



Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

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God's Benediction for You

General Superintendent Benner

The Lord bless thee, and keep thee: the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace (Num. 6: 24-26).

DICTATED by the Lord himself, this ancient benediction comes with healing, assurance, and strength to those hearts that are attuned to its lovely cadences. Few passages of scripture contain within an equal compass of words so much of spiritual beauty and meaning.

The Lord bless thee, and keep thee. In this phrase we are reminded of the unfailing providence and security under which God's people live. It speaks of spiritual wealth: "The blessing of the Lord, it maketh rich." It speaks of safety: "There shall no evil befall thee"; and "he is able to keep [guard] that which I have committed unto him." With so much of the dangerous and the mysterious around us, we may find reassurance and comfort in this fundamental blessing.

The Lord make his face shine upon thee, and be gracious unto thee. Herein are the implications of illumina-

tion and redemption. Our God desires to reveal himself and His will to us. And those who respond to His revelation in humility and sincerity find that "the Lord is gracious and full of compassion." In His will our sins are forgiven and our hearts purified. In His will the barriers to full communion with God and with those of "like precious faith" are removed.

The Lord lift up his countenance upon thee, and give thee peace. This phrase bears the beautiful pledge of divine approbation and prosperity, for the word peace, as used here, signifies more than the absence of turmoil. Under the lifted countenance of God, the child of God may be assured that in the truest sense "whatsoever he doeth shall prosper." The detailed pattern of life may not always be clear, but he can "know that all things work together for good to them that love God."

To that one who is finding life complicated and its pattern somewhat blurred, I would say, "Move into the very depths of this benediction. Let the warmth of its personal meaning enfold your heart and life. Make it God's benediction for you."

"This is the will of God, even your sanctification" (1 Thess. 4:3).

NEWS IN BRIEF

Rev. O. C. Mingleorff has resigned as pastor of the Gold Star Memorial Church of the Nazarene in Douglas, Georgia, to enter the work of full-time evangelism.

Superintendent M. L. Mann of Arizona District sends word: "Mrs. Fannie Ellis, widow of Rev. I. M. Ellis, passed away in Phoenix, Arizona, January 5. Services conducted in Phoenix East Side Church of the Nazarene."

Hope in Christ's Care

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me (Ps. 23:4).

WHEN life is in its springtime and the beauty of roses adorns the faces of childhood and youth—that's when we'd like to live forever. But life doesn't go on like that. There is always the valley of the shadow of death. It is as normal as green pastures and still waters. Death is a sort of Grand Central Station where we enter the City of God.

David, the psalm writer, was acquainted with the reality of life—from the bloom and music of youth when pastures were green and waters peaceful, to the trying temptations and sin-scarring experiences when God's restoring grace steps in to lead the soul in "paths of righteousness for his name's sake."

No wonder the Psalmist was not afraid of the shadow of death that began to fall across his valley.

The Lord is my Shepherd; He is Jesus Christ, my Saviour. He died for me. By His death He takes away the fear of death. He rose from the dead. He ascended to heaven, and is seated at God's right hand. He comes to me every time I read my Bible, every time I bow my head in worship at the church, every time I receive the blessed sacrament. "I will fear no evil: for thou art with me."—Submitted by ROSE KOOGLER.

AN OLD ROAD

By Clarence E. Flynn

*Our modern highways may appear smoother and straighter year by year
But, with their courses redesigned,
Are sometimes rather hard to find.*

*The road to Calvary is laid
Exactly where it first was made.*

*Who seeks for it, his cross to bear,
Is always sure to find it there.*

The Royal Heart:

A contrite heart (Ps. 51:17); a pure heart (II Tim. 2:22); a lowly heart, teachable and hungry to learn the secrets of the Lord (Matt. 11:29); a single heart (Col. 3:22), loyal and concentrated on doing God's will. A wise heart (Prov. 10:8), willing to learn, patient in obedience. A courageous heart (I John 4:18); a burning heart (Luke 24:32), with Christ talking and walking with us by the way. A glad heart (Acts 2:46); holiness and happiness are identical.

If your heart condemns you, seek for the blessing of entire sanctification, for your heart can be happy and clean today. If self is the king of your heart, drive him out, today, and put Christ on the throne; for if He is not Lord of all, He is not Lord at all.—EVANGELIST PAUL MARTIN.

Tomorrow's Burden

By George H. Talbert

*I watched my neighbor climb the hill
Bent beneath a load;
He struggled, faltered, finally fell
On the steep and dusty road.*

*I pondered, for I knew full well
He had climbed that hill before
With a burden on his back, and so
I asked, "Are you sick and sore?"*

*He answered, "I am well and strong
As any yesterdays,
But I took tomorrow's burden
And added to today's!"*

HERALD OF HOLINESS

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Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able (Luke 13:23-24).

TWO DAYS AGO

By Isa Sherman Ludy*

THE Apostle Peter once made a statement which is dynamic in its power, "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day" (II Pet. 3:8).

In the light of this startling fact, it was just two days ago that Jesus said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth: and he that seeketh findeth: and to him that knocketh it shall be opened" (Matt. 7:7-8).

As the meaning of this scripture suddenly came to me, my heart leaped for joy! We are just people—earth-bound time-bound. But God is infinite and time means nothing. Less than a week ago He asked the laughing Sarah, "Is any thing too hard for the Lord?" (Gen. 18:14.)

Are you tempted to think that we are far from Pentecost, and that the day of revivals is past? Perish the thought! Two days ago 120 disciples rushed from the Upper Room to turn the world upside down. What God has done earlier in His week He can do again.

Is your faith mounting when you realize that, according to God's clock, it was approximately ten hours ago when John Knox aroused all Scotland with the zeal of his preaching? Four hours ago the power of the Spirit moved upon the "Holy Club" through John Wesley, and 71,668 members joined the Methodist societies in England. One hour and fifty minutes ago D. L. Moody and Ira D. Sankey reached masses under heavenly anointing. Moody has been called the greatest single influence in religion in nineteenth-century America. We are not far from these glorious outpourings: we are close to them!

Let not doubt and discouragement rob you of faith for this hour. Already I hear the "sound of a going in the tops of the mulberry trees." "One day is with the Lord as a thousand years, and a thousand years as one day."

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Alaskan Report: Ketchikan

General Superintendent Powers

KETCHIKAN is located about 650 miles north of Seattle, Washington, on the island of Revillagigedo with an urban population of approximately eight thousand. It clings precipitously to the rocky mountainside; level ground is almost unknown. The city is now engaged in blasting a five-lane main street (Tongass Avenue) out of the cliffs and at some points building it on piling over the bay. I am told that two or three miles of this street will cost \$7,000,000.00.

Ketchikan is known as the salmon-canning capital of the world and is headquarters for one of the largest and most picturesque fishing fleets. At the present time the Ketchikan Pulp Company is completing an ultramodern pulp mill costing \$50,000,000.00 and located just outside the city. It will employ hundreds of men.

The average annual rainfall in the city is over ten feet (not inches). The year 1953 has had an unusually heavy rainfall, and it is estimated that it will reach a total of thirteen feet by the close of this year.

The Church of the Nazarene is beginning its second year of operation in Ketchikan. It was officially organized October 18, 1953, with ten charter members. They are now averaging over fifty in Sunday-school attendance with a record attendance of seventy-two. At the last district assembly they were assigned the General Budget apportionment of \$400.00. To date they have paid over \$500.00 and, of course, they are more than a 10 per cent church. The attendance at the regular services approximates the Sunday-school attendance, and souls are seeking and finding God in these regular services.

The parsonage is an eight-room, two-story house facing Tongass Avenue (the principal street). The double front rooms in the parsonage have been serving as the chapel, but the church has now purchased a lot just back of the parsonage and facing on Second Avenue. A reinforced, concrete, earthquake-proof basement building is now under construction on this lot. Its dimensions are 32 x 60 feet and, including the lot, will be valued at \$20,000.00. The work is thriving, and the prospects for the future are bright.

I would like to introduce to our readers our fine pastor and family, Rev. and Mrs. Clark Lewis, and their children, Evelyn and John. Your General Budget giving has helped to make this work possible. Please pray for the work at Ketchikan.

Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life (John 8:12).



The Line Rings Busy

By Mendell Taylor*

THE dial telephone system has become one of the basic necessities of the modern home. The mechanical marvels of this gadget cause us to think that we are dealing with a magic brain. Upon lifting a receiver, the first thing we hear is a dial tone that indicates that the telephone is in working order. Then by a series of swirls we communicate the number to a network of wires and coils and, by some ingenious method of selection, the nerve center of the telephone system picks out exactly the line that we asked for.

There are two possible tones returned to us after the right line is connected. One sound is a periodic ringing that informs the person we are calling that someone desires to speak to him. The other sound is a series of short signals that tells the caller that the line is already in use. When the line rings busy, then there is no way to interrupt what is already in process. A busy line keeps all others calls from being completed.

A vital lesson in spiritual living can be learned from this source. For in the religious realm Satan is always trying to get a call through to our minds so that he can get our attention off spiritual things. He is always successful in planting damaging suggestions in the minds of those who answer his call. However, there is one sure way of being prepared to offset his frequent and tantalizing contacts. That is, to keep the wires of the mind so busy and occupied that when he tries to establish contact the busy signal will be flashed back to him. When he has no chance to communicate his message, then we are able to move forward victoriously.

This brings us face to face with one of the basic truths of life. It is in the form of an adage, as follows: "An idle mind is the devil's workshop." The devil can move in and establish branch outlets in our lives if we leave our minds empty and idle. When he finds that our spiritual lines are not busy, then he has a chance to forward his plans and foist his designs upon us. If he discovers that our minds are not actively engaged in some worth-while pursuit, then he knows he

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POSITIVE THINKING

By Nona Keen Duffy

*Whatever things are honest and true,
Just and pure, and deserving of praise;
Whatever things are of good report,
Think on these things for all of your days.*

*Establish positive habits of thought;
Speak of the things that are happy and true;
Dwell upon that which is lofty and fine—
Then all that is perfect will move toward you!*

Few give much concern to any depth of their lives. They reach, they spread themselves dangerously thin, but their roots are shallow and there is no depth to life. They are like the GI in North Africa the writer met as a chaplain. Notice had come of an impending air attack and everyone was urged to dig deep foxholes. During the heat of the day the chaplain sauntered over to where one sleepy GI was propped against a stone taking life easy while his buddies labored feverishly to dig their holes in the hard ground. When asked why he wasn't digging, he replied, "I've got mine two-thirds done already." The chaplain could see no visible results of digging, and asked for more information. Slowly the GI arose and with a stick pointed to a rectangular mark on the earth about proper foxhole size. Carefully tracing the outlines the GI replied, "I have the length here and the width here; all I need now is the depth."

So many lives are like that today—a carefully laid out plan of life encompassing two dimensions, but utterly lacking in the vital element, depth. We are admonished to be "rooted and grounded in love."

However, many moralists live a three-dimensional life, but the Apostle Paul urged that three dimensions, while commendable, are not enough for men created in God's image. He adds a *fourth dimension* to the usual three when he prays that we might be able to "comprehend . . . what is the breadth, and length, and depth, and *height*, and to know the love of Christ, which passeth knowledge" (Eph. 3:18).

When we delve into a fourth dimension we begin to stagger at the possibilities. The human mind simply cannot fathom a love so deep, so divine, that it could tear the eternal Son from the bosom of the Father and cause Him to suffer and die for a world of three-dimensional sinners. Such love goes to the fourth degree and can be stated only as love that "passeth knowledge."

The fourth dimension of *height* ties us to the power in the heavens. We cannot see the universe until we look up. It is good to look around in wonder and amazement, to look down in humility and close scrutiny, but there must be a climax to such searching. It can be found only when we look beyond our own interests and

has fertile soil in which to plant his subtle suggestions.

Once he completes this contact, it is almost impossible to get him off the line. He has an unlimited supply of ideas and angles that he delights to talk over with anyone who will listen. He will monopolize our time, our minds, and our activities if he is given half a chance. He is relentless in his endeavor to dominate the conversation and impose his thought patterns upon us. Even when we try to get him off the line, he will never say, "Good-by"; he only says, "So long for now." For he will leave "for a season" only.

In the light of his cunning devices, our best security is to keep the lines of the mind loaded with wholesome interests. If we can set our affections and conversations on "things above," then the wires to our spiritual facilities will have no room for a call from another source to break through. Our best protection against the efforts of Satan is to keep tuned to the divine frequency, so that he will find no chance to produce his static in the soul. If the dial tone of the soul signals "busy," then Satan will find himself bested in the battle to ensnare us.

Dimensions of the Spirit

By Everett D. Penrod*

Most of the world's living today is on a two-dimensional plane—simply *length* and *breadth*.

Many try to reach as far as a long, greedy grasp will permit. Business success is largely measured by the outreaching ability of one over the other. Something like a socially acceptable "boarding-house reach" has become an asset in a world of outstretched hands, and he who reaches first and farthest touches the prize. But the sad thing is that, with one-dimensional planning, all that is ever accomplished is to "touch the prize."

There are others whose plan of life is not so shallow as to think all life is on one plane. They know they must reach, and reach they do, but they also see a second dimension necessary. Beyond the reach of self-determination there must be a self-grasp, so they adopt the dimension of breadth. Not content merely to reach and touch the prize, they want to spread out and cover the prize with their own broadness. They pride themselves on two-dimensional living of length and breadth, never realizing that a small life that is already reaching and stretching to its limit has very little left to be spread over a large area.

I am told there is enough water in Lake Tahoe in the mountains of California to cover the state of Texas with nine inches of water. However, to spread any lake so thin is to destroy it, for the value of the lake is in its *third dimension*—*depth*.

*Nazarene Chaplain, with the U.S. Air Force, Johnson Island, near Hawaii

look up. Times of stress and strain can be endured and made profitable only when we begin to look up. Paratroopers leaving a rushing plane are admonished to "look up and leap." Thank God for the fourth dimension made available to our spiritual lives. Here we can go beyond the pale of material evidence and physical laws, for the spirit slips easily into the fourth dimension of height and access to God.

It would seem enough glory and benediction to stop here, but the Apostle knew other dimensions were available to the spirit—dimensions of which the world knows very little—for they are discernible only to the spiritually minded. They are the *dimensions of holy living*. God's love goes beyond the fourth dimension and can be stated only as Paul states it, love that "*passeth knowledge*." Beyond length, breadth, depth, and height there is another dimension of God's love which can be expressed only as passing knowledge or a fifth dimension which encompasses all. The heart knows what the mind cannot explain. This takes in the *within* and the *without*: the inner man with his outer responsibilities. Many live only the within and the without, neglecting the *above*. The within and without, instead of offering resources to abundant living, offer resistance to it—the within clashes and the without contradicts. If we haven't that within us which is above us, we will soon yield to that which is around us.

Psychologist Hocking says, "Man comes to a certain point and then finds he hasn't resources in himself to complete himself, so he remains incomplete and frustrated." But apparently Professor Hocking did not read Paul on the subject, for he shows other dimensions than physical and psychological limitations can guarantee.

Paul carries his philosophy of the dimensions of man's spirit past the breadth and length, past the depth and height, into the fifth power which "passeth knowledge," then later says God is able, working through this far-reaching spirit of man, to do "exceeding abundantly above" all these dimensions. Then he mentions, matter-of-fact-like, the "seventh heaven" as a realm of possibility for man's spirit to reach.

The value of a life is not necessarily the length of it, nor the breadth thereof, nor even the depth it reaches, nor the heights to which it ascends. The value of life is the product of all its dimensions, available to the spirit.

Certainly on the road to eternity we have hardly begun to see the marvels of the Infinite, and there must remain tremendous vistas and areas to unfold; for "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (I Cor. 2:9).

Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak (Mark 14:38).

How God Answers Prayer (IV)

By L. Wayne Sears*

Look not every man on his own things, but every man also on the things of others (Phil. 2:4).

AN UNSELFISH person is a most delightful friend, the kind we all like to be near. We think of their many kindnesses and their thoughtfulness when we are separated from them.

I have prayed for an unselfish spirit. It seemed to me that any Christian ought to be able at all times to manifest a spirit of unselfishness and willingness to let others lead. No Christian would be so selfish as to demand always his own way, and anyone ought to be willing to listen unbiased to opinions other than his own.

But on those times when I have prayed for that kind of spirit, the Lord answered my prayer in a way that was surprising; for immediately there came opportunities to sacrifice. There would be chances to give of my time, my money, my strength even beyond the normal call. There would be opportunities that seemed to demand that which I needed myself or for my family.

And I learned another lesson; I learned that unselfishness is not developed by always having an abundance out of which to give to others. An unselfish spirit is developed by practicing the art of sacrifice. When I looked not on my own things, my own way, my own ideas, and began to look fairly and in an unbiased way at the things, ways, and ideas of others, I found that the spirit of unselfishness was ready to arise.

God answered my prayer for unselfishness by giving me opportunities to sacrifice. It was not the easy way, and is not the easy way to acquire an unselfish spirit, but it is God's way.

*Pastor, First Church, Ponca City, Okla.

"SHUT-IN TOWN"

By Lloyd M. Hearn

*Ah, my friend, have you moved to Shut-in Town,
With its streets so barren and bleak and brown—
Where the smile of the sun is a fretful frown,
And the songs of the night are still?*

*Do you live in the Street of Forgotten Friend,
In the House of Waiting That Has No End?
And you wonder no longer what life will send,
For of life you have had your fill?*

*So many are moving to Shut-in Town.
Perhaps there is hope—if you just look around—
That a Street of Flowers and Friends may be
found,*

*Where the touch of love will thrill.
And I know there's a house where God will be,
For I was there when He stopped with me;
'Tis the House of Faith and Humility—
With a song no night can still!*

It Is Possible to Become

Lost in Your Own House

By Dorothy Boone Kidney⁺

You can get lost in your own house!

THE OTHER night, sometime in the middle of the night, I got up to go to the kitchen for a glass of water and an aspirin. The bedroom was pitch-black—the kind of darkness you can feel; but I didn't think I needed to turn on the light. After I got out of bed, I began feeling confidently along the bedroom wall for the doorknob; I couldn't find it. I couldn't even find the door! All I could find was a long, smooth, unbroken wall. I stood there baffled. I was absolutely sure there had been a door in that wall when I had gone to bed in the early evening. I decided I must have the wrong wall.

So I began making my way along the other walls—running my hands over the wallpaper. There was no point in turning the light on now because I couldn't even find the *light*. I finally stumbled into a bureau which was supposed to be on the other side of the room! I had a crazy feeling that somebody must have switched my furniture all around while I was sleeping. I wasn't getting any place. Somehow I had climbed out of bed, half-asleep, all mixed up on directions in a pitch-black room.

I thought to myself, Now, this is ridiculous. People just don't get lost in their own bedrooms! But that didn't help, as I still didn't know which way to go. And then I thought, If I can just get back to the bed, I can start all over again and find my way out of here.

I had a moment of mild panic—then I walked cautiously out into the center of the room and stood there, with my arms out in front of me, not knowing which direction to take—afraid of bumping into a piece of furniture in an unexpected place. Then I started walking very carefully in the opposite direction. Surely, the door must be this way, I thought.

I came up against another smooth wall. Standing there, bewildered, not knowing what to do next, I said right out loud, "I'm lost!" The words rang out loudly—and that was the only sound in the quiet, heavy blackness of the room. And I thought, standing there, This is just the way I was when I was in sin. I was lost in sin, trying to find a way out. Thinking, then, that I could get by without the Light, I had gotten lost. My soul had been lost in the midnight of sin in my own house in those days—just as I was lost now in a pitch-black room, trying to find my way out. And when I was in sin I had the same thought which I had had right now—If I could just go back to the place where I started from [perhaps be four or five years old again] I could find my way out of sin. But since it was impossible to start childhood days over, I hadn't gotten any

place. It wasn't until I had cried aloud, "I am lost!" that I had begun to find my way out of sin.

So I stood there now, remembering, in the thick blackness of the room. Then suddenly I saw a faint crack of light coming in from under one of the window shades. I didn't know which window it was. I thought: That window doesn't look like it's in the right place, the way I'm turned around here in this room; certainly, it must be on the wrong wall. But if I can walk toward that glimmer of light and get that shade up, I can find my way out of here.

I walked gropingly toward the window. I knew it was my only hope. I finally got hold of that window shade and sent it sailing up. Suddenly there was enough light to see the room faintly. Everything was in its right place—even the door. Nothing had been lost except me!

And I thought, Yes, and that's how I was saved six years ago. After I admitted to God and to myself that I was lost, I started walking toward the Light. And I remember now of thinking then that the Light wasn't in the right place. I thought the Light should be on the opposite wall of religion in a beautiful, more popular, cathedral-like church; but God had said, "No," the Light for me was in a little, humble church. And I came to the place one day when I knew if I could only get to that Light, I'd find my way; and I got there. I reached out my hand toward the Light, Jesus Christ, the shades went sailing up, heavy darkness disappeared from my soul, and for the first time in my whole life I could see things as they really were. My soul has never been lost in the thick night of sin again.

I stood there now in the middle of the night beside the light from the window with my head lowered, thanking God for saving me in the days when I was lost in sin, in the days when I was trying to find a way out, in the days when I was stumbling over things in my path. I stood there thanking Him for leading me to himself—the shining Light of the World!

As I poured myself a glass of water in the kitchen, I thought: There are people today who are lost—as I was lost when I was in sin—lost walking around in their own familiar houses. Their souls are lost because they feel that they have no need of the Light of the World, Jesus Christ. It's the sad truth. You can get lost *spiritually* in your own house!

PETITION

By Alice W. Norton

*Oh, come, gentle Saviour,
To the garden with me,
And give me wisdom, and
The Spirit to see
You in Your beauty and
Glory divine—
At rest, like a friend, in
This garden of mine.*

⁺Yarmouth, Maine

Studies in the Epistle to the Hebrews:

By H. Orton Wiley*

XIX. Christian Perfection

HAVING laid the foundation in the new order of priesthood, the writer exhorts his hearers to go on to perfection—the fullness of the new covenant now possible through an eternal priesthood. The words “go on” are, by such authorities as Bishop Westcott, Adam Clarke, and others, more accurately translated “borne on.” Dr. Daniel Steele says: “It is represented not as something realized by the lapse of time, or by unconscious growth, and least of all, attainable only at death . . . for the Greek preposition ‘unto’ here embraces both motion to a place and rest in it, and cannot mean an aim at an unattainable ideal.”

Christian perfection. The Greek word for perfection as used here is, in its simplest form, merely the accomplishment of a purpose. If one leaves his home for the city and reaches his destination, he has perfected his journey. The great goal of the new covenant is the writing of the law of God in the hearts and minds of believers. Those in whom this experience has been accomplished are said to have attained Christian perfection. It is a perfection of love—love filling the heart—love which is capable of eternal increase. Those who hold that we teach perfection in judgment, or freedom from infirmities, have utterly mistaken our position. We are delivered from sin here; we shall be delivered from the consequences of sin at the resurrection of the just.

The legal aspects of the covenant. Entering into a covenant is a legal act. The state has fixed the legal age of maturity at twenty-one; previous to that time, all are considered minors. So also, St. Paul says that, though the son is an heir, he is still “under tutors and governors until the time appointed of the father” (Gal. 4:2), when he enters into his inheritance. In a spiritual sense, the time appointed of the Father for the son to enter into the fullness of the new covenant is the moment of the baptism with the Holy Spirit which cleanses the heart from all sin and fills it with perfect love. This entering into the new covenant, therefore, is not a matter of growth and development, but an operation of the Holy Spirit in answer to faith in Christ. The “perfect” then are no longer minors, but have attained, through faith, their full majority under the new covenant.

Salvation in all its stages is by faith. As we have pointed out, the Greek word for perfect as used here does not carry with it the thought of growth and development, but a change from one state to another through divine operation. We pass as sinners to acceptance with God through the divine act of justification by faith;

we pass from death to life through regeneration as an operation of the Holy Spirit wrought through faith; and, further, we pass from aliens to heirs of God through adoption, also by faith. These are all concomitant in the experience of believers that we call conversion. There may be a gradual approach to this experience, and most certainly growth in grace following it, but the experience itself is an act of God received by faith in Jesus Christ.

Christian perfection also by faith. So also Christian perfection, as a purification of the heart from all sin and the infilling of divine love, is a work of the Holy Spirit received instantaneously by faith. To be sure, this experience also may witness much growth in grace before its attainment, and most certainly much more after it. To “go on unto perfection,” therefore, is to follow the divinely indicated program as revealed to us by the Holy Spirit. As we are justified by faith, so also we are sanctified by faith. It is not a long, drawn-out process, but an act of the Holy Spirit. To “be borne on to perfection,” therefore, is to be led by the Spirit until one reaches and rests in the goal—the fullness of the new covenant.



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

The Encouragement of Testimony

By Donald Metz*

“Who will be the first to testify tonight?” Hardly had the echo of these familiar words died away before a young lady was on her feet. With glowing countenance and vibrant voice, she told of the thrill of the presence and power of God in her life. The entire congregation was inspired as she stated her determination to walk with God.

A mother with streaks of gray in her hair and lines of care in her face was next to testify. In a calm but convincing tone she related the burdens and cares that only the mother of a large family would know. Her testimony was that God was a constant source of strength and a never-failing comfort. She seemed to personify the beauty and the glory of womanhood as she avowed her faith in her God.

Then a young college professor added his testimony. Possessed of a manly character, a strong voice, and a keen mind, he seemed to embody

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*President Emeritus, Pasadena College, Pasadena, Calif.

the ideals of the Christian life as he spoke of the leadership of God and the joy of Christian service. A resounding "Amen" arose from the congregation when he had finished.

A tall, rather stooped man in his sixties arose. It was evident that life had not been easy for him. One could easily detect from his craggy face and horny hands that he had fought many battles and had suffered much. Beneath his seamed face there was a picture of peace. He voiced no complaint; rather, he calmly thanked God for saving and keeping grace. Here was a man who would not falter.

A high school student hesitantly and with a touch of nervousness told of his joy in serving Christ. His testimony was brief, but carried the buoyancy and simple faith of youth. Heads nodded in assent as the young man was seated.

To close the service the good pastor called upon Uncle Charlie McConnell to pray. In a low but distinct voice this grand old saint thanked God for the prayer meeting and the testimonies. With fatherly love he prayed for God's blessing upon us and, with a spirit akin to that of heaven itself, commended us to God's keeping.

As I left the church I was thankful for the testimonies of the evening. Each one had been a source of encouragement and inspiration. I was thankful for a church that believed in and encouraged testimony. I was extremely thankful for a Christ who could be the source of such testimony.



NOW ALL IS WELL

By Jean L. Phillips

*"This thing will pass and all be well tomorrow,"
My comforters, well-meaning, gently said
When on my heart was poured a cup of sorrow,
And clouds of trial gathered 'round my head.*

*Then came my Father near with strength un-
measured,
With tender mercies, more than tongue can
tell,
And said: "My child, My dearly loved and treas-
ured,
I am with you and now are all things well.*

*"This sullen cloud, though low and dark, is
fleeting,
And great with showers of My abounding
grace.*

*With patient trust its darkness firmly meeting,
You'll see beyond it Love's own tender face."*

*This moment all is well within His keeping.
His hand is firm, His wisdom broad and sure.
Now, even now, He dries the tears of weeping.
I am at rest within His arms, secure.*

THE BIBLE: A Poetic Book

By F. C. Nicholson*

WE HAVE recently had a year of Bible emphasis, and it seems especially fitting to call attention to a wonderful feature of the grand old Book which by many is not given the recognition it seems to merit. I speak of the poetry of the Bible, otherwise known as Hebrew poetry.

This is not intended as a critical analysis of the poetical writings of the Bible, as I am not a Hebrew scholar or an advanced student of Bible literature; rather, I wish to express an appreciation for the poetry of the Bible as it appears in our English translations. No doubt much of the poetical form was altered or lost in translating the sacred writings from the original Hebrew into English, but the result is an elegance of expression which is almost, if not entirely, without parallel in the English language.

When the writer was in school, a student somewhat older than the rest of us startled a Bible class by stating in a written exercise that the Bible contained beautiful poetry. We were in a distinctly religious school, but we had not been taught to appreciate the poetry of the Bible. Literary writers seem to have paid little attention to this gold mine of aesthetic expression of the noblest of thoughts. The writings of Walt Whitman, which have been gaining in popularity, seem to be more nearly like the poetry of the Bible in form than that of any other accepted writer in English or American literature. This lack of appreciation of the poetry of the Bible seems to be widespread even today.

This form of expression in the Bible has the attributes common to all poetry, namely, the embodiment in suitable language of "beautiful and high thought," especially appealing to the imagination and the emotions, and possessing a rhythm in form. These aesthetic qualities, it has been said, were perhaps found developed to a higher degree in the writings of the Hebrews than in the literature of any other ancient people. And this is just what might be expected, for God is the Author of truth, light, and beauty.

The Hebrew writer was possessed with a strong sense of nationality and an intense patriotism. Palestine or Canaan, with its rich and varied physical features, is the scene of the writer's inner thought life. His own fortunes were bound up closely with those of his beloved nation. The welfare of Israel was uppermost in the thinking of the prophet-poet. The miserable state of a rebellious and disobedient people was felt keenly, and was reflected in his writings in true and accurate proportions. He then offers the remedy, which was then, as it is now, turning to God, walking in His commandments, and doing His will.

The lyric form is used extensively and expressed in reverent and stately language the loftiest

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and most sublime conceptions of God, the clearest and truest expressions of His relation to man, the highest ideals of truth and righteousness, and the purest and noblest system of ethics to be found in all ancient literature. It is surpassed only by the revelation of God in the incarnation of the Son, revealed in the Gospels, and by the gracious illumination of the Holy Spirit, as set forth in the New Testament Epistles, in this our wonderful age of grace.

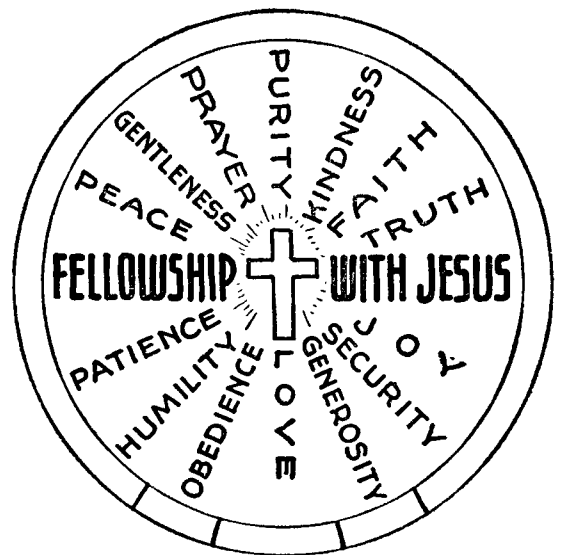
The poetry of the Bible as it appears in English is unique. It is not bound by rhyme, nor limited by meter or length of line, yet it possesses a definite rhythm, a never-ending cadence, and an exalted heart-flow of expression which, touched by divine inspiration, gives it a beauty not to be found in any other poetry. It is the truest language of the soul. Sometimes a parallelism is found, with one sentence balancing another, and one thought put over against another, or a thought is stated in one line and amplified in a second or third line.

Attempts to classify it according to the common rules of poetry seem to be mostly unsuccessful. The writer seems free to adapt the words and form to the message he desires to give. Its form in the English may be compared to the beautiful music of nature, found in the sighing of the wind through the treetops, the surging of the winter's blast in the chimney, the rippling of the waves along a rocky shore, the babbling of a mountain streamlet on a serene autumn day, or the patter of the rain on the roof. It is like the silent beauty of the stars. They are not in rows, they are not in circles, neither is their brilliancy the same, yet their beauty is most wonderful.

So is the poetry of the Bible. Its music advances in outbursts of praise, thanksgiving, and adoration to God; then recedes with graceful pace to the lowest depth of human desolation, suffering, and utter despair. It blends in mountain heights of adoration, supplication, and praise to Jehovah; then descends in tearful contrition, with confession of unworthiness, guilt, and sin. It reaches the highest peaks of exaltation and rapture while beholding the majesty, goodness, and mercy of God; then soars with unimpeded flight above the limitations of time and sense, in jubilant praise to the Almighty.

The Hebrew poetry proceeds skillfully through the entire scale of human emotions from perfect trust and confidence in an all-wise and loving God, down to utter debasement, fear, and misery. It rejoices in the goodness, mercy, and holiness of the Lord; then bewails the selfishness, disobedience, and sins of man in unrestrained lamentations and anguish of heart. It delights in all that is good and beautiful and in harmony with the Divine, then bewails the woeful condition of a rebellious people and an ungodly nation.

The Hebrew poet draws back the curtain and gives us a view of the great Jehovah in His majestic being. We behold His infinite and sublime nature, His wisdom, His power, His justice and His holiness, His hatred for sin and iniquity, His



undying love for the sinner, His unbounded mercy and compassion for the erring one, and His willingness to forgive, restore, and bestow His blessings on His repentant and contrite children.

Space does not permit quoting or even citing the many excellent poetical writings in the Bible. They begin in Genesis, and end in Revelation. Thirty-three of the thirty-nine books of the Old Testament and seventeen of the twenty-seven books of the New Testament contain poetry. Some are very brief, some are varied in length, while others are very long, comprising the entire book or all but an introductory sentence. Poetical expression among the Hebrews began before the flood and is said to have culminated in King David, the sweet singer of Israel. The twenty-third psalm is one of his most loved poems.

Melchizedek blesses Abram in poetical words; Jacob blesses his twelve sons in words of poetry, stating, "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come" (Gen. 49:10). Moses and the Israelites sang a song of deliverance after crossing the Red Sea. Isaiah and Jeremiah were both masters in the poetic art. Isaiah surpasses all others in poetical portrayal of the glorious kingdom of the Messiah, His first advent, His vicarious suffering, and His final millennial triumph. One of his climaxes is found in his prophecy, the ninth chapter and the sixth verse: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

Jeremiah laments over the sins of his people until he exclaims, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" (9:1.) Most of the minor prophets employed the poetical form in recording their inspired messages.

In the New Testament the prophecy of Zacharias at the birth of John the Baptist, the exalted

song of Mary, and the song of the angels to the shepherds on the night of the birth of Jesus are all beautiful poetic gems. A number of the poetical utterances in the New Testament are quotations from the prophets, mostly from Isaiah. The last pure poetical section I find is the Song of Triumph in heaven, at the marriage of the Lamb (Rev. 19:6-8).

Lovers of poetry who will explore this vast storehouse of poetical expression of divine revelation will be abundantly rewarded. An edition of the Bible that prints the poetical writings in poetical form is very helpful.

Poetry and song are the language of the soul!

A BRICKBAT BECAME A BOUQUET

By William T. Wendell

"You seem to feel that if you don't get to every meeting of your church, its roof would fall in, and the people would go to hell."

This was the high-powered statement of a certain acquaintance of mine who knew that it was my endeavor to be present at each service of our local congregation. The one who made the extravagant remark very seldom attends a religious gathering. My accuser perhaps would not understand that I go, not just because of duty, but because of desire.

I felt the accusation was a compliment, though it was by no means intended as such; however, I derive a spiritual lesson from it. I am reminded that, as a member of the church, I must have a feeling of personal responsibility for its welfare. We have heard the couplet,

*If every member were just like me,
What kind of a church would our church be?
And this makes me think of what is called*

GO TELL JOHN

(Luke 7:22)

By F. W. Davis

*Are we carrying the message of Jesus today
To those in the prison of doubt,
Whose lives seem hopelessly blasted by sin
And are longing to find the way out?
"Go tell," is still Christ's message today
To the Christians wherever they be;
We can all be runners in the army of God
And tell of His power to set free.*

*Some Christians are weak in faith yet today
When trouble and sorrow have come,
And often are tempted to give up the fight
When the victory is almost won.
The command of Jesus is ever the same
In this world of chaos and strife:
"Go comfort My people, and tell to the lost
I am still their Salvation and Life."*

Kant's "categorical imperative." He was a famous philosopher who taught that, in acting along any line, I am to proceed as if what I do would become a universal law.

This principle applies tremendously to church attendance. If I fail here, I, so to speak, weaken its "roof." If other members also failed, the roof, in a figurative sense, would "fall in." If I am faithful, the church will remain strong to stand the storms. If I am unfaithful here, some folks may go to hell because of my example and influence.

CLOUDED VALUES

By Raymond C. Kratzer*

THE Christian message is the strongest assurance of certainty that the world possesses. However, its greatness, its reality, and its vitality can be comprehended only by those who have become spiritually minded through a divine impartation. The Apostle Paul in his epistle to the Corinthians (I Cor. 1:23-24) says, "We preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."

The other day I stopped at a home to pay a call on an invalid lady, eighty-three years of age, and in quite frail health. Her daughter ushered me into her room, where she sat on her bed propped up with pillows and quite comfortably situated. I made conversation by inquiring about her health, her children, the flowers in the room, and the usual small talk that brings strangers to a common understanding. Her eyes sparkled when I mentioned her children, for they were good to her. When mention of the flowers was made, she seemed at home in talking about them. Finally I said to her, "I thought it would be nice to come and visit you a little bit, and now I'll read a little portion from the Bible and have a short prayer before I go." Immediately she stiffened and answered back, "No, you don't need to do that; it won't do a bit of good."

The door seemed closed to me for the time being and my soul suffered a great shock. Just to think that before me sat an old lady whose life was fast ebbing away; just a few more years or even days at the most left for her; hands wrinkled and transparent, hair sprinkled profusely with the snows of scores of winters, and yet with a clouded vision of eternal values. What a tragedy to live at any age in life and feel that prayer and God's Word do not do any good! These two things are the two surest sources of aid and comfort and assurance that the world possesses.

I thought how important it is for youth to get a clear picture of true values before the years of life spread a cloud of obscurity over spiritual things until they hold no significance. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

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“Study to shew thyself approved”—

In Soul Winning

YOUR publishing house has just finished two books about which it would be difficult to say too much in the way of commendation. Perhaps it is unfortunate that manufacturers, distributors, and all whose success depends more or less on making the public unsatisfied with what it has and desirous of improving its lot in life are reputed to become overly enthusiastic in describing their wares. But one can say much about a good book, a worth-while book without skirting the periphery of exaggeration. But to the books—

SAVE SOME, by Dr. Jarrette Aycock, is a book of suggestions—practical, mind you, not an abstract, fuzzy, obscure statement in the book—for workers with seekers at an altar of prayer. And let no one say that such a guide is not needed. Anyone who has had the slightest experience

around an altar will readily agree that much altar work is mighty long on zeal and woefully short on knowledge, tact, and fitness. Well, here's the book that will help any ordinarily intelligent Christian worker to do more—much more—effective work with seekers. The book is handy size to fit a man's pocket or a woman's handbag; it is durably bound in cloth boards. And it sells for 65c. Every Christian, but *every one*, should have it and keep it available for study and for actual use with seekers. Make a note right now to order a copy immediately.

The other book, also by Dr. Aycock, is for preachers and it's called **DRAWING THE NET**. It is as valuable for them as the above-mentioned book is for the laity. As far as we know, this book is unique—nothing else like it in existence. It is a book of suggestions for making an altar call—for making an invitation to seek spiritual help at an altar of prayer. Thirty-two pages crammed with guidance that every pastor and evangelist will welcome. The price?—only 35c.—P. H. LUNN.

Religious News and Comments

Edited by Delbert R. Gish

DURING his recent visit to this country, King Paul of Greece stopped at American Bible Society headquarters in New York to offer his personal thanks for the contributions of Bibles to the Greek people. During the postwar struggles of his countrymen with guerrillas, he said, these Bibles had helped to boost morale. Two hundred seventy-five thousand Bibles were sent plus 50,000 New Testaments in modern Greek. Canadians added to this figure 50,000 New Testaments in ancient Greek.

Daniel Burke, president of the American Bible Society, has presented the Bible in seventy-eight languages to the White House. The Eisenhowers received the Bibles in a White House ceremony, and were told that modern language translations from Afrikaans to Zulu are included in the gift.

Gideons International distributed more than 2,250,000 Bibles and New Testaments in the past year. They received income of \$1,388,810.00, most of which was spent for this purpose. In New Jersey they met with serious opposition to their program of Bible distribution in the public schools of that state. On December 7 the state supreme court handed down a decision stating that Bible distribution violates the principle of separation of church and state, and does harm by renewing the antagonisms among various religious faiths. Comment

about this action varies. The *Christian Century* approves, declaring that the principle of separation of church and state must be upheld. The *Watchman-Examiner* disapproves in what seems to us a sounder, more profound analysis, and points out that “it is a prostitution of the great principle of separation of church and state to make sectarian a Book of such universal and non-sectarian a character as the New Testament.” The tremendous sales of the Bible (a new record on the Revised Standard Version alone) prove that it is not exclusively the property of Roman Catholics or Protestants or any other religious group. The decision of the New Jersey Supreme Court seems to us to rest upon pretty thin ice.

Forty thousand foreign students studying in American colleges and universities will be honored by the United Christian Youth Movement at the eleventh annual observance of Youth Week, January 31 to February 7. The visitors will be recognized in church services and fellowship exercises especially during this period.

Mixed marriage constitutes a problem to Roman Catholics as well as Protestants. A Roman Catholic publication called the *Point* warns its readers that one-third of American Catholic young men and women marry non-Catholics, and in three-

fifths of such marriages the Catholic partner leaves the church. In a ten-year period, 165,000 cases of such mixed marriages have resulted in Catholic husbands or wives leaving the church. Moreover, two-thirds of the children of such mixed marriages turn out to be non-Catholic.

In mid-December the cornerstone was laid for the largest Mormon Temple ever built, not excluding the one at Salt Lake City, in West Los Angeles. Its cost will be about \$4,000,000.00.

An aged Canadian minister celebrated his seventieth year of ministry on January 10, and has received some outstanding honors. Dr. Peter W. Philpott, eighty-eight, began preaching with the Salvation Army at the age of eighteen, and was to be given a special service of recognition in the Avenue Road Church in Toronto. Mr. and Mrs. Philpott celebrated their sixty-sixth wedding anniversary last July 21, and received a cable of congratulation from Queen Elizabeth.

* * *

A wayward, stubborn, rebellious child may not deserve the parent's mercy or love, but the true parent gives it anyway. So we, who “were dead in sins,” “having no hope, and without God in the world,” have by the wonderful grace of God become “fellowcitizens with the saints, and of the household of God.” That is something to rejoice over and praise God for here and now, as well as in the “ages to come.”—ROBERT M. EARLE.

What Conversion Is

SOME time ago I discussed "What Conversion Is Not." Now I want to say something about "What Conversion Is." What does it mean to be saved, to become a Christian? At present, I'm going to answer this question from the standpoint of the Bible. At some other time I may discuss it from the standpoint of extra-Biblical language, or terms.

The New Testament suggests what it means to be converted, be saved, or become a Christian, in many and varied ways. *To be converted is to come to Jesus and get relief from the burden of your sins.* Jesus was thinking of it in this way when He said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). The two verses which follow throw light on this statement of the truth, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Thus the guilt of one's actual transgressions weights down and troubles him, but Jesus comes on the scene and offers to lift that load of sin and give rest. This is what happens when one becomes a Christian.

Another way of describing the first blessing is to say that one gets peace with God. The war that has been on between you as a sinner and God—who is absolutely holy—comes to an end, and you have peace with God. In other words, you are justified, you are forgiven. The Apostle Paul has this in mind when he says in Rom. 5:1, "Therefore being justified by faith, we have peace with God."

From another viewpoint, to be saved may be described in terms of confession. First, there is the confession of our sins to God: "If we confess our sins, he is faithful and just to forgive us our sins" (I John 1:9). Also, there is the publican Jesus tells us about in one of His parables. He came to Jesus crying, "God be merciful to me a sinner," and he "went down to his house justified" (Luke 18:13-14). In line with this thought, there is the confession of the prodigal son, when he said, "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son" (Luke 15:18-19). In the second place, there is the public confession of Jesus, the stand that one takes for Christ after he realizes that God has accepted the confession he has made as to his sins, and has really forgiven him. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:10). Therefore, there are two types of confession which are vital to conversion: confession of our sins, and confession of the Christ who has forgiven our sins.

In response to the sermon Peter preached on the Day of Pentecost, there were many who said, "Men and brethren, what shall we do? Then

EDITORIALS

Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:37-38). *Those who would be saved were told to "repent," and thus receive "remission of sins."* Many of them followed that advice and were wonderfully saved, for the Word says, "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:41-42). Thus we may think of conversion, or being saved, in terms of repentance.

Jesus himself, in His great prayer in the seventeenth chapter of the Gospel of John, gives us a definition of conversion, in these words: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3). *He defines coming to God, or getting saved, in terms of an experiential or heart knowledge of God through Jesus Christ.* If you want to be saved, then, you must get to the place where you come to know God personally through Jesus Christ—that is eternal life, that is salvation.

Another beautiful and simple way to set forth the nature of conversion is found in these words, "Follow me, and I will make you fishers of men" (Matt. 4:19). Let's get the whole picture, and begin our reading with verse eighteen: "And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him." To be saved is to follow Jesus, to turn away from following the devil and sin and begin the business of following Jesus Christ. That is conversion.

Unlike Peter and Andrew, and James and John, the rich young ruler we hear about in one of Jesus' parables refused to pay the price and follow Jesus. He was not saved, even though he had salvation easily within his reach. He was on the borderland, but he turned away sorrowfully. He never knew what it was to be converted.

Most of you will recall the story of the conversion of the jailer at Philippi. Paul and Silas had been shut up in jail; at midnight an earth-

Stephen S. White

"A Building of God"

quake came and opened the doors of the jail. "And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:27-31). *Conversion is believing on the Lord Jesus Christ; not merely believing that He lived as a historical Person back in the past, but believing that He lives now, and believing that fact so much that you are willing to make Him your Lord and Master. That is what it means, let me say again, to be saved.*

Now we come to a more specific definition of conversion, as given to us in the third chapter of the Gospel of John, the first thirteen verses. Here we have a record of Jesus' conversation with Nicodemus, a ruler of the Jews, but not a Christian—not a saved man. Jesus said to him, "Ye must be born again" (John 3:7). Jesus also speaks of this experience as being *born of the Spirit* (vv. 5-6, 8). Here also in his Gospel, John calls this experience being *born of God* (John 1:13). *Being converted, or saved, is to be born into a new world, spiritually speaking. The sinner has been dead in trespasses and sins, but now he has been quickened into a new life* (Eph. 2:1). In other words, he has become a new creature in Christ Jesus, better still, perhaps, "a new creation." "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17).

Finally, *to be saved means to be brought into the world of light as opposed to the world of darkness.* "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. 4:6). God steps in on the scene and says, "Let there be light," in our darkened souls, and there is light. The night has gone and the day has dawned. Thank the Lord!

These are some of the ways in which the New Testament describes, or defines, conversion, or what it means to be saved.

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me (John 5:39).

ERNEST E. HOWARD, an outstanding civic leader in Kansas City, died a few months ago. The firm that he headed is said to have built more bridges than any other in the history of man. He was a great engineer, and along with this he knew how to dream dreams, or see visions. He not only could see bridges, turnpikes, and other types of structures in his mind even before the blueprints were made but also he was able to realize and carry through that which he had dreamed. He was not merely a dreamer.

My father was a builder; not like this man Howard, but he loved his work. He delighted in seeing bridges come into reality under his hands and the hands of the men he directed. He envisioned the bridges, but could not make the blueprints; but he was happy to take the blueprints such men as Howard had created and make them into realities.

As I think of these builders, my mind turns to II Cor. 5:1, which reads as follows: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." These words undoubtedly refer to the resurrection of the body, but they may also describe the Christian's general state of blessedness in heaven. It is in this last sense that I am thinking of them now.

As one contemplates the beautiful bridges which have been planned by such men as Howard, and then actually erected to span our great rivers, or the skyscrapers, and the many other wonderful structures which have been built in our country, he is amazed at what finite minds can accomplish. But I am no longer concerned with the achievements of men—I'm talking about what God is building. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." Paul knew that, if death came and this earthly body was destroyed, there was a heavenly structure which would be his—"a building of God, an house not made with hands, eternal in the heavens." Thus the Christian need not worry; the King of Kings and Lord of Lords is building a palace for him.

Let us connect II Cor. 5:1 with John 14:2, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." I'm thinking now especially of those last words, "I go to prepare a place for you." I am not surprised that the chapter begins with these words, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." Certainly our hearts need not be troubled however dismal the world's picture may look now. Jesus has gone to prepare

a place for us, a "building of God, an house not made with hands, eternal in the heavens."

There's an added thought, too, in these words in John. "I go to prepare a place for you." This building is not only to be planned and constructed by the God of the universe, but it is also to be created especially to fit you and me. "I go to prepare a place for *you*." Not only will it be wonderful because of its Builder, but it will be wonderful because it will be built by One who knows how to plan and construct it just as it should be in order to satisfy you and me. "I go to prepare a place for *you*." He's not going to prepare my building for someone else; He's going to prepare my building for me. He's not going to prepare your building for me; He's going to

prepare your building for you. The greatest Engineer, Architect, and Builder in the universe is going to construct a palace for you and me over there, and a palace that will be especially made for each of us. "I go to prepare a place for you." "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

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

*I'm a child of the King! A child of the King!
With Jesus, my Saviour, I'm a child of the King!*

Home Missions and Evangelism

Roy F. Smee, Secretary

246 NEW CHURCHES

FROM July 1, 1953, to January 1, 1954, there were over one hundred churches organized for one of the best gains we have made in recent years. That is an average of four churches every week. The continuation of these splendid gains will bring us close to the realization of our goal of 1,000 new churches during the quadrennium. We now have a total of 246 new churches since the General Assembly. We are more realistic in our church organizations than we have ever been before. Churches are organized with the intention of becoming growing, established centers of evangelism.

District Superintendent Renard D. Smith has four new churches on the Albany District. They are at Ithaca, Kenmore, Rochester, and Niagara Falls, New York. This is one of the best gains made on the Albany District for several years.

On December 16 District Superintendent D. S. Somerville organized a church at Little Rock, Kentucky. This new church is the result of the work of Rev. Shelt Curtis, who has been appointed pastor. He held a tent meeting in Little Rock and then rented a building to continue and develop the work. The Sunday school has averaged 90 since it began, with a record attendance of 162. This is the ninth new church since the General Assembly on the Eastern Kentucky District.

District Superintendent T. E. Martin has organized a new church at St. Catherine, Ontario, on the Canada Central District.

The West Side Church has been organized in Champaign on the Illinois District by District Superintendent W. S. Purinton. There are now twenty-two members, and the young congregation has a new first-unit church building. The Sunday school is averaging nearly seventy in attendance. Rev. Leonard Baylor has been appointed pastor.

District Superintendent J. C. Albright has organized a new church recently at Millinocket, Maine. There are twenty-seven members and an average Sunday-school attendance of thirty-six. Property has been purchased with two dwelling houses. One has been converted into a chapel for services. Rev. Robert B. Fowler is the pastor. This is the fifth new church for the New England District.

District Superintendent J. W. Hendrickson has organized a new church at Cabot, Arkansas, on December 20. This is on the North Arkansas District.

District Superintendent Lloyd Byron organized the Bethel Church in Greensboro, North Carolina, in December. Rev. J. V. Frederick has been appointed pastor. The church worships in a building erected by one of the charter members. A. B. Hall, in an area of hundreds of middle-class homes.

The Eastside Church was organized in San Antonio, Texas, on November 28 with twenty-one charter members, by District Superintendent Ponder W. Gilliland, of the San An-

tonio District. A new chapel is being built for the new congregation.

District Superintendent Leo C. Davis organized the Central Church in Terre Haute on December 17. This is the fifth new church for the quadrennium on the Southwest Indiana District.

District Superintendent W. E. Albea has organized two new churches on the Western Ohio District, at Aberdeen and Bellefontaine. At the close of a tent meeting at Aberdeen last summer, a building was rented and furnished for church services. Two revival meetings have been held, and the church organized at the close of the last one. Rev. Elmo Scott, who has carried the burden of the work, has been appointed pastor. There were twenty-one charter members.

At Bellefontaine, Rev. Mrs. Charles Crabtree has been holding regular services and Sunday school in a rented hall for some time. Two revivals have been held and a church has been organized. The work was originally sponsored by Rev. George M. Galloway and Springfield First Church. Mrs. Crabtree has been appointed pastor. This is the sixth new church in Western Ohio this quadrennium.

Forgiveness is one of the Christian virtues. Except a man forgive he cannot expect to be forgiven of his trespasses by his Father which is in heaven. And we all know from practical experience that if we forgive not, but hold something in our hearts against a brother, we are soon lacking in our own personal religious experience. If we would follow the example of our Master, we must be of a forgiving spirit; for He prayed, "Father, forgive them; . . ."—ERNEST MOORE.

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

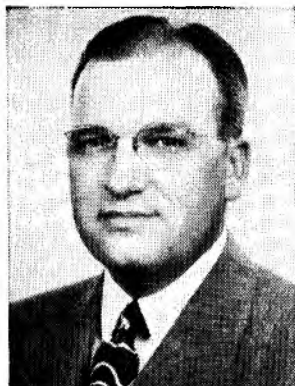
Coast-to-Coast

DISTRICT MISSIONARY CONVENTION WORKERS

FOURTH SERIES



Dr. Williamson



Dr. Rehfeldt



John Stockton



Mrs. Chapman

LOUISIANA

Lake Charles First, Feb. 1-3

C. S. Jenkins, Africa
Ronald Bishop, British Honduras
John McKay, India
John Stockton, General Treasurer
Remiss Rehfeldt, Foreign Missions Secretary

DALLAS

Dallas Central, Feb. 5-7

C. S. Jenkins
Ronald Bishop
John McKay
John Stockton
Remiss Rehfeldt

SOUTHWEST OKLAHOMA

Oklahoma City First, Feb. 9-10

C. S. Jenkins
Ronald Bishop
John McKay
Terry Yoda, Japanese Seminary Student
Mrs. Louise Chapman, N.F.M.S. President

SOUTHEAST OKLAHOMA

Ada First, Feb. 12-14

C. S. Jenkins
Ronald Bishop
John McKay
Terry Yoda
Mrs. Louise Chapman

NORTHEAST OKLAHOMA

Tulsa, Feb. 16-17

C. S. Jenkins
Ronald Bishop
John McKay
Terry Yoda
Mrs. Louise Chapman

NORTHWEST OKLAHOMA

Ponca City, Feb. 19-21

Dr. G. B. Williamson, General Superintendent
C. S. Jenkins
Ronald Bishop
John McKay
Mrs. Louise Chapman

KANSAS

Newton, Feb. 23-24

C. S. Jenkins
Ronald Bishop
John McKay
Enrique Rosales, Mexican Central District
Mrs. Louise Chapman



C. S. Jenkins



Ronald Bishop



John McKay

Attend in Car and Bus Loads

THE SUNDAY-SCHOOL LESSON

By J. George Taylorson

Topic for February 7: Christ, the Living Bread

Scripture: John 6 (Printed, John 6:25-35, 56-58)

GOLDEN TEXT: *I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst* (John 6:35).

There is no more reason to believe that the sacramental bread is the actual body of Jesus (theory of transubstantiation) than to think of Jesus as the actual door swinging upon its hinges. How much has been lost by this crude material meaning! Jesus was teaching us the great lesson that He is vital to life—there is no life outside of Him. So very vital and intimate is the relationship between Christ and His followers that He compared it to the life that exists between himself and the Father. "He that hath the Son hath life; and he that hath not the Son of God hath not life" (I John 5:12).

One of Satan's most effective weapons is that of gross materialism, destroying the spirit by means of the letter. No earthly bread can contain the fullness of our Lord. E. Stanley Jones once told us of a Mohammedan who taunted a Christian with the fact that, while they had the tomb of the prophet for the followers to go to, the Christians did not know for sure where Jesus was buried. "We have no need of a tomb because we have no corpse," was the reply. Ah, that is it—not the bread of the wheat flour, but of eternal life!

To the one whose soul has received the presence of Christ through the living Spirit, relics are something worse than meaningless. Christian faith can never be kept alive by the dead past nor through mere symbolism. It is the Living Bread alone

which sustains life. When life crowds in, when the crises come, it is not the bread to which we turn, but to the very living presence of a Saviour and Friend.

The world is weary of a formal religion with its hollow words, but most hearts are hungry for the deep, satisfying portion of God's Spirit that supplies our every need. We must go beyond believing things about Him until there is a steadfast faith in Him. We are told that the word belief grew out of the early expression "by live," a faith committing itself to living by Christ himself. We mean that we believe in God enough to trust Him and His way. This living faith goes far beyond logic and argument until it rests secure in a personal appropriation. It is then that we proclaim with confidence, "To whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God" (John 6:68-69).

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

THE QUESTION BOX

Conducted by Stephen S. White

Q. *Did not Jesus, as well as John the Baptist, use the phrase, "the baptism with the Holy Spirit," for one reason only—and that to teach men the fact of the release of the Spirit for the purpose of indwelling us? Also, is not this indwelling of the Holy Spirit for a threefold objective: to destroy the sin nature within, guide us into all truth, and endow us with an enlarged capacity for fellowship with Christ?*

A. I can easily answer your questions in the affirmative. However, I would enlarge on them as follows: The chief result of the baptism with the Holy Spirit—which comes to the Christian who meets all of the conditions for receiving it—is freedom from sin, or purity of heart. Every other effect results from this. Further, I would add another consequence of this inner purity—power for service, especially as a soul winner. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

Q. *Permit me to call your attention to your editorial in the HERALD of October 14. In paragraph five, at the*

bottom of the first column, you make this statement: "Entire sanctification does not mean freedom from mistakes, or sins of ignorance—unintentional sins." Then in the last paragraph you have these words about entire sanctification: "It is an inner work, and the only outward sign that one has this blessing is the fact that he lives a clean, holy life 365 and 1/4 days of the year." These two statements are inconsistent, or contradictory, aren't they?

A. I am glad that you felt free to write me frankly about this editorial. I should have been more careful in my last statement. I should have explained that I meant by "a clean, holy life" a life that is free from willful, or deliberate, transgressions of a known law of God. Such a claim does not conflict with the view set forth earlier that entire sanctification does not save us from all mistakes, or sins of ignorance.

Q. *I have been reading a book which asks this question: "Is the sin nature controlled by eradication?" The writer answers his question as follows: "Though this theory is advanced by certain schools of thought, it lacks the support of even one passage of scripture. It is acceptable be-*

cause it seems reasonable, the thought being that if the source of sin is checked, would not the flow cease? Doubtless it would; but God has revealed no such program." Please give some scriptures against this view.

A. There are plenty of scriptures which support the control of inbred sin, or the sin nature, by eradication. God has revealed just such a program. Here are some scriptures which teach this truth of eradication of the sin principle when taken either by themselves or in their context: I John 1:7; Matt. 3:11-12; Jas. 4:8; Acts 15:9; Rom. 8:3; Col. 3:5; Gal. 2:20, 5:24, 6:14; Rom. 6:6; and I John 3:8.

Q. *The writer referred to above goes on to say: "If eradication of the sin nature were accomplished, there would be no physical death," and he recites Rom. 5:12-21 to prove this point. What do you say about this?*

A. Like many other theological thinkers who deny entire sanctification, or the eradication of the sin nature, this writer connects sin, an ethical or moral condition, with the human body, which is physical. At this point I know that I am not misinterpreting this man's teaching, for elsewhere in his letter you give this quotation from him: "Within the flesh and as a part of it, is the sin nature. This nature is no more subject to eradication than the world, the flesh, and the devil." This false view has come into theology from Greek

philosophy, and not from the Bible. The body in itself is not sinful. Material things may be used either wrongly or rightly, but in themselves they are neither good nor bad. Besides, Rom. 5:12-21 refers primarily

to spiritual death, as anyone can readily perceive by reading it through carefully. It teaches that grace can overcome this condition in this life, but grace does not overcome physical death in this life. Further, physical

death is a racial thing resulting from the fact that through Adam's sin we are fallen creatures. And as the racial penalty for sin, it would not be escaped through the individual being freed from inbred sin.

THE HOME CIRCLE

Conducted by Grace Ramquist

What Have I Done?

HAVE you ever noted the difference in the tone and interest of anyone when he tells you of an incident in his own life and when he tells you of what has happened in someone else's life? When he tells you of a firsthand experience, he tells his story in an excited voice. The description in his firsthand story sounds interesting and vivid. On the other hand, when he tells of an incident which happened to someone else before he arrived on the scene, the interest is lacking and in most cases those to whom he relates the story do not react quickly nor sympathetically.

The Church of the Nazarene has been stressing the need for winning men and women outside the church to Christ. Each member of the church has been urged to go out and win someone.

Our pastor came to see us the other day. He sat out in the little den with my husband and me and soon was telling us of a man to whom he had been talking about Jesus and the need for him to give his heart to Christ and place his influence with the church. As he talked, his eyes glowed. The story was simple and one which had it not happened to the teller of the story would surely have made little impression upon the listeners. But as we listened we became interested and a deep desire to win someone ourselves took hold of us. The story was a firsthand one.

At other times I have heard men and women tell how someone else has won a soul to Christ. I have listened and the experience has seemed a forced thing. This has made me conscious of the necessity for each of us to win souls in his own way.

I was in a restaurant with a party of people in the great state of California. One member of our group asked our little waitress if she was a Christian. He took out his Testament and pointed out to her verses of the Word which would help her find her way. The waitress was cultured and interested. She listened to



all that was said and, when the dinner was over, she thanked our group for sitting at her table and invited us back again.

That is the way one man seeks to reach the lost. That is not the way I have ever worked. It would be easy for me to criticize other people's methods, but when I am so tempted I ask myself, "How do I seek to win the lost for Christ?" Sometimes I am humbled, for too often I use no methods at all.

The point is this, let everyone do what he can himself to win the lost. Do seek to reach others, and remember your work may help inspire someone else to go out and work equally as hard and perhaps reach those whom you could never win. Above all else, don't allow yourself to depend on others for experience stories. Do your own work and your own telling, for when you have a vital interest in the job its influence is much farther reaching and stirring.

Checking Up on My Payments—

Another year has started. To me a new year means a checking up on my payments. I collect all the old, canceled checks; I then sort them into stacks, something like this: tax payments, church payments, house payments, interest payments, and so on. All this is needed for making out the income tax reports. I don't forget last year just because it is over. I must make an accounting of the year's payments.

This year while I have been busily engaged in such work, through my mind has been running that song, "I'm just checking up on my payments to the Lord." And each time

I realize what the words mean, I stop and get to thinking about this last year's payments to the Lord. I owe the Lord much more than my husband's and my tithe and offering which the checks say we have paid. I owe Him for health, for happiness, for food, for clothing, for love, and for all the many good things about me as well as for the bad things. Sometimes it takes the bad to show me how wonderful is the good.

But what payments have I made the Lord outside monies and worship? There are no exact measuring sticks furnished to all of us. I am glad my payments do not have to be exactly like my neighbor's payments. My payments must be made by me and made out of what I have and own. I do not have the brains and talents some have; I do not have the money that many have; I do not have the abilities along many lines with which others are equipped. But I do have debts I must continually be paying on. It behooves me to keep on the job every day of the year. The words of the song remind me that when "to glory land I soon shall go I'm gonna reach my rich reward." I don't want to find the page ascribed to me in the Lamb's Book of Life with no payments marked down to my credit.

Say, have you checked up on your payments recently?

In the wisdom and the mercy of God full knowledge of the future is hidden from us. It would be folly to desire to know much more than God has in love revealed. And God has revealed all that is morally necessary or desirable for our faith. It is certain that Jesus is coming again. It is uncertain just when He will come. It is possible so to live as to be ready should He come today. And God has so arranged it that the exacting moral discipline and the faithful anticipation which the uncertainty of His coming involves are perfectly adapted to the development of holy character and the producing of zestful living. Since I do not know the day of His return, I may make in prospect every day the crowning day. Zest, discipline, and moral values result from this element of unexpectedness in His coming.—ARNOLD E. AIRHART.

NEWS OF THE CHURCHES

New Hampshire, Ohio—Our church recently concluded one of its better revivals, with Rev. James S. Fitch, evangelist. Crowds were consistently high, filling the building to capacity several nights. Many souls came forward to be saved and a number came back to be sanctified. Following the meeting a group was received into membership. During December our Sunday school reached its highest monthly average of the current church year. We praise God and appreciate the people. New Hampshire is experiencing a good, steady increase, numerically and spiritually.—James Holstein, Pastor.

Pastor C. W. Brown writes from Columbus, Ohio: "Whitehall Church continues to make progress in all departments. I have never witnessed a greater determination on the part of any people to forward the cause of the Kingdom. Ten out of twenty-seven weeks have proved to be record-breaking Sundays, and more than once the Sunday school has doubled its previous record, until it reached its peak of 215 on December 20. At the present time, we have four and a quarter acres of land with a large dwelling house, which we are using for both church and parsonage. Soon, with God's help, we expect to build a church in this great harvest field. The Lord has certainly been good to this six-month-old church, and we give Him all the glory for victories won. If you have any friends in this locality, write me at 669 Yearling Road, Columbus, Ohio."

Ventura, California—From November 29 to December 6 we were engaged in a revival effort with Dr. Ross Price, dean of the Graduate Department of Pasadena College. His messages blessed and strengthened the church, and the series closed with a full altar and blessed victory for every seeker. To God we give praise.—Ida M. Attebery, Reporter.

Grand Coulee, Washington—We recently closed a revival with Rev. Joseph W. Selz, evangelist, a very good preacher, whose sermons were deep and heart searching. He also showed colored slides taken on his tour to Israeli and other foreign countries. His ministry was deeply appreciated, and some people sought and found the Lord. We have seen some progress this year; new people are attending our services, the Lord is blessing, and we are encouraged to press on.—R. E. Bebout, Pastor.

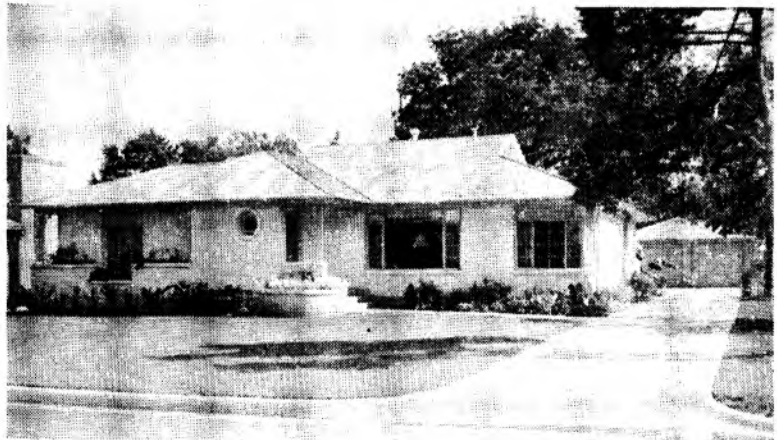
Evangelist H. N. Dickerson reports: "I have held twenty-five revivals annually for twenty years straight with only one Sunday off each year. In the last four years I have limited my efforts to around fifteen to eighteen revivals, and in some cases extending the revival an extra week, closing on Sunday night, and in every case seeing greater results in the extended time. At this writing I am at the Evangelists' Conference, and will be in California and Arizona, closing in Phoenix on April 25, and then going back to the Middle West. I have one date in May and one in June open

for that part of the country. I have no evil report to bring. God has been extra good to me, giving me splendid health, and I expect to finish the good fight, keep the faith, and preach and live the good old rugged way that has been so successful in getting people to God during the thirty-five years that I have given to evangelism. On with the battle until Jesus comes! Write me at 2235 N. Alabama, Indianapolis 5, Indiana."

Celina, Ohio—The Lord has wonderfully blessed our efforts and the efforts of the good people we are privileged to serve, and we thank Him for all He has done in the five months we have been here. The people have treated us royally with food poundings, birthday and Christmas gifts, paying my way to the Evangelists' Conference in Kansas City, raising our salary, and wholeheartedly co-operating in a great forward move for God and His kingdom. The average Sunday-school attendance last assembly year was 106. We have averaged 138 the first six months of this assembly year; broke a former record attendance of 206 by having 221 in the October rally; broke a former record average of 153 for a single month by having an average of 184 for October; and in the past three months we have averaged 163. On November 8 we had a silver anniversary and home-coming with 194 in Sunday school and over 250 different people attending throughout the day. Rev. Wilson Lanpher, pastor of San Francisco First Church and a former pastor here, was the special speaker of the day. His messages stirred our hearts, and we closed the

After five and one-half years as pastors of First Church in Dallas, Texas, Mrs. Allshouse and I recently resigned to accept a call to pastor our First Church in Washington, D.C. Our years in Dallas were wonderful years of fellowship and labor with some of the choicest saints in the Church of the Nazarene. The people of this great old church supported an aggressive, spiritual program that enabled us to realize substantial gains in all departments of the church. Through their co-operation we were able to make a number of material improvements, including the complete redecoration of the sanctuary, the purchase of a new Consonnata organ, new pulpit furniture, a public-address system, and the redecoration of a large part of the educational building. Two and one-half years ago the beautiful new parsonage (which is shown here) was erected on a fine residential section of the city at the cost of \$21,000.00. During these years the church more than doubled its giving to the district budget, to Bethany-Peniel College, to Ministerial Benevolence, and practically tripled its giving to the General Budget. These are encouraging signs that speak of the love and loyal-

Nazarene Parsonage, First Church, Dallas, Texas



ty of the good people of Dallas First Church to the denominational program of the Church of the Nazarene. These years witnessed the launching of an active visitation program and a weekly radio program that greatly enlarged the ministry of the church. Best of all, God honored our efforts with some outstanding spiritual victories as we promoted the great Cru-

sade for Souls. We will always be grateful for the privilege of pastoring such a fine group of people. The Lord is helping us to get off to a good start in the city of Washington. The church has given us a very gracious reception and we are thoroughly enjoying our fellowship and associations with our Nazarenes in the nation's capital.—William C. Allshouse.

day with 7 people seeking God in the last service. Three former pastors were present: Rev. Wilson Lanpher, Rev. J. I. Moore, and Rev. Moody Johnson. Rev. C. T. Corbett was the evangelist for our fall revival, November 25 through December 6. There was a good attendance and 68 seekers found God in saving or sanctifying power during those days. Our people read 175,135 verses from God's Word. Many have said that this was the greatest revival our church has had, and the results have been more lasting. One member of the church who had been backslidden for 23 years was reclaimed. All of our budgets are being taken care of, and we have voted to give 10 per cent for missions. We have already had a 10 per cent net increase in membership; there have been a number of seekers in our regular services and several praying through in their homes. The spiritual tide continues to rise. We plan to begin building a new church soon.—Jay B. Budd, Pastor.

Evangelist G. H. Chapman writes: "I closed out the year of 1953 with the best year I've had since entering the evangelistic field. I had the privilege of working with some of the finest pastors in our movement. We closed the year with Pastor Andrew and his good people of the Dell City, Oklahoma, church. I have some open time in 1954. I will be in California March 1, and have open time from March 15 to April 24, which I'd be glad to slate in that area; no church too small or too large. I preach and sing and my wife gives object lessons for the children. Write us, Box 592, Bethany, Oklahoma."

Bruceton Mills, West Virginia—Little Sandy Church recently closed one of its greatest revivals, with Rev. Mrs. Lillian Wilson as evangelist, and Mabel Martin and Ethel Scharr as singers. God did wonders in our midst. From the first night the Holy Spirit came in great power, resulting in seekers every night, altars lined, wonderful victories, confessions, and restitutions made in great notes of complete surrender. Four nights during the revival Sister Wilson did not get to preach; God came in great power while saints shouted and seekers lined the altar. The last Sunday night we had an overflow crowd, and again God came and there was no preaching, but altar and front pews were lined with hungry hearts. Souls got victory in this revival for whom we had been praying many years. Finances came easily, and the pastor was given a wonderful love offering of \$62.00. Different denominations in our community co-operated in wonderful unity and spirit, and this revival broke out in some of our community churches. We are finishing our third year at Little Sandy with much love and appreciation for the people, and the fire of God on our souls just now. Coming here from Trevecca College, we have had

great victories in our ministry, for which we give God the glory. We see doors of opportunity and much to be done for the kingdom of God and the church. Revival fires are burning at Little Sandy and we are going to accept the challenge.—William R. Dillon, Pastor.

Evangelist Joe Bishop reports: "This has been a good year in the work of the Lord. I have held seventeen full-time revivals and eleven week-end meetings. My work has carried me across the U.S.A. several times, and I have seen several hundred souls at the altar. I was in the state of Georgia this year for seventeen weeks—truly a needy field! My first meeting in '53 was in Boise, Idaho, where we had a great watch-night service at First Church with Pastor Edwards. We began the next night with Rev.

Ray Moore, then pastor of our South Side Church; God gave us some souls in the fountain. At our First Church in Twin Falls, Idaho, Rev. Elton Green, pastor, for five services, God gave good victory around the altar. At Gooding, Idaho, Rev. Robert Owen, pastor, we had a hard-fought battle, but some souls found God. At Emmett, Idaho, with Pastor A. C. Turner, our collaborators were Brother and Sister A. L. Crane. God gave us a wonderful meeting—about seventy-five people sought God. At Quanah, Texas, with Pastor C. C. Calhoun, God gave a good meeting; also at Rome, Georgia, with Rev. T. C. Sanders, pastor. At East Point, Georgia, Rev. Bruce Hall, pastor, our collaborator was A. C. Wakefield. We enjoyed our labors and several souls were at the altar. We then spent one week at our little country church out from Meansville, with Pastor Driscoll, and

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TEXT BY VIOLA PERRY WANGER
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on to another small church at Crest, Georgia, with Pastor Mattingly. God gave us a good meeting at Cisco, Texas, where Rev. D. M. Duke is pastor; and at Fort Worth First Church, Rev. J. H. Benson, pastor. Then we spent four weeks at home, with services on Sunday at our Elk City church; two Sundays with Rev. Joe Cook at Duncan; and one Sunday at Marlow, Oklahoma, with Rev. Joe Chastain, pastor. Our next meeting was at Laurel, Mississippi, with Rev. B. W. Downing, pastor; on to Dublin, Georgia, with Pastor W. P. Smithson, where God gave some good victories;

and out fifteen miles from Dublin, where we have a large country church with Rev. W. P. Colvin, pastor. Next we went to our East Side Church at Savannah, Georgia, where Rev. T. W. Sales is pastor; and on to Buffalo Gap, Texas—an old holiness center. Our next meeting was at Mountain View, Oklahoma, a small church where Rev. C. D. Clifit is pastor; to South Bend, Indiana, with Pastor Kenneth V. Bateman, where several souls were helped; then one day at the Indianapolis District Assembly, to hear Brother J. W. Short give his final report as district super-

intendent. Then we went to Gary, Indiana, where Rev. U. D. Dibble is pastor; next spent a week with our good people of Hooker, Oklahoma, where we served as pastor for four years. God gave us a great service that last night, with several at the altar. Rev. Frank Kemendo is the pastor. We attended our own assembly at Lawton, Oklahoma, for a couple of days; then had a few days at Shamrock, Texas, with Pastor Zell and his good people; and on to Wichita Falls, Texas, with Rev. Oliver Newsome and his fine people. We had a fine service with our our South Side Church in Memphis, Tennessee, where Rev. J. E. Beckum is the pastor. Our next meeting was at Thomaston, with Rev. Pleais Hampton and his good people; then on to Jackson, Georgia, with Rev. Ralph Goodwin, where we had some good altar services. At Custer City, Oklahoma, we were with Rev. Schauer Vance; then again we were in Georgia at one of our small country churches ten miles from Dublin, where God gave us a good meeting. I was in my home church for one week, Rev. R. A. Isbell, pastor, and we had some good services. We are closing this year at a little mission church eighteen miles from Ryan, Oklahoma, where Rev. Francis E. Pratt is the fine young pastor. I close the year of 1953 with this thought in mind—I have fought a hard fight, and I trust a good one. I mean to be true to the trust God has given me—preach the best I can, win all the souls I can, and spend eternity with Jesus, who died for me.”

Evangelists C. W. and Florence Davis write: “The year 1953 was good in the field of evangelism. The Lord blessed us with good health, a full slate, and we conducted revival campaigns in ten states. Soul winning is not easy business today, but God has been faithful to us, pastors and churches have been kind and co-operative, and it has been a great joy to preach full salvation to the people. We have seen people pray through at every place, a good many have been healed, and a fine number of people have united with our church. We praise God for these victories. At almost every place we have given special attention to increasing the Sunday-school attendance. We begin the new year in a revival, and our sincere prayer and desire is to win more sinners to the Lord and see more Christians brought into a definite, clear experience of entire sanctification, than in any past year of our ministry. The Lord is precious to us. We love our church and our people, and are happy in His love and service.”

Sunday-School Attendance Report

	1952	December	Percentage
Northern California	13,111	14,845	113
Western Ohio	12,274	13,288	108
Central Ohio	10,838	12,689	117
Akron	9,401	10,892	115
Southern California	8,699	10,561	121
Northeastern Indiana	8,550	9,760	114
West Virginia	9,130	9,663	106
Washington-Philadelphia	8,806	9,515	108
Southwest Indiana	8,546	9,304	109
Illinois	7,871	9,044	115
Los Angeles	7,637	8,878	116
Kansas City	7,513	8,381	112
Kansas	7,250	8,047	111
Michigan	7,605	7,789	102
Tennessee	6,291	7,153	114
Alabama	6,346	7,016	111
Northwest	5,856	6,882	118
Iowa	5,590	6,237	112
Idaho-Oregon	5,463	6,036	110
Northwest Oklahoma	5,749	5,914	103
Northwest Indiana	5,143	5,377	105
Abilene	5,271	5,280	100
Chicago Central	4,837	5,142	106
Dallas	4,744	4,916	104
Canada West	4,237	4,800	113
Georgia	4,543	4,753	105
Eastern Kentucky	4,236	4,688	111
South Carolina	4,185	4,515	108
Louisiana	4,154	4,325	104
Northeast Oklahoma	3,740	4,097	110
Southeast Oklahoma	4,009	3,960	99
North Arkansas	3,607	3,757	104
South Arkansas	4,185	3,702	88
North Carolina	3,422	3,539	103
Arizona	2,966	3,508	118
San Antonio	3,594	3,482	97
New Mexico	2,870	3,168	110
Houston	2,861	2,767	97
Rocky Mountain	2,348	2,366	101
Wisconsin	2,056	2,332	113
New York	1,741	2,027	116
North Dakota	1,579	1,694	107
South Dakota	716	815	114
Maritime	776	779	100
Alaska	301	494	164
Estimated average for December, 1953		361,185	
Gain over last year's average		24,133	

Districts not reporting: Albany, Colorado, Eastern Michigan, East Tennessee, Florida, Hawaii, Indianapolis, Kentucky, Minnesota, Mississippi, Missouri, Nebraska, Nevada-Utah, New England, Northwestern Illinois, Canada Central, Oregon Pacific, Pittsburgh, Southwest Oklahoma, Virginia, Washington Pacific, Australia, British Isles, South Africa.

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

When misunderstood and when placed in unfamiliar circumstances, let us manifest the purpose and plan of God with composure and prayer.—PRESTON J. THEALL.

Church at Coquille, Oregon



We began our pastorate in Coquille the first of June, 1952. On Sunday afternoon, June 22, we held our ground-breaking service for our new church building. Up to this time we had a membership of twenty-nine with less than \$100.00 in a building fund. On this day our first regular building fund offering was received, a total of \$1,050.00. On July 4, following the basement excavation, a group of our men gathered and dug the footings for the foundation. One Sunday of each month was set aside as building fund Sunday with all offerings going for our new building. With much prayer, labor, and financial sacrifice, in eight and one-half months, on Sunday morning, March 15, 1953, we marched from our old frame building to our new church, almost one hundred strong, for our first Sunday-school session and morning worship service. Our church is of stone construction, 42 x 80 feet, with a full basement and plenty of classrooms, also a Junior auditorium. The over-all seating capacity of our sanctuary (including balcony, which will seat seventy or more, and choir loft for thirty-five) is three to four hundred. The building, erected at a cost of \$10,500.00, is valued at \$60,000.00, and the present debt is only \$5,000.00. We were able to place a mortgage on our old building and borrow on a personal note from the bank, thus keeping our new church

free of debt. We have a wonderful automatic oil furnace which provides heat and air conditioning, and a nice, glassed-in nursery on the main floor. The interior woodwork is finished in mahogany; the exterior is yet to receive stucco as soon as finances will permit. Other than the furnace installation, all labor was furnished by our membership and friends of the church—we thank God for our many friends. The pastor was able to do the electrical work and build the pews, pulpit, and circular altar top. On

Sunday afternoon, May 17, 1953, Dr. Hardy Powers dedicated our building, with our good district superintendent, Rev. W. D. McGraw, Jr., assisting. Recently we closed a good revival with Rev. John Robinson as evangelist. He is a man of God, who preaches the old-fashioned gospel without fear or favor. We wish to report victory in our own soul; we love the Lord, enjoy preaching the gospel of old-time religion, and believe in the Church of the Nazarene.—George M. Wilson, Pastor.

Miami, Florida—Sunday, January 3, was a day of unusual blessing and victory at First Church, as the church voted unanimously to give our pastor, Rev. Bert Daniels, a three-year call, and great was the rejoicing as he accepted it. He has been given a raise in salary and has received twenty-nine into church membership since he came to us in June, 1953. A building committee has been appointed and plans are being made to erect the sanctuary on the west side of our present Sunday-school unit. There is a spirit of love and unity among the membership and we are looking forward to greater things in the future as we strive together for the salvation of souls.—Leone A. House, Secretary.

the heart of the city. The attendance in the preaching services morning and evening is inspiring, and it increases from week to week. A wonderful spirit prevails in every service. We are believing the Lord for great days. If you have friends or relatives in this section, we would be happy to contact them."

CHRISTMAS At Casa Robles

When these lines reach the reader, Christmas, 1953, will have joined the Christmases of past seasons as a pleasant memory. Nevertheless, for many who do not know, it may be of interest to recall the events of Christmas, 1953, at Casa Robles, the missionary home of the Church of the Nazarene.

The events began on December 3, when a large missionary chapter of that great church, Bresee Avenue, Pasadena, had the entire group of missionaries and administrative staff over to participate in the annual Christmas celebration—first in their services, then at noon a great dinner, followed by individual gifts to each missionary, and concluded by the presentation of a generous "pounding" of canned goods which had been gathered under the tree.

Then came a procession of some six or eight "celebrations" given by various missionary groups or Sunday-school groups to which various missionaries were invited. Two of these groups were at Casa Robles, one with

a ham dinner, the other with a turkey dinner, and always presents. Glendale church had all of Casa Robles' residents and staff for an entire evening: tree, games, presents.

But on December 22, the Casa Robles Fellowship, the missionaries' own organization, had their very own celebration in the central building. The Temple City church had presented a beautiful tree, which a young married people's Sunday-school class had decorated. The missionaries sang carols, had readings, and play. Then we played back a surprise tape recording made in Africa, station Endengeni, sent with Christmas greetings, songs, and testimonies from natives and missionaries. The first convert in Africa forty-two years ago testified in Zulu on this recording. What a thrill for those who had faithfully labored in Africa years before, in pioneer days!

Under the tree were many gifts for missionaries. These had come from churches in Mississippi, Ohio, Iowa, Illinois, Idaho, Michigan, New York, Georgia, Texas, and from ten churches from the California districts.

Exclaimed one veteran missionary: "I do believe this is the most wonderful Christmas I ever had!"

A. E. SANNER, Superintendent

A happy, joyous Christian is like a fragrant, blooming rose which sheds its perfume on every passing breeze.—H. B. GARVIN.

Pastor Harold Daniels writes from Phoenix, Arizona: "Sunday, November 22, was our first Sunday to serve as pastor of First Church. We found a loyal and faithful band of people who are striving to build the Kingdom and win souls in this growing city. Under the aggressive leadership of my predecessor, Rev. Andrew Young, a beautiful and unique church has been erected, which is valued at \$175,000.00, with the present indebtedness being approximately \$75,000.00. The Sunday school has averaged a little over 300 for the seven months of the assembly year. We are challenged by the prospects of a great evangelistic center, for the church is nestled in a choice location, right in

DEATHS

JAMES ARTHUR MANNING was born December 8, 1939, in Brownwood, Texas, and died November 27, 1953. He was converted in Brownwood First Church of the Nazarene, October 23, 1952, during a revival. He joined the church October 26, 1952, and was a loyal member, attending faithfully all services of the church. He was a real blessing, and his cheerful and friendly presence will be greatly missed by the church, a host of friends, and his relatives. He is survived by his parents; two brothers, Donald L. and Curtis Wayne; and one sister, De Anna; both maternal and paternal grandparents. The funeral service was held in the First Church of the Nazarene of Brownwood with this pastor, Rev. J. Marvin Harrison, officiating.

REV. JOHN F. WHITE, a pioneer preacher of the holiness movement, was born February 9, 1874, and died August 28, 1953, at his home near Prescott, Arkansas. His activities in the Master's work have won many souls to Christ. To know him was to love and appreciate him for his Christian spirit, bigness of heart, and humble attitude. The Nazarenes in this vicinity will remember him as "Uncle John White." May God bless his memory. His untiring efforts for the work done in the up-building of God's kingdom here on earth will live on and on throughout eternity. "Be thou faithful unto death"—according to this promise Brother

John White will receive his just reward when the records are opened, and then hear the "Well done, thou good and faithful servant." His body was laid to rest in the Harmony Cemetery near his home.

ADA IRWIN ROGERS was born September 1, 1868, in Garfield, Washington. Active in church work, Mrs. Rogers became a charter member of the Church of the Nazarene in Garfield in 1903. Later she moved to Walla Walla, Washington, where she served as deaconess in the First Church of the Nazarene for about six years. She was married to Bert L. Rogers in Garfield June 18, 1914, and they lived near Richland, Oregon, for a number of years before moving to Nampa, Idaho, in 1932. Mrs. Rogers joined the First Church of the Nazarene in Nampa in 1932 and for several years was president of the Woman's Foreign Missionary Society. She also served in the capacity of deaconess for many years, and was like an angel of mercy in ways too numerous to mention. Her faithful attendance at all church services when she was well enough to be present was a sterling example of Christian consistency. The Sunday prior to her death she attended Sunday school and both worship services. Her willingness to carry through any task assigned, her radiant testimony, and her godly life have left a fragrance that shall linger as long as the church exists. For a number of months prior to her death she had been working

on data of historical interest for the fiftieth anniversary of the Northwest District. She died after a brief illness on November 20, 1953, at the age of sixty-five. She leaves to mourn her passing her daughter, Mrs. Paul Johnson; two brothers, Glenn and Lauren Irwin; and a grandson, Gary Lee Johnson.

MRS. DEBORAH C. BOWES was born in Everett, Massachusetts, November 12, 1891, and died at Seattle, Washington, December 5, 1953. As a young girl, she moved with her family to Los Angeles, California, and became associated with Dr. Breezee's historic church. A short time later the family moved to San Diego, where she was united in marriage to Rev. Alpin M. Bowes, pastor of the First Church of the Nazarene in 1913. She was converted at an early age and was loved and appreciated throughout her life for her devoted service to the church and her helpfulness to others. She had lived in Seattle since the death of her husband in 1930, and was active in the church and on the Washington Pacific District. She is survived by a son, Rev. Alpin P. Bowes, with the Department of Home Missions and Evangelism, Kansas City, Missouri; a son, Gerald M. Bowes, of Seattle, Washington; a daughter, Mrs. Eunice King, of Denair, California; two sisters, Mrs. Ruth Spalte and Miss Olive Crane, missionary in Guatemala City, Guatemala; and seven grandchildren. Funeral service was held in the Central Church of the Nazarene, Seattle, Washington, with the pastor, Rev. H. S. Palmquist, officiating. Burial was at Evergreen Cemetery, near the grave of her husband.

DR. H. E. HENSEL, eighty-five, retired veterinary surgeon, formerly of Arcadia, Wisconsin, died at his Madison, Wisconsin, home on December 17, following a long illness. He was a member of the First Church of the Nazarene in Madison. Funeral services were conducted by Rev. Charles Zink. Survivors include his wife, three daughters, and four grandchildren.

MRS. MARY E. PAGE died November 24, 1953, at the age of nearly eighty-five years. She was converted at the age of eleven, and she and her late husband, Rev. J. A. Page, were sanctified under the ministry of the late Rev. C. B. Jernigan in 1900. For several years they pioneered the cause of holiness through some of the rugged country of middle Tennessee. The Lord blessed their labors abundantly and gave them many precious souls. She loved her church and was there with a ringing testimony until ill health forced her to her bed almost a year before her death. She bore her suffering with much patience. She was the mother of twelve children, eight of whom survive; also surviving are twenty grandchildren and sixteen great-grandchildren. Rev. J. T. Crawford, pastor, conducted the funeral services, assisted by Dr. Landon Miller and the Reverend Mr. Putnam.

MRS. ELLA GLADYS SHRADER was born April 19, 1896, at Union, Nebraska, and died November 1, 1953, at Los Gatos, California. She had been a member of the Church of the Nazarene for the past several years, and had recently joined the Los Gatos church. Although she suffered much for several years, she always kept a sweet Christian spirit. Her going was sudden, but sudden death meant sudden glory for her. She is survived by her husband, six children, grandchildren, father and mother, five brothers, three sisters, and a host of friends. Final services were held in Los Gatos by her pastor, Rev. Harold Beeson. Burial was at the Los Gatos Cemetery.

No outward sacrifice can take the place of obedience. We must obey God if we would retain His favor. Light brings salvation only as it is walked in. It is not what one knows that counts, but the way he does what he knows to be the will of God. Outward sacrifice may attract the attention of men, but obedience brings the smile of God. Obedience is better than sacrifice because it produces a clear conscience, better because it brings the right results in the end, and better because it pleases God and gives one an open heaven.—H. B. HUGHES.

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ANNOUNCEMENTS

RECOMMENDATIONS

Rev. Bernard Greene, pastor at Plymouth, Indiana, for the past seven years, is entering the evangelistic field. He has ability as an evangelist and will promote the interests of the church. He is capable of holding camp meetings, holiness conventions, Sunday-school tours, and evangelistic campaigns. During the summer Mrs. Greene will be traveling with her husband and will add much to the musical program. Address them, 314 E. Hanna Street, Greencastle, Indiana.—Arthur C. Morgan, Superintendent of Northwest Indiana District.

I am glad to recommend Rev. C. V. Holstein to our pastors and churches. He is a good preacher and will be a blessing to our people. Let us use this good man. He is in the field as a full-time evangelist. Address him, 432 W. Walnut Street, Kalamazoo, Michigan.—O. L. Maish, Superintendent of Michigan District.

WEDDING BELLS

Barbara Pope and Thomas Boates, Jr., both of Waltham, Massachusetts, were united in marriage on December 26, in the Church of the Nazarene, with the pastor, Rev. C. I. Willwerth, officiating, assisted by Dr. Russell V. DeLong.

Rev. Walter Louis Little of Tyler and Miss Barbara Gaddy of Austin, Texas, were united in marriage on December 22, in Austin First Church, with Rev. C. A. Alexander, grandfather of the bride, officiating.

Barbara Cunningham of Kankakee, Illinois, and Millard Reed of Hannibal, Missouri, were united in marriage on November 26 at the Hannibal Church of the Nazarene, with Rev. Harlow Reed, father of the groom, officiating.

Miss Betty Lankam and Russell Glascock of Leesburg, Virginia, were united in marriage on November 25, at the Nazarene Parsonage at Leesburg, with the pastor, Rev. Stewart P. Fox, officiating.

SPECIAL PRAYER IS REQUESTED by a lady in Ohio for a special request—she knows God answers prayer, but is nearly distracted with this burden;

by a friend in Michigan that God would lay it upon the hearts of the people of that church to pray much and believe God for great and mighty things;

by a friend in Kentucky for a brother who was once a Christian, also for an unsaved schoolteacher who really is in need of salvation;

by a Christian friend for a teen-age girl who is greatly in need of salvation—attending the services but being kept from God by her friends;

by a lady in Illinois "that I may get a certain prejudice out of my heart, . . . for the Lord to set it right whether it is I or the other person at fault."

Lord, help me to be a channel through which You can love others.
—S. MOODY CAMPBELL.

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 26-27
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 29-30

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 26-28
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 23-25
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



SERVICEMEN'S CORNER

News note: Clifford Keys, Jr., has been recommended for a commission in the Army Chaplains' Corps and will report for duty at Chaplain School, Ft. Slocum, New York, January 27.

Two promotions of note for chaplains in the Reserve Officers Corps (inactive) have come through recently.

Cecil Ewell (pastor of Nashville, Tennessee, First Church) received a promotion to Lt. Commander (navy).

Archel Meredith (Veterans' Administration, Wadsworth, Kansas) received a promotion to Lt. Colonel (army).

Congratulations to both of these worthy men.

Chaplain Reginald Berry writes: "During the month it was my privilege to attend the Sunday morning service, September 6, at the Church of the Nazarene in Yokohama, Japan. Dr. and Mrs. William Eckel and Rev. and Mrs. Harrison Davis came out to the ship and took me to the service. The service was in Japanese, but Dr. Eckel quietly interpreted to me what was being said by the preacher. Following the service, and the taking of pictures, the Eckels and the Davises were my guests for dinner on the ship."

Chaplain Samuel Graves writes from Camp Stewart, Georgia, that he is fortunate in having a Christian general as post commander, a religious man as battalion commander, and a senior Protestant chaplain who wants a deeply spiritual program.

He says: "It has been a source of real comfort and inspiration to find some people hungry for gospel preaching. I have been preaching a series of messages on 'Realities of Christianity,' and have sensed hunger and conviction. People want spiritual food."

Jesus said . . . I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die (John 11:25-26).



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NAZARENE SERVICE MEN'S COMMISSION
Albois DIRECTOR

January 27, 1954

Christ, the Faithful Minister

By C. E. Shumake*

The Son of man came not to be ministered unto, but to minister (Matt. 20: 28).

THERE have been worthy ministers, many of them, who have gladly given their best and their all in humble service for humankind. And these heroes have often made a worthy place in the annals of history. But sometimes others who have served just as faithfully have been unnoticed and unacclaimed. All of the truly great men who have served faithfully have understood clearly the principle of greatness; they were willing to become the servants of all.

And so the Lord Jesus himself came not "to be ministered unto, but to minister." The Lord of all creation took upon himself the form of a servant! And He who "thought it not robbery to be equal with God" unselfishly came to earth to minister unto the needs of man.

The ministry of the Lord Jesus was a ministry of revelation. His purpose on earth was to reveal God. The greatest revelation of God is Jesus Christ. It is true that "the heavens declare the glory of God; and the firmament sheweth his handiwork" (Ps. 19:1), but the heavens and the firmament do not reveal the mercy and love of God. Beautiful indeed are all of the starry hosts, and great are all the glories of creation, and all of them show evidence of the actuality and the power of God; but they alone do not reveal the redemptive God to human consciousness and experience. The beautiful flower bears the "imprint of divinity," but the inspiration that may come from the beauty and grandeur of the daisy is not the revelation of Christ to the human heart and soul.

*Tiny blue creature of the sod,
Glorious handiwork of God,
Sweet violet of the vernal springs
Inspireth me to nobler things.*

*Blue smiling violet of the dale,
Beside the narrow winding trail,
A goodly lesson thou hast taught,
And in my heart a good deed wrought.*

*I'll take my place beside the way;
I'll give a smile to men today;
I'll fill the life with fragrance sweet
By helping those with whom I meet.*

The inspiration that comes to me through the medium of the tiny violet may be God-given, but this "creature of the vernal spring" does not reveal the God of salvation through the Cross to my heart. Upon my mind may be impressed the wisdom and power of God, but this alone still leaves my heart cold and dark.

The ministry of the Lord Jesus is one of revelation. In Christ we find access to God. In Christ we pass from death unto life. He became the Servant of all that all might have salvation by His faithful ministry. With this high and holy purpose the King of Kings was born. Thank God He did not fail! Thank God He was obedient, even with the obedience of the cross.

Oh, love so astounding! Oh, love so condescending! O Christ, the Love of God, the perfect Man, the dying Lamb, the faithful Minister of God, the Servant of all: O Christ, make us, as Thy servants and Thy ministers, to burn and glow with the same compassionate love for others as Thou didst have! Make us as servants, faithful ministers of the grace of God!

*Superintendent of Alabama District