

Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

March 3, 1954

The Glory of the Unspectacular

General Superintendent Benner

WHEN John declared of Jesus Christ, "We beheld his glory, the glory as of the only begotten of the Father," doubtless he was remembering the Transfiguration. That was a spectacular experience in which it appears that the glory of Deity veritably shone through the garments of the Christ.

Probably most of us think in similar terms when the glory of God is considered, for we are prone to be influenced greatly by the obvious and the spectacular.

But there is another phase of the glory of Christ, not so spectacular as that displayed on the Mount of Transfiguration, but just as significant in its place. This is the glory of the life of perfect purity and holiness, of divine love and compassion, of sacrificial service and ministry, of unwavering obedience to the will of the Father, lived by Jesus Christ in the flesh.

This is the glory of the spirit that would refuse to pursue personal interests regardless of apparently desirable results; that would not be

bought off by the rich or intimidated by the powerful; that would not compromise with those who were high, nor neglect the lowly; that would rebuke erring disciples and bless little children.

It is the glory of One who would climax a ministry, which had been thwarted by misunderstanding and rejection, with a fervent prayer that His tormentors might be forgiven. It is the matchless glory of His atoning death on a cruel cross by which, as in no other way, He portrayed the unfathomable love of God for a lost race, providing a complete redemption for all who would put their trust in Him.

In our experience we may well covet times of transfiguration glory. But in the ecstasy of such blessings let us not be blinded to the glory that suffuses the less spectacular phases of Christian living, a glory that is found in faithfulness, sacrifice, service, and devotion to the will of God; a glory that attends the fruit of the Spirit: "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

"This is the will of God, even your sanctification" (I Thess. 4:3).

NEW PLANS FOR 1954

"HERALD OF HOLINESS"

DISTRICT CAMPAIGNS

A NEW PLAN which places the districts in five groups according to membership has been adopted for promotion of subscriptions to the **HERALD OF HOLINESS** for 1954. This is a complete change from the plan used in recent years, which placed the districts in three zones according to distance from Kansas City.

At the end of the year a comparative listing will be published showing the accomplishments of the districts in each group. The order of this listing will be determined by the number of subscriptions above the quota (the quota for each district is a subscription list equal to 60 per cent of the membership).

The district in each group having the most subscriptions above its quota will be declared the winner and appropriate recognition and awards will be given the district superintendent and campaign manager.

It is agreed that this new plan will give a far better comparative study of accomplishments of each district in this important annual project. In so doing it will add to the incentive of each.

The districts in the United States and Canada have been grouped as follows:

Group 1, those districts with more than 7,500 members.

Group 2, those with 5,000 to 7,500 members.

Group 3, those with 3,000 to 5,000 members.

Group 4, those with 1,500 to 3,000 members.

Group 5, those with less than 1,500 members.

A complete listing showing the grouping and giving the districts and their quotas follows:

DISTRICT QUOTA—1954

Group 1

Western Ohio	5,705
N. California	5,601
Central Ohio	5,461
Akron	4,955
N.E. Indiana	4,646

Group 2

Los Angeles	3,974
Wash.-Phila.	3,887
West Virginia	3,808
S. California	3,747
Pittsburgh	3,607
Kansas City	3,496
Tennessee	3,440
Illinois	3,379

S.W. Indiana	3,377
Indianapolis	3,326
E. Michigan	3,205
Kansas	3,192
New England	3,116
Michigan	3,089
Missouri	3,003

Group 3

Alabama	2,980
Oregon Pacific	2,899
Abilene	2,800
N.W. Oklahoma	2,665
Iowa	2,611
Northwest	2,556
Idaho-Oregon	2,549
Florida	2,504
Colorado	2,497
S.W. Oklahoma	2,477
N.W. Indiana	2,393
Dallas	2,345
Kentucky	2,315
Chicago Central	2,248
E. Kentucky	2,098
Georgia	2,014
Louisiana	1,960
E. Tennessee	1,925

Wash. Pacific	1,831
Canada West	1,823

Group 4

San Antonio	1,694
S.E. Oklahoma	1,682
N. Arkansas	1,590
N.W. Illinois	1,583
S. Arkansas	1,560
Albany	1,484
N.E. Oklahoma	1,462
Arizona	1,422
Houston	1,414
S. Carolina	1,413
N. Carolina	1,263
Virginia	1,143
Mississippi	1,097
New Mexico	1,089
Minnesota	1,033
Wisconsin	1,007
Nebraska	951

Group 5

Canada Central	890
Rocky Mountain	851
New York	850
North Dakota	625
Maritime	391
South Dakota	317
Nevada-Utah	238

THAINE F. SANFORD,
Sales Manager

HERALD OF HOLINESS

STEPHEN S. WHITE, *Editor in Chief*
VELMA I. KNIGHT, *Office Editor*

Contributing Editors:

HARDY C. POWERS
G. B. WILLIAMSON
SAMUEL YOUNG
D. I. VANDERPOOL
HUGH C. BENNER

General Superintendents,
Church of the Nazarene

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Lo, I Am with You Always

By Bertha Meyer

"Lo, I am with you always,
Even unto the end."
Thus spake our Lord and Master—
He is our dearest Friend.

"Lo, I am with you always."
Never a day so drear
But He is there beside thee
Whispering, "Be of good cheer."

"Lo, I am with you always."
Whether on land or sea,
Telling to souls in darkness
Of His salvation free.

"Lo, I am with you always"—
On Him we can depend,
He's promised to go with us,
Even unto the end!

Five Facts to Face

By A. M. Quick*

A MAN charged with a petty theft appealed thus to the magistrate: "I have to live, don't I?"

The magistrate answered with one word: "Why?"

So-called "realism" is often made an excuse for taking a course of action which is not governed by the rule of right. True realism will face facts as they are, taking the long view which extends beyond time into eternity. It is not always necessary to live, but it is always necessary to do right.

There are five facts we should all face.

The Fact of God: While "the fool hath said in his heart, There is no God" (Ps. 14:1), there are many who profess to accept the fact that there is a God, but shove the thought of Him into the background of their thinking and refuse to consider Him when it comes to making the decisions of life. Such an attitude is foolishness indeed, unrealistic in the extreme, and can lead only to disaster.

The Fact of Life: This fact is self-evident, of course, but sometimes we accept the statement of Gen. 1:27, that God created man, but ignore the significance of Gen. 2:7, that the Lord God breathed into man's nostrils the breath of life, "and man became a living soul."

Life given by God implies a stewardship of that life. Because life was entrusted to us by God, we are accountable to Him for the way we spend it. If we are to be realistic we must face squarely the fact of life and the responsibility it puts upon us.

*Life is real! Life is earnest!
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul.*

The Fact of Sin: No one with common sense denies the fact of sin. "All have sinned, and come short of the glory of God" (Rom. 3:23). That means you and me; it doesn't leave any of us out. Some may try with fine-spun theories to weave a web of deception before our eyes to becloud our vision of the awfulness of sin; but when within the space of a few days we hear of a child being kidnaped and murdered for money, of another child being killed by its mother in a fit of temper, of bodies of murdered men being found along roadsides, and all this in the most privileged and prosperous part of the world, we know that sin is a horrid reality. But more than that, when we look into our own lives and hearts, when we dare to face frankly our own records and our inner motives, desires, and tempers, who of us will dare deny the fact of sin?

The Fact of Death: Death notices in every newspaper, cemeteries in every community, the shadow of sorrow hanging at some time over every home—all these, in unison with the Word

*Nazarene Elder, Galt, Ontario (died last December 31)

of God, proclaim aloud, "It is appointed unto men once to die" (Heb. 9:27).

Yet how many admit theoretically the imminence of death, but in practice refuse to consider it realistically, and therefore do not prepare for it! How terrible at the end of the earth trail to find eternal death when there might be an entrance into the glory of eternal life!

But there is another fact which dominates the closing chapter of every earthly life like the Mount of Law rising in terrifying majesty above the wilderness. It is:

The Fact of Judgment: I have been in earthly courts many times. Always there is an atmosphere of solemnity, of finality. There is something terrible in the stark impersonality. The guilt or innocence of the one standing before the bar of justice will be established, and sentence will be passed upon the guilty.

Sometimes in human courts mistakes are made—the guilty escape or the innocent are punished. But in the divine court, in that great day when the judgment is set and the books are opened, there will be no mistakes. No sin will be hidden, no perjured witness will confuse the Judge. All guilt, all pollution, all innermost thought and motive will be revealed in the blazing light of that judgment seat where sits the Christ of God.

Already the trumpets begin to sound! Already the courtroom of the universe is being prepared for the great assize! The King himself, the Chief Magistrate of all creation, will preside. Myriads of angels, mighty in power, will attend Him. The summonses have gone forth, and none may evade them.

Accepting the facts of God, life, sin, and death, we must logically accept the fact of coming judgment.

Are we ready?

PILGRIM PATHWAY

By Marian L. Knorr

*O pilgrim on this narrow path,
As through life's trials you go,
Remember, Jesus went before—
This One who loves you so.*

*Yes, He was tempted, mocked, and tried,
Journeying toward the Cross.
His heart was burdened with our sin;
He knew heartache and loss.*

*O pilgrim, as you walk this way
That God has made so plain,
Remember, Jesus' blood was spilt—
Eternal life your gain.*

*So journey on, nor faint nor fear;
Your God is strong and true.
No matter what may be the test,
His way is best for you!*

Think on These Things

By F. Lincicome*

"No virtue is safe that is not enthusiastic; no heart is pure that is not passionate; no Christianity is Christian that does not Christianize." To save the lost is an inherited quality of our new nature. The regeneration of the lost is the true genius of our holy Christianity. It is the true end of our conversion. Note, I did not say the *reformation* of the lost; I said, the *regeneration* of the lost. Reformation is one thing and regeneration is another. Reformation is the work of man; regeneration is the work of God. Reformation is the turning over of a new leaf; regeneration is the beginning of a new leaf.

The philosophy of Jesus was that if you are going to have good fruit you must have a good tree. The chief error of every age is to treat symptoms rather than the causes; to begin at the surface rather than the center; to regulate the streams without purifying the fountainhead. When the piano gets out of tune, you don't fix it by polishing the keys; when the well gets full of typhoid germs, you don't correct it by white-washing the curb; when the automobile won't run, you don't make it go by washing the bumpers.

A man was having trouble with his clock. He removed the hands and took them to the jeweler and said, "Fix the hands. They won't run right." The jeweler said, "Where is the clock?" The man replied, "There is nothing wrong with the clock; the trouble is with the hands. They won't run right." There are people like that—their hands won't work right, their feet won't walk right, their eyes won't look right, and their tongue won't talk right. But the trouble is not with their hands, feet, eyes, and tongue—the trouble is with their unregenerated heart. You get your heart right, and your feet will walk right, your tongue will talk right, and your hands will work right. *The ruin of man is not external; it is internal.*

Christ gets at the habits of men by getting into the hearts of men. Christ said to the best church people of His day, who spent their time garnishing externals, "Cleanse first that which is within." Christianity begins at the center and works its way to the circumference. Salvation is not by reformation, nor by legislation, nor by imitation, nor by confirmation, nor by joining an organization, nor by belonging to a denomination, but by a *new creation through regeneration*, followed by sanctification. A regenerated man is not an evolution of the natural man. We are not teaching evolution—no man ever evolved into Christianity. A man left to himself will devolute rather than evolve, every time.

Christ does not offer us an improved old life; He offers us a created new life—"If any man be in Christ, he is a new creature." The gospel is

not here to repair, but to replace. Repaired goods are secondhand goods, and the Lord Jesus is not in the secondhand business. Men can reform, but only God can transform. Man can generate, but only God can regenerate. Religion makes a change in us; and if the religion you got did not make a change in you, I would advise you to change your religion.

THERE IS NO NEED . . .

By Ila R. Monday

*There is no need to cry; He paid it all,
No reason for these tears that flow so free.
All sorrow's vanished by the empty tomb,
For He is risen, and He waits for me!*

*Then why these countless drops that wet my face?
And why, if I am cleansed, do I employ
This way? Because no words can ever say
What eyes may weep in tears of wondrous joy!*

"Fads, Fakes, Freaks, Frauds"

By M. S. Lunn*

SEVERAL years ago the Nazarene Publishing House published a volume under the above caption. Evidently the tribe has been on the increase as we constantly hear of, and come in contact with, the evidence of their activity. The lure of hidden treasures and quick returns continues to be used by promoters to obtain money.

According to the Better Business Bulletin, these promotional schemes and frauds are not confined to the commercial world, but frequently they appear in religious circles.

It is true that selling "off-color" stock does not go over big with church people for several reasons. The public has been repeatedly warned, and when our fingers have been burned we are apt to be wary. These wolves in sheep's clothing have new and better methods of approach.

In order to warn our people and have them give more earnest heed to these things, we recite a few cases that have come under our observation.

(1) There are many individuals, who represent reliable firms, doing a legitimate business securing ads from local merchants to enable the church to secure calendars and songbooks at no cost to the membership, but this field offers opportunity for racketeers to profit at the expense of the local merchants.

They usually present their proposition to the pastor, securing his written endorsement. This not only enables them to solicit the local merchants, but serves as an introduction to the next pastor. The local merchants can secure advertising space either on the calendar or in the song-

*Evangelist, Gary, Indiana

*Manager, Nazarene Publishing House

books for the payment of a certain sum, which is usually requested in advance. When sufficient ads are secured, they promise to deliver free of charge a certain number of calendars or song-books to the local church.

No such delivery is made, but in the meantime the so-called representative leaves town and goes to new fields, carrying with him the endorsement of the pastor who innocently permitted his business friends to be victimized. In some instances the calendars are delivered to the church but are inferior in quality and design.

They have been known to carry samples and, in some instances, a quantity of songbooks published and sold by the Nazarene Publishing House and/or Lillenas Publishing Company.

(2) An individual wrote to the House requesting our catalogue and agency application material. These were promptly sent to him, but we failed to hear from him. Shortly thereafter the chief of police and the Chamber of Commerce of a certain city inquired if we had a representative named _____. We later ascertained that the so-called agent called on several of our people and obtained a down payment on Bibles, which he promised to deliver later. Shortly thereafter he left for "parts unknown." The Bibles are not yet delivered.

(3) A pastor in Texas wrote that a gentleman who represented himself as being the agent for a (reliable) Bible concern located in Chicago sold Bibles to several members of the Church of the Nazarene and obtained considerable money on the promise that the Bibles would be delivered. Needless to state, he soon left town but made no delivery.

(4) Frequently individuals representing themselves to be returned missionaries, converted "this and that," and ministers of the gospel, call upon our pastors and request the opportunity to hold services in our churches with the understanding that an offering will be taken. Generally speaking, they are after the "loaves and fishes."

(5) Frequently someone professing to be a good layman of the Church of the Nazarene calls at Headquarters or on our pastors or churches, stating that he is en route to his home or some other destination, but cannot proceed until he has his car repaired, requesting a loan or to have a check cashed. Evidently such persons have attended our churches or are acquainted with some of the church members, as they can tell you all about our general officers and state facts concerning a particular local church. Sometimes they request that you wire the pastor in order to identify themselves positively. This is a mere ruse to obtain your confidence.

We could continue, but limited space forbids. Investigate before you buy. Don't think you are "entertaining angels unaware" every time one of these traveling brethren calls on you. If there is any doubt in your mind, have him call later and, in the meantime, investigate. Headquarters will always be glad to supply needed information, if it is obtainable.



As the Father hath loved Me
so have I loved you:
continue ye in My love.
JOHN 15:9

Sanforized Saints

By Norman R. Oke*

I HAVE worn them and have seen the ads on billboards and in magazines. To be honest, I have enjoyed the humor that has been thrust into the advertising. I am well sold on the virtues of sanforized shirts. But all the praise that could be heaped on sanforized shirts is insignificant compared to the high esteem in which the world holds *sanforized saints*. So let us leave the broadcloth with the commercial pens of the ad writers; let me shout out the praises of the Blood-washed.

I hear her singing it yet. Her untrained voice was too trembling for a city choir, but it had that solid quality that made it superior to opera as far as our home was concerned. And she sang her own accompaniment to the rattle of dishes, the wailing of babies, and the jangle of the party-line phone. And this was her song:

*Oh, for a faith that will not shrink,
Tho' pressed by ev'ry foe,
That will not tremble on the brink
Of any earthly woe!*

My little Methodist mother was a sanforized saint, and that song was as practical to her as the instruction book for her sewing machine or the cookbook which she increasingly spurned as life wore on. My mother had *sanforized faith* long before the shirt-makers discovered the process. And through the thirty years I knew her, before she boarded the Glory Train, there was not even as much as one per cent shrinkage. She typified the sanforized saints who inhabit our homes, where the pressure of nagging little things would defeat less dauntless souls.

But the kitchen does not have a monopoly on sanforized saints; neither does the North American continent. It was Sunday, February 1, 1942; the place—Trondheim, Norway. Already the Nazi storm troopers had swept like a plague across the lands. In four hours Denmark was conquered; in one day Oslo, capital of Norway, fell; in one month all of Norway lay under the cruel heel of tyranny. Hitler boasted that Christianity was like a castle of cards and he had said, "One push and the whole structure will collapse." He seemed to be right—that is, until Sunday morn-

*Director, Christian Service Training, Kansas City, Mo.

ing, February 1, 1942. Now, back again to Trondheim, Norway.

It was the hour of morning worship in the great cathedral. The Nazi storm troopers had planned to rush the service when it was under way. Then they would hold a festival service to honor Quisling, the new puppet ruler of Norway. The Nazi police marched into the cathedral, only to find it empty; word had leaked out of their vicious plans and the dean of the cathedral postponed the service till afternoon. The storm troopers were furious.

As the afternoon hour for worship drew near, people streamed toward the cathedral. When a large crowd had gathered around the church, the Nazi troopers charged the crowd, swinging their clubs. Police in cars drove madly through the crowd, frightening the people beyond words.

Then it started. Someone in the motley crowd struck up "A Mighty Fortress Is Our God," and it spread through the crowd until the entire gathering lifted it in a massed challenge. The bishop said later, "It was great to fling Luther into the teeth of the Gestapo." It was saints like these in Norway who caused Quisling to say, "The hardest front to conquer is the Christian front." *Sanforized saints!*

So a tired little mother on a Canadian farm joins the embattled worshipers in war-torn Norway to sing for all the world to hear. And may we pray as we listen to their song—

*Oh, for a faith that will not shrink,
Tho' pressed by ev'ry foe,
That will not tremble on the brink
Of any earthly woe!*

IN LIFE

We Are in the Midst of Death

By Jessie Whiteside Finks

*He was the self-sufficient kind
And did not sense his need of God.
No need for him to waste his time
In reading daily from God's Word.*

*Since he had lived these many years,
Then why not many more?
He would lengthen his life's span . . .
Eat proper food . . . take daily walks . . .
And, now and then, a little dram.*

*Then days passed and there he lay
So still and quiet . . . his house of clay
Metal-encased and banked with flowers.
Where the tree falleth, there it shall be—
A lesson . . . plain . . . for you and me.*

*Take warning, friend . . . old woman . . . man,
And you, yet in the bloom of youth.
Make peace with God while now you can.
In life we are in the midst of death.*

Crusade for Souls Now—

OUR INSIGNIA

By John Robinson*

For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God (I Cor. 1:18).

EVERY great movement that has paraded across the stage of the activities of mankind has marched under an insignia which represented the philosophy of that movement.

The Nazis had their swastika, which waved over the marching armies of a supposedly super-human race; to America and her allies this insignia meant the death and broken, torn bodies of their sons and daughters.

The Communists have their hammer and sickle, which represents their struggle for world power; it means the wiping out of Christianity, the crushing of our wonderful democracy.

America has her bald eagle, which stands for world peace, for our wonderful freedoms of speech and religion. It means we will fight and shed our very own blood to protect these wonderful privileges of freedom.

But the insignia of Christianity and the Crusade for Souls Now is an Old Roman cross, which means the measure of man's sin. "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God" (Eph. 3:17-19).

First, *the Cross points upward to the divine Trinity*, who one day stood in the golden palaces of heaven's kingdom and devised the wonderful plan of salvation; and it cries, "Crusade for Souls Now."

Second, *it points outward with its outstretched arms* into the far-flung regions of the world, from the highest mansion to the poorest shack, from the snow-capped mountains of America to the burning sands of Africa, and cries, "Crusade for Souls Now."

Third, *it points downward to a burning hell* for all who walk over, reject, and shun the provision that has been made for their sins; and cries to the people who represent its cause, "Crusade for Souls Now."

Thank God today for our wonderful insignia. I know that it is a victorious one that shall never be wiped out.

My friends, who have never claimed the provisions of the Cross for your life, won't you open the door of your heart just now, and let Christ come in? Get beneath this insignia and march with us in the Crusade for Souls Now.

*Evangelist, Huntington, W.Va.

Studies in the Epistle to the Hebrews

By H. Orton Wiley*

XXII. The Better Promises

THE WRITER begins his discussion of the "better promises" with a reference to Abraham, the father of the Hebrew people. He selects one verse (Gen. 22:16) in which the covenant made with Abraham is sealed by an oath. Perhaps the importance of the Abrahamic covenant is not given the attention in theology it deserves, but the older holiness preachers made much of it in their presentation of the doctrine of Christian perfection. In the earlier ages, God revealed himself as Elohim, the God of creation. Later He spoke to Abraham and said, "I am Jehovah," that is, the God of personal fellowship. The covenant was made with Abraham and his seed, thus giving emphasis to the idea of the family. This carries with it a concept of sin, not only as individual transgression, but in the deeper sense, sin as a condition of heart inherited from the race. This distinction between *sins* as individual acts of transgression and *sin* as a condition inherited from the race must ever be kept clearly in mind.

Note the following events in the life of Abraham: (1) His call out of idolatry (Genesis 12). (2) His call to perfection (Genesis 17). Thus there were two outstanding epochs in the experience of Abraham. Following this there was (3) the call to sacrifice Isaac (Genesis 22). Only in this latter event does the oath appear: "By myself have I sworn, saith the Lord . . . that in blessing I will bless thee . . . and in thy seed shall all the nations of the earth be blessed" (Gen. 22:16-18). St. Paul in commenting on this text says, "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ" (Gal. 3:16).

It should be kept clearly in mind that the oath mentioned here (Gen. 22:16) was not given to Abraham, either in his call from idolatry or his call to perfection. It was given only in connection with the sacrifice of Isaac, whom he received from the dead in a figure. So also, the promise is not only to Christ as incarnate, but to Christ in His death and resurrection. True, the incarnation was necessary to the death, but salvation is not through the life, but through the atoning death of Christ and His resurrection. He died for our sins, but rose again for our justification. He died to make the *will* effective, and He rose again to become the Executor of His own will.

But what is meant by the "better promises"? They are better because attested by an oath. This long puzzled me. Is not God's word always true, even without an oath of attestation? Most certainly it is. But one day new light broke in

upon my mind and heart. The former promise was, "If you do so and so, I will do so and so." This was a covenant of works, and failed, as St. Paul tells us, through the weakness of the flesh. This illustration is very inadequate, but it will serve in a measure to express my thought. God says, I will do more, you do less; I will do still more, you do still less; until God says, I will do it all, you will receive by faith alone. Thus the "better promises" lay the foundation for the gift of salvation solely through faith. Regeneration is an act of God, as is also entire sanctification. These are wrought by the Holy Spirit solely in answer to faith.

What is this blessing of Abraham that is to come upon the Gentiles through faith? Here St. Paul again comes to our aid and tells us that it is "the promise of the Spirit through faith" (Gal. 3:14).

THREE ESSENTIALS

- Swift to hear,
- Slow to speak,
- Slow to wrath.

James 1:19

SOME THINGS Should Be Forgotten

By Joe Norton*

MANUEL, a Confederate soldier, had lost all his earthly possessions during the war between the states. Now that hostilities had ceased, feeling an urge to go into business for himself, he borrowed three hundred dollars from a wholesale house and opened a grocery store.

While many other merchants prominently displayed signs in their front windows, "No Yanks or Negroes allowed," he advertised that in his store everyone was welcome. He said to his wife and to all his clerks: "Wait on all customers and do not talk of the war to anyone. Whoever comes into the store first, wait on him first, whether he be a Yank or a Negro. Give everyone good service and show no bitterness. Let us forget the war." This advice was followed and the business prospered.

Many merchants who refused to forget were forced to close their stores for lack of business. "Forgetting those things which are behind" paid off for this veteran, who, after ten years in business, made a ten-thousand-dollar loan to the same wholesale firm that gave him his start.

Not only did he prosper financially, but made many friends and was enabled by divine grace to rear a God-fearing family of children. And now, many of the grandchildren would testify that it pays to forget.

*President Emeritus, Pasadena College, Pasadena, Calif.

*Evangelist, Hamlin, Texas

Too many professing Christians today are nursing old injuries and hurts, refusing to let them heal. Thus fellowships have been broken, their service to Christ hindered, and the former joy is gone. Why not quit making excuses for wrong attitudes? Earnestly seek God's help to forgive so completely that forgetting will come as a by-product.

Then one can truly testify with Paul, the Apostle, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13-14).

HOPE

By F. C. Nicholson

*Art thou distressed or overcome
With failure, doubt, and fear?
Are strength and hope both almost gone?
Does life seem dark and drear?*

*O soul, look up and trust His love,
And rest thou in His care.
Begin anew the task of life;
No foe thy soul can snare.*

Salvation from Blood

By A. R. Higgs*

THERE is a salvation to be worked out in the life after the soul is saved and sanctified. It is not a salvation from sin, but a salvation from blood. God said to Ezekiel, "O son of man, I have set three a watchman unto the house of Israel" (Ezek. 33:7). If he failed to warn the wicked, their blood was required at his hand; but if he warned the wicked, then he would deliver his own soul. The Apostle Peter said, "Save yourselves from this untoward generation" (Acts 2:40). The Apostle Paul tells us, "I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God" (Acts 20:26-27).

This kind of salvation puts on God's people a tremendous responsibility. If warnings are given, souls may be delivered from Satan's power; but if they are not given, souls may go their way to destruction. King David might have landed in a lake of fire had not Nathan given him a message that saved his soul from the eternal burnings. King Saul might have been in heaven today if he had heeded the rebukes that Samuel gave him, and had repented for his disobedience with a broken and contrite heart.

Evidently all of God's people should ponder well their obligation to give warnings and rebukes to their fellow men, and not let souls slip through their fingers into hell. No doubt God

has used warnings and rebukes, when given in love, to save the wicked from the pit of damnation. If the men of Nineveh and the queen of the south could rise up and condemn the generation of our Lord's day, then who are those that could rise up in the judgment day and condemn us for our unfaithfulness in giving warnings that could have saved some souls from hell's eternal torments?

In order to be properly prepared to give warnings, it is very important that the Lord's messengers "have their senses exercised to discern both good and evil" (Heb. 5:14). Jesus said to His disciples: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits" (Matt. 7:15-16). It does not take much discernment to know the profane as being wicked, but it is not so easy to discern wolves in sheep's clothing who profess to be Christians. God's people should not treat such as being Christians when they know them to be false pretenders, because if they do so it will have a blinding effect on their spiritual discernment.

God warned the judges in Israel not to receive gifts (bribes) because such acts would blind the judgment of the wise (Exod. 23:8). In like manner, spiritual discernment will be affected with blindness when the conscience is violated by treating the unsaved as if they were God's sheep. Many have been snared in this way and consequently have become blind leaders of the blind. So then in order to be properly prepared to warn the wicked and false professors, it is necessary to keep spiritual discernment keen so as to be able to try the spirits to know if they be of God or of Satan.

From ages past to the present time multitudes have been deceived into a false profession. The work of the Holy Ghost is to undeceive these souls and bring them into the light of salvation. The Word of God tells us that Simon, the sorcerer, believed and was baptized (Acts 8:13), but he was not of those who believed to the saving of his soul (Heb. 10:39). When Peter and John arrived in Samaria, this man Simon offered them money to give him power that on whomsoever he laid his hands, such would receive the Holy Ghost; but this request caused the discerning Peter to understand that Simon was in the bond of iniquity.

What blinding effect it would have had on Peter if he had called on Simon to lead a service in prayer when he knew his heart was not right with God! An act of this kind would not only have had a blinding effect on Peter's discernment, but it would also have strengthened Simon in the delusion he was in, and it would have hindered the Holy Ghost in His work to undeceive his soul and bring him to repentance and salvation, even if such a thing were possible. But Peter was faithful to Simon, and he delivered his own soul from his blood.

*Colorado Springs, Colorado

The law of Moses said, "Thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him" (Lev. 19:17). The Apostle Paul commanded Timothy to do the same thing, "Them that sin rebuke before all" (I Tim. 5:20). He also commanded Titus to rebuke those who turn from the truth. So then it is the duty of all of God's called workers to rebuke sin. It is not a joyful task and at times it may cost the Lord's faithful messengers martyrs' blood. Back in the days before any part of the Bible was written, we learn that Joseph brought to his father the evil report of his brothers. Evidently, these reports were the main cause of their hatred toward Joseph and it nearly cost him his life. Moses stood in the gap in his day, and the people were almost ready to stone him to death.

John the Baptist rebuked the wicked Herod for marrying his brother's wife. He lost his head, but he saved his soul from the blood of that wicked man and also from the blood of the wicked woman he married. Our Lord rebuked the hypocritical generation of His day and it cost Him Calvary. Thousands of faithful martyrs have paid the price in consuming flames of fire for rebuking hypocrites in their days, but they delivered their souls from the blood of their enemies. It behooves us as God's people to be faithful in reproving the unfruitful works of darkness, so that all of us may be able to say at our journey's end, We are "pure from the blood of all men."

NO MORE!

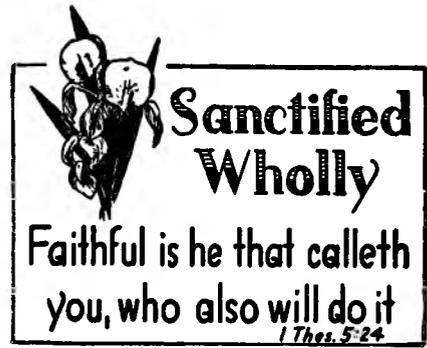
By Louis McCurdy*

Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee (John 5:14).

THE SAVIOUR told the man that He had healed to "sin no more." A very strict separation from all sinful actions was required of him. We do not think that Christ is partial; therefore, we believe that every Christian must feel that the same restriction is imposed upon him. For Christ is the same today as yesterday; He hates sin and loves righteousness.

Sin brought us under condemnation. For most of us it took a lot of conviction and many divine interferences in our lives to bring us to the place of repentance. We met each and every condition before we received the blessed experience of the forgiveness of our sins. Christ wants us to avoid any further sin, and simply ban all sinful actions from our lives. Thus we can avoid all the embarrassment of having to repeat the same process of repentance that brought us to a right condition before God on that first glad occasion. The writer to the Hebrews cautions us to be careful

*Pastor, Bowden, Alberta, Canada



so that we do not have to lay "again the foundation of repentance." Truly the call of the Christ is a call to sin no more.

We believe that every person who gave his heart to Jesus at the time of conversion gave Him also the service that springs from that heart that He has so wonderfully touched and transformed. Therefore, that our hearts may not be divided, we certainly must quit serving the devil. We never can serve Christ wholeheartedly while serving the devil by sinning a little now and again.

The story has been told of a man who harbored hard feelings against one of his neighbors, and allowed it to develop into a spirit of revenge. Eventually, as revenge took possession of him, he made plans to kill his neighbor. While the murder was in the planning stage, God came upon him with such conviction that he hated himself for the sin he planned. He happened to pass by a revival campaign in progress, entered the place, and was saved by the marvelous grace of God. But the group to which he became attached were Calvinistic. Within a year the man had completely absorbed the idea that nothing could separate him from the love of Christ. With this idea firmly fixed in his mind, he again planned the murder of his old neighbor—and carried it out. He presumed that his salvation was unconditionally eternal, and that his standing with God had no relationship to his sinful action.

But the Christian is called to "sin no more." That sinful way of life is in the past. God has called the Christian to a new way of life—a way that has no room for sin. We have a desire to serve Christ and to do the works of righteousness. The Christian yearns to serve Christ acceptably. We are urged, "Let your light so shine before men, that they may see your good works" (Matt. 5:16). We want them also to glorify God because of our actions. To keep from sin is the Christian's first duty. Sinful deeds will not cause our friends to glorify God. We surely must leave sin alone if we are to serve the Christ who hates all sin.

Repentance turned us sick of sin once. We should never recover from that kind of sickness; we should stay sick of sin. Sin must continue to be repulsive to the born-again child of God. He will go about his daily duties carefully avoiding it. The true Christian will sin no more. We pray God that we may all remain true Christians.

Reporting Results

From the 1953 Statistics

A total of 19,797 new persons came into the Church of the Nazarene by profession of faith, while 2,812 were received from other denominations.—Office of the GENERAL CHURCH SECRETARY.

Listening to Others Preach:

FROM the middle of September until the last of January, I did no preaching. Not feeling well physically, I canceled all preaching engagements. This gave me a better opportunity than usual to listen to others preach. Some of the services I visited have already been mentioned in the **HERALD**.

DURING this time I attended a Sunday morning service at the South Shore Church of the Nazarene in Chicago. It was the Woodlawn Church of the Nazarene, but has recently changed its location and name. It was worshiping in its new, spacious, and attractive basement, on which a fitting structure is soon to be built. In the early part of the service I had the honor of baptizing the two sons of Rev. and Mrs. Willard Taylor, Douglas and Brian. Then Mr. Taylor brought the message. He is the pastor of this church, and God is blessing his labors. I would rate his sermon as A-1 in form, content, brevity, and spirit. God was there, and our hearts were lifted up to heaven. Added to the other blessings of this service was the joy of being with relatives and meeting again many old-time friends.

ON THE Sunday morning after Christmas I attended the Olivet College Church of the Nazarene, where again I was with relatives and had the privilege of fellowshiping with many former friends. Most of the students and some of the members of the college staff were away on vacation, and the crowd was not as large as usual, but the service was anything but dead. The music and singing were inspiring, and the sermon by the pastor, Rev. L. Guy Nees, was of a high order. I spent five very pleasant years teaching at Olivet Nazarene College and am always happy to visit the school, church, and people there.

IHAD more opportunities than usual during these weeks to hear my pastor, Dr. A. Milton Smith, preach. I never heard him preach better than during this period. God is surely honoring his leadership. Souls are being saved and sanctified,

and the work of God is moving ahead in First Church of the Nazarene in Kansas City.

THE latter part of January I began preaching again. I was one of the speakers in a four-day preachers' seminar on the Northeastern Indiana District. Dr. Paul Updike, superintendent of this district, spoke twice each day, and I did likewise. In between meetings, arrangement was made for the preachers to have some recreation. The seminar was held at the First Church of the Nazarene in Marion, Indiana. Rev. Ray Shadowens is the pastor, and he and his people took first-class care of all of us. A public service was held on Wednesday night, at which I preached. Two round-table discussions were held—the first led by Rev. H. L. Johnston and the second by Rev. Donald Snow. They were both very interesting and helpful. Rev. Russell Shalley's presentation of a biography of Francis Asbury brought to us one of the most inspiring hours of the entire seminar. It is always a pleasure to be with Dr. Updike and fellowship with him and his pastors. I attended most of the sessions, when Dr. Updike spoke on "Preaching from the Bible" and the "Psychology of Prayer." I am not surprised that the pastors spontaneously demanded that he be one of the speakers at the seminar again next year. Dr. L. T. Corlett, president of Nazarene Theological Seminary, will be the other speaker. It was a pleasure to have Dr. O. J. Finch (who was in a meeting at First Church, Muncie, with Rev. Curtis Withrow and his people) present in most of the day meetings.

THE Sunday before the preachers' seminar, I preached in the South Side Church of the Nazarene in Muncie, Indiana. God is blessing Rev. Donald Snow as he pastors this great church. With more than four hundred in Sunday school and a large congregation both morning and evening, I had a wonderful time doing my best to preach the gospel.

After the preachers' seminar closed, I caught the train for Kansas City at Anderson, Indiana. In getting from Marion to Anderson, I enjoyed the courtesies and car of Rev. Myron C. Morford, pastor of our Anderson First Church.—**THE EDITOR.**

As suffering was essential to make a perfect Saviour, so suffering is essential to make a perfect saint. We may obtain a perfect heart in an instant of time, but a perfect life is the result of experience. Let us not find fault with the process. God knew what was necessary to make a perfect Saviour, and He knows what it will take to make us perfect saints, that we might be able to enjoy eternal life with the Captain of our salvation.—**HOWARD S. SYLVIA.**

Clear or Hazy? Sharp or Fuzzy?

It's a sad commentary on the intelligence of most people that their ideas are hazy when they should be clear, their mental pictures are fuzzy when they should be sharp. Many of the things we believe we have not thought through. We accept them because we have been reared in them and have absorbed them into our so-called mental concepts.

What started this rather doleful analysis of the cranial department of mankind was the preparation of a new printing of Dr. Stephen S. White's book **FIVE CARDINAL ELEMENTS IN THE DOCTRINE OF ENTIRE SANCTIFICATION**. "Some title!" you say. Agreed. Sounds like the title of a thesis or dissertation for an advanced academic degree. But it does tell what the book is about, which is more than many more picturesque titles can say for themselves. But the title

is being shortened to **CARDINAL ELEMENTS IN SANCTIFICATION**.

Just for an interesting self-imposed test, take out your pencil and note what in your opinion are the five important teachings in sanctification. The first one, of course, is that entire sanctification is a second, definite work of grace. Take it from there and you may be amazed at the hazy and fuzzy rating you would merit. Certainly every person from the teens and up should be able to present these five major teachings of our church and to support them with scripture.

So if you don't have this book don't fail to send for it. Young people, older men and women, the great group of laymen and laywomen, Sunday-school teachers, Christian workers—you must have this book.

And there hasn't been a suggestion of collusion between the **HERALD OF HOLINESS** editor and your Book Man. Dr. White doubtless will chuckle modestly as only he can when he reads this. The book is priced at 75c.—**P. H. LUNN**.

THE QUESTION BOX

Conducted by Stephen S. White

Q. I am of the opinion that the baptism spoken of in Romans 6 is a spiritual baptism and has no reference to water baptism. Would you please give your opinion in the "Question Box"?

A. I have no doubt but that Rom. 6:3-4 refers to water baptism, but its purpose is not to teach water baptism. It uses water baptism as a symbol to bring out, or illustrate, a spiritual truth.

Q. What is the relation of sanctification to temptation?

A. Entire sanctification, or the second blessing, does not free a person from temptation. As long as a person is in this world he will be tempted. Adam and Christ were tempted, and they both had an inner freedom from sin superior to that which comes to the Christian who has been entirely sanctified. No, entire sanctification does not deliver a man from temptation. However, it does strengthen a man on the inside so that he is better able to withstand temptation. The carnal mind, or the sin nature, which is an ally of sin and the devil, always weakens the one who still has it in his heart in the presence of temptation. One can be tempted without the carnal mind within or the devil on the outside, but the presence of the former within or the latter without intensifies the strength of the temptation. Thus the person who is sanctified wholly is better able to face temptation when

it comes. In some instances, the temptations may be even more severe, but we are better able to triumph over them. None of this means that entire sanctification places a person beyond falling. He cannot only be tempted as long as he is in this life, but he can also fall, or backslide; that is, yield to temptation. He is still on probation.

Q. Is there such a scripture as this in the Bible: "As death finds you so shall the judgment," meaning that there will be no chance to change one's standing before God after death?

A. I cannot find this scripture. Nevertheless, there is no teaching in the Bible which supports the view that man will still be on probation after death. On the other hand, it has many passages which clearly imply the doctrine that probation ends with death. We'll be judged in the hereafter on the basis of our choices and living while in this present world.

Q. In our town we have quite a few people in a certain group that keep the seventh day instead of Sunday. They teach that all Christians should observe Saturday as the Sabbath. When was the seventh day changed to the first, and who changed it?

A. It was really changed by Jesus Christ himself when He came forth from the dead on the first day of the week (John 20:1-19), and then one week later visited His disciples in Jerusalem (John 20:26). The apostles

and all of the Christians of their day began assembling together on the first day of the week immediately after the Resurrection. At first they met for worship on both the seventh and the first days, and then they gradually left off the seventh day. The first day meant much more to them because it reminded them of the Resurrection and had significance for Gentile as well as for Jewish Christians. The three scriptures which especially substantiate what I have said are Rev. 1:10; I Cor. 16:2; and Acts 20:7. Sunday is the Christian's Sabbath. Those Christians who still observe Saturday, or the seventh day, are living in the Old Testament; and, although they may not intend to, they are making light of the resurrection of Jesus, the very capstone of Christianity.

Q. Don't you think that kissing, near-kissing, or other games which promote familiarity between the sexes should be avoided in our social gatherings?

A. I would certainly answer your question in the affirmative. I believe in social activities for all of the groups in the Sunday school and church, but I very definitely believe that they should and can be of such a high order that they will not border on the questionable. If our social activities are carefully planned and supervised, they can be of real value to the life of our church. Otherwise, they will do far more harm than good.

Courage is a natural attribute of faith. Faith is the acceptance, as true, of anything that God says.—**JOHN H. CHAMBERS**.

March Tenth

THE special issue of the *HERALD OF HOLINESS* is coming off the press now. It is being printed in Chicago by the Cuneo press. There will be 1,100,000 copies and its date will be March 10.

The theme of this special issue is **THE HOLY SPIRIT IN LIFE**. All who have seen it declare that it surpasses our previous special issues. Its cover is significant and beautiful and the art work throughout is superb. The articles are exceptional and carry with them a message which people everywhere should have.

Here's an outline of the contents: "This Nation Under God," by Judge Luther W. Youngdahl; "In Mysterious Ways," by the editor, S. S. White; "How May I Become a Christian?" by Russell V. DeLong, followed by five testimonies of those who have been wonderfully and definitely saved; "The Holy Spirit in Conversion, in Entire Sanctification, in Power for Service, and in Daily Living," by the following, Richard S. Taylor, Henry E. Brockett, J. Glenn Gould, and E. S. Phillips; "God's Country Gentleman," by Mrs. John E. Riley; "What Happened at Pentecost," by H. Orton Wiley; "When We Pray," by Bertha Munro; "The Tomb Is Still Empty," by Arnold E. Airhart; "The Holy Spirit in Life," by Samuel Young for the Board of General Superintendents; "A Deeper Life," by J. Russell Gardner, followed by four witnesses to entire sanctification; "The Feel of the Pioneer," by John L. Knight; "You Can Have a Revival," by A. A. E. Berg; "Carrying the Torch to Other Lands," by Louise R. Chapman; "The Holy Spirit and Healing," by David Hynd, M.D.; "A Song Is Born," by Floyd W. Hawkins; and the different departments which are found in the regular issues of the *HERALD OF HOLINESS*. Also, there are the necessary directories along with some advertisements from our Nazarene Publishing House.

What I have said can only suggest the value of this unusual issue of the *HERALD OF HOLINESS*. You will have to see and read it in order to really appreciate it. Just today an order was received from one of our missionaries for fifty copies of this special issue. There are still some copies available. Send in your order at once, please.

Commitment

WE ARE hearing much today in the new books on theology and religion about commitment. This means entrusting ourselves completely to God; and it is only another way of describing consecration. A person who is really going to serve God should make a commitment to Him which is unconditional and total. Every other concern must be secondary when compared to the kingdom of God, to which he has committed his all. By total commitment we mean that all

of our powers, or all of our selves, are committed to God—nothing is excluded. Further, there can be no letup in this commitment or consecration; it holds good forever. If it is really the kind of commitment that it should be, it is for time and eternity.

The giving of ourselves to Christ, from one standpoint, is made once and for all; but from another standpoint, it is made every day. We can carry it out only by being true to our commitment, to our consecration, each day. Saying, "Here I am, Lord; You may have everything," is wonderful, but it is not all. We must so will as to realize that consecration for that day; the same is true of the next day, and on and on as long as life shall last. It is a continuous commitment, as well as a once-for-all commitment.

I like the word commitment. I don't think it is any better than the word consecration; but if it appeals to others, let's use it, at least part of the time, as a synonym for consecration. Nevertheless, I am convinced that consecration and commitment alone are not enough. Once we have made the daily decisions which must be carried out, we are helpless to bring them to realization as we should unless God steps in and accepts the offering. That is the divine side of entire sanctification. Man cannot keep his decision to go all the way with God if God doesn't reinforce that decision with purity and power, that mighty blessing which comes by the baptism with the Holy Ghost unto sanctification. No man can carry out this choice except as he has the abiding Comforter in His empowering and sanctifying presence. Yes, I like the word commitment. I am glad that present-day thinkers are emphasizing it; but let us not forget that it must be at first, and from then on, supplemented by the mighty presence of the living God within the heart of the individual.

There Can Be No Reservations

I HAVE insisted, more than once, through these columns that a sinner, whether he comes for the first time to be saved, or whether he comes as a backslider, cannot meet the conditions necessary for entire sanctification at the same time that he meets those which are necessary for conversion. I still stedfastly believe all this. But there is one point that might be cleared up somewhat. In taking this position, I do not mean that a person can come repenting and believing with any reservation. There can be no limitations or conditions connected with his repentance and faith for salvation.

The sinner couldn't say, I am filled with sorrow because of the sinful ways in which I have used

Stephen S. White

my money in the past; however, Lord, along with this godly sorrow, I want to let Thee know that I can't make too many promises about how I'll use my money in the future. I can't guarantee that I wouldn't use it in some of the ways that I have used it in the past, even in some of those ways of which I am now repenting. A sinner who came to Jesus with the least intimation of a reservation like this would never get saved.

We can't dicker with God or dictate to God. We must meet the situation as it is, up to the present, and meet it fully; and besides, if there is any suggestion as to the future, there can be but one answer to those suggestions—and that is, whatever God's will is, we'll follow it. In repenting, we move to undo the sins of the past; we move also in the direction of refraining from those same sins in the future, if that thought comes to our mind at all. We can't meet the demands of God for the present, even in getting saved, and lay down any reservations as to the future. Certainly, none of us would think that a sinner could talk thus to God while presenting himself for salvation: "Lord, I know I wronged that man and took some money from him that I should not have taken; but You must remember how much money he has taken from me, across the years, that he should not have had." What the other man had done was a responsibility between him and God that he must meet; but what this man—who was standing before God at the altar and repenting—had done was his responsibility, and he must take care of it. He couldn't limit it or excuse himself on the basis of the other person's failure. The same might be true with reference to future matters, if they should come to his mind. Any wrong attitude toward them would close the door of salvation to him.

When one is coming to be saved, I do believe that the standpoint of his life in the future is not and cannot be the main consideration in his consciousness. However, if any specific thing should present itself as to the future, there will be but one position he can take, and that is that he would follow God's will in that respect. A person who has heard holiness preached could not come and get saved, repent and believe, while he is at the same time serving notice on God that he never intended to go on and make a complete consecration and get sanctified. Such a position, if taken by him, would stop his march to God completely. I think this truth is suggested by the scripture which speaks of seeking God with all our hearts, that is, without any reservations. Also, this is emphasized in the passage where Jesus says, "Seek ye first the kingdom of God, . . ." This means not only first in point of time, but also first in importance. It means that the sinner who comes seeking to be saved must ever be

ready to realize that the first thing in importance in his life from then on should be the kingdom of God. There can be no reservations, no limitations as to the future from the standpoint of our service to God if we would be saved from sin.

You may not agree with me, but I believe that was the situation with the rich young ruler. Only one of the Gospels mentions the fact of being "perfect"; the others speak only of a lack being made up. I think this young man came repenting and ready to believe, except that his money, which he had plenty of, was standing in the way. He said: "Lord, I am willing to repent of all my past sins, even of my misuse of money in the past. However, I'm not quite sure yet that I am willing to promise to leave off my wrong spending in the future." He couldn't get away from the idea of still using too much of it selfishly or for his own interests. Jesus penetrated to the depth of his heart and saw this situation. Then, with one quick demand He said, "Sell all you have and give to the poor, for that is the only hope you have of getting away from your money sins." At this point the rich young ruler lost his soul.

When I say that no person can be sanctified wholly when he gets saved, I do not mean that he can walk back of conscious light and get saved. All reservations on the level of repentance, restitution, and faith must be shunned by the sinner who comes to God, either for the first time or as a backslider.

"Tithing Is the Answer"

DR. S. T. LUDWIG, general secretary of our church, was kind enough to pass on to the editor a very interesting little article. Its title is "Tithing Is the Answer." It appeared on the back of a booklet entitled *Fellowship of Tithers*, put out by the Church of the Brethren at Elgin, Illinois. This brief article reads as follows:

"The Nazarene Church is one of several denominations that stress the great importance of scriptural giving with the tithes as a minimum. No one can doubt that evangelism and stewardship are twin forces of great worth when one observes that the Nazarenes increased their membership 38 per cent in the last ten years, while their per capita giving increased 179 per cent in the same ten-year period. A remarkable missionary zeal is evidenced also among the Nazarenes by the record of 151 new churches organized in 1952, or one every 58 hours. The widely accepted practice of tithing is admittedly the chief factor in Nazarene strength, for where thy treasure is there will thy heart be also."

I appreciate these fine words about us from the Church of the Brethren. I often read their paper and keep up with their work. The people of the Church of the Brethren are among the finest Christians to be found anywhere. We who are members of the Church of the Nazarene hope and pray that our church will continue to live up

to the record it has made. Further, we should do even better—for there is yet plenty of room for improvement.

I might also add that along with this article Dr. Ludwig gave me a little information about

this booklet. It has listed some three thousand names of persons who had agreed to a regular tithing program. Evidently there are tithers in the Church of the Brethren. God bless them and bless their church as a whole.

The Young People's Society

L. J. Du Bois, Secretary

We See Our Objectives

By Eugene Stowe*

BEFORE being elected to the General N.Y.P.S. Council, I must confess that my impression of the position was that it entailed more honor than obligation. The last two Council meetings in which I have been privileged to share have changed that concept completely. Converging upon Kansas City from Massachusetts, Texas, Tennessee, California, Canada, Illinois, and Idaho, the ten Council members along with General Superintendent Benner, General President Gilliland, and General Secretary Du Bois have exhibited a singleness of purpose in wanting to come to grips with the central issues of the young people's society.

The high point of this year's meeting to me was the thought expressed by William E. Welch and echoed by the entire Council, that our biggest need is to face up to the needs of the local society. In the final analysis, we succeed or fail only on the local level. General plans and district promotion are not a true criterion of our work. We all feel that we have achieved a high degree of efficiency in the work of our General N.Y.P.S. office and in the work of the majority of our district organizations. Now is the time for us to give ourselves purposefully to a re-examination of the program of the local N.Y.P.S. Actually, in all too many cases our societies are in desperate need of help. The Sunday night hour has no clearly outlined purpose and is functioning far below its possibilities.

This discussion led to the frank question, "What is the real objective of the N.Y.P.S.?" The answer, of course, is to be found in the Constitution. *The object of the society shall be to build up its members in Christian experience and in holy character, and to instruct them in the doctrines of the church, and to bring about the salvation of other young people.* This statement of the objectives of the society reveals two things that the Sunday night young people's hour is *not* to be:

1. *Not a miniature preaching service.* There is a time for exhortation but the N.Y.P.S. hour is to be a time of instruction.

2. *Not a series of entertaining programs.* There is serious business to be done. We do not gather merely for entertainment.

On the positive side, your General Council feels that our central emphasis should be *Training for Christian Service.* Sanctified Nazarene young people should be trained in the doctrines of the church, scripture memorization, and personal evangelism so that they may better "... bring about the salvation of other young people." Under God I believe that this strikes at the very heart of the purpose for the Nazarene Young People's Society. Under God through our thousands of societies we *can* and we *must* ready our youth for a great Crusade for Souls NOW!

The Crusade for Souls

Roy F. Smee, Secretary

Special HERALD

Next Week

NEXT WEEK you will receive the 1954 special issue of the HERALD OF HOLINESS. Each year we look forward to this edition, and this year you will be thrilled with both the content and the beauty of this special issue. The theme is "The Holy Spirit in Life," and from the two-color cover, striking in its simplicity, beauty, and symbolism, to the very last page, you will enjoy this presentation of the Holy Spirit and His work.

The special issue is planned throughout to be a tool in the hands of every pastor and layman of the Church of the Nazarene in reaching others with our distinctive message. The printing of more than a million copies is a prodigious undertaking, and more than a year is spent in the planning of this issue. You will want to keep your own copy and refer to it on many occasions, but you will want to get extra copies from your pastor to give to your neighbors and friends. In this year's issue you will find one of the finest presentations of holiness we have ever published. It is more powerful than a tract. Use this issue as an evangelistic tool, and pray that the messages will grip the hearts of those to whom you give it.

If for any reason your church does not have a sufficient supply of the special issue ordered, write to the Nazarene Publishing House immediately. There may be a few cancellations so that your order can be filled. The cost is \$4.00 for one hundred.

Crusade Conferences Coming

The Eastern Michigan Crusade for Souls Conference will be held Wednesday evening, March 17, through Friday evening, March 19, at Zion Church in Pontiac. Workers are General Superintendent Vanderpool, Rev. W. A. Strong, Rev. Alpin P. Bowes, District Superintendent W. M. McGuire urges the pastors and laymen of the district to attend every service possible.

The Rocky Mountain District will hold two Crusade Conferences. Monday evening, March 22, to Wednesday evening, March 24, will be the conference for the southern part of the district at Casper, Wyoming. Wednesday evening, March 24, to Friday evening, March 26, the Montana churches will meet at Billings First Church. Workers are Dr. S. T. Ludwig, Roy Roy F. Smee, and Rev. Leslie Parrott.

Why Some Churches Fail In the Crusade for Souls

(The following article is condensed from an editorial in the Northeast Oklahoma District Bulletin, Dr. I. C. Mathis, district superintendent.)

It should be a matter of deep concern to all of us that many of our churches are failing in the Crusade for Souls as outlined by our general leaders. For several months I have sought an answer to the question, "Why are so many churches failing to win souls for Christ?" It is admitted by all, at least in theory, that this is the one supreme mission of the church, and the primary purpose for

*Northwest Educational Zone Representative

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

Prayer Request

which we were called into being. The only way we can justify our existence is by soul winning.

As I have observed our churches and sincerely and prayerfully sought an answer to the question, I have come to the conclusion that the answer is threefold.

First, the churches are not awakened, aroused, alerted to their task. They are asleep while a world goes to hell! They have lost the heart concern for sinners that should characterize the people of God. This is the tremendous task of the preacher, and this business of awakening people is a thankless job. Of course if the preacher is not aroused and awakened, just merely marking time, preaching two sermons on Sunday, if he lacks a heartbreaking concern for the lost, then the church is doomed to defeat and failure in this big business of soul winning.

Second, a lack of organization—a well-planned program of soul winning. There are those that cry out against a planned program in the church. They tell us that when spirituality is at a low ebb there is a tendency to compensate for this lack by multiplying forms and substituting machinery for spiritual life. And there may be some truth in this. However, when Paul wanted an adequate symbol to illustrate the functions of the church, he compared it to the human body, the most highly organized structure so far discovered in the universe. Many of our churches are not succeeding as they could succeed. It is the duty and responsibility of the pastor as leader to give them a program of soul winning.

Third, a lack of the energizing, empowering presence of the Holy Spirit. The presence of the Holy Spirit gives passion and power to the church. Jesus said to His apostles before His ascension: "But ye shall receive power, after that the Holy Ghost is come upon you." The Holy Spirit came to purify their hearts and enable them to carry out the Great Commission. We need to tarry until He is come with His melting, purifying, energizing power.

It is related that during the reign of Oliver Cromwell the government ran out of silver coinage. Cromwell sent his men to a cathedral to see if they could find any silver. They reported: "The only silver we can find is in the statutes of the saints standing in the corners." "Good," he replied, "we'll melt down the saints and put them into circulation!" Certainly, today the need of the hour in many Nazarene churches is for the Holy Ghost to come upon the church, melt down the saints, and put them into circulation winning the lost to Christ.

PRAY for the preachers of China. Word from Shanghai reports that Communist leaders have recently compelled all pastors in China to attend a two and a half months' indoctrination course. The course lasted all day, five days a week, and half a day on Saturday. These pastors greatly need our prayers that their faith fail not.

Victory in British Honduras

We have been enjoying some times of real victory here in Benque. Last Saturday night, the altar was nearly lined with young people seeking God. Three young men, in particular, will need our prayers; for, as they stood and gave their testimonies and prepared to leave, we could see the crowd of men on the front steps waiting like a pack of wolves to jeer and to taunt and use any other means in their power to get these young men back into sin.

Dr. Jones's visit these past few days was really an inspiration! As one of the missionaries put it, he seemed to have brought "atmosphere" with him. God really met with us missionaries the morning he administered Communion to us. I felt a new surge of enthusiasm and determination to accomplish more for the work here.

It seems that I have been learning to trust God more than I ever have before. I have found blessings abundant in trusting Him to lead me a step at a time, and to leave the future, with its interruptions and un-

RAINBOW

By Verla U. Gorham

*Go stand before your window;
Gaze out upon the sky;
Behold the bow of promise
And know that God is nigh!*

*"And I will look upon it."
He said, "and always then
I'll pause and think—remembering
My covenant with men."*

*So when you see the rainbow
Fling your heart open wide,
For God is looking at it too,
Just on the other side!*

*Go stand before your window
And lift your heart in prayer;
For just beyond the rainbow,
He waits to meet you there!*

expecteds, with Him. Even in times of weariness and full schedule, His grace has been sufficient.—LOIS SANTO, *British Honduras*.

God Is Able!

Some months ago we bade good-by to a native Christian at the Johannesburg mines. He was going home to Gaza to be married. He had paid the lobola and bought the wedding garments, and had money for an ox for the feast. He was in jubilant spirits.

Two months later we went down to Gaza and in a most blessed meeting in Bilene Macia this young man, among others, came to the altar. How he wept as he told the Lord he was sick in body and soul, sick and ready to die! He looked terribly ill and he confessed to having grieved the Lord by persecuting his girl-wife and accusing her of trying to kill him in order to marry another.

He begged forgiveness publicly of his wife, and the congregation, and of the Lord. Then he was anointed, in the name of the Lord, for healing.

We left for Lourenco Marques the next day and from there returned home to Johannesburg. Our hearts were greatly burdened for this young man in such a pitiable plight.

Last night he was in the meeting at Rand Leases Compound, well and hearty and praising the Lord. After the meeting he asked permission to speak. He told again, humbly and earnestly, of his dire sickness of body and soul and of how the dear Lord had forgiven him as he prayed and confessed. He told of his wife's forgiveness and of how happily they had lived together since that day. Then he told of his anointing for healing and of how the very next day he had felt new strength and had continued to improve rapidly until he was able to pass the medical test, and come to Johannesburg to work in the gold mines.

The Lord came down in wonderful blessing as he witnessed with great joy. Praise Him! We thank Him for the victory, joy, peace, and blessing, and the very real love He has given us for His work and our African people.—H. C. and L. L. BEST, *Africa*.

Consistent Christian living every day is the best protection against Christianity's rivals. Satan cannot enter the heart and life if that heart is completely filled with the Holy Spirit.—ROBERT D. TROUTMAN.

THE SUNDAY-SCHOOL LESSON

By J. George Taylorson

Topic for March 14: Jesus Faces the Cross

Scripture: John 11:55—12:50 (Printed, John 12:20-32)

GOLDEN TEXT: *He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal (John 12:25).*

No one forced Him, that day, to surrender His life on the cross. He deliberately chose a path that could not help but lead to Golgotha. He wanted to live, yet He willed to die between two common thieves. He could have become a king. Had He simply used His ability and the people for His own ends, the triumphal entry into Jerusalem would have led straight to human success. "No man taketh it [my life] from me, but I lay it down of myself" (John 10:18). All through life He had been tempted to avoid the Cross. Satan in the wilderness offered achievement without effort, and glory without sacrifice. His very friends were of such a thought to

save Him that in agonized, patient tone He cried, "Get thee behind me, Satan."

He chose to die! "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" (Matt. 26:53.) We have no helpless victim, battered by cruel force of fate. He could very easily have avoided such an hour, but for sinful man He chose to die. Whatever else was involved in the Garden of Gethsemane, we cannot help sensing the natural shrinking of the human and the victory of the divine. He was to go willingly, with wholehearted commitment for a lost world.

It is a startling fact to contemplate that Jesus might have lingered in the glory of the populace. He might have lived with all the characteristics so

well received and admired by men. He could have lived a normal life and died peacefully in His bed. The Cross was His choice because He knew that only by Calvary could man have a Redeemer. There is a wide chasm between goodness and redemption; the bridge is in the form of a cross.

What a choice—stepping aside from life's ease and walking deliberately to Golgotha! No matter what changes life may bring, the symbol of the Christian faith will always remain the cross in the crown. This is God's way. His own Son took those bitter dregs of human failure and defeat, wrapped them in the sacrifice of love, and came forth the Fountain of Redemption for all.

We, too, have a choice to make: "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever" (Rev. 1:5-6).

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NEWS OF THE CHURCHES

NEWS IN BRIEF

After nine and one-half years as pastor of First Church in Birmingham, Alabama, Rev. Dallas Baggett has resigned to accept a call to pastor the Davis Creek Church in Charleston, West Virginia.

Mr. and Mrs. Asa C. Padgett will be celebrating their fiftieth wedding anniversary on March 26. They have been with the Church of the Nazarene for about thirty-two years; their present pastor is Rev. Harry McElrath of Palmdale Church, Tucson. The Padgetts' address is 6114 S. Fontana Avenue, Tucson, Arizona, and they will be glad to hear from their friends.

The members and friends of First Church of the Nazarene, Twin Falls, Idaho, honored Mr. and Mrs. J. P. Binder on the occasion of their golden wedding anniversary on February 10, with a reception held in the Park Hotel banquet room. The theme "Blest Be the Tie That Binds" was carried out in gold, from a background of bows, streamers, and flowers. The pastor and heads of the various departments of the church expressed their appreciation for the work and faithfulness of Brother and Sister Binder, who have endeared themselves to all who know them by their consistent lives. In attendance were

their children, Mrs. Lulu Olson of Twin Falls, and Mr. and Mrs. Ed. Binder and family of Corvallis, Oregon; also a granddaughter and family of Richfield, Idaho; as well as friends from the South Park Church of the Nazarene.

After serving the church at Rochester for two and one-half years, Rev. F. C. Savage has resigned to accept a call to pastor the church in Plymouth, Indiana.

After seven years as pastor of Davis Creek Church in Charleston, West Virginia, Rev. Dennis Wyrick resigned to accept a call to pastor the Broadway Church in Louisville, Kentucky.

Chattanooga, Tennessee—The East Lake Church started a one-week youth revival with the Chappin Family, preacher and singers, on Sunday, January 17. On Tuesday the church burned down. The Wesleyan Methodists invited us over to use their church to finish the revival. The fire broke out in the revival and we had a great week with many souls finding God. On Sunday, January 24, we moved to the auditorium of the East Lake grammar school for our services and had a great day. The fire continued to burn at the Wesleyan Methodist church; they had a great day of victory and decided to

continue the revival one more week with the same workers. It was impossible to tell Nazarenes from Wesleyan Methodists. We had another great week, with about one hundred people bowing at the altar in the two weeks. We expect to rebuild our church with the help of God and the co-operation of the people. We are now in a great holiness convention at First Church with Dr. Russell DeLong and Byron Crouse.—Thomas G. Carson, Reporter.

Long Beach, Mississippi—Our church was organized on August 17, 1952, with eight charter members, and we worshiped in one of our homes. In February, 1953, we moved into a small building with a membership of fourteen. We are still progressing in the work of the Kingdom. We recently completed a revival with Rev. V. J. Shetler as evangelist. God came on the scene and souls were wonderfully touched. God used this meeting to get several persons to Christ and the church. The revival was a blessing and inspiration to all our hearts.—William C. Klausner, Pastor.

Pastor Oliver Morgan writes from Owosso, Michigan: "God has given us another good year at this church. We are now in our third year as pastor of these wonderful, spiritual people, and much progress has been made. We have had the privilege of receiving eighty people into church membership, and have seen the Sunday school advance in attendance. Under faithful leadership many aggressive projects have been promoted. The N.Y.P.S. has shown a marked

improvement; the young people of this church are very spiritual and co-operative. The society is growing and puts on some of the best programs that we have ever seen. Last October we enjoyed the constructive and able ministry of Rev. E. E. Hale, who endeared himself to our people. There were earnest seekers at nearly every altar call. Sister Hale also did her part in praying with people at the altar. Miss Marjorie Granger was the song evangelist, and God honored her singing. Recently, Rev. Roy Stevens, superintendent of the Minnesota District, was with us in a Sunday-school zone rally and his message was inspirational and right to the point. Dr. A. L. Parrott brought a wonderful missionary message at the afternoon service, and Mr. Kenneth Harris gave an illustrated chalk picture representing the harvest fields. Rev. and Mrs. O. L. Maish, our beloved district superintendent and wife, gave us an encouraging picture of the progress of the district. We were blessed in having the Singing Preachers Quartet with us. We are happy in the service of the Lord and appreciate our fine people and the many friends we have in this community."

Sandusky, Ohio—We recently concluded our Youth Week services with the Harmonettes, Iva Tate and Betty Brown, as workers. There was the best spiritual tide I have ever witnessed among our youth, with the altar nearly lined night after night with seekers who received real, old-time victory. On the last night there were seekers across the front of the church and on the first row of seats. The service lasted until 11:30 p.m. because of the flow of testimonies. We give glory to God and thanks to the youth of our church.—J. N. Lakin, Pastor.

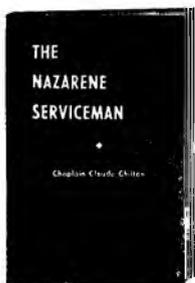
Mobile, Alabama—Fifteen months ago we came to First Church, and found a loyal people who had been led well by my predecessor, Rev. H. C. Thomas. Although Brother Thomas was not here long, he did a splendid work and made it easy to follow him. Since we have been here we have seen steady progress along every line. We have had three revivals. Last spring Evangelist Nettie Miller was with us for a week and was a great blessing to the church; in October Evangelist Harold Volk was with us for two weeks. His preaching was of the highest order and many new contacts were made. We recently closed a week with Dr. and Mrs. Edward Lawlor, who won the hearts of our Southerners, and God gave us some real victories. Many new people attended the meeting. God is helping us, and we hope to erect a new educational unit before long. We have received twenty-five members into the church. Our people are catching the vision, and with an intensified "Crusade for Souls Now" campaign this spring, we hope to see the greatest year yet. We labor among a won-

derful people who are good to their pastor and family. It is a privilege to be associated with our good district superintendent, Rev. C. E. Shumake. Mobile First and pastor are loyally behind the total program of our great Zion.—C. W. Elkins, Pastor.

El Centro, California—January 24 marked the close of the greatest revival ever witnessed in our church. Many of the spiritual people felt that we must have a revival at any cost, and they began to pray in earnest until a mighty burden of intercession settled down upon them. Our scheduled evangelist was forced to cancel with us and so, by divine providence, God sent us Rev. B. H. Wooten, who sensed the burden of the people and carried a crushing burden himself, and proved to be God's man for God's time for our church. There were 106 people who prayed through to complete victory around the altar, and many were reified in their souls to do more for God and a lost world. There were record crowds throughout the revival, and the evangelist received a record offering without a pull being made for money. We are encouraged to look up and trust Him for greater days in the future.—Clyde W. Rather, Pastor.

Cleveland, Ohio—We at the South Euclid Chapel wish to express our gratitude to God for His goodness to us since our pastor, Rev. James Kus, and family came to us in September of 1953. These past four months have been a steady Sunday revival with altar services every Sunday and ninety-six souls praying through; also an increase in attendance in all departments. God is giving us a constant onward march, and the church is growing spiritually as it never has before. A big youth program is carried on as we have a large group of Christian teen-agers. We love the Kus family and thank God for them, and for His blessing upon our church.—Reporter.

North Miami, Florida—On January 31 we held the first services in the first unit of our new church, with eighty-one present. God is richly blessing. Our pastor, Rev. E. G. Blythe, as well as the men and women of the church, has sacrificed a great deal for this new work. We praise God for His goodness to us and for answered prayer. Six new members were added to the church recently. Our people love God and the church, and there is a spirit of harmony and



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co-operation. We are happy to have Brother Blythe as our pastor and appreciate him and his family, and the marvelous way he is leading with the Lord's help and anointing. Pray with us and for us for a great revival. Reporter.

Chowchilla, California—February 7 marked the close of one of the best revivals, if not the best, in the history of this church, with Rev. L. T. Edwards, evangelist. His presentation of the gospel was unique and convincing, and his Bible messages were timely and clear. There were twelve or fourteen seekers for either pardon or purity, all claiming the victory. It was especially gratifying to see a preacher fall at the altar seeking a pure heart. God met his need, and he came up shouting the victory and praising God for his new-found joy. We believe a new day has dawned for Chowchilla.—Elbert F. Burk, Pastor.

Evangelist Joe Norton writes: "Due to having to make a slight change in my schedule I have an open Sunday, May 9; therefore would be glad to slate the time May 4 through 9 with some church desiring a short meeting or convention. Write me, Box 143, Hamlin, Texas."

Pastor Donald K. Ballard writes from Tuscaloosa, Alabama: "Ten months ago we left the evangelistic field and accepted the call to pastor Holten Heights Church. God has abundantly blessed our efforts; crowds are coming and the church is growing. On February 7 we climaxed a six weeks' drive in our Sunday school with 393 present. Our record attendance, established last October, is 422. The year's average attendance for the Sunday school ten months ago was 125, and we are now averaging 245. Overflow crowds attend our revival meetings and regular services, the glory of God is kept on the congregation, and souls are praying through. Twenty-six people have united with the church in these ten months, 22 on profession of faith. Also on February 7 we closed a good youth revival with Evangelist Lawrence Henderlight, a 24-year-old dynamic youth speaker who preaches from a wheel chair. A teen-age choir of 25 voices was featured nightly; young people served as choir director, pianist, ushers, and special singers. Approximately 40 seekers bowed at the altar in the six-day meeting. Finances have practically doubled, the pastor's salary has been raised, and extensive repairs have been made on the church property. The church auditorium has been redecorated, and a beautiful mural painting now covers the front wall. Tables for the Primary classrooms, a literature cabinet for Sunday-school supplies, nursery class equipment, and a Sunday-school bus have been purchased. The parsonage has been redecorated inside and out, with hardwood floors, and a concrete front porch. The tremendous increase

in our Sunday school made it necessary to form three new classes, one of which now meets in the living room of the parsonage. We are happy in the Lord, we love and appreciate our fine people, and we are believing God for greater things in the future."

Pastor Ray W. Beegle writes from Wilmington, Ohio: "This is our nineteenth year as pastor here and the Lord is still blessing and giving victory. We recently closed the greatest revival that our church has ever experienced, with Rev. A. E. Kelly, evangelist. God gloriously saved and sanctified 75 people. Brother Kelly preached every message under the anointing of the Holy Spirit; God used him in a great way to present the truth with unction and power. God gave us large crowds each night, and our Sunday school advanced in a wonderful way. The last Sunday we had 150 people to stay for the morning message, and a nice number prayed through. Our people appreciated Brother Kelly's ministry so much that we slated him for a later date."

Evangelist J. W. Henry writes: "By action of the church board, Dr. R. J. Plumb, district superintendent, has appointed me as pastor of the First Church, Long Beach, California, for the remainder of the assembly year—to June 1. However, I am now making up my slate for the fall and have some open time. Write me, 741 E. Tenth Street, Long Beach, California."

Rev. Steward Reed writes from Emporia, Kansas: "We came here as pastor last August, following our district assembly. Under the ministry and leadership of Rev. O. W. Eudaley, a beautiful church, complete with Sunday-school annex, had been erected and completely furnished with blond pews and pulpit furniture. We moved into the lovely six-room parsonage, also built during the ministry of Brother Eudaley. There was an indebtedness of only \$7,000.00 on the new church and Sunday-school annex, and plans are now under way to pay this by the end of 1955. We found a spiritual, sacrificial group of wonderful Nazarenes who have received us wholeheartedly and are standing by the program of the church 100 per cent. The average Sunday-school attendance for last year was 137. During our fall revival with Rev. L. D. Sharp, we had 181 present on the last Sunday. We recently closed a wonderful Youth Week revival sponsored by the young people, with the pastor as evangelist and Mr. John F. Whisler, with his seeing-eye dog, as song evangelist. The church was filled each night and the altar was filled with seekers almost every service. All previous Sunday-school records were broken on February 7, with 231 present; 243 were present for the preaching service. The Emporia Nazarenes are on the move for God and souls; they pray, make calls, love God, support the district and

general interests of the church, as well as their local church program. If you have friends here, contact me at 1316 West Seventh, Emporia, Kansas."

Wagoner, Oklahoma—We closed a revival on January 24, with Rev. W. F. Miller, evangelist. There were twenty-nine at the altar and nine teen-age boys joined the church. Brother Miller preached with the anointing of the Holy Spirit and all were blessed and inspired.—Gene King, Pastor.

Pastor Roy M. Vaughn reports from Princeton, Indiana: "We are closing our second year at this fine church, where we are most happily engaged in our ministry. Our good people have worked with us faithfully, and there is a wonderful spirit prevailing; consequently, the altar is a place of action. February 7 was the closing date of one of the best revivals that we have had in the last few months. Rev. Fay Fouse was the timely evangelist, and night after night the altar was well filled with precious souls seeking God for pardon or purity. There were 105 at the altar in the two weeks, and some returned for sanctification. This is the second time that we have had Brother Fouse for a revival; he is a pastor's friend, a great boost to the church, and is fearless in his presenting the gospel. We are in the first year of a three-year call with these fine folk and are encouraged to press on in this great battle for souls. Our Sunday school has averaged 395 for the last twelve months."

Rev. Donald R. Keith writes: "After spending almost three years in the field of evangelism, we have accepted the call to our First Church in Regina, Saskatchewan, Canada. The past three years have been years of happy service among some of the finest people in the world. We have labored in fourteen states and in five of the provinces of Canada. God has given us some splendid revivals and we have seen a great many seekers pray through at the altar of prayer. We have come to see in a new way the great need of the world for the gospel of Jesus Christ, and have learned to appreciate more than ever before the sacrificial labors of so many of God's choice laborers in difficult fields. We regret the necessity of cancelling almost a complete slate for 1954, but in view of the tragic loss which I suffered in the passing of my wife, I felt the adjustment was necessary at this time, and pray that God's will be done. As we assume again the pastoral relations, we covet the prayers of God's people everywhere. We find ourselves happily situated with a devoted people who are determined to do the will of God. We count ourselves fortunate indeed to labor on the Canada West District, and especially to follow the fine spirit and inspired leadership of our district superintendent, Dr. Edward Lawlor."

Charleston, Missouri—God has certainly been good to us in the past six months. We have seen an increase of twenty-five per Sunday in the Sunday school, the finances are coming in better, and God is giving us some wonderful services. We have had two revivals since August—the first with Evangelist C. L. Henbest, who preached the Word under the anointing of God, and we saw several souls pray through. We had an addition of three to the church as a result of this meeting. We recently closed a one-week youth meeting with Rev. Paul Aldrich, from Bethany-Peniel College. We saw about twenty-five kneel at the altar, and all prayed through for salvation or sanctification. Out of this group all but three were young people, Intermediates, or Juniors. We praise God for old-time salvation right now. The church gave us a unanimous call for another year and we are staying.—Marion Holloway, Pastor.

Evangelist D. C. Reynolds reports: "Our evangelistic slate for the spring, summer, and fall is taking us to the coast and the Northwest. We do have some open time which we would like to slate. Write us if interested: 2619 N. Dewey Avenue, Oklahoma City 3, Oklahoma."

Griffin, Georgia—We had a revival during Youth Week, February 1 to 7, with Rev. O. C. Mingleorff as the evangelist. He was well accepted, not only by our church, but also by the other denominations. He is an excellent preacher, Bible expositor, and sound theologian. He is a humble, kind, sweet-spirited man of God. We called him for a month's meeting this fall. The special singing was furnished by the pastor and other local talent. We had good crowds from the first service; and some came to the altar and received help. The church was strengthened. Finances came easily and we paid the evangelist well. We are working to build God's kingdom in this growing city. We expect to build in the spring. The pastor and people love each other and work harmoniously together. We praise God for such a wonderful group of loyal Nazarenes; they love God and souls and give liberally.—Ervin White, Pastor.

Dublin, Georgia—Our church had a good revival January 20 to 31, with Evangelist Nettie Miller. According to the pastor, Rev. W. P. Smithson, this was one of the greatest revivals in the history of the church. We thank God for honoring us with His presence, and the people for their co-operation. There were over 100 people at the altar, and 14 new members were added to the church. Our Sunday school is growing; we had 112 present last Sunday. Last Wednesday evening in our prayer meeting we had over 60 in attendance. Our good pastor is well loved by the people.—Glenn Ladson, Reporter.

Nashville, Tennessee—Bethel Church recently concluded the most far-reaching revival since our coming here, with the D. D. Mackey Party as evangelists. The services, with an unusual average attendance of nearly 200, were preceded by prayer services, which averaged more than 50 in attendance. This was indicative of the wonderful spirit of enthusiasm and co-operation on the part of the people; consequently, there were about 125 definite victories at the altar. During the 18 months of our ministry here, our Sunday school has increased nearly 100 in average attendance, bringing it close to the 400 mark. In this brief time the church has increased the pastor's salary; also they have an enlarged vision and finances have increased marvelously. We recently finished the first unit of a new

educational building, which was paid for as it was erected, giving us 3 auditoriums and 30 classrooms. We have secured the services of a full-time choir director and assistant to the pastor. The entire choir, 40 members, was present at all the revival services and created a great spirit of enthusiasm in the song services. We have a great host of young people who are wonderful examples of righteousness; their personal evangelism and work around the altar are highly commendable. They made a great contribution to the success of the revival. The Mackey Family were greatly appreciated as evangelists in music, song, and sermon, and were well received by the congregation. It was enthusiastically voted for them to return again in 1956.—A. C. Rowland, Pastor.

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- No. 2219X. Same as 2217X, in Blue **\$13.50**
- No. 2220X. Same as 2217X, in Red **\$13.50**

Specimen of Clear Black Type

See Ps. 51. 17
17
Prov. 16, 19
& 20, 23
Is. 57, 15
& 66, 2
Lk. 6, 2, 3
Luke 6, 21
John 16, 20
2 Cor. 1, 7
Rev. 21, 4

Decapolis, and from Jerusalem, and from Judæa, and from beyond Jordan.

CHAPTER 5

AND seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: 2 And he opened his mouth, and taught.

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Clearwater, Florida—We recently closed a great revival with Evangelists Alva O. and Gladys Estep. Some say they had never been in a revival such as this; others say it was one of the greatest in the history of the church. God blessed in every service, and conviction was strong upon the people. There were seekers at the altar in every service, with a total of seventy-five during the meeting either to be saved or sanctified. Many of these came away from the altar praising God. Brother Estep is a wonderful preacher, who preaches under the anointing of the Holy Spirit. His messages are strong and right to the point; the scene-o-felt pictures add tremendously to the effectiveness of each service. We account the success of this meeting to the fact that much prayer went up before each service. Each Sunday-school teacher met in the classroom with his scholars before each service, praying for the service and the unsaved of the class. We are enjoying a good year, both spiritually and numerically, under the leadership of our fine pastor and his wife, Rev. and Mrs. B. F. Marlin. They are among the best pastors to be found anywhere. —Olen D. Mims, Reporter.

Evangelist L. W. Conway writes: "Due to circumstances beyond my control, I have two cancellations for this year—one in May, and one in November—which I would like to slate in the east or east central states. In the past few months I have been privileged to serve with some of our finest pastors and best churches. With the Pierces we had a great time with Pastor H. W. Hill and his people at Argo, Illinois; with Pastor C. A. Johnson at York, Pennsylvania; then a return engagement with Pastor E. W. McDowell at Alexandria, Virginia; with Pastor Herbert Grimm at Mannington, West Virginia; in Pastor George Gale's beautiful new church at Leavittsburg, Ohio; then with Pastor Harold Kennedy at Portland, Indiana. At Clendenin, West Virginia, we were with Pastor Robert Salsar, where the Lord gave us another good revival for the third time. We then had one of the best revivals of our time with Pastor R. A. Ketterman at Corydon, Indiana. The last Sunday the Lord graciously gave us fifty seekers at the altar. We are going back this year. Our last revival was with Pastor Hadley A. Hall at Charleston Southeast, West Virginia. He prefaced the revival with an old-fashioned 'bread-breaking love feast' on the previous Sunday morning, thus bringing the church to a spirit of accord and oneness. Each night he had the teachers of certain Sunday-school classes to be present with their scholars. This provided the two elements so necessary for revivals—the spirit and new people. During the last week there was not a barren altar service. We are now in a meeting with Pastor N. C. McNeely and his fine people of Bethel, Ohio. They have built a wonderful addition to their stone church."

"Showers of Blessing" Stations

In West Central Educational Zone

		<i>Arkansas</i>			
KVRC	Arkadelphia	1240 kc.	5:00 p.m.	Sunday	
KCON	Conway	1230 kc.	1:00 p.m.	Sunday	
KWHN	Fort Smith	1320 kc.	12:15 p.m.	Sunday	
KBTM	Jonesboro	1230 kc.	*Various Days		
KBTM-FM	Jonesboro	101.9 meg.	*Various Days		
KARK	Little Rock	920 kc.	11:00 p.m.	Sunday	
KDRS	Paragould	1490 kc.	*Various Days		
KUOA	Siloam Springs	1290 kc.	7:15 a.m.	Sunday	
KUOA-FM	Siloam Springs	105.7 meg.	7:15 a.m.	Sunday	
		<i>Kansas</i>			
KGAR	Garden City	1050 kc.	8:45 a.m.	Sunday	
KVGB	Great Bend	1590 kc.	8:15 a.m.	Sunday	
KAYS	Hays	1400 kc.	8:15 a.m.	Sunday	
KWHK	Hutchinson	1260 kc.	8:45 a.m.	Sunday	
KSEK	Pittsburg	1340 kc.	9:15 a.m.	Sunday	
		<i>Louisiana</i>			
KAPK	Minden	1240 kc.	8:45 a.m.	Sunday	
KWCJ	Natchitoches	1450 kc.	8:45 a.m.	Sunday	
WJBW	New Orleans	1230 kc.	8:15 a.m.	Sunday	
		<i>Missouri</i>			
WMBH	Joplin	1450 kc.	4:15 p.m.	Wednesday	
WMBH-FM	Joplin	96.1 meg.	4:15 p.m.	Wednesday	
WDAF	Kansas City	610 kc.	8:15 a.m.	Sunday	
KNIM	Maryville	1580 kc.	8:45 a.m.	Sunday	
KNEM	Nevada	1240 kc.	*		
		<i>Nebraska</i>			
KCOW	Alliance	1400 kc.	2:15 p.m.	Sunday	
KOLN	Lincoln	1400 kc.	8:15 a.m.	Sunday	
KNBR	North Platte	970 kc.	8:15 a.m.	Sunday	
KOIL	Omaha	1290 kc.	8:15 a.m.	Sunday	
KOLT	Scottsbluff	1320 kc.	8:45 a.m.	Sunday	
		<i>Oklahoma</i>			
KWON	Bartlesville	1400 kc.	1:30 p.m.	Sunday	
KSEO	Durant	750 kc.	7:45 a.m.	Sunday	
KSEO-FM	Durant	107.3 meg.	7:45 a.m.	Sunday	
KGYN	Guymon	1220 kc.	9:15 a.m.	Sunday	
KBEL	Idabel	1240 kc.	5:00 p.m.	Sunday	
KMUS	Muskogee	1380 kc.	8:15 a.m.	Sunday	
KMUS-FM	Muskogee	101.5 meg.	8:15 a.m.	Sunday	
KNOR	Norman	1400 kc.	9:15 a.m.	Sunday	
KOMA	Oklahoma City	1520 kc.	8:45 a.m.	Sunday	
KOMA-FM	Oklahoma City	94.7 meg.	8:45 a.m.	Sunday	
KSIW	Woodward	1450 kc.	8:30 a.m.	Sunday	
		<i>Texas</i>			
KRUN	Ballinger	1400 kc.	3:45 p.m.	Sunday	
KTXC	Big Spring	1400 kc.	9:00 a.m.	Sunday	
KHUZ	Borger	1490 kc.	8:30 a.m.	Sunday	
KCTX	Childress	1510 kc.	8:15 a.m.	Sunday	
WTAW	College Station	1150 kc.	10:30 a.m.	Sunday	
KVMC	Colorado City	1320 kc.	2:00 p.m.	Sunday	
KMCO	Conroe	900 kc.	*		
KXIT	Dalhart	1410 kc.	8:15 a.m.	Sunday	
KDLK	Del Rio	1230 kc.	8:45 a.m.	Sunday	
KFLD	Floydada	900 kc.	3:45 p.m.	Sunday	
KXOL	Fort Worth	1360 kc.	7:15 a.m.	Sunday	
KSIJ	Gladewater	1430 kc.	8:15 a.m.	Sunday	
KGRI	Henderson	1000 kc.	3:15 p.m.	Sunday	
KHBR	Hillsboro	1560 kc.	8:00 a.m.	Sunday	
KERV	Kerrville	1230 kc.	*		
KPET	Lamesa	690 kc.	2:00 p.m.	Sunday	
KVOW	Littlefield	1490 kc.	1:30 p.m.	Saturday	
KFYO	Lubbock	790 kc.	8:00 a.m.	Sunday	
KRBA	Lufkin	1340 kc.	7:15 p.m.	Saturday	
KOSF	Nacogdoches	1230 kc.	5:00 p.m.	Saturday	

KIUN	Pecos	1400 kc.	9:15 a.m.	Sunday
KOLJ	Quanah	1150 kc.	1:15 p.m.	Sunday
KTAN	Sherman	1500 kc.	5:30 p.m.	Sunday
KTCR	Terrell	1570 kc.	8:00 a.m.	Sunday
KCMC	Texarkana	1230 kc.	7:45 a.m.	Sunday
KCMC-FM	Texarkana	98.1 meg.	7:45 a.m.	Sunday
KTLW	Texas City	920 kc.	7:45 a.m.	Sunday
KWTX	Waco	1230 kc.	9:00 a.m.	Sunday

New Stations

WICA	Ashtabula, Ohio	970 kc.	6:15 p.m.	Saturday
WICA-FM	Ashtabula	103.7 meg.	6:15 p.m.	Saturday
KHUZ	Borger, Texas	1490 kc.	8:30 a.m.	Sunday
KMCO	Conroe, Texas	900 kc.	*	
KERV	Kerrville, Texas	1230 kc.	*	
WMDN	Midland, Michigan	1490 kc.	*	
KNEM	Nevada, Missouri,	1240 kc.	*	
WNNT	Warsaw, Virginia	690 kc.	1:30 p.m.	Sunday

*Consult local newspaper for exact time.

Evangelists A. E. and Pauline Miller write: "Due to a cancellation we have an open date, May 18 to 30. We carry the whole program—preaching, singing, chalk artistry, special music, and children's work. We are in Monaca, Pennsylvania, at this writing. We go anywhere God leads. Write us at 307 S. Delaware Street, Mt. Gilead, Ohio."

Durand, Michigan—We recently closed a twelve-day revival with Dr. A. L. Parrott and Kenneth Harris as evangelists. Brother Harris led the singing and did some outstanding chalk work. Dr. Parrott was at his best. There was not a barren altar, and on two occasions there were sixteen people at the altar; there were five seekers at the altar in the closing service. The revival spirit continues; there were four seekers at the altar on the Sunday night after the revival. Dr. Parrott and Brother Harris were given return calls. The church is making splendid progress. A complete redecorating program is under way, with the installation of rebuilt and refinished pews.—Verne E. Darling, Pastor.

Birmingham, Alabama—God is blessing the work at First Church as never before. The Sunday school is currently running over 300, and the Sunday evening congregations are larger than ever, with a camp-meeting atmosphere prevailing and people seeking God at almost every service. Four and one-half years ago we enlarged the sanctuary and built a beautiful, two-story educational unit, but today all twenty-two class and assembly rooms are occupied and many overflowing. The church purchased, on February 10, a six-room house, adjacent to our property, for another Sunday-school annex and for youth activities. On a recent Sunday, amidst a time of rejoicing, we burned the mortgage incurred by the expansion program. All our property, including the church, educational unit, parsonage, and three adjoining lots for parking and expansion purposes, is debt-free! We borrowed \$5,000.00

to buy the fellowship annex and the Sunday school is assuming the monthly payments. We have maintained a Sunday broadcast in this city for six years; also have had "Showers of Blessing" on one of the stations for the past three years. Our people have caught the vision and spirit of the Crusade for Souls. They are aggressive, united, sane, spiritual. After nine and one-half years of happy fellowship as pastor and people, I have submitted my resignation to accept the Davis Creek Church, Charleston, West Virginia.—Dallas Baggett, Pastor.

Muldrow, Oklahoma—We recently closed a Youth Week revival with Ark Noel, student from Bethany-Peniel College. God truly gave us the best revival in the history of the church. The local N.Y.P.S. president led the young people night after night to the prayer rooms before service, and prayed that God would come. The entire church joined with the young people in prayer and support of this revival. There were between thirty and forty different people who prayed through to definite victory, and a majority came back to be sanctified wholly, making a total of fifty-nine seekers. The closing Sunday eleven were received into the church, four adults and seven teen-agers. Brother Noel came to us with a burden for souls and was mightily used of God.—Johnny Harrison, Pastor.

Doctor Powers in India

Soldiers on any battlefield are encouraged by a visit from their general. The lonelier the post, the farther removed the front, the greater the encouragement. Hearts are made glad because the general has cared enough for his soldiers to place aside personal comfort and to face dangers of various kinds in order to reach out a friendly hand to those who constantly face enemy forces. The morale is lifted, the spirit quickened, and the desire to keep on the firing line is deeply strengthened.

This is how we in India felt when Dr. H. C. Powers came to visit us

recently. His visit was heart-warming and inspiring. The invisible link between this outpost and the home base was strengthened. Dr. Powers' timely advice and direction were deeply appreciated. His messages stirred us on to a closer walk with our Lord. His prayers and sympathetic tears made us feel he was one with us in each problem we faced. His humor was contagious and many a meal was well seasoned with laughter. His anecdotes and illustrations drove home pungent suggestions and wise advice.

This general came as a complete servant of the field. He dedicated buildings, laid cornerstones, dedicated the little new member of the force, Rebecca James, and everywhere he went he smiled his way into the hearts of all he met. The Indian people were cheered by his visit to their little churches in the villages. He preached from the largest church down to the newest church, which meets in a mud hut in a small village five miles off the main road. He gave fully and freely of his energies and love and made for himself a very special place in India.

One of our Indian leaders spoke of Dr. Powers' fine spirit and his challenge to the Indian preachers. He was impressed by his genuine love for them and his insight into and appreciation of their problems. As Dr. Powers referred to the desires and hopes of the mother church, our national church received a new impetus in their preparation for the future.

One of the high points of his visit was a special service held for the preachers only during the India District Assembly. Dr. Powers challenged them with the timeless words of the Master, "Seek ye first the kingdom of God . . ." He offered them one solace in all trials, one panacea for all ills, one remedy for all problems, the great *summum bonum* of life—the perfect will of God. The preachers rose to the challenge and at the close of the service they wept and prayed and testified as the Spirit came upon them in a manifest and marked measure. They were truly lifted up into heavenly places, and may the glory of it ever linger in their souls!

On the last night of the assembly five candidates knelt for ordination. It was a sacred and hallowed service and each one of Dr. Powers' prayers for the kneeling candidates was moving and unforgettable.

We want the General Board and the church at home to know how very much we appreciate your sending Dr. Powers to us at this time. A long journey of this kind involves many risks—no one understands that more than we do. Dr. Powers also had to rearrange his personal plans in order to come. We are deeply grateful for this visit. We also want you to know his visit to us was well worth the risks and the inconvenience in the encouragement received, the vision clarified, and the bonds of love tightened and strengthened between the field and the home church.

HAZEL LEE, Reporter

Sunday-School Attendance Report

	1953	January	Percentage
Northern California	13,767	14,089	102
Western Ohio	12,557	13,105	104
Central Ohio	11,544	12,191	105
Akron	9,937	10,337	104
Southern California	9,219	10,003	108
West Virginia	9,400	9,173	97
Washington-Philadelphia	8,857	9,061	102
Northeastern Indiana	8,715	9,054	104
Kansas City	8,045	8,645	107
Southwest Indiana	8,669	8,605	99
Los Angeles	8,215	8,562	104
Illinois	8,076	8,423	104
Eastern Michigan	7,552	7,715	102
Michigan	7,720	7,449	96
Pittsburgh	7,519	7,297	97
Alabama	6,716	7,257	108
Kansas	7,340	7,200	98
Florida	6,013	6,982	116
Tennessee	6,882	6,795	98
Oregon Pacific	6,600	6,469	98
Colorado	6,092	6,326	104
Northwest	6,127	5,974	97
Idaho-Oregon	5,596	5,901	105
Iowa	5,779	5,804	100
Northwest Oklahoma	5,755	5,599	97
Abilene	5,440	5,349	98
Northwest Indiana	5,060	5,204	103
Georgia	4,646	5,164	111
Northwestern Illinois	4,501	4,865	108
Chicago Central	4,847	4,779	98
Dallas	4,791	4,629	97
Washington Pacific	4,726	4,460	94
Louisiana	4,397	4,339	99
South Carolina	4,450	4,295	97
Canada West	4,507	4,220	94
San Antonio	3,777	3,711	98
Northeast Oklahoma	3,829	3,942	103
Southeast Oklahoma	3,876	3,657	94
South Arkansas	3,809	3,634	95
North Carolina	3,542	3,550	100
Arizona	3,125	3,458	111
North Arkansas	3,824	3,381	88
Virginia	2,729	3,113	114
Houston	2,890	3,170	110
New Mexico	2,914	3,104	107
Albany	2,942	2,917	99
Nebraska	2,708	2,543	94
Mississippi	2,454	2,467	100
Rocky Mountain	2,281	2,307	101
Wisconsin	2,238	2,119	95
Canada Central	1,814	1,903	105
New York	1,766	1,882	106
North Dakota	1,614	1,312	81
South Dakota	783	817	104
Nevada-Utah	656	799	122
Maritime	870	763	88
Alaska	372	500	134

Estimated average for January, 1954 359,787

Gain over last year's average 5,499

Districts not reporting: Indianapolis, Missouri, New England, Southwest Oklahoma, East Tennessee, Kentucky, Eastern Kentucky, British Isles South, Minnesota, British Isles North, South Africa, Hawaii, Australia.

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

Southwest Indiana District Preachers' Meeting & S.S. Convention

We give God praise for His visitation in another district Sunday-school convention and preachers' meeting held in our Seymour church, February 8 to 11.

The special workers were Dr. G. B. Williamson, and Rev. Mark Moore, superintendent of the Chicago Central District. The messages and spirit of these men were timely and definitely directed to the purposes of the meetings. The papers and the messages of those participating in the program were full of instruction and inspiration.

During the morning meeting of February 10 God was pleased to bless those present with wave upon wave of His glory, which special manifestation of the Spirit continued for some thirty minutes. Throughout every service God's presence was definite and marked.

The attendance was very gratifying, both of the ministry and laity. Of the ninety pastors on the district, eighty-four were in attendance. Rev. Leo Darnell, pastor, and the Seymour church, served well as hosts. There were many visitors present from other districts, and the publishing house was represented by Rev. Walter Eichenberger. We certainly enjoyed having him in our midst. We have returned to our respective fields of labor to push on in the glorious warfare.

LEO C. DAVIS,
District Superintendent

General N.F.M.S. Council Meeting

With the opening devotional period on January 4 led by our beloved president, Mrs. Louise R. Chapman, a spirit of solemn responsibility settled down upon every member of the General Council, in their meeting in Kansas City, January 4 and 5.

The burden of Mrs. Chapman's heart was that God should help Nazarenes to see not only what needs to be done but what could be done if every Nazarene would do his part. She gave us the astonishing information that if every Nazarene would spend just fifteen minutes a week praying for our missionary work it would total seven years of prayer in one week. She stated further that if every Nazarene would go without twenty-five cents' worth of food weekly and contribute twenty-five cents through the Prayer and Fasting League the amazing yearly total would be \$3,250,000.00.

As each member of the council reported and presented promotional plans for the year ahead, there was a beautiful spirit of co-operation and a wholesome response from the council members. Many helpful suggestions were made during our collective thinking and planning.

Among other things, plans were made to celebrate the fortieth anniversary of the organization of the missionary society. Details will be announced later.

The devotional messages given by Mrs. Remiss Rehfeldt and Mrs. Earle Vennum gave us a fresh evaluation of intercessory prayer, and a new insight into the use of God's Word as the Sword of the Spirit in the Crusade for Souls.

The report of our devoted general secretary, Miss Mary Scott, was another high point. She reported a gain in membership of 5.3 per cent and a gain of \$63,424.67 in finances.

As our general superintendent sponsor, Dr. Hardy C. Powers, told us of open doors; and as our foreign missions secretary, Dr. Remiss Rehfeldt, told of the askings of our mission fields not only for money but for eighty new workers, we saw the need for a greater number of churches and districts reaching a minimum of 10 per cent for world evangelism.

As our hearts and minds were stirred and challenged, we wept together, prayed and planned together to do "much more in '54."

Mrs. H. V. MILLER, Reporter

Annual Meeting—Board of Trustees Nazarene Theological Seminary

Dr. John Knight offered fervent prayer to God for His blessing upon our Seminary as the Board of Trustees opened their annual meeting at the Headquarters building on January 7, with Dr. Jarrette Aycock in the chair. Humble gratitude to God for the phenomenal success which the Seminary has enjoyed and earnest desire for His continued blessing and guidance were deeply felt by all members of the Board.

The Seminary president, Dr. L. T. Corlett, submitted a most interesting report of the year's activities and the progress of the Seminary. He testified to the guiding and directing hand of God in the affairs of the Seminary, and acknowledged the kindness and generosity of the Headquarters and Publishing House personnel, also the work and co-operation of the board, the administration, the staff, and many others. Dr. Corlett also reported on his labors in the work of the campaign, and details regarding the new building and current operations of the Seminary. He reported having visited all of the colleges during the year, besides having visited and held services on eleven different districts.

Dr. Corlett paid tribute to the labors of Dr. R. V. DeLong, who recently resigned from his post as dean of the Seminary; also for the excellent work he did in helping to plan for, organize, and assist in the operation of the Seminary during the first eight years of its history.

The enrollment has reached a new all-time high record of 245 students for the first semester; 48 of them are pastoring churches. The Seminary, in co-operation with Dr. Aycock, sponsored a home-mission church in the Kansas City area, and pledged \$1,300.00 for the support of the pastor. This is the fourth such project.

Dr. Corlett reported that the new Seminary building is scheduled to be completed sometime in March, but

(Concluded on next page)

DEATHS

REV. CALVIN C. WHEELDON, pastor of Stringtown Church of the Nazarene, Indianapolis District, was killed in a head-on collision with an oil truck, near Pittsfield, Illinois, on January 14, while en route home, with friends, from the evangelistic conference in Kansas City, Missouri. He was born October 7, 1915, of Dunkard parentage, Cecil M. and Iva Wheeldon, of Marion, Indiana. At the age of sixteen, Calvin united with the Church of the Nazarene and served his home church at Marion as a true and faithful member until called into the ministry. On April 6, 1940, he was united in marriage to Alma Spaulding, of Hartford City. To this union a son was born, John, now twelve years of age. In the fall of '44, Brother Wheeldon moved his family to Kankakee, Illinois, where he enrolled as a student in Olivet Nazarene College, from which he graduated in 1947. He was serving his third pastorate at the time of his death, having served at Farmland, at the Main Street Church in Fort Wayne, and his last pastorate, at Stringtown, Indiana. The spirit of Brother Wheeldon and the quality of his work were reflected in the advance of each church he served as pastor. He was ordained as a Nazarene elder, August 8, 1948, by Dr. Samuel Young, and no man felt this honor more keenly or served more faithfully until death than he did.

Two funeral services were conducted: the first on Saturday afternoon at his church in Stringtown, and the second on Sunday afternoon at his home church in Marion. Rev. Luther Cantwell, superintendent of the Indianapolis District, brought the message in the first service, with Dr. Paul Updike, superintendent of the Northeastern Indiana District, reading the scripture and offering prayer. Rev. M. W. Kemper of the Ray Street Church, Indianapolis, read the obituary. In the service at Marion, Dr. Paul Updike gave the message, with Rev. M. W. Kemper assisting, and Rev. Glen Williams, pastor at Peoria, Illinois, reading the obituary. Burial was in the Grant Memorial Park of Marion. The deepest sympathy of all goes to Mrs. Wheeldon, the son John, and the other members of the family.

REV. A. M. QUICK, poet, writer, and preacher, died December 3, after a prolonged illness. He died in victory and leaves the fragrant memory of a life surrendered entirely to God. He was born May 28, 1888, in Michigan, and found Christ as Saviour in his early youth. He was sanctified at a Nazarene altar in the pioneer days of the church in Ontario. Soon after he was called to preach, and was ordained at Indian Lake, Michigan, at the 1930 assembly. His labors in Ontario were rewarded with many conversions, and he was instrumental in leading many into the experience of holiness. He was secretary at the annual assembly for many years; was present at the assembly held in Hamilton in '53. During his pastorate in Trenton, Ontario, he had a heart attack, from which he never fully recovered; his spirit however was unconquerable. He will be greatly missed by his home church at Preston. He is survived by his wife; two sons, Rev. Melvin Quick of Croydon, England, and Wesley of Galt; three daughters, Mrs. Marie Ayres, Mrs. Ruth O'Bryan, and Mrs. Audrey Strome. Brother Quick was a regular contributor to the "Herald of Holiness" (as well as other Nazarene periodicals), and his many articles and beautiful poems were greatly appreciated by Nazarenes everywhere. Funeral service was conducted by Rev. John Thomas of the Preston Church of the Nazarene, with Rev. Robert Woods of Hamilton assisting. Interment was in Mount View Cemetery, Galt.

REV. BEN J. WILKINS was born in Isom Springs, Oklahoma, March 3, 1892, and died at his home in Kingston, Oklahoma, January 3, 1954. He had spent his entire life in Marshall County, wielding a wholesome influence for God, righteousness, holiness, and the Church of the Nazarene. He was married to Miss Minnie Maud Lee in 1909. He had been preaching for over forty years, serving most of the time at Kingston, Cumberland, and Aylesworth. He helped to organize Nazarene churches in Madill, Tishomingo, Kingston, Cumberland, and Aylesworth. In the beginning of the N.Y.P.S. work on the Eastern Oklahoma District he worked untiringly in bringing about the organization of the society; then served as outstanding president of the organization for nine years. Through Brother Wilkins and this organization four young men were won for God and trained—they are now leaders in the Church of the Nazarene. He suffered a stroke in 1951 that left him paralyzed on his left side. He is survived by his wife, who faithfully cared for him during his long illness; one son, Glenn, chorister in Amarillo, Texas, First Church; also two sisters and two brothers. Funeral service was in charge of Rev. Glen Jones, district superintendent, assisted by Rev. L. A. Ogden of Amarillo, Texas, and Rev. A. E. Green, local pastor. Interment was in the burial park in Kingston.



SERVICEMEN'S CORNER

Following are the current addresses of our Nazarene chaplains:

Ch (1st Lt) E. Drell Allen AO 2251019

Hq, 843rd Engr. Avn. Bn.

APO 83, % Postmaster
New York, New York

Elbert L. Atkinson

Ch (Lt. Col.) USAF

(no address available)

Lt. R. A. Berry, ChC, USN

USNS GENERAL E.D. PATRICK

(TAP-124)

% Fleet Post Office

San Francisco, California

Chaplain (Major) Claude L. Chilton

AO 513312

Base Chaplain

Headquarters, 3919 Air Base Group

APO 129, % Postmaster

New York, New York

Chaplain (1st Lt) Verl L. Churchill

Box 96

Ellsworth Air Force Base, South

Dakota

Chaplain Charles M. Crouch (Capt)

Headquarters 87th Ordnance Bn.

APO 719, % Postmaster

San Francisco, California

Chaplain (1st Lt) Boyd W. Davis

02264222

34th QM Bn.

Sharpe General Depot

Lathrop, California

Chaplain (Maj) John T. Donnelly

7350th Base Compliment Sqdrn.

Tempelhof Air Base

APO 742, % Postmaster

New York, New York

Chaplain Albert L. Gamble (1st Lt)

Office of the Hospital Chaplain

3700th Military Training Wing

Lackland Air Force Base

San Antonio, Texas

John Lowell George (Capt) USAF

Base Chaplain

George Air Force Base

Victorville, California

Chaplain (1st Lt) Samuel R. Graves,

Jr.

Student Detachment

The Chaplain School

Fort Slocum, New Rochelle, New York

Clifford E. Keys, Jr.

The Chaplain School

Fort Slocum, New Rochelle, New York

Chaplain Albert S. M. Kirkland USN

Office of the Division Chaplain

Second Marine Division, FMF

Camp Lejeune, North Carolina

(Continued on next page)

NAZARENE SERVICE MEN'S COMMISSION
Albois DIRECTOR

March 3, 1954

there is some question that it will be occupied during this school year. However, September 26 has been officially set as the date of dedication.

An important item of business was the election of Dr. Mendell Taylor as dean of the Seminary, and Dr. Delbert R. Gish to the office of registrar to fill the vacancy caused by the election of Dr. Taylor as dean. Another important item of business was the authorization from the Board for the faculty to study and plan a two-year graduate curriculum leading to a degree of Master of Religious Education. This recommendation was made in view of the increasing demand for individuals trained to serve our churches as directors of religious education.

An occasion of great enjoyment was a banquet held at the Wishbone, shared by the members of the Board of Trustees and as many of their wives as were present, the administration and staff members and their wives, and guests. The board also asked Dr. Corlett to plan a luncheon meeting with the district superintendents for the purpose of stimulating a renewed effort to raise the balance of district apportionments for the Seminary, and to show them the new Seminary building.

The entire meeting was marked with a high degree of gratitude to God, and optimism with regard to the future of the Seminary. Dr. Corlett is sincerely appreciated for his faithful labors, and has the confidence of all concerned. His report was heard with deep appreciation, and received with a hilarious rising vote.

Nazarene Theological Seminary is on the march for God, and for the spread of scriptural holiness through the instrumentality of a thoroughly trained and Spirit-baptized ministry.

ERNEST E. GROSSE, *Secretary*

Nazarene Chaplains

(Continued from page 23)

Chaplain (Capt) George C. Laurie
 13th Infantry Regiment
 Fort Jackson, South Carolina

Elvin D. Leavell
 Navy Chaplain's School
 Newport, Rhode Island

Lt. Jg Benjamin J. McClain
 Navy Chaplain's School
 Newport, Rhode Island

Chaplain Archel Meredith
 Box 225
 Wadsworth, Kansas

Chaplain (1st Lt) Ladell H. Morgan
 AO 2254658

USAF Officers Candidate School
 Lackland Air Force Base, Texas

Chaplain (Major) James E. Morris
 1169th Eng. Combat Group
 APO 358-1, % Postmaster
 San Francisco, California

Chaplain (Capt) Conley D. Pate
 Chapel #4, Hq & Hq Co.—CC“A”
 5th Armored Division
 Camp Chaffee, Arkansas

Chaplain (Major) Everett Penrod
 1505th A.B. Gp.
 APO 105, % Postmaster
 San Francisco, California

Chaplain (Capt) Lyle W. Robinson
 0931415

Office of the Division Chaplain
 Hqs 44th Infantry Division
 Ft. Lewis, Washington

Chaplain (Capt) Claude A. Steele,
 044526

(awaiting assignment at
 Camp Stoneman, California)

Chaplain Henry W. Stroman, Lt Jg
 CHC)

First Marine Air Wing
 FMF PAC
 % Fleet Post Office
 San Francisco, California

Chaplain (Capt) Herbert J. Van
 Vorce

2nd Armored Calvary, 2nd Battalion
 APO 46, % Postmaster
 New York, New York

Chaplain (Lt. Col.) P. E. Winslow
 Post Chaplain
 Army Chemical Center
 Edgewood, Maryland

by a Nazarene layman in Oklahoma that he may be able to get a school to teach this next year; by a pastor's wife in Mississippi for the work in that place; also for the salvation of her father, who is up in years and unsaved.

DIRECTORIES

GENERAL SUPERINTENDENTS

Hardy C. Powers
 Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

Assembly Schedule	
Akron	April 28 May 2
Canada Central	May 12-14
Washington-Philadelphia	May 20-22
Florida	May 26-27
North American Indian	June 11
South Dakota	June 23-24
Canada West	July 6-9
Southwest Indiana	July 28-30
Kentucky	August 4-5
Wisconsin	August 11-13
Northwestern Illinois	August 18-19
Mississippi	September 1-3
Northeast Oklahoma	September 15-16
North Carolina	September 22-23
South Carolina	September 29-30

G. B. Williamson
 Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

Assembly Schedule	
Idaho-Oregon	May 12-14
Oregon Pacific	May 19-20
Nevada-Utah	May 26-27
Northwest	June 16-18
North Dakota	June 23-24
Northeastern Indiana	July 7-9
Maritime	July 14-15
Pittsburgh	July 21-23
Missouri	August 4-6
Virginia	August 11-12
Dallas	August 18-20
Indianapolis	August 25-27
Southeast Oklahoma	September 22-23

Samuel Young
 Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

Assembly Schedule	
Albany	May 5-6
Northern California	May 12-14
Washington Pacific	May 19-20
New Mexico	May 26-28
Southern California	June 2-4
Alabama	June 30—July 1
Central Ohio	July 14-16
Minnesota	July 21-22
Eastern Kentucky	July 28-29
Illinois	August 4-6
Houston	August 25-27
South Arkansas	September 8-9
North Arkansas	September 15-16
Georgia	September 22-23

D. I. Vanderpool
 Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

Assembly Schedule	
San Antonio	May 5-6
Abilene	May 12-14
Arizona	May 19-20
Los Angeles	May 26-29
Nebraska	June 2-3
Rocky Mountain	June 10-11
West Virginia	July 2-3
Colorado	July 7-8
Eastern Michigan	July 21-23
Western Ohio	July 28-30
Kansas	August 4-6
Iowa	August 11-13
Louisiana	September 1-3

Hugh C. Benner
 Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

Assembly Schedule	
British Isles:	
North	June 2-6
South	June 9-13
New England	June 22-25
New York	July 2-3
Michigan	July 14-16
Northwest Oklahoma	July 28-30
East Tennessee	August 4-5
Chicago Central	August 11-12
Northwest Indiana	August 18-20
Tennessee	August 25-27
Kansas City	September 8-10
Southwest Oklahoma	September 15-17

ANNOUNCEMENTS

NOTICES

We would like to contact a man who would be interested in working or attending school in Cleveland, and who would like to direct the musical program in a medium-size but growing church. If interested, write me at Box 4486, Garfield Heights, Cleveland 25, Ohio.—A. E. Woodcock, Pastor.

Northwest District is this year celebrating its fiftieth anniversary. We are anxious to get in touch with anyone who was closely associated with the work, either preacher or layman, more than thirty-five years ago. Please write me, 4305 Snowmountain Road, Yakima, Washington.—E. E. Zachary, District Superintendent.

BORN—to Rev. and Mrs. R. Harold Brown of Jasper, Missouri, a son, Richard Leland, on January 30.

—to Mr. and Mrs. James D. Browning of Glendora, California, a son, Ronald Lee, on January 1.

—to Mr. and Mrs. Edward Robinett of Colorado Springs, Colorado, a daughter, Patricia Jean, on December 22.

WEDDING BELLS—Boyd Ryan of Wasco, California, and Naomi Williamson of Bentonville, Arkansas, were united in marriage on December 31, at Breese Chapel, Pasadena, California, with Rev. James Jackson officiating.

SPECIAL PRAYER IS REQUESTED by a lady in Indiana that she may have a new infilling of the Holy Spirit, also that God will undertake in the settlement of a will for His glory;

by a lady in Missouri for deliverance from a tormenting, incurable affliction, for the Holy Ghost to have His complete way, for a mighty revival in the church there, as there are many critical needs;

by a lady in Illinois for the salvation of two boys and their families in California, also for three boys at home that they may get a good experience, and that they may be able to get a holiness work in that place;

by a lady in Missouri that she may get a good job and be able to meet her bills, also for an unspoken request;