



Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

June 15, 1955

Many Are One in Christ

General Superintendent Williamson

THE CHURCH is a composite body. In its membership there is wide diversity, but in its essential life there is remarkable unity. That oneness stems from the fact that Christians have been born of the Spirit, which implies regeneration and adoption into the family of God. The bond of love is strengthened in sanctification, wherein by one Spirit we are all baptized into one body. This identity was spelled out in describing the experience of the disciples after Pentecost. Of them it was said, "And the multitude of them that believed were of one heart and of one soul" (Acts 4: 32). Salvation by faith in Christ includes the impartation of the divine nature, the possession of the mind of Christ, the indwelling of the Holy Spirit. All who know the reality of such an experience are one at heart.

St. Paul uses the human body to illustrate the unity in the diversity of the Church: "For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another" (Rom. 12: 4-5). The control tower of the body is the brain, which gives direction to every member of the body—the foot, the hand, and the tongue, according to the information received through the eyes, the ears, the taste, the smell, the feeling. In like manner, Christ, the Head of the

Church, gives direction to every part of His body through His Spirit, who dwells in every member.

In the ideal church every member has his function and a gift which qualifies him for its performance. There is no glory to the individual, because apart from the body there is no accomplishment. Every member gains glory and honor to the body, and all is ascribed to Christ, the Head; therefore, there is no place for envy and no cause for schism or division.

There is variety even among the elders of the church. One has the gift of preaching, another of ministering or shepherding, another is endowed to teach, and some are called to exhort. There are, likewise, a great number of offices and services to be performed by the laity. There are some who are gifted for the work of detail, such as secretaries and treasurers. Others have a service to do in intercession, personal witnessing, visitation, teaching, presiding, guiding, administering, governing, giving—all to be done with simplicity, diligence, and mercy, with cheerfulness.

In this universal Church—the body of Christ—there is room for many denominations. Each one could have its place to fill and its service to render. Among all such let there be tolerance without compromise and "love without dissimulation."

TELEGRAMS

Wichita, Kansas—The tornado of May 25 which destroyed the town of Udall, Kansas, completely demolished our church and parsonage there. The pastor, Rev. Olin Payton, his wife, and three daughters were seriously injured, but are not critical. It is a miracle that they are alive; they are in hospitals in Winfield. Their furniture, which was not insured, was destroyed; his car was also a total loss. One elderly Nazarene lady was killed. The church and parsonage had only a small amount of insurance on them. One can hardly believe that such devastation is possible even after seeing it. Please pray for this wonderful pastor and family, and the little congregation which is without a church and parsonage.—RAY HANCE, *Superintendent of Kansas District.*

Ponca City, Oklahoma—Blackwell First Church parsonage and contents completely destroyed by tornado on May 25; only minor damage to church building. Pastor M. L. Riddle, wife, and son miraculously spared; car total loss by falling tree. Twelve Nazarene families homeless. Pastor and people bravely facing future.—J. T. GASSETT, *Superintendent of Northwest Oklahoma District.*

Pasadena, California—Los Angeles District Assembly characterized by a spirit of unity, love, and generosity. District Superintendent Shelburne Brown was overwhelmingly re-elected to office with only one dissenting vote.—J. H. MAYFIELD, *District Secretary.*

NEWS IN BRIEF

Pastor Joe Chastain sends word from Honolulu: "Following an operation for tumor on May 16, Sister Chastain is recovering in a remarkable manner. Thanks to all for prayers, cards, and kindness."

First Church of the Nazarene, Texarkana, Texas, recently celebrated their fiftieth anniversary—1905 to 1955. The HERALD office was happy to receive a copy of their golden anniversary booklet, showing pictures of most of the former pastors, and telling something of the history and growth of the church. The present pastor is Rev. Fletcher C. Spruce, who has been with the church since 1950. Under his leadership and the blessing of God, many improvements have been made on the church and parsonage property.

Mr. Norman M. Paulson is interested in having a complete file of the HERALD

OF HOLINESS, back to 1912. If you have any old copies of the HERALD, especially back of 1950, or any other Nazarene periodicals, district minutes, *Manuals*, etc., write direct to Brother Paulson, P.O. Box 301, Danville, Illinois. He will pay postage; but write him first.

"Take the Name of Jesus with You"

By Jessie Whiteside Finks*

IN ONE of the class meetings of my youth I endeavored to give my testimony as a young Christian. I did so, falteringly, but in all sincerity. On taking my seat, my mother led out in singing that great old hymn of admonition . . .

*Take the name of Jesus with you,
Child of sorrow and of woe.*

It will joy and comfort give you;

Take it, then, where'er you go.

There was no uncertainty in my mind that she was saying in song, and to me especially, the sincerest message of her heart and her hopes that I would do just that.

I never forgot the experience, and from that day until this I never hear these words without the tenderest memories of a mother who hoped and prayed that I would always love God and keep His commandments.

After having made these words my rule of life and finding it works, I only wish it were possible for me to sing this message into the heart of every young person I know.

*Shelbyville, Illinois

*Good and upright is the Lord: . . .
The meek will he guide in judgment:
and the meek will he teach his way
(Ps. 25:8-9).*

HERALD OF HOLINESS

STEPHEN S. WHITE, *Editor in Chief*

VELMA I. KNIGHT, *Office Editor*

Contributing Editors:

HARDY C. POWERS

G. B. WILLIAMSON

SAMUEL YOUNG

D. I. VANDERPOOL

HUGH C. BENNER

General Superintendents,

Church of the Nazarene

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GLEANINGS

From the Office Editor's Desk

I have been wanting for a long time to write and tell you how much I like the HERALD OF HOLINESS and look forward to getting it every week. It was sent to me by a friend. I am an old woman, seventy-six, and I have been crippled up with arthritis . . . have no income, but I want you to know I think your paper is one of the nicest I have ever read. So thankful I can see to read this wonderful paper, and I thank the dear Lord for all His blessings."—*New York.*

"I think the HERALD OF HOLINESS is the best magazine published. Each week it is such a great source of spiritual food, and spiritual blessings to me. It seems there is always an article in it just to fit my own spiritual need. Thank God for such a wonderful publication. I especially like the wonderful poems."—*Virginia.*

"How thankful we are to have the HERALD OF HOLINESS visit our home every week; it is such a blessing to me. I feel as if I must read every word of my paper, or I will miss a blessing. The 'Thought for the Day' column is very helpful; I read it for my private morning devotions. Today the problems with the children were heavier than usual and I knelt in discouragement, with my Bible and paper before me, telling the Lord about it. Suddenly I opened my eyes and they lighted upon a verse in black letters, 'My grace is sufficient for thee: for my strength is made perfect in weakness.' I want to thank you for putting that in. How wonderful that He can take our weakness and make it His strength!"—*Maine.*

"I am a reader of the HERALD OF HOLINESS and think it is a wonderful religious paper. . . . It would be sweet and easy for people to serve the Lord if they would keep religious literature in their homes."—*From Kentucky.*

"One of our retired elders has taken the lead in securing subscriptions for reaching our local church quota. He visited a friend of long standing and secured her subscription. She had only recently become a Christian, but introduced her husband, who, though unsaved, gave three subscriptions, and wrote a gift check of \$200.00 for the local church."—*Nazarene Pastor in Ohio.*

The River of the Spirit

By G. Franklin Allee*

In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his innermost being [R.V.] shall flow rivers of living water (John 7:37-38).

To have and to give are the two predominant spiritual desires native to men's souls. First it is to have, and second to give. Possession of spiritual life precedes the desire for distribution, to be a giver. Before men become God's sons, the desire to have spiritual life, to possess God in assurance, is the ruling, if not the only, spiritual longing they own. In preaching to the multitudes of unregenerate, Jesus rarely, if ever, appealed to the altruistic or benevolent in them, but to their self-interest. He told them what they could get. Little interest is ever aroused in the unsaved man's soul by telling him how much he may hope to give out once he becomes a Christian. But convince him he may expect much for himself, of pardon, peace of mind, eternal life, and he is interested.

Nor in our day should we neglect this appeal to the unsaved. *God is pleased to give.* Giving is part and parcel of His nature. He remains almighty God by giving, by loving. Take note of Christ's offer as He cried out to that mob of frustrated, empty, yearning people, "If any man thirst, let him come unto me, and drink." It was only when the crowds were great that Jesus cried aloud with such offers as this one; and that other day when He said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

In our generation of crowded cities how He must be seeking men to repeat His offer! When crowds are thick, then loneliness is great. There's fear today, too, and fear breeds restless longings. Was there ever a time when His offer might find more fertile soil than in the lonely, hungry hearts of our time?

Nor was His offer only to the unsaved. The thirty-ninth verse tells us He was opening wide the door for all Christians whose hearts long for the fullness of the Holy Spirit; and His second promise, that His people would become givers, was hinged upon that. Only through the power of the Holy Spirit can we make our lives influential for God. Only by becoming channels can our lives be used the way God wants to use them.

Every born-again child of God wants to be a giver. The desire to give is imparted to his soul as surely as his name is written in the book of life; it is one of the great evidences of salvation. No sooner are we saved than we want to help someone else to be saved. If you have a question

as to your actual conversion, here is an unailing test, Do you have a longing to help others to God?

In appealing to self-interest in the unsaved, Christ was knocking at the only door to their hearts. But to the disciples it was, "Ye shall give." Let us remember this fact, *the Holy Spirit is not to be possessed but to possess.* If we want much of Him, we must give out much. The sanctified life is not one that takes in and keeps, but one that spills over. When we talk about the "Spirit-filled life," I wonder if we are correct in our thinking. Should we not rather seek to be Spirit-used lives? If the Holy Spirit is given to enable us to be witnesses, then can we retain His presence if we fulfill not this sacred purpose?

One day I read a statement that shook me. It was, "There is no limit to the good a man can do if he doesn't care who gets the credit." Can it be that in always desiring credit for our good deeds our lives become empty, shallow, and impotent? Can the Holy Spirit use us if we always have an eye cast to the honor we get from men? We long to give, but we cease to be real givers by going back to our primitive desire to get. We want God to use us, but we keep an eye open to the reward we shall receive from man.

Never will we become real river courses until we come to the place where we don't have to see what God does through us. Just to know that we are available is enough, whether or not the effects of our lives and spirits are visible. We lend our invisible spirits to God, who works through our prayers, influence, and sacrifice to bring honor to Christ, and that is enough for us to know. With great, deep yearnings for our Saviour to be glorified, a fully consecrated and Spirit-occupied soul empties himself of all that will hinder, and then by prayer, by faith, and through labors he becomes a river course. "Out of his soul shall flow," is the promise. By faith we claim it and become givers.

FRUITFULNESS

By Laura Emily Mau

*The quiet fields lie fallow and unspoiled
Where hands of men have never toiled,
With a first brooding of things to appear,
Of yields untouched by thoughts of fear,*

*Of failure, drought, or unproductiveness,
To grow within their fruitfulness;
That of themselves they may be free to give
The things of virtue that will live,*

*To reach out from within to turn man's thought
To miracles that God has wrought,
In hearts of men the secret to impart
That fruitfulness springs from the heart!*

*Evangelist, Moses Lake, Wash.

A Plea for a Christian "World-View"

By Paul R. O'Brien*



**The great day
of the Lord is
at hand. Zeph. 1:14**

Our Lord Jesus Christ furnished the only adequate hope for a power-mad age, caught in the maelstrom of conflicting ideologies. Every earnest Christian must cling ever closer to his Lord in our "fissionable" era. All of society has this tendency to fly to pieces in a breakdown of stability and morality when subjected to the stresses and pressures of complex modern living. No believer can afford to allow his patterns of thought and activity to be determined by allegiances higher than that owed to our God. We are often caught in a welter of reports of nations vying one with another in arms and atomic races for world superiority. This is no time for Christians to resign to despair or hopelessness; but is rather a challenge for each of us to champion a Christian "world-view" as our sure and dependable philosophy of life in this our generation.

One does not have to be a professional philosopher to discover in the Bible just such a "world-view." The Scriptures abound in references that will lend support and strength to this grand premise of faith. We read, "But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him" (I Cor. 8:6). In the context St. Paul is arguing for the supremacy of the Christian revelation as compared with other idolatrous systems of religious thought and practice. Here in the realm of Christian conscience we can readily see a parallel. Even though our Christian people are forced to live in an increasingly secular and materialistic modern age, we can keep clear of personal contamination of spirit, mind, and body by appealing to no higher court of authority than to Jesus Christ, our Lord.

The Son of God furnishes the only meaning of the whole universe. He is the ground of the whole cosmic system. The same author, Paul, writing to the Christians at Colosse, whose very city was later to be shaken into oblivion by natural earthquakes, writes to us today, whose very civilization totters on the brink of collapse from moral earthquake, and declares: "In whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist" (Col. 1:14-17). While all these things do not yet actually come under the sway of our Lord's dominion, the clear inference of the Bible is that

potentially they are His. The hastening of the day when they shall be His in actuality depends in no small degree on a wholesome and healthy, workaday philosophy for the average Christian whose saved and sanctified energies are directed to his Saviour's lordship in every realm of living.

In Christ we find the vital center for nature as well as for human nature. He furnishes the stable basis for co-ordination between the whole created world order and redemption. Not only is the salvation of mankind included in His atonement; His blood avails for harmony and peace and restoration in the natural realm.

In the well-known and familiar passage of Romans we read: "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Rom. 8:16-23).

Armed with the assurance that God, not ideologies and systems, actually rules and determines the destinies of men and nations, the average Christian can prayerfully go about his duties of citizenship knowing that Jesus Christ is earth's adequate basis for government, peace, and international harmony. What we need most of all is a new sense of Christian vocation. Once possessed of this spirit of "calling" by God to increased spiritual endeavor, we can repudiate a slavish "earth-boundness" that has been plaguing our view of things far too long. Let's determine to read our Bibles more in the hope and with the purpose of filling our hearts with a "Christian world-view."

*Pastor, Sarasota, Florida

Visitation Victory

By J. Kenneth Grider*

AMONG this year's graduates at Hurler Nazarene College, in Glasgow, Scotland, is a young man who was won to Christ four years ago through house-to-house visitation.

Jim is now the district N.Y.P.S. vice-president and president of his local N.Y.P.S. He helps conduct evangelistic campaigns in our churches. Academically he has done exceptionally well, and is planning to do further work in Glasgow University. He is engaged to a Nazarene school-teacher, a niece of Miss Margaret Latta, our missionary to Africa, who received such high honors from King George VI—so there is full promise of the establishment of a holiness home.

But let me share with you the background of Jim's conversion, cleansing, and call. I chanced to be the first Nazarene to knock at his door. We had had an all-night prayer meeting at Hurler, when we had become burdened for a nearby housing area. The next day, after classes, we went out, a bit sleepy, but with jubilant, primitive faith. The genuineness of the previous night's burden was verified by the fact that every student of the school was out there, knocking on doors.

As I approached one door that afternoon, as I learned later, a young lady of twenty, seeing the customary clergyman's collar, said to her mother, "There's a minister. I hope he doesn't stop here."

But I did stop there. And this young lady came to the door, checked with her mother, let me in, put the kettle on, and sat down, with her mother, for a serious talk about Jesus.

After about four months, God had come to this entire household. That young lady was soon converted and sanctified wholly. She became a teacher in the new Sunday school, our youth leader, and a soloist in the preaching services—being in her fourth year of voice training. The other sister and her husband were converted and then sanctified wholly. The mother was saved and seeking holiness; and the son, twenty-three, well, let us follow him further.

At first, when I would visit in the home, or when my associate would go by, Jim would leave. Later, he would stay and listen, but seemed cautious in his friendliness. Then finally, just as a service was starting, he walked into our tent and sat on the back-most plank. It was not long after this that he too, the last member of the family, was converted, sanctified wholly, and called to the ministry—and now he is graduating from one of our colleges.

Jim's mother, early in life, had been called to the mission field, but had married outside God's will and did not answer the summons. She dedicated her only son to God, in his infancy, hoping that he would become a minister and help to

make up for what had been lacking on her own part. But she had strayed from the Lord, and was failing in this second chance of helping Christ. So all that was needed was that some follower of the Master would contact this family, present Christ's claims, and steer their way back to the Saviour.

Not every door in our visitation work is a gateway to needy hearts who repent and turn to Christ. The percentage of visible results, per one hundred homes visited, is a bit low. Yet if one continues to knock on doors he cannot but find hungry hearts who gladly hear salvation's story. And this fills the visitation task chuck-full of romance.

RESPONSIBILITY

By John E. Stadler

Responsibility we must take

For life and light and the choices we make.

*Though we are free our own course to pursue,
We cannot escape the results that accrue.*

Responsibility Jesus took

For our redemption, and heaven forsook.

*Though He was rich, He for our sakes became
Poor, that we might become rich through His
name.*

Responsibility we should take,

Not just as a duty for Jesus' sake.

*A duty, ah, yes! but it's more than this.
What a privilege responsibility is!*

Miracle Men and Magic Methods

By Roy F. Smee*

FROM the beginning of time to the present, man has been on the quest for better ways of doing things. Each generation has profited by the discoveries and mechanics of those who lived before. We marvel today at the achievements of science, and no one dares to say that tomorrow will not reveal more hidden mysteries in this universe of ours. When we think of atomic research with its potential for evil and for good, when we consider a calculating machine man has made to work almost like the human mind, we are apt to say, "Miracles!" But they are not miracles nor the product of miracle men.

Men, profiting from the discoveries of those who have gone before, have simply harnessed the forces of nature according to nature's laws. They have, as a consequence, produced these wonders. These forces and these laws have always existed. There is no magic trick that miracle men have discovered and put to use. These

*Professor, Nazarene Theological Seminary

*Secretary, Department of Home Missions and Evangelism

phenomena are as old as the universe. They would have worked centuries ago if man had known the laws that govern them and put them to use.

The farmer today is ever seeking new and more economical methods to produce his crops. Today's combine is a far cry from the cradle our grandfathers and great-grandfathers used to reap their wheat, but the successful farmer still respects the laws of nature and works in harmony with them to increase his yield. The seed must be properly planted and the soil prepared and fertilized for quick germination. The young stalk must be protected from destroying parasites and insects. Weeds that would sap the moisture and nutriment from it must be destroyed. There is no substitute for these fundamental laws, and every advance in method employed by the successful farmer must work in harmony with these laws.

What is true in the world of science and agriculture is equally true in the spiritual realm. There are no miracle men or magic methods which can be substituted for the fundamental laws of cause and effect. Thank God for every improvement in men and methods that we have today. But these improvements cannot produce results without taking into account God's immutable laws that govern the things of the spirit. These laws are as old as the universe, and improved minds and advanced methods can be no successful substitutes for these laws of the spirit.

Everywhere hearts are crying out for revival. The revival will not come by means of miracle men or magic methods. Eloquent preaching and pleasing music are not enough. The farmer had just as well run a beautifully painted drill empty of seed and pulled by a sweet-running tractor over his field and then expect a harvest as for us to expect a harvest without the planting first of the Word of God—the seed. Revivals have never come to pass apart from the preaching of the Word of God. Prior to this the soil must be prepared. People must be brought to hear. Too much seed has fallen by the wayside because the Church has not brought needy souls to hear the gospel. Wherever the Crusade for Souls has been worked there are those with needy hearts—fertile soil—who will receive the truth and be saved.

The revival will not come without prayer—mighty prevailing prayer. "The effectual fervent prayer of a righteous man availeth much." There can be no birth without birth pangs, nor can there be spiritual births without the travail of Zion. No better guide to the revival we seek can be found than the words of the Lord to Solomon: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14). May God help us to follow His formula!

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners (I Tim. 1:15).

No person who has given thought and attention to the plan of salvation through Jesus Christ has long remained an unbeliever.—EARLE F. WILDE.

Applied Faith

By John H. Chambers*

THE Word of God tells that "without faith it is impossible to please him." To those who walk in paths of evil these words mean very little; but to the Christian, to the one who is a follower of the Christ, these words spur him to a greater endeavor in living the life of faith. As we think of a life of faith, we realize that such a life is more than an acceptance of a creed or of a doctrine of belief. Faith is more than pleasing prayers or the patronage of religious institutions. We come to the realization that faith is that complete, confident trust in God, in Christ, and in the Holy Ghost to take total possession of the entire being.

Long before I was a Christian I believed Christ to be the Saviour of the world. I believed He was the Redeemer of the world and that only He could forgive me of my sins. Yet I was not a Christian until I applied that belief. The type of faith God requires is applied faith. The steam locomotive is powerless until it not only has steam in its boiler but has that steam applied to the drive wheels; once the steam has been applied, then long freight trains move.

We are to have faith in God and in His power, but we are to apply that faith through working for Him. We believe God can reach the vilest sinner, so then we are to invite that one to church, pray for him, and do all in our power to win him to Christ. This is applied faith. We are weak until we have applied faith.

Now let us look for a moment at the father of the faithful—Abraham. Abraham had applied faith, for when God spoke to him and said, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee" (Gen. 12:1), Abraham departed from his people and country. We read in Hebrews, "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went" (Heb. 11:8). No asking how he would recognize the place. No asking for some sign. Just *applied faith!* God had spoken, so Abraham obeyed.

When we are well and our problems are few and not too serious, it is a simple matter to have applied faith. But when the fiery darts of the enemy are flying about us and many problems

*Pastor, Jamestown, New York

are upon us, it is then more difficult to have applied faith. It is simple to swim in a pool but difficult to swim in the ocean where there are towering waves. Remember that "without faith it is impossible to please him." This means faith at all times, faith in our God to do according to His promises to us.

ABLE TO KEEP



INWARD BEAUTY

By Clyde W. Rather*

DANTE pictures as animals the sins that crouch at the door of my soul and often invade its innermost sanctuary. He speaks of the hungry lion of pride, the spotted panther of sensuality, the famished wolf of covetousness. Pride comes in many guises but ever it is the king of beasts that lives on a sense of false superiority, unreasonable demands, and spiritual arrogance.

Into our most hallowed moments sometimes slinks the panther of sensuality, which lives on the off-color story, the questionable book, the suggestive picture. And there is the wolf of covetousness, hungering for position, for things, for power. Unaided and alone, I cannot tame this wild jungle of my soul. I must come to Him in penitence who with authority can cast the unclean things out of my life. In constant companionship with Him, I learn the invincible strategy that drives out the evil.

In regeneration, sin receives a wound which seriously curtails its previous mastery over our hearts. But in sanctification, sin is entirely destroyed; the jungle habitat of all these wild beasts is so effectively cleared that the blessed Holy Ghost and the warmth of His presence quickly make our hearts a verdant garden of sweetness and fragrance. It is holiness alone as an experience and a life which will beget that beauty and charm of character which will draw men by its intrinsic force and glory toward Christ and truth and love divine.

Holiness is a kingly experience, royal in its source, regal in its bequeathments, sovereign in its sweep of influence, strength, and glory, and gives a kingly character to a man in this life, which is but a presage of the divine and eternal kingship which awaits him when his Master returns in majesty and power to reign forever.

*Pastor, El Centro, Calif.

Praise on the Power Line

By Hazel E. Howard*

AS I DROVE from the service station where I had charged a few gallons of gas, my faith had practically trickled out. My bank account stood at a dollar. The dollar in my purse had for company a five-dollar bill I dared not borrow. It was a down payment on a silverware order I had sold. When the balance came through, which might be in a day, or a month, I was obligated to send the money in to my company. Insurance and other bills were overdue. It had been ten days since I had written a silverware order.

From my mailbox I took a small tract entitled *Praise Changes Things*. I had repeated the phrase, "Prayer changes things," many times, but praise—I had never thought of things being changed by praising God.

Parking in the shade of a large pepper tree that warm Saturday morning in February, I read the booklet. "We should praise God," it said, "as well as pray, when things look darkest—" like Paul and Silas, chain-bound in the jail at midnight. They even sang their praises, although they could not have felt in the mood. It is easy to praise Him when the sun shines on us, but how difficult when our prayers seem not to penetrate the thick, black clouds overhead!

"Be careful for nothing," the tract's author quoted from Phil. 4:6, "but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God." The words "with thanksgiving" were emphasized.

I'll try it, I decided, my heart weighted with skepticism and perhaps just a mite of self-pity. Tears rolled down my cheeks as I passed the cemetery where my husband had lain at rest for two years, but I kept saying, "Lord, I praise Thee for everything." The weight had shifted slightly by the time I reached the town thirty miles away and began ringing doorbells.

"I'm sorry, but I already have my silver," the first girl said.

"I won't have time to look at it today. I'm going to the mountains," another told me.

About two o'clock, when I had decided it was useless to go on, I rang the bell of a woman whose name had been on my list for two months. I had tried to contact her a number of times unsuccessfully. She answered the door.

"Is it sterling?" she asked. "No," I answered, "but it is the highest quality of silver plate." Somewhat reluctantly she consented to let me show it to her. Three hours later, I pocketed the down payment for an order totaling over one hundred dollars from this grandmother—a most unlikely customer.

I became so excited I almost forgot a six o'clock appointment with a young Indian girl. She had told me previously, "I'd like to see it,

*Redlands, California

but of course I can't buy any." I left her home with an order. My commission of more than thirty dollars on the two sales would be in my hands in a week. All the way home my heart bubbled over with praises.

But the story doesn't end here. The following Tuesday, a telegram awaited me in my post office box. It informed me of another forward boost God had given me. It resulted from a project which I undertook with but little reason to believe that it would succeed. Nevertheless, the amount received from it was \$200.00. My burden vanished.

Is it any wonder I continue to tell the world, "Praise changes things"?

Note: The tract was written by Mrs. Cowman, author of *Streams in the Desert*. I have been unable to get more recently, although I did order about fifty at the time. The story is my own personal experience and happened four years ago this spring.

The Bankruptcy of Unbelief

By Evangelist P. P. Belew*

THE WRITER recently "took a fresh dip" into the psychology of unbelief and "came up" with even stronger faith in and greater appreciation for the teaching of the Scriptures. His observations necessitate the conclusion that for anyone interested in a satisfactory philosophy of life, unbelief is bankrupt intellectually, morally, and emotionally.

My first impression is that skepticism is conceded a degree of intelligence which it does not possess. Throughout history it has been demonstrated that "the fool hath said in his heart, There is no God" (Ps. 14:1); and that, "professing themselves to be wise, they became fools" (Rom. 1:22). Confronted on every hand by reality which demands explanation, unbelief seeks to "explain it away." And in the attempt it evinces a credulity seldom manifested by the most naive professor of religion.

The world is all too familiar with the wide acceptance accorded the absurd theory of evolution over the scriptural and sensible account of creation. But it should be more thoroughly familiarized with the following statement taken from Darwin's autobiography. Said he, "The utter impossibility of believing that the wondrous universe, including our own conscious selves, arose from nothing, is to me the greatest evidence for the existence of God."

The following ridiculous citations, taken from recognized textbooks in sociology and psychology, will serve to further illustrate the credulity of unbelief and the straits to which it is put in its efforts to explain human behavior. "Man's fear of God," says unbelief, "arose from primitive man's observing the forces of nature which he

could not explain, and is furthered by the inhibitions to which we are subjected in childhood; conscience is a hang-over caused by the exercise of parental authority, and should be replaced by intelligence; Moses, Isaiah, and Jesus resorted to the desert, because they believed that it was the home of Deity; suicide by drowning symbolizes a longing to return to the peace and quiet of the womb, while suicide by hugging a hot stove denotes an unrequited desire for love; biting the fingernails relates back to the practice of the beasts who fought with tooth and claw, and trimming the nails is the civilized method for curbing such tendency; and the joy and peace which the martyrs experienced in their suffering was a form of masochism—a passion which derives pleasure from pain." Such in brief is the brilliant array of atheistic bunk that masquerades in the name of super intelligence.

My second impression concerns the moral implications of unbelief. I would like to turn psychoanalyst myself long enough to say that unbelief is an escape complex. It may contain intellectual difficulties, but more often it is the result of a perverse disposition. It is an attempt to avoid the obligations imposed by true religion, namely, repentance and consecration. Hence the warning, "Take heed, brethren, lest there be in any of you an *evil heart* of unbelief, in departing from the living God" (Heb. 3:12).

Many centuries ago it was said of those who "did not like to retain God in their knowledge" that "God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness," and, "For this cause God gave them up unto vile affections" (Rom. 1:28-29, 26). And the impact of unbelief on the morals of individuals and groups in all generations since has echoed the truth of Paul's words. Reminiscent of this are these words of a modern psychologist: "Moral, religious, and superstitious factors have combined to place heavy restrictions upon satisfactory sexual expression."

My third impression concerns the emotional destitution of unbelief. The statements of the skeptics themselves furnish ample proof of this proposition. Luther Burbank said: "Once obsolete, an automobile is thrown to the scrap heap. Once here and gone, the human life has likewise served its purpose. If it has been a good life it is sufficient. There is no need of another."

Robert G. Ingersoll said: "Life is a narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights. We cry aloud and the only answer is the echo of our wailing cry . . . A wreck at last must mark the end of each and all."

Bertrand Russell said: "We see, surrounding our narrow raft illumined by the flickering light of human relationships, the dark ocean on whose rolling waves we toss for a brief hour. From the great night without a chill blast breaks in upon our refuge. All the loneliness of humanity, caught

*Atlanta, Georgia

amid the hostile forces, is concentrated on the individual soul, which must struggle alone, with what courage it can command against the whole weight of the universe that cares nothing for its hopes or fears."

In contrast to these barren, desolate concepts of life, consider the words of Jesus: "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. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3). Ponder the assurance of Paul: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (II Cor. 5:1). And listen to the testimony of Victor Hugo: "I feel in myself the future life. I am rising I know toward the sky . . . the nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds which invite me . . . The tomb is not a blind alley. It is a thoroughfare. It closes with the twilight to open with the dawn."

Service for Strength

By M. Dale Brown*

THERE is a good reason for our being so often advised in the Scriptures, "Be strong." Christian character has two sides. We cease to do evil; we also learn to do well. But doing well is impossible if we are not strong. The forces of evil are many and mighty. Life is short, and the love of ease is deep-rooted. One commentator expresses it thus, "Unless we are strong, we effect nothing. Our lives shall be mere bundles of resolves never effected, collection of impotent wishes that never come to anything."

The motto of a graduating class once read, "Service and strength go hand in hand." To explain its full meaning one could elaborate for thousands of words. Yet we see that for one to be strong he must be in active service.

A rather humorous, yet forceful, poem was written by someone that no one can remember. Its title is "Service."

*I'll go where You want me to go, dear Lord;
Real service is what I desire.
I'll sing a solo any time, dear Lord,
But don't ask me to sing in the choir.*

*I'll go where You want me to go, dear Lord;
I like to see things come to pass.
But don't ask me to teach girls or boys, dear
Lord—
I'd rather just sit in the class.*

*I'll go where You want me to go, dear Lord;
I yearn for the Kingdom to thrive.
I'll give my nickels and dimes, dear Lord,
But don't ever ask me to tithe.*

*I'll go where You want me to go, dear Lord;
I'll say what You want me to say.
But I'm busy with myself just now, dear Lord;
So I'll help You some other day.*

We see the poor widow who washes for a living and has a large number of children to support. What enables her to perform all the duties that are involved—washing so strenuously, ironing, starching, etc.? There is not an hour when she does not think, I am working for my darlings. It is hard for her to arise at four o'clock in the morning hours, but she thinks of her children, of the warm meals, the pleasant fire, and the cheerful light that she will be able to supply for them, and these thoughts are her consolation. Whatever she does, she does it for her children.

Now, seeing this in a humbler sphere, and in a lower instance, can you not magnify it and carry it up, and think that a man can come to a state in which he thinks that the world, nature, life, human society, all the endless events into which time and experiences of men are broken up, are God's? Out of the vast and mighty mixture are being evolved final qualities, and he says, "I will do all things to the honor and glory of God; and whether I eat or drink, work or rest, go or stay, whether I am in prosperity or adversity, I am God's child, and loving Him and being loved of Him, all these things are easy and noble to me."

Perfect courage consists in doing without a witness all that we could do if the whole world were looking on. A poor mill girl in the north of England had been led by her clergyman's teaching to become a regular communicant, and because of this she had to bear every kind of persecution, chiefly from members of her own family. They not only tried by every kind of insult to vex her, but even blasphemed the blessed sacrament itself. At last the poor girl went to her clergyman, saying, "What shall I do? I cannot bear it much longer." He reminded her of her Saviour's sorrow, and how that when He was reviled "he opened not his mouth." At last, one day, this true heroine of humble life fell dead from a serious heart disease, and when they removed her dress they found a piece of paper stitched inside it, on which were these words—"He opened not his mouth." She had won her victory, and now she rests where "the wicked cease from troubling; and there the weary be at rest" (Job 3:17).

Anyone can resent an injury; it takes a brave man to bear it patiently. Hence, when one is active in the service of the kingdom of God, he receives a strength from his Heavenly Father that more than outweighs that strength that is received in his daily contact with his fellow men.

*Nazarene Pastor, Oelwein, Iowa

Unanswered Prayer

By Mont Hurst*

WE HEAR and read many fine reasons for unanswered prayers. It is a fact that numberless prayers have not been answered to the extent that God grants the request. But, just like Him, He does a much better thing in not granting the petition. This is a fact which we must realize and derive great profit from knowing it. How many times have we asked Him for something and He has denied us! But, later on, we were glad that He did not grant the petition. Praying amiss is still a pitfall for Christians.

There are many examples of the great blessing God does bestow in not answering prayers. A mother prays for a sick little boy to recover. He does recover and in young adulthood becomes a drunkard and murderer and spends the rest of his life in prison. Her prayer was answered but barren was her gain! A Canadian minister tells of an experience when performing a marriage ceremony one night in his home. After he had performed the ceremony, he prayed. During the prayer he asked God to bless the couple with material prosperity and to increase the business of the bridegroom. In filling out the papers of the marriage he asked the man's business. The papers had to be sent to the government. The man replied that he ran a saloon! In telling the story afterwards, the minister said that as he wrote the occupation down he whispered, "Lord, You needn't answer that prayer!"

We move ahead in our spiritual education when we come to know that it is sometimes a blessing when God does not answer our prayers. Many are offered with a wrong motive; many are said in ignorance of what we really should have, and there are others for which we would be very sorry later on if God did grant them. Of course, there are the selfish prayers and those whose requests do not have the makings of glory to God in them. Prayer, in its final and most important meaning, should first be praise to God. It is so easy to think of prayer as the method of asking God for some favor. This is well and good, but He must be recognized for what He is and then thanked for what He has done, before we think of ourselves.

Have you had very many long seasons of prayer in which you did not ask Him for anything? This is an important appraisal we should make at periodic times in our prayer program. There is nothing that God so loves to hear as praise from His children. God himself has said: "Be careful for nothing; but in every thing by prayer and supplication *with thanksgiving* let your requests be made known unto God" (Phil. 4:6). He further shows us the plan by saying, "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an

evil conscience, and our bodies washed with pure water" (Heb. 10:22). Prayer was important with Jesus, and He mentioned and illustrated it many times. It is so important with God that He has spoken of it numberless times in His Word and He prescribes the conditions which assure results.

We must always realize that prayer is a two-way project; we are at one end and God is at the other. If we do not sense His presence and have not built up a spiritual atmosphere before we begin to pray, our prayers will not be prayers but simply words spoken into the air. God is always the Partner in a genuine prayer—He has to be or it is no prayer at all. We should praise Him constantly for even deigning to listen to our words as we pray. God always knows in advance just what we are going to pray for; and He knows just what He is going to do about it.

Shakespeare said: "We, ignorant of ourselves, beg often our own harm, which the wise powers deny us for our good; so find we profit by losing of our prayers." Denial is not always failure. It can result in a greater blessing than if the petition had been granted! Genuine prayer is another form of love of God. It should be another expression of our faith. And whatever action God takes should be cause enough for our thanking Him in all sincerity.

For thus saith the Lord God, the Holy One of Israel: In returning and rest shall ye be saved; in quietness and in confidence shall be your strength (Isa. 30:14).

The Great Commission

By Lloyd Mitchell

*Ours the Great Commission's trust,
Go to all the world, we must,
Thinking naught of personal need,
Heralds of Christ in word and deed.*

*Souls are lost in sin's black night,
Looking for the gospel light.
We must make them and their plea
Our responsibility.*

*Some must go to foreign lands,
To the dark-skinned heathen bands,
Climb the mountains rough and steep,
Rescuing the "other sheep,"*

*We, the called to stay at home,
Ne'er to cross the ocean's foam,
Likewise must go to seek and find
Lost sheep who have strayed behind.*

*Whether called to go or stay,
We must work for Christ away.
Great Commission: precious trust!
Tell the story, yes, we must!*

*Dallas, Texas

Holiness Attainable:

That holiness is attainable is seen in the fact that its attainability lays the only adequate foundation for vigorous and prayerful efforts to be holy. All admit that we are bound to aim at holiness. To aim at a state, without expectation of reaching it, is a hard task, and must render our efforts powerless. If holiness is not attainable in this life, to seek it is to act in opposition to a principle that is considered necessary to efficient action on every other subject. No one ever strives to secure or to accomplish what he knows to be impossible. The full salvation, or holiness of the child of God, is the grand fact running through the whole book of God.—REV. J. A. WOOD.

God is our refuge and strength, a very present help in trouble (Ps. 46:1).

Your



Publishing House

In co-operation with Western Union, your Publishing House has installed a Telefax instrument.

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FOREIGN MISSIONS

Changes of Address

OLVETTE CULLEY and ESTHER CRAIN—moving to Apartado 38, Granada, Nicaragua, Central America

REV. AND MRS. WILLIAM FOWLER, from British Honduras, will be in Mexico City for language school from July 15 until September 15. No address as yet.

SPURGEON HENDRIX' new address at his parsonage is 1101 Y Avenue, La Grande, Oregon

NEVA FLOOD is home for medical treatment. Her home address is: 1001 E. Grand Avenue, Escondido, California. Remember to pray for her.

PRAYER REQUEST

Miss Della Boggs, missionary to Africa, for whom we have asked prayer several times of late, wrote today saying that a new area of infection has developed and the doctor fears that another operation may be necessary. God is able to heal this servant of His. Pray earnestly—pray with importunity—that He will touch Miss Boggs and restore her to health and strength, that she may once more be able to labor for Him in His harvest field.

Progress in Korea

Leaving Japan on May 14, I arrived in Seoul, Korea, for an afternoon service with the eighteen Bible school students. The school was started about one year ago, after the arrival of Rev. and Mrs. Donald Owens. Its progress has been very satisfactory.

REMISS REHFELDT, Secretary

Sunday afternoon a well-planned welcome service was arranged in the Yung Chun Church at Seoul. It was attended by about four hundred people. Rev. Park Ki Soo, the district secretary-treasurer, conducted the meeting on behalf of the national church, in the absence of their superintendent, Rev. Robert Chung, who is in the States. The congregational singing, the choir selections, the orchestra numbers, and the words of welcome were greatly appreciated.

Morning and evening services were held in local churches in the Seoul area. Attendance was exceptionally good at all the services and the genuine interest of these sturdy people, hard-pressed but resolute, was immediately apparent.

Monday was given over to three sessions with the eleven preachers of the field. Their eager desire to develop a mission district in which they would function in the same manner as a regular district and their readiness to accept more and more responsibility toward self-support were an indication of unusual progress.

A short trip south of Seoul to the Pyung-taek and An Jung churches concluded our brief visit. The service at An Jung was a zone rally in which four groups participated.

We are limited in Korea only by a lack of modest meeting places where the people may gather for worship. This is further reason for every church

in the homeland to become a "10 per cent for world evangelism" church.—REMISS REHFELDT.

British Honduras Assembly

The ninth annual assembly of the British Honduras Mission District of the Church of the Nazarene convened in Benque Viejo, April 26-29, 1955.

The assembly opened Monday night with an evangelistic service. Tuesday morning and afternoon the N.Y.P.S. and the N.F.M.S. each had their conventions. Wednesday and Thursday the business sessions of the assembly were convened. The reports of the pastors and committees were encouraging. Truly the Lord is blessing us and we have had a good year. The churches have again raised their budgets, and are continuing to get a larger vision of what they can do with the help of the Lord.

The inspired messages that were brought by our special speaker will long be remembered by nationals and missionaries. After the services the altars and front benches were lined with seekers. Our churches have been praying definitely for revival, and we are trusting that as our people return home from these "showers of blessing," they will carry the revival fires that will help to bring about a great revival in British Honduras and Central America.

Friday morning our people gathered in the church at six o'clock for a communion service. It was a beautiful service. In the afternoon we had a

(Concluded on page 14)

Is YOUR Garden Planted?

IN SOME sections of our country, no doubt, the gardens are all planted. This is not true, however, of every section. In the Middle West, where I live, most of the gardens have already been, or soon will be, planted; practically all of mine is in. I get lots of fun out of working in my garden, even though it isn't a large one. Some of you may think I'm trying to cultivate an acre or more, but the facts are that I have only about ten feet across the back of my yard, which is about one hundred feet wide. You'd be surprised, though, to know how much can be raised even in that small a space. I already have planted peas, onions, radishes, turnips, lettuce, tomatoes, hot peppers, mild peppers, corn, beans, cucumbers, carrots, beets, and okra—I believe that's all. I plowed my garden by hand, using a spading fork.

When I say that my garden is planted, I mean that I have done quite a bit of work in connection with it. It's work to have a garden; it takes work to raise a crop of any kind. Farmers have to work. If there's no planting, there will be no reaping. Someone has said that God furnishes 95 per cent of the energy that it takes to make a corn crop, while man provides only 5 per cent. This, perhaps, is true, but we must remember that there would be no crop if there were not that 5 per cent of work on man's part.

This also is true when it comes to the building of God's kingdom. Much of the responsibility rests on God; we must depend mightily on Him. Still, He cannot accomplish His objectives and build His kingdom without our help. If God is to give the increase, we must plant. God will not fail us if we do our part. If we do not become weary in well-doing, we'll finally reap, and come rejoicing, bringing in the sheaves.

There are many lessons we can learn from gardening and farming. James tells us: "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain" (Jas. 5:7). After my garden is planted, I must wait, or be patient; I must not worry; I must believe that God will do His part. I must go about my other duties, take my regular rest, and wait—it will take time, days and weeks, and sometimes longer, before we can begin to eat of many of the vegetables which have been planted. The reaping time doesn't come immediately after the sowing. It takes faith and patience to be a farmer, or a gardener. It also takes faith and patience in order to be a soul winner, a collaborer with God.

My garden could be ruined by drought, grasshoppers, hail, or too much rain. Other calamities could befall it. But now that I have it planted, I am not losing any sleep over these possibilities; I have done my part, and I'm going to trust God to do His. Likewise, if we have done our part

Editorials

to reach souls for Christ, then we must be content to leave the rest with God. His Spirit will not fail us. "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain" (Jas. 5:7).

The Anatomy of Holiness

V. The Relation of Regeneration to Holiness

WHAT is regeneration? It is being born again, re-created. A heart that has been dead in trespasses and sins is quickened into newness of life. Through regeneration, the sinner becomes a new creature in Christ Jesus: "Old things are passed away; behold, all things are become new." Through this radical transformation the individual is brought into loyalty to Christ.

Regeneration comes at the same time a person is justified. Justification, however, as we have indicated in the preceding articles, takes place outside of man, while the scene of regeneration is within man. Justification and regeneration are temporally, but not logically, the same; they occur at the same time, but do not mean the same thing. They represent different phases of what we might call a single happening. The Holy Spirit is the active, or efficient, Cause of regeneration. He does the work when the individual meets the conditions.

Let's illustrate, if we can, the difference between justification and regeneration. I might buy a house without ever seeing it; the transfer of the deed is something external to the house or the business of living in the house. Of course I have to meet certain conditions before the deed is transferred to me; but the meeting of these conditions and the transfer of the property, let me say again, are acts which can take place wholly apart from the house itself. We might liken justification to this legal transfer of this house to me. Justification, also, is a legal transfer and takes place in the mind of God, apart from the actual personality of the individual justified. After buying the house, I repaint, furnish, and live in it; from then on it is a different place. Something has happened to transform the house itself, and this something is apart from the actual transfer of the deed to the new owner. Likewise, we can say that regeneration is the transformation of the house of the individual's personality; it is separate and distinct from the legal procedure that made the house the possession of its buyer.

Nevertheless, it results from this transfer; or, in other words, the transformation is made possible by the legal transaction.

Since we are dealing here with material things, of course the element of time enters in. We might say that one follows the other, or is later than the other; but it is not so with the spiritual situation that we have to do with in justification and regeneration. As soon as a man is justified, the renewing of the house within is accomplished; there is no lapse of time between the two. What God does, He does instantaneously, and when He justifies He also regenerates.

Now just because regeneration is an internal something, we can classify it under the head of holiness, or sanctification. As I have pointed out more than once before in this series of discussions, sanctification in its largest, broadest meaning includes everything that takes place within a man in the way of salvation, as over against justification, which occurs outside of a man and in the mind of God. Regeneration is a part of sanctification in this larger sense, while justification can never be. So far as I know, the latter never has been placed under the head of sanctification in any Christian thinking, but that cannot be said of regeneration. Sanctification begins in regeneration. This is the chief reason why Wesley often spoke of the second crisis, or blessing, as *entire sanctification*. In so naming it, he set it over against the beginning of sanctification, which is regeneration. Justification and regeneration are both often included in the general term *conversion*, that is, when a person is not speaking technically or theologically. At times the word *saved* is used in the same sense; it refers both to justification and regeneration.

Regeneration is the beginning of spiritual life within the sinner, and it is made possible by justification, which accompanies it. It is proper to say a word here about *adoption*. Adoption means that a person who has been justified and regenerated is adjudged, declared, or officially constituted a son of God. Thus adoption is akin to justification in that it is something external, a change in one's status before God. But this is not all there is to adoption. Along with this objective phase of adoption, which puts it outside of sanctification and with justification, there is a subjective aspect which places it on the side of regeneration and under the head of entire sanctification. Let's notice this last aspect now.

The outstanding scriptures in this field are: "The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8:16); "Ye have received the Spirit of adoption, whereby

we cry, Abba, Father" (Rom. 8:15); "God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father" (Gal. 4:6); "He that believeth on the Son of God hath the witness in himself: . . ." (I John 5:10); "And it is the Spirit that beareth witness, because the Spirit is truth" (I John 5:6). These verses help us to see the significance of adoption. We are not only made the sons of God when we are justified, but also we are given the assurance of that fact then. We know then that we have become the children of God. Thus we have an inner experience in adoption as well as an outer fact. The former relates adoption to regeneration and places it, from that standpoint, under sanctification, while the latter relates it to justification and places it outside of the realm of sanctification, even when that word, sanctification, is taken in its largest meaning.

The Religious Press Association

IT WAS my privilege to attend the annual meeting of the Religious Press Association in Washington, D.C., during April. It provided a most interesting and stimulating program. For me, the purpose of its program was twofold. First, it aimed to inform us as to national and world affairs, with reference to both religion and that which has special significance for the same. Second, it was professional in character—hoping to give us special help in our work as editors of religious papers.

In striving to realize the first phase of their objective, they presented outstanding speakers from several walks in life; Secretary of State John Foster Dulles was at the head of this group. Next they brought to us men of unusual distinction in the field of journalism. In other words, we were briefed on national and international affairs, both religious and secular, and also given some valuable workshops in connection with our task.

In all of the addresses and discussions, two impressions especially stood out in my thinking. I was convinced more than ever that there is a new and genuine interest in religion, not only in our country, but throughout the world. This is not always all that we would like for it to be, by any means, but undoubtedly advancement in this realm is being made. It seems impossible to me for this to be denied by anyone who faces the facts. Another thing which impressed me was that the peoples of the earth are seeking independence as never before. Nations and races are demanding that they have a hand in the settling of their own destinies. They are determined not to be the slaves or pawns of other men or nations any longer. Whatever one's personal view may be, he should realize that he is living in a day of democracy. This is true not only of nations but also of churches.

But someone may say, "What about the dictatorships, especially the dictatorship of Russia?"

That doesn't look as if the people are demanding democracy." That doesn't change my impression of this meeting of the Religious Press Association. The nations of the earth today want the right to settle their own destinies. That's as true of those who are behind the iron curtain as of those who are not. For this reason, the ground on which Russia is building is unstable, and I be-

lieve that she is realizing this more and more. Much is going on behind the iron curtain which is hidden to us. Because of this, Russia is becoming more aware of the difficulty which confronts her as she continues to hold vast areas which do not rightfully belong to her. We are having a new day from many viewpoints, and it's up to you and me not to ignore the signs of the times.

THE QUESTION BOX

Conducted by
STEPHEN S. WHITE

Q. Please explain the meaning of the words counted, reckoned, imputed, imputed and impute as used in Romans 4.

A. First, in the Greek these words are different forms of the same word. Thus any one of the English words asked about might be used in every place. For instance, some form of count could be used where any one of these words appears. The same is true of reckon or impute. Second, around these words and this chapter many theological battles have been fought; especially is this true with reference to the doctrines of the atonement and justification. We have heard much talk about the guilt of Adam's sin being counted, reckoned, or imputed to all men; the sin of all men being imputed, reckoned, or counted to Christ; and the righteousness of Christ being imputed, reckoned, or counted to the elect, or those who are predestined to be saved. I cannot take the time to discuss these views except to say that I do not believe any of them if they are to be understood in their strict theological sense.

In Romans 4, Paul is teaching that Abraham was justified by faith, and not by works. "Abraham believed God, and it was counted unto him for righteousness" (v. 3). Then in the latter part of verse five it says: "His faith is counted for righteousness." As many have contended, it was the righteousness of faith which was imputed, or counted, to Abraham, and not the righteousness of Christ. The righteousness of faith and the righteousness of justification are identical. By faith Abraham was justified, that is, he obtained a certain standing, or objective righteousness, before God. He was restored to the favor of God by faith. In talking about this imputation of the righteousness of faith, or justification, Paul was dealing with only one aspect of the truth of conversion. Another important phase of conversion is regeneration, or being born again, which means, not the imputation, but the impartation, of Christ's righteousness. Justification,

which takes place outside of man and is an imputation, is accompanied by regeneration, which takes place inside of a man and is an impartation.

Q. Am I fanatical in believing that it is not only wrong to do your grocery shopping on Sunday but also to do any other unnecessary buying? I have in my congregation those who believe that it is not wrong to buy an ice cream cone or a bottle of pop on Sunday during the day or after the evening service. They argue from the viewpoint that the stores are open anyway.

A. For myself, I try to live up to your rule. I believe that it is safer for me as a Christian and also from the standpoint of preserving the day of worship as a holy day. A person can argue for the buying of almost anything on Sunday on the basis that the stores are open anyway. That's an excuse and not a reason. On the other hand, I would not want to condemn all who fail to live up to the letter of your rule. Let's pray for them and help them to realize that everything they do of this type tends to break down the sacredness of our day of worship. It is desecrated far too much by many people already, and we should not add to this sin.

Q. In the light of what Paul wrote in I Cor. 6:1-8, will you please tell me what the attitude of our church is with regard to an individual member or a church seeking settlement of a dispute, or even a seeming wrong, by recourse to the regular courts of law?

A. Our church, so far as I know, has never made any specific official statement on this matter. Nevertheless, I believe that it is the desire of every true Christian and the teaching of every Christian church to settle such matters, as a rule, apart from the courts of law. Some form of arbitration is better than going to law and

should be the means used whenever possible. Sometimes there are people, however, which Christians and Christian churches have to deal with who are not amenable to arbitration or reason. The only way you can settle a dispute with them is by means of the law.

Now as to Paul's teaching in the passage before us. He is talking about Christian going to law with Christian, brother with brother, or church member with church member. This is doubly bad and should be avoided if at all possible. Also, we should remember that he is referring to disputes which are taken before the heathen courts. Our courts today are not quite in that class. Again, we know from what Paul says elsewhere, he himself did value and appeal to the heathen government of his day (see Rom. 13:1-7; Acts 25:10-11; 16:37; 23:25-30). Thus he must not have meant here the complete exclusion of the use of the legal procedures of even a heathen government.

FOREIGN MISSIONS

(Continued from page 11)

baptismal service in the river with eighteen candidates baptized.

Friday night, our Bible college graduated two young people, who will soon go out to take charge of one of our stations. Pray for this fine young couple, that God may use them mightily in His vineyard.—RUTH DECH, Reporter.

Have you taken it to Jesus,
Just the thing that's pressing now?
Are you trusting Him completely
With the when, and where, and
how?
Oh, the joy of full surrender
Of our lives, our plans, our all;
Proving, far above our asking,
That God answers when we call!
—Exchange

THE SUNDAY-SCHOOL LESSON



By J. GEORGE TAYLORSON

Topic for June 26: God and the Nations

Scripture: Zephaniah 3 (Printed: Zeph. 3:1-5, 14-20)

GOLDEN TEXT: *O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth (Ps. 67:4).*

Zephaniah presents us with a concise historic survey of God's people. It is clear that the strength and prosperity of a nation are in proportion to the moral and religious stamina of the people. Here there is no deviation. In this day of world unrest, with unlimited destructive forces in the hands of unregenerated men, it is imperative that we have sound military judgment providing us with the best possible national defense. After we have done our very utmost in this area, however, the finest trained minds still are ready to concede our weakness and vulnerability. What a solemn warning the history of Judah and Israel portrays! There can be no security while there is moral corruption within the lives of the people. Words of wisdom from the writer of Proverbs may well be heeded: "Righteousness exalteth a nation: but sin is a reproach to any people."

We note that true worship was the foundation of every sustaining victory. When the people worshiped God with pure hearts, then His blessing rested

freely upon them. Can we not see that our hope is the same today? The Church of Christ stands as the final answer for a world that has miserably lost its way. The dangers that confronted these ancient people in their religion are real to us today. The degrading influence of a pagan world that would slowly but surely mold us into its pattern exerts unrelenting pressure upon us. The temptation to adopt the values of this temporal world until there is no contrasting influence is an effective weapon for Satan. Israel maintained its forms, its customs and rituals, but lost its spirit. How well we know the temptation of that destructive force that would cause us to become indifferent to the real spiritual ideals and purposes! Are we not too being constantly tempted to capitulate to a deadly complacency that in itself is death? The Church must maintain a spirit of genuine revival to preserve its power and right to speak for God. This will be our nation's strongest hope—our finest defense.

In a few days Canada and the United States will celebrate their birthdays. It is timely to consider that

which has made our nations strong and our people blest. History conclusively teaches us the incontrovertible truth that freedom is a spiritual matter; it is God's gift through grace, revealed in Christ and the Bible, preserved through the Church by the sanctifying power of God's Holy Spirit. These are not idle words nor empty platitudes; history will go on teaching that this alone is the hope of today and tomorrow.

Our world is wallowing in its despair and is helpless in the bonds of its fatalism. Our global struggle will not finally be resolved in the arena of battle, but in the place of prayer by those dedicated to God's will. These are the vanguard of our nation. We are told that a saint is "a person who lets the light come through." Glorious privilege when the darkness deepens for us to be "saints" in Christ, that His light may shine through us! The world's living hope—Jesus, the Light of the world!

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HOME MISSIONS and EVANGELISM

Planning a New Building

WHAT DOES a congregation consider first when it plans a new building? Usually it is cost. We figure out how much we can raise, how much we can reasonably borrow, add to it how much we can save by donated labor, and then proceed to find a plan that will fit this figure. We are caught between limited finances, overcrowded conditions, and the high costs of building. In too many cases we solve an immediate problem with a short-range answer, and the church suffers for many years.

The new building should begin from a study of need, program, and oppor-

tunity. What is our program for winning, saving, and keeping the people of our community? What are our space requirements to fulfill these needs? Because of the high cost of building, which activities can be scheduled for the same space, to get dual use of rooms? What do the trends of change in population and churches in our community indicate for the future growth of the church? All of these questions must be carefully considered before we know how and what to build; for the church building is for the future, not for the past.

The building of a new church is the

ROY F. SMEE, Secretary

largest single project a congregation will engage in during the lifetime of its members. It is important that the advice and help of experts be secured. When you have tuberculosis, you want more than a patent medicine from a corner druggist. In building the house of God, it is well to get more than the ideas of a contractor who has built a few houses. We need an architect, but not just any architect. Church building is a highly specialized type of construction, and we will need a church architect. Yet some churches have had to throw away plans that have cost them hundreds of dollars,

because they did not get the right church architect. We need one who will take the time to understand our methods of worship and evangelism and design a building that will best meet the needs of our congregation in our community within the limits of our financial ability. There is no comparison in appearance, usability, and satisfaction on the same amount spent between a building erected on the best ideas of the congregation, perhaps with the aid of a good builder, and one properly designed by an architect.

What happens if we cannot finance the building that will meet our needs? This happens often. In many instances it is possible to build most of the building within our finances, and then complete it as we have time and money.

The design of every function of our building is important, as well as the style of exterior construction. Espe-

cially is this true for our sanctuary. Here we must properly provide for evangelism, worship, and the sacraments. I have seen Nazarene churches without an altar, or using a platform rail as an altar. The difficulty in getting from some balconies to the altar would discourage any seeker. (See Norman Oke's splendid volume, *We Have an Altar*, for excellent suggestions on the placement and measurements of the altar.)

Even the placing of aisles is significant. The trend in churches today is for a long center aisle. This is quite suitable for a divided chancel and ritualistic types of services, but it is not the best arrangement for a Bible- and pulpit-centered ministry, from the standpoint of either the minister or the congregation. (We have just completed a study of aisle and seating arrangements for various width buildings, with recommended minimum and

maximum seating. Write the Division of Church Extension, 6401 The Paseo, Kansas City, for a free copy of "Seating the Congregation.")

Why should we have to take our new converts to another church when they want to be baptized by immersion? More of our churches are now providing baptistries, so that all forms of baptism may be observed in the church in which people are converted. Provision for a special table for use in the observance of the Lord's Supper will add to the sacredness of this sacrament.

These are a few of the considerations necessary in planning a new building that indicate the need for careful thought, study, and planning. The Division of Church Extension endeavors to answer specific church building questions and will give suggestions on preliminary drawings that are sent in.



Religious News and Comments

By A. K. BRACKEN

Ex-Lawyer Slips

An AP dispatch, date-lined Chicago, recently reports that "Skidrow Bill" fell off the "water wagon" and was back in the police line-up. William G. Wood, who drank up a good law practice and an otherwise good name, appeared in the court before Judge Hyman Feldman some months ago. Judge Feldman recognized him and, at his own charges, paid Wood \$5.00 a day for several weeks to assist him as an adviser. Later Feldman got "Skid-row" Bill a job as librarian in the state's attorney's office. "I slipped," he said, when asked why he was back. The judge said, "I felt like you could stage a comeback and I still think so." Probably the hearts of some millions of readers have beaten with sympathy, hopes, and prayers for "Bill." Yes, he can make a comeback but it is not at all likely if he trusts to his own strength. Recently Dr. Victor A. Murray said, "He who does not surrender himself to God will surrender himself to someone or something else." With him it will be either God or the bottle—either salvation or damnation.

Sabin—Salk

Two honored and heroic scientists are at work in the field of anti-polio-myelitis research. *Time* magazine of May 23 carries an article about them and their work. Through the press we are probably more familiar with the work of Dr. Salk. The work of Dr. Sabin carries hopes for very great

success in this field. The study will perhaps focus on the problem of which is better and safer: "killed" virus as used by Dr. Salk or "live" virus as recommended by Dr. Sabin. Russian-born Sabin is leader of a school that thinks that "killed" virus should be abandoned. Sabin's alternative is, instead of "killing" a virulent virus, use a living virus that is nonvirulent in the first place. It is fervently hoped and expected that these scientists will find the right way. Thank God for men of intellect who are devoted to the science of healing. Dr. Sabin claims that "live" virus will produce longer immunity.

Religious Toleration

The United States Department of State recently made an announcement involving incidents in Italy and a congregation of the Protestant Church of Christ. It said that no Americans in Italy "are denied the right to worship as they wish." It also said that in the case involved the "issue is not one of freedom of worship—this Department knows of no case in Italy where Americans are denied the right to worship as they wish." The statement was also made that the American Embassy in Rome "is giving all-out support to the Church of Christ and to protect American citizens involved." In considering affairs of "pro- and anti-Catholic or pro- and anti-Protestant" in Italy, Spain, and Argentine, it is hardly safe to assume

that either can do no wrong. However, in either case, the church that adopts for fact the fallacy that it and it alone is "the one and only" Church of Jesus Christ, by that very token makes itself quite difficult to live with.

BRIEFS:

Protestants? Recently Bishop Welles, Protestant Episcopal bishop of West Missouri Diocese, proposed the canonization of two saints. He said that in the Christian Church for the first thousand or more years this was purely a local matter. About the time of the Reformation that power was taken away from the local bishop. Bishop Welles thought it would be "wise and welcome to revive the practice." He suggested the names of two for such honor. This proposal emphasizes the fact that the Reformation, in many of its aspects, must be wrought out again and again.

Ten Commandments. A fifteen-year-old boy, charged with grand larceny, said he had never heard of the Ten Commandments. Judge James V. Riddel ordered his parents to read the Bible regularly with their son. He went on to say: "It is no wonder that the boy does not know right from wrong. Read from the Bible; it will do you good. It will give you a good feeling . . . President Eisenhower does it, and if it is good for him it will be good for you" (*Christian Life*).

Spiritual Resources. Federal Judge Luther W. Youngdahl, addressing

Presbyterians, said: "The free world can be saved only by a rediscovery of her spiritual resources. This spiritual renaissance must begin in the homes of America—at the family altars and in individual consecration by Christian example."



WATCH THE ESSENTIALS!

Monday:

"The value of the cargo does not compensate for a ship's being out of trim." Huxley said it of a one-sided education; could it apply to religion? A Christian out of balance can harm himself and others beyond repair. (I Thess. 5:21.)

Tuesday:

"The man who does not know when to die (and what to die for) does not know how to live."—Ruskin. (Matt. 13:45-46.)

Wednesday:

Concentrating on the periphery instead of the center? "Let us not be found, when our Master calls us, stripping the lace off our waistcoats, but the spirit of contention from our souls."—Macaulay. (John 15:12.)

Thursday:

"The essence of lying is in deception, not in words; a lie may be told by silence, by equivocation, or by the accent on a syllable or by a glance of the eye attaching a peculiar significance to a sentence; and all these kinds of lies are worse and baser than a lie plainly worded."—Ruskin. (Ps. 15:1-2.)

Friday:

"Just joking"? "No idlest word thou speakest but is a seed cast into time, and grows through all eternity."—

Carlyle. "Things are what they are, and the consequences of them will be what they will be; why then should we wish to be deceived?"—Joseph Butler. (Matt. 12:36.)

Saturday:

"No harm in that"—what is harm? Perhaps mere lack of sensitivity. "The only real morality is taste—liking the right things," and recoiling from the wrong. You can get used to things that are off-color; you can do it easily with an unregulated television habit! (Phil. 4:8.)

Sunday:

An evening alone to read and think? An hour to pray? But there is work. And a committee—and a get-together. Yet "silence is the element in which great things fashion themselves together." And God is in the still, small voice. (I Kings 19:12-13.)

"The beginning of creation still is—Light!"

But, "Conviction, were it ever so excellent, is worthless till it convert itself into conduct."—Carlyle.

NEWS of the Churches



Chattanooga, Tennessee—We recently closed a very good revival at Beulah Chapel with Rev. W. M. Tidwell as our evangelist. The Lord graciously blessed in the meeting, with a number saved, reclaimed, and sanctified. During these many years we have heard Brother Tidwell preach, we have never heard him preach with so much zeal and unction. His emphasis on the old-fashioned, Nazarene, Holy Ghost program was an inspiration to the church, and we feel has helped us to continue in the old paths. The Lord is graciously blessing in the church at Beulah Chapel.—Carl Thompson, Pastor.

Concord, California—Our church recently closed a great revival with Rev. Ellis Lewis as our evangelist. He was truly used of God, and 65 people sought the Lord during the meeting. Many said this was the greatest revival they had ever attended, and charter members say it was the best in the history of the church. We thank God for His presence in our midst and His help so that we can report excellent gains in every department: \$1,733.00 was given to General Budget, which makes us more than a 10 per cent church; a total of \$2,078.00 was given to general interests. Our Sunday school had a 15 per cent gain with an average attendance of 152. We also have outstanding N.Y.P.S. and Junior organizations. Much credit for these successes must be given my predecessor, Rev. Daniel

Penn. We are entering now into a building program and we are confident God has great days ahead for this good church and its wonderful people, located in the heart of one of California's fastest growing communities.—James S. Shaw, Jr., Pastor.

Calvert, Alabama—On April 24 we closed one of the very best revivals this church has ever had with Evangelist Sandra Cox doing the preaching. She and her mother sing duets; Sandra sings solos and plays the auto-harp. It is a treat to hear a young lady of fifteen preach a sane, sound, straight gospel as did Sandra Cox. The revival was far-reaching in that many young people of other denominations as well as Nazarenes knelt at the altar seeking God in salvation, and almost all of them were happy finders. Sandra is almost always called back for the second and third revival.—V. L. Nabors, Pastor.

Ojai, California—Our church recently closed a successful meeting with Rev. Max Peters. The Spirit-filled messages of this young evangelist made a lasting impression on all who attended. We especially appreciated his sincere, heartfelt burden for souls, and his personal work as he called with the pastor in the homes of the unsaved. In addition to his good preaching, we enjoyed his singing and music with guitar and harmonica. The

revival left the church in a fine spirit; the people feel encouraged to go forward with God. As a result of the meeting, five new members were added to the church.—LeRoy L. Baum, Pastor.

Evangelist John W. Harrold reports: "The past year has been a good one with many precious souls praying through to victory. It has been a real pleasure to work with some of the finest pastors in our movement. Last year the Lord saw fit for me to have twenty-three meetings. I am now in my eleventh revival since the first of the year. I praise God for all His rich blessings. He saves, sanctifies, and satisfies my soul. These are great days to serve God. I love Him with all my heart. Please pray for me. My address: Box 309, Red Key, Indiana."

Bonham, Texas—This church recently enjoyed a profitable revival with Rev. W. M. Tidwell as the evangelist. He preached with the fervor of a youth and manifested a real love and concern for the lost. He was untiring in his personal work among the lost and was used of the Lord to lead a number of people to the altar. His Bible studies each day proved a blessing to the church. His unique way of presenting the truth helped him to hold the congregation from service to service. Over thirty people found victory at the altar. The church is encouraged to go forward.—Leon Martin, Pastor.

The Osseo (Minnesota) church had an evangelistic crusade in April with Dr. C. B. Strang and Brother Wesley Johnson as the special workers. The services continued for eight wonderful days with thirty-five seekers at the altar. Dr. Strang's preaching thrilled the folks. Brother Johnson directed the song services, and the special music was provided by those within the local church and also by some nearby groups. The Osseo evangelistic crusade will be an annual event, and we are already making plans for the spring of '56—Edward J. Johnson, Pastor.

Rev. Floyd N. Bradley writes: "From the time the Lord so wonderfully healed me in 1951 until last December I have been in the evangelistic field, traveling north, south, east, and west. In revivals, conventions, and camps, God blessed our efforts and gave some wonderful results. Last November, the Lord seemed to be leading in a change as a door opened on the Florida District. We accepted the pastorate at Arcadia, and late in December moved into a lovely redecorated and furnished parsonage. Our predecessors had laid a good foundation, and God has been good to us. The church is on the upward climb spiritually, financially, and numerically. We have had excellent meetings with Evangelists T. M. Anderson and Howard W. Sweeten, and we thank God for His help and blessing."

Archer, Florida—This spring we had a very good, spiritual revival with Rev. and Mrs. W. T. Mason as the special workers. Quite a few folks sought God at the altar, and 8 members were added to the church. At the close of the revival, on Easter Sunday, we broke all records in Sunday-school attendance, with 110 present. One couple had 31 present—including children, grandchildren, and great-grandchildren.—J. E. Redmon, Supply Pastor.

Walker County Zone of the Alabama District is going all out in the Crusade for Souls Now. January 31 through February 6, the zone had a Crusade for Souls sponsored by Jasper First Church, Cordova, Parrish, Sardis, Grace Chapel, Saragossa, Townley, Nauvoo, Wilson Chapel, Snoddy Chapel, Manchester, and Hickory Grove Nazarene churches. Rev. Sammy Sparks and the Rushing Family, as the special workers, were mightily used of God. Jasper First Church was packed to capacity with balcony and aisles filled. Night after night the altar was lined under the clear-cut and compassionate messages of Evangelist Sparks. The Rushing Family came back to their home county for their first campaign in the Church of the Nazarene, and folk came from far and near to enjoy their wonderful music and singing. God met with us in a wonderful manifestation of His glory and power, and over one hundred seekers lined the

altars. April 26 through 28 we had our annual holiness convention, sponsored by these same churches, with Evangelist Spencer Johnson as the special worker. His unique and unusual messages urged us anew to the task of propagating scriptural, second-blessing holiness around the world. Rev. W. L. Claborn had charge of the song services, and night after night "showers of blessing" came upon the congregation as different singers of the zone sang. The zone president, Mr. Joe Frost, appointed the different pastors to preside in the services. On the closing night twelve people sought God at the altar for regenerating or sanctifying grace. Rev. Paul J. Stewart was host pastor for both of these conventions. Walker County Nazarene pastors and laymen love and appreciate the doctrine, experience, and ethics of holiness. We deeply appreciate our godly, efficient district leader, Rev. C. E. Shumake.—H. C. Tubbs, Reporter.

Hopkinsville, Kentucky — Our church recently had a good revival with Rev. Wm. Deal as the evangelist, and Mrs. Jennie Hooper as song evangelist. The people were encouraged by the Spirit-filled messages of Brother Deal, and the altar was filled with seekers several times during the meeting. The church is united for God and lost souls.—Mary D. Banton, Pastor.

Toronto, Ontario, Canada—After a five-year ministry in California, we came to First Church about eighteen months ago to take on the relocation of the property. Before we arrived, the old historical church property on Cowan Avenue had been sold and parsonage property purchased on Eglinton Avenue in the north section of Toronto, about ten miles from the old site. Services had been held in a school auditorium and the parsonage chapel. We were able to rent another auditorium, seating 450, where we held our Sunday services for several months. After much prayer and investigation, we were able to make application to purchase a church property (the congregation planned to build a larger church in another location), and feeling this was in God's will, we stepped out on faith. The Lord opened doors for us, making it possible to sell the mortgage we held on the old church site for cash, and also to sell the parsonage property on Eglinton Avenue for a profit. A second mortgage covering the balance due will take care of the payments on a first mortgage on the new church property. Again, God answered prayer in regard to a parsonage, and we were able to purchase a fine brick house, three blocks from the church, moving in on the very day we had to move from the parsonage which had been sold. While some members transferred to other Nazarene churches closer to them, we have a loyal group who are standing by this relocation of First Church; also we are reaching

new families in this area. A wonderful spirit of optimism prevails and, in a recent midweek prayer meeting, such a spirit of prayer, praise, and testimony came upon the people that we ran almost an hour overtime and were "immersed in the glory of God." Our people are among the best, and already we have received some new members. With good co-operation we are now redecorating and remodeling the church within and without; the church has a full basement, with a fine auditorium and other rooms, besides the main auditorium upstairs. Recently a Toronto doctor donated a complete oil-burner unit, which we have had installed. Thus we have a Church of the Nazarene in this great north area of Toronto, where there is no evangelical church; we are located at 34 Glenforest Road, a few steps east of Yonge Street, in the midst of a fine residential area. The prospects are bright and the situation is challenging. Also, I have enjoyed ministering in many Youth for Christ rallies and revivals and other youth meetings, and seeing souls saved and sanctified.—Ralph L. Morris, Pastor.

Providence, Rhode Island—Last November, Rev. Harold Hess, our missionary from Guatemala, visited First Church and brought much inspiration along missionary lines. Our pastor, Rev. Kenneth E. Sullivan, has received a unanimous three-year call, and we are happy that he has accepted. Recently four new members were received into membership. Our Bible school superintendent and his son were in an automobile accident, which kept them in the hospital several weeks. On Palm Sunday we had the largest attendance in our Sunday school since the two churches merged last November. In a meeting closing on April 10, we were blessed with the faithful ministry of Revs. Kenneth and Lily Wells as the evangelists. Our church people were greatly uplifted by their timely messages in sermon and song. They won a large place in the hearts of our people. Several responded to the altar call.—Lura H. Ingler, Reporter.

Montreal, Quebec—We recently enjoyed a full Sunday of services with Rev. Ralph L. Morris, pastor of First Church, Toronto, Ontario. On Saturday night he sang, drew Hopi Indian sand painting, and spoke to several hundred people at Montreal's Youth for Christ rally. Sunday morning, Brother Morris painted and talked to the Sunday school, and over twenty decisions were made by boys and girls. Both in the morning service and at night, the congregation enjoyed the challenging sermons he delivered. Five people responded to the invitation at night. We plan to have Brother Morris back in the fall for a longer period of time. Thus, again God proved himself in a city which is 85 per cent French-Catholic. The doctrine of Bible holiness seems to be about the only light great enough for the need.—Harley E. Bye, Pastor.

Torrance, California

Sunday, May 1, was dedication day for the new church sanctuary in Torrance. Dr. G. B. Williamson brought a very wonderful message to an auditorium filled with preachers, friends, neighbors, and businessmen. He was assisted by Dr. R. J. Plumb, district superintendent; Dr. A. E. Sanner, former superintendent of the district; Rev. Wm. A. Penner, former pastor; and Mrs. Robert Wood, who played the harp. We have a beautiful building, 42 x 110 feet, with seating capacity of 350, and choir of 30. Other rooms include a nursery, two choir rooms, and a large study. The building is comfortably heated with the air-floor heating system. Under the direction of the building superintendent, most of the work was donated by members of the church and congregation. This unit is estimated to be worth \$50,000.00 and cost only \$27,000.00. Rev. Freeman A. Brunson has been pastor since June of '51, and reports show an increase in every department. During the building we saw some real miracles and wonderful answers to prayer, for which we



give God praise.—Agnes Foster, Secretary.

Peniel, Texas—Sunday, April 3, was a special day for our church. Many former members and friends were present in the morning service, as Dr. Paul H. Garrett, superintendent of the Dallas District, brought a wonderful message. Nineteen members of the Russell family were present. Noon lunch was served on the parsonage lawn. In the afternoon a program was given, honoring the former students of the old Peniel College; twenty-five registered. Some of these had attended the first years of old Peniel College. A few of these students had a part on the program: Rev. Oscar Bucy, pastor of First Methodist Church in Rockwall, Texas; Brodie DeJernett, of Dallas; Mrs. Lawrence Crawford, of Greenville; Mrs. Henry Poteet and son, Henry, of Cedar Hill; Miss Edith Arnold and Miss Veve DeJernett, of Peniel. In the evening service Rev. L. B. Jenkins, of Dallas, a former pastor of the church, brought the message.—Reporter.

Rev. Floyd W. Rowe reports from Longview, Texas: "After the distinct privilege of serving the wonderful people of the Mt. Scott Church in Portland, Oregon, it has been a joy to come to this growing city, and to our First Church, where we've found some wonderful people. God gave the vision of starting a branch Sunday school, and on last November 29 we rented an old building in Greggton (suburb of Longview). Our local church board authorized the project, and the pastors of the Kilgore Zone, along with Dr. Paul Garrett, district superintendent, gave their support to a revival in December. God blessed and gave about ten converts. We ran the work as a mission for some time, until the interest seemed to merit having a home-mission pastor on the job, and Dr. Garrett appointed Rev.

Robert L. Spinks. Late in April, after a week of revival with Superintendent Garrett as the evangelist, a new Church of the Nazarene was organized in Greggton. They have averaged sixty-two in Sunday school for the past month. Although we lost some of our good members, this home-mission work has helped the spirituality of our people, our attendance is coming back up, and finances have righted themselves. Already, we are looking for another new location in North Longview, and a location in the southeast part of the city among the colored people. Home evangelism pays! We had our recall on April 17, and it was 'yes' all the way. Mrs. Eva Gardner was used of God in a most wonderful way late in March in a most successful revival; there's no way to measure the good that was done. We are now having an average of thirty-five callers each Thursday night, and it's paying off. Last Sunday night a brand-new man was in the service for the first time; he went to the altar, was gloriously saved, and shouted around the altar. Evangelist J. C. Dobson and wife were mightily used of God in the revival just prior to the meeting with Mrs. Gardner. Longview First Church is on the move for God and souls."

Evangelist Fred W. Fetters reports: "Recently I have been in revival meetings with Rev. R. A. Noakes in Emmanuel Church in Phoenix, Arizona, where God manifested His presence, and folks prayed through to God for regeneration and sanctification in most of the services. Brother and Sister Noakes are tireless workers, and have added an educational unit, also enlarged the church auditorium. Driving to Ohio, it was my privilege to preach at our Parkview Church in Dayton, where Rev. O. A. Singleton is

the good pastor. In our meeting with Pastor Glenn Evans in Greenville, Ohio, God met with us and gave twenty-two souls seeking Him for pardon or heart purity. This congregation has erected a new church building which is attractive and adequate. Next I went to the Sugar Grove Church, near Pennville, Indiana—here I had the privilege of meeting some folk I had not seen in twenty-four years. We enjoyed laboring with Pastor Russell Wenger and his people. God met with us and gave souls praying through to victory in most of the services."

Xenia, Ohio—God has wonderfully blessed our church during past months, and we write to give Him the glory. Thirty new converts have joined the church in less than three months. With their fresh testimonies to set the pace, prayer meetings have become so attractive that an average of 125 people attend "The Hour of Strength." Sunday-school attendance reached an all-time high during April, with 612 present on Easter Sunday and an average of 394 for the month. We are 18.1 per cent above the average for the first ten months of last assembly year. Sunday evening attendance averages more than 150 now, and is growing rapidly too. Finances have come easily ever since we voted to give 10 per cent to missions; and we have been able to pay off the mortgage on the church, purchase a new electric organ, and make numerous improvements on our facilities this year. The church has given the pastor two substantial raises in pay, numerous extra gifts, and voted 99 to 1 in favor of calling him to serve another year. The pastor gladly accepts the call, and expects to press on for souls.—Harold J. Maish, Pastor.

Rev. Laten E. and Loura Teare write: "We are re-entering the full-time evangelistic field, and will serve as preacher and singers, or preacher or singers, as desired. Our service in the church has covered twenty-three years, fifteen in the pastorate and eight in evangelism. We are now making up our slate, and will accept calls for revivals, conventions, or camps. Write us, P.O. Box 527, Kansas City 41, Missouri."

Rev. F. B. Whittaker writes from Jefferson, Pennsylvania: "This spring we had a very successful revival with Rev. Harry Rich, pastor of our church at Quincy, Massachusetts, as the evangelist. He is a powerful and inspiring preacher of second-blessing holiness. God blessed his messages from night to night, and a good number of seekers were at the altar. The attendance was good, and on the closing night the altar was filled. We greatly appreciated the ministry of this young man. After six years as pastor here, I am resigning at assembly time. The Lord has blessed our labors, and we now have a modern parsonage, free of debt, and this past year completed our new church building, 50 x 70 feet. We have had a steady increase in membership. Feeling it to be the will of God, we are leaving, and have open dates after August. Write us, P.O. Box 13, Jefferson, Pennsylvania."

Moscow, Idaho—God has richly blessed our church the past year. Revivals with Evangelists Leila Dell Miller, D. C. Van Slyke, and Jack Hawthorne have given the church a real spiritual lift, as well as adding new members. Rev. E. B. Hartley is closing a three-year ministry and has accepted a call to Boise First Church. Highlighting the past year was the dedication of a new youth center, a two-story structure with eight Sunday-school rooms, rest rooms, secretary's office, pastor's study, and auditorium on the ground floor, and a large recreation area. On Sunday, March 27, "open house" was held in the afternoon, with the main dedicatory service in the evening with Dr. Hardy C. Powers bringing an inspiring message. Dr. E. E. Zachary, district superintendent, assisted in the service and offered the dedicatory prayer. Many local firms and friends sent beautiful flowers for the occasion. Rev. DeWitt McAbee is coming as our new pastor. Moscow church is on the march for God.—Mrs. Roy Harris, Reporter.

Weirton, West Virginia—Our church recently had a great revival; in fact, it was one of the greatest in the history of the church. Rev. James Hamilton, pastor of our First Church in Huntington, did the preaching, with Professor John E. Moore as soloist and song director. God used these men in an unusual way. Each night there were good crowds in attendance, with a total of 175 seekers at the altar;

many of them prayed through to definite victory. On the closing night the church gave a good love offering to purchase a new deep freeze for the pastor. It is a real pleasure to pastor a church that is spiritual and in harmony with the pastor's program for the local, district, and general work.—Earl G. Hissom, Jr., Pastor.

Rev. A. Ernest Collins writes: "I have resigned my pastorate of the Newmarket church to enter the evangelistic field as of September 1. I am now making up my slate for the fall and winter months. Write me, % our publishing house, 1592 Bloor West, Toronto 9, Ontario, Canada."

Dr. C. Warren Jones writes: "Since the last report, I have been busy. Had to cancel fifteen days of work on account of Mrs. Jones's serious illness; she is making a good comeback. Have just gotten home from a district tour on East Tennessee. Tour well planned by the efficient district president, Mrs. J. A. McCammon. Was in twenty-two churches with forty-eight pastors present out of a total of sixty-two. That is better than usual. *Other Sheep* circulation greatly boosted. While at Sparta, Tennessee, the local pastor, Rev. H. F. Tate, drove us to the birthplace of Uncle Bud Robinson. Thank God for the Nazarenes of East Tennessee. They are blessed with a good district superintendent, Rev. Victor E. Gray, and with that prince among laymen, C. L. Elkins, of Knoxville, Tennessee."

Oak Grove, Louisiana—Grace Church is glad to report a great revival with Rev. A. J. Hoof as the evangelist. There was more old-fashioned conviction than I have seen since I came into the church in 1945. The fire fell one night while some ladies were testifying. The first Sunday the evangelist did not get to preach—we were about to take an offering when folk began coming to the altar. We have already received three into the church. We reached five new families for the church. We praise God for His blessings.—Everette A. Johnson, Pastor.

Evangelists E. Everett and Irene Kimball write: "We recently closed a very successful revival at our church in Beaverton, Michigan, where Rev. Allen Cobb is the fine, aggressive, and much-loved pastor. God gave some wonderfully outstanding victories in both the saving and the sanctifying of souls. A new monthly average was set for the Sunday school with an all-time high of 162. The attendance was good each night during the revival, and we were entertained in a very wonderful way in the pastor's home, given a generous offering, and invited to return in '57. We offer a complete program of gospel preaching, singing, and instrumental music with the Hammond organ, piano accordion, and guitar. We have

one date in '55 that we would like to slate anywhere between Wyoming and Indiana, August 24 to September 4. Write us, P.O. Box 56, St. Louis, Michigan."

Newell, West Virginia—The Glendale Chapel was organized into the Newell Glendale Church of the Nazarene last September 24 by Dr. E. C. Oney, district superintendent, with 40 charter members. A most wonderful and profitable revival came our way in April with Rev. and Mrs. Otto Davidson. God was on the scene in every service, as Brother Davidson is a good, old-fashioned holiness evangelist who preaches with the power and unction of the Holy Spirit. Seventy-five souls in all sought God to be saved, reclaimed, or sanctified. Our revival closed with shouts of praise and victory. Our Sunday school has had an average of 90 for the last six months; we had 158 on Easter Sunday. By the help and grace of God we expect to build a new church in the near future, as we are badly in need of more space. Newell Glendale Church is on the march for God.—Sidney Mays, Pastor.

Lambert, Mississippi—Riverside Church recently concluded a very profitable revival with Evangelist E. J. Miller. Victorious altar services were climaxed by the testimony of those who were either saved or sanctified. The spiritual life of the church was deepened by the Bible messages of Brother Miller, and a good love offering of cash and food was received by the pastor. We are encouraged to press on and do more for the Kingdom and the church.—George T. Robinson, Pastor.

Brookville, Pennsylvania—Calvary Church recently closed a good revival with Evangelist Lyle P. Flinner and his wife. For several months preceding the campaign there had been organized visitation by the laity of the church and an extensive calling program by the pastor. Before the meeting with the Flinners, several new contacts came to our church and were saved. On the closing night of the meeting, seventeen knelt at the altar, among whom were backsliders and another of the visitation-contacted families. Not only are the people visiting, but they are praying. A wonderful spirit of prayer was manifest during the revival campaign in our pre-service prayer meetings, and our prayer meetings since then are blessed of God and well attended. Our Sunday-school average for April was 109, our church attendance is close to that number every Sunday morning and evening, and there is a wonderful spirit of good will and co-operation in the church. We sponsor a weekly radio program, "Calvary Crusaders," which is broadcast directly from the church auditorium each Sunday afternoon over WPME, Punxsutawney. Brookville church was organized in

July, 1951, by Rev. Robert Fowler. I came as pastor in January, 1952. Our services are blessed of God with souls seeking Him almost every Sunday night.—M. Minish, Jr., Pastor.

Clendenin, West Virginia—On Sunday night, April 24, we closed a great revival with Rev. Clarence "Tiz" Jones as the evangelist and the Elk River Trio as singers. God's presence was greatly felt in the services, and the church was definitely helped in every way. There were many seekers at the altar to be saved and sanctified. Brother Jones preached with the power and unction of the Holy Spirit upon him, and the singers blessed our hearts with their Spirit-filled singing. We are happy that fifteen new members united with the church. The pastor was given a good recall and a fine love offering. We praise God for the good people of Clendenin who want to go forward for the Lord Jesus. God is blessing every department of the church.—Robert E. Salsler, Pastor.

Rev. and Mrs. Charles W. Weagley write: "For the past few months we have had to be out of the field of evangelism due to sickness and death in the family. During this time God has given us many week-end meetings and we have seen precious souls pray through to God and new members added to the church. We are now available for week-end meetings, supply work, children's meetings, etc. Write us, 918 Clinton Street, Waukesha, Wisconsin."

Evangelist D. F. Steinger writes that he has some open time during July and August, and will be glad to slate as God may lead. Write him, Box 445, Nashville, Indiana.

Peoria, Illinois—North Side Church recently closed a good revival with Evangelist Hoye Harvey. He is a good Bible preacher and many souls received definite help. Our church has taken several steps forward lately, and we are encouraged. We find more and more that people are looking to the old-fashioned gospel for a genuine deliverance. There is nothing that will take the place of Biblical quotation in the reaching of hearts.—J. Russell Gravat, Pastor.

Magnolia, Mississippi—We recently closed a very good revival with Rev. Harold Glaze as the evangelist. Brother Glaze brought some heart-stirring messages. We had the largest crowds we have ever had during a revival. There were about fifty seekers who bowed at an altar of prayer and found victory. Also, we received five new church members. Along with Brother Glaze's preaching, which is of the best, he and his wife furnish the musical program, which is very enjoyable. God has really blessed here in Magnolia, and we are looking to Him for greater victories.—Catherine Jackson, Secretary.

Rev. Hugh Slater writes that he is now giving full time to the work of evangelism, has some open dates at present, and will be glad to hold home-mission campaigns and go anywhere for entertainment and freewill offerings. Write him, % Nazarene Publishing House, P.O. Box 527, Kansas City 41, Missouri.

Carthage, Texas—We have recently closed a revival with Mrs. Thelma Steelman as evangelist. It was the best revival the church has witnessed in years. With the power of God saturating the messages of Mrs. Steelman, God gave us seekers in almost every service. There was much prayer backing the evangelist, and God working with the people made the revival a real success. Mrs. Steelman is an old-fashioned preacher with an up-to-date message for a lost world. God is blessing her everywhere she goes and making her a real blessing to the churches.—B. A. Patton, Jr., Pastor.

Hutchinson, Kansas—Rev. Milton Huxman will soon close seven years of ministry with the Bethany Church here. On April 18 the church board met and voted unanimously to recommend a three-year call for Pastor Huxman. On Sunday, May 1, the church voted unanimously to give Brother Huxman a three-year recall. Following this a beautiful picture of the Lord's Supper was presented to the Huxmans as a token of love and appreciation by the entire church. Certainly the Lord is blessing our people under the Christlike leadership of the Huxmans.—Al Ward, Reporter.

Dothan, Alabama—God blessed in a wonderful way in our two-week meeting with Evangelist E. T. Cox. This meeting was truly sent from God, and souls were saved and sanctified. We greatly appreciated the Spirit-filled ministry of Brother Cox; he is a great blessing to the church.—J. W. Adams, Pastor.

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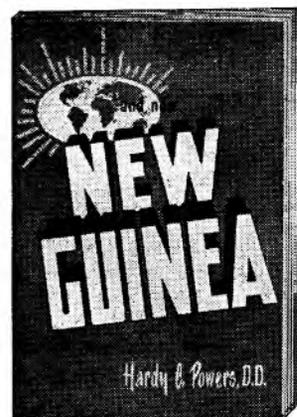
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Trevecca Nazarene College

The Board of Trustees of Trevecca Nazarene College met for its annual meeting at the college on April 27.

The campus and buildings have never looked better. More cement walks, new roofs on several major buildings, the remodeled McKay Hall, and the newly completed cafeteria are a few items that show marked improvement and progress.

Among the student body there was every indication of a wholesome, Christian college atmosphere.

Dr. A. B. Mackey, president, with his officers, presented a most encouraging report of past progress and future plans for advance. Dr. Mackey was re-elected as president by unanimous vote for another three-year term. Rev. Clifford E. Keys and Rev. V. Neil Richardson, field representative and business manager respectively, were both re-elected by unanimous vote for a three-year term.

Dr. Homer L. Adams, of the faculty, was elected as dean of the college; and Rev. W. M. Greathouse, pastor of Clarksville, Tennessee First Church, was elected as dean of the School of Religion.

Dr. Edward C. Oney, chairman of the Board of Trustees the past year, declined re-election on orders of his physician. Elected officers of the board for this year were Dr. John L. Knight, chairman; Dr. E. C. Oney, vice-chairman; Otto Stucki, secretary; Claude Galloway, treasurer; Dr. Lloyd Byron, Rev. C. E. Shumake, and A. M. Gibbs, members at large.

Buildings completed during this fiscal year were the new cafeteria at a cost of \$60,000.00; remodeling, after a fire, of McKay Hall, a girls' dormitory at a cost of \$45,000.00; the Fine Arts Building completed early in this year at a cost of \$125,000.00. Our indebtedness is at \$110,000.00. The board approved plans to launch a campaign to raise and pay the debt in 1956.

Southeastern Nazarenes are proud of Trevecca. We are grateful to Dr. Mackey and his staff of officers and faculty for their faithful and effective service in providing Christian education for our youth.

Otto Stucki, Secretary
Board of Trustees

Dallas District

In the past three months 664 new members have been added to the church schools; of some 24,000 contacts, more than 2,000 prospects have been located in a walking-distance survey sponsored by the Church School Board. Chairman H. F. Crews, of Denison, is leading all the churches of Texas with an average of 314. Texarkana First, with Rev. Fletcher C. Spruce, led Texas in the Easter Rally with 454. Denison came in second with 451. (Lufkin, of the Houston District, had 445; and El Paso First, of New Mexico District, had 418.) Dallas First had 417, and Dallas Central had above 300. Atlanta First, Bonham, Dallas Forest Avenue, Marshall, and Sulphur Springs had over 200. The new school at Greggton had an average of 62 in April to help the district have an average that is an all-time high for a month. Extension classes are being organized in increasing numbers until about 25 percent of the schools report activity in this work of the Home Department.

Our preachers' meeting with Dr. Samuel Young was one of the best we have had. His messages were blessed of the Lord to the end that our hearts felt again the challenge that continues to all of the pastors who love God and their place of labor. We felt anew the call to a greater effort in soul winning and visitation evangelism. Visitors from other districts—Dr. I. C. Mathis, Dr. V. H. Lewis, and Rev. Elbert Dodd—added to the fellowship. Dr. T. W. Willingham gave us the latest information regarding ministers and the Social Security program. Rev. E. Roy Darden and Tyler First people were gracious as hosts to this district gathering.

Miss Lydia Wilkerson, of the Islands and Rev. B. ... British Honduras were on the district in some thirty churches for missionary services. Mrs. Garrett, N.F.M.S. president, reports that department is having a very good year. Rev. Lawrence Gholson and the district N.Y.P.S. have had an excellent response in the home-mission special, an annual offering for home missions by the young people. This group also sponsored two teen-age rallies with Rev. Paul Martin representing the general N.Y.P.S. with some 600 Nazarenes in attendance.

A new church has been organized at Greggton with twenty members. Rev. Robert L. Spinks has been appointed as pastor. The pastor's salary is paid by the new group with the district helping some on the rent. This church was ably assisted in getting started by the pastors and



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people of the Kilgore Zone, with Rev. Floyd Rowe and the Longview people deserving special mention; in fact, transfers from Longview made up a part of the new church. This organization should develop into one of the strong churches of the district. Another Sunday school has been started in Dawson and Rev. George A. Tucker hopes it will develop into an organization in the near future.

Never have we had a larger number of unanimous votes nor any more churches giving their pastors near-unanimous votes than in this year's balloting. The Lord has given us a great crowd of pastors to labor with, some of the best laymen in the nation, and God is blessing accordingly. Our best days are ahead as we seek to keep step with the leadings of the Holy Spirit.

PAUL H. GARRETT,
District Superintendent

DEATHS

MRS. MITTIE LEE CAIN died at the home of her son, Weldon Guest, in Ryan, Oklahoma, on March 2, 1955, after an illness of several months. Mittie Lee McReynolds was born March 31, 1867, in Daingerfield, Texas. She was married to William Franklin Guest in 1890, and they moved to Ryan, Indian Territory, in 1894. She was the mother of seven sons and one daughter; one son died in infancy, and another, Joseph P., died in 1952. Her husband died in 1921; and a second husband, Floyd V. Cain, died in Ryan in 1939. Mrs. Cain was converted at the age of five, became a charter member of the old Cumberland Presbyterian church in Ryan. When that church dissolved she joined the Church of the Nazarene and was a faithful member and worker there for the last forty years of her life. For thirty-five years she was teacher of the adult Bible Sunday-school class in that church. She is survived by five sons: John and Weldon of Ryan; Maurice and Cecil of Long Beach, California; Bryan of Oklahoma City; and a daughter, Mrs. Hazel Howard, also of Oklahoma City. Funeral service was conducted in the Church of the Nazarene by Rev. Joe Norton, her former pastor.

JACKIE HUGHES was born to Rev. and Mrs. Charles F. Springer of Lexington, Alabama, on April 23, and died about four hours later in Florence, Alabama.

GUSTAV A. TURNQUIST, a retired farmer and husband of the late Holda (Hjelm) Turnquist, was born on April 18, 1866, in Sweden, and died February 11, 1955. He had been an active member in the Church of the Nazarene for many years, and at the time of his death was a member of First Church of the Nazarene in Providence, Rhode Island. He is survived by one daughter, five sons, and one sister.

MRS. MARY ELIZABETH MABRY (nee Bradford) was born June 23, 1886, in Farquille County, Virginia, and died February 23, 1955, in Cedar Falls, Iowa. She was united in marriage to Rev. Paul H. Varce, and they had three children: Jennie (now Mrs. Luther York), Frank, and Anna (now Mrs. Henry Mehmman), all of Cedar Falls. Her husband died in 1931; also her parents, one sister, and one brother preceded her in death. She accepted Christ as her personal Saviour on February 23, 1953, was baptized on March 29, and sanctified on April 4; then joined the North Cedar Church of the Nazarene at Cedar Falls on April 5, 1953. She was a faithful member as long as her health permitted, and was in Sunday school and church two weeks before her death. She was loved by all who knew her. Besides her children, she is survived by two brothers. Funeral service was conducted by her pastor, Rev. Paul H. Varce, with interment in the Finchford, Iowa, cemetery.

FLORENCE GERTRUDE SMEE was born in Scotland, Pennsylvania, October 15, 1888, and died February 24, 1955. She was a member of the Plainville (Kansas) Church of the Nazarene, which was organized in April, 1909. She attended Bresee College in Hutchinson, preparing for the work of church deaconess. She spent three years in Beaumont, Texas, as deaconess; later moved to Lake Charles, Louisiana, and had charge of a home for unfortunate girls and an orphanage. She cared for over 1,000 girls and children during her lifetime work. She adopted a son, Thomas, now of Lake Charles, Louisiana. At the

time of her death she was the oldest charter member of the Church of the Nazarene at Lake Charles, and had resided in this city about thirty-seven years. Surviving relatives include her adopted son, Thomas; a sister, Mrs. Irene Burkholder, Denver, Colorado; two half sisters and a half brother. One brother, Ross, of Denver, died January 23, 1954; and a half brother, Clarence, in 1949. Funeral services were held Sunday, February 24, with Rev. Ralph Shafer officiating. Interment was in the Plainville cemetery.

CHRIS BUYS was born at Sayville, New York, March 18, 1881, and died February 22, 1955. Some years ago he and his wife found the Lord Jesus as their personal Saviour, and some time after this sought and found the glorious experience of entire sanctification. Together they joined the Church of the Nazarene at Patchogue, New York. He became a member of the church board and served for a number of years as a faithful trustee. He loved his church and faithfully attended and supported it. He loved his Bible and read it daily. The last service he enjoyed was held in his own home just two weeks before he died. He and his wife and pastor had Communion together. During the last months of his illness he was lovingly taken care of by his dear wife, who has been his constant companion and helper. He is survived by his wife, one daughter, and four sons. Funeral service was conducted by his pastor, Rev. Stanley Dixon, and his body was laid to rest in the Union Cemetery.

MRS. CORDELIA NEAL, age seventy-two, died on February 18, 1955, at Phoenix, Arizona. Mrs. Neal found Christ as her personal Saviour early in life and faithfully served in the Emmanuel Church of the Nazarene up to the last. She was making calls in behalf of the Sunday-school Crusade for Souls when Jesus called her home. Her life was a blessing to her loved ones and friends. She is survived by her husband, Ira; four daughters: Mrs. Idabelle Miller of Lansing, and Mrs. Rosalie Appleton of Pontiac, Michigan; Mrs. Lucille Hooker of Glendale, California; Mrs. Beulah Baker of Phoenix, Arizona; two sons: Charles of Pontiac, and Hubert of Flat Rock, Michigan; also two sisters and one brother. Funeral services were conducted by her pastor, Rev. R. A. Noakes.

JESSIE ALMEDA NOBLE was born in Plainview, Nebraska, August 7, 1887, and died at Iowa City, Iowa, February 25, 1955. She became a member of the Methodist church early in life, and in recent years transferred her membership to the Church of the Nazarene. Later she taught school and also worked in the Leon and Oskaloosa hospitals, then making her career as a homemaker in Leon, Iowa, with her sister and brother. She leaves to mourn her passing three brothers and one sister: Fred of Fullerton, California; Robert of Leon, John of Creston, and Irene Keown of Leon, Iowa. She was preceded in death by her father, mother, and one brother, Dean. She was well liked and will be greatly missed by all those who knew her. Funeral service was conducted by her pastor, Rev. L. L. Watters, with burial at the Grand River Cemetery.

JAMES CONWELL NORVELLE, age sixty-one, charter member of the Central Church of the Nazarene, Norfolk, Virginia, died January 27, 1955. Brother Norvelle was instrumental in the founding of Central Church and gave freely and unceasingly of his strength and talent from its inception to the end. He contributed liberally to finance and to improve the church in order to insure its permanency in the community. He was Sunday-school superintendent for fourteen consecutive years and relinquished the post only because of severe illness. His guiding hand and sincere friendship will be sorely missed. Brother Norvelle is survived by his wife, Myrtle Milby Norvelle, and one son, James C. Norvelle, Jr.

ANNOUNCEMENTS

RECOMMENDATION—Rev. Harry Lawyer, pastor-evangelist, has resigned as pastor at Norfolk, Nebraska, feeling an urge to answer the call to give more of his time to evangelism. During his pastorate he has held several meetings on the district with marked success. I know he is open to God's will and would be glad to go wherever a door may open; he is not afraid of tackling the hard places and those which present a real challenge. He will be available after June 15. Write him, 719 South Twelfth Street, Norfolk, Nebraska.—Whitcomb Harding, Superintendent Nebraska District.

BORN—to Rev. and Mrs. Kenneth B. Matheny, pastor-elect at Elkhart, Indiana, a daughter, Carolyn Jean, on May 23.

—to Rev. and Mrs. James W. McNeely of Kansas City, Missouri, a daughter, Cyndra Kaye, on May 20.

—to Rev. and Mrs. Riley Laymon of Rochelle, Illinois, a son, Kenneth Ray, on May 18.

(Continued on next page)



SERVICEMEN'S CORNER

WHEN I first arrived in Korea and saw the great need that is represented here, a certain question haunted me for several days. I kept asking myself, How much do we really care about the needy people around the world—those who are needy temporally, but more so those who are needy spiritually?

Then I read the article in the HERALD OF HOLINESS by Dr. Ralph Earle under the title, "Why Not?" and that really hit the spot with me. In that article I learned that if each one of us gave only one quarter a week it would total three and one-quarter million dollars a year for foreign missions. But as it is, we had given only slightly over one-quarter of a million dollars; that hurt me. For I believe in the Church of the Nazarene and the message it has to give to this lost and dying world.

Now all of us can give one quarter a week. Most Americans spend that much every day for cigarettes; and most of us can do much better than one quarter a week. I believe that a lot of us could make that one quarter every day if we just would. I am only a Pfc, and any veteran knows how much we make, but I have determined to give at least ten dollars per month to the N.F.M.S.

And now I read the following from the HERALD in the report on foreign missions: "The tragic truth is that we are not approaching adequate support of the fields we now have." This really does hurt me. We have a message of salvation and holiness to proclaim and instead of pushing out into new fields we are barely holding what we now have. I am ashamed of this myself. If this were due to the fact that we had given until we had no more, it would be different; but we can't average a quarter a week for the entire church.

The point is, Do we really care? Do we want to give out this glorious message that should be shouted from the housetops? Let us challenge everyone who is a member of our great church to give and pray this year until it hurts; and God will bless you so much for it if you will do even more in the future. If we fail in this we fail in behalf of the greatest commandment, for if we love our neighbors as we love ourselves we will do far more than we ever have before. God help us not to fail!—PFC. DAVID W. MCGRAW.

NAZARENE SERVICE MEN'S COMMISSION
Al DuBois DIRECTOR

June 15, 1955

—to Elvin and Lois Hicks of Eugene, Oregon, a son, Stephen Elvin, on May 13.

—to Mr. and Mrs. Paul Fox of Cunningham, Washington, twin boys, Randall Paul, and Ross Kendall, on April 14.

SPECIAL PRAYER IS REQUESTED by a friend in North Carolina for a man who has been out of work for a long time, that he may find a permanent job soon, also that God will save his soul;

by a reader from Nebraska that two daughters, and families, of a Christian mother may be saved—they seem so indifferent; also for a mother who has had a hard life but has become bitter and critical, that the writer may love and forgive her as she should; by a lady in Kentucky that the Lord will undertake in a serious situation regarding the life of a young boy whose moral character is threatened;

by a lady in Iowa that God "will enable me to do His will and keep out of trouble" and that God will defeat plans of those who would destroy me, and destroy the effects of their slander;

by a Nazarene in Idaho that God may undertake in a critical situation existing in a place of employment—some have become physically ill over it—only God can defeat the wickedness, and that she may have grace in her own soul to hold steady and glorify God—also for guidance in several unspoken requests—and a similar request for a Christian in another city, that in spite of the enemy he may be kept by God and His will made plain;

by a "Herald" reader in Texas for an unspoken request;

by a "Herald" reader in Kentucky who has been suffering from a heart ailment for more than ten years.

Nazarene Camp Meetings

June 24 through July 3, Louisiana District Camp, at the district campground, five miles north of Alexandria, on U.S. Hi-way 71. Special workers: Dr. T. M. Anderson and Rev. Roy Bettcher, preachers; Professor John E. Moore, singer. For further information write the district superintendent, Rev. Elbert Dodd, 1611 Henry Street, Pineville, Louisiana.

July 14 to 24, Oregon Pacific District Camp, at 12625 S.E. 82nd avenue, Portland, Oregon. Special workers: Rev. Harold L. Volk and Rev. Howard Sweeten, evangelists; Rev. and Mrs. Gilbert Rushford, song evangelists; prayer and praise, Rev. T. H. Stanley; Rev. James E. Kratz, children's worker. For information and reservations, write to Rev. B. Martin Gale, Rt. 1, Box 425, Clackamas, Oregon. Rev. W. D. McGraw, Jr., district superintendent.

July 25 to 31, Florida District Camp, at old Suwannee Campgrounds, on U.S. Hi-way 41, three miles north of White Springs, Florida. Workers: Dr. I. C. Mathis, Dr. Ralph Earle, evangelists; Rev. and Mrs. Leon Cook, singers; Rev. C. R. Moore, youth director; and Mrs. Ben Marlin, children's worker. Dr. John L. Knight, district superintendent. For information, write Rev. Don Newell, camp manager, 235 Avenue "F" S.W., Winter Haven, Florida.

August 8 to 14, Iowa District Camp, District Campground, Route 1, West Des Moines, Iowa. Dr. G. B. Williamson and Dr. Remiss Rehfeldt, evangelists; Professor Warnie Tippett and the Olivet Quartet, singers. Missionary convention, August 9, Dr. David Hynd, speaker. Children's workers, Misses Meadows and Reasoner. Rev. Gene E. Phillips, district superintendent.

August 15 to 21, Eastern Kentucky District Camp, campgrounds, Winchester, Kentucky. Workers: Rev. J. A. McNatt and Rev. Asa Sparks, preachers; Douglas Slack, song evangelist. For further information write the district superintendent, Rev. D. S. Somerville, 2717 Iroquois Ave., Ashland, Kentucky.

DIRECTORIES

GENERAL SUPERINTENDENTS

Hardy C. Powers

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

Assembly Schedule

Northeastern Indiana June 29 to July 1
Alabama July 5 and 6
Eastern Michigan July 20 to 22
Eastern Kentucky July 27 to 29
Missouri August 3 to 5
Northwest Indiana August 17 to 19

Tennessee August 24 to 26
Louisiana August 31 and September 1
Georgia September 14 and 15
Southeast Oklahoma September 21 and 22

G. B. Williamson

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

Assembly Schedule

South Dakota June 22 and 23
Canada West July 6 to 8
Western Ohio July 27 to 29
Minnesota August 1 to 3
Illinois August 4 to 6
Iowa August 10 to 12
Houston August 24 and 25
Mississippi August 31 and September 1
Kansas City September 7 to 9
Northeast Oklahoma September 28 and 29

Samuel Young

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

Assembly Schedule

West Virginia July 7 to 9
Michigan July 13 to 15
Southwest Indiana July 28 and 29
Kansas August 3 to 5
Wisconsin August 10 to 12
Dallas August 17 and 18

D. I. Vanderpool

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

Assembly Schedule

New England June 22 to 24
New York July 1 and 2
Maritime July 13 and 14
Pittsburgh July 21 to 23
Northwest Oklahoma July 28 and 29
East Tennessee August 3 and 4
Chicago Central August 10 to 12
Southwest Oklahoma September 14 to 16
North Carolina September 21 and 22
South Carolina September 28 and 29

Hugh C. Benner

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

Assembly Schedule

North Dakota June 29 and 30
Colorado July 13 and 14
Central Ohio July 20 to 22
Kentucky August 3 and 4
Virginia August 10 and 11
Northwestern Illinois August 17 and 18
Indianapolis August 24 to 26
South Arkansas September 7 and 8
North Arkansas September 14 and 15

District Assembly Information

SOUTH DAKOTA—Assembly, June 22 and 23, at First Baptist Church, 405 E. Third Avenue, Mitchell, South Dakota. Entertaining pastor: Rev. Howard Olson, 114 East 9th Ave., Mitchell. Send mail and other items relating to assembly % Rev. Crawford T. Vanderpool, 315 E. Second Ave., Mitchell, South Dakota. Dr. G. B. Williamson presiding.

NEW ENGLAND—Assembly, June 22 to 24, at Wollaston Church of the Nazarene, 37 E. Elm Ave., Wollaston 70, Massachusetts. Entertaining pastor: Dr. J. Glenn Gould, 29 Dunbarton Rd., Wollaston. Send mail and other items relating to assembly % Dr. Gould, 29 Dunbarton Rd., Wollaston 70, Massachusetts. Dr. D. I. Vanderpool presiding.

NORTH DAKOTA—Assembly, June 29 and 30, at the Nazarene Campgrounds, Sawyer, North Dakota (may be reached by the Soo Line and the Maier Coach Line). Entertaining pastor: Rev. Duane J. Grover, Sawyer, North Dakota. Send mail and other items relating to the assembly in care of Rev. Duane J. Grover, Sawyer. Dr. Hugh C. Benner presiding.

NORTHEASTERN INDIANA—Assembly, June 29 to July 1, at Nazarene Campgrounds, East 38th Street, Extended, Marion, Indiana. Entertaining pastor: Rev. J. R. Shadowens, 1215 Quarry Road. Send mail and other items relating to the assembly in care of Dr. Paul Updike, Box 469, Marion. Dr. Hardy C. Powers presiding.

NEW YORK—Assembly, July 1 and 2, at the Beacon Campgrounds, Groveville Park, Beacon, New York. Entertaining pastor: Rev. Albert Stiefel, 73 W. Center Street, Beacon. Send mail and other items relating to assembly in care of Rev. Robert Goslaw, 27 Wilson St., Beacon. Dr. D. I. Vanderpool presiding.

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