



# Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

December 28, 1955

## The Great Physician

General Superintendent Benner

"Wilt thou be made whole?" What a question to ask of a sick man! Under ordinary circumstances it would be but an impotent query of sympathy. And so it seemed to the man, lying by the pool of Bethesda, who "had an infirmity thirty and eight years," for his answer was in terms of human surroundings, human conditions, human indifference, human injustice, human impossibilities, all of which had thwarted him through nearly four decades of suffering and helplessness.

But this was not an ordinary circumstance. When Jesus asked, "Wilt thou be made whole?" it ceased to be a matter of conditions, for here was One who was not dependent on "a certain season" or on "the moving of the water."

It is significant that after the poor man recited his experience of disappointment and failure, the mighty Christ seemed to ignore utterly the difficulties and failures of the past. He did not take time for even a word of sympathy, but gave some brief, simple, direct instructions. "Rise," He commanded, "take up thy bed, and walk." Without any further expla-

nation the record continues, "And immediately the man was made whole." Just like that! In Jesus Christ there was the uninterrupted connection between need and satisfaction. In Him it was but a short distance, a few brief seconds, from "Wilt thou be made whole?" to the glorious testimony, "The man was made whole."

In Christ there are abundant resources for meeting our needs. He is the Great Physician for the sin-sick soul, bringing spiritual healing and strength. But He is also still the Great Physician for many physical ills. In these days it is easy to let unscriptural, extreme, or fanatical attitudes toward divine healing scare us away from our scriptural and legitimate privileges in this regard.

With our basic consideration, "Not my will, but thine, be done," we have every right to pray for, and expect, the manifestation of the healing power of Christ in our midst, to the blessing, edification, and usefulness of our people, and to the convincing of the world that Jesus Christ truly is "the same yesterday, and to day, and for ever."

**"For God hath . . . called us unto . . . holiness" (I Thess. 4:7).**

## NEWS IN BRIEF

Pastor J. Donald Freese sends word from Akron, Ohio: "Dr. G. B. Williamson dedicated the new East Liberty Church building on December 11. Great crowd, and wonderful response."

Rev. Thomas M. Hermon has resigned as pastor of the Green Acres Church in Denver to accept the pastorate of First Church in Pueblo, Colorado.

Rev. Ray J. Hawkins has resigned as pastor of Eastridge Church in Wichita, Kansas, to accept the work of the Green Acres Church in Denver, Colorado.

Reporter Reba Reams sends word from St. Louis, Missouri: "South Side Church is experiencing great spiritual tide. Sunday evening, December 4, God came in mighty power; little children, intermediates, and adults sought the Lord; entire congregation greatly moved. We are 100 per cent with District Superintendent E. D. Simpson and his district program and the entire Nazarene work around the world."

After serving as pastor of First Church in Waco for four years, Rev. Dick Littrell has resigned to accept the pastorate of First Church in Abilene, Texas.

Pastor John R. Donley sends word: "The Jefferson, Ohio, church on the Akron District reached a new high in giving in our Thanksgiving offering—\$1,000.00. This is nearly two and one-half times the offering of last year. Our church sees the whitened fields ready for harvest, and accepts the challenge of the general church for world-wide missions."

Mr. and Mrs. Floyd M. Dudley, R.D. 4, Erie, Pennsylvania, celebrated their golden wedding anniversary on December 27. They were married December 21, 1905, in Erie. Formerly members of First Church of the Nazarene in Akron, Ohio, they are now members of the church in Waterford, Pennsylvania. They have three children, seven grandchildren, and nine great-grandchildren.

*And the serpent said unto the woman, Ye shall not surely die (Gen. 3:4).*

All the sin and sinning that has plagued this world was a lie stated by Satan.—EARLE F. WILDE.

## Making Love to Your Lord

**W**HEN TWO people fall in love, at first their words of endearment come slowly and falteringly. But after they are welded together in the close relationship of marriage, their words of endearment come easily and frequently.

Since I have entered into that close relationship with my Saviour of His fullness through the infilling of the precious Holy Ghost, the pleasure I have derived from praising my God is absolutely indescribable. It is not to be compared with the former days when I fell in love with my Saviour after He saved my soul.

As I walk from room to room doing my housework, as I do my dishes, I make it a point of whispering words of endearment to my Saviour: "Glory to Thy holy name"—"Oh, I love Thee, Jesus"—"Praise Thy name, Father, for all Thy wondrous works." Just a little word now and then through the day!

If you have not tried it, you never can understand the witness of His presence within at these moments. He warms my heart with unspeakable joy and love.

As I draw closer to Him and realize more and more how much He loves me (and loves you), how tender and



### Limitless God

By Nona Keen Duffy

*With His limitless good  
That is never used up,  
God fills each pitcher  
And vessel and cup.*

*One has but to ask  
And sincerely believe,  
And from the vast storehouse  
It's his to receive!*

## HERALD OF HOLINESS

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compassionate He is, how holy and pure, my heart's desire is that He—as the potter with the clay—might find pleasure in the work of His hands as He molds my life day by day.—MRS. JOANNE DAVIS, *Portland, Oregon.*

### What's YOUR R.Q.?

**W**E HEAR much these days about a person's "I.Q.," but not too much is ever said about his "R.Q." (Recognition Quotient).

There's an old joke that a pat on the back is good for boys—if given often enough, hard enough, and low enough. A pat on the back works wonders for adults, too—if given often enough, high enough, and in public. Recognition of a job well done is a must. It is, in fact, nearly as important as recognizing a good try.

What's your "R.Q." as pastor? Do you recognize your officers and teachers in their effort to make a growing church and Sunday school as co-workers with you? Do you show your gratitude to your members for their participation in building up the work of God?

And you officers and teachers, what is your "R.Q." regarding your pastor, and your faithful pupils?

And members! What is the rating of your "R.Q." when you are graded on your appreciation of the work your pastor and Sunday-school teacher does in order that your church and your Sunday school may be "at the front" for Jesus Christ?

Do you say thanks, out loud, to the hard-working crew, doing their best in their labors for the Master? If you do, are you doing it well enough? Is there room for improvement? If you don't, then better start soon! Whether you call it good Christian relations, common courtesy, or just common sense, one thing is sure—it's a mighty wise idea.

Of course, we all admit that we work for the Lord and are not looking for flattery or praise, but we would all feel a lot better if we were sure our work was being appreciated.

If we as Christians would only stop to realize how a little boost would help the morale of our church and Sunday school, what a different atmosphere would prevail! A "thank you" costs so little, and means so much!—K. BEVIS.

*The Lord is my strength and my shield; my heart trusted in him, and I am helped; therefore my heart greatly rejoiceth; and with my song will I praise him (Ps. 28:7).*

# Love Not the World!

By Haldor Lillenas\*

*Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him (I John 2: 15).*

WHO AMONG US who have gazed on the startling whiteness of cone-shaped Mount Hood, the awesome heights of Mount Shasta, picturesquely described by one of our naturalists as being "lonely as God and white as a winter moon," or beheld the wide expanse of a heaving ocean, or seen the quiet beauty of the rolling Ozark hills, or been inspired by a multicolored desert sunset, or traveled down through the awesome depths of some Norwegian fjord, and not felt moved with love for this world? Or we may have, with Katherine Lee Bates, stood atop historic Pikes Peak to sing:

*O beautiful for spacious skies,  
For amber waves of grain.*

Who among us may not have found many other reasons why we should love a world as beautiful as this and wished that our allotted time here might be much more extensive than it is!

In John 3:16 we read: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." In our text we are admonished to *not* love the world. Evidently the world in question is not the earth or this planet on which we live, nor is it the world of people for whom Christ died which is here under consideration. It is only that world which is not of the Father, the lust of the flesh and the lust of the eyes and the pride of life.

The world here under consideration is antagonistic to a spiritual life. In chemistry we have two very powerful classes of compounds, acids and alkalies. The two are antagonistic to one another. Where one exists, the other one cannot remain. By adding, drop by drop, hydrochloric acid to ammonia, the solution will finally become neutralized, so that it is no longer either acid or alkaline. To ascertain when this point has been reached a small piece of sensitive litmus paper is employed. So long as the solution remains alkaline the paper retains its blue color. Add another drop or two and it may become acid, in which event the color is at once changed to red. Leave the solution standing and crystals of ammonium chloride will be found to have been deposited on the bottom of the container.

A warm spiritual life cannot long be maintained in an atmosphere contaminated by worldliness. Like the acids and the alkalies, the two fight each other. Continue this process long enough and soon there will be crystals of open sin in evidence.

We live in a difficult and hectic age. We must be *in* the world but not *of* the world. The young

convert has many problems to face. Our young people converted at our altars are confronted with many difficult and puzzling situations in their school and community life. How far may they go in participating in school activities, the recreation or sports activities? This is indeed a question which cannot find a ready solution without considerable prayer and careful thought.

Our modern radio and television pose a problem that requires determination and good judgment as well as prayer and tolerance. These agencies can be a blessing and a source of inspiration and uplift or they may be a curse and a serious danger to our home and spiritual life. Can we have the blessing of God on us and permit the radio or television to pour into our homes a continuous stream of slushy and sleazy material, jazz songs, questionable plays, wild West crime stories, and the like? It would seem that in some homes they have not yet learned there is a knob or two which can be turned and thus eliminate all that is objectionable. In many cases it would seem that parental authority should be exercised in determining what can, or cannot, be heard or seen. If this cannot be regulated it would seem, in my humble opinion, it would be better and safer to exclude these inventions from our home.

Can we have on our pianos or organs all the late "Hit Parade" songs? In our young people's social gatherings can we sing the late popular tunes from "Tin Pan Alley"? If we feed on such things we may not be surprised to find that our spiritual fervor is waning, our interest in the prayer meeting diminishing, and our contact with God is nonexistent.

Could it be that we need a revival of preaching and teaching in this field? Surely the rules for membership as recorded in our church *Manual* were made for very good reasons. Are we in danger of drifting from the landmarks which our fathers have set? I am not able to answer these questions, but I believe they are worthy of serious consideration. There must be reasons why such a large number of our young converts are found at our altars time after time. "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7:14). This is as true in our day as it ever has been. We cannot be groping in the miasma and fog of worldliness and loose living and hope to retain a vigorous and healthy Christian experience.

To live a consecrated Christian life requires persistence and determination, but it is of all activities the most satisfying and rewarding. There is a famous painting of a lovely young woman out of whose hands is slipping a beautiful bouquet of roses while she is reaching out to receive a pure-white dove which is descending out of the sky. Truly, the world may have some charms, but they are transitory and fading and like the roses they must soon wither; but the pure-white dove, symbol of the Spirit of the living God, will abide with us forever.

\*Nazarene Elder, Pasadena, Calif.

# The Way, the Truth, the Life

(John 14:6)

By Ovella S. Shafer

"I am the Way," thus Jesus said.

"Do not falter in paths unknown;  
Flee from the road of sin and death  
To the way of the cross—My own.

"I am the Truth," thus Jesus spoke.

"My Word doth true wisdom impart.  
Thy mind can be filled with holy thoughts  
That accrue from an honest heart.

"I am the Life," thus Jesus stated,

And proved as He 'rose from the rock-hewn  
tomb,  
Proclaiming that Life is forever Victor—  
Banishing darkness—and death—and gloom.

Yes, Christ is the Way, the Truth, and the Life.

Why does not a groping world heed?  
For the Christ of the Cross and the Christ who  
arose  
Is the Christ who can solve every need!

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## Studies in the Epistle to the Colossians:

By H. Orton Wiley\*

### VII. "That in All Things

#### He Might Have the Pre-eminence"

THE SECOND important word in this Christological creed is *prototokos* or "firstborn" and is used in a twofold sense: (1) Christ as "the first-born of every creature," and (2) as "the firstborn from the dead." He is thus related to both creation and redemption. Lightfoot says that "the Apostolic doctrine of the *Logos* teaches us to regard the Eternal Word as holding the same relation to the Universe, which the incarnate *Christ* holds to the Church. He is the source of its life, the center of all its developments, the mainspring of its motions." We can only touch briefly the two aspects of the "firstborn," although it is the very core of Christology, and point of divergence for all heresies.

*Christ is the First-born of every creature:* The words "firstborn of every creature" have been the source of some of the greatest controversies in the Church. The Arians seized upon it, and inferred falsely that Christ was the first created creature. But the next verse corrects this error in the words "And he is before all things." It is not said that He *was* before all things, but that He *is*, the

word "He" being emphatic by position and therefore emphasizes the personality of the Word, while the word "is" (*estin*) emphasizes His pre-existence. That "he is before all things" necessarily makes Him both infinite and eternal. Two expressions are here noted: (1) He is the Creator, and (2) By Him all things consist.

(1) He is the Creator of all things. The word for creation (*ktisis*) is in the perfect, passive, indicative and literally means "stand created" or "remain created." The "all things" are specified as "in heaven, and that are in earth, visible and invisible." The word "invisible" doubtless refers to persons, which are further specified as thrones, dominions, principalities, and powers. There are at least three interpretations of the preceding hierarchy, (1) rulers on earth; (2) a hierarchy in heaven; and (3) the Gnostic emanations, these latter being regarded as heresy by the Church. Then comes the summary. The "all things" were created "in him" as an effect from a cause; and "unto him" as the goal, to serve His will and to contribute to His glory, who is at once their Creator and their goal.

(2) In Him all things consist. The word "consist" is from the Latin, and means to "stand together," to "hold together" or "cohere." Thus the Word is not only the source and the goal of all things; it is the principle of unity and cohesion in the universe. Christ is the eternal Word of God which binds all things together into a universe, without which there would be only chaos. Thus does St. Paul lay the foundations of his Christology deep in the created universe and upon which he rears the superstructure of Christ's redemptive work. So clear and distinct are his explications that there is no room for error.

*Christ as the First-born from dead:* The second use of the word *prototokos* is in connection with Christ's resurrection. Here again we have two terms to consider: (1) Christ as the Head, and (2) the body, which is His Church.

(1) Christ is the Head of the Church because He is the First-born from the dead, thus by the resurrection bringing man from under the curse and lifting him to his ultimate goal—a spiritual body in an eternal order. Again, He is Head because it pleased the Father that in Him should all fullness dwell. Now through the Spirit, He has become our Life as well as our Law, living in us to will and to do of His good pleasure.

(2) The Church is the body of Christ. It is related to Him as the body is related to the head. Christ presides over us, and individual Christians as members become part of the corporate body of Christ to make His gospel known throughout the earth. This subject will form a large part of the Apostle's discussion later on in the Epistle.

And now comes the great climax—Christ, who is the First-born of creation, and the First-born of the resurrection, must be given such honor and glory "that in all things he might have the pre-eminence" (1:18).

\*President Emeritus, Pasadena College, Pasadena, Calif.

A personal testimony about—

## The Lord, My Teacher

By Maud V. Meek\*

I AM SURE that almost all of you have at some time in your lives faced obstacles that seemed impossible to overcome, some duty to perform that was unpleasant, or something from which you rebelled. Or it might have been some spiritual experience you were called upon to go through which, at the time, seemed impossible to do.

I remember as I started out in the Christian life I was very young and inexperienced. While on my way to the mission field with my husband, who was going out as a lay missionary, a group of single lady missionaries on the steamer, who were also going out to the field, decided to hold a prayer meeting in the cabin of one of the ladies. They invited me to attend and I went with them. The leader began by asking each one around the circle to pray. I was afraid to hear my own voice aloud in public prayer. As it came my turn to pray, I said something—I could not tell afterward nor could I tell today—but immediately afterward I fled to my cabin and cried my heart out to God, feeling that I had made such a mess of my prayer. I am sure that God heard me in my weakness that day, for He has been hearing me continually since that time.

Later, when I was really on the mission field and staying with missionaries, family prayers were the usual routine of the day. Again it was my turn to lead in prayer and I still felt inadequate to take my turn, and again there was the usual period of depression and feeling of inefficiency. But God was teaching and training me for work I was able to do in future years. He never leaves us nor breaks the bruised reed.

When I came home from India the first time, I was asked to give a missionary address. I consented because my heart was full of many things I longed to make known to others; but when I stood before the group of women assembled, my knees shook and I trembled from head to foot. I remembered the promise, "I can do all things through Christ which strengtheneth me," and was able to go on. I was not only helped to go on but, from kind words afterward, my words must have helped someone.

In our work in Philadelphia in the ministry there were situations arising all the time that called for a strength higher than ours. It was not easy to go into homes where tragedy had struck, to speak words of comfort, to stand by the broken-hearted while they were parting from their loved ones, or to make many trips to the hospitals to see the sick and suffering all around me. Many times I had to look up and say, "Who is sufficient for these things?" but always I found Him all-sufficient.

\*Redlands, Calif.

And so on, as it became necessary for me to take an active part in Christian work, whether to lead in prayer, lead a meeting, or speak to someone about the Lord, I did not dare do this in my own strength but wholly leaned on Him.

We often look at the task as if it were a mountain and are sure it is not in us to accomplish all that is asked of us. We are right not to attempt this in our own strength. I feel the Lord has permitted this to be so that we might turn away from self and look to Him and His promises.

The Lord being my Teacher, an obstacle with Him was something to overcome, for with God all things are possible. If at first we do not conquer, He always stands ready to help again.

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*Rejoice in the Lord always; and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand (Phil. 4: 4-5).*

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## HE COULD NOT BE HID!

(Mark 7:24)

By Mrs. F. A. Kidwell\*

THE REAL worth of Jesus really shines forth today in the hearts of men and women as it did in the day He traveled among men. "He could not be hid," was said of Him just after He fed the multitude. He was always seeing man's needs, healing diseases, comforting the hearts of those that were outcasts, speaking peace to troubled hearts. As He tried to slip away from the throng and hide, this was said of Him—"He could not be hid."

Neither can any of His followers be hid, for life within affects life without. The kindly look, the kindly voice shows forth the spirit of Christ; also, our deeds of loving service, our great concern about souls that are lost. Jesus' presence is felt when we lift our voices to sing God's praise, and exalt the name of our Saviour in song. It is revealed in every act, in all the deeds of our lives from day to day.

How careful we should be to keep the light and love always shining forth! It shows in the home, in true fellowship, in humility of spirit, in humbleness of ourselves before God, depending on God for the Spirit-filled life that counts in this job of winning souls for God's kingdom. We reveal the personality of Christ in all that we do. If our religion is hid, we don't have Christ Jesus in our lives.

There are no silent partners in the kingdom of Christ. We should love to broadcast the news of the Kingdom, and say to them that sit in darkness, "Jesus is Light; He is your only hope in this world and in the home eternal."

\*Portales, New Mexico

# The Church in Our Time

By J. N. Tinsley\*

**T**HE RESPONSIBILITY of the Church in our time is to preserve the teachings and to carry forward the work begun by Jesus Christ. The Church of God is the depository of the kingdom of God in the interest of the world.

Christ's ministry was a revealing ministry. He revealed God the Father. He stood in the shadow of the Cross and said, "He that hath seen me hath seen the Father." He revealed all that is essential for us to know about God. Henry Ward Beecher said that when he made that discovery his ministry was completely transformed. Christ's mission was primarily that of redemption. Through His life and death, He perfected the plan of redemption. In the memorable prayer offered just before He went to the cross, "As thou hast sent me into the world, even so have I also sent them into the world," He was referring to His disciples. It is obvious, then, that the ministry of the Church must be that of redemption. The Church must reveal the beauty, grandeur, glory, and beneficence of the kingdom of Christ.

It must also present the gospel of Christ, which is "the power of God unto salvation to every one that believeth." When the Church fails to do this, she has failed to meet her obligation to the world. The Church fails when she loses her love, her spirit of sacrifice, and no longer attracts men to the kingdom of God. Jesus said of himself, "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." On another occasion He said, "I am among

\*Pastor, Pacific Beach Church, San Diego, Calif.

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## CHRISTIAN HOME

By Christine White

*God bless our little house today,  
And help me keep it neat;  
Bless each task I find to do,  
With willing hands and feet.*

*Guide the children as they play,  
Watch over them at school;  
And let me by example teach  
Thy perfect Golden Rule.*

*Bless the neighbors when they call,  
To borrow or to lend;  
But guard my tongue from speaking ill  
Of absent foe or friend.*

*God bless our family as they kneel  
At eventide to pray;  
Increase our strength, that we may grow  
In love and grace each day.*

you as he that serveth." This must be essentially the spirit of the Church, if the world is to have a vision of the Christ. It takes more than architectural designing of wood and stone to make a church. Yes, it takes more than talented singers and ministers. The Spirit of Christ must abide in the hearts of the people to direct all activities.

We often hear the remark that the world needs a revival of religion. To this we heartily agree; but what do we mean when we speak of a *revival*? A revival goes farther than a mere religious emotional stir. It restores to the community a new conception of God-consciousness, and brings back the reality of the principles embodied in the teachings of Christ. Such a revival must begin where it began on the Day of Pentecost—in the hearts of the believers. When the Church is willing to humble itself before God, confess its sins, and implore the Spirit of Pentecost, then, and not until then, will this age see another great spiritual awakening. Then, and not until then, will a skeptical world be convinced of the reality of God and the kingdom of His Son. Not until then will the Church be meeting its obligations to a distracted world.

If ever there was a time when the Church should be able to give spiritual guidance with the world in political, economical, and spiritual strife, it is today. Will the Church succeed or will it fail to meet the challenge? Spiritual guidance is a paramount challenge which confronts Christian people everywhere at the present time. Young people in uniform as well as in civilian life are looking to the Church for a genuine spiritual ministry. They, of course, appreciate the social fellowship which is made possible for them. This is an important phase of our ministry but not *the most important*. Thousands are hungry for the way of salvation.

When I was pastoring in a seacoast city during World War II, a soldier called at a church office and inquired of the secretary, "I understand that there is to be some kind of youth program in this church this evening. Could you tell me the nature of the program?"

The secretary answered, "The program is a spiritual retreat for youth. The major emphasis will be on deepening the spiritual life."

"Thank you," said the soldier, "I will be present. That is the kind of meeting I am looking for."

The soldier was present at the youth retreat that evening. During the testimony meeting he said: "I came to the church office today and made inquiry concerning this meeting. I expect to sail within twenty-four hours to the battle front, I know not where. My mind was made up not to attend if the meeting was to be only a social event. This is the kind of meeting that I stood in need of before sailing. I have been greatly strengthened and blessed and feel much better prepared to take ship for the danger zones of the war."

On another occasion, a sailor visited a church and after surrendering his life to Christ he said:

"We are in a great war and I am in it. I have been at the battle front and will be returning soon. I am twenty-three years of age and have lived in sin all of my life. I came to this church to see if I could find what it is all about, and find my way to God. I have found what I came for and I now feel that the Lord has saved my soul."

Some weeks later the same man was back in the service and was at the same altar of prayer, after which he gave the following testimony: "I did not come to the altar tonight for myself but for some of my companions whom I know to be engaged at this very hour in the Battle of the Solomons. Since I found Christ a few weeks ago at this altar, my ship was turned back from her course across the Pacific to the home port. It is an unexpected providence that permits me to be here again, and I am asking you to pray for my companions."

This is what is meant when we speak of the Church in our time meeting its obligation to the world.

## THE HERDMEN OF GERAR

By L. Wayne Sears\*

*And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water is ours: . . . (Gen. 26: 20).*

**T**HERE HAVE always been great pioneer souls like Abraham who digged deep wells of spiritual water where they slake their own thirst and invite others. When those wells are filled in, there are other men whose task it is to redig and uncover those truths, as Isaac did with Abraham's wells. Every soul, every generation must find for itself those wells.

It is also true that when those wells are discovered, when truths are revealed, there are plenty of herdmen and donkey drivers who claim those wells for their own personal use. They were never capable of discovering the truth; and knowing that, they claim what others find and seek to build a fence around it. Abraham would build a road up to the well, while the herdmen of Gerar would build a fence around it.

The great truths of salvation, open to all mankind, are forever in danger of someone's personal fence. No, not ultimately, of course, but practically. Personal opinions, personal convictions, personal ideas are all in good taste as long as they remain personal. But when they are used as narrow gates through which all others must come, then they become stumbling blocks and barriers.

Depend on it. If you ever do manage to completely enclose one of those wells with your own ideas and opinions, look out. For just when your wall is complete, just when your gate suits your own narrow purposes, when you turn back to that

\*Pastor, First Church, Birmingham, Ala.

well you will find it has become a broken cistern even for you. For God will not allow the water of salvation to be anything less than available to "whosoever will."

## LITTLE THINGS:

By Elsie M. Brownell

### Buttons and Christian Living\*

**B**UTTONS are plain and white, or they may be pretty and ornamental. A Christian life can be plain and ordinary, or it can be beautifully lived for the Master.

A button is sewed to cloth and must go through the buttonhole to be of service. A Christian's life is anchored in Jesus; a Christian must go through hard places to learn to depend more upon God.

A button brings two pieces of fabric together. A Christian life well lived brings sinners to Christ by invitation and a godly life.

A button performs a service to mankind. A Christian life spent witnessing and soul winning does a service for the Lord.

Buttons are sometimes cast aside with worn garments, and are useless. The backsliding Christian's godly influence is cast aside and his life is useless in the Lord's service.

Buttons are sometimes laid aside on a garment that is still serviceable although not being worn. A Christian is sometimes laid aside on a bed of affliction or because of illness in the home, but he can still serve the Lord.

Buttons are also cut off old clothing and kept in a container for future use. Our Christian living sometimes becomes so ordinary and mediocre that we are just one of many.

Some buttons are collected for their beauty. Some Christians, realizing their need to pray, rededicate themselves and live beautiful Christian lives used of the Lord.

Some buttons are collected for their odd, queer shapes. Some Christian lives are lived for God in queer places, under peculiar circumstances.

Some buttons, because of their age, become rare collector's items. How precious are the lives of saints who have lived almost an entire lifetime serving the Lord!

In your Christian life, are *you* useful and serving the Lord? Is yours a collector's item of a beautiful Christian life? Are you serving Him where you are regardless of how strange and insignificant the place may be?

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\* Written the morning of November 29, 1954, after mending socks and sewing on buttons. After I lay back against my pillows to rest, I thought how important a button is to clothing, and how important Christ is in my life.



## Evidences of Spiritual Decline in a Church

By Ora J. Turner\*

Decrease in attendance at the Sunday evening service

Fewer and fewer "Amens" and "shouts of praise"

Less moving of the Spirit which produces spontaneous testimony and singing

For the special singers to think more about *how* they are singing than *what* they are singing

Failure to get the glory down

Worldly conformity in custom and fashion

More interest in social activities than in the regular midweek prayer service

Lack of soul burden and real concern for the lost

Absenting oneself from the house of worship with no valid reason

Dragging into the service late with no real interest

Too strict a rule to close the service at a stated time

Very few, if any, seeking God at the altars except during revival effort

\*Elder, Indianapolis, Ind.



## Six Out of Ten Women Drink Liquor

By A. S. London\*

**A** BOOK SOON to be published, *How to Live Without Liquor*, says that *six out of ten women* in our country are drinking liquor.

This is a startling statement! Just a few years ago only one woman out of twenty-five ever tasted liquor. The writer of the above mentioned book declares that the increasing number of alcoholics is brought about by an emotional strain that people are subjecting themselves to in these days.

Drinking is now a common thing. I quoted figures a year or two ago where 65,000,000 adults were drinking liquor. A leading magazine now says that more than a hundred million people in our nation do some drinking.

Nearly all social gatherings, among people of all classes, have liquor connected with them. Tens of thousands of homes keep liquor on hand. In our childhood days, a woman at the bar would have been looked upon as an outcast. Today, millions of our fair sex have their cocktails at lunch.

Dr. Habas, a noted surgeon, says, "With liquor affecting women as it does, it should not be surprising that a fairly large per cent of women who are alcoholics have been divorced." One lady said, "I could not endure the loss and loneliness of my broken home. I took to drink."

\*Sunday-School Evangelist, Oklahoma City, Okla.

We are now giving more than nine billion dollars annually into the hands of the liquor traffic. This is nine times as much as all the churches in the nation gave for missions in twelve months.

What is to become of the rising generation with six out of ten women drinking liquor? What is to be the condition of unborn children with mothers drinking intoxicating drinks? Is America headed for the rocks on the curse of the liquor traffic?

"What may come as a surprise," says the author of *How to Live Without Liquor*, "is that often women love liquor more than they love their husbands and children. And they are tired," says the writer, "of hearing their husbands complain about their behavior on a social occasion or in public."

Is it any wonder that 20,000,000 people in America have joined cults in the past few years, and 12,000,000 of them are out of old churches? More than 125,000,000 of our people are running to fortunetellers to find out about their future. Has the liquor traffic robbed us of our sense of God and vital religion?

A questionnaire sent to 1,500 ministers brought the statement that 73 per cent of them do not believe the new birth is necessary to be a Christian and 89 per cent of them do not believe in the supernatural in the birth of Christ. Eighty-six per cent of this group said that there is no need for the shed Blood.

What is liquor doing for our country? I heard a leading attorney say a few days ago that 65 per cent of the car accidents of our country, that took 40,000 of our citizens last year, were directly or indirectly connected with liquor drinking.

But what is a car wreck to the loss of a home, the blighting of womanhood, and the destruction of the manhood of our nation?

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## Don't Be Stingy with Jesus

By F. W. Davis

*Don't be stingy with Jesus,*

*For He is not stingy with you;*

*He gave His life for your ransom.*

*What more could you ask Him to do?*

*He asks for your heart and your talent;*

*Yes, He wants your life and your all.*

*We have really not given to Jesus*

*'Til we have surrendered our all.*

*He sends His rain and the sunshine;*

*He blesses with food and to spare;*

*He gives us friends, and His blessings;*

*He furnishes raiment to wear;*

*He offers us help when discouraged,*

*And turns our gray skies to blue.*

*Then why be stingy with Jesus*

*When He is not stingy with you?*



# "Ye Are the Branches"

By Renee E. Butler\*

**T**HERE ARE some people who can simply put a stick into the ground and make it grow. Unfortunately, I am one of those persons who cannot make anything grow. I spend much time and money buying green plants, only to bring them home and after a few days find them losing their green hue and gradually dying. This is most disheartening to one who is a lover of flowers and plants.

The other day a kind friend brought me a nice green ivy plant, so with gratitude it was accepted and once more I decided to try my luck. The main stem being large, I plucked several large leaves from it and planted them in another container. Every morning, upon rising, my plants were carefully examined to see if they were still living and to look for any signs of new growth.

After several days, I found that the plant with the main stem was fast growing. Its leaves had a green, healthy look, but dust had accumulated on them. With great care, I took a damp cloth and gently dusted and washed the tender, crisp leaves until they possessed a bright luster and sheen. The leaves which had been plucked from the main stem, I found, were droopy, wilted, and fast dying. Their color was a yellowish green. What, I reasoned, caused the difference? Both were planted in the same type of dirt, each pot of dirt contained a piece of charcoal to aid growth, both were given the same amount of water. The difference lay in the main stem or vine from which the branches were plucked.

Christ spoke these words to His disciples as they were gathered together in the upper room at the Last Supper: "I am the true vine, and my Father is the husbandman" (John 15:1). "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: . . . If a man abide not in me, he is cast forth as a branch, and is withered" (John 15:5-6). When we, the branches, abide not in Him who is the true Vine, when we allow ourselves to be separated from the "Main Stem," we lose our radiance and glow, our zeal and fervor.

When we begin neglecting the reading of the Word and fail to frequent "the closet" of prayer and devotion, we soon find our souls turning yellow, then brown, then withering, as did the leaves. We cease to bear fruit, for the branches cannot bring forth fruit if they abide not in the Vine; our souls begin to accumulate the dust of the things of this world, preventing our reception of the Spirit into our lives. Soon we "fall away" and are completely separated from Christ, the true Vine. Indeed, He is our sustenance and the Giver of Life.

# CHRIST CHANGES THINGS

By Marvin S. Cooper

*"Christ changes things," so it is said—  
He healed the sick and raised the dead;  
He found lost man tho' dark the night,  
Transformed his life and changed his plight.*

*Christ changes things for souls so sad—  
Removes the gloom they long have had;  
Much sorrow of life He takes away,  
And turns the darkness into day.*

*Christ changes things for man's good;  
He has overruled where'er He could.*

*For every one He has a plan.*

*Christ changes things for the good of man.*

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## Markers for Eternity

By Katherine Bevis\*

**A**S ONE enters the outskirts of the city of Bridgeport, Connecticut, many things may be viewed, among them a vine-covered archway that marks the entrance to Mount Grove Cemetery. Standing out in great contrast against the horizon is a towering marble shaft. One cannot help but gaze on its glistening beauty as it stands there erect, bringing instantly to the mind of the visitor, That must mark the grave of one very important.

Then, as one drives into the cemetery, and follows a winding path to the spot where stands this huge stone, he must pass by a grave, its marker almost hidden from view by the thick green grass. This grave will undoubtedly go unnoticed as the visitor hurries on his way to see the name inscribed on the towering marker.

These two graves—one blazoning forth to the world about, the other hidden away from sight—mark the spot where bodies of two of Bridgeport's citizens were laid to rest.

Just as the two markers differ, so the two lives differed. The towering shaft of marble tells to the world, in letters hand-cut, that the body of an illustrious citizen of Bridgeport has been laid to rest in the grave that it marks. A man, known by young and old, his name a household word in the nineteenth century—Phineas Taylor Barnum is the name cut on the marker and all who read or hear the name know that he was the greatest showman of his time.

Fortunes were made by him, then lost, and made again; and regardless of what he did, it must be done sensationally, attracting world-wide attention. Today, just the mention of the name brings to mind many of his achievements in the entertainment world, for Phineas Taylor Barnum

\*Dallas, Texas

\*Houston, Texas

did all that he did with much fanfare and publicity.

The grass-covered marker, unnoticed by most passers-by, has a name inscribed on it, but in order to read it one must clear away the dirt washed up by the many rains. The name is Fanny J. Crosby, the blind hymn writer. Below her name is the fitting Bible verse, the words reflecting her sweet-spirited life: "She hath done what she could."

Truly, Fanny J. Crosby was one of God's great as well as earth's great. Blind from a baby, without ever really knowing the meaning of a "ray of light," she brought God's light into the world by the shining of her beautiful countenance; and with her over 8,000 hymns that she composed she gave sunshine to lives, never knowing it except as a word.

Known by all as "Aunt Fanny," she used her God-given talents for His glory, for she was endowed by God with talents that far surpassed her being able to see with human eyes. She was the possessor of "soul eyes," and with her continual joy in living and her keen sense of sympathy for those in need, she brought inspiration and encouragement to countless numbers.

When the two records are compared, the records on the tombstones in Mount Grove Cemetery and the records on the books of heaven, when the marble and granite are crumbled, then shall the true greatness be known.

There are those who, strolling through the cemetery or driving by the arched gateway, view the lofty shaft that stands out in its shimmering beauty with the thought, What it must have cost!

But compared to these few, there are the numberless thousands who drop to their knees in consecration to God as they sing or listen to the singing of such songs as "Jesus, Keep Me Near the Cross," "Safe in the Arms of Jesus," and the more than 8,000 gospel songs and hymns that are sung over the world.

God's record will not sum up the fan mail, the newspaper clippings, and all the applause when

the records kept in the archives above are opened. God alone knows all the true record and His final report is what will really count; He is the certified Accountant of heaven, and the size of the markers or slabs at our last resting places will not determine our abode for eternity.

## THINK ON THIS:

By J. M. Yarbrough\*

### You Can't Hide from God

**T**HE MOST obvious truth concerning the plight of humanity today is that we are loaded with a weight of sin. Guilt is written to some degree on the countenance of every member of the human race. There is the likelihood of retribution that is ever present.

A man is afraid of what others will say—always trying to have them think well of him. But, if unready, he is even more afraid to meet a God who is pure and good and holy. In many instances he is even afraid to sit down and candidly face himself. Men's hearts, their own already overwrought spirits, are too heavily loaded with guilt and foreboding and fear to really face up to their needs and find within themselves a willingness to overlook their own misdeeds. Therefore, frequently, they are unable to forgive themselves.

But across the scene which pictures the horrible plight of man here upon earth there rings out clear and strong the voice of the Psalmist, as in his prayerful meditation he says, "There is forgiveness with thee." David had risen as high in God's sight as perhaps any man ever did. He was the one whom God referred to as "a man after mine own heart." That is, he was humble. He could listen, he could take instructions, he could accept counsel and direction, and he was willing to do the lowly thing as well as the great.

But even with these admirable qualities, he fell. The lust of life, of human passion, gripped him and led him astray; and not astray only, but took him to the depths of iniquity and willful transgression. And though his conscience may have bothered him, he does not seem to have shown it markedly. Instead, he set about to cover his sin. But God, who deals with every man as He alone knows how, would have none of his pretense, none of his falsity!

The future of any man is secure so long as he stays around other Christians and gives God a chance to get at his heart. God had Nathan, the prophet, available to meet David's need, to help him fail in his effort to hide his sin. He, like each of us always does, stood naked and open before the eyes of Him with whom he had to do.

David could not hide, and neither can you or I!

THINK ON THIS.

\*Pastor, Oak Lawn, Ill.

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## SIMPLE LITTLE THINGS

By Enola Chamberlin

*How well the heart remembers*

*The simple little things:*

*The firm handclasp of friendship;*

*The cheering voice that rings*

*Like bells against the sunset*

*When the soul is bowed with pain;*

*The letter unexpected;*

*The red rose fresh with rain!*

*How well the heart remembers,*

*How desperately it clings,*

*In times of stress and trouble,*

*To the simple little things!*

# General Statistics for 1955

## Church of the Nazarene

<b>Churches</b>					
United States .....	4,090			Paid by the Church School .....	2,600,932
Canada, British Isles .....	190			Paid by the Junior Society .....	58,391
Overseas Home-Missions Areas .....	46			Paid by the N.Y.P.S. ....	553,739
Total (Domestic) .....		4,326		Paid by the N.F.M.S. ....	1,814,791
Net Gain .....	126			<b>Per Capita Giving</b>	
Churches on Foreign Missions Fields	608			Local Interests .....	\$103.02
Main Stations and Outstations				District Interests .....	10.92
on Foreign Missions Fields .....	725			General Interests .....	11.65
<b>Church Members</b>				All Purposes .....	\$125.59
United States .....	270,576			<b>Sunday School</b>	
Canada and British Isles .....	7,918			Number of Sunday Schools .....	4,306
Overseas Home-Missions Areas .....	1,341			Increase .....	144
Total (Domestic) .....		279,835		Number on Foreign Missions Fields..	1,078
Net Gain (3.83%) .....	10,325			Enrollment:	
Foreign Missions Fields				Active Members .....	492,316
(Full and Probationary) .....	38,538			Officers and Teachers .....	49,395
<b>Ministers</b>				Cradle Roll Members .....	52,954
Ordained Ministers .....		5,404		Home Department Members .....	11,019
Licensed Ministers .....		1,957		Total (Domestic) .....	605,684
Missionaries (Under Department of				Increase .....	31,910
Foreign Missions) .....		305		Average Weekly Attendance .....	393,403
Native Workers on Foreign				Increase .....	17,055
Missions Fields .....		1,356		Enrollment on Foreign Missions	
<b>Church Property</b>				Fields .....	62,498
Church Buildings .....	4,500			Attendance on Foreign Missions	
Value of Church Property (Local)...		\$98,667,912		Fields .....	46,968
Number of Parsonages (Local) .....	2,954			<b>Vacation Bible School</b>	
Value of Parsonages (Local) .....		\$22,829,380		Number of V.B.S. ....	2,399
Total (Local) .....		\$121,497,292		Increase .....	150
Number of Parsonages (District) ...	55			Membership .....	189,016
Value of Parsonages (District) .....		\$1,013,475		Increase .....	16,489
Value of District Centers .....		\$3,297,248		Number on Foreign Missions Field ...	153
Value Other District Property .....		656,943		Membership on Foreign Missions	
Total (District) .....		\$4,967,666		Field .....	12,573
Value of Headquarters Property ...		\$518,932		<b>Junior Society</b>	
Value of Nazarene Publishing House		\$703,127		Number of Societies .....	1,817
Total (General) .....		\$1,222,059		Increase .....	75
Value of Educational Institutions				Membership .....	31,321
and Hospitals* .....		\$8,728,022		Increase .....	1,236
Value of Property on Foreign				Number on Foreign Missions Field...	293
Missions Fields .....		\$4,428,752		Membership on Foreign Missions Field	5,307
Grand Total (All Property) .....		\$140,843,792		<b>Nazarene Young People's Society</b>	
Indebtedness on Church and				Number of Societies .....	3,442
Parsonage Property (Local) .....		\$22,238,165		Increase .....	111
Indebtedness on All Property				Membership:	
(District) .....		\$855,664		Active .....	75,552
Indebtedness on Educational				Associate .....	12,971
Institutions and Hospitals* .....		\$1,265,397		Total .....	88,523
Total Indebtedness on All Property		\$24,359,226		Increase .....	3,984
<b>Church Finances</b>				Number on Foreign Missions Fields ..	300
Paid Local Interests .....		\$28,827,144		Membership on Foreign Missions	
Increase .....	\$1,362,272			Fields .....	6,968
Paid District Interests .....		\$3,057,129		<b>Nazarene Foreign Missionary Society</b>	
Increase .....	\$249,211			Number of Societies .....	3,814
Paid General Interests .....		\$3,260,405		Increase .....	170
Increase .....	\$148,149			Membership:	
Total Paid All Purposes .....		\$35,144,678		Active .....	108,678
Increase .....	\$1,533,632			Associate .....	11,792
<b>Analysis of Grand Total</b>				Total .....	120,470
Paid by the Church .....		\$30,116,825		Increase .....	10,359
*1954 Figures				Number on Foreign Missions Fields..	880
				Membership on Foreign Missions	
				Fields .....	14,583
				Members Prayer and Fasting League	86,260

S. T. LUDWIG, General Church Secretary

THE "NEWS OF THE CHURCHES" is an important part of the HERALD; our people like to read about what our churches and evangelists are doing. However, our church is getting so large and so many reports are coming in that we must limit their length. We ask, therefore, that the maximum be 150 words, with the hope that, as a rule, they will not go over 125 words. If longer, they will have to be cut down. Our purpose in this will be not to rewrite, but to eliminate. For we want our people, as far as possible, to read the reports in the language of those who write them.

Miss Velma I. Knight, office editor of the HERALD, is an expert in this kind of work and will continue to give her very best attention to the reports from our evangelists and local churches. She has done her work in the past with care and fairness, and I am sure that you will strive to co-operate with us in this request.

The "headed news"—district assembly, convention, and superintendents' reports—is also very important. We want you to continue to report these important district activities. And, while we cannot ask you to limit these reports to 150 words, we do want you to make them as brief as possible.

We appreciate very much the way our people are standing by the HERALD OF HOLINESS, and we will continue to do our best to make it, first, a blessing, and then as interesting and attractive as possible.

## Ten Aspects of Entire Sanctification

### X. The Infilling of the Holy Ghost Sanctifies

*And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance (see Acts 2:1-4).*

WHAT DOES it mean to be filled with the Holy Ghost? It means that all sin has been crowded out; oil and water do not mix, neither do the Holy Spirit and sin. They are opposites. A vessel may be full of oil, but when water is poured in and it is filled completely, there is no longer any oil in the vessel; the water pushes the oil out. This is but an illustration of what the Holy Ghost does. His infilling banishes sin from the heart. That is exactly what took place on the Day of Pentecost—"And they were all filled with the Holy Ghost."

We may look at this truth in another way and say that the individual has given himself over completely to God. The Third Person of the Trinity takes possession of him, not arbitrarily, or by force, but because the individual chooses for the Holy Ghost to become his Owner. He surrenders all to God, and every area of his personality is inhabited by the Holy Ghost. Thus there is no place left for the sin-nature; Pentecost sanctifies.

There is still another way to approach this truth. In speaking of the deity of Christ, there are those who talk about His ethical rather than His metaphysical deity. They hold that Christ is one with God the Father in spirit, or purpose, but not one with Him in substance. The orthodox Christian Church, however, has not accepted this interpretation of the deity of Jesus Christ. It is not enough to say that He's ethically one with God. He is that, but He is more than that; He is one with God in substance. They are of the same essence. Now when a Christian is filled with the Holy Ghost, it does not mean that he then becomes one with God in substance; he does not, in other words, become God. He is still a human being. The relationship which is indicated by the infilling of the Holy Ghost is not a metaphysical one, a substance-thing; it is ethical in character.

I do not mean by this that a man when he is sanctified by the baptism with the Holy Ghost becomes one with God in purpose, or will, in the same sense in which Jesus was one with God in purpose and will. Jesus had an infinite and all-powerful personality; that we do not have. He could carry out His volitions and decisions in a way that no finite being could ever carry them out, even though that finite being might be filled with the Holy Ghost. Further, human beings not only are finite, but their finiteness has been marred by sin. Their minds, even when they have been filled with the Holy Ghost, are not all-wise, but are subject to mistakes and other effects which have come upon them through sin. Those infirmities of the flesh, as they are sometimes called, stay with us after we are sanctified. Therefore, we must remember that when we are infilled with the Holy Ghost we do not even ethically stand in the same relation to God that Christ did. However, we can be one with God in spirit and purpose, in that from the standpoint of inner motive we have no other intention but to do the will of God.

This does not signify that our activities externally will always be perfect. Our motives on the inside have to express themselves through, let me say once more, finite creatures whose minds and bodies have been marred by sin. Because of this, we do not always realize all that we plan to do. The infilling of the Holy Ghost implies that there is no room left, from the standpoint of motive,

for self and sin; we are wholly on God's side and wholly determined to do His will. This is a matter of choice. This state we have come into by choice and not by coercion. It is a wonderful heart condition which God wants and we want, which God has chosen and we have chosen. Such a close or ethical union between God and man always generates new spiritual power in this world. Pentecost brought about a great forward movement in the Christian Church when it first came, and a real Pentecost still results in a mighty forward movement for God and His kingdom.

## HOW May I Be Saved?

**F**IRST, you must realize that you are a sinner. There is no hope for the person who believes that he's all right, who fails to recognize that he stands condemned before God. The first step in getting saved is to realize the truth of the words, "For all have sinned, and come short of the glory of God" (Rom. 3:23). Further, you must confess that you are a sinner, confess that fact to God. Along with this, you must be willing to make this confession before men. One of the benefits of raising your hand for prayer in a public service is that you thereby openly admit that you are a sinner and need to be saved. A better evidence of this is to go forward, bow at the altar, and let the Christians pray for you. "If we confess our sins, he is faithful and just to forgive us . . ." (I John 1:9).

Next, you must be ready to make your sins right. Here we are thinking about the old-fashioned doctrine of restitution. There are many sins, of course, that we can't undo, and we shouldn't let the devil worry us about them. But if there is something wrong we've done and we remember it and can make it right, then we ought to do it. If we have stolen something, and those from whom we took it are still alive and accessible, we ought to confess our sin to them and make it right—pay them for what we took. To do less than make restitution for sins committed, when one can make restitution for them, is to cover his sins; and to cover one's sins is another way of failing to confess them. Restitution is closely related to confession; they go hand in hand. So we are not only to realize we are sin-

ners and confess the same before God and man; but more than that, we are to do everything we can to make right, or undo, any sins we have committed.

But this is not all. You must want to be saved, genuinely desire not only to get rid of your sins but also to start the life with Christ, to follow Jesus. A godly sorrow for your sins must so grip you that you are not only anxious to stop sinning, but also to get to God and start living righteously. You want the transformation which you must have if you would cease the old life and begin the new.

This leads us to the final step: you must put your faith fully and completely in Jesus Christ. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). Nothing is more essential to being saved than a genuine belief that God does now accept you, and that He not only in that act of acceptance forgives your sins but also starts you on a new life, or in a new way.

You don't have to wait until Sunday, even to follow the directions I have given. You can get saved right now. Kneel beside your bed or a chair, meet the conditions which I have mentioned, and God will surely save you. However, if you do get saved at home, one of the first things

*(Concluded on next page)*

### A "NEW LOOK"

Beginning with January 4, the first issue of the **HERALD OF HOLINESS** in 1956, there will be some changes in the format of the **HERALD**. The various departments will be given new headings and Mr. Dave Lawlor, art director for the Nazarene Publishing House, will be working with Miss Velma I. Knight, the office editor, on the layout for each issue. This change will make it necessary for the deadline for each issue to be set back nearly one week. On this account, it will be imperative for those who submit material for special occasions to get it in at least thirty days prior to the date of publication.

In connection with the arrangement for 1956, a new feature—"News in Picture"—is planned. This will briefly present some outstanding news item of our church in a picture and brief write-up. It may deal with anything of special significance which might happen anywhere in the Church of the Nazarene. Thus we'll be glad for any of our districts, institutions, or local churches to send in news items with pictures for consideration for use under this heading. One requirement which the artist will make is that the picture itself be finished on glossy paper and of high quality. Also, it should be added that the cuts or mats will have to be made here.

you'll want to do, and will have to do if you keep saved, is to find the church of your choice and confess your Saviour publicly. More than that, you'll be ready to let everybody know where you stand, and the fact that you have made your decision for Christ. Not only do you have to confess your sins but you also have to confess Christ before men. If you are ashamed of Him here, as He says, He'll be ashamed of you there. There is no such thing as becoming a Christian anonymously,

or incognito. If you are really saved "it will get out on you," and, more than that, you'll want it to get out on you. You will be glad to let the world know that you have found the Christian way.

Remember, then, you can get to Christ at any time—He is always ready. He has already made the provisions and is standing by ready to answer your cry. ". . . behold, now is the accepted time; behold, now is the day of salvation" (II Cor. 6:2).



# Religious News and Comments

By A. K. BRACKEN

## "As We Have Received It"

*Washington Religious Report*, in a recent number, says: "If you are a parent concerned about your son's spiritual life while in the armed services, listen to the six-point program of the Air Force Chaplaincy." Here it is: (1) Worship and pastoral functions. (2) Religious and moral education. (3) Personal counseling. (4) Humanitarian services. (5) Public relations. (6) Cultural leadership. On paper it looks good, and there is much in it to be desired. The work of our chaplaincy in this planning is to be appreciated and commended. What really matters is the character, ideals, and moral and spiritual tone of the lives of those chaplains who touch men of the ranks. Christian churches, with a vital message of salvation, should encourage suitable persons to go into this worthy work. The men of the "services" are entitled to a vital Christian ministry in at least the measure "as we [at home] receive it."

## "Anachronism"

On July 1 of this year, Judson Rudd assumed the post of president emeritus of William Jennings University, of Dayton, Tennessee. Rudd had been president of the university for nineteen years. Many remember that this university was founded as "a living memorial" to the late William Jennings Bryan, great statesman and greater Christian. This university "is supported by many Christians who have contributed more than \$100,000.00 annually for more than three years" (*Christian Life*). The plant and equipment is now worth more than \$1,000,000.00. For many years small denominational colleges have been characterized as an "anachronism"—had outlived their day. Today, due to Christian devotion and idealism of American people, these schools are growing and flourishing as never before.

## Candidates

The general convention of the Prohibition Party met recently in Milford, Indiana. The 152 delegates elected as their presidential candidates for the 1956 election: Brigadier General Herbert C. Holdridge (ret.) of Sherman Oaks, California, known as the "peace-general" and Westpoint classmate of President Eisenhower; and Dr. E. A. Holtwick, professor emeritus of history, in Greenville College, Greenville, Illinois. If all Christian people, members of all the churches, would get together on the liquor question they could easily and adequately dispose of the industry.

## The R.S.V.

We have no quarrel with Dr. Luther A. Weigle, who was chairman of the committee of thirty-two Protestant scholars who wrote the Revised Standard Edition of the Bible in the effort to give the people a "Bible in the language of today." But really there is not much wrong with the King James Version. However, it does lack some of the spirit, atmosphere, and philosophy of today. But it is really a very fine Book. Dr. Weigle's opposition to the use of both versions will not get very far. People love and reverence the King James Version and will continue to live, die, and go to heaven by reading and obeying its precepts. To what extremes must men go to put over a pet project! The R.S.V. is not without fault.

## Campus Thinking?

"Drinking liquor is a part of growing up," some students on the campus of Maryland University seem to think. We are not to think this statement as representing all the students of this university. Such a statement may be one student's way of summing up student sentiment. The chances are that it is not the feeling of even a

majority of the students. Maryland University must certainly have a serious problem of drinking. Many universities do have. It is to the credit of the university's administration that they have "cracked down" on it. Other universities could well follow their example. Leave the matter to the breweries and to the "peddlers of damnation." Our youth will be assured that drinking might be a part of growing up as swine but not men.

## "Happy and Unhappy"

Rev. Cline R. Papen is on his way home from Italy. He attained a kind of fame for himself and the Church of Christ in a struggle to establish the church in Italy in spite of Roman Catholic hostility. The first thing he expects to do when he gets home is to apply for a visa for a return to Italy. He said, "I leave Italy happy and unhappy—happy because I have seen the Church of Christ established in Italy" (*Christian Life*).

## Missionaries in Morocco

In all the bloodshed and rebellion in French Morocco the missionaries carry on the best they can. To date no missionary has been killed so far as is known. Some report of the bombing of the British mission compound at Desunat reports that damage was negligible. British missionaries have been hindered in open-air evangelism—American missionaries have been free to carry on, but have of their own accord left off preaching in the market.

Some strange, unexplainable happening quite beyond our understanding might at times cause us to wonder as to God's infinite plan; however, with sufficient faith we need not doubt His infinite love and mercy.—MARY SANDERS.

# THE SUNDAY-SCHOOL LESSON



By FLETCHER GALLOWAY

Topic for January 8: Jesus Teaches Confidence in God

Scripture: Luke 12:4-53 (Printed: Luke 12:22-34)

**GOLDEN TEXT:** *Seek not ye what ye shall eat, or what ye shall drink, . . . your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God; and all of these things shall be added unto you (Luke 12:29-31).*

"I believe everything God says, and God believes everything I say." That was the oft repeated testimony of the father of Rev. John T. Little. This testimony followed John Little during his prodigality and finally broke his skepticism and brought him to his knees. It expresses a great truth. Faith—confidence in God—can never be compartmentized, neither can it be one-sided. If we really believe God, we believe Him in every area of life. Then because God is holy and just, as well as merciful and good, faith, to be real, makes some very definite demands of us. Complete sincerity on our part is the only foundation upon which we can build a faith that will stand life's stress.

Jesus discusses five areas of faith in Luke 12. Their personal applications are as follows, as they are presented in the five paragraphs of the lesson:

(1) God will stand by me if I stand

by Him. Verse four reads, "I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do." The opposition of a godless world is a foregone conclusion. If one is going to be a real Christian he must take that for granted. He must be sold on the idea and committed to the cause in spite of these odds. However, Jesus said God will be with you, and the Holy Ghost will even put the right words in your mouth when you stand before the magistrate. It really is not too bad to go to jail if you know that a Visitor will come to see you that night and He could just shake the old doors off their hinges if He so desires. Be sure you go to jail for righteousness and not foolishness, however.

(2) My Heavenly Father knows my temporal needs—and being the kind of Father He is, I never need to worry. A man whose brother had cheated him started this paragraph off. Jesus told of the rich man who thought of everything, that is, everything but the one thing he should have remembered—that is, that he might not live to use his "old age security." A down-to-earth confidence in God would save some people from stomach ulcers.

Distinguish between "needs" and "wants," however.

(3) God's kingdom is worth all it costs—all it costs me. If I must make personal sacrifice there is a great divine reason. Then also my Kingdom investments are infinitely safe and infinitely profitable.

(4) God's plan will work out right. His Son will someday be gloriously crowned. I am not identified with a losing cause but a winning cause. God is bigger than the devil. Any seeming disadvantage is purely temporary—a sort of detour for God's great road repairs on the way to the millennium. I am a premillennialist, but not one of the pessimistic kind. I am one of the kind that believes the fire will still fall if I keep building altars.

(5) Any suffering or persecution I endure will be gloriously made up for, later on. From what Jesus said in this wonderful discourse a Christian does not have anything to worry about in this life, and *it is going to be gloriously all right a million years from now!*

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.



ROY F. SMEE, Secretary

## NEW YEAR AHEAD!

**C**HRISTMAS and all the other special days are past, and in only a few more days the year 1955 will be history. In this week between the holidays, we take stock of the year that is gone and look ahead to the future.

There are some things of the year that are relatively easy to assess—our financial and material position, our work, our successes, our joys and sorrows. For some, the year has been good and they let loose of it with

reluctance. For others, a tragedy or great sorrow has far outweighed the happiness, and the year cannot end soon enough.

Other features of our lives are more difficult to evaluate. Have we been as devoted to the Lord as we should? Have we been loyal to the church? Have we been helpful to others in little kindnesses? Have we grown in Christian graces? Have we done our best to win someone to the Lord? Have we accepted new light brought to us by the Holy Spirit?

We cannot change the past, but we can influence the future. More important than what happens to us in 1956 will be our attitudes and reactions in the events and circumstances that occur. A life that is "hid with Christ in God" is prepared to meet whatever the future may bring without fear.

This quality of life has never been more greatly needed than today, when an entire nation can be completely



paralyzed and a large percentage of its population obliterated in a few hours by atomic attack. There is a responsibility upon every Christian to challenge the forces of evil in today's world by a force for good. Our prayers must be on the side of righteousness and embrace the whole world. At the same time, the Christian realizes that nations are not saved en masse, but only as the people who make up the nation are brought over on the Lord's side, one by one.

We cannot, then, evade our responsibility to be witnesses for our Saviour. What He has made possible for the whole world by His atoning death must be made known to the whole world. In this obligation we have a

share. To be witnesses in 1956, we must endeavor to make our friendships redemptive—to build into our lives Christian neighborliness. There is nothing more important that we can do in 1956, and nothing will bring to us more joy. Let us covenant with Christ that we will let our influence and testimony speak for Him throughout the year.

#### Churches Also Look Ahead

The change in calendars actually comes in the midst of the church year, which is reckoned from district assembly to district assembly. Nevertheless, the church also takes some account of the new year. One important item to consider is the evan-

gelistic outreach of the church. Is my church a friendly church and really interested in the people of my community? Do we follow up the visitors who attend our services? Do we become acquainted with the parents of the children in our Sunday school? Do we provide activities to win and hold our young people? Do we make any effort to reach groups in our community not touched by the church? Will our church be on the Evangelistic Honor Roll this assembly year?

Such soul-searching on the part of the church will widen its influence and healing ministry in the community and will enable us to more effectively build the kingdom of our Lord in 1956.

## THE QUESTION BOX

Conducted by  
**STEPHEN S. WHITE**

*Q. On page 28 of your book on the "Cardinal Elements of Sanctification" you speak of inbred, or inborn, sin, the sin-nature, as a psychical unit, while on pages 46 and 55 you say that too many people erroneously think of this inbred sin as a psychical entity. At first I thought this was a direct contradiction, but I am not so sure that it is now. I wonder if there could not be more clarification at this point.*

A. By saying that the sin-nature, or the carnal mind, is a unit, I mean that it is one, while by speaking of it as a psychical entity I am thinking of it as a personality rather than a condition, or state, of a personality. A chair, house, stone, or automobile is a unity, but it is not an entity, or personality. A fever, a complex, or an idea might be thought of as a unit, but not as a personality. A personality is a unit, as a rule, certainly, but there are plenty of other units which could not be classified as personalities. A condition of a personality may be looked upon as a unit, but it is not in any sense a psychical entity, or personality.

*Q. Is it true that the Roman Catholics believe that we are sanctified in purgatory? This is what I have usually heard holiness preachers teach.*

A. This teaching as to the Roman Catholic view of sanctification is not true. It holds that the sinner receives sanctifying grace when he is saved, or when he obtains baptismal regeneration. Purgatory, according to Roman Catholic theology, does just two things. It takes care of the unremitted guilt of venial sins and one's

temporal punishment which he did not receive while on this earth. Temporal punishment refers to the natural consequences of one's sins. For instance, a person may live the life of a sinner for many years and then get saved. Very soon after this, he may die. Thus he has died before he has had time to reap the results of his sinful life in this world. His temporal punishment, or punishment during time—his life on this earth—may be very meager in comparison to the sinful life which he lived. This has to be made up for by punishment, or suffering, in purgatory. After the sinner receives sanctifying grace at the time of baptismal regeneration, he is baptized with the Holy Ghost when he is confirmed. Baptismal regeneration and confirmation come in this life. However, the person who has been regenerated and baptized with the Holy Ghost has not yet been restored to the state that he was in before he fell. After this he gradually moves on toward perfection by regaining little by little, shall we say, his "integrity." "Integrity" is a technical theological term which describes a preternatural gift that was bestowed upon man when he was created and was lost when he fell. It is not regained when a person gets sanctifying grace or is baptized with the Holy Ghost. It is obtained gradually as the person grows in grace. In this way concupiscence, a negative condition which resulted from the loss of "integrity," gradually disappears. To ex-

plain "integrity" more clearly it might be said to be the state in one's personality which causes his lower, or physical, appetites to co-operate with the sanctifying grace, or the gift supernatural. This integrity, as I have already said, was lost in the Fall, and the state which ensued, or the lack of this co-operation, was described as concupiscence. Finally, gradually in the life of those who have regained the sanctifying grace and the baptism with the Holy Ghost integrity is developed and concupiscence, the lack of integrity, is no more.

*Q. We are told that the carnal mind can be eradicated and then come back when the cause which produced it first is present again. But what was the originating cause of the carnal mind? Did the carnal mind come through some act which we committed? Or did it come as a result of the transgression of Adam? If the latter is the case, how could that condition be repeated?*

A. Adam sinned, and as a result he became a fallen person, or a person with a fallen nature. A holy person sinned and brought upon himself a sinful nature. Why couldn't a holy person today do the same thing—sin and bring upon himself a sinful nature? That is exactly what is meant when it is held that the eradicated sin-nature can come back when the same conditions, or causes, prevail which were present at first. The sin-nature comes as the effect of an act of sin. Adam's fall had a racial significance which a holy man's fall today would not have, but that is the only difference.



## THE OPEN ROAD

### (Song for the New Year)

#### Monday:

"In heavenly love abiding"—no change to fear. Here is safety for troubled times; here is insurance against fearsome change: love. Loving God and neighbor, living to please God and help others—nothing can pierce these defenses; no one can take me out of the will of God. He holds me steady and safe. (I John 4:16-18.)

#### Tuesday:

"The storm may roar without me"—but no dismay. God is a strong wall around me and His authority is supreme. The storm will always be on the outside; inside, the center of peace and quiet calm. No anxiety, for He protects. (Zech. 2:5.)

#### Wednesday:

"Wherever He may guide me"—no want. Just so I keep step with my Guide, no lack. For He is Shepherd and chooses the path of safety, the spots for rest, the oil of healing, and the food convenient. He supplies my needs. (Psalms 23.)

#### Thursday:

"His wisdom ever waketh"—no dimness of vision, if I will take His counsel. I need not see around the next corner. He knows the way He takes, and He has undertaken to order my steps. (Jer. 10:23; Ps. 32:8.)

#### Friday:

*Green pastures are before me . . .  
Bright skies . . . where darkest clouds  
have been.*

No evil in this path, but always the best to be. Temptations, yes, and dark shadows; but with every temptation the secret for overcoming, and always light at the end of the tunnel. "This too will pass." He works for good—in all things. (Rom. 8:28.)

#### Saturday:

"My path to life is free." No frustration here, but hope unmeasured. No dead end, never "caught" by circumstances, but always a goal in

view that is better than our best. To the end, an open door; He opens, and no man closes. (Ps. 16:11; Prov. 4:18; Isa. 35:8-10.)

#### Sunday:

"My Saviour has my treasure." No

disillusionment, no betrayal possible. All that I have is His; I myself am in His hands, for His use. So long as I live, a path of light and Jesus by my side. He walks with me. What have I to ask beside? (II Tim. 1:12.)

## FOREIGN MISSIONS

### Remiss Rehfeldt, Secretary

#### NOTE: Changes of Address

Rev. Merrill Bennett, from Japan, writes: "We are still receiving mail at our old address. Would you please tell the people that our address is now:

Rev. and Mrs. Merrill Bennett  
18-2 Chome, Itabashi Cho,  
Naka Ku, Nagoya, Japan?"

ALSO: Rev. and Mrs. David Browning now have found a place to live in the area of British Guiana where they will be working. Their new address Rev. and Mrs. David Browning  
5 Coburg Street

New Amsterdam, British Guiana, S.A.

Please add these new addresses to your missionary address list. If you do not have a new list, you may secure one that has been corrected up to October, 1955. Write to the Department of Foreign Missions, 6401 Paseo, Kansas City 10, Missouri. The lists are free. Keep these late changes as they appear in the HERALD OF HOLINESS, however. They are not on the list.

#### Our Apologies!

To Dr. and Mrs. A. O. Hendricks. Through a typographical error, the correction of their address in the December 14, 1955, HERALD was itself incorrect. Their correct address is:

569 North RAYMOND Avenue  
Pasadena 3, California

#### To the Field

Dr. and Mrs. John Sutherland and their son, John Mark, sailed for Africa, November 29. Their address will be: Box 14, Bremersdorp, Swaziland, South Africa.

#### Prayer Request For British Guiana

For three years there has been a burden on my heart for the village of Grove, East Bank, Demerara. On October 1, we rented a hall and appointed a pastor to pioneer a work in that area. A revival campaign was held from October 2 to 9, and promising contacts were made. Pray for this new venture, which might well be called our "Tenth Anniversary

Project."—DONALD AULT, *British Guiana.*

#### TIGER HUNT

During October word reached me that there was a man-eating tiger roaming the jungle less than three miles from the school hostel where I live with the missionaries' children.

We are entirely surrounded by jungle up here, and there evidently has been some trouble in the animal kingdom—either jungle sickness killing off the deer and smaller animals or something else—for the predatory beasts are coming up out of the jungle into our territory. It makes us very cautious, you can be sure.

I kept very close tabs on the goings and comings of the man-eater in our vicinity. Word was sent to the missionaries and Clarence Carter came up for a week to hunt for the animal. One night he saw a pair of eyes and shot, to find that he had killed a huge panther. It was hunting about two and a quarter miles from our house. The next week we heard that the man-eating tiger had killed a cow nearby. I sent a telegram to Cleve James, who lives about 160 miles from here. He came posthaste. From about midnight on Tuesday until Saturday afternoon about three, Mr. James and his two Indian helpers trailed the wounded tiger through the jungle. They came back to the settlement, almost exhausted, Saturday evening about seven-thirty, but they had the tiger! Its skin has now been safely salted down and shipped away.

We hope that will be the end of such invaders for a long while, but we cannot be sure, yet.—MARY HARPER, *India.*

#### ONE PRAYER

By Ila R. Monday

*I prayed a fervent prayer today,  
And suddenly its flight  
Became a gold transparency  
Of filtered, spun starlight.*

*It seemed to me God's gentle hand  
Placed it upon His shelf . . .  
And then I knew the reason why:  
It hadn't mentioned self!*

# THE HOME CIRCLE

## Imagined Evil—

ONE MORNING several years ago I was awakened about three o'clock by a sound somewhat like one would hear if the telephone were being removed from the hook and replaced over and over again. I, with my two young children, was in the house alone. The house was a large, two-story one. The children were in separate rooms from each other and from me. I lay stiff in my bed listening to the peculiar noise. The telephone was at the foot of the stairs, and I knew if someone were there, I could not even walk from my bedroom to the bedroom of either child without being detected. I was frightened.

How long it was until I became sure the sound was outside my window, I have no idea. It seemed like two hours, but I'm sure it could not have been so long, because daylight had not come when I came to the realization that no one was in the house. I crept from my bed and went to each bedroom, just to make sure the children were safe. Never being a very brave soul, I somehow could not manage to go downstairs until the light of day had broken, although the sound did not let up and I remained frightened the whole time. I imagined everything evil as happening inside and outside our home. At first, I imagined there was a thief in the living room trying to telephone his helper; then that there was a thief trying to take the children away; then that someone was right in my room and I dared not move for fear I would be killed.

Over and over in my mind I tried to think of anything really valuable I had in the house. There was absolutely nothing except maybe the piano, and who could want to take such a huge piece of furniture? I used all kinds of psychology on myself, trying to encourage myself to get up and take a look downstairs, or even to go to the top of the stairs.

When the sun came shining in my window, I quietly walked down the stairs, not knowing what I would find, for in my imagination I thought I might be faced with an empty house or a dead thief or even a family of wild animals which had taken refuge in the dining room and kitchen. As I reached the living room, my courage began to build up. The room was quiet and clean, even as it had been

## Conducted by GRACE RAMQUIST

when I went to bed the night before. The dining room was untouched, as was the kitchen. The back door and the front door were both locked and made doubly safe with hotel locks. The door and screen leading out the side entrance were still secure. There was not even a window open downstairs.

I continued hearing that strange noise for a week during the early hours of every morning. I asked the children if they heard it, but never were they awakened. Finally, in order to quiet my imagination, I spoke to my neighbor.

"Oh," she laughingly answered, "that must be that flock of grackles which have been in your oak tree for the last week."

"Birds, you mean?" I asked unbelievably.

"Oh, yes. Tomorrow morning you will probably hear the noise again. Just go to your front window and look out. You will find your tree covered with black birds. They always come this time of year."

And my neighbor was correct. All that had frightened me for those days, causing me loss of sleep and much nervousness, was a flock of innocent birds.

*All my imagining was false!*

So often our imagination takes us for a ride. I wonder how often we cause ourselves undue pain. Someone fails to speak to us. Someone turns his head as we pass and doesn't respond to our greeting. We are not invited to some get-together. Or we may hear some gossip about someone

we know. Then our imagination gets to work. "Why, you know, he could be—," we tell a friend, or, "There's no doubt if he would do that, he must be doing this other evil, too." And before we know it, along with our friends and listeners, we have imagined so much evil about our brother that we have built mountains which will take bulldozers to remove.

When I was coming to the end of the Old Testament in my Bible reading this year, I came across a verse of scripture which says something about our imaginations.

"And let none of you imagine evil against his brother in your heart" (Zech. 7:10).

## I Know

### Something Good About You

*Wouldn't this old world be better  
If folks we meet would say,  
"I know something good about you!"  
And then treat us just that way?  
Wouldn't it be fine and dandy  
If each handclasp warm and true  
Carried with it this assurance,  
"I know something good about you?"  
Wouldn't life be lots more happy,  
If the good that's in us all  
Were the only thing about us  
That folks bothered to recall?  
Wouldn't life be lots more happy  
If we praised the good we see?  
For there's such a lot of goodness  
In the worst of you and me.  
Wouldn't it be nice to practice  
That fine way of thinking, too?  
You know something good about me!  
"I know something good about you!"*

—ANON.

## NEWS OF THE CHURCHES

Wheeling, West Virginia—Our church had a good revival this fall with Rev. C. H. Harley as the evangelist. Mrs. Harley played the vibraharp and piano-accordion and presented some fine Scene-o-felt pictures; and their son, Danny, plays the electric guitar well. Brother Harley is an old-fashioned, rugged, second-blessing holiness preacher and carries a great burden for souls. A number of seekers found the Lord, some were sanctified wholly, and the church received much help. A fine young man and young lady joined the church. We have purchased a

Lowrey Organo, which adds much to our services. I am in my fifth year pastoring this fine group of people who love God and the church. This is my fifteenth year in the ministry, and I thank God for a place in His vineyard. If you have friends in our area, write me at 34th and Chapline Streets. —Paul Darulla, Pastor.

Evangelist Dave Hall writes: "Due to a change of pastors, I have had a cancellation and therefore have an open date, January 18 to 29. Write me, 776 E. Simpson, McPherson, Kansas."

Evangelist E. D. Wolfe writes: "I am making up my slate for 1956, and have some open time in the spring. I will be in Ohio the last of February and first of March, and would like to slate other meetings while in that part of the country. Write me, 820 Edina Avenue, Salem, Oregon."

Plainview, Texas—Recently we had a very successful revival with Dr. A. L. Parrott as the evangelist. His ministry was greatly appreciated by our people. Dr. Parrott's messages were anointed of the Lord and found their way to the hearts of the people. The services were well attended, and thirty-eight seekers found God for pardon or heart purity.—H. E. McClain, Pastor.

Norma, North Dakota—In October our church enjoyed one of the best, heart-stirring special meetings we ever have experienced. Rev. and Mrs. L. T. Edwards were the special workers. Night after night Brother Edwards presented truths with his slides and preaching that caused us to realize we are living in the last days. He is a prophetic evangelist who brings blessings to the church. We give God praise for this time of blessing.—A. E. Belzer, Pastor.

Kerrville, Texas—Our church recently enjoyed a wonderful revival with Rev. and Mrs. C. E. Pendry as the evangelists. They came to us anointed of God, and with a burden and passion for souls that helped to give us one of the best revivals in the history of this seven-year-old church. As they sang and preached night after night in the old-fashioned way, the Holy Spirit came and honored us with His presence. Many seekers bowed at the altar—not one leaving without victory. Eighteen people outside the church were either saved or sanctified. Members and friends stood by the meeting in prayer, giving, and bringing in new people. The pastor, Rev. Roy D. Terry, received a ten-dollar-per-week increase in salary. The church loves and appreciates Brother and Sister Terry for their sacrificial service with the church. We have recently purchased a beautiful corner lot where we hope to build soon.—Reporter.

Ordway, Colorado—Our church recently enjoyed one of its greatest revivals with Evangelist and Mrs. J. T. Drye as the special workers. We had a wonderful manifestation of the presence of the Lord in these services, especially on the last Sunday. Brother Drye is an outstanding scriptural preacher, and Mrs. Drye was a blessing to all in her special numbers in song and on the accordion. Brother and Sister Drye are Spirit-filled and Spirit-led. We had near capacity crowds each night, finances came easily, and we are seeing good results from this meeting. God gave us ten definite victories in the meeting

# Attention

## LITHOGRAPHER

We are expanding our Lithographic Department to include two-color equipment. An offset pressman with two-color experience is needed!

*Write Today*

### Personnel

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—the first in over two years. New people were introduced to the church and we have many new contacts. We give God all the glory.—R. L. Wikoff, Pastor.

Blackwell, Oklahoma—In October First Church had one of the best revivals of its history. The special workers were Evangelist Cletus Franklin and Professor John E. Moore. As a result of the tornado which struck this city last May the church lost several families, but God gave us an old-fashioned revival and many new people were brought into the church. There were fifty-four seekers who found victory at the altar, many of whom were new converts, including five young married men. Brother Moore and Brother Franklin make a great team—Spirit-filled, dynamic singing and preaching. In two services the altar was lined with seekers with no preaching. Truly, God has been

good to us. The church is getting back on its feet after the disaster, the people are encouraged, the attendance is rapidly coming back up, and the new parsonage has been completed.—Melvin L. Riddle, Pastor.

Richland Center, Wisconsin—This fall we experienced one of the best meetings this church has had in a long time. The people were prepared for revival, and God honored us with His presence. On the closing Sunday morning, our evangelist, Rev. J. E. Childress, did not have opportunity to preach; the altar and front seats were lined with seekers and we had an old-fashioned service with shouts of victory and praise. Mr. John Whisler, special singer and musician, added much to the meeting with his wonderful spirit and talent. The church was filled almost every night, and on the closing Sunday we had 226 in Sunday school—a record attendance for a



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**John Stockton, general treasurer**  
Box 6076, Kansas City 10, Mo.

long time. Our church is moving forward, and we are happy with this good people.—A. E. Gerdes, Pastor.

Cedar Falls, Iowa—Recently our church closed a profitable revival meeting with our pastor, Rev. W. D. Huffman, doing the preaching. There was good attendance considering we had so much sickness in the congregation. Souls were saved, some reclaimed, and others sanctified wholly. God's presence was greatly felt through Brother Huffman's stirring messages. Special music was also furnished by the pastor's family. Under the leadership of our pastor, we are now building a parsonage, and much donated labor has been given on the project. We feel we are moving forward for God.—Mrs. Ralph Sassaman, Secretary.

Handley, West Virginia—In October our church had a wonderful revival with Evangelist Clarence "Tiz" Jones as the special worker. About sixty persons received spiritual help at the altar, and several folk who had been lost to the church for many months were reclaimed and sanctified. Six fine people were added to the church membership. A wonderful spirit prevailed during the meeting, and the rugged holiness preaching of Brother Jones brought new light to many concerning the doctrine of entire sanctification. Brother Jones is truly a miracle of God's grace; he won the hearts of the people here. God is blessing our church, which is only a little over two years old. The Sunday-school attendance is now averaging over one hundred, finances are good, and the people love God.—John J. Hancock, Pastor.

Rev. Lason L. Dennis writes: "Recently I closed a revival at Boonville, with Rev. Carl Amos; then went to Rockport, Indiana, with Rev. Edwin Roe. God blessed and gave good victory with forty-two seekers at the altar. At this writing I am in a meeting at Tell City, following which I go to Brooksbury, and then to Newburgh, Indiana. I'd be glad to hear from any pastor desiring revival meetings, or week-end conventions. Write me, Route 1, Camby, Indiana."

Clarkson, Kentucky—On Sunday, October 16, we climaxed our fall drive with 222 in Sunday school—our church is located in a community of four hundred people. Rev. R. L. Sallee, a former pastor, was the special speaker, and the local high school glee club, under the direction of the pastor, furnished special music. A colored quartet was also a feature of the program. Much credit is due to our members and friends for this splendid day, and we especially appreciate the efforts of our Sunday-school superintendent. Pastor and people are encouraged, and we appreciate the privilege of laboring for the Master in the Church of the Nazarene.—Oscar C. Poole, Pastor.

## Sunday-School Attendance Report

District	Last Year	November	Percentage
Australia .....	494	693	140
North American Indian .....	1,018	1,170	115
SOUTHERN ZONE			
Dallas .....	4,883	5,339	109
Northwest Oklahoma .....	5,904	6,401	108
Louisiana .....	4,054	4,361	108
Northeast Oklahoma .....	3,961	4,291	108
San Antonio .....	3,679	3,860	105
Nebraska .....	2,728	2,855	105
Kansas City .....	9,258	9,638	105
South Arkansas .....	3,948	4,092	104
Houston .....	3,582	3,685	103
Kansas .....	7,962	8,095	102
North Arkansas .....	3,768	3,848	102
Southwest Oklahoma .....	6,277	6,344	101
Southeast Oklahoma .....	3,973	4,028	101
District not reporting: Abilene.			
SOUTHWEST ZONE			
Hawaii .....	494	660	134
Arizona .....	3,683	3,991	108
Southern California .....	11,161	11,861	106
Northern California .....	14,748	15,401	104
Colorado .....	6,334	6,441	102
New Mexico .....	3,126	3,155	101
District not reporting: Los Angeles.			
NORTHWEST ZONE			
Alaska .....	549	635	116
South Dakota .....	847	866	102
Nevada-Utah .....	893	883	100
Northwest .....	7,010	6,978	100
Idaho-Oregon .....	6,179	6,077	98
Oregon Pacific .....	7,253	7,030	97
Minnesota .....	2,081	2,028	97
North Dakota .....	1,737	1,629	94
Rocky Mountain .....	2,463	2,280	93
District not reporting: Washington Pacific.			
CENTRAL ZONE			
Chicago Central .....	5,309	5,923	112
Eastern Michigan .....	8,431	9,124	108
Southwest Indiana .....	9,359	9,892	106
Missouri .....	7,355	7,701	105
Illinois .....	8,555	8,876	104
Iowa .....	6,098	6,221	102
Central Ohio .....	13,336	13,410	101
Northeastern Indiana .....	9,697	9,810	101
Northwest Indiana .....	5,499	5,435	99
Western Ohio .....	14,380	14,134	98
Wisconsin .....	2,376	2,314	97
Districts not reporting: Indianapolis, Michigan, Northwestern Illinois.			
SOUTHEAST ZONE			
East Tennessee .....	5,636	6,170	109
Florida .....	7,069	7,614	108
South Carolina .....	4,679	5,042	108
Virginia .....	3,172	3,374	106
Mississippi .....	2,651	2,785	105
Georgia .....	5,596	5,826	104
Tennessee .....	8,447	8,718	103
Alabama .....	7,486	7,679	103
Eastern Kentucky .....	5,463	5,247	96
Districts not reporting: Kentucky, North Carolina, and West Virginia.			
EASTERN ZONE			
Pittsburgh .....	8,072	8,627	107
Albany .....	3,369	3,523	105
Washington-Philadelphia .....	10,467	10,873	104
Akron .....	11,366	11,557	102
New York .....	2,137	2,160	101
District not reporting: New England.			

**CANADIAN ZONE**

District	Last Year	November	Percentage
Canada Central .....	1,887	1,947	103
Canada West .....	4,228	3,938	93
Maritime .....	1,087	969	89
District not reporting: Canada Pacific.			
Estimated average for November, 1955		396,245	
Increase over last year's average		10,252	
Percentage of increase		3	

ERWIN G. BENSON, *Field Secretary*



**SERVICEMEN'S CORNER**

"I thought I would pass on to the readers the experience I had with one of our Nazarene chaplains. It has been a privilege to know Chaplain Gamble personally. I was like a lot of other young men when I entered the service, lonesome and feeling rather alone. My wife and I went to Lackland Air Force Base not knowing a single person. We looked up Chaplain Gamble and told him we were Nazarenes from Missouri. It wasn't long until we had a common friend or two and felt as if we were old friends. The chaplain immediately *took us under his wing* and did all that he could to help us feel at home. He found us an apartment and even offered to loan us some money if we needed it. Then as if he hadn't done enough, he took us home with him and had us spend the night. He gave us a list of all the Nazarene churches in the city of San Antonio as well as the schedule of all his services at the base. He was certainly wonderful to my wife and me, and we found a lovely church-home here in San Antonio. Chaplain Gamble is in Korea now."—DAN BALLINGER.

"I have just recently completed a four year 'hitch' in the air force, and am now once again a proud civilian. During my enlistment I was fortunate in that I was stationed for nearly three years at Scott AFB, Illinois. During this time we served as minister of music of the Lafayette Park Church of the Nazarene in St. Louis, Missouri. The church is continuing to employ us in this capacity now that we are out of service.

"I am writing mainly to thank you for the kind services of your commission in sending to us our church literature. You are to be commended for your good work, and I for one wish to express my deepest thanks for all that you have done.

"I am glad to report victory in my heart right now. His saving and sanctifying power has been wrought in my life and He keeps right now. I have been raised in the parsonage under the wise Christian counsel of godly parents, and I thank God for my Christian heritage. No one needs to feel sorry for this 'preacher's kid.' I'm happy in His service, and I want only to become more useful in the Kingdom."—DICK EDWARDS.

Peoria, Illinois—October 16 marked the close of the revival meeting at North Side Church with Evangelist Harlow Reed. He is a fine, dynamic, old-line preacher and very zealous for God and souls. Much good was accomplished, and we have slated him to return in September of '56. Prayer, fasting, and obedience still brings God-blessed results.—J. Russell Gravvat, Pastor.

Farnam, Nebraska—In October we had a revival meeting with Evangelist U. E. Harding. We had a wonderful meeting; God's presence was keenly felt in every service, with deep conviction, and many souls found help at the altar of prayer. The crowds were the best in years, and Brother Harding was well liked by our church folk and the visitors. Scores of new people attended the services, and we believe the effects of this meeting will be felt in the months ahead.—W. R. McCroskey, Pastor.

Lexington, Kentucky—Kenwick Church is completing the observance of its twenty-fifth anniversary year, which has been an outstanding year in many respects. Great movings of the Spirit in our midst have characterized the revival meetings conducted. In April, God gave us one of the greatest revivals in the church's history; Rev. and Mrs. Byron Crouse had charge of the music, and the pastor and Rev. Bert Daniels did the preaching. A great number of young people were won to the Lord, and we now have more than forty young people, mostly teen-agers, attending our services regularly. A revival in October with Rev. Lelan Rogers, evangelist, and Don and Wanda Ratliff, singers, brought a large number of these fine young people into a definite Christian experience. We have a fine youth chorus, featured each Sunday night. Dr. T. W. Willingham was with us for a great anniversary observance last June. Numerically, the church is advancing with a new high in membership in all departments. The Sunday school showed a 10 per cent gain in enrollment over the previous year, with a new high in average attendance. Our church gave quite a few members to the new Lafayette Church, recently organized by Rev. C. E. McCracken; but our congregation is stronger now from every angle than before the new work was started. We have a fine people loyal to the whole program of the church. They have built a

beautiful new sanctuary since our coming here, giving us a church plant which will adequately accommodate a congregation of between four and five hundred people. We praise God for His blessings.—Ralph Ahlemann, Pastor.

Pensacola, Florida—Coming here in May of 1954, Rev. Gordon Winchester found a faithful group of Nazarenes who loved God and were willing to work. Through the help of consecrated workers we have set an all-time record in our Sunday-school history of 307. We have seen the altar lined from time to time with people seeking God for pardon and heart purity, also the Lord has given us 53 new members. We now anticipate a new building, as our present building is not adequate to care for the present attendance. Recently we closed a very successful revival with Rev. George Cocoris as the evangelist, with nine new members received at the close of the meeting. Pastor and people are united, and we thank God for Rev. Gordon Winchester, our godly pastor, and his family; they love the Lord and carry a burden for the work.—Ray Black, Reporter.

The second annual boys' and girls' camp was held August 22 to 27, in the Fraser Valley area of the Canada Pacific District, with an enrollment of forty. Almost all of those who came without Christ went home with Him. We certainly owe a debt of gratitude to our camp business manager, Rev. H. Griffin, to our chaplain, and to each counselor for the success of the camp.—H. Hoffman, Director.

Evangelists Alvin D. and Annabelle Richards write that they have time open in July and August of 1956, for camp meetings, as singers and musicians. Write them, Linden, Michigan.

Richland Center, Wisconsin—Our church climaxed a two-year campaign to pay off the indebtedness on the church property with a mortgage-burning service on November 6. We have a lovely limestone church with seating capacity of about 250, and adequate Sunday-school rooms as well as a young people's auditorium. Next to the church is a lovely, modern, eight-room parsonage. After the mortgage-burning, our people pledged money for some alterations and improvements on the church. Our church is moving forward, the Lord is helping, and we have a loyal and devoted people.—A. E. Gerdes, Pastor.

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*Albois* DIRECTOR

## Salute to Vacation Bible School Pioneers!

The following churches received a PIONEER AWARD for conducting in 1955 their first vacation Bible school within the quadrennium:

Abilene Kentucky  
 Andrews Jamestown  
 Ft. Worth Arlington Hts. Los Angeles  
 Lubbock Grace Pasadena Bethel  
 Lubbock Williams Mem. Louisiana  
 Nocona Jonesboro  
 Perryton Maritine  
 Akron O'Leary  
 Dover Michigan  
 Alabama Bay City Faith  
 Huntsville Grace Center Elmdale  
 Millry Minnesota  
 Arizona Duluth  
 Phoenix Orangewood St. Cloud  
 Canada Central Mississippi  
 Brantford First Greenville  
 Canada West Grenada  
 Regina Parkdale Hazlehurst  
 Central Ohio Round Lake  
 Columbus Shepard Nebraska  
 Shawnee Hills Gothenburg  
 Chicago Central New England  
 Clifton Concord  
 Lombard Gardiner  
 Colorado Millinocket  
 Denver Fruitdale Quincy Chapel  
 Derby New Mexico  
 Ordway Albuquerque Sandia  
 Dallas North Arkansas  
 Dallas Hampton Pl. Greenbrier  
 Eastern Kentucky North Carolina  
 Pineville Monroe  
 Georgia N.E. Indiana  
 Ft. Valley Eaton  
 Houston Ft. Wayne First  
 Bellaire Montpelier  
 Idaho-Oregon N.E. Oklahoma  
 Baker Chelsea  
 Enterprise Picher  
 Illinois N. California  
 Anna Alameda  
 Decatur Oak Grove Benicia  
 Effingham Brisbane  
 Jacksonville First Ivanhoe  
 Versailles Northwest  
 Indianapolis Bingen  
 Indianapolis Edgewood Hermiston  
 Iowa Leavenworth  
 Council Bluffs Community Richland Bethel  
 Ottumwa Trinity Walla Walla Eastside  
 Red Oak N.W. Illinois  
 Sioux City Highland Park Dixon  
 Kansas N.W. Indiana  
 Johnson Bethel Michigan City  
 Speed Tefft  
 Wakeoney N.W. Oklahoma  
 Kansas City Oklahoma City Calvary  
 Columbus

Oregon Pacific  
 Portland Parkrose  
 Reedsport  
 St. Helens  
 Pittsburg  
 Meyersdale  
 West Mifflin Terrace  
 Rocky Mountain  
 Chinook  
 Laramie  
 Libby  
 San Antonio  
 Aransas Pass  
 San Antonio Houston Ter.  
 San Antonio South  
 Sinton  
 South Arkansas  
 Hope First  
 West Memphis First  
 South Carolina  
 Cayce  
 Chester First  
 S.E. Oklahoma  
 Hugo  
 Norman Bennett  
 S. California  
 Barstow  
 Garden Grove First

Holtville  
 S.W. Indiana  
 Cloverdale  
 Rockport  
 S.W. Oklahoma  
 Oklahoma City Lincoln Ter.  
 Tennessee  
 Nashville Bordeaux  
 Virginia  
 Norfolk Portland  
 Wash. Pacific  
 Oak Harbor  
 Wash.-Phila.  
 Bangor Calvary  
 Chester  
 Coatesville  
 Lancaster  
 Selinsgrove  
 Western Ohio  
 Bellefontaine  
 Dayton Gettysburg Ave.  
 Findlay First  
 Rossmoyne Mission  
 Union City  
 West Virginia  
 Alum Creek  
 Charleston Pocotalico

MARY E. LATHAM, Director  
 Vacation Bible School Work

Evangelist P. P. Bewley writes: "On Monday, October 24, en route from Butler, Pennsylvania, to Providence, Rhode Island, I had a miraculous deliverance in a major automobile wreck, about five miles from Corry. The car I was driving suddenly went out of control, climbed a steep bank, turned over twice, and came to a stop upside down on the highway, headed in the opposite direction; a complete wreck, appraised by the insurance adjuster at a total loss. But I escaped with minor sprains and bruises and a lacerated ankle. When I crawled through where the windshield had been, gasoline was pouring from the tank—one spark would have wrapped me in flames. All those who saw the car agreed that I was very fortunate to escape alive. Surely, God was with me. I am deeply grateful

for divine protection, and for the sympathy manifested by other motorists who quickly gathered to give me all needed assistance. Also, I shall not forget the kindness of our pastor at Corry, Rev. R. R. Merriman; he came to the hospital, assisted me with many details, took me to his home for a good meal, and then to the station, where I continued my trip to Providence. I give God all praise for His blessings."

Evangelist Andrew Johnson writes: "Recently we had a good meeting in Fort Wayne, Indiana, and at this writing I am in a convention in Louisville, Kentucky. I will be in Jackson, Mississippi, January 9 to 13, for a convention with Pastor M. C. Garrison and people. Write me, Wilmore, Kentucky."

Pastor Edward S. Barton writes: "After nearly five years as pastor of our First Church in Youngstown, Ohio, we resigned to accept a call to pastor our First Church in Topeka, Kansas. We had a wonderful time in Youngstown with some of God's choice saints. The people supported an aggressive, spiritual program which enabled us to realize substantial gains in all departments of the church. Through their co-operation we were able to make a number of material improvements, including the purchase of a parking lot beside the church, at a cost of \$10,000.00; the complete re-decoration of the sanctuary and Sunday-school facilities, new carpeting for the sanctuary, and a beautiful colonial-style parsonage. The church increased its giving from \$21,000.00 to nearly \$35,000.00 yearly; also gave sacrificially for missions, so that Youngstown First was a '10 per cent church, plus.' Best of all, God honored our efforts with some outstanding spiritual victories, and the organization of a second church, Wickcliffe

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Church of the Nazarene, with eighteen charter members, following the close of a second home-mission campaign sponsored jointly by the Akron District and First Church. Now the Lord is helping us to get off to a good start here in Topeka. The church gave us a gracious reception, with an old-fashioned 'pounding.' Forbes Air Force Base is only six miles from First Church; if you have friends there, write us, so we may be of service to them."

Erie, Pennsylvania—First Church had a good fall revival with Evangelist R. M. Banning. Many of the people said it was one of the best revivals the church has had. Souls were gloriously saved and sanctified, and backsliders reclaimed. There were some special, outstanding victories both for regeneration and for entire sanctification. We give God all the praise. First Church has a prayer and fasting service every Thursday morning, and the revival was preceded by special intercessory prayer services. On the closing Sunday of the revival we had 207 in Sunday school.—Wayne Minich, Jr., Pastor.

### South African District N.Y.P.S. Convention

The fifth South African District N.Y.P.S. convention was held in the Vereeniging Town Hall, Transvaal, South Africa, on September 28, at 2:00 p.m. District Superintendent C. H. Strickland opened the convention with a stirring address.

District President Chris D. Botha presided. He reported an increase to 312 active and associate members. In five years this was felt to be a worthy achievement in spite of last year's cancellation of the youth camp due to the serious polio outbreak. Plans for the best camp ever were well in hand, and were shared enthusiastically with the convention.

The Bible Society received the impressive sum of 73 pounds as a result of our emphasis on the Bible Society offering.

A delightful interlude occurred when our district president was presented with an album containing a record in photographs of all the societies and the work accomplished during his four-year tenure of office. Ds. Botha was elected to serve yet another year as our president.

An outstanding decision that will powerfully further the growth of our Afrikaans-speaking societies was that a paper be issued in Afrikaans containing the best articles available, to be modeled on the lines now in use at our Potchefstroom society. This resolution was adopted by the convention.

We closed our meeting with a new impetus to go forward, with an enlarged vision of the value of youth work, and a determination that, under God, we would make our lives count for the Lord Jesus Christ in terms of definite advance in young people's work.

T. H. M. BARRON, Reporter

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### DEATHS

#### REV. MARY LEE CAGLE

Mrs. Mary Lee Cagle, Nazarene elder, age ninety-one, died September 27, at her home in Buffalo Gap, Texas. She was a pioneer Nazarene preacher and, with her husband, Rev. Henry C. Cagle, founded the Church of the Nazarene in Lubbock, Texas; it was organized September 1, 1909. Mrs. Cagle was born September 21, 1864, in Landersville, Alabama. Her first marriage was to the Rev. Robert Lee Harris, Methodist missionary to Africa, who died three years after their marriage. One year after his death she was asked to preach in Kentucky, and thereafter preached frequently. She made one of her last pulpit appearances on her eighty-ninth birthday at Rotan. She created a sensation in the 1890's as one of the first women preachers to preach in west Texas. She is survived by her husband, also two nieces and three nephews. Funeral service was conducted at the Buffalo Gap church, with Rev. B. F. Neely, D.D., (who had officiated at the wedding of the Rev. and Mrs. Cagle) officiating, assisted by Rev. Carl Harrison. Interment was in the Buffalo Gap cemetery.

#### REV. JOHN RUSSELL LAMBERT

John Russell Lambert, father of Rev. John Lambert, Nazarene pastor in Minneapolis, Kansas, died November 3, in the hospital at Liberal, Kansas, at the age of seventy-four. He was converted at the age of sixteen, and served as pastor in the Methodist church in Kansas, Colorado, and Oklahoma. During

the last few years of his life his home was two blocks from the Church of the Nazarene, which he attended faithfully. He loved God with all his heart; he died quoting scripture and standing on the promises of God. He was born in Mexico, Missouri, in 1880. He is survived by his wife, who is seriously ill in the hospital, also five children. The Church of the Nazarene in Liberal was crowded for the funeral service.

#### REV. JAMES A. KRING

James A. Kring, Nazarene elder, died October 1, 1955. He was born in Illinois in the fall of 1873; in 1895 he entered the gospel ministry, and also was married about this time. He and Mrs. Kring lacked only a few days of reaching their sixtieth wedding anniversary. Brother Kring's ministry of sixty years was a great blessing to thousands of people. His books were mighty in support of the doctrine and experience of holiness as a second definite work of divine grace. His pastoral work in many churches and his evangelistic work in many states was constructive and lasting in its influence. Brother Kring was a Christian of "perpetual victory." He was loved by both young and old, and will be greatly missed on the Southern California District, of which he was a loyal and faithful member for many years. He is survived by his wife, Mrs. Ora V. Kring; a son, Edward A., of Mountain View, California; a daughter, Mrs. Harriet Casey of Los Angeles; also a brother, Percy, of Denver; and a sister, Mrs. Katie Sears, of Junction City, Kansas. Funeral service was con-

## THANK YOU...

MANY BUSINESS HOUSES TAKE INVENTORY OF THEIR STOCK AT THE CLOSE OF THE YEAR, IN ORDER TO ASCERTAIN THEIR ASSETS. THIS WILL NOT BE DONE AT YOUR PUBLISHING HOUSE, AS THE FISCAL YEAR DOES NOT CLOSE UNTIL APRIL 30.

HOWEVER, WE DO REFLECT ON THE PAST YEAR AND LOOK FORWARD WITH ANTICIPATION TO WHATEVER GOD MAY HAVE FOR US IN THE YEAR AHEAD. WE ARE REMINDED OF GOD'S EVIDENT BLESSINGS AND UNMERITED FAVOR, AND THE WHOLEHEARTED, LOYAL SUPPORT OF OUR PEOPLE.

WE REJOICE BECAUSE YOU BY YOUR PATRONAGE HAVE BEEN USED OF GOD IN THE SALVATION OF OTHERS AND THE UPBUILDING OF HIS KINGDOM.

IN CONTEMPLATION OF THE FUTURE, WE RESOLVE: THAT 1956 SHALL BE USED TO GOD'S GLORY. THAT EVERYTHING POSSIBLE WILL BE DONE TO GIVE YOU THE BEST OF SERVICE.

MAY YOU HAVE AN ABUNDANCE OF HIS GRACE AND MERCY AND LOVE AS YOU ENTER THE YEAR 1956.

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December 28, 1955

ducted at the Bresee Church Chapel in Pasadena, by Dr. H. Orton Wiley, Dr. A. E. Sanner, Rev. D. W. Simpson, Rev. V. P. Drake, and the writer. Special music was by his pastor, Rev. Paul Brandyberry, of the North Long Beach Church. Interment was made in Mountain View Cemetery.—R. J. Plumb, District Superintendent.

**REV. ERNEST C. STARK**

Ernest C. Stark, Nazarene elder, died very suddenly on September 15, 1955. He was born in Missouri, on September 4, 1889, and converted in his early thirties while in Boise, Idaho, and sanctified the same year. On August 12, 1915, he was united in marriage to Golden Wheeler. They had one daughter, Marjorie, who now with her husband, John Wise, is serving as a missionary in Africa. Mr. Stark felt the call of the Lord to preach in 1928, and in 1929 entered the ministry in the church at Eagle, Idaho. He spent seventeen years in the active ministry and helped to organize nine churches. While pastoring in Ojal, California, he took sick and for ten years, though out of the ministry, still carried a burden for souls and was a great blessing to the church in Upland, California, where he was a member. Beside his wife and daughter, he is survived by a sister, Mrs. Gene Norton of Coquille, Oregon; and two brothers: Orval of Boise, Idaho; and Albert of Newport, Wash. Funeral service was conducted in the Upland church, with Dr. R. J. Plumb, district superintendent, Rev. W. H. Burton, and Rev. Wm. E. Thompson, his pastor, officiating.

DAVID BENARD MILLER was born July 22, 1933, at Columbus, Ohio, and died August 6, 1955, as the result of a highway accident in Missouri. At the age of seven he gave his heart to the Lord and joined the Warren Avenue Church of the Nazarene, Columbus. During his Olivet Nazarene College days he felt a definite call to the ministry, and after graduation entered the Nazarene Theological Seminary in September of 1954. On December 18, 1954, he was united in marriage to Carolyn Eckley, and they took up their residence in Kansas City, Missouri. After serving as assistant pastor for Quindaro Boulevard Church of the Nazarene, Kansas City, he was appointed pastor at Oregon, Missouri. David was loved and appreciated by a host of loved ones and friends. He deeply loved the work of the church and was an example of Christian devotion. He is survived by his wife, Carolyn; his parents, Mr. and Mrs. Noah Miller; one sister, Mary; and two brothers, Charles and James.

**ANNOUNCEMENTS**

NOTICE—Thirty-first Annual Florida Holiness Camp Meeting, February 16 to 26, at Lakeland, Florida. Special workers: Dr. Russell V. DeLong, Dr. Z. T. Johnson, Dr. T. M. Anderson, Dr. J. Percy Trueblood, and J. Byron Crouse. For further information write Rev. H. H. McAfee, Box 534, Lakeland, Florida.

NOTICE—Rev. W. E. Garruth, Nazarene elder, has completed a short history of the Louisiana District, Church of the Nazarene, with also information on the general church included. Those interested in securing the book may write direct to him, at 2808 Frederick Street, Shreveport, Louisiana. The book is priced at one dollar per copy.

**WEDDING BELLS**

Miss Veda Dyer of Nampa, Idaho, and Mr. Ernest Bond of Plains, Kansas, were united in marriage on September 20, at the North Nampa Church of the Nazarene, with the pastor, Rev. C. L. Wooten, officiating.

Rev. Miss Emma Thiessen and Mr. Ted Miller, both of Nampa, Idaho, were united in marriage on September 18, at the North Nampa Church of the Nazarene, with Rev. J. Heber Miller, brother of the groom, officiating, assisted by Rev. C. L. Wooten, pastor.

BORN—to Rev. and Mrs. Leonard Daws of Amelia, Ohio, a daughter, Linda Sue, on December 1.

—to Mr. Roger K. Robinson and wife (Nell Marie Jenkins) of Lenoir City, Tennessee, a son, Thomas Lee, on November 30.

—to Thomas W. and Betty (Brown) Webster, of Kankakee, Illinois, a son, Jeffrey Scott, on November 14.

—to Dean and Peggy Rogers of Norton, Kansas, a daughter, Penelope Rose, on November 2.

—to Dennis and Mary Lou (Brown) Cloud of Chula Vista, California, a son, Randail Ray, on October 7.

—to Rev. and Mrs. Harry Lee Hasty of Lebanon, Tennessee, a son, David Lee, on September 29.

SPECIAL PRAYER IS REQUESTED by a lady in Indiana "that the Lord will bless me with old-time conviction again, and save me—I'm hungry to be a Christian; also pray for the salvation of my husband";  
 by a friend in Louisiana for a lady whose home has been broken up by drink and she has two small children to support, also for a lady who is sick and doctors do not seem able to help her—she needs prayer;  
 by an evangelist for a widow in Colorado who has had a nervous breakdown, and has two children to care for;  
 by an aged Christian brother in California who feels that the end of his earthly journey is near.

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