

Herald of Holiness

OFFICIAL ORGAN • CHURCH OF THE NAZARENE



March 28, 1956

SPEAK THAT HOLY NAME WITH BATED BREATH. Ponder it with deepest reverence. Meditate upon it with wonder. Measure its meaning with gratitude. Grasp its priceless promise with the hand of faith. Bow at His pierced feet with humility and obedience.

Jesus was the name given by the angel who made known

Jesus . . . Saviour

General Superintendent Williamson

Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them (Heb. 7:25).

the fact and manner of His advent to Mary and Joseph. In conferring it he also defined it. He said, "Thou shalt call his name JESUS: for he shall save his people from their sins."

Years ago a missionary went to Kenya Colony in Africa. It was necessary to reduce the language of a certain tribe to writing, that he might give them the Bible in their own tongue. When he sought for a word to convey the idea of a savior, he could not find it. As he journeyed with his guide, they passed a place on the trail where a man had been killed by a ferocious beast. The man upon whom the animal was about to spring was spared by a companion who intercepted the attack. In saving his friend he lost his own life. When the missionary heard the word used to describe the man who laid down his life to save another, like a flash he knew that he had heard the word he had sought so long. Now the gospel story could be told. The message of the Saviour of men could be comprehended by another nation.

For centuries the heavy hearts of men had longed for an Intercessor. Balaam cried, "I shall see him, but not now; I shall behold him, but not nigh." Job mourned that there was no daysman to argue his cause.

Now at long last the Saviour, the Propitiation for our sins, the Mediator between God and man, had appeared that God "might be just, and the justifier of him which believeth in Jesus."

LATE NEWS

Information has been received from Dr. Fletcher Galloway, pastor of First Church in Grand Rapids, Michigan, that District Superintendent Orville L. Maish of Michigan, with his wife, was in a serious car accident on March 9, near St. Johns, Michigan, due to icy roads. Brother Maish was not seriously hurt, but Mrs. Maish is in a Grand Rapids hospital with a broken shoulder, collar bone, and ribs. Prayer is requested for them."

Mrs. Fitch, wife of Rev. Millard R. Fitch, pastor at Midland, Michigan, died on Friday, March 9.

Rev. Troy C. Potts has resigned as pastor of the Portland Avenue Church in Oklahoma City, Oklahoma, and is re-entering the evangelistic field.

After eighteen months as pastor of the church in Nocona, Rev. Wendell A. Russell has resigned to accept the call to pastor the church in Perryton, Texas.

Pastor C. B. Carlton sends word from McComb, Mississippi: "On March 4 we closed the greatest revival in many years, with Evangelist Sammy Sparks and the Rushing Family as the special workers. The messages and singing were anointed of God, large crowds attended, with seekers in every service; new friends made for the church and a good class of new members received. The workers were invited to return."

Rev. Carl L. Wooten, pastor of the North Nampa Church of the Nazarene in Nampa, Idaho, has been elected as president of the ministerial association for the new year; this association includes more than thirty churches. Brother Wooten succeeds Rev. Raymond C. Kratzer, pastor of First Church.

After pastoring the Morgandale Church in Warren, Ohio, for seven years, where he built a new church and parsonage, and received approximately one hundred new members, Rev. J. L. McClung resigned as of March 31, to accept the pastorate of the Bordman Church at Youngstown, Ohio.

Rev. R. A. McCann, retired Nazarene elder, of Indianapolis, Indiana, sends a note of thanks to the many friends who remembered him on his one hundredth birthday, with cards and letters. He stated all these made this anniversary "such a happy occasion."

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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. Vandepool, Hugh C. Benner, General Superintendent, Church of the Nazarene. Published every Wednesday by the NAZARENE PUBLISHING HOUSE, M. Linn, Manager, 2923 Troost Avenue, Box 527, Kansas City 41, Missouri. Subscription price, \$1.50 per year, in advance. Entered as second-class matter at the post office at Kansas City, Missouri. Printed in U.S.A.

Evangelist C. W. Henderson is leaving the field to accept a call to pastor the church in Oakland City, Indiana.

After pastoring the church in Pauls Valley, Oklahoma, for three years, Rev. L. Wayne States has re-entered the field of full-time evangelism.

WHO?

By
ANNA M. GILLELAND

*Amidst the tumults of the day
Who can safely lead?
None but Christ, the Holy One,
Who knows our every need.*

*Who can give the strength and power
To reach the highest height?
None but Christ, the blessed Lord,
He who gives us light.*

*Who can bring contentment
When the day is dark and drear?
None but Christ, the Prince of Peace,
He is always near!*

GLEANINGS

From the
Office Editor's
Desk

"We have enjoyed so much our HERALD OF HOLINESS since a friend subscribed for us that we'd like to send it to a couple of friends. It is well written and places the right emphasis on sanctification. These friends I'm sending it to have not experienced this yet, and as the papers are sent out we shall back them with our prayers."—*Missouri*.

"I am renewing my subscription for the HERALD OF HOLINESS. This is the most spiritual religious paper ever. I have taken many other papers, but never received the blessings from them that I have from this one. Each article is worth the subscription price."—*Illinois*.

"I have taken this wonderful paper [HERALD OF HOLINESS] for years, and enjoy every issue and receive much spiritual food. I feel it is a church paper we can depend on for gospel truth."—*Idaho*.

"We are receiving the HERALD OF HOLINESS in our home with real pleasure. Its pages are a rich source of blessing."—*Pennsylvania*.

"You'll find enclosed \$1.50 for my renewal to the HERALD OF HOLINESS, for I couldn't do without this wonderful paper. It's such a help to me and I give or send the papers to someone else when I get through with them."—*Kentucky*.

"I have tried to do without our paper [HERALD OF HOLINESS] almost a year, being a widow with no income and so many needs to meet, but I miss the HERALD so bad. I just can't do without it any longer. It's so good to help pass off the lonesome time—a spiritual uplift."—*Tennessee*.

"We enjoy the HERALD so much, it seems to fill a need in our lives. We can always find something in it which applies to us personally."—*Oklahoma*.

*Yet a little while, and
the world seeth me no
more; but ye see me: be-
cause I live, ye shall live
also (John 14:19).*

**THE DEEPER
MEANING OF**

Easter

But ye see me, said the Saviour. He was spiritually educating His disciples to transfer their thoughts from His physical presence to the more deeply spiritual and eternal. To the world the grave seemed the closing scene; they saw Him no more and thought of Him as dead. To believers He was to become a living and permanent Presence. "Because I live, ye shall live also." It is the essential life of which He himself is the Source and which is not affected by the physical death through which He was about to pass. The Revelator penned the same immortal truth: "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Rev. 1:18).

If the glorious Cross is the very heart of the gospel, if it is the remedial provision for all our sins and sinful nature, if the enactment on Calvary provides an adequate atonement, if salvation rests in the redemptive transaction of the Cross; in short, if we can be saved and sanctified in and through a crucified Christ, then we can also be saved by His life. "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life" (Rom. 5:10). Dr. Adam Clarke gives this comment: "For, as He died for our sins, so He arose for our justification.—It may also be understood of His life of intercession for us, Heb. 7:25. And it may not be amiss to consider that, as our salvation implies the renovation of our nature, and our being restored to the image of God, so we shall be saved by His life,—for the life of God is essential, in the soul of man, to his salvation."

According to St. Paul, the Resurrection is intrinsically wrought into the very philosophy of redemption, and without it preaching, faith, salvation, and eternal life are invalidated.

The story of Easter is one of Divine Presence. See the disciples behind closed doors filled with fear and misgiving. "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you" (John 20:19).

After sixteen years in Africa, Livingstone addressed the University of

Continued on next page

By E. E. Wordsworth Pastor, Goldendale, Washington

Glasgow. "You ask me," he said, "how I could endure the loneliness, hardships, sufferings, treks, fevers, malaria, and so forth of the African jungles. I was not alone, for the Master said, 'Lo, I am with you always, even unto the end of the world,' and His presence is the secret of it all."

The Resurrection story is one of life and victory forevermore. "And as they went to tell his disciples, behold, Jesus met them, saying, 'All hail' (Matt. 28:9). These are the first recorded words of the risen Saviour, expressing health, wholeness, and living presence. Clarke comments, "Health be to you. Be safe and rejoice."

And because Christ lives, we too shall live. Rev. W. M. Tidwell tells of a little drummer boy of fourteen who was shot in the right arm at the battle of Knoxville, Tennessee. His arm was amputated. After coming out from under the chloroform, he raised his stump, severed above the elbow, and began to cry. Turning with tear-stained eyes to the hospital steward, he said, "Steward, where is my arm? I want my arm."

"Why, Willie boy," she replied, "your arm is out yonder with a pile of legs and arms that have been taken off today. You can't see your arm any more. Don't cry." But so great was the boy's distress that she appealed to the surgeon. "Get the arm for him," said the doctor. So she did, washed it off, bound it, and placed it in a clean napkin, and brought it to little Willie.

With his left hand he fondled it, then handed it back to the steward. "Take it away, steward,"

"Ye shall be witnesses unto me"

and that is just what your dollars are doing when you give generously in the Easter Offering.

he said. As she passed out of the hospital tent door, with his left hand to his lips, he blew a kiss to the departing arm and said, "Good-by, old arm, good-by. I drummed the best I could while I had you, but now good-by. I'll see you again in the resurrection."

Willie was a Sunday-school lad who had been taught the glorious resurrection story of Christ, and also the resurrection unto life everlasting of the children of light.

Yes, brethren in Christ, if God can change the frosts of a Dakota winter into springtime, sunshine, and golden harvest; if He can make the chrysalis into a beautiful, silver-winged butterfly; if He can change the land of midnight into the land of the midnight sun where brilliant northern lights suffuse the northern skies; if He can put the principle of life into eighty thousand kinds of plants, with the multiplied millions of seeds each with its own individuality, I believe He has power to raise His saints from death and the tomb so that we shall shout the victory through the eternal ages. And let all the people say, "Amen!"

Studies in the
Epistle to the Colossians

XIII. CHRISTIAN LIBERTY

By H. ORTON WILEY

President Emeritus, Pasadena College, Pasadena, Calif.

HAVING MADE IT CLEAR THAT THE "handwriting" or "death warrant" had not only been canceled but destroyed when it was nailed to the cross of Him who was our great propitiatory offering, the apostle now makes some applications concerning the nature of this freedom.

Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ (2:16-17).

1. *Eating and drinking.* The key to understanding this and the following statements is the fact that these were symbols either of Judaism or paganism, and to take part would indicate approval of them. He says, therefore, Let no one

make you feel wrong and in disgrace if you do not obey him in eating and drinking, forbidding you this or that on purely ceremonial grounds. St. Paul in advocating liberty is in nowise approving of license. In writing to the Romans, for instance, where there was a tendency to looseness, he bears down hard upon the opposite side of the question, approving of those who hold to the sanctity of the body and a proper observance of the Lord's day.

2. *Feast days.* Here the apostle mentions the yearly festivals of Judaism, such as the Passover and Tabernacles, and the monthly festival of the

new moon in which the trumpets were blown over the burnt offerings and peace offerings. These were representative of Judaism and were but shadows, having all been fulfilled in Christ. Bishop Foster once said that the multiplication of feast days was the rock on which the Roman Catholic church struck, and that the Protestant church is fast hastening to it.

3. *The Sabbath day.* Lightfoot points out that the word *sabbaton* is in the singular, as shown by the co-ordinated words, which are all singular. This refers to the weekly Sabbath of the Jews. The Sabbath as an institution is not to be identified with the day upon which it is celebrated. God demands a seventh of our time and a tenth of our possessions. The Sabbath was adopted into the Jewish system at the time of the giving of the manna in the wilderness, and from a study of the journals in Exodus, was evidently moved forward one day from the original Sabbath which they had observed. Judaism itself looked forward to placing the Sabbath back again to the eighth or first day of the week. This is shown by the fact that a child was circumcised on the eighth day; the wave sheaf offering was on the first day of the week, following the Sabbath; fifty days from that time was Pentecost, which was on the first day of the week, as also the resurrection and the appearances of Jesus.

Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind (2:18).

4. *The Christian's worship.* Literally this reads, "Let no man have his way in robbing you of your prize." Here again, we have one of St. Paul's interesting athletic figures. Christ is the Umpire who will bestow the victor's crown; the Colossians have properly entered the race and are doing well; but these false teachers are thrusting themselves in the way in an effort to impede them in the race. St. Paul calls these false teachers "frustraters." What an apt expression! St. Paul really puts them in their place and calls them what they really are, "frustraters."

Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances? (2:20.)

The words "subject yourselves to ordinances" is but one word in Greek. It is also translated, "Why are ye dogmatized?" Lightfoot paraphrases this as follows: "Why do you who have attained your spiritual manhood submit still to the rudimentary discipline of children? Why do you who are citizens of heaven bow your necks afresh to the tyranny of material ordinances, as though you were still living in the world? It is the same old story again: the same round of hard, meaningless, vexatious prohibitions."



"GLORY"

IN THE GREEK NEW TESTAMENT THE word for glory suggests an ecstatic experience. It is the appearance of what seems to be. However, the common word used in the Old Testament has a simple meaning that brings the mystical element down to earth. Basically the Hebrew word means "heavy," "weighty," "valuable." In relation to God, it is the most important aspect of His being. His glory is the precious essence of His creative personality that gravitates to the humble heart that awaits His glorious presence. This is the most priceless thing coming down from heaven.

When Moses had completed his preparation of the Tabernacle, the glory of the Lord filled the tent where God and man met together. Later, after the ark of the covenant was placed in the more permanent meetinghouse, the glory of Jehovah filled His Temple. Then, too, the supernatural manifestation of God's presence gave witness to divine approval of Solomon's prayer of dedication.

Nothing like this was recorded concerning either the Temple of Zerubbabel or the pretentious restoration erected by the ill-tempered King Herod. Only a stone slab took the place of the holy ark of the covenant. About the time that Nebuchadnezzar destroyed the first house of God, Ezekiel envisioned the lifting up of the glory of the Lord from Solomon's Temple. Never again did the Divine Presence return to the sanctuary until the Son of God came down to earth.

Whenever a congregation of persons is wholly consecrated to the service of the holy God, His glory gravitates into their midst and everyone is aware that God is there. This is God's glory. Such a manifestation of the presence of the Lord is the prime requisite for every building where the only

By

JAMES H. WHITWORTH

Nazarene Elder, Bloomington, Illinois

true God is worshipped. When the glory is lacking, the place of worship is no different from other buildings. Nazarenes must never lose the glory that gilded the boards of Dr. P. F. Bresce's first tabernacle. God's house must be filled with glory.

By the same analogy the glory of man is the most priceless aspect of human personality. This is exactly what the Lord demands of His servants. The believer presents before the presence of the Holy One the glory of a sanctified personality. Such a complete consecration involves total abandonment to the will of God. In the instant that such an offering of self's glory is laid in the act of faith before the altar, the glory of the Infinite One descends upon the waiting heart.

In a different stem of the verb, it means "to hold precious," hence "to show honor." After one has experienced the glory of His presence, He can do no other than to ascribe glory and honor to Him who is worthy of all praise. Hence he sings, "Glory be to the Father!" and, "Glory to His name!"; for he can truly shout, "My soul is filled with glory!"

The Miracle Morn

By **OVELLA S. SHAFER**

*Gone are the shadows of night and of grief,
Morning is come with its cheering relief;
Fear, doubt, and tumult have taken their
flight—*

Jesus is living—He always brings light!

Praise, adoration to Jesus belong;

Laud Him together in jubilant song,

*Honor King Jesus—let all who have
breath—*

He is the Conqueror o'er sin and death.

Sing about Easter, and face this glad day,

Hearts full of courage to meet every fray,

Looking toward heaven, the final reward,

Serving and worshiping Jesus, our Lord!

This "miracle morn," when new hope is born,

'Tis Easter, our glorious theme.

Triumphantly sing of Jesus, our King;

Of Jesus, who lives and is reigning supreme!

A Seaman's Paraphrase Of the Twenty-third Psalm

*The Lord is my Pilot; I shall not drift.
He lighteth me across the dark waters:
He leadeth me through the deep chan-
nels,*

He keepeth my log;

*He guideth me by the star of His
holiness for His name's sake.*

*Yea, though I sail through the thun-
ders and the tempests of life, I will dread
no danger:*

*For Thou art with me, Thy love and
Thy care they shelter me.*

*Thou preparest a port before me in
the homeland of eternity.*

*Thou anointest the waves with oil,
the ship rideth calmly.*

*Surely sunlight and starlight shall
favor me on the voyage that I take;*

*And I will rest in the port of my God
forever.*

—Author Unknown

Holiness

... the establishing grace

The need and the privilege of every child of God is to be established in the Lord; to be rooted and grounded in God's love, and settled in His divine grace. There is provided an establishing grace that will do all of that, and more. *Holiness* is the answer. Holiness is God's highest objective for man; it is required for entrance into heaven, and it is obtainable in this life. We can receive this glorious experience in a second definite work of grace, by faith, and become established in the Lord.

We remember that King David made reference to an establishing grace when he said: "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings" (Ps. 40:2). And the Apostle Paul prayed thus for the church at Thessalonica: "To the end he may stablish your hearts unblameable in holiness . . ." (I Thess. 3:13).

The greatest need of people professing Chris-

By **DONALD K. BALLARD**

Pastor, Holtzen Heights Church, Tuscaloosa, Alabama

"We are labourers together with God."

***Teaming up with God to save the world—
what a privilege! Yet our gifts of love at
Easter time do just that.***

tianity today is to be established in the Lord. Nothing is more discouraging than an unsatisfactory experience with God: "up today and down tomorrow." There are those among us who are "up and down" in their experiences; one day on the mountaintop and the next day down in the valley. What is the reason for this? As there is no effect without a cause, there must be reasons why some Christian people do not make progress in their spiritual life. Let us note some of the *reasons for instability*.

Of course, the main reason is the *failure to lay a sure foundation in the initial experience with God*. A person's experience must be based on the Word of God. An experience based on emotions and externals will be of no help in the time of storm. Another reason is the *failure to walk in the light after conversion*. Some are careless at this point and consequently are unstable. Also, the *failure to understand the doctrine of holiness* will cause one to be unstable.

The *remedy for instability* is found in a vital experience with God. We must know first that our sins are forgiven and that we have entered into the experience of *regeneration*. We must know, second, that our all is on the altar in entire consecration and that the blessed Holy Spirit has cleansed and flooded our souls with His presence. When this happens, the participant will not give up so easily. He has now found an "anchor that keeps the soul steadfast and sure . . ."

The *results of this establishing grace* are wonderful! May I illustrate it this way: In 1940, when the national emergency was declared by our president, the writer was stationed aboard a U.S. destroyer, the U.S.S. "Brooks," whose duty it was to patrol both the east and west entrances to the Panama Canal. Many times we traversed the Canal. Each time we approached the entrance, I noticed that a pilot would come on board from a small boat that came alongside. Because our captain did not know the turns and the dangerous places in the canal, each time he surrendered the ship completely to the pilot, who knew all that was up ahead. The ship now fully surrendered, the pilot was in complete control.

So it is with the person who has partaken of the "establishing grace" of God: Christ is at the controls of our lives. He will take us safely through. Surrendered Christians, we are on our way to the port of heaven. Aboard the good ship Zion, with the Bible as our compass, and Christ as our Pilot, we cannot fail—so long as we keep Him as our Pilot and Guide. Thank God, there is a grace that will establish our hearts.

A Wedding Service

... not a ceremony

By **LORA LEE PARROTT**

Pastor's Wife, Flint, Michigan

SINCE CHILDHOOD DAYS I HAVE BEEN ATTENDING and enjoying beautiful church weddings, but never have I experienced such a spiritually significant nuptial event as I did at the marriage of Neomi del Rosso and Raoul Campagnano at the Church of the Nazarene in Florence, Italy, a few weeks ago.

The formalities were new to me. For instance, the guests as they arrived at the church door were seated by the mother of the bride. Witnesses were seated in the front row of the crowded auditorium. There were no attendants nor wedding processionals, although the bride's dress of white net was fashionable in design and hand-sewed. The congregation sang two hymns from a printed program after the bride's father, Rev. A. del Rosso, presented his daughter in marriage. The flowers were presented to her by the officiating minister. The groom came early and visited in the auditorium with the guests.

But throughout the hour-long service, the deep feelings of Christian love were constantly radiated. The robed minister preached a twenty-minute sermon to the couple as they sat on two chairs immediately before the pulpit. The message which was punctuated by amens and "*gloria deus*" from the congregation moved the bride, groom, and approximately one hundred guests to tears and smiles.

Prior to the pastor's final benediction, the congregation sang the doxology. The spirit of reverence, the sincere expressions of family love and Christian responsibility made this a marriage *service* and not a *ceremony*.

Following the service we all went to the reception in the apartment of Brother and Sister del Rosso. A wedding is one of the most outstanding events in any Italian community, as evidenced by the abundance of food and long visiting at the reception. There was not the traditional wine, but lots of fruit juice and hundreds of tiny sandwiches, relishes, and sweets. For dessert, everyone was served a dish of pure whipped cream and a large piece of wedding cake.

The Campagnanos are an outstanding couple. She was educated in the United States. He is the treasurer of the "Cook's Tours" in Rome. Converted from Catholicism, Raoul will join his wife as a part of the Nazarene influence in Italy.

HEARTBREAK IN THE SLUMS

By C. B. STRANG
Pastor, First Church, Chicago, Illinois

WHEN THE PHONE RANG, A VOICE FROM someone who came from the Southland sounded in my ear.

"Is that the pastor of the Nazarene church?"

I admitted that it was.

"Will you come to see my daughter-in-law this evening? She is very sick."

I agreed to come at once. I was summoned to an address more than ten miles away. Going north on Ashland Avenue in Chicago at 4:30 p.m. is an experience to which one never quite becomes accustomed. It is one of the most congested arteries in the world.

It was in the late fall and darkness was on me

before I arrived at my destination. With difficulty I made out the address in one of the worst slum sections of the city. As I stood in an entry and was about to open the door, I saw in amazement a card attached to it which read, "If you value your life don't open this door." Needless to say I immediately lost all desire to do so.

It was then that I heard the voice and made the discovery that I was not alone in the entry. The voice said in hollow tones, "Who do you want to see?" When I informed the questioner, he advised me that he was prepared to take me to the people. He turned out to be a small boy with a man's voice.

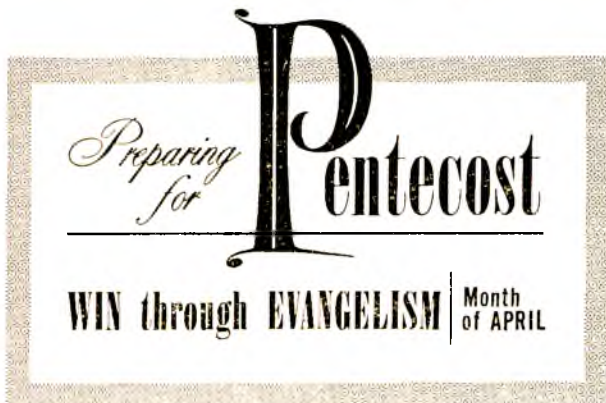
Around to the rear door we went, where I met two of the hardest-looking individuals I ever have seen. The one seemed to be the answer to the warning on the front door; I had no doubt that he was an escaped convict. The other was the landlady. My escort vouched for me and we were told where the people lived. My escort left. He cost me a quarter, but he was worth it. Now I had to do with a young mother just home from the hospital; she had left her newborn daughter there, too ill to bring home. The mother needed prayer and so did the child.

When I left to fight the traffic all the way home it was with a feeling of sadness. The sadness was increased a week later when the child died. The mother, her son and daughter-in-law, with a kindly neighbor, were all who attended the funeral service. The undertaker's daughter and I cried before the casket after the others left it.

We drove out a distance of fifteen miles to the loneliest spot in the most lonely cemetery I ever have seen. There we laid the body of the beautiful baby. With my hands in the hands of the grief-stricken parents, I did my best to comfort them. Words of appreciation failed them. I read their gratitude in their agonized eyes. I assured them that the sun would shine again. I told them that the little life begun below would come to full bloom in heaven. Their shoulders straightened; a little look of hope fleetingly came into their eyes. Their hearts were somewhat comforted.

I have left a thousand graves, but that is the hardest one from which I have ever departed.

I brought a little hope that day. My faith in a good God to again bring forth those whom we



Crusading for Pentecost

By D. I. Vanderpool, General Superintendent
EVANGELISM HAS BEEN THE GENIUS OF the Church of the Nazarene from the beginning. She has always made her best progress spiritually, numerically, and financially when her evangelistic program was best organized and most intense. Thousands have sought and found the Lord in the regular church services. This is the church norm.

Today the church is being challenged to emphasize "From Easter to Pentecost" by a mighty evangelistic crusade in which every member will be alerted for the task of bringing men to Christ. Every pastor will become a soul winner and every church a soul-winning station, every class an evangelistic agency and every teacher an evangelist.

Such a crusade intensified by days of fasting and nights of prayer would win a multitude to Christ and give each of our 4,500 churches a class of from 1 to 25 new members to be received on Pentecost Sunday. Begin the crusade now!

have loved and lost awhile was undimmed. While that little grave may always be unmarked, God will not forget her; and the God of all grace will not forget the saddened parents. His word is true: "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

Broken hearts are everywhere. God calls us to be servants to the thousands of unfortunates who are to be found on the hundreds of Jericho roads today. Our efforts are never in vain when we serve sorrowing ones in the spirit of Christ.



IT'S AN IMPRESSIVE SIGHT! We wish you could actually see it instead of just the picture: 965,000 copies of the special edition of the Herald of Holiness, wrapped and tied in bundles and stacked from floor to ceiling in the huge warehouse. As this report is being written (Feb. 29) ten people are working, under the supervision of Mr. H. M. Purdy, shipping department manager, with these bundles of Heralds—attaching labels, filling mail sacks, loading trucks, carrying on the prodigious task of mailing almost one million copies of this special edition. Before this Herald reaches you, thousands of churches will have received their orders.

Then another phase of the project starts—getting these papers distributed into neighborhood homes, seeing that they are passed out at church services. No particular copy of this special Herald number will have accomplished its purpose until it is delivered to some reader, where it will bring its message of salvation, of holiness, of the Church of the Nazarene.

We started this story with finished papers, bundled, tied, stacked—ready for your orders. That skipped over an important phase of each annual issue of the special Herald. The planning starts a full year ahead of the completed product. Several weeks ago Dr. S. S. White, editor, started thinking and dreaming, preparing and sending out questionnaires, consulting with publishing house officials, planning with the art department, and counseling with the production superintendent, in preparation for the 1957 issue. In other words, hardly a week has passed since a year ago, early in 1955, that something definite wasn't done in connection with the 1956 special Herald, which is now being sent out to thousands of churches.

What we wish to stress is that these special Heralds and each issue of the church paper are part of the work of the church in giving the whole gospel to the whole world. It is part of our endeavor to put into operation Dr. P. F. Bresee's classic statement: "We are debtors to every man to give him the gospel in the same measure as we have received it."

M. S. Lunn, Manager
Nazarene Publishing House

NEWS in PICTURE



DEDICATION OF THE NEW MEMORIAL LIBRARY Building, Olivet Nazarene College, Kankakee, Illinois. Shown in the picture (left to right): Dr. Paul Updike; Miss Ruth E. Gilley, librarian of the college; Dr. Harold W. Reed, college president; and Dr. Robert E. Downs, president of the Illinois Library Association.

Social Security for Ministers

Another Word from
The General Superintendents

NOW Is the Accepted Time

"PROCRASTINATION IS THE THIEF OF time." Of this fact we have often been reminded; yet that same old thief gets many of your hours and days. Now he is about to steal money from you, too. Will you sleep while he thrusts his hands into your pockets to steal away what is rightfully yours?

I am thinking about the benefits of the Social Security program. I know that you can get in any time before April, 1957, but you will lose the benefit of a four-year credit if you do not sign up by April 15, 1956. Why allow the thief to steal money out of your pocket?

Did you know that several Nazarene pastors have met death suddenly while the "waiver" and application for the thousand-dollar death benefit policy were lying unsigned on their desks? Too bad for their wives and families! It was the same old thief—*procrastination*. "Do not put off till tomorrow what you can do today."



G. B. Williamson
General Superintendent



THE GENERAL ASSEMBLY AND THE GOLDEN ANNIVERSARY QUADRENNIUM

By HUGH C. BENNER, *General Superintendent*

THE QUADRENNIAL GENERAL ASSEMBLIES of the Church of the Nazarene always have presented opportunities for unusual and blessed experiences. The fourteenth such gathering in Kansas City, Missouri, June 17-22, 1956, will be no exception. Again, many thousands of Nazarenes will converge on "The Heart of America" from all parts of the world.

But there is a particularly significant element involved in the coming General Assembly, for it will inaugurate the fiftieth anniversary quadrennium of our beloved Zion. The year is 1958.

Fifty years of denominational history! Fifty years of service to God and a lost world! Fifty years of evangelism at home and abroad! Fifty years of promotion of the glorious truth of scriptural holiness! Fifty years of constant progress under the blessing of God!

This fifty-year point in our life as a church should be highly significant, first, in relation to our past. The Church of the Nazarene is not an ecclesiastical accident. The clear purpose of God in the establishment of our church becomes ever more evident. The time had come when the world needed a vigorous, aggressive, organized ministry of heart holiness. The interdenominational holiness effort had served its purpose well, but its decline in strength and effectiveness was becoming apparent. The solution to the problem could be found only in a new denominational project that would have no traditional limitations.

In this Fourteenth General Assembly attention will be given to the providence of God in our beginnings, and the blessedness of the divine guidance which has brought us from a small, scattered group of 10,000 members in 1908 to the strong, well-organized, unified, world-wide denomination of well over 300,000 members which we are today. Grateful, humble praise to God for these past blessings will characterize this General Assembly.

But we shall not look to the past alone. The hundreds of delegates to this quadrennial conclave, in the light of our golden anniversary, will be under a sense of special responsibility for the future. The spiritual poverty of the world is appalling. The need for the clear message of full salvation is as pressing as ever. At this point our chosen representatives from our ministry and laity will take an inventory of the present situation

and, in a spirit of faith in God, will lay out the course for the future. Appropriate plans will be made for the observance of our Golden Jubilee Year.

It is to be hoped that our entire constituency may be gripped by a new challenge for God and holiness, and may have the faith, courage, sacrificial spirit, and energy to apprehend a worthy vision and to bring it to glorious reality.

Yes, this Fourteenth General Assembly will be a distinguished and strategic event in our history. No Nazarene who can possibly attend can afford to miss it. And let us all pray earnestly that, as never before, this General Assembly may be marked by the manifestations of the presence and power of the Holy Spirit.

this is our day for

WORLD EVANGELISM

THIS is our day for world evangelism. Not yesterday nor tomorrow; today is the day we must bring our gifts to Christ and make our investments in the salvation of the lost.

This is OUR day for world evangelism. Never were there more doors open to the Church of the Nazarene. Never were there more consecrated young people open to God's call. The only effective hindrance is limited funds with which to finance our opportunities.

This is our day of WORLD EVANGELISM. Our Master has commanded, "Go ye into all the world." Tomorrow the open doors may be closed to the gospel. Tomorrow we shall not be here to answer His call. Let us give in the Easter Offering, remembering that this IS our day for world evangelism.

Albert F. Harper

**A. F. Harper, Secretary
Dept. of Church Schools**

Just

ONE HOUR!



RECENTLY, IN ONE of our prayer meetings, a fine lady of our church gave a wonderful testimony, and in it were these words, "Oh, I wouldn't want to be without Jesus in my heart just one hour!"

These words seemed to linger in my mind and brought to my thinking the time when Jesus was in need of His

disciples to watch with Him: but He returned to find them sleeping. His words burned in my heart. "Could ye not watch with me one hour?" (Matt. 26:40.)

I am wondering if it might be possible that He would say the same to us today. Satan seems to have rocked us to sleep, and paralysis has set in until we no longer are as concerned about the lost as we should be. To lose sleep represents a sacrifice to most of us; we would rather pay someone else to pray for us. Jesus said, "Sleep on now, and take your rest"—can't do much now.

Too late! "The hour is at hand, and the Son of man is betrayed into the hands of sinners," exclaimed Jesus. "If I had only obeyed Mother and Dad's instructions!" is the cry of the boy behind iron bars, but too late! "If I

By S. J. ROBERTS

Pastor, Lynn, Indiana

only had come sooner, so I could have heard a few last words from Dad!" said the son standing by his father's casket. If Peter had watched for that one hour perhaps he would not have followed afar off, nor have denied Jesus later. "Too late," you say.

No! I wouldn't want to be without Him even for just one hour. I watched a little, elderly lady pass away a few months ago. She had just given her heart to Jesus Christ, and here was her testimony—

Blessed assurance, Jesus is mine!

Oh, what a foretaste of glory divine!

Heir of salvation, purchase of God,

Born of His Spirit, washed in His blood!

She had Him in that "just one hour" when she needed Him most.

The Stewardship of the Intangible

By R. R. MILLER

Missionary to Formosa

THERE IS A STEWARDSHIP THAT IS NOT concerned with the tangible and materialistic things of life. This stewardship is on a higher plane of responsibility and goes even deeper than such elements as talents and abilities. As in the case of other commodities, that which is of greatest intrinsic value is, as a matter of course, more rarely displayed and most costly to obtain. So it is with this higher stewardship of the intangible. The fullness of salvation, the assurance of eternal life, the redemption which we have obtained through Christ are not to be hoarded nor selfishly treasured. These are to be expended and used for Christ's glory and in reaching the lost. We have a stewardship which extends to these intangibles. Paul expresses it—"I am debtor."

In the graphic and gripping account of the sinking of the great liner, the "Titanic," given in his recent book *A Night to Remember*, Walter Lord tells of two incidents which reveal traits of human character appalling in their implications.

It was a night of tragedy. Hundreds of lives were at stake. The officers aboard the ship, "Californian," had noted the peculiar behavior of the stricken "Titanic"—that her appearance and position were strange—that her rockets were pleading for help. Still, after the ship's mighty plunge to her doom, they turned aside with the comment, "Whatever she was, she's gone."

There are those in the professing church, who

from the shelter of their supposed safety, observe the strange behavior of the heathen in a doomed and dying world, with the idle comment that such actions are "interesting" or "strange" or "beyond understanding." The responsibility of their stewardship of the power and means to investigate and help seems never to be borne in upon them.

Why did they permit half-filled lifeboats to pull away from the ship—while men, women, and children struggled for their very lives? Were the occupants who first stepped to safety utterly deaf to the pleas and dire tragedy befalling those who sought safety in those same lifeboats? There seemed to be an utter disregard of the ordinary stewardship of life.

Frederick G. Vosburgh in the *National Geographic* of February, 1950, likened the island of Formosa to an overlaid lifeboat crowded to the rim with refugees from the Chinese mainland. These have sought and found, temporarily at least, safety from the national disaster. May we of the Church of the Nazarene not hesitate to plunge in to rescue them from spiritual disaster! To them and to the unsaved world at large, we have a responsibility. We must risk all that we have and hold of the blessings of our own salvation.

Stewardship of the intangible demands that we venture into troubled waters and perilous places if we would hear from the Master, "Well done . . ."

Let us make this Easter Offering our greatest!

Keys to the Acts of the Apostles

6. The Key Verse

AT LAST I AM GETTING BACK to the series of articles on the "Keys to the Acts of the Apostles." My first topic on this general subject was "The Key Position of the Acts of the Apostles." This appeared in the *HERALD OF HOLINESS* dated November 23, 1955. It was followed by a study of "The Key Prophecy," in the *HERALD* for December 7. Third, I discussed "The Key Promise," in the December 11 issue. Fourth, "The Key Gift" followed on December 21, and 5a. "The Key Activity of the Holy Spirit," appeared January 4. "The Key Activity of the Holy Spirit" as 5b and 5c were published in the issues of January 18 and 25 respectively. Now I consider "The Key Verse."

Acts 1:8 is the key verse of the Acts of the Apostles—"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." In this verse there is first a promise of the power which was to come upon the 120 on the Day of Pentecost, followed by a brief outline of the growth of Christianity.

The geographical pattern of the spread of Christianity is found in these words: "In Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." Chapters two through seven tell of the development in Jerusalem, where thousands were added to the Church. This period came to an end with the stoning of Stephen. In chapter eight the Christian movement overflows into Judea and Samaria—"And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles" (Acts 8:1). In these regions Christianity continued to achieve victories while at the same time it reached out to Galilee, Damascus and Antioch in Syria, and Tarsus in Cilicia. This story begins with the conversion of Saul in Acts 9 and continues through Acts 12. Then with chapter thirteen, the first missionary journey is inaugurated. This is followed by the second and third missionary journeys, which led Paul into many new fields. Finally, there is the voyage to Rome and the preaching of the gospel there. By that time the "good news" had reached the uttermost part of the earth.

Symbolically, the latter part of the key verse points to the racial and national universality of the gospel. The people who were moved upon by Pentecost, those to whom Peter brought his message after the Holy Ghost had fallen upon the 120, were a mixed multitude. They were devout Jews from every nation under heaven and thus represented all nations. However, the truly international character

of the religion of Jesus Christ begins to manifest itself in Acts 8:27, where "a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians," is brought into the picture. Under the tutelage of Philip, he accepts Christ and is baptized. He certainly was not a Jew; he was of a different nationality altogether.

A further extension of this international movement is given in Acts 10 and 11, where Peter ministers to Cornelius after God deals with him through a vision. Cornelius was a Gentile and outside of the Jewish race or family; and Peter, no doubt referring to Cornelius and those who were with him, said: "And God, which knoweth the hearts, bare

Editorials

them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith." He said this in the council meeting at Jerusalem, where they were debating about whether the gospel should be extended to the Gentiles, thus letting those in that council know that God already had extended the fullness of His gospel to the Gentiles. I am not surprised that Peter said: "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him" (Acts 10:34-35).

Beginning with the thirteenth chapter of Acts, we find Paul and Barnabas starting on the first missionary journey. Paul had been especially called to carry the gospel to the Gentiles—that is, to all nations outside of the Jews. His three missionary journeys were campaigns in behalf of the Gentiles, primarily; and they yielded results in many parts of the world. The religion of Jesus Christ is universal, nationally and racially.

Not only did the universality of the gospel of Jesus Christ manifest itself geographically and nationally; *it did the same temporally.* It is a gospel which is not only for all places and peoples, but also for all times. This is set forth in what followed Peter's sermon on the Day of Pentecost: "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:37-39). The people of that day could be saved and receive their

Pentecost, and people of every succeeding day may likewise have these experiences. The promise is for every age. This takes in you and me, though we are centuries removed from the first Pentecost.

The saving and sanctifying power of Jesus Christ is socially universal. It is not limited to the people of one social level, class, or caste. It is just as truly available to one class as to the other. The king on his throne may have it as well as the servants which do his bidding. The man with high social standing because of wealth, power, or position can have full salvation as surely as those who have little in the way of position, power, or wealth.

How beautifully this is brought out in the story

STEPHEN S. WHITE

of Paul's work at Philippi, on his second missionary journey! Lydia, a seller of purple, a woman who no doubt had wealth and stood high socially, found her way to Jesus Christ and was baptized. At the other end of the social scale was the damsel who was possessed with a spirit of divination. She was a slave to her masters, who made much money through her soothsaying. Paul rebuked the evil spirit within her and commanded it to come out, and she was liberated that same hour.

Paul was not molested when he brought the gospel to Lydia and she became a believer, but when this damsel was brought within the fold of Christ and the money-makers were bereft of their opportunity to amass a fortune, they had Paul and Silas arrested and thrust into jail. This opened the way for the middle class of society to be reached in the person of the jailer. You know the story—Paul and Silas were delivered by means of an earthquake; the jailer, overcome with fear, fell down before them, and said, "Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved." He accepted the challenge and became a Christian, a follower of Jesus Christ, "and was baptized, he and all his, straightway."

Furthermore, *the gospel of Jesus Christ is intellectually universal*: it is for the learned and the unlearned, and also for the man who stands between them—the one who has moderate intellectual capacity and has been moderately trained. In other words, a university professor can find his way to Christ and the unlearned—even those who cannot read or write—can come to know Christ. Then there is the man who has little formal education but has been able to acquire quite a bit of knowledge by his own efforts—he can be saved and sanctified. Christianity is universal, intellectually.

From Easter to Pentecost . . .

A Glorious Season

THIS PERIOD COVERS THE time from Easter, April 1, to Pentecost Sunday, May 20. Evangelism, prayer, and Pentecost will be the three points of emphasis, and our final purpose will be a great ingathering of souls on Pentecost Sunday. Evangelism, prayer, and Pentecost will help us to reach souls for Christ. This is the great need, but we must not stop here. We must get those who find the Christ into the Church of the Nazarene. It is little short of a crime to get people to God without also bringing them within the sheltering fellowship of the church.

Turn to Acts 3:2-8: "And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple: who seeing Peter and John about to go into the temple asked an alms. And Peter, fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up; and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God." Something happened, not only to his body, but to his soul; he was not only healed, he was saved. We have every reason to believe that this poor beggar, in his crippled condition, had little chance to participate in the learning of this world. His ignorance, no doubt, was deep, but he found his way to peace with God. . . . the wayfaring men, though fools, shall not err therein."

In Acts 13:7 we read about Sergius Paulus, who was "a prudent man." He "called for Barnabas and Saul, and desired to hear the word of God." He did not wait for them to seek him, he sought them. He was probably above the average in intelligence. His position indicates this and the fact that he was called a prudent, or wise, man. The lame man represents the man with the one talent intellectually, and he found his way to the Master, while Sergius Paulus, deputy of the country, represents the man with at least two talents. He also heard the glad news and accepted it.

And then there is the story of Paul (Saul)—one of the most brilliant minds the world ever has

produced, a leader among his people. He was a man of position before he ever met the Christ. What happened? A light shone about him as he went on his way to persecute the followers of Christ, and there he was brought into the Kingdom. The gospel of Jesus Christ is intellectually universal; it is for the most ignorant, the most learned, and finally for those who stand between.

The gospel is also universal morally and spiritually—that is, it can reach those who have sunk to the deepest depths of moral and spiritual darkness. It can also reach those who may not have gone so deep in sin. Moreover, it can redeem any man from any and every kind of sin and lift him to communion and fellowship with the King of Kings and the Lord of Lords.

For a time I lived across the street from an institution which had written across the front of it, "Home for Incurables." Certainly, there are in this world those who are stricken with incurable diseases in spite of the progress which has been made in medical science. We haven't yet conquered every disease. It is not so with the Great Physician and with the disease of sin. He can cure every form of the sickness of sin. There are no "incurables" for Him. As Dr. J. B. Chapman used to say, He is the only Physician who has dared hang out His sign and say: "Come unto me, all ye that labour and

are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." There is no need so deep and terrible that He cannot meet it, this Christ of Galilee. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." The gospel represented here is spatially, or geographically, universal; it is also nationally and racially, temporally, socially, intellectually, morally, and spiritually universal.

Acts 1:8 is rightly known as the key verse of the Acts of the Apostles. It gives us in a brief statement what is proved to be true in the whole Book of Acts, a book of thrilling events, incidents, and anecdotes which set the Christian's heart aglow with joy as he reads them. What a glorious hope the gospel of Jesus Christ brings to a sin-ridden world, to peoples of every clime and climate, of every race and color, whether of little or much learning, with terrible sin or sin that some might think not so terrible! The Master of men, the Son of God, comes to all of us, everywhere, in all times, under all conditions, with all kinds of needs, with the glorious promise that there is liberation and freedom. Amen and amen!

The Sunday-School Lesson

FLETCHER
GALLOWAY



Topic for
April 8:

The Church and the Holy Spirit

SCRIPTURE: Acts 1 and 2 (Printed; Acts 1:6-8; 2:1-4, 22-28, 32-33)

GOLDEN TEXT: *Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth (Acts 1:8).*

ONE CAN WELL IMAGINE THE deep concern in the heart of Jesus for His disciples as He dimbed the steep ascent of the Mount of Olives to the point where He would be parted from them for the last time, and from which He would ascend to the Father. He knew only too well the greatness of the task He was assigning to them, and

their inadequate preparation for it. He was suffering from no illusion. His work was done—thirty-three years of sinless manhood; thirty-three years of God revealing himself in the flesh; His teaching and preaching ministry, which had opened up new vistas of eternal truth to mankind; His mighty miracles, which gave man a little glimpse of God's power and God's compassion; His death upon the cross; His resurrection—but now His assignment was complete. In a few moments He would be taken up and a cloud would receive Him out of their sight. This would place the period at the end of a dispensation. But just out there was a lost world that needed a Saviour. He knew that His disciples, in themselves, did not have the ability to convict men of sin, nor to convert them to Christianity; and so His last injunction was "that they should not depart from Jerusalem, but wait for the promise of the Father. . . . ye shall be baptized with the Holy Ghost not many days hence." The tragedy of the history of the Church is that too often men have tried to carry on God's work with human resources.

The very last question that the disciples asked Jesus is significant. It revealed their desperate lack of spiritual vision. "Wilt thou at this time restore again the kingdom to Israel?" They

were interested in prophetic speculation. Jesus was interested in eternal salvation. They were thinking of an earthly kingdom. He was thinking of an eternal Kingdom. They were wondering how they could get rid of the intruding Romans. He was concerned about driving the devil out of the world. Their thought was to emancipate their fellow countrymen, the Jews. His thought was to emancipate the race.

The coming of the Holy Spirit was the initiation of a new dispensation, but it was more than that. It was a personal experience that was real in the lives of individual believers. There were certain incidental physical signs—the "sound . . . of a rushing mighty wind, . . . cloven tongues like as of fire, . . . other tongues, as the Spirit gave them utterance." The fundamental result of the baptism with the Holy Ghost however is given by Peter—"God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith" (Acts 15:8-9). "They were all filled with the Holy Ghost." Are YOU?

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Foreign Missions

On Furlough

Dr. and Mrs. Kenneth Stark arrived in Southampton, England, March 9, on furlough from Africa. They will be coming to America about March 30.

Rev. and Mrs. James Graham arrived in England, February 24, on furlough, also from Africa. They will be in Perth, Scotland, until they come to the States around June first.

New Address

Miss Nellie Storey, presently on furlough, should be addressed at:
9 Mornington Crescent
Fallowfield
Manchester 14, England

Thank You to All Our Friends

"Our memories of our visit to U.S.A. are very wonderful indeed. We shall never forget the kindness of the people, the wonderful fellowship we had together, and their missionary spirit. We have appreciated everything more than we can say, and have come back to the field strengthened in every way because of the volume of prayer that is going up for us and because of the sacrifice of the people."

MRS. H. KENNETH BEDWELL
Swaziland, Africa

Cuban Camp Meeting

Lyle Prescott
Cuba

THE 1956 CUBAN CAMP MEETING was held at the missionary center at La Chorrera de Managua, February 23-26. What rich days of fellowship, blessing, and salvation we enjoyed! In a number of services the tabernacle was full and often the altar was lined with hungry seekers. It was thrilling to see the unusual proportion of new people in attendance, a good number of whom were at the altar.

Fourteen Nazarenes attended from Arroyo Hondo, our church farthest west in the island. Brother Hall drove from Las Villas Province, our work farthest east, with a car full. Four came from the Isle of Pines, our field farthest south. But the majority were from Havana itself, our point farthest north. The Coolidges chartered two big buses and brought them full of interested folk from Guanimar, Cataluna, El Cedre, and Alquizar the closing Sunday.

In one morning service the Holy Spirit fell upon the congregation, creating a deep longing for holiness. The altar service was crowned with beautiful victory, especially among a number of our Bible training school students. The

REMISS REHFELDT, Secretary

closing day we dedicated our new center baptistry and baptized six young Nazarenes in a service of unusual interest.

How grateful we are for this annual spiritual banquet which God prepares for us!

The Pedi People

Doris Brown

Union of South Africa

THE WORK AMONG THE PEDI people of the northern Transvaal is the most recently started and is, of course, very small compared with the big work in Swaziland and Portuguese East Africa, but the Lord is honoring His Word and there is a nucleus of well-saved people, loving and serving Him among this people. The need is very great, for they are very dark and ignorant.

Within the past few days I have met a case of a seven-day-old infant fed on nothing but porridge and paw-

paw from birth. It gave up trying on the eighth day! Also a case of a woman demon-worshiper who came to the clinic with her red-clayed hair and wearing her charms—a crocodile's tooth, and many sundry things! That is usual, but I saw one item for the first time—the vertebrae of a python strung together to form a necklace! She was wearing it to protect her from some ill or other. Always we face the fight to preserve the life of twins. There are more refined ways of killing them now than crushing them into a waterpot at birth and burying them by the river bed!

NOTE

No More Used Clothing for Mexico, Please

THE PACKAGES OF USED CLOTHING are still coming, and I am not able to get any more of them into the country free of duty. Please tell our dear Nazarene people to stop sending. We have appreciated their help—thirty-four tons of clothing was received—but the emergency is over now, and we cannot afford to pay duty on any more used clothing.

CARLOS STOPANI

North Mexican District



Conducted by GRACE RAMQUIST

HOME PLACE

By CHRISTINE WHITE

I want this house of ours to be
A place of warmth and sympathy

To all who chance to pass this way.

Not just somewhere to eat and stay!

It should have music here, a book.

And sewing, for that lived-in look.

I'd like to have a secret drawer,

With precious treasures kept in store—

A small white Bible, mended toy.

And family pictures to enjoy.

Not just a show of dazzling chrome.

But let it have the soul of home!

Our "Uncle Bud Robinson"

Chapter Four

Mississippi Looked So Good!

THE WAR WAS OVER. MR. ROBINSON, little Bud's father, once again reached his Tennessee cabin. He looked around at the large family of children and thought how hard it was to make a living for them. No doubt during

his war days he had heard about the wonders of Mississippi. He just knew it might be better than Tennessee and that it couldn't be worse. So he made a decision. The Robinson family would move. They would sell out the cabin, the cows, and whatever they could not move in a wagon, and start out seeking adventure.

The day finally came when all was ready. Off the Robinsons started, bidding farewell to everything that was familiar. While on the trip, when mealtime came everybody got to work. The children gathered sticks and heavy pieces of wood for the fire. There was always plenty of corn meal; and with a little water, salt, and soda, Mother made bread. The skillet was placed over the open fire and soon grease from bacon was popping. The corn-meal dough was then spooned over the mixing bowl, dropped into the hot grease, and in a moment it was brown and toasted on both sides. As far as the Robinson family was concerned that was mighty good eating!

Mississippi was reached without much unusual adventure. A place to live was

COMMUNION

By CHRISTINE WHITE

*After weary wanderings
In darkness and in rain;
After gloom and loneliness,
Bitter grief and pain—
Jesus comes to comfort,
To stay with us a while,
And gild the falling teardrop
With His tender smile.
Oh, what sweet communion,
What joy and peace it brings,
When the Son of God appears
With healing in His wings!*

found near the little Tallahassee River. It was nearly Christmas time and the family settled on a farm which they rented from a stranger there in the Tallahassee valley. Because the river was so close, everyone felt sure there would be plenty of fish to eat. It was not long until they all knew there were also plenty of mud turtles, mosquitoes, and water moccasins.

Misfortune seemed to tag at the heels of the Robinsons. First, their horses which had so faithfully brought them to the new country took a disease called blind staggers. Those horses started reeling one day, then they would suddenly fall down. They acted terribly nervous all the time, until one sad day they died! It was almost like having one of the family die, for those horses had pulled the plows, the wagon, the loads of wood for the fire, and had helped in all the heavy work around the farm.

After checking around the neighborhood, Mr. Robinson located a farmer who was willing to rent a farm and furnish the horses with which to carry on the work. Father and boys set to work with a will. They plowed up the ground, planted the seed, and tended the crops. Their hopes were high. When the seeds were coming up and everything was looking mighty encouraging, the farmer who had rented them the farm went back on his agreement. The Robinsons didn't even get to harvest their crops!

By some good fortune, however, they heard of the good money to be had in the tar business. This meant they had to move to another part of the state—to the pine country. By that time there were no horses and only two cows. Mr. Robinson traded the cows for two oxen, and loading the wagon high with what other material things the family owned, he and his family started for the tall pine trees.

Once the pine country was reached, the boys got busy gathering pine cones. They would heap them high, then push them down in the middle, put earth

over the heap, and set fire to the cones. The tar would finally run to the center when the cones were all slowly, slowly burned. This turned out to be a mighty dirty but good money-making job. In a year, the Robinsons received between six and seven hundred dollars and that was "plenty good" money in those days!

On rainy days no one could work with the tar, so the boys would go fishing and hunting. They brought in much of the food for the household. They killed deer, turkey, and lots of rabbits. The fish were plentiful, too. Mother always was willing and ready to put on the skillet and stir up some corn bread.

In this Mississippi country grapes grew in abundance. These grapes were called muscadines. They grew around the trees deep in the woods. They were rough on the outside but, oh, they were so delicious to eat! With meat, bread, grapes, and milk, the Robinsons had a pretty well-balanced diet.

Of course, there were disadvantages to living in the pine country. Near the river there was lots of swampland. Here the mosquitoes grew large and plentiful. One child would come down with malaria chills and then another would. Mother and Father took turns, too. Then there were no schools and no churches. Sundays passed about the same way any other day passed.

At the end of four years of this kind of living, the family got to thinking about good old Tennessee. They became so homesick! One day they loaded

all their worldly goods onto the wagon and set out for Tennessee.

Father walked ahead of the wagon carrying his gun; Mother and some of the youngest children rode on the wagon, while the oldest boy drove the oxen. The rest of the children walked, sometimes back of the wagon, sometimes to the side, and sometimes ahead. They would stop and play in the sand or pick chestnuts off the trees or climb fences.

When night came, the family would choose a large clear space at the side of the road near a creek or spring. They would then feed the oxen, make a fire, and the boys would start out to find some meat, which usually took shape in a rabbit. The boys would dress the rabbit while Mother stirred up the corn bread. In a short time there would be fried rabbit and corn bread for supper. Once supper was over and the fire out, quilts would be spread out on the ground. Soon everyone was fast asleep.

Life was so carefree during those days! It was three weeks before the family reached Tennessee. The old wagon stood the trip fine and one day the Robinsons arrived in old White County, Tennessee. From the tar business, there was quite a bit of money left, so they found a cabin with a chimney which went all the way to the top of the house. It was just before Christmas in 1869 when they settled between two great Tennessee mountains. Happy were they all!

HOME MISSIONS & EVANGELISM



New Churches

ROY F. SMEE, Secretary

ON JANUARY 18, DISTRICT SUPERINTENDENT Orville Jenkins reorganized the church at Breckenridge, Texas, on the Abilene District, with eighteen charter members. The church had been closed, but the doors were reopened last October by Rev. and Mrs. R. G. McClung. The new beginning seems to be on an excellent foundation and prospects are good for a fine growth.

DISTRICT SUPERINTENDENT Paul H. Garrett organized a church in Mesquite, Texas, on February 12. This church is in a town suburban to Dallas and is a project of the District N.Y.P.S. Property has been purchased and construction of a building is planned soon. Rev. Harlan Shippy is the pastor. Mr. Shippy graduated from Nazarene Theological Seminary last May. Mrs. Shippy was for eighteen months one of the secretaries in our office. This is the seventh new church this quadrennium for the Dallas District.

DISTRICT SUPERINTENDENT E. E. Zachary organized the Wide Hollow Community Church of the Nazarene in Yakima, Washington, on February 12. A Methodist church building has been purchased across the street from the public school in this growing community, and the Sunday-school attendance is now averaging sixty. Rev. Paul Hayden has been appointed pastor. This is the fifteenth new church on the Northwest District this quadrennium.

ALSO ON FEBRUARY 12, DISTRICT SUPERINTENDENT Leo C. Davis organized the Broadview Church in Bloomington, Indiana. The congregation is now worshipping in a home, but lots have been purchased and a parsonage-chapel will be erected. This is our third church in Bloomington. Rev. Clyde Scisroe is the pastor. Ten churches have been organized on the Southwest Indiana District since the 1952 General Assembly.

General Church Loan Fund

FEBRUARY WAS THE BIGGEST month we have had to the present time in the General Church Loan Fund. We received \$29,700.00 in loans to the fund during the month, making it possible to send out \$42,500.00 to churches with approved loan applications. We now have received a total of \$82,570.00 in seventy loans to the fund, and have sent money to help twelve churches on eleven districts in their building projects.

These loans to the General Church Loan Fund have been of timely assistance to churches in great need of loans. This is written early in March, and we are trusting that as much will come in this month as we received in February for the needs of other churches. More and more of our people are realizing that their "rainy day" savings can work for the Lord and earn them a good interest return at the same time. Those who are interested may write to the Division of Church Extension, Box 6076, Kansas City 10, Missouri, for further information.

Offerings are still coming in from some churches on the June 5 Offering for Church Extension, and the total from this source now amounts to \$63,125.66. We want to repeat our sincere appreciation to all of our pastors and churches that have co-operated in this offering.

"Big Brother" Churches

A NUMBER OF CHURCHES ON THE Northwest District have responded to a plan for helping some of the small home-mission churches. A severe winter has made it difficult for these small churches. Spokane First, Walla Walla First, Yakima First, and Connell have become "Big Brother" churches to four home-mission churches, standing by them financially for the remainder of the assembly year. Moscow and Colfax have joined the "Big Brothers" by assuming one month's financial assistance for two other home-mission churches. This help is above the regular home-mission budget and certainly helps to personalize home-mission interest.

Marching Song!

By
MAGGIE CULVER FRY

When I hear the songs of Zion,
Deep within my joyful soul,
I can see the banners waving—
I can hear the drums a-roll!
And my heart goes marching—marching—
Through the land where honey flows.
Hail to God, our Great Commander,
He who conquers all our foes!

the Question box

Conducted by STEPHEN S. WHITE, Editor

In granting a letter of transfer to a church member, just how far should a pastor's conscience allow him to go in affirming that the member is "in good standing"? In other words, what constitutes being in good standing? Can the pastor justifiably state that the member is in good standing merely so long as the member's name is on the church roll, and he has not been dismissed or his name removed? What about a member whose spiritual life is below par and who the pastor knows is not living up to the vows he took when he joined the Church of the Nazarene, and yet will not admit his spiritual condition?

You have asked a difficult question, and yet one that every pastor should think about. First, I would say that legally a member in one of our churches is in good standing so long as his name is on the church roll. If the person is on the roll of one of our churches—has not been dismissed or his name removed—he has a right to the regular formal letter of transfer which is printed in the *Manual*. A pastor cannot deny him such a transfer if his name is still on the church roll. And let me say right here that it is pretty serious business to remove a name or dismiss a person from a church roll, even by the proper legal procedure. No pastor should ever let this be done until he is sure that he can meet God face to face and tell Him that he has done his best to save that soul for Christ and the church.

A layman who had been saved and sanctified and a power for God several years since he had recovered from a backslidden state told me this story. He said that he backslid and went into deep sin. On account of this, he went to his pastor, a man I have known for years and one of the best pastors in our church, and asked to have his name dropped from the church roll. His pastor, with tears in his eyes, told him that he was not going to drop his name from the church roll, for he was coming back to God. For a year or two he wept over and prayed for this man until he did come back to God and was not only saved but also sanctified. Then the layman added that he did not believe that he ever would have come back to God if the pastor had dropped his name when he requested it. His pastor's concern for him made the difference!

Now we have a pastor who says that the "Manual" is only to be used as a guide and we are not expected to live up to it. I feel that the bottom has dropped out of everything for me and wonder what the future holds for us if we are not going to keep up the standard. What is your point of view on this question?

I would feel as you do about what this pastor said if I believed that his view is representative of our pastors. There may be an occasional pastor and layman who take this view, but the great majority of our people would not

Having said what I have, I am not ready to stop. If I, as pastor, felt very definitely that the individual who has asked for the transfer is not where he ought to be, or is below par spiritually, I would feel obligated to talk to him very frankly. As I did this, I would do all I could to get him back to God or at least to promise that he would mend his ways as soon as he got to the other church. Sometimes a move makes it easier for a man to make a new start. Also, I would not write the pastor of the church to which the person has been transferred and tell him about the shortcomings or probable backslidden condition of the one who had been transferred. I wouldn't thank any pastor of any church who preceded me for giving me a line-up on all of the members which he had been pastoring. I want a chance to start out with all of them on the same basis. For the same reason, I would say, "Let me find out the condition of the person you are transferring unless it is very exceptionally to the church of which I am pastor." Furthermore, the individual who has asked for the transfer ought to be ashamed to ask for it unless he really wants to get back to God or where he ought to be and intends to do it before he moves or soon after he does. He has an obligation in this matter as well as his pastor. Finally, every pastor who is handing out transfers must remember that he is not omniscient or infallible. He might misjudge the condition of the member who is being transferred. He necessarily has to deal with members of the visible, and not the invisible, church. Man looks on the outside, but God sees the heart.

go along with them. The most of us believe in the *Manual* and also believe that every member of the Church of the Nazarene should live according to the standard it sets up.



Religious News & Comments

Ancient New Testament

A New Testament, in the Aramaic, the language that Christ spoke, known as the Yonan Codex, is being shown at the Y.M.C.A. in Oklahoma City. It is claimed that it was written the fourth or fifth century and it is owned by Norman Yonan Malek of Washington, D.C., who is a real estate dealer. He claims that this New Testament has been in the Malek family since A.D. 1118. This copy does not have II Peter, III John, Jude, nor Revelation. Otherwise it is complete. Mr. Malek says that his family is a remnant of the old Assyrian Empire, which was destroyed in the year 612 B.C. (*Columbia Encyclopedia*). In the first century his people were converted to Christianity by Thomas the Apostle. Norman Yonan Malek says he came to the United States from Iran thirty-two years ago. Scholars are reported to have pronounced it the oldest complete New Testament in the Aramaic in existence. (*Daily Oklahoman*)

"Victory" or Challenge

At a recent Mayflower Hotel breakfast, in Washington, D.C., Howard E. Butt, Jr., a Christian businessman of Corpus Christi, Texas, addressed a group of notables. He expressed his thanks for "today's spiritual climate" as contrasted with "the Mencken era of doubt and skepticism." He warned that God's people in America should not regard the revival as a "victory" but rather a challenge. Despite numerous critics of the revival he recognized the reality and worth of the revival, and challenges the people of America to accept it as "such a tide as leads on to fortune" if, as the people of God, we are ready to launch out upon it.

Bonus for Quitters

THE MADISON *CAPITOL TIMES* reports that J. S. Bridwell, of the Bridwell Oil Company, and formerly of Madison, Wisconsin, on March 1, last year, made an offer to the 255 employees of their Wichita Falls branch. At this last Christmas time, at a company party, thirty-two of these employees presented their signed statements that they had quit smoking. Each of the thirty-two was given a check for fifty dollars. Then came a surprise. Forty other employees "could not cash in on the offer," for they had quit before the offer was made. However, each of the forty received a check for twenty dollars. Such "quitters" are always rewarded.

By A. K. Bracken

Inaugural Prayer

Hotel Tycoon Conrad E. Hilton, breakfast host at the Mayflower, formally presented to President Eisenhower, who was the distinguished guest of the occasion, the Statler Presidential Suite desk on which the President wrote his now famous inaugural prayer, in January of 1953. Mr. Hilton also gave the President a plaque, engraved with the prayer, to be placed on the desk, as well as the chair on which the President sat to compose the prayer. (*Washington Religious Report*)

Traffic Battle

An AP report tells that New York City is in a real battle to reduce the number of accidents due to traffic. During the year 1955 there were 652 people killed in the city, an increase of 10 per cent over the previous year. Injured were 45,591, an increase of 5 per cent over the previous year. Oklahoma is in a similar crackdown. In both places drunkenness is a factor. In Oklahoma the fatality rate also shows an upswing in 1955. In January, 9 persons were sent to the state penitentiary for driving while drunk. February witnessed others who met the same sentence. John Barleycorn himself, the chief offender, has escaped so far.

"Why Do Doctors Smoke?"

Under the above caption, the *Reader's Digest* presents a condensed editorial from the *Southwestern Medicine*. To the question above, the editorial suggests answers about as follows: wishing to have something like a teething ring (a pacifier); to decrease nervous tension; to lessen overeating and consequent obesity; to some it gives a sense or feeling of sophistication; and to increase the pleasures of life, which seem to be all too few. They know that nicotine is a deadly poison and that to put nicotine on the shaved backs of mice will produce a type of cancer in 41 per cent of cases. They know too that a man past fifty who smokes a pack of cigarettes a day will be fifty times more liable to develop cancer than the nonsmoker. The article also reveals that, out of 700 cases of cancer studied, only 9 were nonsmokers. "How can medical men condone the use of tobacco, knowing it produces only harmful effects?" Many doctors neither smoke nor condone the smoking. But could this be the answer? They are human beings like all of us. People generally smoke and condone it in

others. We go along with tobacco, the liquor traffic, drunken driving, and, of all things, tolerate drunkenness on airplanes. Without God men are morally insane.



Thought for the Day

by BERTHA MUNRO



"Selah"

THAT AWKWARD WORD *SELAH*, which keeps intruding itself in the smooth course of some lovely psalm—they say it has a good right to stand just where it does; for it means "Stop and think it over." I have had occasion myself to put a *Selah* after several words heard this very week.

Monday:

Today a speaker read "the greatest sentence prayer of that great man David": "Search [ransack] me, O God, and know my heart." "Ransack?" *Selah*. Ransack is a big word. Should I pray it? Should you? Time for a house cleaning? Or something He is missing? *Selah*. (Ps. 139:23.)

Tuesday:

Today a wise man, twenty years missionary to China, interpreted the basic ideal of China as *self-respect*. *Selah*. No conceited "face-saving," but the integrity that makes a whole man. So Chiang Kai-shek had chosen this man as right-hand aide because he "was the only one who had ever been brave enough to tell him the unpleasant truth." True in the texture of his spirit, flattery was not in him. "I want to be fit for myself to know." (Ps. 51:6.)

Wednesday:

"What about a highway for God?" The words of John the Baptist echoed through the chapel. We are building mighty national superhighways; how about *spiritual engineering*? *Selah*. Proportions vast. Design symmetrical. Specifications accurate to the finest detail. Workmanship exact. The best is not too good for God. (Matt. 3:3.)

Thursday:

I heard it at the Alabaster Box opening: "Because we love." *Selah*. How measure the force of that *because*? It has no measure. There are "unwritten laws"—and the strongest of these is love.

It exerts its own unresisted, irresistible, glad tyranny. (Matt. 26:7.)

Friday:

"I thank Thee that I do not belong to a church of excuses." A young man was praying; my heart said, *Selah*. God grant that he spoke true of us who make up that church. Our tempo not perpetual alibi for shortcomings, but unbroken praise for victories. (Eph. 5:27.)

Saturday:

The basic value of the habit of prayer—I read it in the *Bible School Journal*—is a "sense of partnership with God in every experience of life without exception." I said, *Selah*: I still am saying it. This is something not to miss. (John 15:15-16.)

Sunday:

"Lord, Thou hast been good to us." And I found myself going on as I said

grace this morning: "Help us to be good to Thee." *Selah*. I stopped short; it sounded almost ridiculous. But it is fair. Help me to treat Thee as Thou hast deserved of me. Infinitesimally small my kindness to Thee. But Thy grace can make it pure. (Ps. 116:12.)

"Let . . . the meditation of my heart be acceptable." When I say, *Selah*, I do not forget.

NEWS of the Churches



SUN VALLEY, CALIFORNIA

On last October 9, dedication services were held for the Sun Valley church, with Dr. G. B. Williamson as speaker, and District Superintendent W. Shelburne Brown presiding. This church was organized in 1950, with Rev. J. S. Curtis as the first pastor. The eight families, composing the membership, started their building, bearing burdens in both finance and construction. Shortly after the first service in the new building, in January of '53, Brother Curtis' health broke, and Rev. Louis O. McMahon came as pastor. Early in '54 plans for a Sunday-school unit were interrupted by the news that the Golden State Freeway was routed directly through the property. There was no choice but to sell everything to the state of California and start over. A 4½-acre plot was purchased and construction begun once more with ground-

breaking service on December 4, 1954. The first service in this new building was held on October 2, 1955. At the time of dedication the building consisted of a lovely chapel and complete Sunday-school and day-school units; a sanctuary seating more than 400 will

be added later. The building and grounds now are valued in excess of \$100,000.00. What God has done for this church in five short years is truly a miracle. The picture shows the completed structure (including the sanctuary to be added).—Reporter.



Evangelist C. Wesley Brough writes that he will be closing a revival meeting in Napa, California, on April 29, then has an open date, May 2 to 13, which he'd like to slate in one of the Western states. He also has two open dates following the General Assembly. Write him, 302 W. Belleview, Porterville, California.

Evangelists Harold S. and Flossie Richardson report: "At this writing we are in a revival with Rev. S. McKay at Farmer City, Illinois, and God is blessing. God has given us a good year thus far, and on several occasions we have seen the altar lined with seeking souls before we even read our text. We thank God for the fine pastors and people with whom we have been privileged to labor. Our spring slate is filled, but we will be going to Fort Sumner, New Mexico, in the fall, and would like to slate a meeting (August 22 to September 2) between Indiana and New Mexico. Also, we have an open date, November 28 to December 9, which we'd like to slate somewhere in the central states. We carry the whole revival program. Write us, Route 4, Muncie, Indiana."

Glasgow, West Virginia—Coming here one year ago we found a wonderful group of people with whom to work. They have backed us in every phase of our work, and have called us to serve as pastor for three more years. We have had three good revivals—with Evangelist Eddie and Ann Burnem last May, Evangelist B. W. Murphy and Professor A. C. Wakefield in September, and recently with Evangelist Russell Bowman and the "Singing Smiths." We appreciated all these workers and the contribution they made to the work of our church.—A. GEORGE FITZLER, Pastor.

Austin, Texas—On February 19, First Church closed a week of revival services with Rev. W. H. Davis, district superintendent, as the evangelist. There was good attendance, and a wonderful spirit prevailed. Twenty-five seekers bowed at the altar, and five new members were added to the church. Brother Davis did some splendid preaching under the anointing of the Holy Spirit, and our local talent furnished the music and special singing. Pastor and people are encouraged to press the battle for God.—A. L. Dennis, Pastor.

Rossville, Georgia—In February our church had a good revival with Evangelists Alva O. and Gladys Estep as the special workers. Sixty people found spiritual help at the altar, and the church was blessed in every way. On the closing Sunday the high mark for the year was reached with 260 present in Sunday school. The Esteps are among the best and we greatly appreciated their ministry with us.—Hugh R. Mincey, Pastor.

Bernie, Missouri—On February 12 this church closed the greatest revival of its history. Rev. Murrell Duffie, pastor at Rolla, was the evangelist, with Professor A. C. Wakefield as the singer. Brother Duffie is a splendid preacher, and has the unction of the Spirit upon him; and there is no better gospel singer than Brother Wakefield. The church was filled to capacity for each service, with splendid delegations coming from Nazarene churches in nearby towns. About seventy seekers bowed at the altar seeking God for pardon or heart purity, and the church was greatly strengthened. C. C. AND IDA L. RINEBARGER, Pastors.



*At this Easter time I enclose my offering
to help spread the gospel around the world.*

My Offering for world evangelism

Name _____

Address _____

Amount _____

GIVE "AS GOD HATH PROSPERED" (I Cor. 16:2).

Evangelist C. M. Whitley and wife write that they have an open date, May 23 to June 3, and would like to state this time in Arkansas or Missouri, if possible. Write them, c/o the publishing house, P.O. Box 527, Kansas City 41, Missouri.

Pastor Oliver Morgan reports from Owosso, Michigan: "God's presence is being manifested in our services, oftentimes until the pastor does not have opportunity to preach. Attendance at the regular services is the best in the history of the church. Among the many good workers who have been with us to preach and sing are C. T. Corbett, Paul and Helen Mayfield, Business Manager Charles Henderson of Olivet College, Dr. and Mrs. David Hynd, missionaries from Africa, Superintendent Lyle Eckley of Northwestern Illinois District, and our own district superintendent and wife, Rev. and Mrs. O. I. Maish. Dr. John Cotner and a ladies' trio from Olivet College were with us in a wonderful week-end revival for Youth Week emphasis. Also, Evangelist E. E. Kimball and wife gave us a Sunday recently and several seekers were at the altar. On Sunday, February 19, the church gave us a near-unanimous one-year call, then extended it to a three-year call, with an overwhelming majority vote. We are concluding our fifth year with these wonderful, kind, and spiritual people."

Evangelist Jim Ashcraft reports: "We had a wonderful week-end meeting during Youth Week with Rev. M. S. Burkhart at Alvin, Texas. God's presence was felt in each service, and there were six seekers at the altar. Brother Burkhart is doing a good work at Alvin. I have some open time; write me, 515 Denver, Waco, Texas."

Central Ohio District Annual Preachers' Meeting

Portsmouth First Church, with Rev. Bernard Knox, pastor, proved fine hosts for the annual Central Ohio District preachers' meeting, February 13 to 16. A full schedule planned by Dr. Harvey S. Galloway, district superintendent, featured as major speakers Dr. Hardy C. Powers and Dr. J. Russell Gardner. Both were mightily used of God to inspire, to teach, and to strengthen the large assembly of preachers, their wives, and the visitors who attended.

On Wednesday night Dr. Powers gave his message on New Guinea to a crowded church. His pleasing style and vivid description made this far-off land and its appalling need live before our eyes. Dr. Gardner in his messages challenged us to a strengthened position on being ready to give an answer for our hope. Ample time was allotted to questions and answers.

The entire program ran smoothly under the efficient direction of Dr. Galloway. District interests were reviewed by the various leaders, including Church Schools by Rev. Ernest Marsh, N.Y.P.S. by Rev. Joseph Nielson, and the HERALD OF HOLINESS campaign by Rev. Jay Keiser. In the night meetings we enjoyed special music by united choirs from Portsmouth and Ironton, and by the preachers' wives' association under the direction of Mrs. Esther Nielson. The conference climaxed Thursday noon in a very impressive communion service presided over by Dr. Powers.

Central Ohio is strongly united under splendid district leadership, and is pressing on to new heights in achieving for God. This preachers' meeting forged the bonds of union the stronger. This is "the day" for God and for the Church of the Nazarene everywhere.—PAUL K. HAYMAN, Reporter.

Canada Pacific District Preachers' Meeting

The first annual preachers' meeting of the newly formed Canada Pacific District convened Tuesday evening, January 24, in First Church of the Nazarene, Victoria, British Columbia, with District Superintendent Edward Lawlor in charge.

Dr. B. V. Seals, superintendent of the Washington Pacific District, was guest speaker for the convention. His timely and heart-warming messages gave each person present new strength for the battle and a greater determination to go all out for Christ and the Church of the Nazarene.

Dr. Arnold E. Airhart, president of Canadian Nazarene College, Red Deer, Alberta, delivered three very helpful and inspiring lectures on sermon building to the pastors and their wives. All the ministers were present, and all but two of the wives.

A vote of thanks goes to Dr. Lawlor for a well-planned and carefully directed convention. Pastors Arthur Grobe of First Church and Wayne Munro of the Esquimalt Church, with their people, did a splendid job of entertaining the convention. The day sessions were held in the Esquimalt Church, with dinner being served in the fine lower auditorium by the ladies of the two churches. The evening services were held in First Church.

The climax of the convention came in the closing session as we met together, under the direction of Dr. Lawlor, for a wonderful communion service. God met with us. We arose from our knees to return to our respective churches better men and women for Christ and His kingdom.

Canada Pacific District is on the march for God!—D. GEORGE MACDONALD, Reporter.

Indianola, Iowa—On February 5 our church closed a wonderful revival in which God came repeatedly to answer the cry of hungry souls. Under the ministry of Rev. Lowell Yeatts, evangelist, and James Bohi, singer, sixty-five seekers bowed at the altar of prayer. Again and again heaven's glory came near and we saw some outstanding altar services. Brother Yeatts' splendid holiness preaching was honored of God, and the Holy Spirit came in sanctifying power and presence. Having only recently moved into our new church after being in a basement church for sixteen years, and having been honored with a visitation from the Lord, our hearts are thrilled in memory of the past, in realization of the present, and in anticipation of the future.—A. D. FOSTER, *Pastor*.

Peoria, Arizona—In February we had one of the best revivals this church has had in many years. The messages of Dr. Warren G. McIntire were anointed of God, and there were forty-one definite victories at the altar. The people accepted the truth, responded readily, and the church was inspired and built up in a marvelous way. We greatly appreciated the fearless and challenging preaching of Dr. McIntire. The pastor has been given a unanimous call for another year.—Leroy H. Reedy, *Pastor*.

Columbia, Tennessee—On Sunday evening, February 12, Grace Church closed one of the best revivals of its history. Evangelist Fred Thomas was at his best, and preached with the anointing of the Spirit night after night. The closing Sunday was a great day; 164 in Sunday school, and a full house for both morning and evening services. The altar was lined, also the front seats, with people praying through to God. On Sunday evening a class of 13 fine folks were received into the church. We have a number of fine young couples who are working for God and the church. We came to this church in January after pastoring for three years at Lewisburg, Tennessee.—T. E. HOLCOMB, *Pastor*.

Idaho-Oregon District Preachers' Night of Prayer

On January 17 the pastors of the Idaho-Oregon District met at the Immanuel Church of the Nazarene in Boise, Idaho, for a night of prayer. The afternoon was devoted to a time of fellowship and a thrilling report of the Superintendents' Conference (in Kansas City) by District Superintendent I. F. Younger. His report was anointed of the Lord, and amidst shouts of victory we adjourned to meet at the evening revival service being conducted by Evangelist D. C. Van Slyke.

At the close of the service the altar was lined with earnest folk seeking the Lord. When every seeker had found victory, and the congregation had been dismissed, the pastors joined together in a great season of prayer as we faced the final months prior to our district assembly. A sense of the presence of the Holy Spirit settled down upon the group until it could be truly said they "were praying in the Holy Ghost." Heaven was certainly touched and the answer came back in waves of glory.

A great testimony service followed in which God literally outpoured himself upon the great group of pastors present. Then Brother Younger inaugurated an old-fashioned "breaking of bread" ceremony which melted our hearts and lives in a common bond in a most unusual manner. The unity and love of the brethren that had been so precious before this was cemented together and sealed with the bow of promise as God was released upon the group. Hearts were blessed, burdens made lighter, vision increased, zeal inspired, and in the wee hours of the morning we felt that we were resting in the very vestibule of heaven.

All but six of the pastors of the district were present. The dynamic of the Idaho-Oregon District under the leadership of Superintendent I. F. Younger is a token of the blessing of God upon pastors and people alike.—*Reporter*.

Servicemen's Corner



Chaplain Everett D. Penrod writes from Norton Air Force Base, California:

"I make monthly visits to seven radar sites covering all of southern California, and part of Arizona. It is a tremendous challenge to 'circuit ride' these days using automobile, boat, airplane, and helicopter to reach island and isolated sites. Needless to say, I am more than welcome at these remote places. I am planning a preaching mission with Paul Martin for each of these locations."

Chaplain Claude Chilton writes the following report from England:

"During January we distributed some 1300 Scripture Text 'Triumphant Life' Calendars to 1300 Protestant personnel by name with an enclosed letter. This was a big undertaking but it has paid off. This is the third year we have done this, and the expressions of appreciation are many. All over the bases in barracks, shops, and offices, the Sallman 'Head of Christ' with scripture calendars can be found. We ordered 1800 originally from our publishing house and have some 500 left over for incoming personnel. These were paid for from our Sunday chapel collections.

"Our Sunday school continues to grow until now we are averaging 110 children with adult staff of 20 teachers and workers. Also, we have organized an Intermediate Department. Although the Sunday service is primarily a worship service, we seek to strike an evangelistic note and call for decisions."

Official word has just been received that Chaplain Claude L. Chilton received promotion to lieutenant colonel in USAF Reserves, effective July 1, 1955. This does not affect his active duty rank of major. Congratulations to Chaplain Chilton!

"At the beginning of a new year, it is with much thankfulness that I write this letter. The *Conquest* magazine and *HERALD OF HOLINESS* have brought much comfort and hope to me here overseas. Each time I have found myself turning to those publications along with the Bible when things were not as they should be. And what a lift they have given me! So once again thanks for keeping me on your mailing list."

A/2C GERALD W. CHAPLIN

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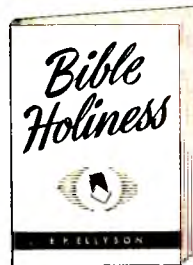
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Rev. Norvic O. Clift writes: "For the past ten years I have served as minister of music, religious educational director, and associate pastor for churches on both the Northern and Southern California districts. I resigned from the work with our Los Angeles First Church on January 1, and am now in the field of full-time evangelism. On February 26, I closed an eight-day revival campaign with our Lakewood Church in Long Beach; at this writing I am in a meeting in Coos Bay, Oregon, and go from here to First Church in Vallejo, California. I'll be glad to slate time for both regular revivals and youth meetings. Write me, c/o our publishing house, P.O. Box 527, Kansas City 41, Missouri."

Evangelist Fay A. Fouse writes that he has an open date, June 5 to 17; also has an open date in July, and one in the early fall. Write him, 635 Western Avenue, Winchester, Indiana.

DEATHS

REV. A. H. PERRY

Arthur Henry Perry, retired Nazarene minister, died January 23, 1956, at the home of his daughter, Mrs. Gene Phillips, in Des Moines, Iowa. He was born September 12, 1873, in Lorain County, Ohio. Early in the century he was reclaimed, sanctified, and called to preach, beginning his ministry in the Methodist church in 1906. For the next twenty years his ministry was marked by successful pastorates and outstanding revivals. In 1926 he united with the Church of the Nazarene and became pastor at Coshocton, Ohio. For the next twenty-three years he held successful pastorates at Coshocton, Dayton First, Wooster, and Mansfield, all in Ohio. He also served as a member of the advisory and other district boards. He retired from the active pastorate in 1949, but continued to preach wherever opportunity was afforded. He is survived by his wife, Mrs. Helen Perry; one son, Rev. C. W. Perry; two daughters, Mrs. Inez Phillips and Mrs. Hazel Daiber. Funeral service was conducted in First Church, Mansfield, Ohio, by Dr. H. S. Galloway, district superintendent, assisted by other ministers.

REV. ABRAHAM P. WELCH

Abraham P. Welch, pioneer Nazarene minister and founder of First Church of the Nazarene, Monterey, Tennessee, died in Monterey, January 11, 1956. In 1902 he organized the church in Monterey, which came into the Church of the Nazarene in 1909. He was ordained in 1910 in Louisville, Kentucky. He was known throughout Tennessee and the South as a pioneer holiness preacher, and served the Monterey church as pastor from 1902 to 1937, when ill health forced him into retirement. He is survived by his wife, Mrs. Daisy Andrews Welch, of Monterey, to whom he was married in 1910; three daughters: Mrs. Lucille Moyers of Knoxville, Mrs. Josephine Nixon of Monterey, and Mrs. Ruth Goff of Nashville, Tennessee. Funeral service was conducted in First Church, Monterey, with Dr. A. B. Mackey, president of Trevecca Nazarene College, in charge, assisted by Rev. James Neal and Dr. Hubert E. Meredith, with interment in the Welch Memorial Cemetery, Monterey.

REV. LEVI L. ISAACS

Levi L. Isaacs, retired Nazarene elder, died January 20, 1956, at his home in Huntington, Arkansas; he had passed his ninetieth birthday. Brother Isaacs was an evangelist and saw many souls converted and sanctified in Texas, Missouri, Kansas, Kentucky, Mississippi, Tennessee, Georgia, Alabama, and Arkansas. He participated in the celebrations following the union of the holiness churches at Pilot Point, Texas, in 1908. Since his retirement he had been a member of the Church of the Nazarene at Mansfield, Arkansas. He is survived by his wife, Edith, and one nephew. Funeral service was conducted in the Mansfield church, with Rev. G. A. Lankford, pastor, in charge, assisted by Rev. N. F. Dalton and Rev. A. M. Gilbert. Burial was in the Coop Prairie Cemetery at Mansfield.

REV. LIZZIE WILLIAMS WOOLDRIDGE

Mrs. Lizzie Williams Wooldridge, Nazarene elder, age sixty-seven, died December 27, 1955, at her home in Vinson, Oklahoma. She was born in Tennessee, February 28, 1888. She was married to

Newton Homer Williams in 1904; he died in 1929. She was converted at the age of twenty-one. She answered the call to preach in 1911, and served as pastor and evangelist in the Church of the Nazarene until her death. She pastored the church at Vinson, Oklahoma, much of the time during the last fourteen years of her life. In 1914 she was married to J. C. Woodrudge, who preceded her in death in March of '54. She is survived by three brothers and a number of nieces and nephews. Funeral service was conducted at Vinson, by Rev. W. T. Johnson, district superintendent, and a second service was held at Roscoe, Texas, by Rev. A. B. Scudday, with interment at Roscoe.

REV. JOHN J. NEUFELD

John J. Neufeld, Nazarene elder, died August 1, 1955, in Pasadena, California. He was born December 18, 1890, in Russia of Holland Dutch parents. They came to America in 1902, settling in Mountain Lake, Minnesota. Later, upon moving to California, he found the Lord, was sanctified wholly and called to preach. In 1917 he was united in marriage to Pearl L. Grant; they moved immediately to Montana, where they preached in schoolhouses, and later served as pastors in Minnesota. He was faithful in doing what he could in preaching, evangelistic singing, and mission work, and won many souls for the Lord. Also he enjoyed working for the Lord with some of the Philippine and colored people of Pasadena. He is survived by his wife, Pearl; three sons, Elwood, Ivan, and Robert, all of whom are serving the Lord. He was a kind, godly husband and father. Funeral service was conducted in Pasadena, with Rev. Sheryl Smith, Rev. Hal Glover, Rev. S. Catalino, and Rev. Wm. McKee officiating, with interment in Mountain View Cemetery, Pasadena.

REV. M. E. SHIPPEY

M. E. Shippey of Corona, Alabama, was born January 4, 1892, in Calhoun County, Mississippi, and died February 4, 1956. He was united in marriage to Ovie Trusty on March 13, 1919; to this union were born seven children. He served in the ministry for forty-six years, in the Methodist church and in the Church of the Nazarene. He is survived by his wife, and seven children: Mrs. Bule DeBord, Elmer, Willie, Mrs. Curtis Highfield, Mrs. R. T. Reed, David, and Mrs. O. A. Rector. Funeral service was conducted in the Calhoun, Mississippi, Church of the Nazarene, with Rev. C. E. Shumake, district superintendent of Alabama, in charge, assisted by Rev. Paul Stewart, with interment in the Oak Springs Cemetery.

ANNOUNCEMENTS

RECOMMENDATION—George R. Wilson, a talented young man of our district, was granted a song evangelist's commission by our assembly last July. I am happy to recommend him to our people everywhere. He is a capable singer and also plays the trumpet. He is a member of our Weirton church. His address is 161 Parkview Ave., Wintersville, Ohio.—Edward C. Oney, Superintendent of West Virginia District.

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WEDDING BELLS

Mr. Erwin Maurice Bailey and Miss Viola Mae Markus, both of Nampa, Idaho, were united in marriage at the North Nampa Church of the Nazarene on February 14, with the pastor, Rev. C. L. Wooten, officiating.

Miss Carol Wauthalean Haggard of Cincinnati, and Mr. Herbert Hurst of Hamilton, Ohio, were united in marriage on February 11, in the Calvary Church of the Nazarene in Cincinnati, with Rev. W. Edwin Haggard, father of the bride and pastor of the church, officiating.

BORN—to Rev. and Mrs. Floyd T. Smith of Coolidge, Arizona, a son, John Norman, on March 4.

—to Stanley and Ruth Schilberg of Sierra Madre, California, a son, Arthur James, in Monrovia hospital, on March 3.

SPECIAL PRAYER IS REQUESTED by a reader in Pennsylvania "for my son that he may get a real experience with the Lord, and another very special request";

by a family in Indiana that God will help them in a special way in regard to a very urgent financial need;

by a mother in Colorado for her daughter, a Nazarene, who they fear has cancer—she is the mother of three preschool-age children, who need her—that God will touch and heal her; also save her husband; for a brother who is a backslidden preacher; and that God will work out another seemingly impossible family situation;

by a lady in Kansas for a granddaughter with a thyroid and nervous trouble, also for the father and mother of a child that God may work out His will for them;

by a Christian lady in Texas that God will help in the solving of a personal problem for her husband in regard to his work—that it may all turn out for the best.

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Michigan July 11 to 13

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Western Ohio July 25 to 27
East Tennessee August 1 and 2
Iowa August 8 to 10
Houston August 22 and 23
Southwest Oklahoma September 12 to 14
Northeast Oklahoma September 19 and 20

Alabama July 3 and 4
Colorado July 19 and 20
Southwest Indiana July 26 and 27
Kansas August 1 to 3
Chicago Central August 8 and 9

Northwestern Illinois August 15 and 16
Northwest Indiana August 22 and 23
South Arkansas September 12 and 13
North Arkansas September 19 and 20

South Dakota June 28 and 29
New York July 6 and 7
Maritime July 12 and 13
Pittsburgh July 18 to 20
Northwest Oklahoma July 25 and 26
Kentucky August 1 and 2
Kansas City September 5 to 7
North Carolina September 19 and 20
South Carolina September 26 and 27

North Dakota June 28 and 29
Minnesota July 18 and 19
Missouri August 1 to 3
Virginia August 8 and 9
Tennessee August 15 and 16
Indianapolis August 22 and 23
Mississippi August 29 and 30
Georgia September 12 and 13

Northeastern Indiana July 4 to 6
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DISTRICT ASSEMBLY INFORMATION

CANADA WEST—Assembly, April 24 to 26, at Calgary First Church, 124 14th Avenue West, Calgary, Alberta. Send mail and other items relating to the assembly in care of the pastor, Rev. Herman L. G. Smith, at the church address. Dr. G. B. Williamson presiding.

IDAHO-OREGON—Assembly, May 2 and 3, at Nampa College Church, Dewey and Ivy Streets, Nampa, Idaho. Rev. Eugene Stowe, 411 Ivy Street, entertaining pastor. Send mail and other items relating to the assembly in care of Rev. I. F. Younger, Box 89, Nampa, Idaho. Dr. D. I. Vanderpool presiding.

SAN ANTONIO—Assembly, May 2 and 3, at First Church, Alameda at Booty, Corpus Christi, Texas. Send mail and other items relating to the assembly in care of the entertaining pastor, Rev. T. A. Burton, 1214 McKenzie, Corpus Christi. Dr. Hardy C. Powers presiding.

AKRON—Assembly, May 2 to 4, at First Christian Church, 400 Cleveland Avenue S.W., Canton, Ohio. Send mail and other items relating to the assembly in care of the entertaining pastor, Rev. D. D. Palmer, Box 125, Canton. Dr. Hugh C. Benner presiding.

ABILENE—Assembly, May 9 to 11, at First Church, 46th & Avenue Q, Lubbock, Texas. Rev. Milton Poole, 1601 28th St., Lubbock, entertaining pastor. Send mail and other items relating to the assembly in care of Rev. Orville W. Jenkins, 3515 43rd St., Lubbock. Dr. Hardy C. Powers presiding.

NORTHERN CALIFORNIA—Assembly, May 9 to 11, at Beulah Park Auditorium, 100 Beulah Park Drive, Santa Cruz (three miles from city of Santa Cruz, on Hi-way 17). Send mail and other items relating to the assembly in care of the entertaining pastor, Rev. Frank S. True, 100 Beulah Park Drive, Santa Cruz, California. Dr. Hugh C. Benner presiding.

OREGON PACIFIC—Assembly, May 9 to 11, at First Church, S.W. 12th Ave. and Main St., Portland 5, Oregon. Rev. Harold M. Sanner, 2621 S.E. Caruthers St., Portland 15, Oregon, entertaining pastor. Send mail and other items relating to assembly in care of First Church, at address given. Dr. D. I. Vanderpool presiding.

WASHINGTON-PHILADELPHIA—Assembly, May 9 to 11, at the church in Wilmington, Delaware. Send mail and other items relating to the assembly in care of the entertaining pastor, Rev. J. Edmund Turnock, 2704 New Road, Wilmington. Dr. Samuel Young presiding.