His wonderful blessings.—*Reporter.*

Spanish Nazarene Bible Institute

The fall revival at the Spanish Nazarene Bible Institute, San Antonio, Texas, was held October 14 through 19, with Dr. H. T. Reza as the special speaker. Brother Reza was at his best, and God used him to bring the blessings of the Holy Spirit upon faculty and students alike. It was a time of refreshing and rejoicing as time after time the Word of God was made to live in our hearts.

Brother Reza spoke at the morning chapel hour and also in the evening, with the general theme of the revival being "Holiness." It was a thrilling sight and experience to see our students receive the light of holiness and walk in it. Out of a student body of thirty-eight, we can safely say that all are saved, sanctified, and called of God for His work.

Our Institute has experienced a transformation—a revival of holiness. There is a solid spiritual undercurrent that one can sense in the life of all the students. We give God the honor and praise.—*JOSE C. RODRIGUEZ, Reporter.*

Cincinnati, Ohio—In October the Carthage Church had a good revival with Evangelist C. B. Fugett as the preacher, and Jay Meighen as the singer. God wonderfully used these men as they presented Spirit-inspired messages in sermon and song. Brother Fugett was delayed several days due to the death and burial of his friend and brother minister, Rev. Bona Fleming, but God crowned the services with the altar filled with earnest seekers. Souls prayed through to God for salvation and heart purity.—*VICTOR R. HOFFMAN, Pastor.*

Prospect, Oregon—October 12 marked the close of our special Week of Witnessing and a wonderful, old-time revival with Evangelist L. T. Edwards. God blessed the tender but rugged messages of Brother Edwards with divine manifestations of His presence. Many souls

were reclaimed, saved, and some sanctified with one new member added to the church. Coming here last July, we found a friendly and responsive people; it is a privilege to serve them.—*GEORGE L. FITCH, Pastor.*

Gorham, Illinois—On October 19 we closed a good revival. God met with us from the beginning as souls came to the altar the first night. The preaching, singing, and music of Rev. Jack Scarboro were anointed of God, and were enjoyed by all. God gave some definite victories, and our church is now in a better spiritual condition than it has been for years. We give God the praise.—*M. E. HAYNES, Pastor.*

St. Clair, Missouri—God gave an old-time revival at our church during the special Week of Witnessing. Rev. and Mrs. A. E. Miller were the special evangelistic workers, and they are Spirit-filled evangelists. Our church was in a

good "working" condition, beginning the visitation program October 1 and continuing through the Week of Witnessing, with 1,765 contacts, and more than one thousand made during the closing week. Prayer meetings were held before service each evening during the meeting. As a result, many people attended the Church of the Nazarene for the first time, there was much conviction, and more than thirty seekers prayed through to definite victory. We praise God for all these blessings.—*HARRY H. DOERLE, Pastor.*

Evangelist C. M. Whitley and wife report: "Recently we closed a fine revival with the Kyle Church in Patterson, Missouri. God blessed and gave us a good time with these fine Nazarenes, and a number of precious souls prayed through to victory. We have an open date, January 7 to 18, and will be glad to go anywhere the Lord may lead. Write us, c/o P.O. Box 527, Kansas City 41, Missouri."

First Church, Alexandria, Louisiana



In October of 1957 we arrived in Alexandria to find a wonderful group of people worshipping in the chapel on the district campgrounds, five miles out of Alexandria. Our predecessor, Rev. W. E. Carruth, had led the church in disposing of the old church building and lot, and in securing a corner lot in a new location. On November 16, 1957, ground was broken for the new building, and the first service was held in it on Easter Sunday, 1958, with District Superintendent Perryman as the special speaker. On September 7, this year, Dr. Williamson was with us for the dedication service. The church is constructed

of scored buff brick and concrete blocks; the auditorium is 40 x 60 feet and will seat 300; the annex has 15 Sunday school rooms, pastor's study, etc. The auditorium is completely furnished with oak pews and pulpit furniture. The building has central heating plant and air conditioning for the entire structure. The property is valued at \$75,000 and the debt is less than \$22,000. We praise God for His help and blessings. England Air Force Base is near the city; if you have friends there, write us and we'll be glad to contact them for the church.—*CARL BUNCH, Pastor.*

Sumner, Michigan—In September, the Summer Center Church had a wonderful revival. God poured out His Spirit upon the services and there were shouts of victory. Evangelists Oliver and Ruth Morgan, and Daughter Mardell, were the preacher, musicians, and singers. Their ministry in sermon and song was crowned with fifty-three seekers at the altar, all of whom professed victory in Christ. Many of our young people were saved or sanctified, and the church was

helped and uplifted. Since the meeting we have had a gain in the midweek prayer meeting attendance of about 50 per cent. Brother Morgan's Spirit-filled messages were a great blessing. People returned night after night to fill the church. We thank God for this outstanding revival. Rev. and Mrs. George Otto have been our pastors since August of '57, and have accepted a unanimous recall. Under their ministry our church has grown spiritually and numerically.—FRANCIS JOHNSON, *Reporter*.

St. Louis, Missouri—The Florissant Church enjoyed a good revival in October with Rev. Billy Erickson and wife as evangelist and singer. Billy is a successful young evangelist, sound in doctrine, tender of spirit, carries a burden for souls, and his message is clear. God blessed and gave seekers in every service except two. The special singing of Mrs. Erickson was also much enjoyed by all who heard her.—J. W. ROACH, *Pastor*.

Gary, Indiana—Recently the Black Oak Church had a good revival with Rev. A. A. Driscoll as the evangelist. He is a dynamic preacher on tithing and holiness and our people were richly blessed by his ministry. A good number of young people found definite help from God at the altar of prayer, and God honored and blessed each service. Brother Driscoll was given a unanimous call to return for a meeting in 1959.—MAURICE LIGHT, *Pastor*.

Howell, Michigan—In October we had a very fine revival with Evangelist Daniel Patrone, whose messages met the needs of many people. God blessed and gave nearly one hundred seekers during the twelve-day meeting. On the closing Sunday we had 482 in Sunday school, giving us a six-week average of 360. The building program is going forward and we plan for dedication of our beautiful new church in January. We thank God for His many blessings.—W. E. VARIAN, *Pastor*.

Evangelist Leonard G. Hubartt writes: "At this writing I am beginning my third year in the field of evangelism with a meeting at our East Side Church in Fort Wayne, Indiana, with Pastor Ray Tucker and people. God has blessed and given me good success in the evangelistic field. During the summer months which I had reserved, God helped me to construct a suitable home, near Huntington, so that my address is now Route 4, Huntington, Indiana. My slate for 1959 is filled from March 1 to July 1, and from September 19 to November 22. I am anxious to secure meetings for the months of January and February. Write me at the new address given."

Rocky Mountain District

Two of our elders have recently retired from the active pastoral ministry. Rev. I. F. Rodeffer was our pastor at First Church, Cheyenne, Wyoming, for some ten and one-half years. During this time he served as a member of the district advisory board and as chairman of church schools. He led our district

"How Do You Do It?"

That is the question we are asked many times when the number of stations carrying "Showers of Blessing" is being discussed. "You do not have a man on the field all the time, and carry on no great propaganda campaign, yet for years your program has been on between three and four hundred stations. Just how do you do it?"

There are many ways, but here is one:

We are pleased to be able to broadcast such a fine program as "Showers of Blessing." It was carried on my station in Kentucky for many years and received many fine comments from people of all denominations. We will be pleased to start the broadcasts on this station just as soon as we receive the tapes.—A general manager from Mississippi.

We have received many letters like the above, for which we are grateful. A program director from another station leads us to believe he will recommend the program wherever he may go with this comment:

We are proud to be carrying the "Showers of Blessing" program over our station. I think you folks are doing a wonderful job in bringing the Word to thousands of people who would not normally get to hear a message of this high caliber. We receive many good comments from our listeners about the program.

Do you have the program on your local station? Tapes are furnished without charge, and you might be surprised how easily you could serve the unchurched in your community, bringing to them the good news of salvation.

NAZARENE RADIO LEAGUE
6401 The Paseo
Kansas City, Missouri

in Sunday school attendance. At present, Brother and Sister Rodeffer are living in Cheyenne and continue active in their support of the church.

Rev. B. G. Rodda was for many years an active lay worker in the church, preaching in rural schoolhouses and laying the foundation for future work. During the past nine years he has given full time, pastoring at Wheatland, Powell, and Rock Springs, Wyoming. At present Brother and Sister Rodda reside in Nampa, Idaho.

These couples have celebrated their fiftieth and fifty-fourth wedding anniversaries respectively.—ALVIN L. McQUAY, *District Superintendent*.

ATTENTION, MEN!



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- "Glorious Freedom"
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126 numbers. Compiled by Haldor Lillenas. Gospel songs for the male quartet. Includes:

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- "The Best Thing to Have"
- "The Old Account Settled"
- "Jesus Will Walk with Me"
- "I Will Arise, and Go to My Father"

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Rev. H. J. Rahrar writes: "I have left the evangelistic field to accept the pastorate of our First Church in Greenfield, Indiana. We wish to thank all the pastors and people with whom we have worked. Already we are seeing some real progress in the work here at Greenfield, with an increase in Sunday school attendance, and five new members received into the church on Sunday, November 2. Please remember us in prayer."

Evangelist George Brannon writes that he has an open date, January 1 to 11. Write him at his home address, 125 N. Wheeler, Bethany, Oklahoma.

Jefferson, Ohio—This church held their Alabaster box breaking during September, with \$400.50 given by our wonderful people. This is the largest single box breaking for this church. This is a great missionary church, and we praise the Lord for a people who have a world-wide vision for the lost of the earth.—JOHN R. DONLEY, *Pastor*.

The Dave Hall Evangelistic Party write that they have two open dates, December 31 to January 11, and January 14 to 25. They'll be glad to slate these as the Lord may lead. Write them, 776 E. Simpson, McPherson, Kansas.

Evangelists William and Junc Schmidt write: "We have two open dates, February 4 to 15, and February 18 to March 1. We carry the program of preaching, singing, and also have Scene-o-felt. Write us, Box 331, Vicksburg, Michigan."

Evangelist H. E. Darnell writes: "Due to a cancellation because of a change of pastors, I have an open revival date in the spring of 1959. Any church or pastor desiring this time, please write me, P.O. Box 929, Vivian, Louisiana."

Evangelist George O. Cole writes: "I will be in a meeting in Ohio, closing January 11; then have a meeting scheduled in Florida, beginning February 4. Would like to slate a meeting for the last half of January in Florida, or en route from Ohio to Florida. Also I still have a few open dates for 1959. Write me, 413 E. Ohio, Sebring, Ohio."

Bertrand, Michigan—Recently we had a wonderful revival with Evangelist Matthew Wilson. Truly he was anointed of God and his messages were food for the soul. We thank God for such old-time preaching. Our church is thriving under the leadership of our fine pastor, Rev. Jack Smith, and the blessings of the Holy Spirit.—MRS. K. KENNETY, *Reporter*.

Garden Grove, California—Coming here last June we found a wonderful and progressive people. In August we were privileged to have Rev. and Mrs. Lyle Potter with us for a Sunday school revival. In October we had a very successful revival with Evangelist Martin Leih. This church is only six years old and is now averaging over two hundred in Sunday school. Thus far this year we have received thirty people into

church membership. Much credit is due my predecessor, Rev. L. D. Meggers, who did a wonderful job in getting this work advanced from a home mission to a self-supporting church. If you have friends moving to this fast-growing area, send their names and addresses to us (13411 Verano Street).—WELDON H. STONE, *Pastor*.

Evangelist Joe Norton writes: "Due to a change in my slate I have two open dates—December 28 to January 4, and January 7 to 14. I shall be glad to slate these as the Lord may lead. Write me, Box 143, Hamlin, Texas."

Evangelist and Mrs. Curtis Shook report: "We praise God for hearing and answering prayer and giving us many wonderful victories. During the summer and fall it has been our privilege to labor with our North American Indians, where Rev. G. H. Pearson is the good district superintendent. We met him at Ponca City Indian Nazarene Mission, where Rev. Lula Morton is pastor. We spent one Sunday with Pastor Bates and his people at Tucumcari, New Mexico. We stopped at the C. Warren Jones Indian Training and Bible School, nine miles south of Albuquerque; Rev. Charles Scrivner is principal. We had one service at Winslow, Arizona, with Rev. and Mrs. Gilbert Klinefline, and God gave us an altar filled with seekers. Then we went on out to the Navajo reservation, with Rev. Decker and Florence Yazzie; we helped them on their new church. We gave a week helping with some of the work at the Navajo Mission at Smoke Signal, where Rev. Gertrude Jones is missionary and Rev. Beulah Campbell is nurse. We then returned to Winslow, Arizona, for a revival, and God blessed and gave seekers. From there to Parker, to help Brother Roy Schurman in building a church for the Mojave Indians. Please pray for us that we may be used of the Lord."

Temperance, Michigan—On Golden Anniversary Sunday (October 12) we closed a good revival with Rev. Charles Mosher as the evangelist. There were 122 present for Sunday school, and the morning service climaxed the "Week of Witnessing" with a mighty outpouring of God's Spirit. There were many seekers, and our people will not soon forget the visitation of God in this service. We appreciated the work of Evangelist Mosher. This church was one year old in June, and fourteen new members have been added since the organization. Rev. George E. Smith is our pastor.—FREDA MCGHEE, *Secretary*.

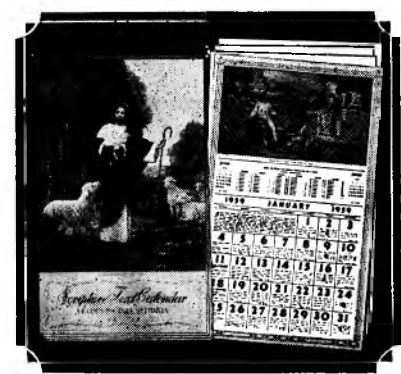
Esther, Missouri—Our church enjoyed a wonderful fall revival with Mrs. Eva Gardner as the evangelist. Twenty people gave testimony of being saved or sanctified with many others receiving definite spiritual help. Eleven people were baptized and twelve united with the church, also a personal workers' band was organized with fifty-eight workers. Just prior to the meeting we had a Christian Service Training class under the direction of Mr. Cecil Reeder, using the text *The Fullness of the Spirit*, and twenty-four received credit. A new as-

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phalt parking area has been made near the church; also plans are made for a new educational unit to care for nearly two hundred more in Sunday school. Our entire church is united, enjoying a substantial increase in all departments, making hundreds of calls in personal visitation, and new people are attending the services.—C. F. TRANSUE, *Pastor*.

Mt. Vernon, Illinois—October 5 marked the close of a very good revival with Rev. H. N. Dickerson, evangelist, and Lee Suhling as singer. God blessed and gave a number of seekers at the altar to be saved or sanctified. Sister Dickerson was a great blessing in helping the seekers to find victory. Brother Suhling sang his way into the hearts of the people, also was of great help in the altar services. A number of people at-

tended our church for the first time during this meeting. A large love offering was given to the pastor. The spirit of the revival continues with three young people joining the church last Sunday, and a young man praying through in the evening service.—W. E. ALLISON, *Pastor*.

Pastor H. L. Johnston writes: "After serving as pastor of our church in Argo, Illinois, for more than three years, we are now located in the spacious parsonage next to our First Church in Battle Creek, Michigan. Here we have found another wonderful group of God's people. We are getting a good start in what seems to be one of the greatest opportunities we have had a part in. We covet the prayers of God's people."

Florin, California—After five months of remodeling, improving, and painting church and parsonage, we were ready

to campaign for new people. All departments are showing an increase. The Sunday school average attendance has increased from 100 to 228. Rev. Ellwood Munger, assisted by Mrs. Munger, are "tops" in the field of Sunday school evangelism. After four days of house-to-house visitation, 300 families were contacted, and an all-time record was established with 404 in Sunday school the following Sunday. Over 400 were counted in the morning worship service, including 78 in children's church. A fine spirit prevails among the membership.—WILLIAM L. MCKEE, *Pastor*.

Malvern, Arkansas—Our revival, October 19 to 26, with Evangelist Walter Patterson, was one of the greatest in the history of this church. Forty-three seekers found their way to God at the altar of prayer, with many believers sanctified wholly, and sixteen were received into

church membership. God is moving in a wonderful way here. We had a wonderful baptismal service on Sunday afternoon with twelve persons baptized. We thank God for the old-fashioned preaching of Brother Patterson and the visitation of the Holy Spirit in our services.—JAMES C. LANGFORD, *Pastor*.

Evangelist Clyde H. Morris writes: "We thank God for these days of revival. During the past year I have seen the omnipotent hand of God move on the services and line the entire altar with souls who wanted God and victory. Last January, I felt God wanted me to resign my job and give full time to the evangelistic work. I am glad I obeyed, and it has been wonderful the way God has worked miracles in saving and sanctifying power, also in healing. At this writing we are in a meeting in Marion, Virginia. I'll be glad to go anywhere as the Lord may lead. Write me, 110 Washington Avenue, Nitro, West Virginia."

Deepwater, Missouri—The Lord gave us a good revival in September with Rev. John C. Price as evangelist, and Mr. and Mrs. "Bill" Crane in charge of the special music. Both of these young men are students at Nazarene Theological Seminary. The preaching and singing were anointed of God, and hearts were convicted of sin. We are thrilled at the privilege of serving these wonderful people.—HARRY L. EVANS, *Pastor*.

Oakland, Maine—God has blessed the ministry of the devoted young couple He called to this home mission work in May of 1955. They won the hearts of the people, and the church has enjoyed a steady, healthy growth. We have been greatly helped by two revivals with Rev. Ernest Smith as the evangelist. The Sunday school had no "summer slump" this year and the attendance record was broken recently with 104 present during our revival.—RUTH C. OTIS, *Secretary*.

Pastor A. H. Johnson reports: "After pastoring our Calvary Church in High Point, North Carolina, for seven years I resigned in October to accept our church in Victoria, Virginia. God helped us in High Point, and we saw the Sunday school increase from an enrollment of 200 to a total of 310, with an average attendance last year of 213; and the church membership increased from 77 to 120. Finances more than doubled, with a total last year of \$14,500. The church was able to build a five-room, modern, Sunday school annex, valued at \$8,000, and a new, eight-room, brick parsonage, with full basement, valued at \$22,000. We also bought a house adjoining the church property, giving us six extra Sunday school rooms and a parking lot. Although we had a unanimous call and the people were most kind, we felt definitely led of the Lord to accept the work in Victoria."

Richmond, Kentucky—First Church enjoyed a wonderful fall revival with Mr. John F. Whisler, blind song evangelist, in charge of the music. He is a man of God and did a great job as song evangelist and musician. Our pastor, Rev. G. W. Williams, did the preaching and

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was mightily used of the Lord. Thirty people sought God at the altar; some were reclaimed, some saved, and others sanctified. Five new members were added to the church and five babies christened. We thank God for sending Brother Whisler our way; he was given a unanimous call to return in 1960. We thank God for His continuing blessings on the regular services.—NANNIE BONNY HISLE, *Secretary*.

Los Angeles, California—The fall revival at the Riverside Drive Church was the best meeting in the past ten years. Evangelist Thomas Hayes and Singer Jim Lee were the special workers. Brother Hayes is a unique evangelist, gives his all to the meetings, and calls the church to fasting and prayer. Many backsliders, unsaved, and unsanctified found their way to the altar of prayer. Jim Lee is a splendid pianist, also sings and works around the altar.—EMMA FRENCH SMITH, *Pastor*.

Deaths

E. RAY SAMPLES died July 5, 1958, during the West Virginia District Assembly. He suffered a cerebral hemorrhage during the ordination service, while his pastor was being ordained, and died suddenly. He was faithful to God and his church, a brother greatly beloved; active in the church for twenty-five years. His wife died in 1956. Surviving him are Mrs. Grace Hart, Mrs. Lula Wolfe, Mrs. Esther Parish, Mrs. Halcy Marks, and Mrs. Roberta Miller, also Cecil, Lawrence, Orvis, and James R. Samples. Memorial service was held in the Church of the Nazarene, Clendenin, West Virginia, with Rev. Merlin Provance officiating; interment was in the Clendenin cemetery.

AUBREY C. WILLIAMS, age sixty-eight, died April 25, 1958, in Topeka, Kansas. He was born March 17, 1890, at Junction City, Kansas. His father was the late Rev. D. B. Williams. Aubrey Williams was converted in Topeka First Church of the Nazarene, where he was a member until the organization of the Highland Park Church in 1953. At First Church he served as Sunday school superintendent for fifteen years, and for three years as superintendent at Highland Park Church. He also served as church treasurer, a member of the church board, and on district assembly committees. He is survived by his wife, Blanche, of the home; a daughter, Mrs. Alice Hayes; four sisters and two brothers. Funeral service was held at Topeka First Church, with his pastor, Rev. Paul Hagemeyer, of Highland Park Church, officiating.

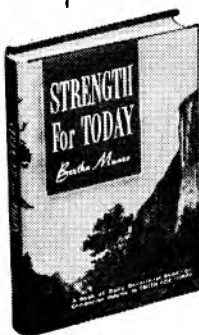
MRS. MALCOLM SHELTON (nee Lois Marie Miller) died at K.U. Medical Center, Kansas City, Kansas, October 14, 1958. She was converted at the age of nine, and from then on to her death lived a beautiful Christian life. She worked as a surgical nurse in Kansas City for several years. She was married to Rev. Malcolm W. Shelton on February 18, 1954. She was a faithful and much-loved member of St. Paul's Church of the Nazarene, Kansas City, Missouri. Besides her husband, she is survived by her parents, Mr. and Mrs. Raymond Miller, of Bellefontaine, Ohio; also four brothers and three sisters. Funeral service was at St. Paul's Church of the Nazarene, with Rev. Jack Lee, pastor, and Dr. J. Kenneth Grider officiating, with interment in Bellefontaine, Ohio.

WILLIAM EDGAR SMASHEY was born July 11, 1887, in Hannibal, Missouri, and died April 23, 1958, at his home in Hannibal. He was a member of the local Church of the Nazarene for twenty-seven years. He is survived by his wife; also two daughters, Mrs. B. F. (Ruth) Dukensheets, and Mrs. P. J. (Betty) Starks; two sons, Cobern L. and Richard Eugene; and a half brother. Funeral service was conducted in the local church by the pastor, Rev. A. L. Roach.

MRS. MABLE O. SMITH was born May 8, 1892, and died of a heart attack on May 20, 1958, at her home in Tampa, Florida. She was a good, loyal, and faithful member of First Church of the Nazarene, Tampa. Before moving to Tampa, she had been a member of First Church in Indianapolis, Indiana. As usual, Sister Smith attended church services at Tampa the last Sunday she was alive and taught the ladies' Bible class. She loved the

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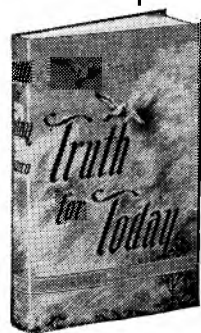
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Lord and the church, and was greatly loved by all who knew her. Brother Joseph Smith continues to make his home in Tampa. Funeral service was conducted by the pastor, Rev. R. E. Elzey, in Tampa; then the body was shipped to Indianapolis, where services were held at First Church of the Nazarene, in charge of Rev. Ermel Short, assisted by Clyde Dawson.

DANIEL GEORGE STEINKAMP was born June 12, 1877, in Renville, Minnesota, and died August 19, 1958, in Sacramento, California. In 1902 he was married to Miss Emma Streech. He was converted on May 18, 1913, sanctified four days later, and became a charter member of the Pleasant View Church of the Nazarene, Norma, North Dakota. The family moved to Sacramento in 1919 and he became a charter member of Sacramento First Church of the Nazarene when it was organized in 1921; he was a member of this church until his death. He is survived by his wife, Emma; two sons, Alex D. and Fred J., of Sacramento; and four daughters, Mrs. Viola Ernst and Mrs. Evelyn Juvik, of Sacramento; Mrs. Leonora Krauter, of Tehachapi, California; and Mrs. Lois Hicks, of Kansas City, Mo.

singers, and musicians. Brother Pickering is a good preacher and the Pickering's sing and play several musical instruments as a family group. At present they are doing part-time evangelistic work, but plan to enter full-time evangelism in September, 1959. They are good-spirited young people and will be a source of blessing to any church. Write them, 4042 Linden St., Allentown, Pennsylvania.—W. C. Allshouse, Superintendent of Philadelphia District.

I would like to recommend to our people Rev. and Mrs. Reuben Weinberg, who have resigned as pastors of our church in Effingham, Illinois, to enter the evangelistic field. They will go anywhere as preachers and children's workers, using flannel sermons, etc. You will find them to be devoted and conscientious workers. Address them, 1539 Bateman St., Galesburg, Ill.—Harold Daniels, Superintendent of Illinois District.

WEDDING BELLS

Miss Martha Inlow and David Gibley were united in marriage on November 9 at Springfield, Missouri, with Rev. Homer Shearer officiating.

Miss Francis Krawitz and Mr. Ronald Durr, both of Springfield, Missouri, were united in marriage on November 8 at Springfield with their pastor, Rev. Homer Shearer, officiating.

Miss Nola Buckow and Mr. Joe Fogo, both of Kansas City, Missouri, were united in marriage on

Announcements

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November 8 at First Church of the Nazarene in Kansas City, with the pastor, Dr. A. Milton Smith, officiating.

Miss Mary Jo Osterhout of Pembroke, Massachusetts, and Mr. Earl Springer of Broadalbin, New York, were united in marriage on November 8 at College Church of the Nazarene, Wollaston, Massachusetts, with Rev. Walter S. MacPherson and Dr. J. Glenn Gould officiating.

Shirley Lambert and Harry Wood, both of Winfield, Kansas, were united in marriage on November 5 in the Winfield Church of the Nazarene, with the pastor, Rev. Ralph E. Shafer, officiating.

BORN—to Rev. and Mrs. Jack Scharn of Osawatomie, Kansas, a son, James Harvey, on November 5.

—to Rev. and Mrs. Wayne E. Schwob of Anderson, Indiana, a daughter, Jane Ellen, on October 28.

—to Rev. and Mrs. Dallas Mucci of Tinley Park, Illinois, a son, John Howard, on October 4.

—to Rev. and Mrs. Paul Chavet of Canning, South Dakota, a daughter, Bethel May, on September 26.

—to George and Shirley (Newman) Lutz of Pueblo, Colorado, a daughter, Roxie René, on September 23.

—to Rev. and Mrs. Ronald Beech of Leavenworth, Washington, a daughter, Colleen Kay, on November 8.

—to Rev. and Mrs. Floyd Everhart of Boscobel, Wisconsin, a daughter, Pamela Elaine, on November 6.

—to Rev. and Mrs. Charles C. Langford of Kendallville, Indiana, a daughter, Carol Elizabeth, on November 1.

—to Michael and Dolores (Brough) Anthony of Bakersfield, California, a daughter, Cynthia Lou, on October 10.

—to Lewis and Shirley (Shaffer) Grim of Smithton, Pennsylvania, now stationed at Bunker Hill Air Force Base near Peru, Indiana, a son, David Paul, on September 7.

ADOPTED—by Rev. and Mrs. Norman Franklin, of Omaha, Nebraska, twin boys, Jeffrey Lee and Gregory Linn; they were born November 7.

SPECIAL PRAYER IS REQUESTED by a Nazarene minister in the South for his son, dying with cancer;

for a Christian lady in Michigan that God will touch her body—she wants to serve God better—also that God will take over and work out a difficulty that is a heavy burden;

by a Christian wife in Iowa for her unsaved husband, for their two children, and for the work of the Church of the Nazarene in that place;

by a Nazarene mother in Idaho for healing of a brother in the church who is afflicted with a strange malady—physicians seem unable to locate the cause or cure—he is a fine, sanctified man; for a revival in their local church; for her own family; for four young married couples, reared in a Christian home, but now indifferent; and for healing for herself of a condition which doctors do not seem to help; also healing for her husband;

by a Christian lady in Iowa for her sister who is sick and alone since the death of her husband—for the salvation of her daughter and husband; by a reader in Ohio for special help from God in a church problem, that he may have God's best in his own Christian experience, and for an unspoken request.

Directories

GENERAL SUPERINTENDENTS

HARDY C. POWERS

Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri

District Assembly Schedule for 1959

Washington	April 29 and 30
Philadelphia	May 6 and 7
Florida	May 20 and 21
Alabama	May 27 and 28
Rocky Mountain	June 10 and 11
South Dakota	June 17 and 18
North Dakota	June 24 and 25
Northeastern Indiana	July 8 to 10
Michigan	July 15 and 16
Eastern Kentucky	July 23 and 24
Illinois	July 29 and 30
Kentucky	August 5 and 6

Joplin	September 2 and 3
Southeast Oklahoma	September 16 and 17

G. B. WILLIAMSON

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District Assembly Schedule for 1959

Akron	April 29 to May 1
San Antonio	May 6 and 7
Abilene	May 13 to 15
Arizona	May 20 and 21
Canada Central	June 18 and 19
Maritime	July 2 and 3
Eastern Michigan	July 15 and 16
Western Ohio	July 22 to 24
Southwest Indiana	August 5 and 6
Dallas	August 12 and 13
Northwestern Illinois	August 19 and 20
Indianapolis	August 26 and 27
South Arkansas	September 16 and 17
North Arkansas	September 23 and 24

SAMUEL YOUNG

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District Assembly Schedule for 1959

Alaska	
Canada Pacific	
Los Angeles	May 20 to 22
Southern California	May 27 to 29
New Mexico	June 3 and 4
Albany	July 1 and 2
Central Ohio	July 15 to 17
Pittsburgh	July 22 and 23
Wisconsin	August 6 and 7
Missouri	August 12 and 13
Northwest Indiana	August 19 and 20
Houston	August 26 and 27
Georgia	September 9 and 10
Mississippi	September 16 and 17

D. I. VANDERPOOL

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District Assembly Schedule for 1959

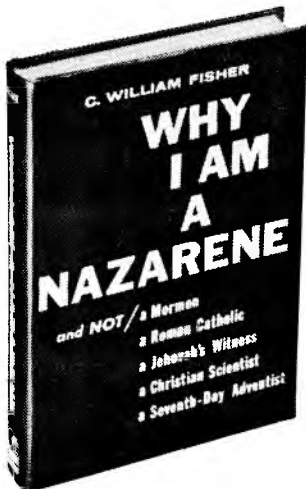
British Isles North	May 11 and 12
British Isles South	May 18 and 19
Nevada-Utah	June 3 and 4
Nebraska	June 10 and 11
Northeast Oklahoma	June 24 and 25
Canada West	July 8 to 10
Minnesota	July 15 and 16
East Tennessee	July 30 and 31
Kansas	August 5 to 7
Iowa	August 12 to 14
Tennessee	August 19 and 20
Louisiana	September 2 and 3
Kansas City	September 9 and 10
Southwest Oklahoma	September 23 and 24

HUGH C. BENNER

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District Assembly Schedule for 1959

Hawaii	March 12 and 13
Idaho-Oregon	April 29 to May 1
Washington Pacific	May 7 and 8
Northern California	May 13 to 15
Oregon Pacific	May 20 to 22
Northwest	May 27 and 28
New England	June 17 to 19
West Virginia	July 2 to 4
Colorado	July 16 and 17
Chicago Central	July 22 and 23
Northwest Oklahoma	July 29 and 30
Virginia	August 12 and 13
South Carolina	September 16 and 17
North Carolina	September 23 and 24
New York	October 2 and 3



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