

Herald of Holiness

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February 8, 1956

“A FOOL AND HIS MONEY ARE SOON PARTED”—says the old proverb. But Christ said: “Where your treasure is, there will your heart be also,” and His statement seems to indicate that there is no way to separate a man from his money in the truest sense. For wherever his money goes, there will go something of his own personality and influence. Money

The Fool and His Money



General Superintendent Powers

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also.

—Matt. 6:19-21

is the man. The man's weekly pay check is simply a week's worth of his muscle or brain power. The income of the farmer or the merchant is in the same category, and whether the money be in the purse or in the bank, it is a commodity for which life has been exchanged.

Therefore, money is “stored up” life and power, and the *where* and the *how* of its investment carry with them moral responsibility for which we must give account to God in the last day. We are told that one-third of the parables spoken by Jesus and one-half of all the verses in the four Gospels deal with the right use of material possessions. It would seem that God is concerned lest we be deceived, fatally deceived, at this point.

No man is fully consecrated to God until his money is consecrated. To withhold from God at this point is to forfeit the favor of God and the sanctifying presence of the Holy Spirit in heart and life. No doubt this is the secret of spiritual defeat in many lives.

Thus we see that the truly foolish man is the one who believes that he can be finally and eternally separated from his money and its influence. To violate Christian principles in the accumulation or disposition of material possessions is to expose the soul to fearful loss both here and hereafter.

If all of this is true, then how carefully and prayerfully we should acquire, spend, and give our money!

LATE NEWS

Dr. Timothy L. Smith has been awarded the 1955 Frank S. Brewer prize in American Church History for his dissertation at Harvard, "Revivalism, Perfectionism, and Social Hope in Mid-Nineteenth Century America." The Brewer prize is granted in alternate years by the American Society of Church History for the best manuscript in American church history. The sum of one thousand dollars is to be used first to guarantee publication of the work and thereafter paid to the author. The book was written while Dr. Smith was serving as professor of history at Eastern Nazarene College, from which he is now on a year's leave of absence.

Mrs. H. Blair Ward, of Hamilton, Ontario, wife of the superintendent of the Canada Central District, suffered a heart attack on January 13. We are glad to report she is now on the way to recovery.

Rev. J. H. MacGregor, superintendent of the Maritimes, writes: "One of the worst ice storms in the history of the Maritimes struck these Canadian provinces early in January. My home town of Oxford, Nova Scotia, looked like a bomb had hit it. We were without electrical power for more than a week, and it will not be possible to get all of the lines replaced before sometime in April. Prince Edward Island was hard hit. Every pole on Summerside's main street was down, and telegraph lines were completely disrupted."

Phyllis Haviland, secretary, sends word from Boise, Idaho: "Immanuel Church of the Nazarene given gracious outpouring of the Holy Spirit in great union evangelistic campaign. Evangelist D. C. Van Slyke and George M. Gillespie Evangelistic Party mightily used of God. All preachers of the district co-operated in service of prayer and breaking of bread—never to be forgotten because Elijah's God answered by fire. Shouts of victory, spirit of unity, record crowds, outsiders reached, and a great forging ahead under the able and spiritual leadership of District Superintendent I. F. Younger, who was campaign director."

Pastor Alvin Maule sends word from Omaha, Nebraska: "Great personal evangelism rally arranged by Superintendent Whitcomb Harding at Omaha Central Church. Building filled to capacity. Dr. Jarrette Aycock, special speaker."

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Rev. George M. Wilson writes that he has resigned as pastor of the church in Hillsboro, to accept the new home-mission church recently organized at Sutherlin, Oregon, where services began on February 5.

MUSIC MEMOETTES



By
OVELLA SHAFER
Plainville, Kansas.

DID YOU KNOW that the syllables on our scale originally came from a seven-line hymn which dealt with John the Baptist?

Guido Aretinus, a Benedictine monk in the eleventh century, wanted to give a name to each of the seven notes of the musical scale. There was a well-known seven-line hymn which told of John the Baptist, and Guido took the first two letters of each line, written in the Latin Vulgate, as follows:

Ut-queant laxis
Re-sonare fibris
Mi-re gestorum
Fa-mili tirorum
Sol-ve polluti
La-bri reatum
Sa-note Johannes

In the course of the centuries of use the *Ut* was changed to *Do*. *So* became *Si* and then *Ti*.

Some of life's major battles rage around self. It is not the former struggle of carnal self, but the struggle that comes through carelessness in the little things.—PONDER W. GILLILAND.

The Thanksgiving Offering

General Treasurer John Stockton reports that the final figures on the recent Thanksgiving Offering indicate a total of \$716,732.93.

This is the largest Thanksgiving Offering in the history of the church, and we humbly thank God and the great army of Nazarenes who made it possible. We believe the united interest of the church in the salvation of the lost around the world is evidenced in this offering.

Board of General Superintendents
 Hardy C. Powers, Chairman

Devotedness to the Divine

SEVERAL MONTHS AGO, FOUR PHYSICIANS including an ear specialist diagnosed my ear trouble in a way that brought about a new dimension in my devotedness to God. The X rays had been read and the doctors had made examination with lights and mirrors. The right eardrum was perforated; and much worse, there was a tumor within the ear.

The specialist was frank; the tumor could get to the brain. The patient needed to know the seriousness of the condition, so that he would be sure to co-operate with the medical men in their treatment.

Right then a wonderful spiritual experience started happening. I began to let go of my natural desire for earthly life. Those pink and blue joy-concentrates, their mother, my ministerial career—human desire for relatedness to these began to be relinquished. For several hours, immediately after the verdict, I meditated and prayed, abandoning myself to God's will—whatever it might be—in the light of information just received.

One puts all into God's hands at entire sanctification. All is yielded at that time, including what the future will bring forth. But after a person makes such a whole response to God, and by faith obtains cleansing, God generally lets him maintain his normal interests—so long as He is to control them all.

So in facing possible death or insanity I began a process, not of reconsecration, but of resigning to His will each main area of life interest. The children were young—needed much attention. The companion would face sorry circumstances. My ministry—there was so much more He could help me to accomplish! I talked with Him about each of these matters, assuring Him of His lordship over each one.

Until a few years ago, rather than yield to God in this way, I probably would have *immediately* sought out the Almighty for the curative touch; but by His grace I was kept from this kind of reaction. I communed—with abandon. What blessed experience! What barrierless audience with Jehovah! What a sense of interior cleanness!

Thirteen days later, according to a plan of months' standing, Dr. L. T. Corlett, president of our Seminary, spoke in chapel on divine healing and invited the ill forward for anointing and prayer. *Only then* did the Lord permit me to seek Him out for physical wholeness.

As the message had progressed, the ear had hurt more and more acutely. When I was anointed and prayed for, the hurting ceased entirely, although there were traces of it about an hour later—perhaps a test of faith.

The next day, after a full examination, the specialist said: "This ear is nice and normal now. There is no perforation, and the tumor has disappeared." Two weeks later the report was similar, as it was two months after that.

Whereas my watch had scarcely been detected when placed to that ear, the hearing became normal. In fact, a few days ago, when I tested the two ears at Chicago's Museum of Science and Industry, both functioned considerably above average, but the healed one distinctly better than the other.

God does not directly will every illness, but He has a will in every illness. His will, always, is that we react creatively to such trying times. Perhaps He will choose to heal, perhaps not; and He might employ medical science with effectiveness. It is for us to submit to His will, confident that "the Lord is righteous in all his ways, . . ." (Ps. 145:17). Those who so submit, whether healed or not, will be granted a deeper dimension in *devotedness to the Divine*.

By J. KENNETH GRIDER

Associate Professor of Theology, Nazarene Theological Seminary

A MATTER OF PRONOUNS

By NEAL C. DIRKSE

Pastor, Bethel Church, Spokane, Washington

Man's greatest sin is his use of the possessive personal pronoun.

THE INCESSANT USE OF "MY" AND "MINE" dins in the ears of God constantly, either by direct statement or by implicit action. The perverted sense of perspective that would lead a man to believe that all he surveyed was for him, and all he possessed was his own, is caused by the ignoring of a debt owed by all.

We came into this world possessing nothing but life, and we enter the next in the same condition. All we have used during the interim has been given to us on a loan basis only. The very strength to maintain physical life is given to us by a good God. Every dime that passes through our hands is part of the investment.

The difference between the Christian and the sinner is that the Christian recognizes and accepts this indebtedness. The sinner, refusing to accept this fact, seeks to run his world with the possessive pronouns. He accepts no obligation to his Creditor, and arrogantly assumes that the gifts of life are a part of his right.

The Christian, in recognizing his indebtedness, does not presume ever to repay in return anything like the initial investment. He can, at best, but accept the fact of his impoverished state, made better by a loan from heaven, and seek to make token returns, according to his ability and capacity. He will make these returns in every area of his life, and he will seek to do it constantly and faithfully.

In material things, the lowest common denominator of his obligation, he will say, "My Father," by returning one-tenth of his earnings, plus the giving of such further amounts as his heart and pocketbook make possible. Not for an instant does he assume control over the remainder, simply because he makes his token payments in this regard.

In physical things such as time, he offers a direct portion of it for the furtherance of His kingdom, and as well, makes every minute of the 168 hours per week reflect the acknowledgment of his debt.

In his *thinking*, he accepts Paul's dictum, "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

In his *emotional life*, he again follows Paul's admonition, "Set your affection on things above, not on things on the earth."

In his *total spiritual life*, he offers a heart that has had the love of God "shed abroad" within it, issuing in a life of devotion and service.

If this seems a difficult regimen, then one will learn an amazing thing as he undertakes a full stewardship of his redeemed life—he will discover that he *enjoys* it all. The sharing of his whole being will be discovered to be the path that leads to the "joy unspeakable" Peter talks about. He will find, further, that the initial investment will increase in direct proportion to his acceptance of a life of stewardship in all things.

How about it? Have you learned the thrill of giving *yourself* back to God!

My Heavenly Father

By Jack M. Scharn

*I've a Father up in heaven who is caring
for His own,
And His presence lingers near me and His
blessings I have known.*

*Closer still I choose to walk along in fel-
lowship divine,
Knowing that the Heavenly Father is so
wonderfully mine.*

*Maybe heaven isn't quite so far away as I
had thought,
For today my Father visited and blessings
to me brought.*

*Just about the time I'm anxious, He seems
to sense my need,
And my Father watches o'er me as a won-
drous Friend indeed.*

*There's not a trial or temptation that can
cause me too much bother,
For I know there's love and care coming
from my Heavenly Father.*

X. THE CONFLICT AND CONTENT OF ST. PAUL'S PRAYER

For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh.

—Col. 2:1

1. *St. Paul's conflict in prayer.* As here used, the word "conflict" may well be translated, "Striving according to his active force, which is acting within me in power." Three things must be considered:

(1) The nature of the conflict. St. Paul uses many illustrations drawn from the field of athletics. He draws these from the *palaestra* with its wrestling matches; from the Greek *stadium* with its races; and even from the *pancratiasts* with their severe endurance tests. The apostle is not about to start on a great missionary journey, or perform some great feat. No, he is in his own hired house, chained to a Praetorian sentinel. His conflict is a conflict in prayer. There is something that strives within him—the Spirit of intercession with groanings which cannot be uttered—and he feels that he must avail himself of this unseen power to the very limits. He is as truly aware as a competitor in one of the great Olympian games that he must put forth all the power that is within him. The word for conflict is *agora*, from which we have the word agony. This suggests immediately that Christ, "being in an agony . . . prayed more earnestly." St. Paul is working like a wrestler on the ribbed floor of an Olympian court, engaged in an intense struggle for the Colossian converts, and their near neighbors, the Laodiceans. Paul's conflict is a conflict of prayer.

(2) The manner of the conflict. Everything indicates that St. Paul's prayer was one of importunity and prolonged pleading. This prayer was not merely a whispered devotion. Bishop Moule points out that there is a certain shyness in the West not felt in the East. He tells of a Moslem who pulled off his shoes in a railway car and engaged in audible prayer for an hour. Evidently St. Paul did the same when chained to the Praetorian guard.

(3) The source of the conflict. St. Paul wrestled with the powers of darkness. I tell the students that if we would prevail in prayer we must pray through (a) physical inertia (pure laziness), (b) mental distractions, and (c) the powers of dark-

By H. ORTON WILEY

President Emeritus, Pasadena College, Pasadena, Calif.

ness. Prayer was not meant to be easy; it is an important transaction between God and man. It therefore calls for labor, persistency, and conflict.

2. *The content of St. Paul's prayer.* This prayer, like those in Ephesians, may well be considered a pattern prayer. The four things mentioned here are of great importance but can be treated only briefly.

(1) That their hearts might be comforted. The word comfort as used here comes from the same root word as Paraclete, a term applied to the Comforter whom Jesus promised to His disciples. Someone has said that comfort in the New Testament does not mean an anodyne, but a tonic; not relief, but a reinforcement. St. Paul prays for confirmation, not consolation.

(2) "Being knit together in love." The Greek word means "compacted" or "welded"—a genuine unity through the love which is shed abroad in our hearts by the Holy Spirit.

(3) "Unto all riches of the full assurance of understanding." This means that we rise to the full exercise of intelligence through love, for God is love. The term "riches" does not mean merely abundance, but essential worth or value. The word "assurance" may be translated "conviction" in the sense of completeness or certainty, which forms a stabilizing factor in experience. The word "understanding" is used more in the sense of a state of mind by which things are understood. There are multitudes of people who have the capacity to understand the doctrine and experience of holiness, who do not have, through prejudice or other reasons, the state of mind (or "want to") to understand it.

(4) The "mystery," as used here, "of God, and of the Father, and of Christ" may be interpreted in several ways. Lightfoot says that if the word "mystery" is placed in apposition with the word "Christ" it would read, "The mystery of God, even Christ." Otherwise it may be made to read, "The God Christ," or, "The Christ of God." The first is the soundest and most generally accepted position, but it is not complete without the next verse, which reads, "In whom are hid all the treasures of wisdom and knowledge."

OUR LAST BANK STATEMENT



IN THE EARLY TWILIGHT OF OUR BEING, there stands by our path the great Teacher, who says, "Lay not up for yourselves treasures upon earth," while Father Time, standing on the threshold of eternity, points his index finger at us and repeats the solemn warning: "Lay not up for yourselves treasures upon earth." Death blows his icy breath in our faces as we stand beside an open grave and warns, "Lay not up for yourselves treasures upon earth."

The inborn passion of man is to possess. We stretch our hands in babyhood to grasp things within reach. This universal passion is holy if properly directed, but carried beyond the purpose for which it was created, causes misery and shipwreck. Adam was not satisfied with God's plan for him, and by possessing the forbidden fruit, lost his place in the beautiful garden. The rich young ruler held to his "great possessions," instead of obeying the Master, and went away sorrowful and was perhaps lost.

We brought nothing into this world and it is certain we can take nothing out. The old miser lay sick and dying, but under his bedcover held his bag of gold clasped in his bony hand. He swooned and bedside watchers, thinking he was dead, tenderly removed the bag. He rallied and reached for his gold, then moaned, "Oh, it is gone."

There is no sin in accumulating wealth, but the danger is in the way we use it. The successful farmer filled his barns and was troubled about what to do with his maturing crops. Then he said: "I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." The wrong was not in maturing great crops, but in his plan for using them.

A broker in Chicago was caught in a jam and forced into bankruptcy. A friend was sympathizing with him the next day and asked, "Did you lose everything, John?" He replied, "No, I saved a thousand dollars." "How did you do it?" his friend asked. "I attended a missionary meeting early in the morning and put a thousand dollars in the offering." We often sing:

*Will there be any stars, any stars in my crown
When at ev'ning the sun goeth down?
When I wake with the blest in the mansions of rest,
Will there be any stars in my crown?*

A balance in heaven's bank is the only thing that can cheer us when we are dying. All of the money we may have on deposit here will bring no comfort then. "What is money?" was asked a young man in London. Memorize his answer. "Money is an article that may be used as a passport to everywhere except heaven, and as a universal provider of everything except happiness."

Suppose we look over our bank statements for the last sixty days. How much have we placed in our account in heaven? "Lay not up for yourselves treasures upon earth." In my imagination I see the Great Banker of the skies getting out His final statements. He comes to the Apostle Paul and puts down, "I have not shunned to declare unto you all the counsel of God," and, "I have fought a good fight, . . . Henceforth there is laid up for me a crown of righteousness." He comes to Mary's account and writes, "She hath done what

For Grace and Strength I Ask:

*Dear Lord, Thou art my Master,
My Counselor and Guide;
To the world and all its follies
I, at last, am crucified.
Whatever dims my vision
Of the cross of Calvary,
I pray, with hands uplifted,
Thou wilt remove it far from me.
Give grace for every trial,
And strength for every task;
For these gifts from Thine abundance,
Dear Lord, I humbly ask.*

By **ANNA M. GILLELAND**

she could: she is come aforehand to anoint my body to the burying." He looks over the account of the poor widow who cast in two mites, and writes, "This poor widow hath cast more in, than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living." It is quite sad to look at Judas' state-

ment: "I have sinned in that I have betrayed the innocent blood. . . . and he . . . went and hanged himself." Ananias' and Sapphira's last statements showed: "Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land." Their hearts were set on things of this world. No one will get to heaven whose heart is not there before he dies.



BEULAH

JOHN BUNYAN, IN HIS IMMORTAL SIMILITUDE *Pilgrim's Progress*, envisioned Beulah as the country where Christian rested after trudging the snare-filled path from the City of Destruction to the Celestial City. This pleasant land lay beyond the Delectable Mountains, just between Enchanted Ground and the foreboding river to be crossed before being ushered into the City of Zion. Here the Bridegroom courted His bride upon the borders of heaven. Thus, for the tinker of Bedford, Beulah described the happy experience of Christian as he anticipated heaven's joys.

The original Hebrew word *Beulah* is used twice for a married woman and only once as a metaphor for the land to which Israel was to be restored. Isaiah declares that the desolate land should be called Beulah, because the Eternal One with the ineffable name delights in it (62:4). To a limited extent this promise was fulfilled in the return of the Jews from Babylon under Zerubbabel, but the meaning of the prediction was not exhausted. Only in a final restoration of the Jews can the temporal implications concerning Israel be fully realized.

In the dream of the poor prisoner of Bedford's jail, there is a clue to richer significance in Isaiah's use of the word *Beulah*, which means "married." This form is the feminine passive participle of the verb meaning "to have dominion over" or "to

become a husband." Similarly, the cognate noun *Baal* referred to the deity who was husband of the land of the Canaanites. He pretended to bestow all the blessings of life.

When Israel entered Canaan, God warned the people against the demoralizing influence of the inhabitants who worshiped Baal. In Deuteronomy, Moses recorded the promises of Jehovah to prosper Israel with fruitful crops and herds if the people obeyed the law. Instead of annihilating the Canaanites, God's chosen people philandered with the immoral devotees of Baal. When they suffered from the curses of their offended God, the Baalites scorned them for serving an impotent deity. Rather than repent for their sins, they went deeper into apostasy.

Notwithstanding Israel's unfaithfulness, God promised through the prophets to restore the marriage relationship between Him and Israel. The prophet announced, "Thy Maker is thine husband [Baal]" (Isa. 54:5). The Hebrew God, Jehovah, was the only One who could perform the mighty deeds that Baal feigned to do for his followers. He alone was the divine Husband. The land, including its inhabitants, to which Jehovah was married bears the name Beulah.

According to Paul, the Gentile Church has become the spiritual successor to Israel. Thus between Christ and His bride there is also a marriage relationship. Hence Bunyan was not altogether visionary in conceiving a Beulah land in the Christian experience of Christian. When the believer enters the intimate relationship with Christ, he enjoys the bounties of this pleasant life of abundant fruitfulness.

The writer of *Pilgrim's Progress* reserved the Beulah experience until the closing scenes before Christian crossed the river of death. Actually, it is not necessary to wait that long. Any regenerated person may enter the joys of Beulah Land. Then he can sing: "I've reached the land of corn and wine, . . ." or, "Is not this the Land of Beulah?"

By
JAMES H. WHITWORTH
 Nazarene Elder, Bloomington, Illinois

AS WE SHOULD BEHAVE

By JUSTA LEE ALLEN

Tallahassee, Fla.

*Right
behavior
is an outward
indication of
inward
righteousness*

TO BE RIGHT AND TO ACT RIGHT IN THE eyes of God and man is plain good sense, for righteousness is the essence of happiness and of eternal life. God, through Moses, gave to man His law in the form of the Ten Commandments as an aid toward right behavior.

Someone has referred to law as organized good sense. It is generally agreed that law is necessary to the life of any nation. Not that people can be legislated into being good; but laws are valuable as reminders for pointing out sins. To avoid sin in any form is good sense; for every sin embraced, be it of the physical or spiritual realm, means a broken law of good sense, and carries with it an unavoidable penalty. In either realm, we do not need laws so much to dispense knowledge about what is right or wrong, for most of us know already—we need laws principally as reminders. In the words of John Ruskin: "We do not so much need to teach people what they do not know. We need to teach them to behave as they do not behave."

This proper "behaving" is what the Israelites had to learn to do after their return from captivity to Jerusalem. Finally, because of their sins—after they had shed enough tears to cover the altar—they repented, confessed, and turned to the law of God. They created more and more laws, but their many laws were not "organized good sense," based on inner righteousness, for their overemphasis on the external observance of those laws led them into Judaism and legalism, which did not cleanse their hearts, but did lay the foundation for most of the troubles which Jesus encountered when He lived among them.

However, America—even Christians in America—could benefit spiritually today by creating a new respect for God's law. Since Jesus spoke: "Think not that I am come to destroy the law, . . . I am not come to destroy, but to fulfil," we need not

be in the dark regarding the purpose of God's law. Today, as in Judaism, God's law not only points out sin, but it is to be obeyed. Not just in an outward sense, because we are commanded to obey; but because His law is "written in our hearts," and we want to obey. When Christians grow to the point where they obey God's law because they love it, and want to obey—being convinced that it is God's way for them, and that God makes no mistakes—then God's law has been "fulfilled" in that Christian's life.

Take the matter of Sabbath observance. Undoubtedly we Americans have lost something precious from our culture by converting Sunday into a day of sports, commercialism, and labor. There is a positive relationship between the loss of what the Lord's day means—the resurrection triumph of Jesus Christ, our Lord—and our abuse of Sunday. While we possibly cannot legislate rules for Sabbath living in an industrialized society like ours as easily as in a pastoral community, we are still entirely too careless about our Sabbath observance. Relatively few individuals, though connected with industry, are on duty every Sunday; and thousands wash cars, paint houses, and mow lawns on Sunday from choice, not compulsion. The Jews overdid their law observance; we too often underdo ours.

Law observance, on the other hand, is as powerless as are laws themselves for making people good. As with the woman who was referred to as loving to be like Jesus: always going about doing good—the second person added: "She especially likes the 'going about part.'"

So it is. Our much busyness, extreme attention to details in church work, at the expense of enough time for prayer and Bible study, and assumed expressions of outward piety, all cause us to miss the mark. Our worship must come from the heart. In other words, it is important that "the inside of the cup" be clean, too.

Jesus added His word to pretenders when He called the Pharisees "whited sepulchres," comparing them to a sepulcher whitewashed on the outside, while it remained vile and unclean on the inside.

To have power for making people good, laws, and their observance, must have something added: righteousness in the heart. Righteousness cannot be achieved through obedience to the law alone, for righteousness is something apart from the law. It comes through the person of Christ, only. We have Him, and it, when, in our hearts, we obey God's law because we desire to; not because we think we should.

With the righteousness of Christ in our hearts, then, in the paraphrased words of John Ruskin: "We behave the way we should behave."

We Must Reach The Lost for Christ

By MARVIN S. COOPER

*We must reach the lost for Jesus.
Millions now are so distressed;
And the call comes very urgent—
Let us do for them our best.*

*The call comes "o'er the tumult"
From a people far, far away.
Do not hesitate to answer;
Send to them God's Word today.*

*Tell them of a living Saviour,
One not made of wood or stone;
He will be their Elder Brother—
He'll make them His very own.*

*a conflict
within the alcoholic
beverage industry*

NEWS in PICTURE



THE BOARD OF GENERAL SUPERINTENDENTS making their annual inspection tour of the Publishing House. In the background, you will notice sacks of gospel literature being weighed prior to shipment to many parts of the world.

WHAT THEY SAY AND WHAT THEY DO

THE ALCOHOLIC BEVERAGE INDUSTRY has been long, loud, and vociferous in defense of its advertising, claiming the various manufacturers and distributors seek only to convert to their particular brand those people who are already users of other brands.

A case in point: the May, 1954, statement of R. E. Joyce, vice-president of the Distilled Spirits Institute at the hearings on the Bryson bill before the House Committee on Interstate and Foreign Commerce. Said Joyce in opposing the legislation which would ban advertising of alcoholic beverages:

The distiller, like many other American producers who advertise a brand product, seeks to convince readers who are already consumers of the product to buy his brand (rather than that of a competitor). He does not expect to convert nonusers of the product—he merely hopes to secure a larger share of an already existing market.

The Conflict

This statement of policy is in sharp contrast with the views expressed in an editorial entitled "The Future Looks Brighter," which appeared in the June, 1955, *Brewers Journal*. The brewing industry's trade magazine proclaimed:

Soon now, the large group of "war and postwar babies" will begin reaching legal drinking age and the brewers will have that bigger market for their products. And, it should be the best group of beer drinkers to come along in a long while, because more of these people have seen beer served in their home and come to accept it as a perfect social beverage than ever before in history. Nothing we do can speed up their entry into the market, but it's bound to come, just as sure as night follows day.—from the "Clipsheet," submitted by Kenneth Rice, secretary of Public Morals for the Church of the Nazarene.

2 HOLINESS CONVENTIONS

SINCE REPORTING THE LAST TIME, I have held two holiness conventions—I mean second-blessing holiness conventions. I began at our church at Richmond, Missouri, on Wednesday evening, and preached each night through Sunday—six times; and every time my subject was second-blessing holiness. Many times before I have held holiness conventions, but I don't remember that I often preached on holiness as a second definite work of grace in every service, as I did in this short convention at Richmond.

The spirit of revival was already on in the church; in fact, just a short time before, they had a meeting during which God marvelously reached a number of new people. It was a good time to preach second-blessing holiness, and before the six services were over, God broke in and there were definite results.

Rev. Phil Williams is the pastor of this church, and he and his wife are doing a work that will count for time and eternity. They were just getting ready to get out of their basement church and go into a nice new sanctuary, which they had built over the basement. I greatly enjoyed my fellowship with the people of this church. They stood by with their prayers, time, interest, and money. God bless the Church of the Nazarene at Richmond, Missouri, and continue to lead it on from victory to victory.

At Trenton, Missouri, the pastor is Rev. J. Parker Craig. He has been there seven or eight years, and God has blessed his ministry in a special way. They had completed a new church over the basement, and an educational building, and were using both when I was there. Brother Craig and his people are to be congratulated on the structure which they have built; it will stand as a monument across the years to their effort and sacrifice.

Some eight or ten years ago, Brother Craig gave up a good position as a layman and began to preach the gospel, at the call of the Spirit of God. God has blessed him and his family in their work, and no one who watches him in action can doubt that he was really called to the ministry. It was a joy to fellowship with Brother Craig and his people. On Sunday we were in the home of Brother and Sister Dodd, old-timers in the work of our church. Mrs. Dodd is an ordained elder and has been used of God in the pastorate and as an evangelist. Tren-

Prayer for Understanding:

I would be ready with that tactful word;

I would know what things are best not told—

*And best forgot—I would be
Sometimes quite blind and some-
times quick to see.*

*The gift of understanding, Lord,
Thy sweet charity, give Thou to me!*

—Julia W. Wolfe

ton was carrying a heavy loan with its building program, and things were moving a little hard. But before the meeting was over, God broke in and oiled the machinery, and the ark was moving up the road.

I like our people—our churches and our pastors—and enjoy getting out among them whenever I can; and especially I delight in preaching holiness as a second definite work of grace. I believe that, in the long run, nothing will be more fruitful than such a ministry.—*The Editor.*

Social Security for Ministers

A minister's Federal Income Tax report, already filed, may be amended as late as April 15 to include the Social Security tax for 1955, so it is *not too late* to have ministerial earnings of 1955 covered. This may be done until April 15, 1956, by sending in the "waiver" to the Internal Revenue Service with 1955 entered as the answer to question Number Five.

Social Security tax is to be reported on page 3, Schedule C, Form 1040 of the Federal Income Tax blank. Necessary forms are available at the Internal Revenue Service and at many banks and post offices.

If a minister is in doubt as to the amount of income on which he should pay Social Security tax, free information and assistance are being given by the Internal Revenue Service.

Our answers in "Social Security for Ministers" in the September 28, 1955, issue of the "Herald" should be helpful at this point.

Let churches employing ministers who are covered by Social Security take note of questions and answers 29 and 30 in "Social Security for Ministers" in the October 26, 1955, "Herald."

T. W. WILLINGHAM
Executive Secretary
Board of Pensions
6401 The Paseo
Kansas City, Missouri

A PAIR OF GLASSES . . . and a Christian*

By ELSIE M. BROWNELL



SOME FOLKS WEAR GLASSES ALL OF THEIR LIVES after getting their first pair. Others wear them only occasionally to add to their appearance. After they accept Christ, some people are Christians all of their lives, while others *seem* to live their Christian life on a few choice occasions to be seen of men.

Some lenses are clear and ground to a prescription—just as some folks' Christian life is clean and pure because through Christ they have withstood the grinding pressures of life.

Glasses are worn by some nearsighted people. Some Christians' lives are narrow and small because they haven't accepted Christ in His fullness.

Some glasses are for farsighted people—just as some Christians have caught the vision and are living a godly life to the fullest at home, supporting the cause of missions overseas.

Some glass lenses are tinted to add glamour to the wearer. Some Christian lives are aglow with the "secret of His presence."

Some lenses are colored to shut out the light—just as some Christian lives are stained with worldliness, because they haven't walked in all the light the Lord has shed across their paths.

Other people put off wearing glasses long after they need them. Some folks put off accepting the Lord long after He begins to deal with their individual souls.

Some glasses make vision clearer and objects plainer, lessen tension and relieve headaches. Some Christians' lives are so transparent that Christ is plainly portrayed through their living. They bring the peace of God into the lives of others and bear another's burdens through prayer.

Glasses aid the wearer and make daily living much better—just as a Christian's life is made sweeter by the presence of Christ in his heart.

Glasses must be washed daily and kept clean, so that vision will not be impaired. So a Christian must pray daily and read from God's holy Word, so that his vision may be widened and his Christian influence may be greater.

Some glasses are bifocals (two visions in one lens). Some Christians are bifocal Christians; they live in regret that they can't go to some foreign field and be a missionary, but at the same time they can't see a place to serve the Lord near at hand.

Nowadays some glasses are trifocals; not only do they have vision far and near, but objects can be discerned at arm's length also. Some people are trifocal Christians. They serve the Lord at home, have a missionary vision abroad, and keep eyes upon Jesus, leaning upon the everlasting arms, and doing "all for Jesus."

Some lenses are polished and fitted into frames. Some Christians' lives are polished by faithful, loving service to God and will one day be fitted for a home over there!

Is yours a 20-20 vision? Is your *all* upon the altar? Are you a soul winner?

* This thought came while I was cleaning my glasses.

Superintendents' Conference

THE ANNUAL CONFERENCE OF GENERAL and district superintendents was held at First Church of the Nazarene in Kansas City, January 11 and 12. It is not my purpose now to give the regular report of this convention—this will appear later, as written by the secretary-treasurer of the conference. I just want to say that this conference was a wonderful time of inspiration and blessing. I did not get to attend all of the sessions, but those that I did get into were certainly up to par. No one who was there could doubt that God was with us. All the way through the conference one could sense the spirit of unity, and also was made aware of the constant emphasis upon spiritual values. We realized more than ever that we must have a great outpouring of the Holy Spirit upon our church. That stands above every other need. More than that, we felt that we really had a beginning of it in the conference itself. Constantly, there was an emphasis on old-time religion, prayer, faith, the new birth, and entire sanctification. Our connectional interests exist for the purpose of forwarding these emphases; they have no other purpose.

Thank God for the Church of the Nazarene, and thank God for the annual conference of general and district superintendents. No one who was there can go out, it seems to me, and labor on quite the same level that he worked on before. Our vision was lifted, our courage increased, and our determination was grounded in a greater faith in God. From this conference we are going forward to do better the task which God has given us. We must not fail Him, or a needy world.

WHY I Believe in Tithing

WHY DO I BELIEVE IN TITHING? MY number one answer is, Because my father and mother believed in and practiced it. As far back as I can remember, I heard them talk about tithing their income, that is, my father's income; my mother did not work outside of the home. Nevertheless, she was just as interested in tithing as my father was. They both believed in it one hundred per cent.

I came to think that it was a part of being a Christian, and I might even add, a part of being a member of the church. I don't remember hearing them talk much about the Bible teaching it, though I am sure they believed that it did. I don't remember hearing ministers in that day and time, that is, in the particular church in which I was reared, preach on it much. I do not know where my parents got the idea, but they go it and got it so early that I never knew anything else as I grew

up. They never acted as if it was a task, or something that they hated to do, or even hesitated to do. There was a large family of us, and my father worked hard for all the money he received; he could easily have used all of it for the expenses of keeping up the home. But he never seemed to think about anything else but tithing his income; neither did my mother.

Also, I got the idea that my parents thought it paid to tithe. That wasn't the main reason why they did it, but they seemed to feel all the way along that they would get along better financially if they did tithe, that somehow God would help them to make the nine-tenths go further than the

Editorials

ten-tenths would have. They had faith in tithing, not only from the standpoint of its benefits to the kingdom of God, but also from the standpoint of its benefits to them financially. They even thought that people who were not Christians ought to tithe.

Anyway, they were doing no more than they ought to do—that is, showing their appreciation to God for His material blessings. I fully believe they were right in their view here. Every person who is blessed with life and its comforts, great or small, ought to recognize those benefits as coming from God's hand by at least tithing. He should do this even if he is not a Christian.

Reared in the kind of environment that I was, it was not difficult for me to believe in tithing. Then I went away to college, a holiness school—old Peniel College, Peniel, Texas, and found that it was generally taught and understood there that Christians would tithe. More than that, I noticed that they emphasized more than my parents had that there should be offerings beyond the tithe. I am sure now that my father and mother did at times give more than the tithe, but I didn't hear them talk about that part of it so much.

Further, my belief in tithing was confirmed by teachings that I had on the general line of stewardship. It was commonly taught at Peniel College, as is taught in our holiness churches today, that when a person is sanctified wholly he consecrates his all to God—everything he has belongs to God; therefore he tithes and gives offerings in order to emphasize the fact to himself and God that all that he has belongs to God. More than that, he has a feeling from then on—that is, from the time

he is sanctified wholly—that if God wants more than the tithe, all He has to do is to call on him for it. It is all His—and He might call for two-tenths, or three-tenths; or if a person were especially well fixed and could do it, God might ask for even more. Anyway, the thought of stewardship came to stand out in my mind—all we have belongs to God and we are only His stewards. That means we give not only tithes and offerings but also that we are conscientious in the use of what is left. Just the fact that we tithe and give offerings doesn't give us the right to use carelessly what is left. After all, that is God's money and must be used to honor and glorify Him, even when we spend it on ourselves.

STEPHEN S. WHITE

Someone may ask, What part has the Bible had to do with your tithing and the giving of offerings? I believe the Bible teaches tithing. Some would say that tithing is a legal something, a part of the law, the Old Testament ceremonialism; but we must remember that tithing began before the law was given. I think it is a universal principle that all men should practice. Even if I did not believe that the Bible specially teaches tithing for the New Testament Christian, I believe that in general it is our duty. Why? Because if the Jew under his ceremonialism went that far, certainly it is the least that we should do under grace. For grace brings many blessings which were not enjoyed under Jewish ceremonialism. If the Jews tithed, with their blessings, how much more then should we tithe, with the greater blessings that we enjoy!

He Was Lost in His Own World

I REMEMBER ATTENDING THE OPENING exercises of a Sunday school for the first time. All of the classes were meeting in the main sanctuary. The pianist began to play a few minutes before the scheduled time to open the Sunday school. I was on the front seat on one side of the sanctuary, and just back of me were six or eight boys. Across from me on the front seat on the other side of the church was a little boy, eight or nine years of age. He was all alone on that front seat, and there were no boys just back of him. As soon as the music started, he began to swing his body back and forth; his eyes were partly closed, and his cap was still on his head. I got interested in this boy and watched him throughout the preliminary exercises of that Sunday school, that is, until he was dis-

missed to go to his class. The piano played for a time; they had two songs, the responsive reading, and then a prayer. All through these different parts of the opening exercises, this boy kept swinging his body back and forth. When the congregation stood for prayer, the responsive reading, and one prayer, he remained seated and continued his seemingly perpetual motion, his eyes half shut and his cap on his head. He gave no evidence that there was anyone else in the world. He was lost in his own world, living wholly unto himself during that period.

This suggested to me some people I have known. They are so taken up with themselves that they don't know that anything else is going on in the world; they have no interest in anybody else or anything else; they know nothing about working with someone, or toward a great goal; they are lost in their own world.

But man was not made to live in isolation; he was made to be in a world with his fellows, and to share with them the activities and worth-while goods of life. I know of no place where this sharing can more truly and adequately take place than in the Church of Jesus Christ, as this Church is represented by visible groups. Certainly, if a person is a Christian, he'll want to get into some Christian group and make himself a part of it. He'll want to cease to be "lost in his own world"; he'll want to find that there is another and larger world in which he can participate, and which will bring blessing to him as well as to others. Surely, no man should live unto himself, and no man will live unto himself who has caught a glimpse of Christ, who gave himself that we might live and share with Him and our fellows the best values of life.

What Are the Signs of Sanctification?

"What are the signs of sanctification?" T. Watson answers this question as follows:

"1. Such as are sanctified can remember a time when they were unsanctified. 2. The second sign of sanctification is the indwelling of the Spirit: 'The Holy Ghost which dwelleth in us.' 3. The third sign of sanctification is an antipathy against sin. 4. The fourth sign of sanctification is the spiritual performance of duties, viz., with the heart, and from a principle of love. The sanctified soul prays out of a love to pray; he 'calls the Sabbath a delight.' 5. The fifth sign, a well-ordered life. 'Be ye holy in all manner of conversation.' Where the heart is sanctified, the life will be so too; the Temple had gold without as well as within. 6. The sixth sign, steadfast resolution."*

*This outline is given in the comments on I Thess. 3:5 in Gray and Adams' *Bible Commentary*, reprinted by Zondervan Publishing Company.

The Sunday-School Lesson

FLETCHER
GALLOWAY



Topic for
February 19:

Life's Greatest Choice

Scripture: Luke 18:18-19:10 (Printed: Luke 19:1-10)

Golden Text: *Choose you this day whom ye will serve; . . . but as for me and my house, we will serve the Lord* (Josh. 24:15).

ARNOLD LUNN SATIRIZES SURFACE views of the gospel in these words: "God so loved the world that he inspired a certain Jew that there was a great deal to be said for loving your neighbor." How ridiculously weak that sounds when placed beside the majestic words of Jesus: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"! If Jesus was what He claimed to be, the world's Saviour—and that is exactly what we believe Him to be—then He is unique and His right to lay claims upon us is unique. If we accept Him as Saviour, it involves total surrender. Marginal loyalties are not enough.

The words of Jesus to the rich young ruler, "Go and sell that thou hast, and give to the poor, . . . and come and follow me," was not meant to teach Christian socialism but to topple an idol from its pedestal. Money is a symbol of success, self-gratification, security, and power. It tends to take the place of God in men's affections. In fact, men sell their souls for it. Jesus said, as He sorrowfully watched the young ruler turn away, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." He was simply saying: You cannot have two "firsts" in your affections. If your wealth is yours and not Mine, then you are not completely Mine.

The same principle which applies to wealth also applies to human relationships. It is total war that we are in. There are two irreconcilable camps, those who follow Jesus and those who are controlled by the spirit of the world. There are human loyalties that are normal and right up to a certain point, but there is a higher loyalty that cannot be compromised. The relationships of children to parents, parents to each other, and brothers and sisters have divine sanction and approval, but when these conflict with discipleship there can be but one answer.

Zachaeus had true spiritual insight when he recognized the fact that choos-

ing Jesus meant also taking sides against all that was wrong in his own life. Some people claim that "grace" absolves one from all need for restitution. Zachaeus accepted the principle of quadruple restitution. It is sin that separates men from God. It is sin that made the Cross necessary. It is sin that would shut men out of heaven. When we accept the Saviour who came to save men from their sins, we do not accept a cloke

to hide them but a power to deliver us from them. Our faith for deliverance from them cannot be sincere unless we are willing to go as far as we can to be rid of them. You cannot go east and west at the same time.

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.



REMISS REHFELDT, *Secretary*

Missionary Addresses

AFRICA

Mrs. E. M. Jones, P. O. Box 2, Acornhook, Eastern Transvaal, South Africa
Dr. and Mrs. T. Harold Jones, P.O. Box 2, Acornhook, Eastern Transvaal, South Africa

Miss Irma Koffel, Nazarene Mission Station, P.O. 199, Carolina, Transvaal, South Africa

Rev. and Mrs. Charles S. Jenkins, P.O. Box 58, Westonaria, Transvaal, South Africa

Rev. and Mrs. Reginald Jones, Enderingeni, P.O. Pigg's Peak, Swaziland, South Africa

Rev. and Mrs. Clifford Church, Av. Gomes Freire 106 r/c, Lourenco Marques, Barrio 4, Portuguese East Africa

NEW GUINEA

Rev. and Mrs. Sidney Knox, % Nazarene Mission, Minj, Western Highlands, Territory of New Guinea

Prayer Requests from Japan

1. Pray for the Church of the Nazarene in Ota. The Roman Catholic mission has purchased and built on the land which adjoins the church on one side and on the back, and is using various devices to draw the Sunday-school children and people of the community away from our church.
2. Pray for more young men who will answer God's call and prepare themselves for the Nazarene ministry.
3. Pray for a Holy Spirit revival among the Christians in Japan.
4. Pray for the thirty young people who are now in our Bible school preparing themselves for God's service.

Dedicated at Cumuto, Trinidad

AUGUST 20, 1955, WAS A TIME OF rejoicing for the missionaries and members of the Church of the Nazarene in Trinidad as a new 30 x 30-foot chapel building was dedicated in the village of Cumuto. Cumuto is a small place, situated right in the center of Trinidad, and is typical of the many needy villages in the island that are without any true gospel witness.

For three years the Church of the Nazarene has maintained a Sunday

school in Cumuto in spite of frequent opposition, and always the time when a church could be established has been anticipated.

Rev. R. R. Miller, who for six years was the district superintendent of Trinidad, was in charge of the construction of the chapel. It is made of prefabricated steel and hollow clay tile filling. This is the sixth church constructed during the Millers' term here. They have now been requested to go to Formosa in preparation for opening Nazarene work there. Rev. and Mrs. Prescott Beals arrived in Trinidad to take over the superintendency, just before the Millers left. At the dedication of the new church, Brother Beals declared the building officially opened, and Rev. R. R. Miller brought the dedicatory address.

God has blessed in giving us a fine young couple, Brother and Sister Esmond Garner, to pastor this church. Brother and Sister Garner, who have just recently been married, are both graduates of the Nazarene Training College. Their work in Cumuto will not be easy, for the forces of Satan are strongly entrenched there.

Revival fires are burning in Trinidad and the Lord is blessing in many ways. There are many villages in Trinidad like Cumuto, villages that the Church of the Nazarene could enter with the gospel; but, as in all fields, though the harvest is great, the laborers are far too few.

Your interest and prayers can make it possible for us to reach these other villages.—WESLEY HARMON, *Trinidad*.

Naming Children in Africa

THIS MORNING ONE OF OUR church women was in with her newly born baby. She asked me what she should name it. I am still trying to think of a name. Whatever I suggest can't be any worse than some of the names these people use. For example, one child is named "Foot toot" because he was born just as the mission lighting engine went off one night. Another one's name is "Green Valley Life Insurance." Then there is "Strongest Boy in South Africa." A very common name is "Sixpence." I guess I can't go wrong in naming this one.—MARGARIT AND PAUL DAYHOFF.



the HOME CIRCLE

Conducted by GRACE RAMQUIST

Our "Uncle Bud Robinson"

Chapter One The Cabin in East Tennessee

THERE ARE TIMES IN THE LIVES of most families when they say, "We'll live in this house until we can afford to buy a better one." Now, back in 1860 in the east Tennessee country, there were many houses or cabins about which most of us (had we been living in any one of them) would have said, "We'll live here until we can afford a better one." A great number of these cabins had dirt floors, no windows, and only one door. Usually in such a place there was one bed. The rest of the family or visitors slept on quilts or sheepskins spread out on the dirt floor.

While there were houses which fitted the above description, yet there were a few better ones. Take the house of the Robinson family. It was made of bricks, had a wood floor, was high up on the hill, and had beds for all who lived there. The father and mother of the household believed in God and served Him. They could read and write and were considered "well off" as far as money matters were concerned.

This family of Robinsons had a son. The son was taught to read and write, lived in the nice home, and should have followed in the steps of his good parents, but he didn't. He was a lot like the prodigal son in the Bible. He left his good home. Soon afterward, however, he was fortunate to marry a fine girl. Not long after his marriage, he inherited a large share of his parents' wealth. He then paid the highest taxes of anyone in the county. This did not last, however, for soon the young man began to make and drink whisky. He and his little wife moved to one of the dirt-floored cabins. At first the young woman, who was a Christian, had hopes of better things in the future. As time went on, she became discouraged. Her husband swore at her, spent all the money he made on buying whisky, and before long she could see nothing better ahead. Instead of moving into a good house, they stayed on in the old cabin and it became more and more run-down.

One by one children were born into the dirt-floored cabin. It became hard to get enough food to feed them. The little mother made all the clothes, even as did the other women of that section of the country. She not only sewed the cloth together, but she made the cloth. She made jeans for the boys and dresses for the little girls who were born to her.

Since there was no stove in the cabin when the young couple was married, and because the young man wasted all

Hannah Wove a Little Coat

(1 Sam. 2:19)

By ALICE HANSCH MORTENSON

Hannah wove a little coat

*Each year for her sweet boy,
And in the weaving solace found
Great comfort and great joy.*

*And as she wove, a prayer arose
Within her mother heart:*

*"Oh, keep him safe and free from sin,
Though we are far apart!*

*Dear Lord, I gave my son to Thee;
My will I now resign.*

*Oh, may the pattern of his life
Fulfill Thy great design!"*

*Thus Hannah wisely prayed and wove
With faith and loving care,
Though sometimes in among the
folds*

A teardrop glistened there.

*God heard her prayers! The story
sweet*

*Has o'er and o'er been told;
And, oh, I know God listens now
As in those days of old.*

So let us weave our coats of love,

*To keep our children warm,
With wisdom interlined with faith*

*To shield them from the storm
Of doubt and fear and loneliness*

That may beset their way;

*And as we weave some tears will fall,
But let us ever pray:*

*"Dear Lord, I've given them to Thee;
My will I now resign.*

*Just let the pattern of their lives
Fulfill Thy great design."*

of his money, there was still no stove in the little house as the children came. The mother cooked over an open fire right in the cabin. The smoke must have been thick and choking while the food was being prepared. When the weather was good, everyone was happy that the cooking took place outside—picnic style.

Each time a new child was born, the same little cradle was used. This cradle was made from half of a hollow four-foot log. Inside the half-log, a quilt and pillow were placed. This was a convenient cradle for the mother. When her baby cried, she could continue her

sewing or weaving, at the same time rocking the baby back to sleep by merely placing her foot on the log and giving it a tiny push. In this way the log rolled gently back and forth.

That little cradle became the first sleeping place of Reuben Robinson, who later became known as "Uncle Buddie" or Bud Robinson. It was on January 27, 1860, that this little boy was born. He already had three brothers when he arrived on the scene. Before he was very old, there were thirteen children in the family.


Can you imagine a father and mother having to buy thirteen pairs of shoes at one time? Well, now, as luck would have it, and as the styles of that part of the country demanded, very few people wore shoes. When anyone did own a pair, you could be sure the man of the household had tanned the skin of the animal used and then had made the shoes himself. If anyone was fortunate enough to have such a pair, the mother of the house knitted stockings to go with them. Otherwise everyone went barefooted, even in cold winter-time. Bud Robinson was grown before he had worn out one pair of shoes. He didn't think that was unfortunate or unusual, for to him shoes were just not needed.

In some of the cabins near Bud's house, there were happiness and contentment. In little Bud's cabin, there was little of either. The father was discontented with the home he furnished his family, but because he was such a slave to whisky, he would do nothing about getting a new one. Instead, he would swear at his wife and children and quarrel with everyone who bothered him. As soon as Bud's older brothers grew old enough, they followed their father's example. There is little wonder that the mother of the house stopped trying to be a Christian.

Little Bud was not able to speak clearly from the time he started trying to talk. He must have been a nervous child, for when he tried to tell anyone anything, he stammered and stuttered until he could hardly be understood. No one thought he was very smart either. He didn't attend school much, but when he did, everyone thought he was dumb and simple. When he was eighteen years of age, he still was in the third grade. He just couldn't seem to learn to read and write. Of course, if he had learned to read, he couldn't have read aloud to his class, for his words never sounded right.

Poor little Bud! Everyone shook his head when he saw him. No one thought he would ever amount to anything, for he had so few talents. He was just one of the thirteen Robinson children. The unfortunate one!

If you have never heard of Bud Robinson, you will be surprised when you learn how God worked through this poor little backward boy. His life story makes you wonder what God could do with a really talented person who would give himself entirely into God's hands. Bud Robinson became "Our Uncle Bud Robinson" because he gave all he had to God and allowed God to speak through his poor, stammering tongue.



Religious News & Comments

By A. K. BRACKEN

Interesting Court Trial

IN A TRIAL BEFORE HOWARD M. Finley, judge of Seattle's Superior Court, recently, William Harvey Rhea, imprisoned for vagrancy and assault, entered suit for an injunction against nineteen Christian groups, charging that they were violating his constitutional rights since the prisoners were a captive audience. He was supported, it is said, by the American Civil Liberties Union. In a three-day trial the defense presented a tape recording of one of their services, which was very like an old-fashioned prayer meeting. Howard A. Snodgrass, a building contractor, jailed eighty-seven days for drunkenness, told of his having been saved by "these evangelists" and had not taken a drink since. Charles Henderson told that, while he was in jail on a moral charge, they showed him how God could bring the "oneryness and filth" out of him. He is now telling others how Christ changed his life. In an hour-long summing up of the case Judge Finley ended by saying, "What most of us need is not less religion but . . . more . . . dedication to salvation of ourselves and our fellow man." He dismissed the case.

Drunks on Planes

IT SEEMS THAT THE SALE OF ALCOHOLIC drinks to flight passengers and the serving of such drinks on flights has become a major problem. The Civil Aeronautics Board, under real pressure from the public, is threatening to take action if the air lines do not. Members of the Air Line Transport Association are reported favoring the making and establishing of what, to even a casual observer, would be recognized as an altogether inadequate code governing the matter. Associations of pilots and stewards and stewardesses are demanding action to curb drunkenness on planes. A major air-line pilot is reported to have canceled his flight recently because there were eighteen drunks on the plane. Ten drunks were removed and later the others were rejected. (*Civic Forum*)

The Cardinal and Cigarettes

Francis Cardinal Spellman is off on a round-the-world tour with the commander of the Eighth Army. The cardinal said he was to celebrate Mass in three different sectors on Christmas Day and also distribute gifts including 250,000 cigarettes and 2,000,000 pounds of clothing. If St. Peter or St. Paul had been making such a tour in this modern day, I think either would have preached the gospel of our Lord in three different sectors and might have distributed 2,000,000 pounds of clothing. The great tobacco companies would much prefer that the cardinal make the tour.

The Gospel to the Military

RECENTLY, IN A CEREMONY AT the Pentagon, in Washington, D.C., which was attended by chaplains of all branches of the military services, and by local and national church leaders, the American Bible Society presented to Admiral Arthur W. Radford, for the armed forces, a copy of the New Testament, commemorative of the forty millionth volume of the Holy Scriptures supplied by the Society, since the year 1818, to our armed forces, to their allies, and to civilians in liberated areas. The Society was founded in 1816. Its first grant to the military was to the crew and officers of the U.S.S. "Hornet," in the year 1818. In 1829, this famous warship foundered in a gale, and all hands were lost except one and in his rescue he saved his copy of the Bible which the Society gave him. Giving out of forty million copies is a record of matchless service in the spread of the gospel of the kingdom of God.

Heated Controversy

RECENTLY, THE OKLAHOMA CITY Council of Churches, led by Rev. W. McFerrin Stowe, Council president, presented to the Oklahoma City Board of Education a plan that would release once a week, at some hour of the day other than the last, the public school children of the third, fourth, fifth, and sixth grades for instruction in non-denominational religious education to be taught by teachers paid by the Council of Churches. Representatives of Methodist, Christian, and Catholic churches supported the plan. Opposed were Jewish, Unitarian, and American Lutheran church representatives. Also participating in the discussion were members of religious education classes and some laymen. Members of the affirmative pleaded in behalf of decreasing "religious illiterates and juvenile delinquents." The opposition claimed the plan was hostile to separation of church and state and would segregate those who did not participate and cause them to be persecuted. It was revealed that Jewish children get four hours a week in religious education besides the Sabbath. It was a heated controversy. No immediate action was expected or taken. Regardless, however, homes and churches must bear the great burden of the responsibility for giving this teaching to their children. No other agency will or can do it properly.



HOME MISSIONS &

EVANGELISM

ROY F. SMEE, Secretary

New Churches

TELEGRAM—"ORGANIZED SECOND Church in Winnipeg, January 1. Will be known as Norwood Church. On Friday, December 30, organized church at Swift Current, Saskatchewan. This makes three new churches since November 15."—EDWARD LAWLOR, *District Superintendent*. There are nine new churches on the Canada West District this quadrennium, in addition to two in what is now the new Canada Pacific District.

DISTRICT SUPERINTENDENT ORVILLE L. Maish has organized a new church at Okemos, Michigan. This is in a suburb of East Lansing. The Michigan District has now reached its quota of twelve new churches for the quadrennium. We congratulate Brother Maish and all Michigan Nazarenes who have helped to make this possible.

DISTRICT SUPERINTENDENT ARTHUR C. Morgan has organized the Bon Air Church in Kokomo, Indiana. This is the fifth new church on the Northwest Indiana District for the quadrennium.

DISTRICT SUPERINTENDENT R. F. Heinlein organized a new church at West Newton, Pennsylvania, on October 16. The organization is the result of a branch Sunday school conducted by Rev. and Mrs. Merle P. Gray, pastors at Stockdale. A revival held by

Rev. F. B. Whittaker consummated the organization. Rev. D. A. King has been appointed pastor. This is the ninth new church on the Pittsburgh District since the General Assembly.

THE WEST ASHLEY CHURCH, Charleston, South Carolina, was recently organized by District Superintendent D. W. Thaxton, and Rev. Charles Nicholson appointed pastor. This is the eleventh organization on the South Carolina District this quadrennium.

TWO NEW CHURCHES HAVE BEEN organized on the Washington Pacific District by District Superintendent B. V. Seals. The new church at Washougal, organized on December 11 with twenty-five charter members, was made possible by the co-operation of the Camas church. The latter increased the mortgage on its buildings \$4,000.00 to provide the down payment on a fine house, with additional lots that give almost an entire block to the new church. About five of the Washougal members came from the Camas church. Rev. Mrs. E. E. Baker, wife of the pastor of the Camas church, has been appointed pastor of the new church. The churches of the Seattle Zone raised money and bought Mrs. Baker a car for her calling. Dr. Seals writes, "The Camas church was averaging around 135 in Sunday school when they divided. Now Washougal has been averaging about 50

a Sunday and Camas last Sunday had 142."

On December 18, the Pleasant View Church was organized at Baker, Washington. Baker is a thickly settled community between Ridgefield, a town of about eight hundred, and Vancouver. A number of the members of the Ridgefield church live in Baker. The Ridgefield church faced the problem of building a larger building (the one they have will seat over 200 and is full every Sunday) or starting another church with part of its congregation. The decision was made to plant a new church at Baker, eight miles away. There were thirty-one charter members, and they are meeting in a schoolhouse. The congregation has purchased a house and three acres of land for the new church. Rev. Howard Stephens, who has been pastor at Ridgefield, has been appointed pastor of the new church.

There are six new churches on the Washington Pacific District this quadrennium.

General Budget From South Africa

OUR OVERSEAS NAZARENES SUPPORT the work of the whole church through their giving, just the same as Nazarenes back at the home base. An example is the giving of our churches in South Africa. These are all new Nazarenes, for our work among the Europeans was not opened until late in 1948. They cannot send in their money directly, but it is handled through district channels. The district recently sent in the giving for the past year, in the amount of \$2,624.15. This includes \$406.00 Easter offering, \$463.00 for the General Budget, \$620.80 from Prayer and Fasting, and \$765.40 from Alabaster boxes, as well as other miscellaneous items.

WE REPORTED A CHANGE OF ADDRESS for Rev. Floyd J. Perkins a few weeks ago. This should again be changed to P.O. Box 313, Potchefstroom, Transvaal, Union of South Africa. Brother Perkins is acting principal of Nazarene Bible College in South Africa. The 1956 term of the school opened January 9, with six students enrolled.

News from Alaska

REV. CLARK H. LEWIS, PASTOR AT Ketchikan, was injured on December 23 in the construction of the church building, when an electric Skilsaw slipped in the icy weather, cut through his clothes, and made a gash of over three inches in his leg. The wound is healing well now, but prayer is requested for his complete recovery.

Many of the Alaska churches reported unusually well-attended services over Christmas. Churches were packed at Fairbanks and Ketchikan. Anchorage had 190 present for the children's program on Sunday morning. Nome had over 80 present for the Sunday-school program on Christmas Eve. There were 92 present for the Christmas program at the young Totem Park Church in Fairbanks. At the Christmas morning service, 3 men who dropped into the services came forward for prayer.

the Question box

Conducted by STEPHEN S. WHITE, Editor

Am I wrong in believing that there are three kinds of sins—willful sins, sins of omission, and sins of ignorance? Why not use the Biblical term "sins of ignorance," instead of calling them mistakes? Ought we not to pray for mercy for these errors, which sometimes cause havoc in the church, even though sincere people commit them because of faulty judgment?

You are wrong in saying that there are three kinds of sins, or wrong deeds. There are only two kinds, those which are willful and those which are not, or deliberate sins and sins of ignorance. Some sins of omission may be intentional, and some may not be. In other words, they may be willful or not willful—sins of ignorance. I might fail to pay someone I owed because I deliberately refused to do it or because I forgot that I owed it. In either case there would be an omission, but the one would be willful while the other would not be. The phrase, sins of ig-

norance, is not used in the New Testament. For this reason and because the word sin in the New Testament when it refers to an act usually means a willful act, it is better to speak of unintentional sins as mistakes instead of sins of ignorance. Certainly when we realize that we have made a mistake, we should do all that we can to right it, and along with this ask God to forgive us. Further, there should be an attitude of penitence in the Christian's heart, since he realizes that he does make mistakes, or commit sins of ignorance.

I have the "New Analytical Edition of the Bible" (Dickson). In the outstanding facts at the end of Exodus under the topic "Moral Law," it reads: "The Moral Law abides for all times and for all peoples." Then in the outstanding facts about Galatians it says: "If the works of the law have any claims upon us, if these must be performed to secure salvation, then as Paul shows, Christ in himself is not sufficient." Is this a misprint or a contradiction? Please explain.

For some students of the Bible this would really be a contradiction, while for others it would not be. As it is, or on the surface, you certainly had a right to think of it as a contradiction. Nevertheless, the two statements if properly understood or explained need not necessarily be contradictory. We are saved by faith alone, and not by the

works of the law. This is one of the big truths which Paul brings to us in Galatians. On the other hand, we cannot keep saved without doing our best to keep the moral law. Our salvation will inevitably express itself by manifesting the works of the law. We cannot retain salvation if we deliberately ignore the demands of the moral law.

Was John the Baptist baptized?

We have no record of it if he was.

Was Joseph, Mary's husband, married before Mary became his wife?

There is nothing in the record to indicate that he was. Joseph is thought of as being older than Mary, since he must have died sometime before she did. Also, there is a tradition that he

was a widower, but there is nothing in the Bible to substantiate this tradition except the guess that he must have been older than Mary, because he died earlier than she did.

Who was Mary's mother?

Her name is not given anywhere in the Bible.

Do you think we have a safe system in transferring members from one Church of the Nazarene to another? Don't you think there should be a little more red tape in transferring a church member from churches in different districts? I have moved my church letter several times from one state to another, and I find it very easy to make such changes. Many pastors have asked for my church letter when they knew me less than an hour. I have been placed on the board the third Sunday in town. I have been given my package of tithe envelopes and my wife assigned to teach a Sunday-school class on the arrival of our church letters. I have never seen my church letter. The pastor says, "I got your letter Friday," and that's all there is to it. We have never been voted in or brought before the local church board; and after the second or third Sunday you never know you have moved. We, as a family, become a part of the church in a very short time.

When you join one Church of the Nazarene, you join the whole church. After that, you move from one local church to another by transfer. You do not have to be voted on or go before the local church board. Our churches have confidence in each other. Your

story gives evidence of that and also of the fact that you were a real Christian and good member of the Church of the Nazarene. Of course you and your family should have been received into the church publicly, and I judge that you were.

NEWS of the Churches



Compton, California—Trinity Church has had a wonderful year in the Lord. Rev. A. J. Tosti completed one year's service as our pastor, and was given a unanimous three-year call. We are deeply grateful for the ministry of this man of God. We are in a building program and soon will have the educational building completed so as to take care of our rapidly growing Sunday school, under the leadership of its good superintendent. Recently we had a very successful revival, sponsored by the N.Y.P.S., with Evangelist and Mrs. Arthur Barkley as the special workers. We thank God for our good young people's president.—MARIE DILLEY, *Secretary*.

Rev. H. Doyle Smith writes: "After serving our church at Masontown, West Virginia, for six and one-half years, and feeling that our work there was completed, I accepted the call to pastor our Bordeaux Church in Nashville, Tennessee. Since our coming, God has blessed and given us some real outpourings of His Spirit, with souls finding help at the altar of prayer. A wonderful foundational work was done here by former pastors, and we press forward for God."

Evangelist Alden Riepe writes: "Glad to report victory in the harvest field for the Master. During recent weeks we have held meetings in Nicholasville, Cynthiana, and Williamstown, Kentucky. God has blessed and given some wonderful services. We have some open time for week-end meetings and will be glad to go anywhere for freewill offering. Write us, 25 Warren Court, Fort Thomas, Kentucky."

Amarillo, Texas—The San Jacinto Church recently closed one of the greatest revivals in its history. After months of prayer, fasting, and visitation, led by the pastor, the church called Brother John Whisler, the blind singer, with his Seeing Eye dog, to assist the pastor. God used these men, the Holy Spirit blessed, and fifty-seven seekers prayed through to victory, with fifteen members added to the church, twelve of whom were by profession of faith. This is the fourth year with Rev. and Mrs. Bill Dorough as pastors. Under the direction of the Holy Spirit and the leadership of Brother Dorough, the work has continued to grow in spirit, numbers, and finances.—WYMAN PAGE, *Secretary*.

Vincennes, Indiana—After serving churches on the Indianapolis District for twenty years, and the church in Hagerstown for four years, Rev. Ora W. Scisroe came to Vincennes to pastor North Side Church, and God has richly blessed his ministry. In the revival with Evangelist James Robbins and Thelma and Linda Flynn, musicians and singers, as the special workers, God blessed and the ministry of these workers was appreciated. Brother Robbins preached with the anointing of the Spirit. We have a new church building dedicated in December of 1954. Brother Scisroe isn't physically strong, and we ask the readers to pray for him. If you have friends in this city, write our pastor (1661 Washington Avenue) and we'll be glad to contact them.—MRS. ORA CHANEY, *Secretary*.

Mountain Home, Arkansas—Recently we closed a revival with Rev. John Cochran, Jr., as the evangelist. Brother Cochran preached with the anointing of the Holy Spirit and our hearts were blessed. Also, nine souls prayed through to victory at the altar.—Harold Lake, Pastor.

by BERTHA MUNRO

His Desire

NEW YEAR'S EVE, AFTER DINNER at a friend's house, my host passed me a card from a promise box. I read it aloud, scarcely taking in its meaning, but teased by it. Just who were the "Thou" and the "I"? At the first opportunity I turned to it again: "Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands" (Job 14:15).

Monday:

When God calls it is safe to answer. I am the work of His hands and His desire is bound up in me, as a parent's in his child. He wishes only good for me. His desire? God's desire for me? His desire is for my happiness and my safety. He is not risking either when He asks of me what seems a sacrifice. (Deut. 6:24.)

Tuesday:

His desire is for my best good; as a faithful Father, He risks my misunderstanding of Him and my unhappiness for the moment, to achieve the long-run best for me. He does not shrink from discipline. (Heb. 12:6-7.)

Wednesday:

His desire is to see me develop mentally and morally. Stunted development is a pain to any parent. Growing in "grace" and in "knowledge," "understanding what the will of the Lord is"—this is not an "extra." (II Pet. 3:18.)

Thursday:

God's desire is for strength of character, maturity in ethical quality, uprightness—all my conduct motivated by one supreme loyalty to truth. So He desires to see me meet temptations head

on and come out victorious. Every real father knows the day has to come when the boy must fight his own battles. (Eph. 4:13-14.)

Friday:

His desire is for our likeness to himself. Every father is gratified when people call his son his "carbon copy." Godlikeness is our final goal.

Oh, boundless love divine, . . .

That I, a child of hell,

Should in His image shine!

(I John 3:1-2.)

Saturday:

His desire is for our service, but not as slaves. He desires that we choose voluntarily to enter His firm and devote our lives to His business. (John 15:15.)

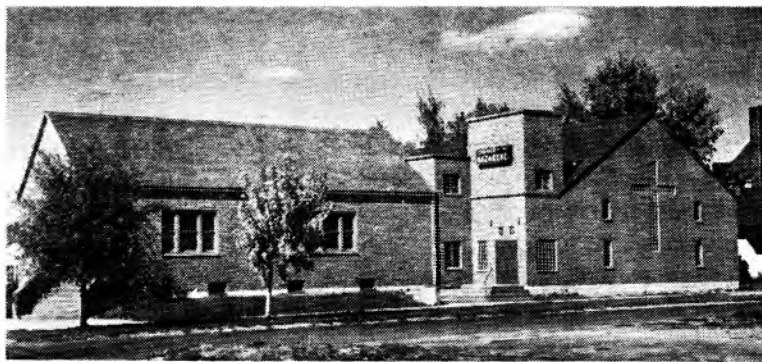
Sunday:

His desire, most of all, is for our love: that we do what we do for love of Him. And so He desires our fellowship. He desires our communion: that we enjoy talking with Him and listening to Him, learning His will and assimilating His spirit. (John 14:23.)

His desire is good and it is toward the work of His hands—toward me. A mother may forget, yet, He says, He "will not forget." I will answer Him without fear.

Buhl, Idaho

Coming here nearly three years ago, feeling it to be the leading of the Lord, we entered into a building program almost immediately. The church owned a nice property in an excellent location, but the building was inadequate. Plans were drawn by the pastor, and construction begun in October of '53. The building was erected almost entirely by donated labor, with the pastor serving as supervisor. The new part of the building includes a 40 x 70-foot auditorium with balcony, the entire seating capacity being about 275, and an entry way in which is included, on the second floor, an apartment to serve as evangelists' quarters. The building, completed last September, is constructed of pumice block. New pews were purchased, and the indebtedness on the completed job is only \$8,500.00. The building was dedicated last November 2, with Dr. Hardy C.



Powers as special speaker, and District Superintendent I. F. Younger and several neighboring elders taking part in the service. The week following we enjoyed special services with Evangelists C. W. and Florence Davis and the Gospel Light

Trio—one of the best revivals for some time. God blessed and gave forty-six seekers at the altar, some reclaimed, several sanctified, and some converted for the first time. We give God all praise.—WAYNE F. HAGEMER, *Pastor*.

Pulaski, Virginia—First Church had a very wonderful revival in December with Rev. Loren and Loraine Gould as evangelists. The Lord met with us, hearts were blessed, sinners convicted, and believers made hungry for holiness. A good number of souls prayed through to God for regeneration, and two adults were sanctified wholly. We came here in April of 1954 and organized the church. The Lord is blessing and we are enjoying our work with these good people. Brother Gould is an able preacher, and preaches with the unction and power of God. A fine class was received into church membership.—A. T. BRITT, *Pastor*.

Bradenton, Florida—In December we had a good revival with Rev. S. T. Summers as the evangelist. His ministry was effective for the unsaved, and of constructive help to the membership. Folks began coming to the altar early in the meeting, and seekers continued to come throughout the revival. Finances came easily in spite of the fact we are in a building program. Several new members were added to the church. Brother Summers' spirit qualifies him for the work he is doing, and he is a great man of prayer.—Charles D. Ide, *Pastor*.

Carthage, Missouri—A beautiful and impressive service was conducted on December 18 when a lovely blond oak pulpit pew was dedicated to the glory of God, and in memory of the late Annie Sproul McCormick, a departed member of our First Church here. Mrs. McCormick, a native of Ireland, had been a faithful member. In the same service, a large Sunday-school record board was likewise dedicated to the memory of two department members of the congregation, Mrs. Mamie Riley and her son, Edward M. Riley. God's presence was wonderfully felt in the services as the pastor, Rev. Ross W. Hayslip, gave the dedicatory message. Truly, the memory of the just is blessed.—Reporter.

Shreveport, Louisiana—On December 4 the Queensborough Church closed a great revival with Rev. W. M. Tidwell as the evangelist. Unusual altar services were the product of his ministry. Of special interest were the morning services, which were a great inspiration to the church. Brother Tidwell's able and godly ministry had a great effect upon the friends of the church.—W. E. Carruth, *Pastor*.

Houston, Mississippi—This church, during its fifteen-year history, has had its share of hardships. Each of our four pastors was a man of God, but there have been many adjustments to make. Rev. W. F. Rogers came to us five years ago and, under his able leadership, a new parsonage was built. Our church building was very inadequate and under excellent leadership, with much prayer, sacrifice, and hard work, a new church was completed in 1955. This being the home of the last district superintendent, Rev. J. D. Saxon, this is a memorial church. Brother Rogers has now been given a three-year call; the Sunday school and all phases of the work are on an upward trend. We thank God, and all our friends who have helped us in our church project.—Mrs. O. V. SAXON, *Reporter*.

Claremore, Oklahoma—Our church is moving forward. The district fall roundup proved a real blessing in getting unsaved people into our services. The last two Sundays of the roundup were great days. Evangelists Dick and Lucille Law were with us in our fall revival, and we will not soon forget their ministry with us. During the eight-day meeting there were thirty-eight seekers, most of whom prayed through to victory. Our Sunday-school superintendent and the assistant worked faithfully and encouraged the people. On rally Sunday, November 27, we had a record attendance of 144.—Travis J. Harrison, *Pastor*.

Rev. Harold Runyan writes: "I left the field of evangelism last July to help in the establishment of a new church in South Charleston, West Virginia. The city had been on my heart for some months when God opened the door to us. We had a home-mission campaign under a tent in June, and organized on July 1, with twenty-three members. We now have fifty-three members, and an average of eighty-four in Sunday school. I wish to thank all the fine pastors and people throughout our movement who made it a joy for me to be an evangelist during the past four years. I am now canceling my entire slate to devote my time to this new church. We have purchased a good lot for our new building, plans for which are nearing completion. Please pray for the work in South Charleston."

Evangelists Alva O. and Gladys Estep report: "God is giving great days in the field of evangelism. The first six months of our twenty-first year in the field were outstanding. God is blessing and the glory still comes down as the Spirit gives revivals of heartfelt religion. Our fall campaigns began at Monticello, Illinois; then to Fort Wayne, Indiana; over to Ohio, at Loveland, Sandusky, and Coal Grove Church. Next we were in West Tulsa, Oklahoma; then closing our fall meetings in Collinsville, Oklahoma. We appreciate all these fine pastors—the Allison, the Templins, the Cummings, the Cooks, the Neuschwaners, and the Phipps family. God blessed in each of these meetings, poured out His Spirit, and gave many souls praying through definitely to regeneration and entire sanctification. We have no plans other than to remain in the evangelistic field. We have an open date in May, which we'd like to slate between Oregon and Ohio; will go as the Lord may lead. We carry the full program—song leading, solos, preaching, illustrated by Scene-o-felt pictures. Write us, Box 238, Losantville, Indiana."

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SOUTH DAKOTA DISTRICT Annual Preachers' Convention

The annual South Dakota District preachers' convention was held at Yankton, December 14 to 16, with Rev. Crawford T. Vanderpool, district superintendent, presiding, and Dr. G. B. Williamson as the guest speaker.

From the very first service, God's presence and blessing was felt and manifested in a gracious way. District Superintendent Vanderpool is dearly loved and appreciated by both preachers and laymen. His leadership ability and wisdom are being used of God in a special way on this district. Dr. Williamson's splendid ministry was a blessing and inspiration to all.

With praise to God on our lips, and the vision of lost souls before us, the South Dakota District is surging forward.—C. TAZELAAR, Reporter.

Mission, Texas—Our church had a wonderful service on December 31, with songs, scripture, testimonies, and special music, at which time we burned the mortgage on the church—had been paying on it for twelve years. Three charter members were present, Mr. and Mrs. George Craig and Mrs. Ida Gauling. The church has been newly painted, inside and out—six nice Sunday-school rooms and a large auditorium; really a lovely little church, now all free of debt. Rev. E. P. Akin, of the Wesleyaco church, brought an inspiring message for the new year, and at midnight we observed the sacrament of the Lord's Supper. We thank God for all His blessings.—Mrs. Maude Tiberghien, Pastor.

Servicemen's Corner



Chaplains in Active Duty

Chaplain (Lt. Jg.) Leroy Bevan
3200 W. Concord Way, Apt. 445
Mercer Island, Washington

Chaplain Lt. R. A. Berry
U.S. Naval Auxiliary Air Station
Fallon, Nevada

Chaplain (Maj.) Claude L. Chilton
AO 513312 Base Chaplain
Headquarters, 3911th Air Base Group
APO 197 New York, New York

Chaplain Verl L. Churchill
271 Beaumont
Sheppard A.F.B., Texas

Chaplain (Lt. Jg.) Leonard W. Dodson
415 N. Hamilton
Pasadena, California

Chaplain (Maj.) John T. Donnelly
3205th Drone Group
Duke Field Auxiliary No. 3
Eglin Air Force Base, Florida

Chaplain Albert L. Gamble (1st Lt.)
AO 2251363
839th Engineer Aviation Battalion
APO 970 San Francisco, California

Chaplain (Capt.) J. L. George
Headquarters 21st Fighter Bomber Wing
APO 247 New York, New York

Chaplain (1st Lt.) Samuel R. Graves, Jr.
Hq. 7810 A.U.
APO 21 New York, New York

Chaplain (Lt. Jg.) Wyland Huffman
U.S.S. "Vogelgesang" DD-862
F.P.O. New York, New York

Chaplain Clifford E. Keys, Jr. (1st Lt.)
USA 508th Airborne RCT
Camp Wood

APO 37 San Francisco, California

Chaplain (Lt. Jg.) Albert S. M. Kirkland
CHC. U.S. Naval Training Center
Bainbridge, Maryland

Chaplain (Maj.) George C. Laurie
0-553905 Hdqs. Btry. 450 AAA (AW)
BN.

APO 937 Seattle, Washington

Chaplain (Lt. Jg.) Elvin D. Leavell
Marine Wing Service Group 17
Marine Air Base Squadron 17

First Marine Air Wing
F.P.O. San Francisco, California

Chaplain Archel Meredith
V.A. Center
Box 225

Wadsworth, Kansas

Chaplain Ladell H. Morgan (1st Lt.)
USAF

Hq. 1707 Air Base Wing (Training)
Palm Beach Air Force Base
West Palm Beach, Florida

Chaplain (Maj.) James E. Morris
Hq. 18th Airborne Corps

Chaplains Section
Fort Bragg, North Carolina

Chaplain (Capt.) Conley D. Pate
775th F.A. BN.

APO 751 New York, New York

Chaplain (Maj.) Everett D. Penrod
27th Air Division (Def)
Box 2

Norton A.F.B., California

Chaplain (Capt.) Lyle W. Robinson
0931415 Hq. Co. 38th Infantry
2nd Division

Fort Lewis, Washington

Chaplain (Capt.) Claude A. Steele
702nd A.I.B. 1st Armored Division
Fort Hood, Texas

Chaplain (Lt. Jg.) Henry W. Stroman
(CHC)

Chaplain's Office Naval Air Station
Corpus Christi, Texas

Chaplain (Maj.) Herbert J. Van Vorce
Hq. 2nd Armored Cavalry Regiment
Fort George G. Meade, Maryland

Chaplain (Lt. Col.) P. E. Winslow
Post Chaplains
Army Chemical Center
Edgewood, Maryland

NAZARENE SERVICE MEN'S COMMISSION

Albois DIRECTOR

Evangelist Fred W. Fetters reports: "In my fall meetings I was at Las Vegas, Nevada, with Pastor Herndon for one Sunday, and eleven people sought God in the two services. At Pierre, South Dakota, I had my second meeting within a year with Pastor F. M. Schumacher, who has a good work among the Sioux Indians. A goodly number of souls sought the Lord. At Rosholt, with Rev. Paul Chavet, the Lord met with us and gave some good results. Again in Alberta, Minnesota, with Pastor E. G. Strong, the Lord gave some victorious salvation services. At Piqua, Ohio, with Pastor Richard Kincaid, some twenty-five people sought the Lord; and also at Nevada, Missouri, with Rev. Floyd Hess, God blessed and gave more than twenty seekers. Returning to California, I had a meeting in South San Gabriel with Rev. Willard Hubbard, and some victories were won for God. I am making up my slate for 1956 and have some time open. In addition to preaching, I have a musical program, read poems, and have a special message for boys and girls of the Sunday school. This is my tenth year in the field; I will go anywhere for freewill offering and entertainment. Write me, % our publishing house."

Bristow, Oklahoma—In December we completed our second year as pastor of this church. Five years ago the church and parsonage here were both destroyed in an explosion and fire. A very beautiful church was rebuilt by the former pastor, Rev. H. A. Carman. It is of buff-brick construction with full basement, and completely furnished throughout. This past summer a three-bedroom parsonage was built to complete the restoration of the property that was destroyed. This could not have been accomplished except for the sacrifice of the people. In November we had a very successful revival with Evangelist Joel Danner, and several new members were added to the church. God has been good to the Bristow Nazarenes.—George O. Cargill, Pastor.

Dickson, Tennessee—Sunday afternoon of last December 11 was a great occasion in this church's history—the last vestige of debt was destroyed in a jubilant note-burning service with District Superintendent D. K. Wachtel bringing the message, and many neighboring pastors and people visiting with us. The victory was the result of a wonderful spirit of sacrifice among our members and friends, who gave again and again. God has honored this sacrificial spirit and in several recent services the minister did not get to preach—the people rejoiced and gave hilariously. Looking back on 1955, we can see that the good hand of God was upon us all the way. Under the blessings of God, Evangelist Jack Hamilton gave us an excellent revival last March, and Evangelist W. T. White, with his Spirit-filled ministry, gave us another boost in September. I thank God for this loyal, patient, and kind people. Along with my church work, I have completed ninety quarter-hours of graduate study at Vanderbilt University.—PAUL GRAY, Pastor.

Mt. Sterling, Ohio—I am now in my fourth year with this church, and God has been blessing our labors with this fine people. In December we had a good revival with Evangelist C. T. Corbett—one of the best meetings in our church's history. Counting as they came, there were 105 seekers at the altar, and night after night God came in power and gave blessing and victory. Our people prayed and held on to God, and the meeting continued for three extra nights. As a result of the Bible-reading contest, put on by Evangelist Corbett, our people read over 700,000 verses; one fourteen-year-old boy read the Bible through three times during the meeting. We thank God for His blessings.—Lester L. Meyer, Pastor.

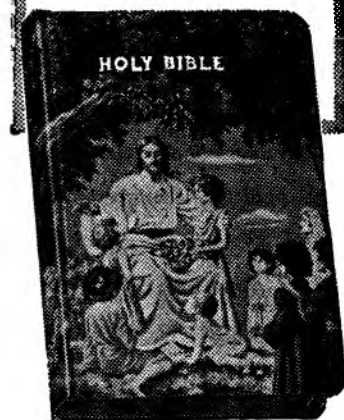
Evangelist Ernest E. Orton reports: "Since my entering the field of full-time evangelism last October, God and the people have kept me busy. In my first revival, at Rifle, Colorado, with Rev. George Drake, the attendance was gratifying and several souls prayed through to definite victory. In the Fruitdale home-mission church, Denver, with Rev. Lon Runner, again several souls prayed through. With our home church in Canon City, and Pastor Kenneth Smith, the results were gratifying, and a goodly number of souls were won for God during the revival. At Wray, with Rev. Laurence Gifford, we saw thirty-three souls seeking God for pardon and heart purity. In the closing service twelve people were saved or sanctified. I am now making up my slate and have some open time for the summer; write me, Route 1, Box 57, Canon City, Colorado."

Evangelists Eddie and Ann Burnem write: "We have an open date, May 16 to 27, which we'd like to slate somewhere in the Southwest. Write us at our home address, Box 1007, Ashland, Kentucky."

Evangelist Don Scarlett writes: "Since my re-entering the evangelistic field last September, the Lord has been so good to me. Shortly before leaving the pastorate it was my privilege to labor in the youth camp at Siloam Springs for the North Arkansas District, where many souls found glorious victory at the altar; also at the Southwest Oklahoma District Camp at Anadarko, Oklahoma, we witnessed some wonderful demonstrations of holy power. We appreciate District Superintendents Hendrickson and Johnson. We had a meeting with Rev. Paul Lee at Mt. Vernon, Illinois; with Pastor Leo Lawrence in Bethany, Oklahoma; with Rev. Orville Firestone at Fayetteville, Arkansas; at Paul's Valley, Oklahoma, with Rev. L. Wayne States; with Rev. C. E. Stanley and First Church in Des Moines, Iowa; at First Church in Tulsa, Oklahoma, with Rev. E. H. Sanders; closing the year in a meeting at Delta, Colorado, with Rev. Melvin Carpenter. Every one of these good pastors and their people stood by the evangelist in a wonderful way. I thank God for a good slate, many calls, and a place to labor for Him in His great harvest field."

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Menomonie, Wisconsin—I have been privileged to complete another year of service to God and the church while pastoring our Forest Center Church. The church has enjoyed a membership gain of 11 per cent, Sunday-school gain of 15 per cent, and a 14 per cent gain in amount paid to all interests over the previous year. Evangelist W. D. Huffman and family were a real blessing to us in our July revival. The church has given us a raise in salary, the people have been loyal to the pastor and family, and faithfully support every phase of the church program. Our great burden is for a revival and an ingathering of souls.—Dale V. Sidle, Pastor.

Riverbank, California—On December 11 we closed a revival with Evangelist Max F. Peters as the special worker. It was the best revival the church has had for years. Brother Peters did an excellent job in preaching the rugged gospel of holiness. At least eighteen people sought God at the altar of prayer; most of these were young people from our own community. Our church was revived and encouraged. Melvin R. Wright, Pastor.

Indianapolis, Indiana—The fire still burns on the altar at East Side Church; seekers at the altar, and new folks being saved. God gave nineteen at the altar in a recent Sunday night service. Our Sunday-school attendance is about twenty-five per week above last year; new bus purchased for forty-two passengers, and the branch Sunday school started last summer averaged fifty-two in December with people being saved there. The parsonage has been redecorated, all budgets paid or overpaid, and we are giving 10 per cent of all income to foreign missions, including N.Y.P.S., Sunday school, and church building fund. Good crowds are attending the Sunday preaching services. Our recent revival with Evangelist H. H. Hooker was blessed of God with good results. The prayer meeting each Wednesday morning at ten o'clock is proving to be a rich blessing, with souls praying through; also the teen-age group conducts a prayer meeting on Friday night.—ERMEL SHORT, Pastor.

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Evangelists Everett and Irene Kimball write: "We will be closing a meeting in Troy, Idaho, November 25 (1956) and have two dates that we would prefer to slate in the Northwest: November 28 to December 9, and December 12 to 23. We carry the full program with special singing, music with Hammond organ, piano accordion, and preaching. Write us, c/o our publishing house, P.O. Box 527, Kansas City 41, Missouri."

Evangelist Andrew Johnson writes: "Glad to report victory during the closing weeks of 1955. In the week-end revival in Sandpoint Church, Fort Wayne, Indiana, with Pastor Virgil Meyer, we witnessed a real landslide of glory in the salvation of a number of young people; also the church was greatly encouraged. In January, I will be in Jackson, Mississippi, and while in the South would be glad to contact other pastors for services or week-end conventions. Write me, Wilmore, Kentucky."

Evangelists A. E. and Pauline Miller write: "Due to a change in pastors, we have an open date, April 3 to 15, which we would like to slate in Texas or southwestern Oklahoma. We carry the whole program—preaching, singing, chalk artistry, special music, and children's work; and will go to any church, large or small, for entertainment and offerings. Write us at our home address, 307 S. Delaware Street, Mt. Gilead, Ohio."

Alliance, Nebraska—Members and friends here, under the leadership of the pastor, Rev. A. S. Morgan, assisted by a painter and carpenter, took the old church building, painted and replastered it, put in new windows, sanded and re-varnished the floors, until now it really looks beautiful. All work was donated for God. The church is making good gains in Sunday-school and church membership under the leadership of Brother Morgan.—CLIFFORD SAXTON, Reporter.



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T. W. Willingham, Executive Director
Nazarene Radio League

THE "HIGH PRICE OF PUTTING IT Off" or the "Cost of Waiting" could well be the lesson we learn from the following incident. Six or eight months ago one of our wide-awake young pastors, seeing that a radio station was being erected in the small town where he was pastoring, wrote for information and an audition transcription of "Showers of Blessing." He presented them to the program director, who accepted the program and placed it on as a public service feature. But let his letter tell you more about it:

"We had it on this station on a sustaining basis and got the manager of the station converted. He and his wife really came through for God and were at the point of joining our church here when he moved to another city.

"I believe the new manager would have kept our program, but as much as we urged, none wrote in and told the station they enjoyed it. So now we are to pay for it."

The program was off the station about two months, and now is back on, but they are having to pay for the air time. Have you written your station recently? Over 225 stations now carry the program as a public service. Show your gratitude to your station—it will help them and you too.

Evangelists Ralph and Betty Baker write: "We have two open dates, April 18 to 29, and May 2 to 13, that we'll be glad to slate anywhere the Lord may lead. We carry a full evangelistic program. Write us, Box 171, Newell, West Virginia."

Longview, Texas—In December our church enjoyed one of the best revivals of its history. Evangelist C. B. Fugett was at his best; souls were saved, backsliders reclaimed, believers sanctified, and God's people edified. In December all records were broken in attendance and offering in the Sunday school. God is performing miracles in our midst. Folks for whom the church has prayed for years have been converted and sanctified, and our own people encouraged. Several young people from various sections of the country attending LeTourneau Tech. College here attend our church; some have been saved and sanctified and united with us. If you have friends coming here, write me (c/o Church of the Nazarene in Longview) and we'll be glad to contact them.—**FLOYD W. ROWE, Pastor.**

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ANNOUNCEMENTS

NOTICES

Dr. A. K. Bracken, an outstanding leader among us for many years, is now available for holiness conventions, youth meetings, revivals, or Christian Service Training classes. Write him, 115 N. Mueller, Bethany, Oklahoma.—The Editor.

It is a happy privilege for me to announce that Rev. E. L. Cornelison, of 122 North 16th, Colorado Springs, Colorado, is now available as an evangelist. He is an excellent preacher with a number of years' experience both in the pastorate and in the evangelistic field. Almost all of his dates for this winter and spring have already been scheduled by Colorado District churches, but he does have open dates for the summer and beyond.—Oscar J. Finch, Superintendent of Colorado District.

BORN—to Rev. and Mrs. Verd Cochran of La Center, Washington, a daughter, Pamela Jeanne, on December 8, 1955.

WEDDING BELLS

Mr. James O. Guntz and Miss Shirley Lindeman of Greensboro, North Carolina, were united in marriage on January 1, 1956, with Rev. J. Erben Moore, pastor of First Church of the Nazarene in Tucson, Arizona, officiating.

Miss Evelyn Milburn of Kansas City, Missouri, and Mr. Gerald Yoessel of the Nazarene Theological Seminary were united in marriage on December 30, at First Church of the Nazarene, Kansas City, with the pastor, Dr. A. Milton Smith, officiating, assisted by Rev. Keith Bottles of Carl Junction, brother-in-law of the groom.

Miss Janet Hauger of San Francisco, California, and Mr. Wm. P. Adams of Kamlah, Idaho, were united in marriage on December 23, at First Church of the Nazarene in San Francisco, with Rev. Ira Paul Dumas officiating.

SPECIAL PRAYER IS REQUESTED by a reader in Tennessee—a backslider—that she might be able to forgive and get back to Christ, also for an unspoken request;

by a Christian mother in North Carolina for her daughter, who has undergone brain surgery, is very sick, that God will undertake, also for herself;

by a lady in Massachusetts for a couple to whom she is sending the "Herald of Holiness," the wife (mother of three teen-agers) an alcoholic, the husband trying to live a Christian life—both almost in despair, and need much prayer;

by a Nazarene brother in West Virginia who thinks he may have cancer—he knows God can heal if it be His will;

by a Nazarene lady in Arizona for a dear friend in California who has had a complete mental break—she is of a family of missionaries—that God will undertake for her in a special way.

DEATHS

MRS. ALMA MERTON (HILL) MORGAN was born at Thompsonville, Texas, June 19, 1885, and died July 11, 1955. She was converted and sanctified in young womanhood and became a charter member of the Church of the Nazarene at Thompsonville. She remained a faithful, loyal member until her home-going—forty-three years. She lived a life of consecration and devotion to God and holiness, giving unstintingly of her time, energy, and means to promote the work of the Kingdom. She was united in marriage to John P. Morgan in 1947. She died in a hospital at Quero, Texas. Besides her husband, she is survived

by one brother and three sisters. Funeral service was held in her home church with her pastor, Rev. L. S. Redwine, in charge, assisted by Rev. J. E. Threadgill and Rev. R. M. Hocker. Interment was in the Thompsonville Community Cemetery.

PORTER SMITH BERTREM was born December 30, 1878, at Bowling Green, Kentucky, and died April 23, 1955, while at work in Colton, California. He was converted in his early married life and became a member of the Church of the Nazarene at Somerton, Arizona, in 1929. He had been an active, consistent, and faithful member of the Colton church since 1944. He was a wonderful Christian and much loved. He was the father of six children, only two of whom survive: Walter E. of Ventura, and Mrs. Viola Lee of Colton. Funeral service was conducted by his pastor, Rev. J. P. Ingle, with interment in the Hermosa Cemetery at Colton.

PICKENS BLAKEMORE was born January 4, 1901, at Holcomb, and died September 5, 1955, in a hospital in Kennett, Missouri, of a heart attack. He was converted as a young man, later sanctified, and united with the Holcomb Church of the Nazarene. He was united in marriage to Edith Hartley on June 17, 1928; to this union were born three sons and four daughters. He was a devoted Christian, husband, and father. He gave of his time and support to his church, and served as Sunday-school superintendent for eight years. He is survived by his wife, Edith; three sons, Joe, Jack, and John; and three daughters, Carol, Mary Nell, and Judy; also by one brother. One daughter died as an infant. Funeral was conducted in the Holcomb church, with the pastor, Miss Lucille Riggs, in charge, assisted by Mr. John Young.

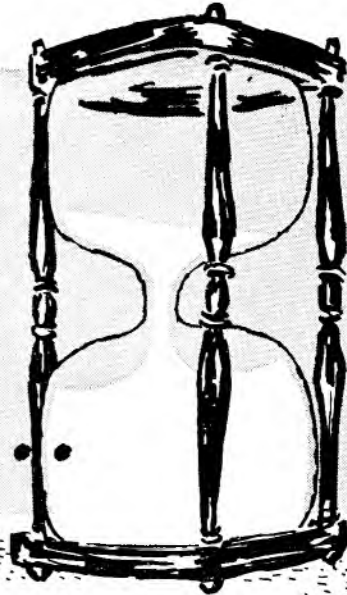
MRS. BELLE (Gleason) BROCKWAY was born May 10, 1864, and died October 8, 1955, at the home of her daughter, near Howell, Michigan. In 1885 she married Mr. John Schrepfer; to this union were born three children. Mr. Schrepfer died while the children were very young. She trusted God, worked hard, taught Sunday-school classes, and tithed her income. In March of 1894 she was wonderfully sanctified. She transferred her membership to the Durand Church of the Nazarene when it was organized and attended faithfully as long as her health permitted. She married Mr. Brockway late in life; he died several years ago. She is survived by two daughters: Mrs. Clara Steinacker of Howell, and Mrs. Frank Berry of Owosso; the son, Fred, died in 1949. Funeral service was conducted by a former pastor, Rev. L. A. Wilson, assisted by the Reverend Mr. Fall, with interment in the Coughran Cemetery near Howell.

THOMAS WILSON GOODALL, age seventy-six, of Chesapeake, Ohio, died August 22, 1955. He was united in marriage to Melissa Bone on October 5, 1905; she died in 1946. He was characterized by kindness to everyone, and was kind and loving to his family. He was a member of the Pilgrim Holiness church; loved to read his Bible and attend the various camp meetings. He is survived by seven children: Roy, of Detroit, Michigan; Carl, of Englewood, California; Forest, of Ironton, Ohio; and Haven, a Nazarene minister, of Chicago, Illinois; Patricia and Thelma, of Columbus, Ohio; and Sybil, of Ashland, Kentucky. Of four brothers and four sisters, only two sisters and one brother survive.

SHARON, twelve-year-old daughter of Mr. and Mrs. Russel Meyer, died August 8, 1955, in Davenport, Iowa. She was a member of First Church of the Nazarene in Valparaiso, Indiana. She is survived by her parents, a sister, Mariruth, and her grandparents, Rev. and Mrs. D. A. Glaze. Funeral service was conducted by Rev. L. E. Myers, assisted by Rev. A. C. Morgan, superintendent of Northwest Indiana District.

February 8, 1956

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