

Herald of Holiness

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There IS Help in God!

General Superintendent Benner

LIFE brings its times of darkness, when it seems there is "no sun to shine, no star to guide." Cherished plans fail, fond hopes vanish, treasured dreams fade. The anguish of a dark loneliness seizes the heart, and hot tears flow from sleepless eyes.

At such a time the exhortation is often glibly given: "Trust in the Lord; commit everything to Him." But to be fair and honest, we must admit that it is not always easy to do this immediately and completely. With the heart crying out for light, it is not easy to wait patiently in the darkness. When the mind is asking, Why? it is not easy to live on with no answer. With life confused and uncertain, it is not always easy to leave it in God's hands. When the inevitable is shaping life beyond our control, it is not easy to trust God's providence.

But God is understanding and will give us time for adjustment. And when we have come to the end of ourselves—the end of plans and hopes, of dreams and questionings, of confusion and the inevitable—we

find that *there is help in God*. By sincerity, patience, and humility we can come to that place of rest on His "everlasting arms." We can grasp God's promise to give "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." We can hear again the blessed, comforting words of Jesus, "Your sorrow shall be turned into joy."

It was this comfort and confidence in the heart of George Matheson, gripped by the emotional agony of a lost love, and facing a life of physical blindness, that enabled him to write:

*O Love that wilt not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be.*

"The darkness will come, but to the soul who rests in God, 'joy cometh in the morning.'" Let us strive to turn more quickly, more assuredly, more naturally to Him who is the "God of all grace" and the "God of all comfort."

"Follow peace . . . and holiness, without which no man shall see the Lord" (Heb. 12:14).

NEWS IN BRIEF

Mr. and Mrs. N. N. Millage of Danville, Illinois, will celebrate their fiftieth wedding anniversary on Sunday, March 6, at their home at 319 Franklin Street. They united with the Church of the Nazarene in 1914, and have held membership in Danville First Church for the past twenty-eight years.

Rev. and Mrs. E. W. Kiemel will celebrate their fifty-fourth wedding anniversary on March 20. Brother Kiemel has been in the active ministry for forty-two years, and in evangelistic work for nearly forty years. They held some evangelistic meetings in Rev. Jack Sanders' Fifth Street Mission. Brother Kiemel still fills in for pastors occasionally. They write, "We have pastors and evangelists in the ministry who were saved in our revivals." Their address is Box 129, Sylvia, Kansas.

Rev. and Mrs. Paul E. Sides will celebrate their fiftieth wedding anniversary on March 27. Brother Sides first joined the Church of the Nazarene in 1918. Seven children were born into the family, and three sons and two daughters are still living, with nineteen grandchildren and five great-grandchildren. Brother Sides is now retired, due to ill health; he will be sixty-nine on March 16. Their home address is P.O. Box 284, Cordova, Alabama.

Rev. C. B. McCaull, pastor at Granby, Missouri, writes that he is temporarily laid up due to having undergone major surgery early in February. He asks special prayer that his health may return, as he wants to "be on the firing line."

After completing eight years pastoring the fine congregation in Lansdale, Rev. Nelson G. Mink writes that he has accepted the call to pastor the church in Oxford, Pennsylvania.

Secretary Carl Reed sends word from Little Rock, Arkansas: "Rev. Ponder W. Gilliland recalled as pastor of First Church with only one negative vote. A three-year call extended amid much enthusiasm and rejoicing with a nice love offering. The Gillilands greatly loved and appreciated."

Mr. and Mrs. Irvin Brown of Boswell, Pennsylvania, celebrated their golden wedding anniversary on last December 24. Many relatives and friends were present for the occasion, including one family from California. Many lovely and useful gifts were

received and also many words of greeting from friends near and far. They are members of the Church of the Nazarene in Boswell. Rev. Elizabeth Dumann, pastor.

Fainting or Praying?

By June Pittman

Men ought always to pray, and not to faint (Luke 18:1).

They that wait upon the Lord shall . . . not faint (Isa. 40:31).

IT IS an inexorable law of God's kingdom: If we pray, we shall not faint. When trouble comes, don't faint—pray! Look constantly to Him. If we're prayed up and waiting on God, we won't faint; we'll just keep on praying even in the midst of adversity and trial, and our hearts will be kept in "perfect peace" because we're trusting in Him. We can "rejoice evermore" if we "pray without ceasing," because Jesus will become more real and close to us, and more necessary than our own right arms.

When we face a blank wall of insurmountable difficulties, we won't faint if we pray. We will pray if it is our usual habit—but more than habit, if it is the very breath of our life. I mean this: If prayer is our daily refuge and our constant tower of strength, we will not need to think when bad news or trouble comes. I must not faint now, but pray. Oh, no! Because we have been faithful in prayer when the going was smooth, we will have strength to meet the foe when the guns of Satan begin to fire at our fortress.

O God, don't let me fail, but help me to keep prayed up.

HERALD OF HOLINESS

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BLUE POLKA DOTS

By Pauline E. Spray*

NEVER see a dress of blue polka dots but I am reminded of one that my mother wore when I was a girl at home. There were seven of us children at home then and times were rather hard. It took a lot of pinching of pennies and planning to manage for so many of us.

For months the only "Sunday" dress that Mother owned was a dark blue one with white polka dots in it. Every time she dressed up to go away, she had to wear it. No doubt she could have denied us children and used the money to have purchased herself some different apparel, but she didn't. Why? Because she loved us more than she cared about her own personal desires. Her love for us caused her to deny herself. That is why blue polka dots always symbolize "sacrifice" to me.

Jesus told the lawyer who came questioning Him, that if he would gain eternal life, he should "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; . . . and thy neighbour as thyself" (Mark 12:30-31).

Do I love the Lord to this extent, and my neighbor as myself? I wonder.

I believe I want to reach heaven so much that I am willing to go without some meals, to give up my nights of rest, and to deny myself of all the privileges I have in this life, if it be necessary, to reach my goal.

If I keep the commandment of Jesus, must I be willing to give the same measure for others? Must I be willing to give up some meals in fasting for them? Must I be willing to give up my hours of rest, that I might pray for the lost and dying about me? Must I be willing to give up the luxuries and pleasures I enjoy in this life if it will mean the winning of souls to Him?

Again I am reminded that Jesus said, "Love thy neighbour as thyself."

It was love that compelled my mother to deny herself that we children might have our needs supplied. Love must impel me to do likewise for my home, my children, and my fellow men. Love demands sacrifice; sacrifice might mean the wearing of "blue polka dots."

*Sparta, Michigan

The unjust knoweth no shame (Zeph. 3:5).

Willful sinning against God will not only produce a callousness of the heart, mind, and conscience, but also will rob that sinner of all sense of guilt and shame.—EARLE F. WILDE.

What the Second Coming of Christ Does Not Mean

First article in a series of six on
"The Second Coming of Christ"

By E. E. Wordsworth*

And many false prophets shall rise, and shall deceive many. Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only (Matt. 24: 11, 23, 36).

THE GLORIOUS truth of the second advent of Christ has been subjected to much wild speculation and wholly unwarranted and unfounded presentation in the pulpit and religious press. Because of this regrettable fact many good people avoid it or discountenance it. Permit the writer to say that his theological training was postmillennial. My professors taught me theology from postmillennial textbooks so that in my early ministry I had strong faith in this view.

But the writer came to see that his theological position was wrong and began a thorough study of Second Advent truth. The Bible became a new Book to me when I made a discovery and received a revelation of this truth. However, I frankly admit I am still in the kindergarten and seeking more light and knowledge from Christ and His Word. It seems to me it ill becomes one to be too dogmatic.

However, there is some clear truth regarding Christ's second coming that should be known to all believers. According to the late Dr. G. Campbell Morgan there are at least 315 direct passages in the New Testament alone which deal with the Second Coming. Another author has said: "The New Testament is concerned mainly with the presentation of three great facts: first, that the Son of God has been to the earth but has gone away; second, that the Holy Spirit has come down to this earth and is still here; third, that the Son of God is coming back again to this earth." If we accept the first two facts, should we not give serious consideration to the last one?

First of all then, let us consider our subject more particularly. Assuming the fact of *Christ's coming*, we ask: What is meant by it, or what is not meant? First, *it does not mean our salvation here and now*. Some would have us believe this. The word salvation has a threefold meaning and scope—past, present, future; or justification, sanctification, glorification. We can be regenerated and sanctified wholly in this life, but glorification is still future. To some of our readers it may seem like a wearisome waste of time even to discuss this point, and, were this not considered seriously by many, we would not take time for its discussion. Let this suffice.

Second, *there is a class of commentators who regard the death of the believer as the coming of Christ*. Death is an enemy to be destroyed according to the Word—"the last enemy." Death is not our hope. In scripture "death" means "death," and the coming of the Son of Man means His coming, and the two expressions are not synonymous and cannot be. Many scriptures could be pressed into use here to refute the error regarding death. Jesus plainly said, "I [a divine person] will come again." There is absolutely no need for confusion at this point.

Third, *the coming of Christ does not mean the ushering in of the Holy Ghost dispensation on the Day of Pentecost*. This view is based upon our Lord's word in John 14, where, after declaring to His disciples that He would give them "another Comforter" who would abide with them forever, He immediately added, "I will not leave you comfortless: I will come to you" (John 14:18). But to regard the descent of the Spirit at Pentecost as the accomplishment of Christ's promise, "I will come again," is to confuse the Persons of the adorable Trinity. A sufficient refutation of this error is found in the clear fact that the Epistles, which were all written *after* Pentecost, contain numerous references to and promises concerning the personal return of Christ, our Lord.

Fourth, another class of commentators teach that *the destruction of Jerusalem, A.D. 70, by the Roman armies is the coming of Christ*. But this again is utterly untenable as well as unscriptural. This theory is based upon a careless interpretation of Matthew 24. The destruction of Jerusalem *did not exhaust* the predictions made by our Lord with reference to His return. The Book of Revelation proves our point, for it was written at least twenty years after the destruction of Jerusalem, and in it He promises no less than six times to "come again." His closing word is, "Surely I come quickly" (Rev. 22:20).

Fifth, *it is not a spiritual coming, but literal*. Salvation, as referred to in regeneration and sanctification, is spiritual; but glorification, at the Second Advent, has much to do with our bodies. Blackstone in *Jesus Is Coming* asks: "Are not these prophecies to be interpreted 'spiritually'?" And does not this 'coming' mean our acceptance of Him in conversion, and the witness of the Spirit? Or does it not mean His reign over the Church, etc.?" Then answers: "No! Not at all. Do you condemn the Jews for rejecting Christ, when He came in such literal fulfilment of

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prophecy, and yet reject the same literalness about His second coming? This is not consistent."

Sixth, it does not mean Russellism, or the doctrine and teaching of Jehovah's Witnesses, or the coming of Christ in 1914. Dr. Herbert Lockyer in *Jehovah's Witnesses Exposed* quotes from Russell's own declarations in *The Divine Plan of the Ages*:

"We consider it an established truth that the final end of the kingdoms of this world, and the full establishment of the kingdom of God, will be accomplished at the end of A.D. 1914" (Vol. 2, p. 99).

Again: "The present governments must all be overturned about the close of A.D. 1914" (Vol. 2, p. 242).

Again: "The Gospel age of harvest will end October 1914 and the overthrow of 'Christendom,' so called, must be expected to immediately follow" (Vol. 2, p. 245).

Again: "Sometime before the end of A.D. 1914 the last member of the divinely recognized Church of Christ, the 'royal priesthood,' the body of Christ, will be glorified with the Head" (Vol. 2, p. 77).

Here we are in 1954 as I write (forty years later) to prove the fallacy of Russell's predictions, and "the complete overthrow of earth's present governments" has not taken place, nor "the establishment of Christ's reign upon the earth." It is revealing to note here that instead of Christ's coming in 1914 the first world war started in the month of August, and this continued for four bloody years until November 11, 1918. Date-setting is utterly unscriptural when indulged in by either a false or true believer in premillennialism.

The Face That Witnessed

By E. Wayne Stahl*

"That man's wonderful face!" This was the exclamation a lady made to my wife in referring to an acquaintance of ours. He was an interior decorator, and had been doing some work in this lady's home.

A devout Christian, he had experienced the presence of the Lord Jesus Christ so intimately that the Son of God was to him "living, bright reality." Fulfilled for him became the Saviour's promise, "Your joy no man taketh from you" (John 16:22). He could testify, "Jesus all the day long is my Joy and my Song"; and this gladness luminously manifested itself in his countenance, along with a beautiful benignity and peace that were also glowing there.

His vocation was beautifying homes; and God had adorned his features with some of the graces of the Spirit. It truly could have been said of him, as was stated concerning another, "His face was a sermon for Jesus Christ." Does it not make you think of what is written of Stephen, the first martyr, when he was before the Jewish council, "And all that sat in the council, . . . saw his face as it had been the face of an angel" (Acts 6:15)?

Now here is a wonderful fact: the word martyr originally meant "witness." This is the very word that is used in the Greek of Acts 1:8, where Jesus says, "Ye shall be witnesses"—*martyrs*. But in the early days of the Christian Church, to be a witness for Jesus Christ often meant persecution and death. So a martyr came to take on the significance it possesses when we use that word.

Yes, every one of us who has professed the name of Christ and knows the glory and victory of His salvation can, by his consistent living and faithful testimony, be His true "martyr," that is, witness. What unspeakable honor! Then people will take knowledge of us that we have "been with Jesus" (Acts 4:13), just as it was with that interior decorator on whose features was some of "the beauty of the Lord," whose countenance was bright from love of Him who is "the fairest among ten thousand."

What made Moses' face so radiant when he came down from the mountain? *He had been up there communing with God*, he whom God "knew face to face" (Deut. 34:10). "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (II Cor. 3:18).

However, "Moses wist not that the skin of his face shone" (Exod. 34:29).

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Love Has a Story to Tell

By Lois F. Blanchard

*Love has a story to tell,
A story that's warm and compelling—
A story with no parallel;
And love will find some way of telling.*

*Love has a song to be sung
To all lives true harmony bringing.
How grandly the anthem has rung
That love will forever be singing!*

*Love has a prayer to be prayed
For those to whom love is a stranger.
Assured that love's Author has made
A promise to save them from danger.*

*Love has a life to be spent
In giving and giving and giving.
With all of its energies bent
To keep men eternally living.*

The faith and vision of a few will benefit thousands.—HARVEY I. PETERSEN.

THE SIN

Nobody Talks About!

By Leslie Parrott*

III.
HOW
Does Jealousy React?

But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work (Jas. 3:14-16).

SINCE jealousy and envy breed confusion and unhappiness, it is most important that we learn to detect this evil spirit within ourselves. Isaiah wrote, "They shall see, and be ashamed for their envy at the people" (Isa. 26:11).

You may detect jealousy in yourself by one of the four cloaks it often wears.

FEIGNED DISINTEREST

"Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in" (Luke 15:25-28).

The elder brother is not the last man who has expressed his jealousy by a very strange and untimely disinterest. Former President Harry Truman was so disinterested in the triumphant return of General Douglas MacArthur that the president took a nap while the parade passed the White House.

And jealousy is not confined to the White House. A minister who was called to be pastor of a very large congregation received many congratulatory telegrams—but none from his own brother, a fellow minister. "I did not know," he said, "until then that my own brother had been jealous of my successes."

Aesop's fox who could not jump high enough to reach the grapes came to the obvious conclusion that the grapes were sour. He immediately lost interest in grapes. If you find yourself expressing the "sour grapes" attitude, check for jealousy. It should not be hard to locate.

DEPRECIATION

Belittling, needling, bragging, scoffing—these are the tools of jealous children who want to depreciate the child who has instigated their jealousy. But great big, grown men try to overcome their jealousy in the selfsame, childish method of scoffing and depreciation.

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After Pilate listened to the accusations against Jesus, he knew that "for envy they [the chief priests] had delivered him" (Matt. 27:18).

In a milder form, jealousy often tries to inflict pain by depreciating an object of joy. For instance, if you are jealous of your friend's new car, point out all its faults. Explain how the one you like is actually much better.

The disciples wanted Christ to call down fire and burn up a village whose people had withheld their hospitality. And jealous men are still burning up people with words of sarcasm and meanness as they depreciate their victims and the things their victims enjoy.

DESTRUCTION

"Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours. And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him" (Gen. 37:3-4).

The spirit of destruction and final release from jealousy in this story is given us in such emotion-packed phrases as "a coat of many colours," "they hated him," "could not speak peaceably," "and they hated him yet the more," "and when they saw him afar off, even before he came near unto them, they conspired," "let us slay him," "and we will say," "and we shall see," "they stripped Joseph," "sell him," "and his brethren were content."

The destruction of Joseph has been a pattern for other jealous brethren. Most people have a better hold on their senses than to be led into murder; most men settle for the assassination of a man's character. Ask, but never answer, questions which throw a shadow on a man's integrity. Imply that you know much more than you are telling. Create a demigod. Associate his name with questionable things and places. If you are clever you can destroy the person of whom you are jealous.

But here is the big question, "Does jealousy have a cure?"

(To be continued)

HARBINGERS

By Jessie Whiteside Finks

*The pussy willows have silently slipped
From their somber shrouds and stand
Shimmering in the sun . . . sure harbingers of
spring!*

*May we, Thy children, Lord, "be still, and
Know" that Thou art God; then, in Thy
Strength, throw off our shrouds of sin till
We are saints that scintillate and shine . . .
Harbingers of that spring eternal!*

Superabounding Grace*

By Henry E. Brockett**

Where sin abounded, grace did much more abound (Rom. 5:20).

WE SHALL conclude our examination of the concurrent theory of Romans 7 and 8 by a brief study of the symptoms of sin's awful disease described in Rom. 7:7-25, and show that experience is canceled by the full experience of grace of Romans 8. The two experiences cannot, therefore, be concurrent. Let us consider the workings of sin's disease in Romans 7, and see that for every symptom there is a perfect cure in the superabundant grace of the gospel.

DESIRES AND DEFILEMENT

"Sin, taking occasion by the commandment, wrought in me all manner of concupiscence [evil desires]" (Rom. 7:8). Our Lord declared that it was from "within, out of the heart" that evil desires proceed and "defile the man" (Mark 7:21-23). These defiling desires emanate, therefore, from sin in an unclean heart like a defiling stream. But just as our Lord stanching the defiling blood stream of the poor woman in Mark 5, so that "straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague" (Mark 5:29), so can He cleanse and heal our hearts from the defilement of sin. He can and will create within us a "clean heart" (Ps. 51:10). He will "cleanse us from all unrighteousness" (I John 1:9), and purify our hearts by faith (Acts 15:8-9).

What scriptural authority is there for the theory that in every believer's heart sin must still abound by bringing him into bondage to "all manner of evil desires"?

DECEPTION AND DARKNESS

"Sin, taking occasion by the commandment, deceived me" (Rom. 7:11). Notice how sin works and abounds. First, it works evil desires and then it deceives the soul as to the consequences of fulfilling those desires. This is an echo of the tragedy of Eden. The tempter aroused evil desires in Eve's heart—she saw it was "a tree to be desired"—and he deceived her as to the consequences of partaking of the forbidden fruit. She thought it would make her wise. That involved unbelief of God's word of warning and her heart was darkened. Hence the downward drag of sin, step by step: evil desires, deception, unbelief, darkness. This is precisely the course of sin in Romans 7.

But, praise the Lord, the purpose of the gospel is to open our eyes, to turn us from darkness to light, "and from the power of Satan unto God"

(Acts 26:18). It is the truth of the gospel which makes us free (John 8:32)—free from all the deception, darkness, and unbelief of sin in accordance with our Lord's words: "When thine eye is single, thy whole body also is full of light; . . . If thy whole body therefore be full of light, having no part dark, the whole shall be full of light" (Luke 11:34-36).

What scriptural authority is there, then, for the theory that, even if a Christian walks in the light "as he is in the light," so that "the blood of Jesus Christ his Son cleanseth" from all sin, yet he must concurrently experience the deception, darkness, and unbelief of sin according to Rom. 7:11?

DEATH

"Sin revived, and I died. . . sin, taking occasion by the commandment, deceived me, and by it slew me" (Rom. 7:9-11).

In Eden, after Eve's wrong desires had been aroused and she became deceived, she transgressed the commandment of God and sinned. Immediately fellowship with God was broken and spiritually she "died." Sin "slew" her. The tragedy of Eden is repeated in principle in the initial working of sin in the Romans 7 experience. Sin "deceived" me and "slew" me, says Paul. Thus sin abounded and "reigned unto death"—spiritual death (Rom. 5:21).

But, praise God, under grace, all the ruin caused by sin "working death in me" (Rom. 7:13) is completely remedied by our Lord, who says: "I am come that they might have life, and that they might have it more abundantly" (John 10:10). The Apostle John testifies to this abundant life when he says: "Truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full" (I John 1:3-4).

What scriptural authority is there for the theory that every Christian enjoying fellowship with God under grace, and life more abundantly as in Romans 8, must concurrently have the experiences of Rom. 7:14-25, which, as we have seen, involve "sin, working death"?

DOMINION

"For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me" (Rom. 7:19-20). As we saw in article two, from verse 14 on, sin is revealed as a usurping, indwelling, and dominating power. Sin that had been inactive ("dead" but latent, verse 8) "revived," that is, became active (v. 9), and where active sin "dwells" (vv. 17 and 20) it opposes the good and dominates the soul. That is the lesson of verses 14 to 25. Paul's confession quoted above is a clear admission that in the spiritual

*This article is a continuation of the guest editorials, "The Concurrent Theory of Romans" (August 4), and the article "Self-discovery and Deliverance" (September 8, 1954).

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state he was describing he was in bondage to sin and therefore sin had dominion over him.

But the purpose of grace is that "henceforth we should not be in bondage to sin," and the promise of grace is, "Sin shall not have dominion over you: for ye are not under the law, but under grace" (Rom. 6:6, R.V., and 14).

What scriptural authority is there for the theory that a believer "under grace" and led by the Spirit, according to Romans 8, must concurrently experience the helpless bondage to sin expressed by Rom. 7:19 and 20, quoted above?

DIVISION AND DEFEAT

"For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members" (Rom. 7:22-23).

A precept of dictators is, "Divide and conquer"; first, divide your enemies and then defeat them one by one. There is something like that in the workings of sin. The description in Rom. 7:22-23 is that of a divided and defeated personality. One part of his personality—his "mind," or "inward man"—delights in the law of God; but there is an entirely contrary power with him, "the law of sin," which continually wars against the mind and operates in the other part of his personality which he terms "my members" (v. 23), and "the flesh" in verse 25. What a picture of a distracted, divided personality in a state of continual, inward civil warfare! And the "law of sin" is victorious all the time over the "mind," producing miserable defeat.

But "under grace" there is deliverance from this twofold evil of division and defeat. Under grace the whole personality is integrated and brought into harmony, peace, and oneness under Christ. A perfect cure for this miserable division of the personality into two warring factions is clearly taught in Paul's prayer: "And the very God of peace sanctify you wholly [through and through]; . . . your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (I Thess. 5:23). And a complete deliverance from the defeat and "captivity" of Rom. 7:23 is clearly taught in another prayer: "Now the God of peace, . . . make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ" (Heb. 13:20-21).

What scriptural authority is there for the theory that a believer "under grace" in the blessing of these passages, and many others which could be quoted, must concurrently experience the continual, inward civil warfare and miserable captivity to sin described in Rom. 7:23?

DESPAIR

"O wretched man that I am! who shall deliver me?" (Rom. 7:24.)

No wonder the struggling, helpless soul gives utterance to this cry of self-despair! Obviously up to this point it is the experience of a soul not yet freed, because he cries to be delivered from bondage to sin.

YIELDED

By Nancy Ehrlich

*"Follow Me," He bids to all,
But few there be that heed the call.
O God, may I be one to say,
"Yes, Lord, I'll go all the way."
Keep me down upon my knees,
Make my life a life to please.
Blessed Saviour, take control
And live within my yielded soul.*

Praise God for perfect deliverance provided for us under grace! Our blessed Lord promised: "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36). And so Paul proved the truth of that promise when he passed from the state of "captivity" to sin of Rom. 7:23 "under the law" into the fullness of the blessing of the gospel "under grace," when he joyfully testified: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2).

In the light of this blessed deliverance what scriptural authority is there for the theory that a soul thus delivered under grace must concurrently be in despair like the "wretched man" of Rom. 7:24, and how can one possibly agree with the assertion that when Paul wrote these words he actually "sounded the highest note of sanctified experience this side of heaven"?

CONTEXT OF ROMANS 7 (7-25)

It is very important to see that the whole of Romans 7 deals with the believer's relation to the law of God; the term "the law" occurs seventeen times in the twenty-five verses. All the varied workings of sin described in verses 7 to 25 constitute one experience, namely, of one "under the law." It would be wrong, therefore, to detach the sentence, "I delight in the law of God after the inward man" (v. 22), from the context and contend that, because the term "the inward man" relates to believers under grace in II Cor. 4:16 and Eph. 3:16, therefore the whole passage in Rom. 7:14-25 must likewise be the experience of a believer under grace. The phrase as used in verse 22 must be interpreted so that it is strictly consistent with the whole context. The "inward man" in verse 22 is the same as "the mind" of verses 23 and 25 and belongs to one who confesses he is "carnal, sold under sin"—in bondage to sin—and cannot therefore represent a delivered Christian "under grace."

Some interpreters try to make Romans 7 (vv. 7-25) apply to the normal Christian life by saying that sin in the passage does not "reign," although it "fights" and harasses the believer; but this is an utterly inadequate view of the abject bondage to sin described in the passage. Clearly, in the passage, sin not merely "fights"—it dominates. And neither can we explain the passage by saying that "the increasing sense of sin comes

"I Miss the Old Songs"

By B. Jerry McClain*

with increasing sanctification." An increasing "sense" of sin is not the same as being in "bondage" to sin. It was Paul's increasing sense of sin which prompted his confession that he was the chief of sinners (1 Tim. 1:15), but he was not increasing in bondage to sin. On the contrary, it was because of the very freedom from sin's power which he enjoyed under grace and his consequent growth in holiness that his sense of the exceeding sinfulness of sin was intensified. It is an error, therefore, to think that the Romans 7 experience must be concurrent with "increasing sanctification."

A CHALLENGING QUESTION

Every interpreter of Rom. 7:7-25 must answer this vital question: "Do you acknowledge that the spiritual condition in that passage is abject bondage to sin?" This is the crux of the whole problem of a scriptural interpretation of the passage. If the answer is, "No," then what is the meaning of "I am carnal, sold under sin"? If the answer is, "Yes," then in view of Rom. 6:6, 14, how can the experience be of one "under grace"?

We have shown that the experience of Rom. 7:7-25 is canceled by superabundant grace. In order, therefore, to make the Romans 7 experience fit in with the normal experience of a New Testament Christian, one must either tone down the full force of the bondage to sin described in Romans 7 or else tone down the full force of deliverance from sin and victory described in Romans 8 and elsewhere. The only way to be scripturally consistent and to allow full force to the contrary experiences of Romans 7 and 8 is to acknowledge that the Romans 7 experience is of one "under the law" and the Romans 8 experience is one "under grace." The two experiences are not, therefore, concurrent, and the concurrent theory is contrary to scripture.

THE TRUE DOCTRINE OF CONCURRENCE

The truth is that it is Romans 6, not Rom. 7:7-25, which is concurrent with Romans 8. According to Rom. 6:6 it is because "our old man is crucified with him" that we can be "made free from sin" (v. 22) if we believe and obey. That is freedom—freedom from bondage to sin. According to Romans 8, it is by the Spirit that we are set "free from the law of sin and death." That also is freedom—freedom from bondage to sin. It is these two freedoms of Romans 6 and 8 which should be concurrent in the Christian, and when they are experienced they cancel the abject bondage to sin of Rom. 7:7-25.

The Lord grant that any puzzled Christians whose minds have been confused by the unscriptural concurrent theory of Romans 7 and 8 may see the light of the truth that will make them "free indeed."

The Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfil the desire of them that fear him: he also will hear their cry, and will save them (Ps. 145: 18-19).

THE SOUND of a press could be heard in the distance; a loud, raucous laugh came echoing over the sound of other voices to those who were listening intently as the chaplain was going over the format for the printing of next Sunday's church bulletin. Still farther away one could hear the sound of a church organ; a new organist was being "checked out" on his ability to play. The words to those who knew the music came to us:

*Rock of Ages, cleft for me,
Let me hide myself in Thee.*

Some of the laughter had subsided; the noise of the press hummed on. The group of eager listeners still were gathered around the chaplain. The conversation that had started out in a light vein, something about basketball or the loud sport coat that the chaplain wore, turned now to religion. "Say, Chaplain, what do you think of Bishop Fulton Sheen? When you tell some of your humorous stories you remind me of him." The chaplain expressed his appreciation of the bishop, but on religious matters he disagreed with much of what the bishop had to say. One of the fellows who had been pretty quiet during the conversation was then approached by the chaplain. "Say, Sharp, I never see you in the services on Sunday. What are you doing holding out on me?"

"Well, no, sir; you see, I'm a Catholic."

"Oh, I really didn't know that. I have talked with you many times and watched you as you set the type for the church bulletins, but somehow I never thought of you as being a Catholic. Have you always been in that church?"

"No, sir; I used to be a Protestant."

*What a Friend we have in Jesus,
All our sins and griefs to bear!*

*What a privilege to carry
Everything to God in prayer!*

The organist in the next room had changed to the second hymn we were to sing for Sunday. It seemed almost sacred now with the laughter gone, the pulsating printing press almost keeping rhythm to the organ music, and there was a stillness among the group as they listened to the conversation.

"Yes, I used to go to a Protestant church every Sunday, but I didn't seem to get any good out of it. In fact, Chaplain, you are the only Protestant minister who ever took an interest in me. I was talking to the fellows the other day; we were saying it was real nice to have you come down and talk to us from time to time."

*Chaplain, U.S. Navy

*Do thy friends despise, forsake thee?
Take it to the Lord in prayer.
In His arms He'll take and shield thee:
Thou wilt find a solace there.*

"You know, Chaplain, I remember that song; in fact, the thing that I miss most in my church now is that we do not sing the old songs. I miss the old songs."

PETITION

Fourth article in a series of five on
"The Pentagon of Prayer"

By John W. May*

THE fourth side of the pentagon of prayer is petition. James raises the question of unanswered prayer and says, "Ye have not, because ye ask not" (Jas. 4:2), and, "Ye ask, and receive not, because ye ask amiss" (Jas. 4:3). These are the two basic causes of unanswered prayer. We may label them presumption and selfishness. Presumption because we presume upon the mercy, long-suffering, and goodness of God as well as His omniscience! There is a common philosophy today that "the world owes me a living." Can it be that there are those who feel that God is so obligated to them? Presumption will lead to certain downfall. Selfishness will also place an obstacle in the way of the answer to prayer.

*Pastor, Elk River Church, Charleston, W.Va.

Our petitions need to be definite and specific. To remember people, circumstances, and legitimate needs by name in our personal devotions is rewarding both in answer to prayer and in our relationships. A written prayer list not only helps the memory but also blesses the soul as we count our blessings. To be able to cross off a name or a need from our prayer list as answered is a source of great blessing. It is more rewarding to pray for *certain* souls than to pray generally for *souls*. To pray *at* rather than *for* someone, however, will certainly make for fruitless praying.

There are times and conditions that warrant praying in general terms, but in the personal closet of prayer there must be definite and specific petitioning if we are to get from our prayer life all God intends. Praying in specific terms gives strength to earnestness; a specific burden will make our petition clear.

To pray for the satisfaction of our lusts, grasping and greedy, is to pray uselessly. To pray for that which we know is wrong for us will bring bewilderment, confusion, and will be a blow to faith. To pray against the will of God is to bring defeat to the life.

A clear petition helps us, by faith, to touch the hem of His garment for specific needs. A successful prayer does not necessarily mean one that is flowery or beautifully phrased. "Help, Lord," a brief but specific cry for aid, has often brought God to the scene of need in great power.

... To day if ye will hear his voice, harden not your hearts . . . (Heb. 3:15).

He IS "The Way"

By Kathryn Blackburn Peck

CHRIST IS THE WAY!

Let life beset your path how'er it will
With pitfalls to your faith. Keep trusting still
Through every changing facet of the day;
Hold fast with confidence. *He is the Way.*
Not a detour past sorrow's lonely plain,
Not certain refuge from the grip of pain,
But an almighty arm beneath your load,
And songs of courage for the darkest road.

CHRIST IS THE WAY!

Not one of many, but *the Way* is He;
Not an escape from life's reality,
But strength to meet the tests that come to you—
Not a way out, but, oh, the *safe Way through!*
Whatever storms the marching years may bring
To throw across your road, no earth-born thing
Can keep from you the crown at close of day
If Jesus leads. *He is the only Way!*



When My Baby Sister Left Home

By James R. Snow*

IT HAD happened before. But now the last one of our family of four girls and two boys was about to leave home. Mom and Dad were going to be alone after thirty-four years of hustle and bustle.

I remember my youngest sister as just a tow-headed little pug-nosed girl. She had vowed her loyalty in those days to home and parents with firm resolution and simple, childlike strength of purpose. Nothing would cause her to change her mind about the matter. Home with Mom and Dad was her first, last, and only love.

That was all in the dim, distant mists of the yesteryears now, for she was leaving home this morning. Love for Mom, Dad, and home had not waned. Oh, no, not in the least. She was just starting out to establish her own home with her beloved.

The trailer was packed with their possessions and the car was loaded with their personal effects. Everything was in perfect order for their departure. The last breakfast had been eaten and the last-minute hurried check had been made. The minutes were swiftly passing. Zero hour had arrived, charged with the current of a solemn but not unhopeful farewell. A daughter was leaving home.

Mom hovered near to be of service in those last few precious minutes. Dad busied himself with the trailer connection. There was no excuse for another moment of delay.

Dad spoke those familiar words, "Let us have a word of prayer," for prayer had been the most important member of the supporting cast in the drama of life played by this troupe. We knelt in prayer around the family altar as in other days, but there were many vacancies. Hundreds of miles separated the members of our family. We had been so close to one another; yet love, prayer, and God have spanned the miles separating us as we have gone on errands of mercy and grace. Dad prayed, and oh, what a prayer! Each child and his family, each need, and each burden was placed before the throne of our gracious Heavenly Father. I was reminded of the countless number of times God had heard and answered our petitions. In sickness, in sorrow, in adversity, and in the hundred-and-one crises of life, God had been our "very present help." Dad testified to God and the world that morning, "Many times in perplexity and adversity we have found in Christ a Refuge and a Fortress."

This last daughter was leaving home, not to spend her substance in riotous living, as the prodigal son of Bible times, but to go with her chosen companion to Olivet Nazarene College to prepare for the Nazarene ministry. As the tearful good-bys were said, a melody of heaven was

ringing through the corridors of my soul. I was glad for a family altar, for Christian parents, and for a Christ who was our Refuge and Fortress.

When our baby sister left home she took with her a rich heritage, just as those who had gone before, that would sustain, strengthen, and satisfy in every storm of life.

MEASURE OF SUCCESS

By Ila R. Monday

*I'll never be an artist whose swift brush
Portrays God's beauty lavished on the earth;
Nor will I know spectacular success
Inventing new devices for man's worth.*

*I'll never see my name in huge, black print:
"Evangelist wins many through the Word."
But my success is measured thus each day:
Is what I'm doing pleasing to the Lord?*

This Too Will Pass!

By Katherine Bevis*

WHEN Abraham Lincoln was deeply distressed, he is credited with saying over and over, "This too will pass." When one is troubled and distressed, he needs to know that he is not "out of harmony" with God.

These words found on a gravestone in New England are well worth remembering: "The great tests of life reveal character; it is not until winter comes that we know the pine is an evergreen."

There is an old story about the devil holding a sale of his tools. He displayed anger, hate, jealousy, greed, vanity, fear, and many others, but he set aside one tool from the rest. This tool, discouragement, was not to be sold. When questioned about his withholding this one tool from his sale, the devil answered: "It is because this is the one tool I can use when all the others have failed me."

In Eph. 6:12 we read: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

The world unites in testifying that we are in an hour of dire crisis. In the words of Professor Sorokin, "We live amidst one of the greatest crises in human history—not only war, famine, pestilence, and revolution, but a legion of other calamities are also rampant over the whole world." *This too will pass.*

We do not know just when the Lord will return, and the whole point of God's offer of hope and of God's warning would have been lost if, in depart-

*Pastor, Butler, Indiana

*Houston, Texas

ing, He had left behind the exact date. It is because we know not the hour of His return that we must keep our spiritual houses in readiness—but remember, He will come!

It was Dwight L. Moody who used to say: "I never preach a sermon without thinking that possibly the Lord may come before I preach another." Christian, don't be discouraged.

Science has bequeathed to us the ability to destroy ourselves. All values are unsettled. All norms broken. The crisis is omnipresent. But remember—God is still on His throne! This too will pass! All of history is moving toward that climactic day when all enemies shall have been put under His feet. This is the hope of the Christian. This too will pass!

THE QUESTION BOX

Conducted by

STEPHEN S. WHITE

Q. What does the Church of the Nazarene believe about conversion?

A. The main emphasis of conversion is on change. A person who is converted, according to our belief, is transformed morally and spiritually. This change is wrought in the heart by the Holy Spirit; it is a divine change—something supernatural, a miracle of grace. This means that conversion is not a work of grace wrought by water baptism. The Church of the Nazarene does not believe in baptismal regeneration. It believes in a person's being baptized after he has been converted, but not as a means of his conversion.

The change when one is converted in the Christian sense is described in many ways in the New Testament. Christ said to Nicodemus, "Ye must be born again." Here this change is explained in terms of a second birth. Conversion for the prodigal son meant coming back to his father's house, or returning home. This was certainly a change—from the hog pen to a home of plenty. The blind man in John 9 who was healed and also converted might be thought of as setting forth his moral and spiritual change as well as his physical change thus: "One thing I know, that whereas I was blind, now I see." Thus conversion is likened to receiving one's sight after having been born blind. One of the most significant verses in the New Testament reads thus: "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new" (II Cor. 5:17). These words bring us the truth of the transformation which takes place when a sinner is converted in a striking way; the sinner's heart and life are completely revolutionized. He begins living on a new level, or from the standpoint of a new perspective, because God has intervened in his life.

Sometimes conversion is spoken of as repenting and believing, repenting and receiving the Word, or repenting and being baptized (Acts 2:37-41).

Again, Paul told the jailer to believe on the Lord Jesus Christ and be saved (Acts 16:31). Further, Jesus in His ministry often told those who would be converted to follow Him. In this case conversion meant facing right about and going with the Christ. The chief emphasis in all of this teaching is on the fact that conversion is a change wrought in the heart of the sinner by God.

Why have I emphasized the truth that conversion is a supernatural change which may be illustrated or symbolized in a variety of ways? Because sometimes there have been those who have seized on one of these illustrations, or symbols, and tried to make it do more than set forth the fact of change. For instance, they describe this change as a new birth, or as being born again. This is A-1 and one of the most significant ways in which the New Testament pictures this transformation. Still, as soon as they explain it thus they begin at once to carry the illustration, figure of speech, or symbol, too far. They tell us that if a person is born into the kingdom of God and then backslides, he doesn't come back to God the same way he came to Him the first time. This is due, they say, to the fact that a person can never be born into a family but once. They forget that this is only one of the many ways of describing conversion, or coming to God, as a change. If a person backslides, he will have to come back to God by repentance and faith just as he did the first time. The new birth is a rebirth in the sense that it is a radical change, but there the parallelism ends.

Likewise, all of this talk about being always a son because one is born into the family of God is out of place. When I was born physically, I had nothing to do with it; but when I was converted, changed from a sinner to a Christian, I had much to do with

it. Being born again, or becoming a Christian, is based on one's conscious choice. Because of this, one can cease to be a Christian if he so chooses. He can get out of the Kingdom just as he got into it.

Another error as to conversion was voiced to me in this fashion. The only important thing about conversion is to know that you are alive morally and spiritually *now*. Then the speaker went on to say that when he was born the first time, or physically, he didn't know about it. And he added that the same was true when he was born again, or began to follow Christ. But a second time I declare that this is carrying the parallelism of the illustration too far. People don't happen, or drift, into conversion, or the new birth. They become Christians because they choose to follow Christ. There can be no Christian life unless there has been a definite, conscious meeting of certain conditions preceding it! The sinner's conversion is a crisis which he prepares the way for by a conscious decision. Then and not until then the new life manifests itself.

A Simple Prayer

By Mary Alice Holden

*There's something in a simple prayer
That's made to God on high
That goes beyond mere eloquence
And reaches to the sky.*

*There's something in the earnest voice
That touches hearts that hear:
There's something in the honest tone
That brings the Saviour near.*

*There's something in a simple prayer
That reaches to the sky;
There's music in a sinner's cry
That touches God on high.*

The God who was not stopped by yesterday's Red Sea will not be defeated by today's barriers.—PONDER W. GILLILAND.

Special Issue of the
"Herald of Holiness"

Editorials

THE NEXT issue of our official church organ, the **HERALD OF HOLINESS**, will be dated March 9; it will be our annual special issue. About one million copies of it will be sent out. It is being printed this time by our own publishing house on a new machine, a number 49 Miehle offset press. More and more our pastors are realizing the value of this advertising medium, and are not only buying these **HERALDS** but also are asking for them. I know of no kind of advertising that can surpass this special issue when its cost is taken into consideration.

I am writing this article immediately preceding the special issue, for three reasons:

First, I want to tell you that we still have some copies of this special issue on hand; if you want additional copies, it is not too late to order them.

Second, I want to urge you not only to buy copies of this special issue, by the hundreds and the thousands, but also to use them. They will be of no value to your church if you let them lie around the church or the parsonage. The men who buy and intelligently distribute them are the ones who want them the next year. Of course those who buy them and don't use them can't see any value in them.

The third reason for printing this article is to thank those who helped to make the 1955 special issue what it is. The 1954 special issue was exceptional; we received literally hundreds of commendations of it and, as I remember now, not one person wrote in to criticize it. That's an unusual record. I believe you will like the special issue this year just as well as the one for 1954, and perhaps better. It is not the product of one person, or even of a few persons; it's the product of many persons. The general superintendents stood by and gave advice time and time again in connection with it; the general officers here in Kansas City, executive secretaries, did not fail me—they were ready always to give suggestions and criticisms and help me in every way possible. After all, I want you to know that we have a wonderful crowd of men here in Kansas City. They are ready to do their best to see that any project which any of us may be working with achieves its highest objective.

I owe special thanks to Dr. S. T. Ludwig, the general secretary of our church. From time to time I have chosen some one person to sponsor the special issue—that is, go over all of the final suggestions and criticize and summarize them. I do this in order to get a different slant on the whole situation each year. This year Dr. Ludwig, with all of his many other duties, agreed to take on this responsibility; and after the theme had been chosen and possible articles had been suggested with the writers for them, all this material was turned to Dr. Ludwig and he made many excellent suggestions from the

standpoint of the make-up of the **HERALD** and its content. Thus I owe special thanks to him for his fine work on the special issue of the **HERALD OF HOLINESS** for 1955.

Some of the persons who finally helped in the regular layout of the paper, and gave many excellent suggestions, were: our artist, Mr. Dave Lawlor; the **HERALD**'s office editor, Miss Velma I. Knight; Rev. Norman R. Oke, now secretary for the Book Committee; and Rev. Alpin Bowes, assistant to Dr. Roy F. Smee, secretary for the Department of Home Missions and Evangelism. Those four rendered an immense service to me in connection with this special issue and I now extend to them my thanks.

I also mention—and they are very important—those who actually contributed the various articles for the special issue. We couldn't have made it without them. We appreciate their work, and their willingness to take time out of their busy lives to give us such excellent articles.

No department here in Kansas City has been more interested in the special issue of the **HERALD OF HOLINESS**, as it has been printed from year to year, than the Department of Home Missions and Evangelism. It is especially used in connection with the Crusade for Souls Now, and I personally want to express my appreciation to Dr. Smee and to Rev. Mr. Bowes for the fine way in which they have boosted the special issue of the **HERALD**, and done everything possible to forward its interests.

Finally, I thank the Nazarene Publishing House for its assistance. The unflagging interest in and wise counsel of Dr. M. Lunn and Mr. Bud Lunn as to the **HERALD OF HOLINESS** in all phases of its work are certainly invaluable to me as I carry forward my task.

Let's Get Out of the Treadmill

ONE DEFINITION of a treadmill is "a wearisome routine." I think the writer of Hebrews must have had that in mind when he said in 6:1-2: "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection: not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." In other words, let's not keep going over the same old routine; let's make progress, let's get ahead. And the implication of getting ahead on the part of the converted person is that as soon as possible he will arrive at

Christian perfection—"Let us go on unto perfection."

Surely no one can read these two verses without realizing that the perfection which the saved person is to go on unto is not the same as the first blessing, or repentance and faith toward God. It is something that the converted person arrives at, or comes into, after some progress has been made. If you are a Christian, you are not to lay again the foundation of repentance, you are not to keep in "a wearisome routine," but rather march forward and experience for yourself the great blessing of Christian perfection.

You may ask what Christian perfection means. Well, it is a relative perfection; that is, it is not absolute perfection, it is not the perfection that God has. It doesn't mean that your thinking will always be perfect, it doesn't mean that your health will always be perfect, it doesn't mean that your outward life will always be perfect—that is, will always exactly equate the demands of the law of God. It does mean, however, that your inner heart motive will always be to do the will of God. This is something which only God can see, and He alone can make the proper judgment on your Christian perfection.

Looking at it from another standpoint, Christian perfection is perfect love. When Christian perfection is obtained, your heart is exalted in supreme love to God and to your fellow man. The passage before us clearly implies that Christian perfection is attainable in this life. Certainly, we wouldn't be exhorted to "go on unto perfection" if it were something we never could arrive at. So again I urge you, my Christian friend, if you have not already done so, to get out of the "treadmill," to stop going around and around, or laying "again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment," and "go on unto perfection."

Heb. 6:3 is an interesting, even though short, verse—"And this will we do, if God permit." Most commentators believe that the author of the Book of Hebrews is here saying, in effect: "I'll help you people to go on; I'll do everything within my power, with God's help, to assist you to go on unto perfection, to obey the exhortation which I have given you." He says this because he realizes how very important it is for them to heed the exhortation and "go on unto perfection."

First principles are important, foundational, and we must have them, but they are not the final end in the Christian life. There is some-

thing more, and that is Christian perfection. This is attainable in this life. But even Christian perfection is not an end in itself; it is a means to an end. On the basis of this new heart experience, the Christian can advance in the things of God as never before. Just as there is growth before one attains to Christian perfection, so there is growth after he obtains it. The "treadmill" life is always a backsliding life. If we just go around and around after we are saved, we are laying again and again the "foundation of repentance from dead works, and of faith toward God." Likewise, even after we attain Christian perfection, we can't stand still; we must go on and develop in the things of God.

Visitation and Personal Evangelism

MR. HORACE F. DEAN, president of the National Spiritual Awakening Movement, after more than ten years of experience in the field of evangelism throughout our nation, makes this significant statement about visitation and personal evangelism: "Our observation, as a result of this broad ministry, leads us to the conclusion that the greatest need before the Church today is the adequate training and thorough preparation of believers in all our evangelical churches in the matter of personal soul winning. We are convinced that any church which will pursue a consistent and continuous program of neighborhood visitation, and personal evangelism, will constantly grow and also will enjoy a continuing spirit of revival. While we thank God for the great united campaigns of recent years, there still remains in every city and community a large area of unsaved and unreached people. It is obvious that the only way to reach these persons is through concerted, house-to-house, soul-winning work which only the local church can undertake. This New Testament program persisted in will build any congregation regardless of location or other circumstances."

I am sure that Dr. Roy F. Smee and all members of the Crusade for Souls Commission would say, "Amen," to this declaration. The purpose of the Crusade for Souls Now is to promote evangelism of every type, with special emphasis upon visitation and personal evangelism. The Church of the Nazarene does not exclude any type of evangelism; we must use every possible means to reach those who are unsaved and unsanctified. However, we, along with other Christians, are realizing more than ever today that all evangelism, of whatever type it may be, is to some extent dependent upon visitation and personal evangelism. Already our church has felt the impact of the Crusade for Souls Now. We thank God for all that has been accomplished through it; but as important as that is which has been accomplished, we are only beginning in this field. We must get into action more than ever in the Crusade for Souls Now, and this means that

we must take visitation and personal evangelism more seriously than we ever have before.

I am as confident of one thing as I am that I am living, that is, that any church in our denomination which has sincerely practiced or engaged in visitation and personal evangelism is ready to testify to the value of the results which have been achieved. No church within our denomination can afford to ignore the Crusade for Souls Now. There is no excuse which gives you any right to longer pass it by. Souls are at

stake, and we must get busy for the Master at once, and there is no way to better work for Him than through visitation and personal evangelism. Do we need more prayer? Of course we do, and every church I go into where the prayer life is being emphasized, I am happy about it. But that is not enough. Coupled with an increased prayer program there must be the visitation and personal evangelism program. The two work well together and inevitably will bring results.

HOME MISSIONS and EVANGELISM

ROY F. SMEE, Secretary

NEW CHURCH

DISTRICT Superintendent E. E. Grosse organized a new church at Kutztown, Pennsylvania, January 23, with fifteen adult members, all of whom were received on profession of faith.

This organization resulted from a home missionary campaign by Evangelist Claude Jones and Mrs. Ruth Miller as singer. Rev. Royce Spencer laid the groundwork for the campaign and has been appointed supply pastor. A beautiful stone church has been rented and was filled to capacity on the organization Sunday. The Lehigh Valley Zone sponsored the campaign, with pastors and laymen co-operating splendidly. This is the ninth new church on the Washington-Philadelphia District this quadrennium.

Home Missions

In North Arkansas

Beginning January 26, I had the privilege of touring the North Arkansas District for twelve days with District Superintendent J. W. Hendrickson in the interest of home missions. Rev. and Mrs. Eugene Hulsey, pastors at Beebe, Arkansas, accompanied us on the tour and directed the music and provided special singing. Brother Hulsey also composed a special home missionary chorus for use on the tour.

Heading out northeast and northwest from Conway, the hub of the district, we were in services in fifteen of the churches. Some of these were rural churches, out on roads that are not too smooth in wintertime. Others were in the small towns and cities across the district.

Everywhere we received a warm welcome and enjoyed the wonderful fellowship with the North Arkansas Nazarenes. They love their district superintendent and are interested in

reaching out with the church in new communities on the district; and there were urgent reasons for a home missionary tour at this time. During the tour, a new chapel was begun in Newport, a flourishing county seat town. Property had been purchased with a small house on the rear of the lot that can be used as a parsonage. It is located in a fine new housing area in this growing town. We have no Nazarenes in Newport, but a pastor is being sent in to begin our work. Property had just become available at Walnut Ridge, another fine town in north-central Arkansas. This, too, will be a brand-new work. We visited home-mission churches at Van Buren and Forest Home, and they are showing gains. During the tour we had the thrill of having a small holiness group come and ask for a revival meeting, and it looks as if we will soon have a fine new church in Sulphur Springs.

The North Arkansas area has been hurt by three years of drought, but the Nazarenes have been faithful in their support of the church. They recently oversubscribed their goal for the new dormitory building at Bethany Nazarene College by almost 50 per cent. They were responsive to the appeal of home missions, and pledged \$3,975.00 in these services. A number of the churches were going to make these contributions above their home-missions budget. Rev. A. G. Johnson, pastor at Batesville and chairman of the district home-missions board, continued the tour for an additional week after we were there, reaching seven other churches, including those in Fort Scott.

We appreciated the vision of Brother Hendrickson and his prayerful concern for all of the churches of the district. We believe this district will see some splendid home missionary gains in the next few years.—ALPIN P. BOWES.

A Thought for the Day

By Bertha Munro

A CONSISTENT CHRISTIAN

Monday:

I have professed myself a Christian; to be honest, I must be a consistent Christian. What is that? Those men and women who "were called Christians first in Antioch" lived lives that demanded an explanation; and the only possible explanation was in a name, "Christ." Only that name matched their lives; only their lives matched that name. To be a consistent Christian is to live a life coinciding with a Name. (Acts 11:26.)

Tuesday:

Consistent with what? A consistent Christian life must coincide with

Christ's specifications. Perhaps today I should reread His Sermon on the Mount, where He said my spirit was to be like God's: all love, goodness, blessing—no hate, no scorn, no resentment, no unkind criticism of my neighbor; no envy or worry, but complete trust in God for my needs; my one pattern was to be the words of Jesus. (Matthew 5; 6; 7.)

Wednesday:

To be a consistent Christian is to live a life consistent with *Christ's example*, reminding people of Jesus, showing always the spirit of Jesus, doing the kind of deeds He did. Possible? Not usual. "I read in a book of a Man called Jesus who went about doing good. To me it is very disconcerting that I am so easily satisfied with just going about" (*Sunday School Times*). (John 13:15.)

Thursday:

A consistent Christian life is consistent with *Christ's provision*. Christ's death deserves that I take His words seriously; it sets a high value on every one for whom He died. His farewell gift of the Holy Spirit guarantees me adequate spiritual resources. I shall be ungrateful and without excuse if I live unworthily. (Rom. 8:32; 14:15.)

Friday:

A consistent Christian life is consistent with *Christ's expectations*. One day soon I am to meet Him and face those expectations. Perhaps I should read again His picture of that day in Matthew 25. No sleepy indifference, then, but the oil of the Spirit in a warm heart relation to Him; no procrastination, but faithfulness in using every opportunity; no lazy carelessness, no comparing myself with others, but working faithfully to make the most of what He has given me; no self-centeredness, but generous caring for the needs of the weak for His sake. Help me, Lord, to find this wonderful balance in my relations to Christ, to self, to others. (Matthew 25.)

Saturday:

Why so careful to learn and live a consistent Christian life? I shall be *watched today by non-Christians*. The name I have taken upon me makes this inevitable. I represent to them Christ; I represent all Christians: I represent Christianity itself—whether I wish or not. I am a living epistle today—of one sort or another. Help my life to make good reading. Let it spell the name *Christ* in large letters. (II Cor. 3:2-3.)

Sunday:

Why a consistent Christian today? Because I am *watched by Christ himself*. The three-year-old girl I was teaching to ride a tricycle had been lazy about pedaling; but when her father came out to see her achievement, she fell to hard pushing up the slope. "Daddy's watching me," she whispered. Hard to tell which of the two was the prouder. Hard pedaling? Yes. But His pride in us makes His will the one thing we want to do.

The disciples shall be "called Christians" in _____.

We are all spiritual debtors. Somebody prayed for us. Whoever it was, we can only try to repay it by praying for someone else.—FLETCHER GALLOWAY.

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

Change of Address

PLEASE change the post office box number for Don DePasquale from Box 318 to Box 2302, Damascus, Syria.

Mail for all other persons in the mission will continue to use the old address and box number.

Furlough Address

Rev. and Mrs. H. K. Bedwell have furloughed to England. Their address is: 42 Magdalen Road, Wandsworth Common, London, S.W. 18, England. They plan to visit the United States in July.

New Missionary

Elizabeth Grace Russell arrived in the home of Rev. and Mrs. William Russell, Amman, Hashemite Kingdom of the Jordan, on January 28, 1955. Mother and baby are doing very well.

Good Report from Cape Verde

I am sure that you will be interested to know that we are having a very profitable and successful year in the Bible school with our seventeen students; that several of the churches are having wonderful salvation scenes; that Praia's weekly Sunday-school attendance is the best in the history of the church; that St. Vincent's Sunday school averaged 1,042 every Sunday last month; that another of our recently saved and sanctified Christian men was invited to take the position of administrator in one of these islands; and that our building program goes on in an encouraging fashion.—EARL MOSTELLER.

Note from Nicaragua

At Christmas time we had set 3,500 for our Sunday-school attendance goal, but we were grateful for the total of 4,135 in Sunday school on the twenty-sixth of December.—HAROLD STANFIELD.

News Notes from Mexico

Word has come through from the four Tzeltal Indians who suffered such severe persecution in Mexico a few weeks ago. One has testified that he was happy to have been able to bear this persecution for his Lord. He also said that during the torture and persecution, when one of his companions, a new convert, was being beaten and saw that death was near, he cried out that he was not a Christian, but was being confused with someone else.

The man who was bearing the persecution bravely asked the new con-

vert: "Why do you deny the Lord? Don't you remember what the Bible says, 'Whosoever shall deny me before men, him will I also deny before my Father which is in heaven?'"

At this the new convert took courage and cried in a loud voice: "I am a Christian and I do not obey the images that are in the church. Kill me if you want, but Jesus is waiting for me in heaven."

The whereabouts of these men is still unknown, but we do know that they are still suffering from internal injuries sustained in their persecution. Pray much for them and their families, that their witness will be the means of many finding the Lord.

Chilchinbito "Firsts"

By Jack Fowler

Our joy in serving the mission here is without measure. As first-year missionaries we have had adjustments to make and there have been times of discouragement, but the peace and satisfaction which come in return for our services make us forget the darker moments. We thought perhaps the solitude would be a difficult adjustment, but it soon captured our affections as we found that away from the blast and blare of the big city it was easier to draw near to God and to relax and enjoy His presence. Not once have we longed for the life of the yesterdays.

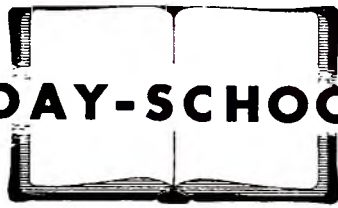
We work with people who are in gross heathendom. The Navaho work is as foreign as any work anywhere in the world. What a thrill to see one of these pagan lives transformed by the power of our Lord into a new creature!

It has been a joy to watch these new Christians respond to our "firsts." We had our first Alabaster offering, our first Thanksgiving offering, our first prayer and fasting offering, our first communion service, and our first wedding. Our first wedding was just last Sunday. I married Carl and Louise Sharkey, our interpreters. This community had never had a legal or Christian wedding in all its history. As we united these two the glory of the Lord came down and blessed a wedding as I have never felt it before.



The great deeds of mercy we *might* perform in some future tomorrow do not count for nearly as much as do the simple acts of kindness we *can* perform today.—MARY SANDERS.

THE SUNDAY-SCHOOL LESSON



By J. GEORGE TAYLORSON

Topic for March 13: Prayer in the Christian's Life

Scripture: Matt. 6:5-8; 7:7-11; John 14:13-17; Jas. 5:13-18; I John 5:14-15
(Printed: Matt. 6:5-8; 7:7-11; Jas. 5:13-16)

GOLDEN TEXT: *And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us* (I John 5:14).

Prayer is not a kind of celestial magic like that of Aladdin who by rubbing his magic lamp produced a genie bound to do his bidding. God is too considerate to put that kind of power in the hands of foolish man. If we could accomplish all things we personally desired, then no one's freedom would be sacred. Let us not misunderstand the mother's prayer of intercession and faith for her wayward child. Through the avenue of prayer God is able to bring divine pressure upon the child to think over his ways, to act wisely and awaken the impulse to live a good life. But at the same time, that mother's child has been endowed with free will; he may accept and co-operate, or he may refuse. The final decision is his. Many a son and daughter far away from home

has been arrested in his wayward life and brought back to God through a mother's and a father's prayers.

No prayer is lost, but all are answered. The serious illness may not be cured, but the loved one is strengthened to bear up with Christian fortitude and inner calm, which is a Christian testimony in itself. During World War I a friend asked Chaplain Studdert Kennedy if prayer would make a man invulnerable to shot and shell. He replied that fellowship with God in prayer makes a man sure that though his body be shattered his soul will be untouched.

Could one inquire of David regarding the power of prayer, his reply would be in the form of a testimony: "I have set the Lord always before me" (Ps. 16:8). Here lies the secret of spiritual power. Through prayer we are enabled to set our Lord before temporal needs, our personal desires; in fact, before all else. We discover

the power, not alone in the answer, but in the fact of His presence. Powerful prayer is getting into God's presence.

There is a story of a saint who so set the Cross before him that the five wounds printed themselves on his own hands, feet, and side. True, it is only a fable, but nevertheless a parable of what takes place in the heart and life of one who through prayer communes with the crucified Lord. His very life is stamped on human personality. Archimedes was unsuccessful in finding a lever long enough or a place to stand upon from which he could move the world; but in prayer every child of God has found the place and the lever of faith that can lift the world out of its midnight of sin up closer to the image of God. Here is a power unequalled by any other agency. There is no limit to what God can do through those who pray; only the limit which man imposes upon himself.

Topic for March 20: Christian Living*

Scripture: Rom. 6:12-14; Eph. 5:1-21; Col. 3:1-11; I Thess. 4:1-8; I Tim. 4:12; I Pet. 1:13-16; I John 2:1-17 (Printed: Col. 3:5-10; I Tim. 4:12; I John 2:1-6)

GOLDEN TEXT: *Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity* (I Tim. 4:12).

One of the most ominous signs of our day is the tendency of the Christian believer to yield to the social pattern of the times and indulge in what at first appears to be an innocent conformity. The Christian life is distinctly different in authorship and can survive only as it stands in sharp contrast to the lust of the day.

How are we reacting to the impure moral atmosphere in which we live? Are we in danger of losing our capacity for moral indignation? Are we looking upon the breakdown of integrity with tolerance and apathetic indifference? The measure of our

concern will be the measure of our hope. I would like to recommend to each reader that he send for a copy of the article "Sex and Liquor." This may be obtained by writing to the National Temperance League, 131 Independence Avenue, S.E., Washington 3, D.C. (price, 10 cents per copy). It is sound reading and practical in suggested remedies.

The Christian Church must speak up on the subject of Christianity and sex. The Apostle Paul writes, "What? know ye not that your body is the temple of the Holy Ghost . . . therefore glorify God in your body" (I Cor. 6:19-20). Those who study this scripture know well that Paul was doing some plain talking in the very shadow of the temple of Aphrodite with its thousand sacred prostitutes. He lifted the body from the plaything of lustful man to the high level of the temple of the Most High.

We are to regard the bodies of the opposite sex with most sacred re-

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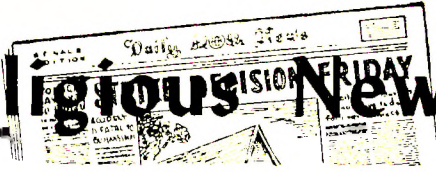
spect. A closer study of the Word of God in the realm of morals will reveal to us the rules of conduct by which we are to live and to give account.

The most effective way to protect our children in his age of unrestricted freedom is first to surround them with a home atmosphere free from the cheapness and tawdriness of our day and where love and understanding prevail. The child who feels secure and happy with his parents has a powerful advantage. The reason that all this promiscuity does not appeal to some is because they have experienced genuine Christian love of such high order at home. They have witnessed and experienced real beauty, and the cheap and artificial has lost its appeal. Let us remember that sex is both physical and spiritual; hence

(Continued on page 23)

*Since next week's HERALD (March 9) is the annual special issue, and does not include the departments, we are printing the two Sunday-school lessons in this issue.

Religious News and Comments



By A. K. BRACKEN

Caution

Certain features of the spiritual revival in America inspire caution and others warrant optimism. The Catholic Archbishop of Washington, D.C., seriously asks, "Is it real religion—the voluntary subjection of one's self to God?" Rev. Herbert L. Stein-Schneider, Protestant, suggests, correctly, that religious best sellers, full churches, and government officials in church (and we might add increased giving to churches and vast expansion of the building programs of the churches) do not necessarily mean a real renaissance. We are far from that, Rev. Stein-Schneider says. Quotes from Conrad Hilton's *America on Its Knees* would indicate that a sense of insecurity and fear are prime movers in the revival. A wholesome fear would, no doubt, be one of the elements of a genuine revival. But there must also be genuine repentance for sin and a turn to practical righteousness in a greater measure than is now evident.

Optimism

Some of the many religious books that are being sold may be shallow, but very many are not. Many deeply devotional, scholarly, and sincere books are being sold. It is truly significant that on February 3 in a breakfast prayer meeting in the Mayflower Hotel a thousand people, mostly laymen, sang "All Hail the

Power of Jesus' Name." Many dignitaries were present, including Vice-president Nixon, Chief Justice Warren, Evangelist Billy Graham, Cabinet officials, Supreme Court justices, two hundred members of Congress, and many, many distinguished business and professional men. Giving to churches is at an all-time high and expansion of church institutions is on the increase. Many, doubtless, including Satan himself, would like to discredit the work. One of the "chief debunkers" is quoted as saying in part, "Religion is being debased for secular purposes." Always there have been features of any good movement that would tend toward discredit. It should be a source of deep gratitude to all of God's people that there is an awakening. If there are frauds in it, they always get their reward.

"... and Influence People"

Recently, in the "Washington Merry-go-round," Drew Pearson, inspired by General MacArthur's speech, said that the Pan American Union has worked so effectively for peace in Latin America that there has been no real war in that area for twenty years. He also said that Methodists, Catholics, Mormons, and Quakers are working on a lower level of diplomacy "to win friends and promote peace." At Saragosa, a village near Vera Cruz, Quaker labor camp volunteers, young men and young

women, worked without pay, paying for their own food, native beans and potatoes, and laid a water line from a distant spring to the village plaza—the first flowing water to the village in its hundred-year history. The government could well afford to assist, with funds, such well-deserving labor. Neither "high-level diplomacy" nor Point IV programs will go farther to "win friends and promote peace."

Evil Twins

The *American Medical Journal* recently said: "There seems now to be definite evidence tobacco can have a damaging effect on the muscles of the heart. No patient with coronary disease should incur the added risk to his heart imposed by smoking, without first discussing the problem thoroughly with his physician." The *Nashville Tennessean* says that they also "debunked that theory that whiskey counteracts the effects of tobacco on the heart." It is termed "purely illusion." We might well expect tobacco to announce itself as an antidote for alcoholism. Those evil twins!!

A Brief

New Churches: In the last year the Assemblies of God averaged organizing one church a day with four on Sundays (*Christian Herald*). It is not exactly necessary to belong to a great "super-church" in order to do constructive evangelistic work.

NEWS of the Churches



Uleta, Florida—We are beginning our third year as pastor here, receiving a unanimous recall both years. We appreciate the confidence of our people. We have a lovely church in the midst of thousands of people and it is a challenging opportunity. Many improvements have been made to keep up with the growing community. We appreciate the response our people give, and their thoughtfulness for their pastor and family. They are always nice to us at Christmas, on birthdays, and other surprise gatherings. We are building a nice three-bedroom parsonage, valued at \$14,000.00. Every department of the church is growing, and we have one of the best young people's societies

around. If you have friends in or around Miami and Uleta, we will be glad to contact them. We praise God for His blessings upon us.—J. V. Frederick, Jr., Pastor.

Evangelist Irving Farnsworth writes: "I have two good dates open for this spring which I'd like to fill—March 23 to April 3, and April 6 to 17. Please write me, 141 River Street, Bourbonnais, Illinois."

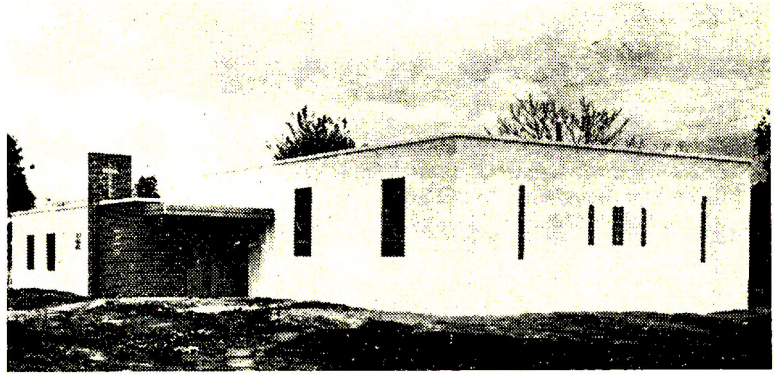
Evangelist Joel Danner writes: "Early in February I had a good, one-week meeting in Morehouse, Missouri, where Rev. Donald Eastman is the fine pastor. God blessed and gave us some good altar services, and

ten new members for the church. Brother Eastman is a good man and has a wonderful family. Write me, Box 762, Bethany, Oklahoma."

Evangelist Ernest Moore writes: "I will not have been engaged in full-time evangelism one year until June, and already God has given me many souls who have prayed through to definite victory at our altars. We have averaged ten seekers per revival meeting and God has given good crowds where we have labored. We have been kept busy this year and are making plans now for 1956 as God directs. We may be reached in Bremond, Texas, Post Office Box 515."

Community Church of the Nazarene, Council Bluffs, Iowa

On July 26, 1954, a small group of people met with Rev. Gene Phillips, superintendent of the Iowa District, at the corner of 29th Street and 7th Avenue in Council Bluffs to organize the Community Church of the Nazarene. It marked the close of a six-week revival meeting with Rev. R. D. Grubbs. This group pledged \$1,800.00 at this organization meeting and a fine plot of ground was purchased in a new section of town. This section of town has over 1,600 new homes without a church of any kind in the area. At the meeting the group called Rev. Lowell L. Foster to pastor the new church. A building contractor was called to head the construction of a new church building. The footings were dug on September 10 and the concrete poured the next day. God worked mightily in our behalf, removing the difficulties as they presented themselves and in less than two months—on November 7—we dedicated the new building with Rev. Gene Phillips bringing a stirring message. His challenging message placed a great responsibility on the pastor and members of the new church as they face the future with new equipment in a field so white unto harvest. A loan was secured through a local



bank, and they have placed a value of \$35,000.00 on the building. The sanctuary has a seating capacity of 275 including the overflow room. A beautiful glassed-in nursery, a young people's auditorium, several classrooms (with adequate space to enlarge), and living quarters for the pastor and family make up the new building. A counter-flow heating system distributes the heat evenly over the entire building. A glass-block cross (which is lighted at night) is built into the tower atop the vestibule.

The Sunday school is growing rapidly with an average of 80 for the month of November. On December 19 we set a new record with an attendance of 147. This gives us an average for the month of December of 114. We recently closed a good revival with Rev. A. L. Turner bringing stirring messages which bore fruit. Miss Helen Greenlee did fine work with the singing. We are united with Nazarenes across Iowa and our good district superintendent, Rev. Gene Phillips.—Don Newland, Secretary.

Huntington, West Virginia—January 23 was a high day for Central Church. For one week we had with us Evangelist Clarence Jones, converted professional boxer and a very rugged and effective preacher of the Word. Assisting him were the Musical Messengers, Don and Wanda Ratliff, who have recently re-entered the evangelistic field. Brother Jones is a very forceful speaker with a tender, humble spirit. Don and Wanda Ratliff are among the best in the field of music and singing. At each service the building was filled and several souls sought help from God at the altar. After having served these people for seven years, on the closing day of the revival the pastor and family were given a unanimous call for another three years, and were presented with a nice love offering. God is on His throne and His church in Huntington is on the march. With a united church, we look forward to the greatest period of advance in the history of this great church.—J. C. Wallace, Pastor.

Evangelist C. Wesley Brough reports: "Recently I closed a good revival with the North Street Church in Lansing, Michigan, where Rev. Herbert Thomas is the aggressive pastor. There were seekers at almost every service, with eleven the first night, forty-nine the first Sunday, and nineteen the closing Sunday. North Street is one of our great churches and Brother Thomas has done a good work there, completing a new sanctuary that is as beautiful as any in our denomination. During

the meeting he began his eighth year as pastor of the church. The church extended us a call to return for a revival in 1957. We are enjoying our work in the field and are slated until February, 1956, except some time in July and August. Anyone desiring a meeting at that time write us, c/o General Delivery, according to our slate. Since August we have held eleven revivals on eight different districts in six states and have seen almost six hundred people seeking God. We love God with all our heart and want to do His will. We have worked with some of the finest pastors we have ever known."

Washington, Pennsylvania—First Church recently closed an outstanding young people's revival with Rev. James C. Crabtree as evangelist and Rev. Richard H. Neiderhiser of Nazarene Theological Seminary, Kansas City, Missouri, as song director and soloist. The ministry of these workers was honored and blessed of God. Brother Crabtree is a Biblical, dynamic, soul-searching preacher, exemplifying holiness. He carried the burden of the revival, and stressed the importance of the experience of entire sanctification. God's Spirit was keenly felt in every service, and many seekers found the Lord in saving and sanctifying power. Special prayer and fasting services and group prayer meetings were held at regular intervals, and the young people's theme, "By My Spirit," prevailed throughout the revival. This was Brother Crabtree's second revival at First Church, and the young people

have extended a unanimous invitation for him to return in 1957. The revival spirit is still on! God is manifesting His presence in our services. A fine class of new members was received into the church the following Sunday. First Church is enjoying the refreshing showers from heaven, and we move on to greater achievements.—Norma J. DeWitt, Reporter.

Hillsdale, Michigan—God is with us and is helping us! At the beginning of my third year here circumstances seemed to be closing in on us at a rapid pace. Our largest plant was forced to move from the city, and several others curtailed their production, which meant a layoff of several of our men. At the present time we have lost six families from our church, who have had to move elsewhere to find employment. Along with these there have been four families who have had to leave our Sunday school and move elsewhere. Our Sunday-school superintendent and family will be leaving us by the time this is in print. But God is still with us! With all our losses by removal due to working conditions, our Sunday school shows a 20 per cent gain over last year. This is a grand group to work with; at the beginning of the year they refused to reduce the pastor's salary, although finances were very low. At this writing our bills are being met, and the payments on our building have not fallen in arrears. This church is sacrificing and giving to the glory of God. We have received nine new members into the missionary society, and three new

members into the church. Through the work of our N.Y.P.S. president our young people's meetings are well attended. God has allowed us to organize a Sunday school in a local rest home, and consecrated teachers are teaching there every week. We have a Lamplighters' League, a H.N.Y., and a twelve-voice choir organized in the N.Y.P.S. In the spring we expect to install the balance of our art-glass windows, for God is with us and we refuse to be defeated!—Loran Irby, Pastor.

Kenmare, North Dakota—We closed a good meeting on December 5 with Evangelists W. W. and Wilma Geeding. Their ministry was much appreciated by the folk of this northern section of the states. A number of folk were at the altar of prayer, including some who have been prayed for over a period of years. God is still in the prayer-answering business and we give Him the glory for what has been accomplished. This is a home-mission work and we would appreciate an interest in your prayers that this may be only the beginning of a great harvest of souls.—Ellen Doke, Pastor.

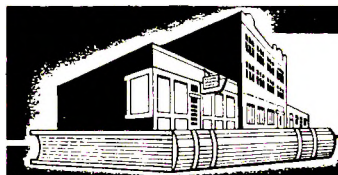
Song Evangelist John E. Moore writes: "I have an open date March 10 to 22 for any place in the Central, West, or Southern states. Write me, c/o Nazarene Publishing House, P.O. Box 527, Kansas City 41, Missouri."

Miami, Florida—Sunday, January 23, will be a day long to be remembered at First Church because of the manifest presence of the Lord which was with us from the beginning of the service until the end. Before our pastor, Rev. Bert Daniels, could give out the announcements, a young boy went to the altar; and within ten minutes, without any urging, or preaching, the altar had to be extended as twenty-seven people went to the altar and prayed through to God. For nearly an hour, the ones who had prayed through were praising the Lord for victory. Then others joined in, and received a blessing to their own souls, as we sat together in heavenly places in Christ Jesus. As the pastor was about to dismiss the service, one of our members said she wanted to give an offering of \$100.00 for the new pews in our new sanctuary, and in just a few minutes \$3,078.00 had been pledged for this cause. Rev. Estelle Crutcher held our youth revival January 2 to 9 with good results along every line, with an all-night prayer meeting on January 7. She is a wonderful evangelist and her inspiring messages are delivered with the unction of the Spirit. Work on our new sanctuary is showing steady progress, and we hope to be occupying same by April 1. This is the fourth building program in which First Church has been engaged since it was organized in 1913, and the Lord has surely stood by us and helped us in every way.

We have helped to start several new churches and have given of our time, money, and members, as the "mother church" on the district, to further the cause of Christ's kingdom in this part of His vineyard. We have given our pastor, Rev. Bert Daniels, a three-year call. He and his family have won the hearts of our people in the nearly two years they have been with us.—Leone A. House, Secretary.

Evangelist Charles Ed Nelson writes: "The year of 1954 was the best in our four years in the field of evangelism. We conducted twenty-two revivals in 1954, and the Lord gave us good revival meetings in large and small churches. The Lord has wonderfully blessed my wife in the special singing with her accordion. Already this year we have been blessed with good revivals and have seen many souls find God. I have one open date in 1955 that I would like to slate, and also some open time in 1956. Write us, 1524 South Fourth Street, Rogers, Arkansas."

St. Clair, Missouri—We recently closed a good revival with the W. W. Geedings as the evangelists. They are among the best workers we have met—preach by the leadings of the Holy Spirit to small or large crowds, and give of their best in every respect for the salvation of souls. God did come on the scene to give us more than thirty seekers, with all testifying to definite victory. Many new contacts were made for the church, and the saints were encouraged to press the battle for God and souls in this community. The American Indian service on the last Sunday morning was a great success, with Sunday-school attendance of ninety-two, and many of the young people coming forward to dedicate their lives to God's will. We are making plans to add the auditorium and parsonage to our basement church as soon as possible. Pray for this project, and that the Lord will give us continued physical strength and wisdom to lead this group on to victory.—Harry H. Doerle, Pastor.

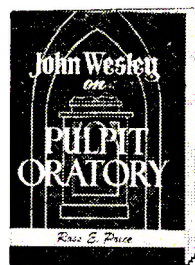


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Sunday-School Attendance Report

District	1954	January	Percentage
SOUTHWEST ZONE			
Northern California	14,317	14,579	101
Southern California	10,285	10,556	102
Los Angeles	8,893	8,926	100
New Mexico	3,104	3,136	101
Districts not reporting: Colorado, Arizona			
NORTHWEST ZONE			
Oregon Pacific	6,939	7,058	101
Northwest	6,536	6,595	100
Idaho-Oregon	5,865	6,096	103
Rocky Mountain	2,445	2,443	100
North Dakota	1,656	1,594	96
South Dakota	782	890	113
Alaska	524	571	108
Districts not reporting: Washington Pacific, Minnesota, Nevada-Utah			
CENTRAL ZONE			
Western Ohio	13,753	13,673	99
Central Ohio	12,612	12,503	99
Northeastern Indiana	9,437	9,226	97
Illinois	8,555	8,632	100
Eastern Michigan	8,117	8,217	101
Indianapolis	8,564	8,563	100
Michigan	7,795	7,981	100
Iowa	6,098	6,155	101
Chicago Central	5,309	5,369	101
Northwest Indiana	5,252	5,303	100
Northwestern Illinois	4,835	4,940	102
Wisconsin	2,376	2,301	96
Districts not reporting: Southwest Indiana, Missouri			
SOUTHEAST ZONE			
Alabama	7,300	7,362	101
Florida	6,433	7,321	113
Georgia	5,245	5,408	103
Eastern Kentucky	4,903	5,347	109
South Carolina	4,679	5,204	111
Mississippi	2,651	2,736	103
Districts not reporting: West Virginia, Tennessee, East Tennessee, Virginia, Kentucky, North Carolina			
EASTERN ZONE			
Akron	10,177	10,636	105
Pittsburgh	8,027	7,850	98
Albany	3,190	3,149	99
New York	1,986	2,047	103
Districts not reporting: New England, Washington-Philadelphia			
BRITISH ISLES-CANADIAN ZONE			
Canada Central	1,986	1,937	98
Maritime	956	938	98
Districts not reporting: Canada West, Australia, British Isles North, British Isles South			
SOUTHERN ZONE			
Kansas	7,686	7,977	104
Northwest Oklahoma	5,904	6,329	107
Abilene	5,481	5,627	103
Dallas	4,883	4,970	101
Louisiana	4,484	4,391	97
Southeast Oklahoma	3,973	4,149	104
Northeast Oklahoma	3,998	3,999	100
North Arkansas	3,768	3,752	99
San Antonio	3,527	3,628	102
Nebraska	2,667	2,780	104
Districts not reporting: Houston, Southwest Oklahoma, South Arkansas, Kansas City			
Estimated Average for January, 1955		382,299	
Gain over last year's average		5,951	

ERWIN G. BENSON, *Field Secretary*
Department of Church Schools

Evangelist M. V. Bass writes: "I am in the third meeting now since the first of this year and am off to a good start. God is still answering prayer today and saving souls. I have some open dates for July and August of 1955. If anyone would want a date during that time, you may contact me at my home address, Route 5, Mt. Pleasant, Michigan."

Bethany, Oklahoma—Calvary Church was organized a year ago last September and is now in its second year of progress. God has blessed us from the opening of the tent meeting in which the church was organized until the present time. Our church is the only church in a new housing area in the south part of Bethany, which has opened up to us a wonderful opportunity of service. Visitation work is bringing great results. Our church membership has grown to 70 and our Sunday-school enrollment is 165. We have a record attendance of 164 and a six-month average of 118. We have completed the educational unit of our new building, 36 x 108 feet. The value of the building with three beautiful lots is estimated at \$17,000.00 with a debt of only \$8,300.00. We are using part of this building now for a sanctuary until the church building is finished. The completed building will have 25 classrooms and 3 departments. The building has been built with volunteer labor for the most part and with local funds except for a grant of \$1,000.00 from our district. The church has been self-supporting since its organization. It has raised \$10,000.00 for all purposes in its first year. We have 65 members in the missionary society, 35 members in the N.Y.P.S., and a 28-voice choir. We have a united, blessed, and hard-working people and a spirit of revival is prevailing in our services. Many have been saved and sanctified.—R. E. Hodgson, Pastor.

Nashville, Tennessee—Grace Church enjoyed a blessed Youth Week, February 9 to 13, opening with a fellowship dinner at a downtown private dining room, where the week's plans were boosted, including four nights of evangelistic services with youth preachers—Henry Cooper, Jack Mumaw, Paul McGrady, and Harold Graves. God gave us souls, and on Sunday night a victorious altar service with a dozen young people re-joining in the Lord for pardon and cleansing. Three N.Y.P.S. groups meet at Grace Church each Sunday night, and enthusiasm and added numbers at six-thirty all add up to some Sunday night gospel services not soon forgotten. In a week's N.Y.P.S. tour through North Carolina, in January zone rallies, we witnessed this same loyal, enthusiastic spirit, delegations coming in from eighty to one hundred miles each night boosting District Superintendent Lloyd Byron and Rev. Doyle Smith, their splendid leaders there.—Ralph Schurman, Pastor.

New Castle, Indiana—South Side Church recently enjoyed the best revival the people remember, with Evangelist H. A. Casey. There were eighty-two seekers, good crowds, and souls at the altar every night but one. Brother Casey's music, singing, and song leading are as good as his preaching. The last Sunday we received seven members, and twenty-five people pledged to tithe their money into the storehouse. Brother Casey has been asked to return next year in January for another revival. Our people have been blessed of God since moving into the new church; some felt that we might lose the glory on our church if we moved out of the small hall, but we all prayed about it and God has come to our church and given us souls in the regular services for thirty straight weeks with only one break. We humbly praise His wonderful name.—S. T. Moore, Pastor.

Tallahassee, Florida—First Church recently closed one of the best revivals of its history, according to older members, with Evangelists Billy and Helen Smith, special workers. It was a Youth Week meeting, January 25 to 30, sponsored by the N.Y.P.S., and God came with such power that the church voted to continue the meetings for another week. The altars were lined nearly every night with many souls praying through to glorious victory, and on the closing Sunday of the revival a good number joined the church on confession of faith. Pastoral recall was held on February 6, and the church gave the pastor his second unanimous call in succession, as well as a fine love offering. The Sunday school has had a high percentage of increase during the last six months.—Harold Lawrence, Pastor.

Evangelist Edwin C. Martin writes: "I have been an elder in the Church of the Nazarene for twenty-seven years; pastored some of our finest churches and served as evangelist for a number of years. As I returned to the field of evangelism in January, God has given to me an open door. I have a fine slate and I am enjoying wonderful victory in my labors. Recently closed a very successful meeting at Bellflower, California, where Rev. Frank Tolson is the pastor. They are doing a great work, church and pastor working together wholeheartedly. At present I am at Ventura, California, where Rev. Ben Johnson is the pastor. Soon a beautiful new auditorium will be completed with a seating capacity of 400. God is wonderfully blessing the church here in Ventura. My slate takes me through the East, the South, and the Midwest

Evangelist C. M. Whitley and wife report: "We recently closed what the people of the church said was the best revival in the history of the church in Marion, Illinois. Fine crowds in spite of the rain, snow, and sleet, and a good number of souls saved and sanctified. The Lord blessed in every service, and a fine couple joined the church. We were given a call to return in 1956. We appreciated the good pastor, Rev. Betty Wagner, and the wonderful help of her co-worker, Miss Helen Lavey. We have some open time in May and June; will go anywhere that we are called. Write us, % our publishing house, P.O. Box 527, Kansas City 41, Missouri."

Wheelerburg, Ohio—On Sunday morning, January 30, the Wheelerburg church extended an invitation, by a unanimous vote, to Rev. W. W. Weddington to remain as their pastor for another three years. Brother Weddington has served the church for the past seven years. During his pastorate the membership has more than tripled, the Sunday school has had a good increase, the present church building has been erected, and new church furniture has been installed. Through the co-operation of the people of the church and local businessmen this has been accomplished and stands today free of debt. To God be all the glory and praise.—Reporter.

Gainesville, Florida—First Church had a good revival in January with Evangelists Alva O. and Gladys Estep as the special workers. Our people prayed, and God blessed with seventy seekers and many new professions of faith. We were especially encouraged by the large number of visitors in our services. In the two services on the closing Sunday, Brother Estep preached to capacity crowds in the chapel of our newly constructed educational unit. Our people are inspired to proceed as soon as possible with the building of a new and larger sanctuary.—C. A. Blanchard, Pastor.

58

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for the spring and summer season. I have some open time between camps that I would like to slate in those sections. I shall endeavor to give my best in both sermon and song for the winning of men to Christ. I love the Church of the Nazarene and believe its doctrine; delighted that I have a place and a part in its great program. Write me, % our publishing house, P.O. Box 527, Kansas City, 41 Missouri."

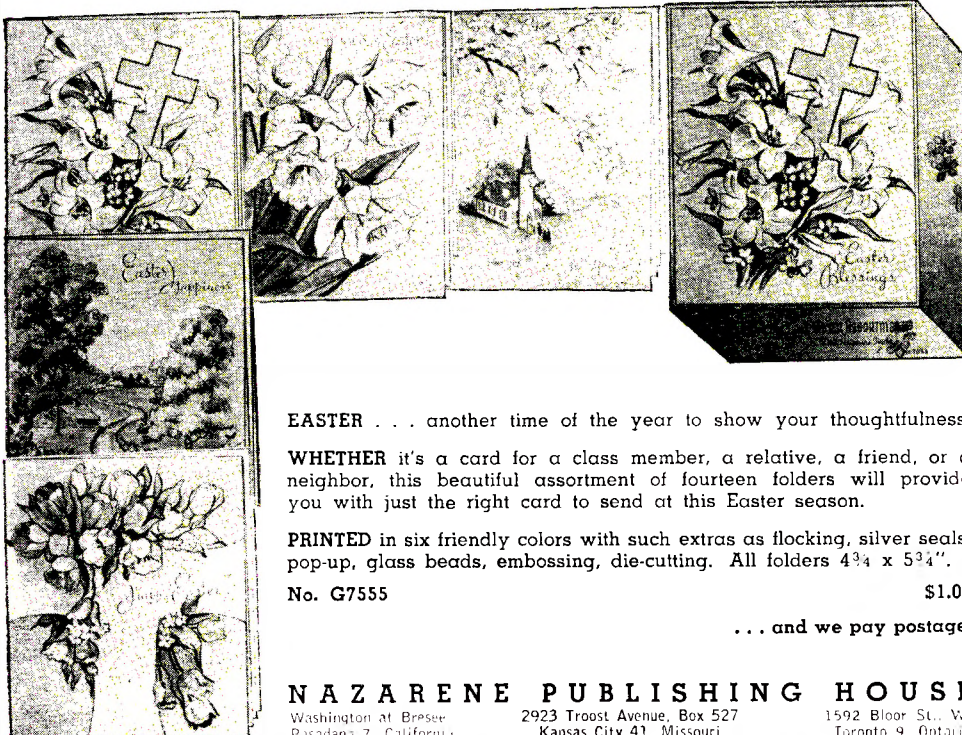
Nampa, Idaho—The month of January has been especially fruitful here in College Church. On January 2, Rev. Ted Martin, superintendent of the Canada Central District, preached at both services while the pastor was in Kansas City. His ministry was blessed of the Lord and a number of fine victories were won at the altar of prayer. The following Sunday, Paul Skiles, youth director of the Northern California District, was our guest. His unusual artistry on the trombone and his sterling testimony as a Christian layman in full-time Christian service were wonderfully used of God. The evening service climaxed with twenty-seven seekers moving out quickly to find victory. January 24 to 29 we were privileged to be host to the fifth annual Nampa Nazarene Youth Week revival. Evangelist Paul Martin returned for his second campaign with us and Professor Warnie Timmitt directed the music for the week. On

Wednesday night more than twelve hundred people were present. Thursday evening, after a most impressive candlelight evangelistic service, the long altar and the first and second pews all the way across the church were filled with a flood of earnest hearts. It was a great week for our young people! The two new members of our church staff are rendering valuable service. Rev. Leonard Deakins' fine work as minister of education and visitation is resulting in substantial growth in our Sunday school. Professor Tippitt is unexcelled in his work with the choir and congregation and brings real blessing upon our services with his solo work. It is a privilege to serve this great church and the student body of Northwest Nazarene College.—Eugene Stowe, Pastor.

Evangelist R. F. Lindley and wife report: "The year of 1954 was one of the best in our ministry. We were in both large and smaller churches, laboring with some wonderful pastors and people. We traveled thousands of miles and saw hundreds of souls saved and sanctified, many uniting with our church, and also many definite cases of healing. We labored with the following pastors, and in these places, in Arkansas: with Rev. Joe Holiday and Lifeline Church in Little Rock, where we saw ninety-seven souls bow at an altar of prayer

and twenty new members unite with the church; with Rev. William Willis at Van, where the Lord gave us seekers in almost every service; at McGehee, where many souls prayed through and several united with the church; at West Helena with Rev. Lesley C. Poe, and the Lord gave us many victories and good altar services; at Cabot with Rev. George Lampkin, where the Lord gave us a good meeting in the new church. Then we went to Wichita, Kansas, with Brother O. W. Eudaley and the Lord gave us many souls in this revival; at Mena, Arkansas, with Pastor A. R. Johnson. God gave us a good revival; at Bakersfield, California, with Pastor Eugene Denney, the Lord blessed in many ways with great altar services. To Friendship, Oklahoma, with Rev. Mrs. Pauline McNutt—the old home church where I was saved and answered the call to preach. Then to Arkansas for meetings at Ashdown with Pastor Jack Lowe, where the Lord blessed and gave us seekers; at Nady with Pastor Paul Long, and people prayed through in every service; at West Memphis with Pastor A. R. Johnson, where the Lord gave us some great altar services; at Benton with Rev. Earl Wassom, many wonderful altar services. Next to California—at Shafter with Pastor R. R. Richey, where the Lord blessed and many souls found victory; at Greenfield with Pastor Robert Pitts. Here the Lord gave us wonderful

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altar services and helped us raise over \$2,000.00 in cash and pledges on the new church building. At Azusa, California, with Rev. Boyd Davis, the Lord gave us a good revival with fifty seekers praying through in the last service. At Grace Church in Little Rock, Arkansas, with Brother Bill Jetton, many victories were won with definite answers to prayer. At Oklahoma City, Oklahoma, at the Lincoln Terrace Church, Brother Roy Martin, pastor, the Lord gave us many souls around the altar. At North Side Shreveport, Louisiana, with Brother D. J. Vascoe, who has pastored this fine church for eighteen years, we had seekers in almost every service. Recently I closed a good revival in Placentia, California, where Brother Charles Little is the pastor. We had good crowds throughout the meeting and good altar services. One night we didn't get to preach—people were shouting and the glory of the Lord was in the service, with a great altar service resulting. Eleven joined the church. Mrs. Lindley travels with me conducting junior services. I have an open date December 7 to 18 and would prefer slating this in the Middle West. I am making up my slate for 1956. Anyone desiring our services, contact us at Box 527, Kansas City 41, Missouri."

Durant, Mississippi—We came here last September and conducted our own revival in October. The Lord honored us with a good revival and we received ten new members, not counting the pastor's family. In conjunction with the district-wide movement to hold simultaneous Youth Week revivals, we called Rev. A. J. Hoof to be our speaker. The results were nothing short of amazing. The revival was on from the first night (Thursday). On Friday night, more than forty souls knelt at the altar, seeking help from God. After that there was not one service with barren altars, the seekers ranging from nine to sixteen each service. God was wonderfully with us and the tears of repentance flowed freely as backsliders came back to God. Sinners were melted to submission, believers were sanctified, and the church was truly revived. All glory to a wonderful God and an old-fashioned holiness evangelist. We plan to have Brother Hoof back for a full-length revival. He is one of God's best.—Joseph B. Shelton, Pastor.

The Sunday-School Lesson

(Continued from page 16)

the Christian parent has both the privilege and the obligation of sending his child into the world fortified with wholesome knowledge and Christian understanding of the sacredness of life. Remember, it is not a question of whether our children shall learn or not but rather of what they will learn and from whom.

DEATHS

GRACE KATHRYN ELLIS was born in Astoria, Oregon, July 13, 1928, and went to be with her Lord on December 23, 1954, when her car skidded on an icy road and overturned. She was saved when a child, and consistently served the Lord and church all her life. She graduated from Northwest Nazarene College in 1950, and had been teaching school for several years. At the time of her death, she was home economics teacher in Newport, Washington, high school. She was a member of the Coeur d'Alene, Idaho, Church of the Nazarene. Funeral services were conducted by her pastor, Rev. Jerry Johnson, assisted by Rev. Edger Kincaid and Rev. Virgil Grover, at Kent, Washington, her home. She is survived by her parents, Rev. and Mrs. Frank A. N. Ellis; three brothers: Dr. Frank N. Ellis, Bethesda, Maryland; Dr. David A. Ellis, Concord, California; and Paul T. Ellis, Kent, Washington. Interment was in Hillcrest Cemetery, Kent. She was loved by all who knew her.

WILLIAM J. HEISEL was born May 14, 1882, north of Brunswick, Missouri, and died October 16 at a hospital in Moberly, Missouri. He was married December 16, 1908, to Miss Lucy Krattli, and they made their home in and around Brunswick, with the exception of about three years when they lived in Kansas City. His wife preceded him in death November 5, 1949. As a young man Mr. Heisel was converted and united with the church. Later he was sanctified and united with the Church of the Nazarene. He lived a devoted, consistent Christian life and his faithfulness and loyalty to God were an inspiration to all who knew him. He bore his long illness with patience and cheerfulness. His funeral was held from the Methodist church, conducted by Rev. C. C. Pritchard, assisted by Rev. Lucille Riggs. He leaves to mourn four brothers and a sister, all of Brunswick.

MRS. MAMIE DODSON RILEY, wife of Eddie Riley of Carthage, Missouri, was suddenly called home to heaven in an automobile accident on December 18, 1954, at the age of fifty-one. She is survived by two sons: Edward Riley of Topeka, Kansas; and Bill Riley, at home. A daughter, Ruth Riley, is a student at Bethany-Peniel College. She was a faithful member of the Carthage Church of the Nazarene, where her beautiful life was an inspiration to all who knew her. Funeral services were conducted by Rev. Ross Hayslip, pastor of her church, and her body was laid to rest in Dudman Cemetery near Carthage.

MRS. ANNA B. HILDRETH of Carthage, Missouri, seventy-seven years of age, died September 23, 1954. She had long been in ill health. She is survived by three children: Mrs. Eunice Wilks, Mrs. Bessie Ralston, and John W. Hildreth. During the more than twenty-five years as a member of the Carthage Church of the Nazarene, she served as secretary of the missionary society and as a Sunday-school teacher. Funeral services were conducted by her pastor, Rev. Ross Hayslip. She was laid to rest beside her husband in the Fullerton Cemetery south of Carthage to await the resurrection.

MRS. FLORENCE SLATES, age seventy-four, member of the Dellroy, Ohio, Church of the Nazarene, died as the result of an accident last August 22, 1954. Mrs. Slates was riding with members of her family after spending a day at our Akron District camp meeting, where they all enjoyed the services. Funeral service was held in the church of which she was a member by her pastor, Rev. A. E. Leonard, assisted by two former pastors, Rev. M. F. Reynolds and Rev. Minnie Wiandt. She often testified of being homesick for heaven. We miss her sunny smile and presence but we shall never forget the memory of this saintly woman. She is survived by one daughter, Mrs. Ruth Burris, of the home; one stepson, Marion Slates, of Cuyahoga Falls; and one sister.

ELIZABETH MCCONNELL MUXWORTHY was born August 13, 1878, at Lucan, Ontario, and died December 20, 1954, at Trenton, Ontario. She married John Palmer Muxworthy and settled in Windsor, where she assisted in organizing the Church of the Nazarene, throwing open her home for mid-week services and the organizational meeting, being one of the first to sign the charter thirty-five years ago. Being saved early in life, she gave testimony to the experience of sanctification and lived a life of inspiration and blessing to loved ones and friends in and out of the church. The memory of her saintly life will continue to bless the church here. Funeral services were conducted by District Superintendent W. M. McGuire and interment took place at Windsor Grove Cemetery. Surviving are three sons: Rev. Harrie of Trenton, John of Maldstone, and William of Roseland; two daughters: Mrs. George (Ruth) and Mrs. Rafford (Verna), both of Detroit; and one brother, Thomas J. McConnell, of Windsor. Her husband predeceased her five years ago.



SERVICEMEN'S CORNER

OUR single, full-time chaplain in the Veterans' Administration, Archel Meredith, writes from Wadsworth, Kansas, V.A. Hospital concerning their Christmas activities:

"The major emphasis by the Protestant chaplains during the Christmas season was somewhat different from former years. With special attention directed to the Domiciliary only, we began with the premise that the happy, contented person needed and desired to do something for someone else. Christmas, a time when others flooded the patients and members with gifts and treats of all kinds, offered a good opportunity to verify the truth, 'It is more blessed to give than to receive.'

"There are two small grade schools just outside the Wadsworth premises with approximately seventy-five children of low-income families in them. So to these children and the pre-school-age children in their families, Domiciliary members gave a real, old-time 'church house Christmas tree' complete with gifts, treats, Santa Claus, and all. The children gave a program of Christmas music, readings, and songs.

"A number of Domiciliary members worked as a planning committee to arrange the whole affair from publicity to execution. The chaplains gave the affair guidance, but the key thought was to let the effort be as nearly as possible a 100 per cent member project. It was a fine success. Men worked together in unified spirit on an altruistic cause, which we feel is a rare and coveted atmosphere in the Domiciliary. They were pleased with the idea and the good they felt they were doing. Now, weeks later, they are still talking about it and saying, 'Next year we will make it bigger and better.' Another special Christmas effort was a cantata given by a church group, and mention should be made of the life-size Nativity scene which our center procured this year. It was set up on the chapel lawn and drew a constant stream of visitors during evening hours for several days. Local newspapers carried pictures of it two different days."

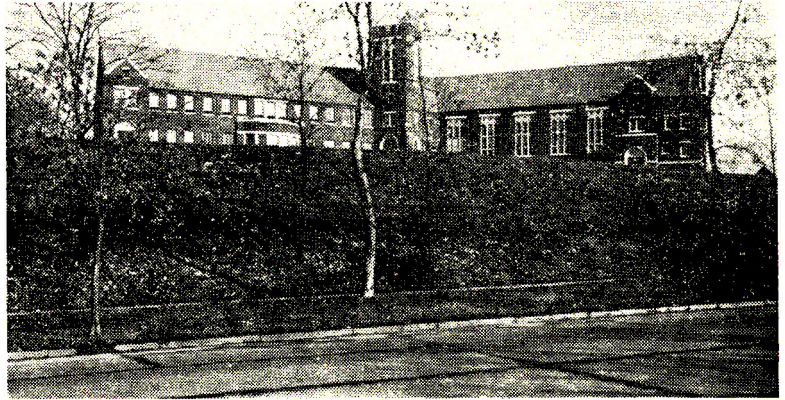
NAZARENE SERVICE MEN'S COMMISSION
Albois DIRECTOR

Nazarene Theological Seminary

THE MINISTERS are responding well in the campaign for funds for landscaping the Seminary grounds. Many have sent a \$5.00 gift for this project. It will take practically unanimous response by each minister to provide necessary funds to complete this work.

The accompanying picture was taken from Meyer Boulevard, looking east. It shows that much of the building cannot be seen from the street. Thus the ground must be graded into a gradual, sloping terrace to beautify the grounds and put the building in proper perspective. Besides this grading, the ground must be sodded in certain areas and the rest seeded to prevent erosion, a driveway must be laid, sidewalks put in, and the parking lot enlarged, curbed, and black-topped. Also over a block of city street just east of the building must be paved.

The building is beautiful, commodious, and suitable but the condition of the grounds detracts from it. Also the mud and slime which is carried



into the building when it rains or snows increases the cost of the maintenance. From any and every angle, the grounds must be landscaped as soon as possible.

This is a project for the ministers, but we are inviting the laymen to pray that every minister will respond with a gift of \$5.00 as soon as possible.

LEWIS T. CORLETT, *President*

ALVA CURTIS WELCH was born in Terre Haute, Indiana, September 9, 1860; united with the First Church of the Nazarene in Columbus, Ohio, in 1915; and remained a faithful member until his death September 15, 1954. He was converted during the Billy Sunday revival in Columbus just after the turn of the century. He served as treasurer of the church for many years and was a devoted and faithful husband. His Christian influence will be long remembered in the church and the community. He is survived by his wife, Laura; three sisters: Mrs. Bertha Baker, Mrs. Belle Hathaway, and Miss Nora Welch, all of Portland, Oregon. Funeral services were conducted by his pastors, Rev. Miles A. Simmons. Interment was in the Greenlawn Cemetery in Columbus, Ohio.

LAURA BELLE WELCH was born in Gary, Indiana, February 22, 1871, and died on November 7, 1954. She united with the First Church of the Nazarene in Columbus in 1915 and was a faithful member. She acted as primary supervisor and teacher until she suffered a stroke in 1930. For the remaining twenty-four years she had been an invalid. Two weeks after her husband's death she suffered another stroke and never regained consciousness. She was very patient throughout the years and was expectantly awaiting the time when she would be called to her heavenly home. She is survived by one sister, Mae Miller, and one brother, Benjamin Lawwell, both of Columbus. Funeral services were conducted by her pastor, Rev. Miles A. Simmons. Interment was in the Greenlawn Cemetery in Columbus, Ohio.

MRS. RANSOM W. BABCOCK was born in Indiana, September 1, 1874, and died at Hoxie, Kansas, December 22, 1954, at the age of eighty years. She and her husband celebrated their sixty-second wedding anniversary in September. She was a charter member of the Church of the Nazarene at Hoxie and was always a faithful attendant and worker in the church. Funeral services were conducted by Rev. John Brockmueller, a former pastor, and burial was in the Hoxie cemetery. She is survived by four sons: Charles, Olin, Worthy, and Leland; and a daughter, Mrs. Floyd Mountford.

ANNOUNCEMENTS

BORN—to Rev. and Mrs. Harold Frodge of St. Paris, Ohio, a son, Harold Camaron, on February 5.

—to Mr. and Mrs. Jack Causey of Atlanta, Georgia, a daughter, Janet Anne, on February 2.

—to Rev. and Mrs. Furman C. Parker of Duarte, California, a daughter, Shelley Kay, on January 21.

—to Rev. and Mrs. John A. Coffinan of Waverly, Ohio, a son, John Charles, on January 8.

—to Rev. and Mrs. W. E. Varian of Pontiac, Michigan, a daughter, Valerie Lee, on December 24.

SPECIAL PRAYER IS REQUESTED by a Nazarene in Michigan, sick in body—two doctors say she is facing a serious ailment—that God will raise her up and make her well again;

by a Nazarene in Tennessee that God may use him to be a blessing;
by a lady in Texas for her sister and family—the sister is a Christian but needs special help from God because of an unsaved husband and boys, also for the son overseas.

DIRECTORIES

GENERAL SUPERINTENDENTS

Hardy C. Pewers

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

Assembly Schedule

Washington Pacific	May 11 and 12
Oregon Pacific	May 18 to 20
Nevada-Utah	May 25 and 26
Nebraska	June 2 and 3
Northeastern Indiana	June 29 to July 1
Alabama	July 5 and 6
Eastern Michigan	July 20 to 22
Eastern Kentucky	July 27 and 28
Missouri	August 3 to 5
Northwest Indiana	August 17 to 19
Tennessee	August 24 to 26
Louisiana	August 31 to September 1
Georgia	September 14 and 15
Southeast Oklahoma	September 21 and 22

G. B. Williamson

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

Assembly Schedule

Northern California	May 11 to 13
Arizona	May 19 and 20
New Mexico	May 25 and 26
Southern California	June 1 to 3
South Dakota	June 22 and 23
Canada West	July 6 to 8
Western Ohio	July 27 to 29
Minnesota	August 1 to 3
Illinois	August 4 to 6
Iowa	August 10 to 12

Houston	August 24 and 25
Mississippi	Aug. 31 to Sept. 1
Kansas City	September 7 to 9
Northeast Oklahoma	September 28 and 29

Samuel Young

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

Assembly Schedule

Akron	May 4 to 6
Idaho-Oregon	May 11 to 13
Northwest	May 18 and 19
British Isles (2)	
West Virginia	July 7 to 9
Michigan	July 13 to 15
Southwest Indiana	July 28 and 29
Kansas	August 3 to 5
Wisconsin	August 10 to 12
Dallas	August 17 and 18

D. J. Vanderpool

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

Assembly Schedule

Albany	May 11 and 12
Washington-Philadelphia	May 19 to 21
Florida	May 25 and 26
Canada Central	June 15 and 16
New England	June 22 to 24
New York	July 1 and 2
Maritime	July 13 and 14
Pittsburgh	July 21 to 23
Northwest Oklahoma	July 28 and 29
East Tennessee	August 3 and 4
Chicago Central	August 10 to 12
Southwest Oklahoma	September 14 to 16
North Carolina	September 21 and 22
South Carolina	September 28 and 29

H. C. Benner

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

Assembly Schedule

San Antonio	May 4 and 5
Abilene	May 11 to 13
Los Angeles	May 25 to 27
Rocky Mountain	June 2 and 3
North Dakota	June 29 and 30
Colorado	July 13 and 14
Central Ohio	July 20 to 22
Kentucky	August 3 and 4
Virginia	August 10 and 11
Northwestern Illinois	August 17 and 18
Indianapolis	August 24 to 26
South Arkansas	September 7 and 8
North Arkansas	September 14 and 15