

Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

February 10, 1954

The Glory That Was Greece

General Superintendent Powers

I AM writing this from Athens. We crossed the Atlantic on the Royal Dutch Line—the K.L.M. It was a record crossing, we were told, because our crew took advantage of the mysterious “jet stream,” a fast moving current of air that moves from west to east around the earth. The time from New York to Amsterdam was ten hours and fourteen minutes. I am transferring here to T.W.A. on my way to Bombay and am spending a few hours seeing the city.

I visited the Acropolis, the Parthenon, the Temple of Jupiter, the ruins of the Temple of Bacchus where the ancient Greek plays were held. I stood, they told me, on the stone, open-air platform where stood Demosthenes, Plato, Socrates, and all the great orators of that period. I listened again to the accounts of the “Greek Golden Age,” and the marvelous achievements of its architects and sculptors. I heard their claims to a history that reaches back four to five thousand years B.C., to the mythical race of one-eyed Cyclopians.

I asked to be taken to Mars’ Hill. I found it to be almost solid rock ris-

ing to the height of probably fifty feet. I climbed the rough-hewn and badly worn steps to the top and stood “in the midst of Mars’ hill,” probably near the spot where that intrepid missionary, the Apostle Paul, delivered that powerful sermon to the Greek philosophers recorded in the seventeenth chapter of Acts. At the foot of the hill were the ruins of the old market place where Paul held street meetings and carried on a crusade for souls.

That was two thousand years ago, but I am afraid the hearts of the people have not changed much. As I stood where Paul had and looked down across the great city, I shared in some small measure his feeling when “his spirit was stirred in him, when he saw the city wholly given to idolatry.”

The people, for the most part, are friendly, well clothed, and well fed, thanks to the Marshall Plan, but apparently the true God is still the “unknown God” to them. I believe they could be reached with the gospel message, today.

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

NEWS IN BRIEF

Word has been received that Rev. J. D. Saxon, superintendent of the Mississippi District, died very suddenly about noon on January 26, while engaged in a meeting with the Sunflower Church in Merigold, Mississippi.

Dr. C. Warren Jones writes: "In British Honduras (Jan. 21) with the Yorks, Brownings, Fowlers, Ruth Dech, and Lois Santo. The Bishops and Joyce Blair are on furlough. Enjoying midyear preachers' meeting with missionaries and ten national pastors at Benque Viejo. Two large night crowds. Will return to the capital city, Belize, for a service tonight. Pray for our workers here. They are putting up a gallant fight and are sure to win. Will take off tomorrow for Nicaragua."

Rev. J. Lewis Ingle has resigned as pastor of Lakewood Church in Long Beach, California, to accept the pastorate of Trinity Church in Dallas, Texas.

Mr. and Mrs. L. L. Farrington are celebrating their golden wedding anniversary on February 17, with open house, 2:00 to 5:00 p.m., at their home in Glenwood, Iowa.

Lord, Let It Happen!

By L. I. Weaver*

"Nothing but the power and dominion of grace in a pure heart can save any man from being affected in his ministerial work by his pocket-book, his reputation, or the frowns, the smiles, or the praise of men. . . . The experience of this blessing furnishes the power and impulse to preach it. Such a minister can preach holiness and say: 'We speak that we do know, and testify that we have seen' (John 3:11). There will be no apologizing for delaying to preach on the subject; but the holy fire burning within will flame out, and holiness will be preached and offered to all who 'hunger and thirst after righteousness.' The doctrine and experience will come out of a sanctified man as spontaneously as sweetness comes out of a rose, as water bubbles up from a living fountain" (*Perfect Love*, pp. 184, 187).

The Apostle Paul said, "Warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: whereunto I also labour, striving ac-

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ording to his working, which worketh in me mightily" (Col. 1:28-29).

This doctrine should be our theme and every sermon should, in a measure, touch on the theme. Dr. Adam Clarke said of a denomination, "If the _____ give up preaching entire sanctification they will soon lose their glory." Bishop Foster says: "Let the pulpit experience and teach this glorious privilege as it deserves to be taught, and great evil will be obviated" (*Christian Purity*, p. 227). Bishop Asbury closed a letter to Rev. Smith saying, "Preach sanctification, directly, indirectly in every sermon."

A few days ago a teacher in our Sunday school said that he didn't come to teach on a certain Sunday because the lesson was on sanctification and he couldn't teach without the experience. But during a Sunday-school revival with Mrs. Eva Gardner that teacher went to the altar seeking the experience. That teacher found the experience and came to the writer saying, "Now, Preacher, when we sing, 'I never shall forget how the fire fell when the Lord sanctified me,' I can sing it and mean it, for I know what it is." That teacher has never stayed away from that class again, and the members of the class tell me that the teacher is a new teacher.

I went to prayer again and prayed, "Lord, let it happen to me. Help me to stay in the experience, that I may be empowered by Thy Spirit to be a holiness preacher."

Of all the rules for hurried modern living, none is more needed than Peter's exhortation, "Watch unto prayer."—CLIFFORD S. FISHER.

HERALD OF HOLINESS

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Thank God for Nazarenes!

THIS all began twenty years ago, when a young holiness preacher and a Swedish lady talked of God and holiness. Then after I married, an elderly holiness man talked constantly to my husband and me about holiness. I had laughed and scoffed at the lady and preacher; but the older man's words and thoughts were right—but I didn't want to listen. The preacher is dead; I don't know where the lady is, but God lives. He's still on His throne. He still hears and answers prayer. Praise God!

We spent five years in a cold, dead, formal church. I came home Sunday after Sunday and cried. I was so dissatisfied—so hungry for the truth and for my soul to be fed.

We visited from five to twenty churches in our city. There was always something wrong. There weren't many to choose from, but I was determined never to go to a holiness church.

Finally, during a revival in the church I now belong to, I consented to go once—if I wasn't asked to go again. I didn't have to be asked. This was in 1950. I walked up the steps of that church, heard the singing and the music, and got the blessing of a lifetime; but I was too dumb to realize what a blessing is. If entering heaven will be any more blessed—oh! what a day! And if I'm dreaming, I don't want to wake up.

But upon entering the church for a week, I thought, Oh, I can't give up my earrings and lipstick. I didn't smoke, drink, play cards, or go to movies, but our pastor preached sermon after sermon meant just for me. I wasn't perfect. I bragged that no group of people would make me change my mind about my precious lipstick. They didn't even mention it to me—but God did. I decided in about four months that if I was going to be a Nazarene I'd like to look and act like one. I'm glad God's grace is sufficient to supply every longing and desire of my heart.

We have the finest pastor and wife any congregation could ever have. They are always the same, and no favors are ever shown to anyone. God bless men who are courageous enough to preach and teach God's precious, holy Word without being afraid of their congregation after the sermon is over. Again I say, "Thank God for Nazarenes!"—*By a Nazarene laywoman in Ohio.*

Christ is the Light for this dark world; we are the reflectors—His face must shine upon us if ours are to be radiant.—CECIL D. EWELL.

Impressions of the Conference on Evangelism

By Paul Martin*

FOR once in my life, the realization surpassed my imagination. I didn't dream the conference would be so great and grand. It was a surprising convention in several ways. It seemed everybody was there: Bert Daniels of Miami, Florida; Ben Lemaster from Redwood Falls, Minnesota; Andrew Young of Santa Ana; C. L. Wooten from North Nampa, Idaho; D. E. Clay of Parsons Avenue, Columbus, Ohio; Geren Roberts of Minneapolis; Harold Latham of Conway, Arkansas; J. P. Murray of London, Ontario.

From far and wide pastors came—from sunny, fabulous Arizona, the plane brought Harold Buckner of Peoria; the train from Seattle delivered Fred Vogt of Vancouver, Art Mottram of Seattle, Ken Bryant of Longview, Raymond Wise of Camas, and "do-or-dare" Don Coonrod of Vancouver Central.

Some of the best laymen on earth were present: Dr. Howard Hamlin of Chicago; Dr. "Bob" Mangum of Nampa, Idaho; Harlan Heinmiller of Detroit and General Motors; Gordon Olsen, "the refrigeration expert" with the warm heart. From wet and wonderful Eureka, California, came G. L. Speier, Paul Hardy, and Pilot Murphy—"faith flyers" who winged their way through fog and storm in their Cessna 195. Wilson Lanpher of San Francisco First flew with them, checking his consecration several times. Hundreds of anxious-hearted Nazarenes who want *revival* more than anything in the world! What a sight—filling the American Legion auditorium to the top gallery, and overflowing in the wings and runways, giving the fellows in the lobby a reason for being there! They tell me that with the exception of just two, the district superintendents were all present.

Here is a first-class group of men—Bible scholars, promoters, evangelists, executives, business managers, holiness preachers—each in his own way building the kingdom of God. When I heard them speak, I knew that they too were pulling for a great surge of victory in our church. Their messages were carefully and prayerfully prepared. John L. Knight of Florida, C. B. Cox of Colorado, E. E. Zachary of the Northwest, R. D. Smith of Albany, Leo C. Davis of Southwest Indiana, W. E. Albea of Western Ohio, Roy F. Stevens of Minnesota, Lloyd B. Bryon of North Carolina led the way in high style. Jarrette Aycock gave us just an appetizer for that new book every preacher should have, *Drawing the Net* (Nazarene Publishing House, Kansas City 41, Missouri). Orville Jenkins of the Abilene District inspired us to reach "non-Nazarenes" in our revivals; D. K. Wachtel of Tennessee dealt with

union Nazarene revivals. During the night services V. H. Lewis of Houston District and George Coulter of Northern California spoke to our hearts.

And the evangelists were there! Remember, now, that not one person on the program was given even an offering to pay his expenses; yet scores and scores of evangelists, whose every day means another dollar, and who cannot afford many dollarless days, came from all over the world to speak, to listen, to get blessed. Among these were John Logan of England; C. T. Corbett of Kankakee, Illinois; John E. Moore of Pasadena; Oscar Finch of Costa Mesa, California; Glen Griffith of Nampa, Idaho. It was good to see U. E. Harding again, and J. Russell Brown, Trafton Williams (recently turned pastor), and many others. We were challenged by Maridel Harding, made to think seriously with Bert Daniels, and shouted when Bernie Smith got a glimpse of glory.

Well, it was a wonderful time! It seemed that those whose responsibilities are the heaviest gave the clearest messages. I shall never forget Dr. D. I. Vanderpool's "Fire in the Heart" message, nor his closing dedicatory prayer. Dr. Samuel Young troubled our hearts with fiery facts; and Dr. G. B. Williamson, the peerless preacher, helped us see the Lord again. The pressure of work had already taken Dr. Powers to India, and we missed him, for nothing else is so refreshing and helpful as his big spirit; but in his place, Dr. Hugh Benner brought the conference face to face with its great task—*winning men, now!*

Oh, I never can tell you about it—the fellowship of Christian friends; the co-operation of the general officers and their departments; the careful, efficient planning and direction of Dr. Russell V. DeLong, the Seminary staff and students, Dr. Roy Smee and headquarters personnel. The papers and messages (long and short), the singing, shouting (while the Goulds sang "He Giveth and Giveth"), the Spirit of God upon us—all linger in my heart today.

"Seventy-five people spoke for fifty-five hours" and the Lord himself was there to remind us that "now is the accepted time . . . now is the day of salvation." Let us carry the Crusade for Souls, Now!

And they called them, and commanded them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard (Acts 4:18-20).

*Nazarene Evangelist

RESOLUTIONS:

*To live with all my might while I do live;
To give the best of what I have to give;
To never do a thing I later might despise;
To never lose a moment of the time that quickly
flies;*

*To live each day as if it were my last;
To leave behind an unashamed-of past!*

—OVELLA S. SHAFER

Quotations on Stewardship

Selected by Earl C. Wolf*

No man can waste without injustice, or neglect without sin, those things of which he is only the dispenser and steward.—ADAM CLARKE.

Who does not know how the Lord laid aside all the wealth of His glory and sunk himself into the poverty of our sin and wretchedness in order that we might in the end share in His glorious riches; in the meantime bestowing upon us all the present riches of salvation? Let Christ's example in this respect be your inspiration and guide.—GEORGE F. PENTECOST.

SEVEN WAYS OF GIVING—(1) *The careless way*: to give something to every cause that is presented, without inquiring into its merits.

(2) *The impulsive way*: to give from impulse, as much and as often as love and pity and sensibility prompt. This is uncertain and irregular.

(3) *The lazy way*: to make a special effort to earn money for benevolent objects by fairs, festivals, etc.

(4) *The self-denying way*: to save the cost of luxuries and apply them to purposes of religion and charity. This may lead to asceticism and self-complacency.

(5) *The systematic way*: to lay aside, as an offering to God, a definite portion of our gains—one-tenth, one-fifth, one-third, or one-half. This is adapted to all, whether rich or poor, and gifts would be largely increased if it were generally practiced.

(6) *The equal way*: to give to God and the needy just as much as we spend on ourselves, balancing our personal expenditures by our gifts.

(7) *The heroic way*: to limit our own expenditures to a certain sum, and give away all the rest of our income. This was John Wesley's way.—ARTHUR T. PIERSON.

The man who follows out the great vow of an entire consecration of himself to Christ, with the high purpose of using all that he has and all that he gets for God and human welfare, will find this grace of giving the very best means of spiritual growth. Let love and unselfishness take the throne of a human heart, and all the other graces of a noble character will come in and take their place. How vast the contrast in character,

in personal worthiness, in public esteem, in conscious happiness, between the hoarder and the giver, the miser and the generous man, the man who lives to grasp and draw in and hide away under the locks and keys of penuriousness, and the man whose soul is full of kindness, his mind of charitable intents, and his hands of blessings for his fellow-men! How poor the one, how rich the other!—THOMAS H. ROBINSON.

Why does God love a cheerful giver? In such He sees the work of His Spirit. It takes a great deal of grace to make some men cheerful givers. With some the last part of their nature that ever gets sanctified is their pockets.—CHARLES H. SPURGEON.

There is a strangely paralyzing power about money, and it so restricts the heart that the more we get the less we are inclined to give.—JOHN HENRY JOWETT.

How God Answers Prayer (V)

By L. Wayne Sears*

My strength is made perfect in weakness (II Cor. 12:9).

THERE is such a thing as strength in humility. We have seen it displayed in the lives of men. There have been men of strong minds, strong ideas, and strong wills who at the same time have been filled with humility and able to manifest a humble spirit.

All of us want to be strong. We want to obey the verse that says: "Be strong in the Lord, and in the power of his might" (Eph. 6:10). We want to be able to withstand all the fiery darts of the enemy, to stand for God and truth and right without fear or compromise; and we want the world to know that we stand for God with no compromise.

At the same time, however, unless we preserve a spirit of humility, our dogmatism becomes pugnacity, our strength wants to dominate, and, while we do not show compromise, neither do we show courtesy.

When we pray for strength, we are praying for what God wants to give us. Sometimes He answers our prayers in ways that are surprising. For we learn that true strength comes after we have carried a thorn in the flesh; and there is no understanding of what real strength is until we have first tasted weakness.

Our strength in Christ must be shown in our weakness, or in our humility. The truly strong man is not upset when his opinions do not prevail now. The truly strong is willing humbly to wait until God has a chance to work out the right.

We pray for strength and humility. We want that kind of spirit. God answers it with a thorn in the flesh, promising that His grace is sufficient.

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The Conference on Evangelism

QUOTES

THE GREAT three-day Evangelistic Conference, that set attendance records for similar events at Kansas City on January 11 through 13, brought many things to many people.

It was a time of soul-searching, a time in which many received a new and broadened vision of the task at hand. It was a time also of refreshing in the Lord, as the Holy Spirit moved upon the vast audiences numbering to twenty-five hundred persons.

One of the nearly nine hundred pastors present struck the note when he said: "I am going home to work harder than ever before at the job of winning souls to Christ. I can never be the same and I know the Church of the Nazarene never will be the same after this conference."

More than three hundred evangelists and evangelistic singers drew inspiration and benefit from the meetings at which about seventy persons spoke. One great moment came on the afternoon of the closing day when the evangelists, singly, in couples, and in parties passed before a microphone introducing themselves and speaking a few words.

Dr. Russell V. DeLong had set up the conference program in consultation with Dr. Hugh C. Benner, a general superintendent. Dr. DeLong presided at the opening session when the World War I Memorial Building auditorium, with accommodations for 2,200 persons, was dedicated to the cause of holiness.

As speaker after speaker contributed papers and talks on the general theme "Crusade for Souls—Now," the Holy Spirit broke in upon the people and shouts and praises to God were heard. One of the clerks in the American Legion office, who looked in on the meetings from time to time, said, "I've never seen such a crowd of happy people."

At the first of eight general sessions, the opening three topics were: "How to Get Ready for the Revival," "Deciding What a Church Needs," and "Nazarene Evangelism." Dr. DeLong stated the objectives of the conference at the first evening session, at which special music was supplied by the Seminary Singers, directed by Professor Ray Moore.

Work of the church in the quadrennium to date was reviewed the next morning by Dr. Samuel Young, a general superintendent, followed by comments by three district superintendents: Dr. John L. Knight, Florida; Rev. C. B. Cox, Colorado; and Rev. E. E. Zachary, Northwest District.

The following spoke representing various church interests: Dr. Albert F. Harper, Church Schools; Dr. L. T. Corlett, Seminary; Dr. Roy F. Smee, Home Missions; Dr. T. W. Willingham, Radio League; Dr. M. Lunn, Publishing House; Dr. Remiss Rehfeldt, Foreign Missions, Dr. L. J. Du Bois, Young People; and Dr. S. S. White, HERALD OF HOLINESS.

"Our Seminary is an institution of an evangelistic movement," Dr. Corlett said. "Its purpose is to fire the hearts of the students with an evangelistic fervor and passion to carry on a more intensive program of winning the lost. We seek to put education in evangelism and evangelism in education."

Dr. D. I. Vanderpool, a general superintendent, declared that the over-all goal of the conference was to stir hearts. "We need hearts that are on fire to do something for God," he said.

Rev. R. T. Williams, Jr., of Oklahoma City First Church, said: "The world's greatest treasure is the possibility of full salvation as provided by Christ. . . . If we church members are sincere, earnest, and filled with the Spirit, others will come to embrace and know Christ."

Miss Sandra Cox, fourteen-year-old evangelist of Atlanta, Georgia, gave a short, inspiring testimony to the keeping power of God. "Standing on the Promises" was her topic.

Dr. George Coulter, Northern California District superintendent, called upon Nazarenes to be "more than a chubby, clubby collection of the satisfied." He said Nazarenes face a danger in becoming a mid-upper class church. "Only as we continue to reach the poor and the needy will we discharge our mission. We have the men, music, money, leadership techniques, and the message," he said.

Rev. Bernie Smith, evangelist from Harrisburg, Illinois, spoke on the five outstanding dangers facing the Church of the Nazarene today. He said these are:

"Men in our pulpits preaching holiness only because they are expected to do so; the Sunday school taking the place of the worship service instead of remaining a means to an end; inroads of the world in the church; a general lessening of respect for the ministry; a tendency in our church to lean too far toward formalism."

Dr. V. H. Lewis, Houston District superintendent, spoke on "Our Qualitative Responsibility." He said: "The crisis hour of the nation and the world is at hand and the need is for men and

TEACH ME

By Frances B. Erickson

*Teach me to say, "Thy will be done," and mean it,
Lord,*

*Lest hidden reservations should Thine heart
offend;*

*Teach me to place a willing hand in Thine,
And sweetly trust, though good or ill You send!*

*Teach me to sing when faith is weak and strength
is low,*

*Finding Thy grace my sole sufficiency;
Teach me to die to self—my innate foe.*

For only thus can I love Thee perfectly!

women of God to break through onto the high plateau of Pentecostal power. . . . The Church is facing its hour of destiny and it must get the power to break through the barriers of carnality and self." He termed this "the majestic call of a great God." He said, "We are no farther from Pentecost today than were those first Christians in the Upper Room."

Dr. Hardy C. Powers, general superintendent, (having had to leave early because of flying to India) was unable to deliver the closing address as scheduled, and the assignment fell upon Dr. Benner. He selected as his topic "Our Quantitative Responsibility," and he said that, while the Church of the Nazarene never could compromise its emphasis on purity and quality, at the same time it had to go ahead numerically.

He said he was disturbed over the fact that some 40 per cent of the churches showed either no net gain or a loss in membership last year and that the entire church had a net gain of only 3 per cent.

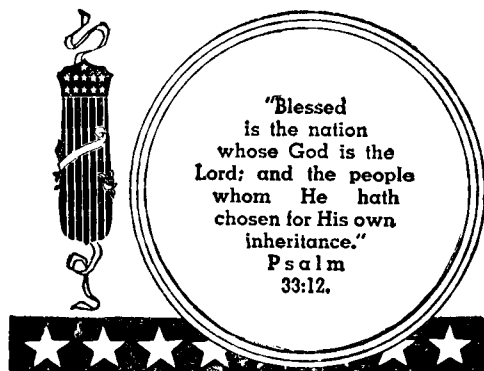
"I am not a pessimist," he said, "but I am concerned over the lack of concern in so many quarters over these figures."

He said a danger existed of accepting secondary measures of success, such as ability to raise money, the growing acceptance of the church as a denomination, and in the total number of seekers at revivals. "If we take out the repeaters at our altars we would not have very many," he said.

"We must have more compassion for lost men and women," he declared. "We need a burden for souls, a divine motivation and a divine desperation in our hearts. Souls must be saved in our churches or else . . . We cannot say that people we have tried to reach are cold and hardhearted. It isn't so. Those poor lost souls just haven't seen Jesus.

"A new touch is needed in every Church of the Nazarene. Our need and our hope are in the spiritual realm. We must reach out, grow, and build the kingdom of God. I don't know how we are going to do this, but we can learn. And God will help!"

Seminary students, on various committees, were in charge of arrangements. The general chairman was Glen Terry.—JOE OLSON.



Studies in the Epistle to the Hebrews:

By H. Orton Wiley*

XX. The Danger of Apostasy

THE second section of this remarkable sixth chapter gives us first an epitome of Christian experience, and closes with a solemn warning against the danger of falling away, or apostatizing from the Christian faith.

An epitome of Christian experience (6:4-5). Dr. Bresee once gave a series of chapel talks on these verses, using each statement as a phase of Christian experience. These may be briefly summarized as follows:

1. *Enlightenment and awakening.* This he understood as the prevenient work of the Spirit, given unconditionally to all men as a result of the universal atonement.

2. *"Tasted of the heavenly gift."* The Scriptures are plain: "The gift of God is eternal life" (Rom. 6:23). This is regeneration, or what is more commonly called conversion.

3. *"Made partakers of the Holy Ghost."* This is the gift of the Holy Spirit as the promised Comforter, or entire sanctification.

4. *"Tasted the good word of God."* The good Word of God has reference to the fullness of life resulting from the cleansing of the heart from all sin. It is the life of holiness resulting from the act of entire sanctification.

5. *"The powers of the world to come."* These powers refer to the manifestations of the Spirit in answer to obedient faith. The former proposition has reference to the nature or character of the life of holiness; this, to the activities of that life.

6. *The danger of apostasy.* Those who, having made such advances in grace as are mentioned in the five preceding propositions, turn away from God make it impossible to renew them to repentance, and for this reason "they crucify . . . the Son of God afresh, and put him to an open shame" (6:6). They, therefore, reject the atoning mercies of the Cross, through which alone salvation is possible.

The warning against apostasy (6:6-12). The words, "if they shall fall away," have been a battleground of the Calvinists and Arminians. The grammatical construction of the sentence is the safest ground of exposition. What does St. Paul actually say? One of the clearest expositions is that of Dr. Macknight, one of the great scholars of Calvinism, and cannot be said, therefore, to have an Arminian bias. He says: "The participle, *photisthintes* (who were once enlightened); *geusamenos* (have tasted); and *genethentes* (were made partakers); being aorists, are properly rendered by our translators in the past time; wherefore *parapesontas*, being an aorist, ought likewise to have been translated in the past

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time (have fallen away). Nevertheless, our translators, following *Beza*, who without any authority from ancient MSS, has inserted in his version the word *si* (if), have rendered this clause 'If they shall fall away,' that this text might not appear to contradict the doctrine of the *perseverance of the saints*. But as no translator should take upon himself to add to, or alter, the Scriptures, for the sake of any favorite doctrine, I have translated *parapesontas* in the past time 'have fallen away' according to the true import of the word, as standing in connection with the other aorists in the preceding verses."

Dr. Adam Clarke in commenting upon this says: "Dr. Macknight was a Calvinist; and he was a thorough scholar and an honest man; but, professing to give a translation of the Epistle, he consulted not his creed, but his candor. Had our translators, who were excellent and learned men, leaned less to their own peculiar creed in the present Authorized Version, the Church of Christ in this country would not have been so agitated and torn as it has been with polemical divinity."

My Unforgettable Christian

By Irene Tubbs*

SHE was a busy farmer's wife, mother of three boys. Her name was Anna. Early and late she toiled to keep her house neat and to cook for farm help, but she was never too busy to stop when her children had a need. She kissed bumped heads and wrapped up stubbed toes. She usually went about the house singing the praises of Him who had saved her by His grace; and she always had time to help a sick or needy neighbor. She and her family lived simply, but well; and if she heard of people ill or out of work, she would send a box of groceries to tide them over until they could get on their feet again.

Early she taught her boys of Jesus and that name was the first name the small lips lisped. She always read the Scriptures to them and, even while they were too small to understand it, they grew to love hearing it read. She taught them to take everything to God in prayer. She would say: "I cannot always be right with you; but God, your Father, is always with you and, no matter where you happen to be when you need help, you can always talk to Him." She always told them bedtime stories with a moral. Her children went to church regularly after they were a month old.

Once I heard her tell James, her oldest son: "Jimmy, dear, a good boy will usually grow up to be a good man. No one ever gets bad all at once. Usually bad men were bad boys who did not know or love their Saviour."

One day during an electric storm, the large barn on the farm was struck by lightning and was burning with all of its contents—all the sum-

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).

mer's harvest of hay and grain. The wind was blowing in the direction of the house. The paint on the house was becoming scorched and neighbors were taking up carpets and rugs and carrying out furniture.

Then Anna went to her knees in prayer and asked her Heavenly Father to change the wind and spare their home. Almost immediately the wind started blowing in the opposite direction, and she did not forget to thank Him for His goodness.

When her youngest son was about eight years of age, he was stricken with an incurable disease. Doctors said he wouldn't live to be over fifteen years of age. In a short time he had to go in a wheel chair. The child was always cheerful and talked of his home-going as a great adventure. He and his mother talked about it as of some long-planned trip.

"Mother, it will be such fun to watch the rest of you come, too." His mind remained clear until the last. He didn't seem to suffer much. In his thirteenth year he went to be at home with his Heavenly Father.

Some time after this a new preacher came to preach in Anna's church. He proved to be a modernist, and after Anna had heard him preach a few times she decided she could not support a man like that with her presence or with her money. "I cannot spend my money for that which is not bread," she said.

She began to attend a little church where revivals were being held. One day the evangelist asked for all who would like to be filled with the Holy Spirit to come forward and kneel at the altar of prayer. Anna and many others went forward. This was something that she had never had light on before. How happy she was when she had prayed through and finally knew that her heart was clean and the Holy Spirit in all of His fullness was hers!

She felt that it was God's will for her to unite with the church that had been such a benefit to her, so she asked the pastor of her church to give her a church letter, so she could unite with the other church. This he failed to do for some time, but one day she went to his home and asked him again for her letter. He asked her why she wanted it, saying that her Sunday-school class needed her there in his church. She told him that she should support the church where she got spiritual food. "If that is the way you feel, I suppose I will have to give it to you," he said. Then he went into his study and returned with the letter.

After this when Anna gave her testimony, she always said that since Jesus had come into her heart in all His fullness it seemed to her she had made more progress in her Christian life in a

*Cherry Creek, New York

short time than she had in all the years that she had served Him before. There was a new radiance in her life that she had not had before.

In a few more years her second boy was saved and the Lord called him into the mission field, so he went away to Bible school to prepare himself for his life's work. Anna was so happy that she could give one of her boys in full-time service for the Master.

When Anna was about seventy the Lord called her home to be with Him. While she suffered much pain at the last, she was the same sweet, radiant Christian we all knew and loved so much. She leaves a vacant place which no other can ever fill, but the influence of her godly life is still living.

George Washington: Christian

By Norman C. Schlichter*

LOYALTY personified—that was George Washington. No man ever surpassed him in genuine loyalty to his fellow men, and the true explanation of this loyalty is found in the outstanding fact that he was genuinely loyal to God.

He had a passion for his early boyhood for loyalty to God and His Church. From many things he has said, written, and done, we know that he believed all lesser human loyalties come from being loyal to Christianity.

"Where," he asks in his noble farewell address to the people of the United States, "is the security for property, for reputation, for life, if the sense of religious obligation deserts the oaths which are instruments of investigation in courts of justice?" In this same address he maintains that neither private nor national morality can be maintained without religion.

When he resigned his commission as commander in chief of the Continental armed forces he said, "I consider it an indispensable duty to

* Annville, Pennsylvania

close this my last official act by commending the interests of our dearest country to the protection of Almighty God."

I hope that every chaplain in our army and navy today keeps constantly reminding every uniformed man that it was General George Washington who sent the first chaplains to their posts in our Revolutionary War. He had to fight hard to accomplish this, for loyalty to Christian truth and practice was not common among men who held public office in Washington's day. On a number of occasions he himself performed the most solemn duties of a chaplain.

He was a Sabbath-keeping Christian too, and never permitted any unnecessary work to be done by his family or servants on God's day, as he thought of Sunday. As far as possible he also required Sabbath observance in the army. He forbade all fatigue duty, that is, work other than arms-bearing duties, such as road construction, fortification building, or mechanical pursuits. On July 29, 1779, he even issued special orders against the use of profanity on Sunday and on every day.

He was a church-loving Christian. As a member of the vestry of his home Episcopal church in Alexandria, Virginia, he was deeply interested in every aspect of this church's work. His rector, the Reverend Lee Massey, said that he "never knew so consistent an attendant at church worship as George Washington." And William Roscoe Thayer, one of his most eminent biographers, says that "when at Mount Vernon, on days when he could not get to church, he spent several hours alone in religious meditation in his study."

He was very much interested in churches everywhere, and always during his travels he made it his special business to find out about the immediate pressing needs of these churches and took steps to help them to be met.

And let us remember with deepest gratitude that Washington was a praying Christian. He was often on his knees during that terrible winter of 1777-78 at Valley Forge. What purpose would that honest Quaker, Isaac Potts, have had in lying when he said that he saw Washington praying on his knees that winter in the woods? It was this same Isaac Potts who knew that Washington was the only one who knelt when Rev. John Duche offered prayer at opening of the Continental Congress in September, 1774.

Of this scene John Adams wrote to his wife as follows: "All stood . . . Washington alone knelt"; and the late noted religious writer of Philadelphia, Rev. S. W. Purvis, has wisely commented, "Any posture in prayer is right, but neither man nor nation ever goes to perdition on his knees."

Washington was a believer in a personal God, in Jesus Christ as his Saviour, by the authority of the Bible. His letters and his diaries are full of expressions of this Christian belief.

His contemporary, Rev. Timothy Dwight, president of Yale College, said in a public address on February 22, 1800, "If Washington was not a Christian he was more like one than any man of

I AM HEALED

By Nona Keen Duffy

*I am healed of grief and sorrow;
I have turned away from sin.
I am lifted up and gladdened
By the love of God within.*

*He sustains me when I weaken,
Strengthens me to do my best.
When I'm sad He brings me comfort;
When I'm weary, peace and rest.*

*I am open and receptive
To His love so richly mine;
I am healed of grief and sorrow
By the Comforter divine.*

the same description whose life has hitherto been recorded." And we may be assured that if Washington had not been an out-and-out Christian the great chief justice of the Supreme Court, John Marshall, would never have written, "He was a sincere believer in the Christian faith and a truly devout man."

The Divine Commission of Sorrow

By A. S. London*

SORROW has a divine commission in our lives. All the incidents of life discipline the soul, whether joyful or sorrowful; they round out and perfect the character.

The perfect fruit requires for its development nights of darkness as well as days of sunlight. Behind every scale of music, the gayest and cheeriest, the grandest and most triumphant, lies its dark relative minor. The notes are the same, but the change of semitone changes all to gloom. All our brightest experiences are but tunes that have a modulation. Sorrows and joys keep step through life and in every heart there is a vein of sadness.

The clouds of morn, noon, and eve are all of the same texture. The varying light of the sun gives the rosy hue to one, the fleecy whiteness to the other, and the evening tints to the third. Even so it is with man; it is the manner in which we look upon events befalling us that turns them good or ill. To continue the struggle bravely, to try to get greater light to flood the soul, to ask what lessons are to be learned is to win the victory in every battle of life.

Everything necessary for our good is provided by our Heavenly Father. We can no more develop into the highest type of manhood and womanhood without trials and sorrows than the person who never undergoes the trials of schooling can hope to become a scholar. So long as

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there are desires not yet attained there will be disappointments and sorrows to follow. Self-denial, self-sacrifice, self-discipline are the upward tracks which lead to heights of Christian strength and power. Life is so planned that much to contend with and overcome lies in our pathway.

Just as mental exertion drills the mind and gives it added power, so sorrows, when met cheerfully and fought bravely, enable the soul to garner a rich harvest of experience. It is our task to do our duty under every circumstance of life, and accept the results, as brave men and women. Sorrow teaches us the deeper lesson of resignation. It forces us to a realization of our actual needs. It is a means of awakening us to the hidden things of our nature. The wounded heart receives fresh power for deep feeling and thought.

The soul must come to its midnight hour as well as its sunlight season of joy and gladness. No picture can be wholly in bright colors; no harmony can be wholly of trebles; shadows are necessary in expressing proportions; the bass is needed in perfect music. And so it is with our lives! Sorrow is essential for soul growth. Stars are visible only in the night; sorrow is the night season of life. It is then that we see the signal lights of a life beyond.

To the prophet, those arrayed in the white robes were the ones who had come "out of great tribulation." It seems that we must make the right use of sorrows to entitle us to the white robes. The heart must weep. Only by severe pruning does a tree yield its best fruits. Something like this is necessary in every life. Adversity uncovers the real man or woman. Sorrow is the chisel which shapes the strong life into beauty.

"What does he know," said a sage, "who has not suffered?" If great sorrows have come, it may be that God is trying to polish our characters.

We become blinded by the glow of sunshine all around us. We are often wafted to the throne of God on the wings of sorrow. Christ is seen in the shadows, the depths of life are opened, and we gain an understanding as the soul presses its claim on the march to the city of God.

PRAYER

By Kathryn Blackburn Peck

*Maker of Beauty, teach my hand
To know the artist's skill
Of plying colors with a brush,
Till those who see will thrill
To colored imagery of life
In shades of dark and light!
But more than this: let me portray
The living truth of right.*

*Maker of Music, give my heart
Words of a lovely song
To cheer the lives of those who weep,
And find the day too long.*

*But more than this: I humbly ask
My daily life to be
Replete with kindness, hope, and love—
Like living poetry.*

*Giver of Comfort, teach me how
To soothe with gentle touch
The one bowed down with deepest care,
Who has suffered overmuch.
And if, to rightly know, I too
Must know Gethsemane,
With Thee into that garden dark
I'll journey willingly.*

Like an Oak

By Jessie Whiteside Finks

*Like an oak he stood . . . stalwart . . .
Against the adverse winds of criticism
For his stand against the liquor traffic.
He was its enemy . . . relentless . . .
No matter where it laid its cruel hand . . .
On friend . . . or foe . . . or family!*

*He had no good word for this archenemy of man-
kind . . .
Could not condone the evil which it did . . .
Or fraternize with its friends.
He felt . . . deeply . . .
The ravages of this fiendish foe in sheep's
clothing;
And that it should be . . . forever banished from
our land.*

*But too few loyal ones held up his hands!
The cause was lost which was so near his heart . . .
Because all Christians must take part!*

*Yes . . . like an oak he took his stand.
Dear Lord, raise up more men like him!*

Think on These Things

By F. Lincicome*

THERE is a process of multiplication by subtraction. If you have lived in an orchard country, you are familiar with it. For what is pruning, but a practical application of multiplication by subtraction? The pruning process improves not only the quality but also the quantity of the fruit. "He purgeth it, that it may bring forth more fruit," is the process of multiplication by subtraction. Sanctification does not give you a new religion; it only clarifies the religion you have by extracting the wax from the honey, the dross from the gold, the dirt from the water. Holiness is not primarily addition. In fact it adds nothing in kind. You obtain all you ever get when regenerated. You got love, joy, and all the fruits of the Spirit. Holiness did not add one single thing. The difference between regeneration and sanctification is one of degree and not of kind. You got joy when converted; you got fullness of joy when sanctified. You got love when converted; you got perfect love when sanctified.

You multiply your love, joy, peace, power, and satisfaction by subtraction. Holiness is moral subtraction. You can promote your own happiness more satisfactorily by a decrease in your wants than by an increase in your salary. True happiness does not consist in the multiplication of one's wealth but in the subtraction of one's desires.

*Evangelist, Gary, Indiana

I heard Bishop Jones say fifty years ago, "True happiness can exist only where it has for its basis a right character, and a right character only exists where it has for its basis moral purity." Hence Christ was scientifically correct when He made moral purity, or moral subtraction, the basis of genuine happiness. Would you multiply your satisfaction, contentment, joy, and peace? Then get holiness, for you can get it multiplied only by subtraction. Holiness is an investment, but it is also a divestment. Holiness is an impartation, but it is also a removal. He purgeth it that it may bring forth more joy, peace, and satisfaction. He purgeth it that our service may be more effective.

There can be no abundant living with inward division; whether it be inward or outward, it dissipates spiritual power. In unity there is strength. How much stronger we would be if we were living inwardly unanimous! The regenerated man has two wars to fight—a civil and a foreign. The civil war is on the inside; the foreign war is on the outside. After fighting a civil war on the inside, he becomes so weak that when all hell jumps on him from without, he has but little strength left, and so he is easily defeated. He would have had more strength to fight the foreign war if he had been inwardly unanimous.

A full inner harmony is not received in regeneration. An unsanctified heart is a divided heart, and a divided heart is a sure defeat. There are two men in the unsanctified heart—the "old man" and the "new man." They are antagonistic one to the other, and so long as they both stay in the heart there will be an unceasing conflict.

The unsanctified man has two minds—the carnal and the spiritual. The spiritual mind will say, Go to church; the carnal mind will say, Stay at home. The spiritual mind will say, Read the Bible; the carnal mind will say, Read the newspaper. The spiritual mind will say, Have family prayer; the carnal mind will say, Go to bed. The spiritual mind will say, Support the gospel; the carnal mind will say, Look after number one. This dual nature will be the cause of much irregularity in giving, praying, reading, and church attending.

The first great work of heart holiness is the coordination, organization, harmonization, and unification of the soul by removing the discordant element of sin. Holiness unifies. It unifies the faculties of the soul, the heart, the mind, and the will. Holiness trends everything in us in one and the same direction—our ambitions, our desires, our appetites, our passions. Holiness eliminates the worldward pull, the hellward pull.

Seldom is the spontaneous urge to assist an unfortunate one aroused through pity alone; generally speaking, such pity must be accompanied by a degree of challenge, by some show of courage on the part of the unfortunate one.—
MARY SANDERS.

General Superintendents Inspect Publishing House



(Reading left to right): Dr. G. B. Williamson, Dr. H. C. Powers, Dr. Samuel Young, Dr. D. I. Vanderpool, Dr. H. C. Benner

During the meeting of the General Board, the general superintendents made a tour of inspection of the Nazarene Publishing House, following a buffet luncheon. Here they are watching the operation of a stitching machine in the bindery.

In each of the various departments they paused to watch the people and machines in the unending task of printing good literature to help "spread the full gospel to the whole world by the printed page." This annual visit of the leaders of our church is an inspiration to the employees to make greater efforts for efficiency in this field of service.

Thoughts of a Busy Mother

By Mrs. Omer Edwards*

AS I AWOKE this morning and was still lying in bed, many were my thoughts. This scripture came and stayed, The Lord is "the health of my countenance." Then why do people go to so many extremes to beautify themselves—spend thousands of dollars on cosmetics and such each year when, if we would take God's way, it would be so much easier and the results so much more satisfying? God's way couldn't be rubbed off, and the application wouldn't have to be repeated every morning.

We love to drive through the country and view all the beautiful homes in the community. We appreciate it so much when we are invited into a new home to see its lovely furnishings. What great care has been taken to provide the best! Lots of it is new, but with pride the family will point to a certain piece, and say: "I wish you would take special notice of this one. We took a paint remover and took off everything down to the wood, shined and polished it up until it's beautiful. Just look at that natural grain; the very heart of that wood seems to stand out."

You turn to your companion with almost amazement written on your face. They are guilty of doing to themselves what they have done to the piece of furniture—shined and polished to perfection the outside, but failed to see that real

beauty comes from the heart out. God and God alone can bring out real beauty upon our countenances.

Mothers! Mothers! Let us not be guilty of stressing outside cleanliness to our children and neglecting the teaching of heart cleanliness. Yes, there is a way—the Blood-sprinkled way.

*There is a fountain filled with blood
Drawn from Immanuel's veins;
And sinners, plunged beneath that flood,
Lose all their guilty stains.*

When we kneel at the feet of Jesus and He washes us, our hearts become white as snow; all guilt and ugliness are gone; and on our countenances, where once the beauty of the world was seen, the radiance of our Lord begins to shine out—peace and joy, the very essence of our Lord's character and beauty. Yes, praise His name, the make-up of the world has gone, but in its place God has put real lasting, healthy beauty. Let us put on the "whole armour of God, that ye [we] may be able to . . . quench all the fiery darts of the wicked," and truly say, The Lord is the "health of my countenance."

But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God (Acts 20:24).

*Clarence, Missouri

MOST of us are acquainted with the Golden Rule. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets" (Matt. 7:12). In this verse we have the best statement of man's obligation to his fellow man from the standpoint of conduct to be found anywhere in the Bible. In fact, it is the highest rule of conduct ever given to man, from the standpoint of his relation to his fellow man.

There is also what may be called another "Golden Rule"; I might state it thus: "Therefore all things whatsoever ye would that God should do to you, do ye even so to your fellow man." We cannot expect God to do for us what we refuse to do for our fellow man. To be more specific, we cannot expect God to forgive us when we refuse to forgive our fellow man. This thought is brought out in the following scripture: "For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matt. 6:14-15). These verses follow the Lord's Prayer, or the prayer which Christ gave to His disciples. Undoubtedly they are connected with that petition in the Lord's Prayer which says, "And forgive us our debts, as we forgive our debtors." As we forgive our debtors, so we are to be forgiven; therefore, as ye would that God would do unto you, even so do ye to your fellow man. If you would have God forgive you, you must forgive your fellow man. Our standing with God, to a large extent, hinges on our standing with man; that is, our attitude toward man. If our attitude is one of love and forgiveness, then we can look to God for love and forgiveness. On the other hand, if we do not forgive our enemies, God will not hear our prayer for deliverance from our trespasses, or the guilt of our trespasses. I think there is hardly any teaching of the Bible that is more difficult for men to comprehend as they should than the fact that God cannot receive and forgive them if there is one single thing in their hearts against another.

This is forcefully brought out in connection with Matt. 5:23-24: "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Things must be made right with man before we can come to the altar and worship God acceptably. I am not surprised that John says, "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also" (I John 4:20-21). It is useless for us to talk about loving God and being His disciples when we hate our fellow men.

"Therefore as ye would that God would do unto you, do ye even so to your fellow man." This

is another "Golden Rule," and one that is very important indeed. Its truth explains, to me at least, the first part of that great holiness text, in Heb. 12:14, "Follow peace with all men, and holiness, without which no man shall see the Lord." I used to wonder about that first phrase, "Follow peace with all men," but I think now I understand it somewhat at least. It stands for the first blessing, for conversion, for freedom from the guilt of our actual transgressions or trespasses. "Peace with all men," or your fellow men, lays the foundation for peace with God; one must precede and furnish the basis for the other. There is no chance for us to have that justification by faith which brings peace with God until we have done everything we can to have peace with our fellow men. "Follow peace with all men, and holiness [the second blessing], without which no man shall see the Lord." Emphasize the Golden Rule, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets"; and along with this we should not forget that there is another Golden Rule which may be stated as follows: "Therefore all things whatsoever ye would that God should do to you, do ye even so to your fellow man." This especially applies to forgiveness, as the passages to which I have cited you indicate. If I would be forgiven by God, then I must be forgiving toward my fellow man.

Don't Lock Up Your Soul!

IT'S NOT best to pour out your soul to everybody, but it is advantageous to have someone to whom you can talk your heart out. Especially is this true if you have problems and burdens, and most people do have. If you lock these things up in your inner self, repress them, they can easily make trouble for you.

Confession is one form of this self-expression, and for those who have sinned (and all of us have at some time) confession is essential. As a boy, I could talk to my mother about my problems and difficulties. She understood; I didn't have to lock up my soul in her presence. The fact that I could do this made life much more livable. Since then I have had others among my relatives to whom I could talk, and occasionally a friend, and that possibility of talking out my soul has been invaluable to me. Friend, don't lock up your soul.

So far, I have referred only to human beings and their value from this standpoint. But God holds a special place of importance in this connection. The song says, "A little talk with Jesus makes it right, all right." There's more truth in that statement than many people realize. The

Stephen S. White

privilege of unburdening our hearts to God is the greatest safety valve known to human beings. The person who does not avail himself of this opportunity has denied himself that which can mean much to him. We think of prayer as a great power that reaches out to others, and makes it possible for us to help them through God, but we must never forget the fact that prayer is also a great blessing to those of us who pray. If we are honest and sincere, we can come to God with every difficulty that confronts us, tell Him the whole story, and know beyond the shadow of a doubt that He will never betray our confidence. More than that, He is able to succor us in times of need, in answer to our cry. He can give us grace that will strengthen us. "Draw nigh to God, and he will draw nigh to you" (Jas. 4:8). "A little talk with Jesus makes it right, all right." Don't lock up your soul from God!

Advice That All of Us Need

DON'T boast. Self-confidence is necessary, but it is better manifested in doing something worth-while than in talking. Your self-confidence does not need to be advertised. At best, no one of us knows everything about even that which he may be specializing in. In the face of this fact, it is amazing how many of us can talk about and act as if we knew much about some things of which we have not made a specialty. I am amazed at the self-confidence that some human beings seem to have.

Don't criticize your boss or the company for which you work. Be loyal. This holds good for ministers as well as laymen. I never did like to see a man earn his living from a company, or a church, and at the same time be almost constantly belittling that company or church. When we get to the place where we can't be loyal to the institution or organization with which we are connected or to those who are over us, we'd better hand in our resignation.

Don't talk about quitting until you really mean to do it. I've heard both laymen and preachers talk about moving or giving up their jobs, time and time again, when they had no idea of doing it. When you get ready to make a change, act before talking about it for three or four years.

If you agree to work for a certain salary, for a certain length of time, live up to your contract. Don't complain during that time about what you are getting, and don't worry about what the other fellow is getting. You agreed to work for that; now do it, and don't quarrel about it.

Don't think that another job or position will get you away from difficulties, problems, responsibilities, or work. Anything you undertake will

make its demands upon you. Any job you accept will carry with it difficulties and responsibilities.

Don't lie or cheat. Be scrupulously honest with regard to those for whom you work or labor with. Don't think you can finally put anything over on people. Be sure that in the long run your sin will find you out. I've lived a few years, and I have seen plenty of people who thought they were going to fool somebody, and they did fool others sometimes for a while; but, sooner or later, their shortcomings ran them down. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7). This holds good for life here as well as the life hereafter.

Remember, then, that sin, or wrongdoing, is the only thing that can disgrace you. Neither ignorance nor poverty in itself can ruin you and make people lose faith in you. However, it is a sin to know less than you could know, be less than you could be, or do less than your best.

A TRIBUTE

QUITE often I hear of those who have been neglected. Usually the news comes to me from the people themselves. They visited a certain church and the people weren't friendly, so they say; or they moved to a particular town and started to a Church of the Nazarene there, and were not received with a hearty welcome by the pastor and the people. Because of this, they dropped out of the services, or failed to transfer their membership to the church.

I'm not saying that it always turns out this way; sometimes they go ahead and move their membership, but are disappointed or grouchy because they didn't get the kind of reception they felt they should have had.

In saying this I'm not defending the unfriendly church. Our pastors and people should welcome newcomers, those who may be just visitors or those who may be moving into their town or city. We must do everything we can to make them feel at home.

On the other hand, there is another side to the picture. Doesn't the individual himself, especially if he is a Nazarene, have any obligation to the church in the new place to which he has moved or is visiting? Does his devotion to Christ and the Church of the Nazarene depend wholly upon the welcome that his brethren give him? Shouldn't he be friendly and make himself at home, and attend the services, even if he is never welcomed? He's a Christian and a member of the Church of the Nazarene, and should be one wherever he goes or moves, regardless of whether he's treated as he should be or not. After all, isn't that the proper attitude for a real Christian to take?

This last thought I am emphasizing is brought out in a tribute which one of our pastors, Rev. Homer Smith of Endicott, New York, sent me. I thanked him for it and now pass it on to you.

I think it is A-1, and something worth thinking about. Here it is:

"No, the pastor back home didn't write telling me they had come to our area, would I please look them up. They didn't step gingerly just inside the door, that first Sunday, to sniff the sermon, appraise the people, and sample services elsewhere the next Sunday. They belonged from the very start. Yes, our folks were friendly, as usual; but theirs was a rare, more than half-the-way greeting—it was almost as though our folk were visiting them. They even came to prayer meeting; the Sunday-school class changed from a one-way to a two-way street with their participation; young people's society (so easy to miss) received a 'shot in the arm' from their attendance and co-operation. The sweetest of singers, they sang very softly until their talent could be hid no longer, and then they sang as often or as little as asked. Though time permitted them only a few more days with us, they donned their fatigues to help shine up our church for us. Pardon a pastor's selfishness this once. I wish I could have kept them longer."

I think these people referred to here really manifested the right spirit toward the new church, the Church of the Nazarene, in the city to which they had moved. May God increase their number!

Remember the Aged and Shut-ins

By S. L. Morgan, Sr.*

THE Church's neglect of its aged and shut-ins seems to me its worst sin of omission today. I see it wherever I go. Articles about it bring evidence of it from many states.

I've just felt it anew while on a preaching mission in a rural area of North Carolina. I visited the shut-ins round about—partly in quest of new data. Memories of some visited haunt me: a couple of eighty-six and eighty-seven, he sitting helpless, blind, and almost deaf, thanking me profusely for a five-minute call and a half-minute prayer, and calling me back for one more word; a woman of eighty-six, just able to walk, almost alone all day, thanking me touchingly for lighting her loneliness with a five-minute call and a tiny prayer; a man once a leader, now for years in a wheel chair, paralyzed, his cultured wife nursing him all these years, and wondering why such affliction. She took me into the beautiful little chapel she had built nearby—a sanctuary from her grief and frustrated hopes! It moved me to a prayer with her that she might use her sorrow as well as her chapel!

Incidents by Mail: Touching incidents come by mail from many states. A cultured woman of eighty-six, widow of a minister, writes me now and then from a distant state. I use her as a

"listening post" in a great city full of churches. I'm sure she has a fine spirit—not a grouch!

She writes cheerily: "I'm not thinking of myself—I'm well provided for, and have a daughter that would 'pluck out her eyes for me.' I'm thinking of many old people less fortunate than I. But it's so strange to me how my own church people pass me by, for I taught for many years in several departments of the Sunday school, and was very active in the missionary groups. I visited much as long as I could walk—into my eighties. But now I'm eighty-six and a shut-in. And, curiously, sometimes weeks pass without a call from any of my church people. If they'd even ring my phone for a friendly word! But sometimes it's days between rings. Everybody seems too busy—or forgetful!

"I have vivid, wonderful experiences with God, but I need *people* also! It's a red-letter day when my pastor comes and prays with me—and sometimes he says my experience of God, and my prayers, give him a boost. But of course he is too busy to come often—maybe once a quarter!"

She reassured me that she had no grouch, and was not complaining, only thinking of those less fortunate than herself. She knew so many of such. So do I! Who doesn't?

I knew a minister dying for months in a hospital. His brother appealed to the pastor of a big church: "He'll be lonely; he'll hunger for attention; he'll need someone to write letters. Won't some of your church groups make him their care?"

The sick man said with sorrow, "Seldom in months did anyone come to see me except one retired minister. He came often. He wrote my letters."

That hospital, with its chaplain, and that church, I trust, minister better to the suffering and lonely today.

A New Problem: Only recently has the problem of the aged and shut-ins become acute and overwhelming. Almost suddenly in the past fifty years science has added twenty years to the human life span, and multiplied the aged and shut-ins in every community. Society and the churches are just beginning to rub their eyes and see the problem in its appalling bigness and acuteness, and to face it intelligently and with a will. In the average church and community the aged and shut-ins are pitifully neglected and lonely.

Most pastors are becoming alert to the need, but are utterly helpless to meet it adequately. The aged minister's wife quoted above told of the minister in her own family. He appealed often and passionately to his people in behalf of the aged and shut-ins, and at last a devoted couple said to him, "Let us take over the responsibility for the old and shut-ins in our congregation." He was delighted, and a burden rolled off.

Training Laymen the Solution: For a task so tremendous there is no way out but to organize and train in each church lay men and women for a ministry to the aged and shut-ins. Pastors, however zealous, are utterly inadequate to meet the growing need. I do not forget the important

*Retired Minister, Wake Forest, N.C.

programs of visitation sponsored by organized classes and other church groups; but usually only mature Christians, trained to meet the needs of the aged and suffering, come to grips with their problems. The pastor's part is to feel deeply and appeal passionately to his people in behalf of these needy ones, and then definitely to train a select group of visitors.

In an early pastorate I sometimes took with me on a round of pastoral visiting a promising young deacon. I showed him a pastor's heart in action in the homes of aging and sick people. He found it intriguing, and began to visit, as his pastor had shown him how. Today he is one of the grand old men of his city. I go back now and then, and the aged and shut-ins tell me with pride that no one else in the city equals him in his ministry of kindness to the old and sick and shut-ins. And he frankly tells me he owes it to his early pastor, who showed him how and also gave him a taste of the joy of it.

New Hope for Shut-ins: I just now rang up Roy, the genial blind man of our town. A year

or two ago I had seen his face light up with joy when a professor in the college stopped before his door to take him for a drive. He said with the gladness of a child, "He's nicer to me than anyone; he even comes and takes me sometimes to his musical programs at the college."

I told the incident in an article. An honored old professor read it and called me up. Evidently, the incident had gone to his conscience. With a tone of regret he said, "I could have been doing things like that, but I didn't."

Maybe the story went home to others, or maybe eyes and hearts are simply opening to the pathetic loneliness of old people and shut-ins pining for notice and fellowship, for Roy said, "A good many others besides Professor Blank now take me for drives." And our community is now definitely planning to organize a group—maybe an industry—in the interest of its multitude of aging people. A new day for the aged, the idle, the lonely is coming—and *must* come, or else the Church will forfeit the respect of the community at large.

Religious News and Comments

Edited by Delbert R. Gish

COPTIC Christians in Egypt are receiving some wonderful concessions from the government of President Mohammed Naguib. Although the government and the land are predominantly Islamic or Mohammedan in religious faith, the public schools operated by the government are soon to include courses in Bible and Christian ethics for those who desire them. In the past only Moslem doctrines have been taught. This is an attempt to rule out religious discrimination and to be more democratic by giving minorities their due. The new move is amazing in view of the strong Moslem grip upon Egypt.

An interesting aftermath of the heated controversy over the doctrine of hell in Norway last year was the more recent defense of one of the participants by the former primate of the Church of Norway, Bishop Eivind Berggrav. One of his brother bishops had been charged with breaking his ordination vows by denying the existence of a literal hell. Bishop Berggrav has waited several months to make a statement in writing. Perhaps he was waiting until heads were calm again—but in any case, he says the erring brother is to be regarded as in the "outer fringes of the church's fellowship"; and although his stand is in error, he is chiefly wrong in putting private interpretation above scripture. One may not put himself

outside a denomination by contradicting the Scriptures, but can he do it and remain in the invisible Church of the First-born?

Dr. Robert A. Millikan died a few weeks ago. His death brings two things to mind in particular: he was a top-flight scientist, and he was a devout Christian. In 1923 he was awarded the Nobel prize for his work in physics. From 1896 to 1921 he taught at Chicago University, and more recently at California Institute of Technology. Many outstanding contributions to the science of physics were the result of his labors. During the dark days of World War II he maintained that it was God who preserved our nation in spite of several times of crisis when our cause could have easily been lost. He became a member of the Congregational church in 1925. He wrote many articles in defense of faith and religion.

Since the publicity concerning the probable connection between lung and throat cancer and cigarette smoking, sales of cigarettes have taken a drop. The advertising has reacted strongly to the medical investigations. One brand advertises "the cigarette that takes the fear out of smoking"; another offers "double protection"; and still another claims to give the "greatest health protection in all history." Heads of some companies are expressing grave doubts that lung cancer is

connected with cigarette smoking, and are endowing their own researchers with money to "find the truth." Cigarette sales have dropped considerably, as reflected in the drop in taxes collected from them. Kansas City, Missouri, received much less tax money from cigarette sales in 1953 than in 1952. A New York City distributor reports that aids to help people quit smoking are selling well. Filtered cigarettes are selling in greater quantities than ever, the reason being that they are supposed to reduce the amount of harmful elements drawn into the lungs with the smoke. But the fact remains that, while a small percentage of nonsmokers suffer lung and throat cancer, the greater percentage of victims are smokers, and the increase is concomitant with the increase in cigarette consumption. From 1938 to 1948 lung cancer cases increased 144 per cent.

Quoting from *Watchman-Examiner*: "It is estimated that the average criminal in the United States costs in taxes during his criminal career enough money to run a Sunday school of one hundred pupils for ten years."

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THE LINK

By Alice W. Norton

*There is so little I can do,
If anything at all,
That would express my love to God,
Because I am so small.*

*Yet if I speak with kindness
And lend a helping hand
To those I meet along life's road,
I think He'll understand.*

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

ANNOUNCING—

The arrival of the Elmer Schmelzenbachs and Mrs. Lula Schmelzenbach in the States on January 3, 1954.

The arrival of Clifford Gay in the States on January 5, 1954—from Cape Verde Islands.

The arrival of Linda Sue Zurcher, seven pounds and six ounces, in the home of Rev. and Mrs. Harry Zurcher, Peru, on December 29, 1953.

Rev. Thomas Ainscough arrived back in Argentina January 21, 1954.

Miss Gladys Owen sailed for Africa January 15, 1954.

Misses Lois Drake, Ruth Matchett, and Esther Thomas sailed for Africa January 21, 1954.

Prayer Request

It was our privilege to meet with our preachers this week. The first half of the touring season is completed and now the workers will return to their homes and churches for Christmas. People listened in large groups at every village, and a conservative estimate is that at least 10,000 people heard the gospel through the effort of our preachers and missionaries. But to reach the people until they become believers is another matter. There are many inquirers, but for these people to become believers we need your help. Will you not pray that every hindrance will be removed and that many shall come out openly for Christ? Not for the sake of numbers but for Jesus' sake, and for their own souls' sakes!

Pray especially for a village where there are forty people ready to take their stand for Christ but one old woman who has great influence stands in the way. Until she yields, or God in some way breaks the hold of this woman on this group, we will not see what we are praying to see. Pray for this woman! Pray for these believers, that they shall dare to publicly confess Christ as their Saviour.

We will let you know just as soon as something breaks in that section. God is with us and we press ahead.—Earl G. Lee, *India*.

Prayer Requests

PRAY for Lukele, a Swazi Christian in whose home a new Sunday school has recently been opened. Pray especially for the petty chief of that area, who is actively opposing this Sunday school and threatening to

close it. God can save this man if we will hold him up in prayer.—DOROTHY BEVILL.

PRAY for the young men and women of Peru who are now engaged in preaching and holding vacation Bible schools throughout the district. Pray especially for David, who needs God's touch of healing if he is to return to school next year. The missionaries also have been hindered by sickness more than usual. Pray that God will help and give strength.

Prayer Answered!

On Christmas Eve we had a heaven-sent Christmas present—Brother Best received a telegram from Lourenco Marques stating that the permit for us to enter Portuguese East Africa was granted. How our hearts rejoiced! It has been nearly three years since our first application to enter P.E.A. was made. We hope to be in Furancungo before the end of January. Our new address will be: "Plus Ultra," Furancungo, Macanga, Tete, Portuguese East Africa.—REV. AND MRS. NORMAN SALMONS.

Back to Korea

In the summer Dr. Rehfeldt granted me an emergency leave from our work in Korea. I had to come to the States to have treatment on my eye, which was very bad. Since I had lost the sight of the other one as a result of beatings from the Japs, I felt I must look after the good eye. Praise God, through the prayers of my many friends and the good medical treatment my eye is better and we are ready to return.

We are leaving for the West Coast tomorrow and then off to our native Korea with its heartaches and problems. Although we have enjoyed having this unexpected visit with our children, yet our hearts are in the work and with the poor souls in Korea. [Mr. Chung sailed January 18, 1954.]

Let me express my thanks to all for your prayers and interests; for the many boxes of clothing which is so badly needed. Send all boxes in the future to Pusan, Korea, Post Office Box 60.

I solicit your prayers for a safe journey, and that God will go with us and make us a greater blessing to our dear Korean people than ever before.—ROBERT CHUNG.

THE QUESTION BOX

Conducted by Stephen S. White

Q. This question came up in our Sunday-school class in connection with our study of Jesus' cleansing of the Temple in the second chapter of John: Is it all right to sell Bibles and religious books in the church or religious services?

A. I answered a somewhat similar question last week, but in my answer no reference was made to the cleansing of the Temple. Therefore, I discuss the matter again, for that question grew out of the study of Jesus' cleansing of the Temple, as have several others which have come to me recently. Last week I defended the right to sell religious books in religious services during the week, but not on Sunday. I am still ready to give the same answer. Jesus in cleansing the Temple was not placing himself against what was done in the Temple, but rather against the manner in which it was done and the abuses which had arisen in connection with it. Anyone who will study the Temple worship will find out that those who came from distant lands to sacrifice to God had to buy the animals needed for

this purpose. They could not bring the animals with them. Besides, their Temple dues had to be paid in the money of their chosen people, and not the money which they brought with them from foreign lands. This made it necessary for them to have the money-changers. But along with the satisfaction of these needs there had grown up a noisy dicking in the Gentile Court which sounded about like one of our modern-day auctions. This made it practically impossible for real worship to go on at any time anywhere in the Temple. We don't try to sell religious books anywhere in our churches while the religious service is going on. That is, we don't attempt to sing, pray, or preach while selling. Besides, the sellers did not carry on their business according to righteous principles. They were out to make money at any cost. In Matthew, Mark, and Luke, Jesus speaks of these men as making God's house a den of thieves instead of a house of prayer. As thieves, they were robbing the people who had to have animals to sacrifice and money changed. Thus, the selling of religious

books at a fair price in religious services during the week today is not the same as that which Jesus was indignant about when He cleansed the Temple.

Q. If you have grieved the Lord from your heart and then have been brought under the power of that sin, is it ever possible to get God back?

A. Yes, there is hope for you if you really want to get God back. God can save you from your sin and bring you back into the Kingdom.

Q. How many parables are there in the New Testament?

A. I have before me an authority which ascribes sixty-six parables to Christ. A few of these are so brief that some would not consider them parables. Anyway, this will give you some idea of the number of parables which Jesus gave us. Jesus' parables are the only parables which appear in the New Testament.

Q. Man was made in the image of God. Is this a body or not?

A. God in His ultimate essence has no body. He is pure spirit. Man was created in the image of God in the sense that he was a person and was holy. The first is called the natural image, and the second the moral image. When man fell, he ceased to be holy, but he did not cease to be a person. He lost the moral image of God, but not the natural image.

Q. No man has ever seen the face of God and lived. Nevertheless, Jesus lived among men, and people saw Him, and He was God. Can you make this clear?

A. Jesus was both God and man—the God-Man. Since He was a Person with a divine and a human nature dwelling in a body, He was able to give us a revelation of God that we could behold. Here are two verses which may help some in understanding what I have said: "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14); "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him" (John 1:18). Notice that I said, ". . . which may help you some." In dealing with the union of the two natures in the one Person, Jesus Christ, we have to do with a truth which no finite mind will ever be able to fully comprehend.

Herein do I exercise myself, to have always a conscience void of offence toward God, and toward men (Acts 24:16).

Home Missions and Evangelism

Roy F. Smee, Secretary

Bethel Church, Shawmut, Alabama



THE organization of the first new church on the new Gulf Central District was briefly reported a few weeks ago. We know this picture of the group at Shawmut will be of interest. Our work among the colored people of Shawmut began with cottage prayer meetings in June, 1952, soon after Mr. Milford Bishop was converted and felt a burden for these people. A few months later the Shawmut church helped them to rent a small building to hold services. Since that time, in spite of many obstacles, the work has been continued. Rev. Jay Earles, Rev. C. R. Johnson, Rev. L. L. Scales, Rev. Jimmy Samples, Miss Frances Lively (future missionary to Africa), Mr. Collis Hamil, Mrs. Len Burke, and Rev. William Farr have all had a part, along with others, in preaching and helping to carry the work along.

The setting up of the Gulf Central District has made possible the attention and leadership needed to build and strengthen such missions as the one at Shawmut, which are being discovered in many of our towns and cities where there are concentrations of colored people. The district superintendent, Rev. Leon Chambers, organized the church and had Rev. D. A. Murray come and hold a revival meeting. Brother Murray is one of our outstanding colored preachers of the South and is pastor of the Bethel Church in New Orleans. Although he is over seventy-five years of age, Brother Murray has assisted in several revival meetings in recent months.

The district is now buying property and building a chapel for this new church at Shawmut.

News from Nome

In wintertime there is only one way into Nome, Alaska—by air. There are no boats, roads, trails, rails, nor even a wire into Nome. The ocean itself freezes over. Yet Nome itself is a center of activity all during these months of very brief days and long nights, and the Church of the Nazarene is a busy place, too. Rev. Lewis I. Hudgins, our pastor-missionary, is busy building, planning, preaching, praying, working for our Nome Nazarenes, and for the whites and Eskimos of this outpost town. Rev. and Mrs. Robert Sheppard flew over from Fairbanks for a short revival meeting that was a gracious help to the little church. Dr. H. C. Powers was in Nome early in December for two services. The second night there were 137 present, with every seat taken and many standing. Brother Hudgins

arranged for Dr. Powers to go back to the airport by dog team.

Pray for Brother and Sister Hudgins and their three children at Nome, and all of our Nazarenes there. Remember also to pray for Brother Hudgins' health.

Old Hymns Needed

We have received another call for old hymns for our overseas fields. If your church is buying new hymnals and has a supply of the old hymnals you will not use, write to the Department of Home Missions and Evangelism in Kansas City. These books will be a wonderful help to some of our overseas churches.

In the Canal Zone

Rev. and Mrs. W. A. Jordan are getting an excellent start in the Canal

Zone. Just before Christmas we received the first issue of the *Nazarene Messenger*, with Christmas greetings from the Canal Zone. We have one organized church there and

services are being held in both the Atlantic (western) side and the Pacific (eastern) side. The school gymnasiums at Margarita and Diablo are the meeting places.

THE HOME CIRCLE

Conducted by Grace Ramquist

THE DO'S

Come Before the Don'ts!

SOMETIMES we as Christians are apt to leave an impression on those about us that we live in the land of don'ts. We say, "No, I can't do that because I am a Christian." People of the world, even if they do not say so, think, Well, how do Christians ever get any enjoyment out of life? They can have no fun at all. Many are the jokes made concerning the don'ts of Christians.

The real reason for these unsavory jokes is that the non-Christian hears and sees only the don'ts, for the do's too often take a back seat. The don'ts are sitting right up front, perked up and underscored.

The joy, and it is exceeding great joy, in being a Christian can be expressed only in terms of do's. When a Christian names over and rejoices about the do's, he mystifies the worldlying and causes him to crave the pleasures of the Christian.

Let us look over some of these do's.

The Christian has a new life—a life with a new meaning, for Jesus said, "He that loseth his life for my sake, shall find it." The Christian has rest in his heart and mind no matter what ills beset him; Jesus said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." The Christian has a Companion who is closer than any earthly relative. Jesus said, "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." The Christian has One to whom he may tell all his problems and who he knows will hear and answer all his petitions. Jesus said, "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." The Christian has peace—peace, for which the world is continually seeking; for Jesus said, "Peace I leave with you, my peace I give unto you." The Christian knows he will never have to walk alone while here on earth, for Jesus said, "Lo, I am with you always, even unto the end of the world."

One may live by all the don'ts he can think up. He may abstain from

every appearance of evil outwardly, and yet not have the do-life of the Christian. When one has the true do-life, the don'ts fall right into place and seem not burdensome or unnecessary. "I don't do this or that because I do do this and that," sounds good to the ear of the Christian.

If I do have Jesus as my constant Companion, if I do have peace within, if I do have contentment and feel free from the habits of sin, if I do have no worries for the morrow, then I mind not the don'ts of my life which help me keep clean and pure and acceptable to Jesus, my Saviour.

What's in a Name?

In olden times boys and girls were often named after someone whom the parents admired because of some special trait or traits of character.

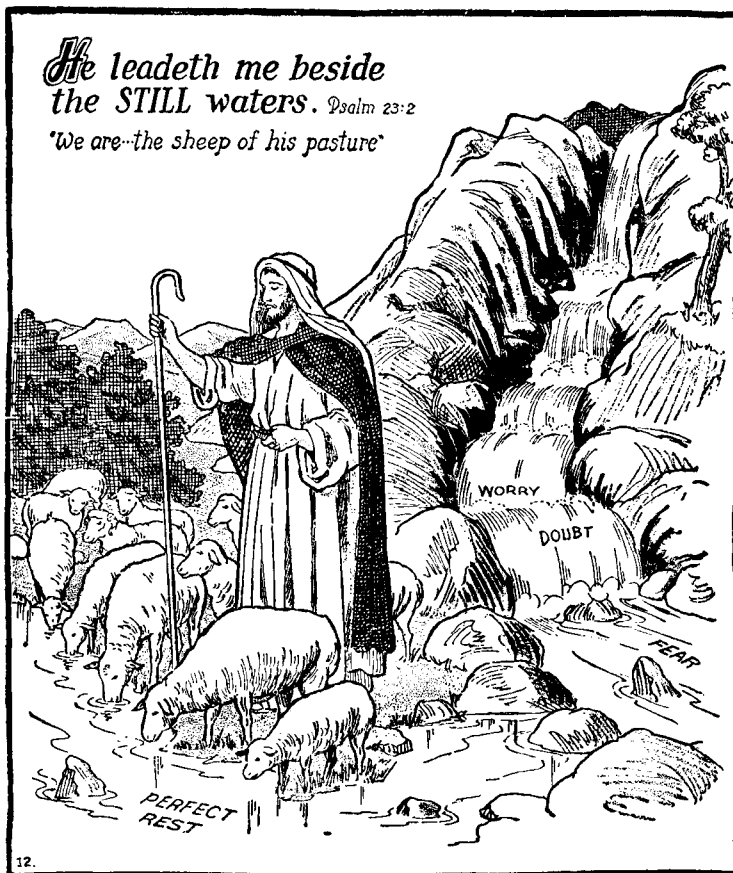
One man would be given a name and he would be loyal to his friends throughout his life. This characteristic would be spoken of often, so often that the name the man carried soon came to mean "loyal."

Back in the days of the Bible, for instance, we have the name Abraham. Abraham was called out from his people. He followed wherever God led him. He was always faithful to his God no matter what happened. Thus the name Abraham came to mean "faithful." Isaac soon meant "quiet"; Jacob, "painstaking"; Joseph, "chaste" (pure); Obadiah, "servant of God"; Onesimus, "profitable"; and so on.

Do you remember the name Dorcas, which appears in the New Testament? Dorcas was a woman follower of Christ, who was full of good works, helping all the needy with whom she came in touch. Especially, she made coats and garments for the poor. Today there are many women who are members of Dorcas Societies. These women spend much time helping the poor and needy in their communities.

Roger has come to mean "quiet and peaceable"; Louis, "pious"; Edward, "confessor of the true faith"; William, "a helper"; Robert, "counselor"—all because someone bearing those names built good reputations.

"What is her name?" I asked my friend when she was telling me about



THE SUNDAY-SCHOOL LESSON

By J. George Taylorson

Topic for February 21: Sight for Man's Blindness

Scripture: John 9 (Printed, John 9:24-38)

a new member who had joined our church. When the name was given, I immediately felt I knew the woman. All the people I had previously known bearing that name joined together and their characteristics took shape in the new woman. It took me some time to separate the new woman from all the characteristics she had assumed as soon as her name was mentioned to me.

Wait a minute! The name you bear, what have you done for it? What would it mean if you were the only one who had called it his?

It means a great deal when you say, "My name is _____." That is, it means a great deal to the name. What your name means to those you know may depend upon how you act and what you say. In many ways, you make your own name-meaning!

"A good name is rather to be chosen than great riches, and loving favour rather than silver and gold."

What does your name mean?

Our Only Plea—

By Ruth Williams Crooks*

EARTH'S blackest day was that day that Christ hung on the cross, His precious blood making crimson the ground beneath His broken body. He had cried agonizingly in Gethsemane, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt" (Matt. 26:39). But that precious fountain of Blood shed for guilty mankind became our most priceless heritage.

God forbid that we Nazarenes should forget the cost! We have been bought with a fearful price—the very blood of Jesus. May we be willing to be a "peculiar" people, if need be, not taking on the color of ecclesiastical groups that minimize the efficacy of the Blood, but may we stand up boldly and be counted among those who declare that our altars are ever open wide to those who would find refuge beneath Calvary's healing stream.

Our gifts, our culture, our good works will avail nothing when we stand in His blazing presence unless we have the prized and precious passport of the Blood on our souls. "When I see the blood, I will pass over you." And the glory of God will depart from any individual or from any church that minimizes its efficacy.

O Christ, when we remember with humility "what price Calvary," we pledge that we shall never again speak of suffering or sacrifice, but that we shall employ all our being's ransomed powers in extolling the merits of Thy shed blood!

*Topeka, Kansas

GOLDEN TEXT: *One thing I know, that, whereas I was blind, now I see* (John 9:25).

When the eyes of Jesus beheld the blind man, He thought of the gift of healing while the others, with Pharisaical insight, saw only a problem. In the earthly day of our Lord, the predominant philosophy accounted for all human illness as a direct result of sin. What a study of contrasts! On one hand we have the rays of Christ's tender love directed to the need in healing mercy, while on the other hand a subtle question of guilt. How different matters appear in accord with the heart interest!

Some time ago I was privileged to be shown through what is known as the largest dam in the world. This structure stands as a monument to man's ingenuity and skill. During the tour a friend brought my attention to a small can of grease left standing in the immaculate hallway. Amidst those mighty generators, throbbing with power, my attention was drawn to the trivial, the petty. How easy it becomes to be blind to the great, the useful, the important because our vision has been destroyed by the incidental!

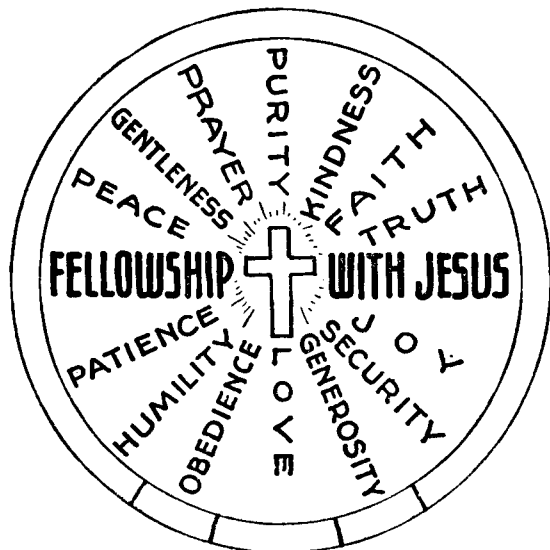
Think how blind we may become simply by being overcome by the immediate. Only today, with the news of the passing of a dear friend, came again that pressing question, "Why?"

I do not know the answer; I only know that there is something else to see beside the immediate tragedy. John Bunyan from his prison dungeon, beholding the gates of the eternal tomorrow, was able to refer to his dungeon as "Palace Beautiful." Mary, looking through her tears, saw her Lord standing by. The blind poet, John Milton, testified, "The mind is its own place and in itself can make a heaven of hell, a hell of heaven." God has given to each of us the immeasurable gift of faith, whereby we see God as Friend and Saviour. Even in the storm, when our bark is threatened by nature's merciless "red claw," our blinded eyes behold our Lord. To see Him is to realize purpose and peace. It is the answer.

*I do not ask to see the distant scene;
One step enough for me. . . .
Lead Thou me on.*

From the darkness of midnight, hours of frustration, disappointment, reverses, sickbeds, and loss of dear ones, we too must have our eyes touched with infinite love and behold still the glory of the Lord. Having eyes to see, we see!

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



NEWS OF THE CHURCHES

Rev. Charles E. Thomson writes: "After an absence of forty years since my last visit to my native land, it was my recent privilege to spend several months in Britain. I was accompanied on this interesting pilgrimage by my daughter, Miss Dorothy J. Thomson, a member of the faculty of Canadian Nazarene College. Dr. George Frame of Glasgow, and Rev. J. A. Maclagan of London, superintendents of our North and South British districts, respectively, kindly arranged for us a gospel tour of about twenty Nazarene churches. This itinerary took us from the city of Perth on the southern edge of the highlands of Scotland to Portsmouth on the south coast of England. When I first left my homeland for Canada in 1905, there were no Nazarene churches to be found here; now we rejoice to record that our beloved church is bearing aloft the banner of holiness in sixty centers of population

in this historic land, six or seven of which are in or around London, the hub of the commonwealth. We were much impressed with the spirit and caliber of the pastors and people with whom we were privileged to fellowship and to whom we ministered. The sufferings and privations of two world wars have left their marks upon Britain and its people, though they make little mention of it. Standards of material living do not compare favorably with those of our western constituency, but our people are overcoming the obstacles, and God is blessing their labors and giving the increase. The home secretary of the British Cabinet, Sir David Maxwell Fife, recently stated that, whereas thirty years ago six and one-half million boys and girls were enrolled in the Sunday schools of Britain, today there are only three and one-half million. Strange to relate, the greatest need of the Britain of today is the very message of full salvation which England gave to the Western Hemisphere nearly two hundred years ago. We were fortunate in being able to intersperse our preaching appointments with visits to many historical sites, chiefly those made famous by the lives and labors of those notables who have been valiant for truth and for the Kingdom. Time and space would fail to permit us to dwell in detail upon the memorial at Blantyre, Scotland, of the weaver boy, David Livingstone, who opened interior Africa to the world and to the gospel; of the tiny room in the Tollboth of Edinburgh, where John Knox prayed the prayers that brought religious liberty to Scotland; or the house in City Road, London, where John Wesley had his center of operations in promoting the revival that changed the history of England and of Christendom. One could not move among

these sacred scenes without being moved to deeper sacrifice and higher purpose in the great cause to which our lives are pledged. Not the least of the joys of this gospel tour was to visit the scenes of our boyhood and to meet friends and loved ones, some of whom have shared our labors for many years by the ministry of intercession."

Evangelist E. L. Bryant writes: "Due to cancellations, I have open time this spring, March 2 to 14, March 16 to 28, and March 20 to April 11. These dates were slated; but when the party separated, these churches made other plans. We would be glad to slate this time anywhere in the central states. The year of 1953 was a busy one; we conducted seventeen revivals from March 29 through December. One of these continued for three weeks. Mrs. Bryant and I travel in our trailer. Write us, 519 Wood Street, Maysville, Kentucky."

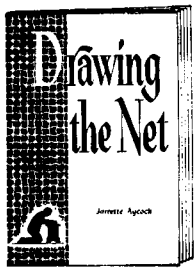
The Holso Evangelistic Party writes: "The Lord blessed us during 1953, and gave us more than 1,400 souls, as we worked on seven different districts. We have a good slate for 1954, but have one open date, September 30 to October 10, which we wish to slate in New York, Vermont, New Hampshire, or Maine. Write us at 5332 Summer Avenue, Ashtabula, Ohio."

Little Rock, Arkansas—We recently closed a wonderful revival with Rev. R. F. Lindley as evangelist, at the Life Line Church. The Lord met with us in a wonderful way in each service. There were ninety-seven seekers at the altar, and twenty new members were added to the church. We appreciate Brother Lindley and his good ministry; he is surely anointed of God.—Joe Holloday, Pastor.

Evansville, Indiana—We recently closed one of the greatest revivals in the history of the Victory Chapel Church with Rev. Wilbur Brannon as our youth evangelist. God mightily used this young prophet of His, and night after night he preached with the unction and power of the Holy Spirit. This preaching backed by two years of special prayer services by our church group, resulted in a mighty harvest of souls. The last Sunday morning of the revival God came and there was no time for preaching. God's presence melted all hearts, and confession and restitution were gladly made as a blanket of God's glory settled on us. Seventeen souls prayed through. On the closing night great conviction settled down, and eighteen more people came to the altar. As God's glory flooded the auditorium, hardened sinners rushed to the altar, backsliders came to be reclaimed, and it was a scene never to be forgotten.—Samuel Schimpf, Pastor.

Don't ask for a reduction in load but an increase of strength.—J. B. CHAPMAN.

The First of Its Kind



Drawing the Net

by Jarrette Aycock

Possibly no time is more important than those quickly passing moments when inviting a needy soul to Christ. It is at that time when, as at none other, one sincerely wants to say and do the convincing thing.

This book has dozens of suggestions—suggestions of practical methods and helpful approaches which, through the guidance of the Holy Spirit, may be effectively used. Also, from his valuable experience of twenty-seven fruitful years in evangelism, Dr. Aycock carefully points out warnings against mechanical and stereotyped methods.

Pastors and evangelists especially will be greatly benefited by each suggestion; laymen will be made to realize anew the seriousness of an invitation and how they may do their part—in "Drawing the Net," the first book of its kind your Publishing House has ever published.

32 pages, paper cover

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GOD'S MAGNA CHARTA

By F. W. Davis

*Christ, our great Emancipator,
Gave His life to set men free;
'Tis confirmed within the Bible,
Giving holy liberty.*

*All our Christian hopes and freedom
Have been penned at God's command;*

*All His truths within these pages
For eternity shall stand.*

*It shall guide us here while living;
On His Word we can depend,
Blest guarantee of life eternal
When life here has reached its end.*

*'Tis the dear old precious Bible—
God-inspired, and touched by love;
Well inscribed by holy prophets,
And designed in realms above.*

OTHER TONGUES—

By Mary Alice Holden

God, help me talk with *other tongues*

Then this one that will boast,
That speaketh evil of its friends,
To idle tales is host;

This one that loves inventing things
Much better than what's true,
That clatters in a wagging way—
Give me a tongue *that's new*.

So may I speak with another tongue—
One that is sanctified,
One that loves most of all to tell
About the Crucified!

Evangelists Carl and Ethel Prentice report: "God has blessed us in evangelistic work, and given us souls; also a number have united with the church. We will be glad to go wherever God opens the door. We have the following dates open: February 10 to 21, March 31 to April 11, and April 14 to 25. Write us, 400 N.W. Third Street, Bethany, Oklahoma."

Evangelist George H. Talbert writes that he has an open date, March 2 to 14, due to a cancellation. Write him, P.O. Box 438, Abilene, Kansas.

Rocky Mountain House, Alberta, Canada—We enjoyed a fine revival, January 6 to 17, with Miss Myrtle Moore and Miss Lorraine Dake. God was with us and we had good crowds each night, with several seekers. We also had a good healing meeting. Our pastor, Rev. Melvin Kemery, made three and four trips at night to bring folk to the meetings. Already we are looking forward to the time when these ladies may come back for another meeting.—Florence Savage, Secretary.

Evangelist Marvin S. Cooper writes: "Our evangelistic slate has been disrupted due to the illness of Mrs. Cooper. She is now home from the hospital, and we are indebted to our friends for their prayers, and the goodness of the Lord for touching her body to enable her to recuperate rapidly. Following the youth meeting, closing at Seat Pleasant, Maryland, February 7, we will have some open time for revivals or youth conventions that we will give to pastors needing our ministry, as the Lord may lead. Mrs. Cooper and the girls assist during school months, when the meetings are in driving distance. Write us, 1514 North Wakefield Street, Arlington, Virginia."

Evangelists Dorrance and Esther Nichols report: "How we thank God for the wonderful revivals He has given us the last four months! In this time we have been in revivals at East Side, Decatur, Illinois; Hammond (Hessville), Indiana; Flushing and Lowell, Michigan; and since Christmas at Martinsville, Indiana; and Hometown, Ohio. We appreciated working with the good pastors and people of these fine churches. Our next revival at Barnesville, Ohio, will be our one hundredth revival in the little over four and one-half years we have been in the field of evangelism. We love God and this work of evangelism more than ever. We have open dates in 1954: June 16 to 27, and July 14 to 25. We would like to fill them on the Mississippi, Louisiana, or Houston districts, as we will be in revivals there before and after both of these dates. We travel by house trailer and will go wherever God may lead. We furnish the complete program of preaching, singing, and music. Write us at 849 Poplar Street, Bloomsburg, Pennsylvania."

Evangelists Emmett and Jewell Taylor report: "Our last report was from Miami, Oklahoma, where we had a good meeting with Rev. Arnold Pierce. Following that we were with Rev. E. G. Blythe at New Smyrna Beach, Florida; on to Lafayette, Georgia, with Pastor Harold Mills; and back to Jacksonville, Florida, with Rev. C. F. Crauswell and the North Side Nazarenes. Next we went to Bristol, Tennessee, with Pastor E. B.

Moss; to Bresee Avenue Church in Little Rock, Arkansas, with Rev. Royal Schultz; and back to our own Southeast Oklahoma District, with Rev. Olin Emory at Arpelar, Brother Luther Shaw at Atwood, and Rev. Wesley Meek at Stonewall. We closed the year of '53 in two small churches which were without pastors—Stoney Point and Lula, Oklahoma. The meeting at Lula was financed by neighboring churches, and at Stoney Point by a Christian serviceman. God has given us our best year of evangelism, and we praise Him for victory. We have three open dates for the spring: one in February, one in March, and one in May. Write us, % our publishing house, P.O. Box 527, Kansas City 41, Missouri."

The thirty-eighth annual session of the Brooklyn Holiness Convention was held at the Brooklyn Rescue Mission, Brooklyn, New York, October 30 through November 6. A wonderful spirit of unity and fellowship was manifest among those present. Dr. H. M. Couchenour preached with the unction of God, and some sought the Lord for a definite experience of heart holiness. A profitable healing service was held during the convention. At a

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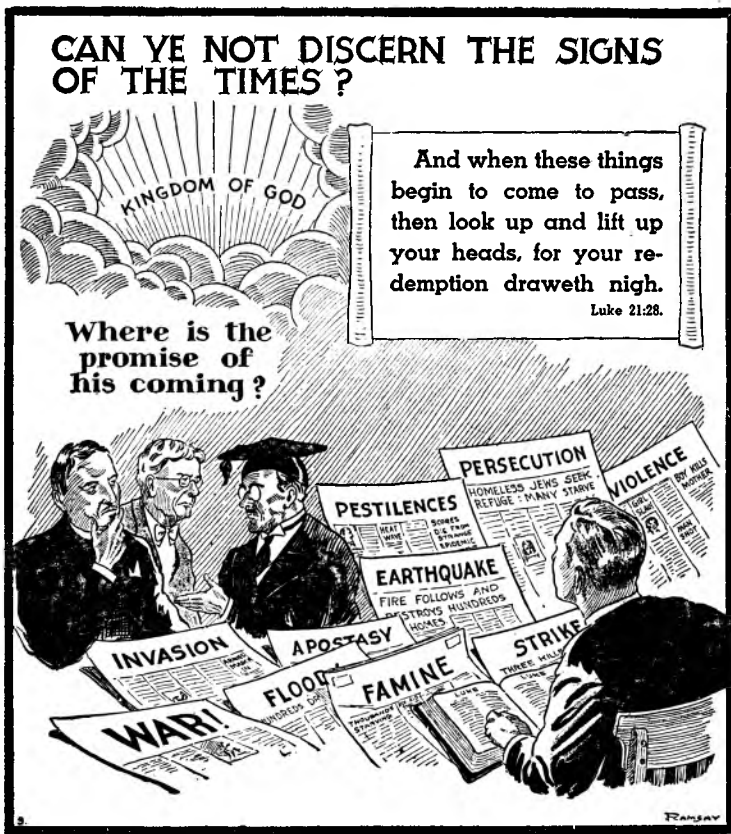
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memorial service, fitting tributes were given for Rev. Henry Elsner and Mrs. Clara B. Matthews. The next convention will be held October 29 through November 7, with Dr. Couchenour as the evangelist.—Clifton T. Matthews, Secretary.

Las Cruces, New Mexico—Sunday, November 29, marked the close of our revival with Evangelist Jack Woolman. We saw some gracious victories, and the blessings of the Lord remain on our church and people. Brother Woolman was greatly used of the Lord in preaching, and he was a great blessing to our church. White Sands Proving Ground is only a short distance from Las Cruces, and also the New Mexico A & M College is located here. If you have friends at either place, write us (617 W. Picacho) and we shall be glad to look them up.—L. C. Salisbury, Pastor.

Van Buren, Indiana—We recently closed a revival with Rev. D. E. Patrone as evangelist, and we appreciated his ministry. Our crowds were good, and the people enjoyed the messages each evening. Brother Patrone used his violin to the glory of God. Many victories were won around the altar; souls were saved for the first time, have joined the church, and are taking their places in the work of the church. One man who was saved for the first time has not missed a prayer meeting, and says, "The prayer meetings are too short." Praise God for old-time revivals, and old-time preaching!—Harry L. Mann, Pastor.

Evangelist Charles A. Higgins reports: "Since re-entering the evangelistic field last September, I have worked in five revivals, in Oklahoma, Texas, and New Mexico. I have some time open for spring revivals. I would be interested in contacting some young man or young couple to travel with me as singers and musicians. If interested, write me, 1702 Pecos Street, Las Cruces, New Mexico."

Rev. Alden Riepe writes: "Recently I closed a revival with the good people at Inez, Kentucky, where Rev. and Mrs. Pearl Williams are the fine pastors. God broke in on us in an old-fashioned way, and thirty-six people sought God for spiritual help. I go next to Killbuck, Ohio, with Rev. Asa Meller. I have some open time I'd be glad to slate in Ohio or Kentucky. I play the electric guitar, and sing special numbers, if desired; I work on the freewill offering plan. Write me, 1016 Alexandria Pike, Ft. Thomas, Kentucky."

Christ's Mission
 By Enola Chamberlin
*Christ came to earth
 To bring to man
 A pattern of
 God's perfect plan,
 So that each race,
 Each tongue and creed
 Could come at last
 To know and heed.*

Toronto, Ontario, Canada—St. Clair Church recently concluded its "Yuletide Week" meeting with Dr. Mel-Thomas Rothwell, professor of philosophy at Eastern Nazarene College. The eight-day meeting was one in which spiritual victories were definitely realized; every night souls were found seeking God. Since it was the church's attempt to keep Christ in Christmas, this week between Christmas and New Year's was a blessing of the highest nature. The attendance was very good, and the preaching and spirit of Dr. Rothwell could not be excelled. Not only were there many hundreds to hear him speak, but comments were received regarding his ministry over the radio station which broadcasts the evening service. The St. Clair Church is poised for a year of blessing with the help and guidance of God.—William D. Eckel, Pastor.

We know that all things work together for good to them that love God, to them who are called according to his purpose (Rom. 8:28).

DEATHS

MRS. ELZORA LOUISE COLE was born in Mansura, Louisiana, November 19, 1893, and died November 22, 1953, at the hospital in Pineville, Louisiana. Mother Cole was converted under the ministry of Rev. Murrell Daily, who later became her pastor. At the time of her death she was a member of the Lake Side Church of the Nazarene. She is survived by six children: Sybil, Bob, and Alton Douzat; Mrs. Maggie Cole; Mrs. Pearl Rush; and Mrs. Odellia Sayes. Sister Cole lived a consistent Christian life and had a good clear testimony up to the time of her death. Funeral services were conducted by her pastor, Rev. L. H. Newcomb, assisted by Rev. Murrell Daily, pastor at Sulphur, Louisiana. Interment was in Wiley's Cemetery, east of Pineville.

MRS. FANNIE P. ELLIS was born April 14, 1879, in Texas, and died January 5, 1954, in Phoenix, Arizona. She was the widow of the late Rev. Ira M. Ellis, who for many years was a pastor and district superintendent in the Church of the Nazarene. The godly lives of these two great warriors of the Cross have made a lasting impression on all who knew them, or have come under the influence of their ministry. At the time of her death Sister Ellis was a faithful member of the Eastside Church, Phoenix, where Brother Ellis had at one time served as pastor. Survivors include two daughters, Mrs. Archie Martin and Mrs. Ira Stevens; and three sons, Cecil, Jack, and Howard. Funeral services were conducted in the Eastside Church by Rev. George Gardner, assisted by Rev. M. L. Mann, district superintendent, and Rev. J. B. Gatlin. Interment was in Greenwood Memorial Park.

ALBERT C. GREEN was born June 23, 1907, in Iowa, and died in Miami, Florida, on January 4, 1954. He became ill on January 2, and said that he wanted to be saved. Brother Earle Vennum prayed with him and he truly repented and found the Lord as his Saviour. He died in Mercy Hospital from an unknown cause. He had lived in Miami for the past one and one-half years, and previously was a resident of Mason City, Iowa. Surviving are his wife, Beulah Green; four daughters, Mrs. Donald Warford, Mrs. Donald Fox, Mrs. Erval Alsen, and Mrs. Louis Tognati; and a son, James A. Green.

MISS IMA NELL LACY was born in Texas, September 16, 1916, and died on January 6, 1954, after an illness of one year. She was converted in 1940 and became a charter member of the Church of the Nazarene at Honey Grove. She served as a teacher in the Sunday school and as missionary society president. When the church there was disbanded she transferred her membership to Bonham. She was a devoted Christian and gave a glowing testimony of her love for Christ even to the time of her death. She was held in high esteem by all who knew her. She is survived by her mother, three sisters, and three brothers. Funeral service was conducted by her pastor, Rev. Leon Martin, assisted by Brother Simpson and Brother Watts.

MRS. JIM BEHRENS, one of the most faithful members of our Mason, Texas, church, died January 5, 1954, at the age of seventy-one. We will miss Sister Behrens, but our great loss is her gain.

J. M. HENSLEY, of Oakland, Illinois, died with a heart condition on December 27, 1953, at the age of seventy-eight. At one time Mr. Hensley pastored several places in the Church of the Nazarene. He leaves his wife, Eva Stanford Hensley; a son, Ernest; two daughters, Mrs. M. W. Kemper and Mrs. Ethel Hall.

MRS. ISABELLA ROSE GARNETT, a charter member of the Lisbon Falls, Maine, church, was born in Moncton, New Brunswick, on December 31, 1865. She suffered a crippling attack of arthritis of the spine but was wonderfully healed. She died about two months later, on New Year's Eve, her eighty-eighth birthday. She was standing behind the pulpit preaching when she died. The glory of God was shining on her face. She leaves two daughters, Mrs. Bessie Lawson and Mrs. Ada Wallace; one son, Gordon; and a brother. We have erected a tower and steeple with a white neon cross in memory of Sister Garnett.—Mrs. Bessie Lawson donated the money.

BURRELL C. BRYANT, age sixty, chalk artist—evangelist of Texarkana, Texas, died from a heart attack on August 28, 1953, in a Texarkana hospital. Funeral services were conducted at First Church, with Rev. Fletcher Spruce and Rev. E. R. Figgins officiating. Burial was in the Hillcrest Cemetery.

ANNOUNCEMENTS

NOTICE—Eastern Kentucky District Preachers' Meeting, March 4 and 5, at Maysville, Kentucky. Dr. Hardy C. Powers, special worker. Rev. Oval Lee Stone, host pastor.—D. S. Somerville, District Superintendent.

RECOMMENDATION—It gives me great pleasure to recommend to our people everywhere Rev. Earl E. Blair, 941 Idlewild Court, Lexington, Kentucky. He has a real message and carries a burden for the lost. He is a choice young man. I have known him for several years. Give him a call.—L. T. Wells, Superintendent of Kentucky District.

BORN—to Rev. and Mrs. K. E. Sullivan of Providence, Rhode Island, a son, Glendon Edward, on January 13.

—to Rev. and Mrs. A. G. Hanners of Vallejo, California, a daughter, Lyndee Ruth, on January 1.

—to Mr. and Mrs. William Owens of Niagara Falls, New York, a daughter, Renee Darlene, on December 29.

ADOPTED by Rev. and Mrs. J. Paul Alexander of Santa Cruz, California, a daughter, Marilyn Louise; born November 27.

WEDDING BELLS

Miss Mary Flynn of Worthington, and David Lloyd Humble of Sullivan, Indiana, were united in marriage on December 26, in the Worthington Church of the Nazarene, with Rev. James W. Humble, father of the groom, officiating.

Miss Minnie Clark of Drumheller, Alberta, and Raymond Jolin of Port Alberni, British Columbia, were united in marriage on December 22, in the Drumheller Church of the Nazarene, with Rev. F. T. Clark, father of the bride, officiating.

Miss Patricia Louise Judy of Petoskey, Michigan, and Mr. E. Stanley Beals of Seattle, Washington, were united in marriage on November 27, at the Church of the Nazarene in Corvallis, Oregon, with Rev. A. C. Olsen, pastor, officiating, assisted by Rev. A. C. Wood.

SPECIAL PRAYER IS REQUESTED by a friend in Ohio for war veteran, with wife and six small children—he is unable to work—needs spiritual, physical, and financial help;

by a widowed mother in Missouri, having much sorrow and trouble, is a semi-invalid, but believes in prayer; also for a daughter who is much discouraged—that God may meet all their needs along every line;

by a friend in Illinois "for a young woman, that the Lord will lead her future life in the path He would have it go; also that the Lord would lead in every step she takes";

by a Christian brother in Pennsylvania for the sanctification of a friend, that another friend may have the spells of Satan broken from his life, for his own needs, and for a revival in that place.

DIRECTORIES

GENERAL SUPERINTENDENTS

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

Assembly Schedule

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

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

Assembly Schedule

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

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

Assembly Schedule

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

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

Assembly Schedule

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

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

Assembly Schedule

British Isles:	
North	June 2-6
South	June 9-13
New England	June 23-25
New York	July 2-3
Michigan	July 14-16
Northwest Oklahoma	July 28-30
East Tennessee	August 4-5
Chicago Central	August 11-12
Northwest Indiana	August 18-20
Tennessee	August 25-27
Kansas City	September 8-10
Southwest Oklahoma	September 15-17



"Just a short note from France, where we have been regularly receiving all the wonderful papers and magazines of our church. How we have enjoyed them over here in a land of mostly Catholicism and sin! Truly ours is a wonderful way, the 'way of holiness.'

"My family and I are returning to America this month. It's a great feeling to be going home again, and yet we can't help but feel that being here in Europe, and especially in France, has been the leading of the Lord.

"This time last year there were no Christian chaplains in the area and religious services were practically nonexistent. Through constant prayer on the part of scattered Christian personnel in the area, a chaplain with a burden for souls was assigned to take the chapel services. Through his efforts, and backed by a handful of Christian lay folk, regular services were started. Now every Wednesday evening finds the chapel practically filled, with all denominations taking part in an informal singspiration and Bible quiz. Saturday evenings will soon be filled with a newly organized 'Youth Fellowship.' There is revival in the air and truly we can say that God is blessing the work here.

"The encouragement we have received from the HERALDS, *Other Sheep*, and *Conquest* cannot be expressed on paper, but it is sincerely felt in our hearts. Again we thank God for salvation and His presence."

RUSSELL AND MILDRED ANNIS

Word has been received that Lt. Col. C. C. Engleman died in Tokyo in mid-December as the result of an operation. Col. Engleman had been in close touch with our missionary work while serving in the military service. His devotion to the Church of the Nazarene and his testimony have had a great influence. Mrs. Engleman lives at Richmond, California.

If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation (Rom. 10:9-10).

An abundant faith in God will make ordinary men and women into stalwart soldiers of the Cross, capable of achieving miracles for Christ and His Church.—H. B. GARVIN.

NAZARENE SERVICE MEN'S COMMISSION
AluBois DIRECTOR

February 10, 1954

Christ Forgotten

By C. E. Shumake*

The servant is not greater than his lord; neither he that is sent greater than he that sent him (John 13: 16).

THIS is a touching incident, a lesson in humility. It indicates the whole purpose of Christ's coming to earth. He came to serve—to serve others, not himself. Christ, the Servant! Christ washing His disciples feet!

No, let us not remember Christ thus serving! Why? Because it involves us and our attitudes and relationships. It is easier to think of Christ as the illustrious Son of God, the Victor, the Triumphant One. True, but we must remember Him in desire and willingness to become a Servant! Why do we shun this remembrance? Because it adds to our own lives a sense of the same responsibility to others.

Surely the Christian must catch, or has caught, this same spirit. Are you a Christian for what you know? Not necessarily. One can know many good things and never be a Christian.

I am not a Christian just because I know theology or philosophy.

This passion of Jesus to serve and save a lost world must be shared by His followers. Have we a right to share His name without also sharing His passion? The Christ we must remember is the Christ of life.

A world is lost because Christ is forgotten. The night is dark; the race stands upon a precipice, groping for light, because Christ is forgotten. The Church is lifeless and bogged down under mere mechanical manipulations because the real purpose and passion of Christ are forgotten.

Let us catch anew His spirit. Let us have again His passion. In service and devotion let us imitate Him. Let us have His love for a lost and dying world!

Let us hear again His commission, "Go ye therefore . . ." And let us reply, "Yes, Lord, I will go; I will go with more faith and more fervor than ever before. Here am I, Lord; send me!"

*Superintendent of Alabama District

