Prayer is fundamental in the plan of God. It is one of those amazing realms of human opportunity and responsibility for cooperation with God, essential to the accomplishment of the divine purpose in the world. Why God thus has planned His relation to humanity we cannot fully explain, but so it is and it is for us to accept and live by His plan.

James declared to the Church of his day, “Ye have not, because ye ask not.” This is still the basic problem of the professing people of God—“unprayed prayers.” But he further indicted them thus, “Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts [desires].” These are the prayers that are ineffective because they are selfish and self-centered.

While we need to pray for ourselves, the clear implication of the Word of God is that the highest form of prayer is that which seeks the help of God for others, intercessory prayer. Such praying is not an easy exercise, but calls for spiritual and physical intensity. James calls it “effectual fervent prayer.” Let us put it in more ordinary words: “strong, burning prayer.”

This signifies more than quiet, restful, meditative prayer. This is prayer directed toward unusual need, which calls for unusual zeal, fervor, and spiritual passion. This is such prayer as engaged Jesus Christ when He “offered up prayers and supplications with strong crying and tears.” This is the kind of prayer that brings revivals, awakens the drowsy church, brings pungent conviction to sinners and the deep hunger for purity to the unsanctified.

Yes, it will demand self-denial and physical energy, for lazy people never are great intercessors. While mere physical energy and intensity have no intrinsic spiritual worth, yet great spiritual intensity is accompanied by physical sacrifice in energy and activity. God is calling for those who will pay the price of engaging in “effectual fervent” intercessory prayer.
**Late News**


Mr. and Mrs. Dick J. Edwards have resigned as ministers of music at Westside Church in Decatur, Illinois, and are now in the same field of work at First Church in Nampa, Idaho.

Superintendent Nicholas A. Hull of Southern California District sends word: "Fridays night, February 1, we organized a new church at Nuevo, California, with a nice membership. Rev. Vincent Smith appointed pastor."

Evangelist Hove Harvey sends word that he has accepted the pastorate of the church in De Ridder, Louisiana.

Pastor Noah Sullivan sends word from Grafton, West Virginia: "In February we had the greatest revival in the history of the church with Evangelist Clarence 'Tiz' Jones; eighty-one seekers, seven members by profession of faith; one family renewed church vows. Pastor given a $20.00 per week raise. Church on the move for God and souls."

"Rev. Clarence L. Davis, retired elder of Milltown, Indiana, has set some sort of a record in reading the Bible through. He began January 1 and completed his reading February 7, averaging 32 chapters a day for 37½ days. He has read it through many times in his ministerial career, and can quote great portions of it. He was ordained by Dr. P. F. Bressec in 1911 at Des Arc, Missouri. He and his companion, Vada Davis, also an elder, spent many happy years in the service of their Lord, and still endeavor to keep close to God in Bible reading and prayer."—By their son in law, Rev. Ralph Ahlemann, pastor of Central Church of the Nazarene, Orlando, Florida.

Pastor Harold Glaze sends word from East St. Louis, Illinois: "Closed a tremendous and fruitful crusade Sunday evening, February 10; 129 seekers with 18 joining the church. Rev. C. B. Fugget, the evangelist. Old-timers said it was one of the greatest ever, and the evangelist said it was the most normal meeting he had been in in over a year. Beautiful harmony and revival spirit prevails in East St. Louis First Church."

Word has been received from Rev. Aubrey Ponce in Alaska: "Conduct first service in Kenai, Alaska, March 10. Will move into trailer home March 1. No holiness work in one hundred miles. Need special prayer. Send names of friends of service personnel to Rev. Aubrey Ponce, General Delivery, Kenai, Alaska."

**Herald of Holiness**

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**Next Week...**

The Shadow of the Iron Curtain, General Superintendent Barnett

There Is Value in Maturity, C. P. Lanphier

"I Got to Thinking... " Ernest E. Grose

**Revival Prayer**

By MRS. M. SPITTAL

"Reveive my heart, O Lord; come with Thy living flame until I am wholly lost in Thy—tisl in Jesus' name."

"Recover my home, O Lord; no place home has known except Thy dwelling place."

"Recover my church, O Lord; let showers of blessing fall."

"Fain every heart and every home be stirred for Christ to go."

"Recover this town, O Lord; restore the old-time glow."

"Fill unity and love and faith from Christian hearts forever."

"Recover our nation, Lord; fill ears and eyes shall cease, and many hearts both far and near shall know Thy perfect peace."

Written on my spiritual birthday, January 24, 1957

**Divided Loyalties**

It was prayer meeting time but someone was absent. His favorite TV program kept him from God's house. Divided loyalties!

It was Sunday school time, but someone was absent. He was simply "too tired." Just didn't "feel like it." Yet he felt like driving all over the country that afternoon. Divided loyalties!

It was training time but someone's place was vacant. He had company and just hated to come on to church. Divided loyalties!

It was preaching time, and Sunday school was finished, but someone didn't stay for church. A family home-coming made it urgent that she go home and cook a big dinner. Divided loyalties!

It was visitation time, but someone was not present. There was a ball game and he had to take the children. Divided loyalties!

It was evangelistic service time, but someone left before preaching so that he could get to bed earlier on Sunday evening than other evenings. Divided loyalties!

It was choir time, but someone didn't sing in the choir because he wanted to be begged. Divided loyalties!

It was tithing time, but someone's tithe envelope was not in the collection plate because he just had to pay that car payment, and save money for a hobby. Divided loyalties!

Whom are you serving? Christ or self?

No man can serve two masters."—from the Texarkana (Texas) Nazarene; Rev. Fletcher Spruce, pastor, First Church
In a recent midweek prayer service I heard a testimony something like this: "I didn’t just take it by faith; I really got down and believed God." This good Christian meant something that we all appreciated, but he misunderstood the meaning of true faith, taking it to be a dry, mental acceptance of religious truth, and separating the inseparable—faith and believing.

Faith is a vital factor in everyday life. It is not a dead, dry subject, something for theologians to ponder in the study, but rather the very principle by which we live from day to day. Perhaps we should say that faith is the very premise on which any intelligent life must be built. If you are to drive a car down the highway, you will have to have faith in the other driver that he will keep the laws that control traffic. If you go to the store and deal with a merchant, you believe that he will treat you fairly and that the merchandise he sells you is what it is represented to be. You probably pay him before he actually delivers the goods to you.

Wake Island is a small, mid-Pacific refueling stop for trans-ocean traffic between the United States and the Orient. Actually it consists of three small, fork-shaped coral islands with a combined area of less than three square miles. It lies in the same latitude as Honolulu and has a very agreeable climate with an annual rainfall of forty-one inches and an average temperature of eighty degrees. It is about two thousand miles from Tokyo and about twenty-three hundred miles from Honolulu.

Our Pan American Clipper, "Flying Cloud," had stopped at Wake to refuel preparatory to flying on to Tokyo. It was late in the afternoon; daylight was beginning to fade. Shortly after the take-off from Wake and with no other possible landing facilities short of Tokyo, I noticed a leak in the right-wing gas tank. The gasoline was running off the top of the wing directly over the motor exhaust beneath the wing. I notified the crew, and our good captain immediately announced over the public address system that we would "dump the gasoline" and return to Wake Island. This he did, for this airline is very safety-conscious and takes no unnecessary risks, and they have a very fine safety record. However, it was a new experience to me to watch twenty-five hundred gallons of high-test aviation gasoline pour out of that great ship while its four motors fired away very nearby.

But my heart took comfort in the assurance that my God not only sees, but He also foresees, the dangers that beset our pathway. So I thanked Him for deliverance from the danger seen and no doubt from many that are unseen.

General Superintendent Powers
you; perhaps the article is sent out on a delivery the next day, but you believe in the man and in his fair dealing with you.

You go to the bank and make your deposit of five thousand dollars (I am speaking hypothetically!) and you fully trust the bank to take care of your money and to pay it out on your order; when you write a check within the limits of your bank balance you have no doubt that the laws governing banking procedure will operate in your behalf.

In an even more important area of our lives—that of human relationships—we have faith. We believe in our friends, in their integrity, in their love and devotion, in their good will toward us. If someone tells us an evil thing on a friend, we withhold judgment, saying, "I know that person and appreciate him; until I know by evidence that cannot be gainsaid that such a thing is true, I will not believe it against my friend." We believe our friends are loyal to us when absent from us as much as when with us. And while there are a few cynics who say they no longer believe deeply in anyone because of some disappointments along the way, the great majority of us have found human relationships most rewarding and satisfying when built on mutual confidence.

In each of these cases you have faith that if you do your part the other person involved will do his part. You may be disappointed now and then. The other driver may take your right of way, the merchant may cheat you, the bank may close its doors, your friend may fail you—all these things can happen and sometimes do. Yet in order to have any kind of normal life we must constantly exercise faith.

Faith is an acceptance of certain conditions for living. In each of the above cases, certain conditions are accepted. We agree to the laws for highway driving, which involve ourselves and the other fellow alike. Neither is exempt. Both the merchant and ourselves accept the principles of fair dealing. We pay the agreed price in good, sound money, and he delivers the goods, as represented, in sound condition. Both the bank and ourselves accept the laws governing banking procedure. We deposit our money and write only checks that are covered by our deposit, and the bank pays out on our order. We, both our friends and ourselves, accept the principles that govern friendship. There are no one-sided friendships—it is give and take, to be tolerant and understanding and willing to make proper adjustments to one another.

We would not expect results without meeting the conditions in any of these realms of living. To do so would result in utter confusion. To expect highway courtesy without giving it ends in a road-hoggishness often resulting in tragic accident.

**“IN ALL THESE THINGS... Conquerors”**

We watched beside a couch where pain had wasted
Through endless, anguished months a form most dear;
Who bitterest dregs of suffering had tasted.
While Death, with folded wings, stood waiting near.
Why do you hide your time, unwelcome Specter?
Since strike you must, then make the struggle brief.
Delay no longer, Death! We name you victor!
Now claim your prey, and leave us to our grief!
But wait! The sufferer speaks, and love triumphant
Lights the pale brow, and how the spirit sings
At those soft-whispered words: "Through Him that loved us
We're more than conquerors in all these things!"

What testimony to His gracious keeping!
Yea, all things conquered now forevermore!
Despite the thrust of Death, and all our weeping.
We glimpsed a heavenly light beyond that door.
The years bring conflicts, but that sacred hour
Remains to lift my soul on Faith's bright wings.
Our dying mother's God gives holy power
To face and daily conquer "all these things."

By Kathryn Blackburn Peck

To expect fair dealing without proper payment on our part ends in a severance of friendly relations with the merchant, if it does not land us in jail! To expect the bank to pay a check for which we have no deposit is being overly optimistic (and that is the understatement of the year!). To hope to continue to receive someone's friendship without any overtimes on our part will be to hope foolishly—such a friendship will soon die of malnutrition and neglect.

So faith in God is a working procedure of living also. True, it is far more, but it cannot be more until it is at least that much. We accept God's plan for our lives (as we accept the laws of our country). We are not forced to do so. We could be spiritual anarchists, and some are. But we choose His way as ours and agree to be governed by His will.
III

Faith is complete, implicit trust in Christ. Here is where religious faith rises far above the illustrations of human friendships and relationships. Others may fail us, but Christ will never do so. His promises are "yea and amen" to the believer.

Too many times we doubt that He will do His part after we have done ours. This is placing a higher value on our own integrity than on His faithfulness, although that is not our intention. So we see the great sinfulness of unbelief, which is really a form of idolatry, placing the creature above the Creator. And while we grant that such is not our intention when we doubt God, yet the net result is that we are shut out of the blessing which the Lord wants to give us.

We need never doubt Him when we have met His conditions of obedience and consecration. The great pioneer missionary to China, J. Hudson Taylor, summed up his faith in these words: "There is a living God. He has spoken in the Bible. He means what He says, and will do all He has promised." We can throw ourselves on His mercy and know He will never let us down.

We are told that a missionary who was translating the Bible into a new language could not find any word to express the Christian word for faith. One day a national of that country came and threw himself into a chair, using a word which meant, "I am resting my whole weight upon this chair." The missionary immediately captured the word for Christ, and used it to denote true faith in God. When we believe Him, we give ourselves fully to Him, throw ourselves upon His mercy, trust Him implicitly without dictating to Him what He shall do with us. "This is the victory that overcometh the world, even our faith . . . . He that believeth on the Son of God hath the witness in himself" (1 John 5:1-10).

As I launch out upon the journey of 1957 I want to introduce . . .

MY 4 NEW YEAR COMPANIONS

By ELIZABETH M. DUMANN
Pastor, Ebensburg, Pennsylvania

Behold, God is my salvation: I will trust, and not be afraid: for the Lord Jehovah is my strength and my song: he also is become my salvation (Isa. 12:2).

When we plan a trip, go on a long journey, or take on a new task, we consider those who will be going with us on the trip or journey, and in the case of a task, what we shall need to make the task a success.

As I enter upon the journey of a new year, I have just been thinking about four of my traveling companions that I am taking along and what I have at hand to live successfully through the new year. While I muse tonight, I do not know what the new year holds for me; it is all an untried journey. However, I am taking along four companions.

I have my Bible. I am taking it along. Yes! It is God’s wonderful Word and I wish I knew it better. I wish I knew how to wield this Sword of the Spirit more effectually, yet I know the Word will be “a lamp unto my feet, and a light unto my path” during the journey. I am very sure I will need its glowing light all the way.

I wonder what new revelations it will bring into my life this year, and what sermons God will lift out of its sacred pages and impart to my heart for my people—the precious flock God has given me to feed and to care for.

I wonder what new revelations it will bring into my life this year, and what sermons God will lift out of its sacred pages and impart to my heart for my people—the precious flock God has given me to feed and to care for.

I wonder how severe will be Satan’s suggestions to neglect to read and study the Word. But I enter
II

I enter the new year with prayer. What is prayer? I cannot pick it up in my hands as I can my Bible; however, it is no less real. Prayer is that season and time and place and condition when I talk to God and He speaks to me.

As I muse I wonder. Just what will prayer mean to me this new year? I shall pray at home, at the church, in the homes of my people, at the bedside of the sick and the dying, at funerals, with the newlyweds at the marriage altar, and with seekers at the mercy seat. I trust those prayers will be so divinely inspired that they will refresh my own soul as I pray at home, and they will be like sweet incense to the church, and bring comfort to the hearts of my people in their homes. I trust they will bring healing and help to the sick, hope and comfort to the dying, divine guidance to the newlyweds, and faith to the seekers at the mercy seat, until God's Spirit witnesses to their hearts that they are born again or their hearts purified by faith.

I shall pray when it will seem that God is far from me, and I shall pray when God is very near. I wonder. Will I pray in secret this year till God meets my soul with refreshings that will make my whole life of service better for Jesus? I enter the new year with prayer.

III

I enter the new year with Christian experiences. No! I do not mean the two works of divine grace that God wrought in my soul when He saved me from sin and later sanctified me. I do have those two wonderful works of grace. God saved me on January 5, 1920, and He sanctified me on March 19, 1922. I praise Him for meeting my need for pardon and for purity, but the experiences of which I muse are those I have learned by being a Christian. Jesus said, “Take my yoke upon you, and learn of me,” and there are many things I have learned in the Christian life that stand me in good stead as I enter upon a new year.

Someone has said, “I have learned not to get off the train when it goes into the tunnel.” Thus I will not cast away my confidence when I must walk in the darkness.

I have learned to live and serve with others. I shall need to live and serve with others in the new year. I have learned to love my enemies and to retain my friends; I need to do so in the new year.

Then, too, God may have a brand new experience for me in this new year. It may be one much to my liking or it may be most disagreeable to me. If such be His will for me, I trust I shall accept it cheerfully from His hand. There are many things that could come to me—physically, mentally, materially, and spiritually—to bring me into a new experience. But whatever may come I have an anchor of hope for my soul, “both sure and steadfast, and which entereth into that within the veil.” I enter the new year with experiences.

IV

I enter the new year with my church. I wonder what the church will mean to me this year. I’m thinking of my local church of which I am a member and where I attend all the services. But then I wonder what I will mean to my church this year.

If such be His will for me, I trust I shall accept it cheerfully from His hand. There are many things that could come to me—physically, mentally, materially, and spiritually—to bring me into a new experience. But whatever may come I have an anchor of hope for my soul, “both sure and steadfast, and which entereth into that within the veil.” I enter the new year with experiences.
The inspiration for this brief article is to set forth and illuminate the fact that the purpose, the price, and the provision for heart holiness arise from the nature and structure of the ever blessed Trinity. Inasmuch as God alone is the eternal source and original pattern of all holiness and truth, it must needs follow that any doctrine not rooted in His very nature must succumb to the slow erosion of the years and finally disappear from the minds and then the hearts of mankind.

The race was fashioned for the purpose of glorifying that God who declared, “Let us make man in our image, after our likeness.” Sin entered and sin wrought such moral havoc that this image was horribly defaced and thus man could no longer glorify God by manifesting His essential nature of holiness. Therefore, any remedial scheme to be successful must heal man organically, bestow upon him full moral purity, and restore him to his primitive function of glorifying a holy God. This is the purpose of heart holiness.

The Son fully entered into the thought of the fashioning Father in creation and therefore fully shared His deep desire for a redemption which would go “deeper than the stain [of sin] had gone.” Thus the system of Mosaic laws and types which found their uttermost fulfillment when “Jesus also, that he might sanctify the people with his own blood, suffered without the gate” (Heb. 13:12). The earth shook, the sun refused to shine when; to quote Martin Luther, “God was forsaken of God.” This is the price of heart holiness.

Shortly before the suffering Son returned to the fashioning Father, He declared of the Holy Spirit, “Whatsoever he shall hear, that shall he speak.” Out of the holy, post-Ascension converse between the Father, who fashioned the race in holiness, and the Son, who suffered to restore the race to that holiness, comes the message of the speaking Spirit. This is the provision for heart holiness.

When the seeking soul, pardoned and consecrated, draws nigh to God in faith, the sanctifying Trinity—the Father, who fashioned; the Son, who suffered; and the Spirit, who speaks the word of power—draws nigh to fulfill the promise. “What a gathering of hallowing almightinesses” when the God of peace comes to sanctify wholly!

Thus we see that the doctrine of heart holiness is founded upon the structure and functioning of God’s holy nature. Before this message can be abolished there must first be a schism introduced into the Trinity! Until that time let us all obtain, live, profess, and preach “Holiness unto the Lord!!”

Holy, Holy, Holy, Lord God Almighty!
Early in the morning our song shall rise to Thee.
Holy, Holy, Holy! Merciful and Mighty!
God in Three Persons, blessed Trinity!

THE SANCTIFYING TRINITY

By R. A. Kerby

MARCH 13, 1957 • (27) 7
The Invisible Line

By DAVID J. TARRANT, Pastor, Port Glasgow, Scotland

Our human race has always been pretty good at drawing lines dividing the world into two or more groups or classes. For the compatriots of our Lord Jesus, this division was the simplest of matters: all who were not Jews were Gentiles. For their cultured contemporaries, the Greeks, the matter was just as simple, though the division followed a different line: to them, all who were not Greeks were barbarians. In modern society we still do the same thing. In the realm of international affairs, we draw our dividing line between the Communist nations and the free nations. In internal politics, we draw the line between Republicans and Democrats. In the field of religion, it is between Catholics and Protestants, and so forth.

But over against these man-made distinctions, God has just one classification. He draws the line between the saved and the lost. On the one hand, we have such scriptures as these: “If our gospel be hid, it is hid to them that are lost”; “The Son of man is come to seek and to save that which was lost.” On the other hand, these scriptures, and others like them, speak of those who are saved: “By grace are ye saved through faith”; “By me if any man enter in, he shall be saved.”

Now whereas all man-made lines of demarcation stop at the grave, when you stand before God it will matter little whether you were a Republican or a Democrat, a pure-blooded Scot or a half-caste—God’s dividing line will run right on into eternity. The all-important thing on the judgment day will be, “Am I saved or lost?”

This line is an invisible one to everybody but God. Some of us may think that we can discern who are the people that are truly saved, but the most discerning of us can make mistakes. We shall all be in for a few surprises when we get to heaven. Some folk we were quite certain we should see will be absent, whereas some quite unexpected people will come up and shake us by the hand.

God’s line is at present nothing more than a line. It can be stepped over as easily as the white line in the middle of the road. Not, of course, in our own strength. But as God has plainly indicated His desire that we should all step over it, we can count on divine help if we have a mind to make the move. But one day this line will turn into an unscaleable wall. That will be the day when Jesus comes again. One night, the Bible tells us, God will see that invisible line drawn down the center of a double bed. On one side of the line will be lying a saved person; on the other side, a lost person. God will then reach down His hand and snatch the saved partner away; and in that moment the line will have become a wall, over which the unsaved partner could not climb if he tried for a million years.

Likewise God’s all-discerning eye will see that invisible line drawn across a workbench, across a loom, in and out the cranes of a shipyard, across the furrows of a cornfield. On either side will be men and women—on this side, saved; on that side, lost. God’s hand will reach down and snatch away the saved ones, and the separation will be final and complete.

Now some may ask, Wherein lies the difference between the saved persons on this side of God’s invisible line and the unsaved ones on that side? Is it that these are moral, upright, honest, good-living, and kind, whereas those are selfish, mean, dishonest, foul-mouthed, and immoral? Well, if this were the division, we could scarcely speak of an invisible line, for the line would be plain enough for all to see. The fact is that, though all

HEAVEN’S LOVELINESS

By BERTHA R. HUDelson

Wind-fingered water ripples quietly;
    Birds seek the forest’s shadowed mystery;
    And bluebells, violets, anemones
    Offer faint fragrance to each passing breeze.

The purple-surfaced earth, fresh-plowed and sweet,
    Awaits the touch of raindrops’ questing feet;
    And all are part of heaven’s loveliness
    God sends to comfort, purify, and bless.

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If I had yielded control of my hand to the policeman, there would have been no

SMUDGED PRINTS

By HARRY CHILDERS
Nazarene Elder

In order to get a chauffeur’s license it was necessary for me to go to the police station and get fingerprinted. I filled out a form, gave it to the big officer in charge. He got out the necessary equipment, then took my hand and said, “This is easy if you will just relax and let me do it.”

He rolled my thumb on the ink, then in the process of rolling it again on the white paper I tried to help: as a result the print was smudged. The officer got out clean paper and tried again, but before we were through I had spoiled another.

The big officer did not scold but in a kindly voice, almost pleading, said, “You just turn loose, let me have your hand.” It was not that I wanted to disobey; I really wanted to get the job done but I was used to using that hand myself with my own strength. It just did not seem natural to let loose and relinquish control. After two failures, however, I determined to submit and let the big fellow do all the twisting and turning. It took all the strength I could muster just to turn loose, but the result was a nice, clear set of prints.

Many people have trouble getting the heart-purifying experience of entire sanctification. The reason for much of the difficulty is like that which I had getting fingerprinted. We are used to running our own affairs. We repent of our sins and start out for God—we are willing to go, or be, or do, but by our own maps, plans, and blueprints. The inevitable result is smudged, worthless efforts.

It isn’t often easy for anyone to relax control, put his hand in God’s and let Him do all the twisting and turning. But if we would make a print worthwhile we will have to do just that, and by His help we can. The result will be a clean heart and a life with the clear imprint of Jesus upon it.

of the second class are surely numbered among the lost, all the moral and good-living people are by no means numbered among the saved.

The crux of the matter is this. All who are on the “saved” side of the line have crossed the line. For we all start on the “lost” side. David confesses for us all, “I was shapen in iniquity; and in sin did my mother conceive me.” But we who are saved have consciously crossed over. Taking this step necessarily involved a realization that we were on the wrong side of the line; that we could cross over if we would and that the Spirit of God was available to help us. And so we took this momentous step—the step of conversion.

Conversion is by no means a standardized experience—we take the step in any number of different ways. But one factor appears in every true conversion. We come to the foot of the Cross, expressing our gratitude for “love so amazing,” expressing our sorrow for sin so appalling, expressing our trust in Christ’s finished work, and pledging our willingness to be His love slaves from that very hour.

An ancient legend tells how the Queen of Sheba tested the wisdom of Solomon by offering him the choice of two bouquets of flowers. One bouquet was made up of choice natural blooms, but the other was composed of artificial flowers so exquisitely fashioned by master craftsmen and so delicately perfumed that, without actually handling them, none might distinguish between the real and the artificial. Solomon looked at them carefully; then looking up to the window, he saw a swarm of bees. He commanded the window to be opened, at which the bees flew in and lighted upon the bouquet of real flowers, which he then chose.

This story shows the difference between the saved and the lost. Much careful education and training may have gone to make the manners of the unsaved person as outwardly attractive as the Christian’s. But, for all his culture, the unsaved man lacks life. “He that hath the Son hath life.” He, and no other.

Where do you stand in this matter, reader? On which side of God’s invisible line are you? If you are on the wrong side, will you cross over today?

MARCH 13, 1957 • (29) 9
We Must Carry On!

By MAUD V. MEEK, Redlands, California

Not long ago I attended the funeral of a friend who was a writer. Her life had been full of promise but God had called her to a higher life. The minister spoke of “her laying down the pen and giving it to others, that they might carry on.”

On the way home I was thinking much about this and began asking myself this question. Why must we carry on? I thought of those who were depending upon us for help in their hour of need. I thought of the needy souls all about us who were waiting for someone to speak a word of comfort or guidance to them. I again thought, There is much work to do that perhaps only we can do.

When changes come and we have to face circumstances that may mean a new way of life for us, it is not always easy to meet these difficult situations. Perhaps a loved one is taken from us and it seems our little world has gone to pieces as we are crushed under the load. We realize there are duties pressing upon us that need to be met and that we must take up the work just where it was left undone. How insufficient we feel to meet these emergencies! How true this is if we are to accomplish it in our own strength. But thank God, we do not have to lean upon our own understanding, but we can commit our way unto Him, and He will direct our paths. At this time we should turn to Him, we can listen, and hear Him say, “Let us go on” (Heb. 6:1).

When Peter, James, and John were on the Mount of Transfiguration with the Lord, He was transfigured before them and there appeared Moses and Elias talking with them. Then Peter spoke up and said, “Lord, it is good for us to be here; if thou wilt, let us make here three tabernacles: one for thee, and one for Moses, and one for Elias” (Matt. 17:1). And while He yet spoke, a cloud overshadowed them and a voice out of the cloud said, “This is my beloved Son. . . . hear ye him.” Because of this glorious experience Peter wanted to stay on the mount—with no change in circumstance—but there was work for them at the bottom of the mountain in the healing of the demoniac boy. However, because of their impotent condition, the disciples were unable to perform the service that was needed, unable to carry on at this particular time.

Later, if they had not carried on after the Lord had ascended to heaven, the gospel would not have been carried to the ends of the earth.

Life is not static. It is constantly changing. We might not like life’s changes, yet they might be God’s appointment for us. There is no use indulging in self-pity and nursing our sorrows and loneliness. The way to forget is to be up and doing—attacking the problem that is nearest to hand or helping someone who is needier than we are.

We cannot go backward or stand still. There is no standing still in the Christian life unless it is, “Be still, and know that I am God,” who is waiting to help us if we will but trust Him: as God spoke to Moses, “Speak unto the children of Israel that they go forward.” In modern language we use the phrase “Carry on.”

I have a friend who has gone through deep waters and she was about to lose hope. She said, as tears streamed down her face “There is nothing in life for me now.”

“Yes, my dear,” I said, “but you must build a new life. The past is gone now and you must carry on.” Since then she has been leaning on the Lord more.

I know of some missionary widows who, after their husbands passed on, desired to stay on the field and carry on. One, whose husband had charge of a district, knew she had to find a different sphere of service but felt there was something she could do to help. Later a way was opened for her to assist with some hospital work.

Another, whose husband had charge of the pub-
lications at the mission press, said when he went, "I want to stay on in India and do some kind of work." She found a place as matron in one of the mission schools.

Valiant in Pilgrim's Progress gave his sword to him who should succeed him and his courage and skill to him that could get it.

When Elijah went up in a whirlwind into heaven in a chariot of fire, he let his mantle fall: Elisha took it up and continued to be used and carry on in the calling wherewith he had been called.

So let us take up the mantle, the pen, or whatever tool it is that we have to work with in the face of difficulties—the loneliness, the emptiness of life that might be ours—realizing that we do not have to face these conditions in our own strength. There is One who has promised, "My grace is sufficient for thee," and He is sufficient for us in all things. Let us go on and "press toward the mark for the prize of the high calling of God in Christ Jesus." And let us not be weary in well doing; for in due season we shall reap, if we faint not."

Afterthought . . .

The current fad in popular music has been classified as "rock 'n roll." The term does not fully show the relationship of this type of music to its jungle ancestry, but it does give the implication of its frenzied movement. With its advent we have about run the gamut of nonsense in regard to popular tastes in music, all the way from ragtime, through to boogie-voogie, jive, bebop, et al. It really isn't music any more, but rather a jumble of weird discord and maddening rhythm.

Whoever wrote: "Let me make the nation's songs and I care not who makes its laws," issued a solemn warning for this age. Whether the popular love for "rock 'n roll" is indicative of a decadent society or is itself its degrading influence is hard to determine, but probably it works both ways. It is hard to conceive that otherwise sensible people could be victims of this popular perversion.

Where should a Christian stand on this matter? Can he join these "civilized" voodooists and hum these tunes? Should a follower of the Lord allow himself to go batty over an Elvis Presley? Or buy his records? Where is our sense of the high and the noble? Are we not exhorted to set our affection on things above (Col. 3:2)? We should have a mighty aversion for the tawdry tunes of the day.

Let's fill our record albums with only the best in music and our minds with the rich harmonies of heaven. This neurotic, sinful, discordant age needs to hear more of singing the songs of the redeemed.

—J. Fred Parker, editor of Conquest; in January, 1957, issue; used by permission.

Reprinted at the request of one of our Canadian subscribers.
Little Talks on the Holy Spirit:

11. The Holy Spirit and the Beginning of Jesus’ Ministry

After the account of the Temptation which Luke gives us, we are told that “Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all” (4:14-15). In other words, Jesus was actually now starting His ministry, and He was doing it in the power of the Holy Spirit. This is not only proved by the words which we have given you but also by that intriguing passage which follows in Luke:

“And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears” (4:16-21).

Thus Jesus reads the prophecy in Isaiah about the Spirit coming upon Him and anointing Him to preach the gospel, and then declares that it is being fulfilled by Him that very day. The Holy Spirit had much to do with His birth, baptism, and temptation, and He is now with Him as He begins His ministry. If the Lord Jesus, the Son of God, needed the Holy Spirit when He began His ministry, “The Spirit of the Lord is upon me.” Not only was that Spirit upon Him when He began His ministry, but also when He closed it. The Spirit was upon Him every step of the way, not because He needed the constant presence of the Holy Spirit—for He was God himself—but rather because the Godhead is one; and where the Christ is, the Father is; and where the Christ is, the Holy Ghost is. They are never separated in spirit and purpose.

“The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.” Jesus commissioned himself, God the Father commissioned Him, and the Holy Ghost commissioned Him. “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (John 3:16). “Christ . . . loved the church, and gave himself for it: that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing: . . .” (Eph. 5:25-27). And we could as truly say that the Holy Ghost loved both the world and the church and was ready at all times to lend a helping hand to the Son in His career of redemption.
What We Believe:

4. The Holy Scriptures

The statement in the Manual of the Church of the Nazarene as to this Article of Faith reads:

“We believe in the plenary inspiration of the Holy Scriptures, by which we understand the sixty-six books of the Old and New Testaments given by divine inspiration, inerrantly revealing the will of God concerning us in all things necessary to our salvation, so that whatever is not contained therein is not to be enjoined as an article of faith.”

STEPHEN S. WHITE

“Plenary,” as used in this article, means “full.” The Church of the Nazarene believes, as stated in this article, that the Bible is fully inspired by God. By the Bible is meant the sixty-six books of the Old and New Testaments. Then full inspiration by God is explained by the statement that the Bible “inerrantly” reveals the will of God concerning all the things which are necessary to our salvation. And, in order to further substantiate this position, it is declared that “whatever is not contained therein [the Bible] is not to be enjoined as an article of faith.”

This clearly implies, as we indicated in the introductory session in this series, that while in most of these Articles of Faith there is no specific reference to scripture, yet all of them are based on the Scriptures. In fact, we are saying in this article on the Holy Scriptures that we have no right as a church to adopt any article of faith which is not in accord with the teachings of the Bible. One great passage of scripture comes to mind here. It is found in Second Timothy: “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoughly furnished unto all good works” (3: 16-17).

No doubt Paul, when he penned these words, was thinking of the Old Testament, for there was no New Testament then—it was in the process of being created. Nevertheless, this passage holds good for the New as well as the Old Testament. The Church of the Nazarene believes just as truly in the inspiration of the New Testament as Paul did in the inspiration of the Old Testament. The two Testaments constitute the Bible, and both were inspired of God, and inspired in a sense in which no other book ever has been or ever will be. The Bible is a unique Book and holds a place of authority for the Christian which no other book can ever hold.

Let’s Glorify the Good!

Let’s glorify the good! Let’s make it important! Let’s exalt and honor it! Let’s keep the good, rather than evil, in the foreground! How may we glorify the good? By being good ourselves and recognizing and honoring it in others. Let’s be on the alert to see the good in those about us.

We have many ways of honoring achievement. The various organizations of society are ready to place their seals in a special way upon those who achieve the extraordinary, but too often this accomplishment does not have to do with goodness or character. It is not often achievement in the realm of right conduct. There is little fame given to men from the standpoint of their righteousness. History isn’t a record of those who have been saints—I mean real saints, not self-conscious saints, not publicity-seeking saints.

Some time ago I attended a celebration given by a church in honor of its pastor. It was a rather unusual occasion, and the church as a whole responded to it. The pastor had many gifts, but none more outstanding than his “honest-to-goodness goodness.” He is good to the very core of his being, and has been a blessing to many. The wife of a leader in the church said to me something like this: “I think it’s wonderful that we’ve had this celebration, and that we’ve made as much of it as we have.” She also went on to declare that when a man goes wrong, or steps aside from the path of right, many of us are ready to talk about it. On the other hand, we often fail to honor those who through real character make their journey through life a real blessing to all who come in touch with them. Therefore, she said, “I am delighted that we have had this wonderful occasion in honor of this man who has followed God in righteousness and holiness, and whose life, with that of his wife, has scattered sunshine and blessing across the years.”

Let’s glorify the good!

How excellent [precious] is thy loving-kindness, O God (Ps. 36:7).

The one who has this blessing has a fortune incomparable with the richest on earth.—E. F. WILDE.
The Authority of Jesus


GOLDEN TEXT: The people were astonished at his doctrine; for he taught them as one having authority (Matt. 7: 28-29).

This lesson is an interesting conversation between Jesus and the chief priests and elders of the people. Jesus had just cleansed the Temple and also healed the blind and the lame who came unto Him. This had brought forth the displeasure of these priests and elders. They now wanted to know by what authority He did these things.

Jesus was always too shrewd to be cornered in any argument with these Jewish leaders. He refused to tell them by what authority He spoke and worked. The deep desire of the heart determines what we receive. Jesus had the previous day cleansed the Temple and also healed the blind and the lame who came unto Him. This had brought forth the displeasure of these priests and elders. They now wanted to know by what authority He did these things.

Jesus made direct application of the matter of Jesus’ authority is important to you and me right now. Have we heeded His command? If we reject His authority now, we shall someday be judged by that same authority.

Topic for March 24:

Jesus Condemns Hypocrisy


GOLDEN TEXT: Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven (Matt 6:1).

Jesus’ most scathing denunciation was given against hypocrisy. The cause of the hypocrisy of these scribes and Pharisees was given as the fact—“For they loved the praise of men more than the praise of God.”

Hypocrisy is really the most useless and worthless of human experiences. For what is it worth that we want of things we get what we want. Jesus said, “What things soever ye desire when ye pray, believe that ye receive them and ye shall have them” (Mark 11:24). The deep desire of the heart determines what we receive. The hypocrisies wanted the praise of men and that was all they received. They wanted to be seen of men and that was their reward. They prayed to be heard of men and only men heard their prayer. They had their reward.

Hypocrisy is a hindrance to the king then tarry until endowed with power, and then go work to the end of the day. Jesus still speaks with authority, and well He may, for all power is given unto Him both on earth and in heaven. The matter of Jesus’ authority is important to you and me right now. Have we heeded His command? If we reject His authority now, we shall someday be judged by that same authority.

Topical Index:

Topic for March 17:

The Authority of Jesus


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Hypocrisy is a hindrance to the king

Sunday-School Attendance Report

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| San Antonio | 3,603 | 3,689 | 86 |
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| Nebraska | 2,870 | 2,843 | -27 |
| Southwest Oklahoma | 5,784 | 5,669 | -115 |
| Houston | 3,622 | 3,478 | -144 |
| Northeast Oklahoma | 3,810 | 3,619 | -191 |
| Northwest Oklahoma | 5,880 | 5,685 | -195 |
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| North Arkansas | 3,589 | 3,271 | -318 |
| Southeast Oklahoma | 3,826 | 3,168 | -658 |
| Louisiana | 4,200 | 3,817 | -383 |
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*Estimated average for January, 1957: 389.505
Increase over average for January, 1956: 6,938

Percentage of increase: 1.8

ERWIN G. BISON, Field Secretary

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Thought for the Day

by BERTHA MUNRO

Keep Holding On

**Monday:**

"Hold on to God's faithfulness."—Hudson Taylor. The enemy's first entering wedge was to question it; he still employs the technique. "But God is faithful, who will not suffer you to be tempted above that ye are able [the breaking point]."—It is the word of a gentleman.—David Livingston. Count on His word to you as you would on that of the finest person you know—and a million times more confidently. Whatever the appearances, your cue just now is: "Hold on." "Faithful is he that calleth you, who also will do it." "Heaven and earth shall pass away; but my words shall not..." (1 Cor. 10:13; 1 Thess. 5:21; Mark 13:31.)

**Tuesday:**

Keep holding on to the love of Christ. The enemy will do his best to make it seem easy or to get you off on another track, but it is your only hope. He does well to aim his heaviest guns there; the love of Calvary is your one (and it is sufficient) guaranty of salvation. Keep yourselves in the love of God in Christ. Then sing and rest, "O Love that will not let me go." (John 13:1; 15:9.)

**Wednesday:**

Keep holding on to the horns of the altar in prayer. Grasp the promises of God and refuse to let go. You please God by prevailing. Don't let yourself accept a substitute the enemy says is "just as good." And don't forget what you have asked, when the answer seems delayed. "He'll not forget to answer prayer." (Ps. 118:27; Gen. 32:28.)

**Thursday:**

Keep holding on to your convictions—that is, to the understanding God has given you of what is right. These guiding principles mark the safe channel: they are your anchor to windward. They keep you from drifting to shipwreck and help you keep a straight course. The devil would delight to see you tossed about by every new idea and going in circles. Give up all old conviction only as it is merged in a stronger, higher one. "Prove [test] all things: hold fast that which is good" (1 Thess. 5:21).

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Dom of God. Those who practice hypocrisy not only fail to enter the Kingdom but they prevent many others from receiving the benefits of the Kingdom. Their false lives close the door.

We all need to beware lest we be ensnared by this terrible sin. The love of the praise of men is a subtle temptation. The desire for position or the chief seats has defeated many. It is easy to become a gnat strainer and a camel swallowing. It is always much easier to recognize fault in the other fellow.

Heart purity is essential. It is not enough to live strictly and hold rigidly to certain rules. Jesus' words were, "Cleanse first that which is within... that the outside... may be clean also." Man can appear righteous unto men but within be full of hypocrisy and iniquity.

Jesus' message to those scribes and Pharisees was indeed severe and cutting; however, it was given from a heart of compassion and love. He closed the message with a sad and piteous cry of heart, "He'll not forget to answer prayer." (Ps. 118:27; Gen. 32:28.)

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Friday:
Hold on to the essential basic truths which brought you salvation. They were true then and reliable; they still are; and they are all you can honestly recommend to others. It does “make a difference what you believe” about Jesus, about man’s need, about the path to salvation. Think—yes. Try to fathom—about man’s need, about the path to salvation. They were salvation. Think—yes. Find new ways of presenting your faith to others, perhaps new and richer implications of meaning. But give it up! Never. Hold fast the “sound words” you have been taught and found workable. Others need to be helped as you were helped. (T Tim. 1:13; Titus 1:9.)

Saturday:
Keep holding on to your “profession” of your confidence in yourself as strengthened by God. Hold fast to your “integrity,” your “righteousness,” your fixed purpose to walk with God, whatever the darkness or the confusions. Believe in yourself though others should doubt you. The enemy attacks even this stronghold; if he can confuse you here, he will, by the repeated, insistent whisper of accusation. You can agree with him that you are weak—without God; that you were a sinner—but not now.

But that you are disloyal and insincere—never. (Heb. 10:23; Job 2:3; 27:6.)

Sunday:
Hold fast the name of Jesus Christ; there is power in it. Satan would break your grip, for he knows that name opens doors in heaven. So long as you have a right to use it, you are invincible. To keep that name truly is to identify oneself finally and without reserve with Christ, day in, day out, in spirit and in action. That name too is in our power; we can disgrace it. Hold it high, in unbroken loyalty. (Rev. 2:13.)

Urgent Prayer Request
Last week five-year-old Mary Lynn James, daughter of Rev. and Mrs. Cleve James, missionaries to India, was found to have rheumatic fever. She is in the hospital at Basim for treatment. Please pray earnestly for her recovery.

On the Island of Fogo
By LYDIA WILKE
Our pastor is away for medical treatment, and the responsibility for the church now rests on my shoulders—speaking twice on Sunday, teaching a Sunday-school class, helping prepare the N.Y.P.S. lessons, and getting ready for any special services. But I thoroughly enjoy it!

Perhaps I haven’t done right by always declaring that I’m not a preacher! God gave us a fine day yesterday and at the close I felt good in my soul for having the privilege of giving out His precious Word.

One member of the church here has been heavy upon our hearts. So many were saying that he was living in deep sin, but we had no proof. He was always ready to say, “I was converted ten years ago and sanctified four years ago, for which I thank the Lord.”

Servicemen’s Corner

Chaplain Albert L. Gamble writes from Francis E. Warren A.F.B., Wyoming:

“I am happy to be back in the States again, although I feel that my tour in Korea was one of the best of my ministry and my best year as a chaplain. I want to share with you one of those unusual experiences that God makes possible by the power of His Spirit. I did not learn the reason why a young Nazarene who worked as an air policeman came to my office and was reclaimed until just before I left Korea. Here is the story he told me:

“One evening lying on my bunk in my tent (which was just outside the base stockade) I heard the old gospel songs being sung above the music I was listening to on my radio. Chaplain, you were conducting a service for the prisoners in a tent in the stockade and those songs made me very uncomfortable. I turned my radio up higher but the phrases of the songs still kept coming through. It brought back memories of the day when I knew Christ and was happy in serving Him. Finally, I turned off the radio and walked outside and stood next to the stockade fence, listening until your service was over. That night I determined by God’s grace I would live for Jesus Christ. Though I didn’t tell you then, Chaplain, that is why I came to your office the next day and found Him.”

“This young man became one of the most faithful and loyal Christians that I had on my base and was sanctified and called to preach before I left Korea. He had to go back home to face a difficult family situation. Please pray that God will hold him steady and give him the solution to his problem.”

“I can’t begin to explain what these papers have meant to me in the past two years that I have been overseas. They have been like a church away from home to me. You can get a lot of good out of going to the chapel services, but not the same as your own.

“I have been wanting to write to you ever since I received the first paper. I’m not much at putting in words what I would like to say but I want to thank you for sending these papers to me. I think the Servicemen’s Commission is about the best thing that I have ever heard of. People just don’t realize what these men go through with when they are so far away from home.”—DENZIL R. COBB

REMESS REH Feldt, Secretary

NAZARENE SERVICEMEN’S COMMISSION

DIRECTOR

Porter W. Gilliland

16 (36) • HERALD OF HOLINESS
Thursday at the close of the service I asked the members to remain and I spoke straight from my heart, saying that there was a cloud over the church and begging those who were living below their privileges to fall at the altar. This man arose with eyes glistening, giving his usual speech, and added, "I'll not go to that altar." I quietly told him very well, if he was sure he didn't need prayer he could leave. He did! And didn't come back yesterday morning. At noon his pet monkey bit him, ripping his arm until he had to have thirteen stitches.

As he lay groaning he kept saying, "O Lord, forgive me! Forgive me!" Yes, God can even use a monkey to answer our prayers!

New Address
Rev. Stanley P. Storey has moved to Santa Elena, Peten, Guatemala, Central America.

Snakes
For over two months we have killed snakes on an average of more than one a week, and all near the house here at Cotondale. Minnie was in the bathroom on washday, emptying the soiled linen box. She bent to pick up a brown sock by the side of the box but quickly changed her mind when she realized it was a small snake coiled up. All we have killed have been very poisonous. The green mamba which we knocked from a tree and killed was deadly poisonous. We think we have now established right of ownership and will be troubled by them less frequently.

The heat here has been terrific. My thermometer only goes up to 120° F. It burst in the heat!—Kenneth Singleton, Africa.

Endigeni
We have nearly completed a year at Endigeni. We experienced our first Christmas here recently, and truly feel we have some very fine folk in this district. Our Christian folk had collected some cash and invited the heathen to the Christmas service. After the service they gave them a feast, and waited on them to be sure they enjoyed it, and to try to show them the spirit of Christmas.

There was not sufficient secondhand clothing to give to all the heathen people who came, but we did give them all a bag of sweets and a box of matches, and a warm invitation to meet with us again on Sundays. We want them all to come, of course, but even if only one of them finds Jesus we will feel that our efforts have not been in vain. Our hearts are still crying for that revival for which we have all prayed so much. —Lillian Jones, Swaziland, Africa.

Do some Nazarenes go to heaven and some to hell?
If you mean by your question, "Will some members of the Church of the Nazarene fail to make it to heaven?" I would have to answer it in the affirmative. I believe every person who is a Christian should join some church. If he does not do this, he should be ashamed of himself. But this does not mean that church membership guarantees that a person will get to heaven. None of us has a guarantee ahead of time that we will get to heaven, regardless of what we do. The Christian who joins the church and fellowships with others of like faith and practice will in all probability have a much better chance of making it to heaven than one who does not. Still, as long as we are in this life, we can backslide and be everlasting lost. To get to heaven means not only that we should be saved and join the church, but also that we should keep saved to the end of life. We must be faithful unto death if we are finally to make heaven our home. We are all on probation as long as we live here below. None of us should dare to presume on the grace and mercy of God.

If some born-again people go to heaven and some to hell, is being born again an assurance of salvation?
Being born again is an assurance of present salvation—forgiveness and regeneration, or becoming a new creature in Christ Jesus. However, being born again does not guarantee that a person will get to heaven. None of us has a guarantee ahead of time that we will get to heaven, regardless of what we do. The Christian who joins the church and fellowships with others of like faith and practice will in all probability have a much better chance of making it to heaven than one who does not. Still, as long as we are in this life, we can backslide and be everlasting lost. To get to heaven means not only that we should be saved and join the church, but also that we should keep saved to the end of life. We must be faithful unto death if we are finally to make heaven our home. We are all on probation as long as we live here below. None of us should dare to presume on the grace and mercy of God.

Does the Church of the Nazarene believe that healing of our bodies is provided for in the atonement?
Yes, it is provided for in the atonement, but not in the same way, or sense, in which salvation is. All health, whether a specific case of healing or otherwise, is a result of the death of Jesus, or a benefit of the atonement. The resurrected body of the saint, which will never know sickness, will never be a reality except as a consequence of the atonement. However, any particular case of healing in this life will depend not only upon the atonement but also and ultimately upon the sovereign will of God. The atonement makes it possible, but the will of God finally places it within reach of actuality. The same is not true as to conversion and entire sanctification. The atonement provided for them, but this is not all. God has already willed that all sinners can be saved if they meet certain conditions, and all Christians can be sanctified wholly if they will meet certain other conditions. In other words, God has provided for and willed that all men can be saved and sanctified. In contrast, while He has provided that all could be healed, He has not willed that all shall be. He decides in some cases that it is better for a person to be sick than to be well. Some of the greatest Christians that have ever lived have suffered for years—in fact, until their disease and suffering ended in death. In spite of all that I have said, I must add that it is God's will for more to be healed than are. Sometimes we do not get healed because we do not pray and believe for healing.

Would the words found in Matt. 10:7-8 and Luke 10:9 apply to Christian workers of this day and age?
I suppose that you refer especially to their healing ministry. In the day of Jesus' disciples, there was no final limit to His infinite wisdom. The same is true today. Nevertheless, God in those early days gave more place to physical and material signs, or blessings, than He does today. We have more light today, and there is not the same need for those manifestations as there was then. God is building a moral and spiritual Kingdom, and more and more He depends upon moral and spiritual means. We have passed the child stage, especially in Christian lands, and God is dealing with us on levels which are ever becoming higher and higher. In the light of these facts, we must center more and more on winning men's souls to Christ, and healing will take a relatively lower position.
The American Bible Society is essential to our worldwide program of evangelism. If your church did not take an offering for the American Bible Society on December 9, 1956, or has not taken one since then, please do it this month. Send offering to Dr. John Stockton, General Treasurer, 6101 The Pasco, Box 6076, Kansas City 16, Missouri. Mark it clearly, "Bible Society Offering."

Another milestone was passed when the General Treasurer's report on January 31 revealed a total of outstanding Church Extension building loans of $605,072.65. This is a growth of over $100,000.00 in four months. Of these loans, $328,572.99 are from the General Church Loan Fund, the fund that is built principally from the savings deposits of our people and churches.

The tightening of credit in many areas has brought an even greater demand on our loan funds, as many local sources for building loans have been closed to churches. By depositing your savings in the General Church Loan Fund, you are not only assuring a fair interest return, but you are providing a way for our churches to erect much-needed buildings. Through these buildings our churches are better able to present the gospel to their communities and reach souls for Christ.

In our column in the February 6 issue, we reported a need of $35,000.00 more in loans by March 15. By February 20, $10,000.00 of this had been received. You can help now in supplying the remaining $25,000.00 needed at this time to meet our schedule for approved church building loans.

The following questions about the General Church Loan Fund deposits are frequently received in our mail. We are glad to give any other information you desire.

Q. What is the minimum amount I may send in?

A. Deposits begin at $100.00. If you cannot send in $100.00 at one time, but desire to build towards it, write for information.

Q. How long do I have to leave my money in the fund?

A. Your deposit is for a definite length of time, as you may desire, but for not less than one year.

Q. What interest rate will I receive?

A. Interest of 3½ per cent per annum is paid on deposits of five years or more; 3 per cent per annum for a shorter term, compounded semi-annually as of April 30 and October 30, and computed from the day the deposit is received by the Division of Church Extension.

Q. How is the interest paid?

A. Checks for interest are sent every six months to all depositors.

Q. May I leave the interest to accumulate in the fund?

A. Yes, upon your request. Whenever the accumulated interest amounts to $100.00 or more for the interest period or by additional deposits, a new note representing the interest will be sent to you.

Q. What evidence do I receive of my deposit?

A. A General Church Loan Fund note, signed by the officers of the General Board and sealed with its corporate seal.

Q. What do I do when the loan period is up?

A. You will receive a notice of the date in advance and may send in your note for repayment with accumulated interest due.

Q. May I leave my deposit in the fund after due date of the note?

A. Yes, when your notice of due date is received, you may request that the deposit continue in the fund for the time being. It can then be called for at any time on thirty days' notice.

Q. What if some emergency occurs and I need the money before it is due?

A. In order to keep the money working for its intended purpose, rather than in a large cash reserve, it is necessary to know it will not be called for until certain definite dates. However, in the event of an emergency such as illness or death in the family, the Division of Church Extension will endeavor to return the money as quickly as possible.

Q. What security in addition to the note I receive is back of my deposit?

A. A General Church Loan Fund note, signed by the officers of the General Board and sealed with its corporate seal.

Q. What is the security on the note I receive back of my deposit?

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rowed funds which it owns and a special reserve is kept to provide for any possible loss. This reserve now amounts to $30,639.07. In ten years of making loans to churches, the Division of Church Extension has not lost one dollar of either interest or principal.

Q. Is there any way my note can be made so that my deposit will become a permanent part of this revolving fund for church buildings in the event of my death before the money is returned to me?
A. A special form of note has been prepared for this purpose and over $10,000.00 in loans have been made with this provision. In this way the money is available at a certain time for your needs, but if you should not need it before your death, it immediately becomes a gift to the church and is not involved in your estate.

Q. How often may I make additional deposits?
A. As often as desired, as long as they amount to at least $100.00.

Q. Have any churches sent in deposits?
A. Yes, many churches have sent in a building fund that will not be needed for two or three years, or money left in a legacy.

Q. How do I go about sending in a deposit?
A. Mail your deposit of $100.00 or more (check or money order made to the order of John Stockton, treasurer) to the Division of Church Extension, Box 6976, Kansas City 10, Missouri, giving information as to whom the note should be made payable and for what term. A form will be provided for this information on request.

**NEWS of the Churches**

Wellston, Ohio—We are glad to report a wonderful Youth Week revival with Rev. Benny Hurlett, pastor at Wintland, Kentucky, as the evangelist. He is a sound, second-blessing holiness preacher, and our church was lifted by his ministry. Several souls were sanctified, some said they wanted to get right with God. The spirit of the revival continues in our midst.—J. N. Lakin, Pastor.

Evangelist Ernest E. Orton reports: "It is a wonderful privilege to labor with our church brethren, both pastors and laity. In recent revivals it has been my privilege to work with our church in Florence, Colorado, where Rev. Frank Stinnette is pastor. The meeting continued for three weeks and God met with us, giving many souls finding Him in pardon and heart purity. At Elkington Church in Denver we had an eight-day youth revival with Pastor E. E. Moses and wife. Here God gave us twelve souls praying through to victory. I have some open time for going anywhere. Write me. —Rev. E. Oak Drive, Fairborn, Ohio."—First Church, Fairborn.

Rev. Robert W. Taylor writes: "I have had the privilege of being pastor of some choice people in our First Church at Fairborn, Ohio, where God has richly blessed us numerically, financially, and spiritually. Feeling it to be God's will for my life, I am re-entering the field of evangelism, effective August 7 this year. I am now making up my slate; write me, 115 Oak Drive, Fairborn, Ohio."

Kirkland, Washington

The Church of the Nazarene was organized in Kirkland, October 26, 1919, with 10 charter members. They built and worshiped in a building on Rose Hill until 1954. Much good groundwork was laid by former pastors, and during the ministry of Rev. E. E. Crawford the Sunday school attendance and church service attendance nearly doubled necessitating the erection of a new building. In answer to prayer nearly 11 acres of ground was secured in a good location, and a new building began in June, 1953. With the help of a loan from C.M.B.A., a Nazarene architect, and much time, work, and prayer on the part of Brother Crawford and the people the building was substantially completed and the first service held in it on June 6, 1954, with an attendance of 280—a record at that time. The main sanctuary pews will seat 250 people, with overflow rooms, choir, balcony, and nursery that will accommodate a total of about 500. On May 22, 1955, the building was dedicated with Dr. D. I. Vanderpool, and Dr. B. A. Seals speaking. In a recent revival with Evangelist Martin Leh, many new souls were saved and sanctified. We are enjoying a good year under the leadership of Rev. Raymond J. Fieberg pastor—Repeater.
Cheyenne, Wyoming—The youth of Grace Church were strengthened and uplifted in the special Youth Week services, with Rev. Beryl Ellis of Wheatland bringing soul-searching messages. About thirty-five souls sought God at the altar. At the youth banquet on Saturday evening, the special emphasis was the quadrennial theme, “We are His witnesses.” Each of the six speakers gave timely hints on witnessing, followed by a special message by Brother Beryl Ellis. Sunday climaxd a glorious time of revival, inspiration, and fellowship with an impressive baptismal service in the afternoon and seekers at the altar at night. The good results of the revival are noted in all phases of the church work.—MARGARET ROARK, Reporter.

Evangelists Dayton and Patricia Lockard write: “After pastoring our wonderful people at Alderson, West Virginia, for two years, we felt definitely led to re-enter the evangelistic field. Since our assembly last July we have worked with a number of our fine pastors and people, and God has given some good victories. It is a joy to work in the Church of the Nazarene and to win souls for the Kingdom. Wife and I carry the full program and will go anywhere the Lord may lead. We have some open dates for the spring of ’58. Write us, Route 2, Box 312-C, Charleston, West Virginia.”

Pastor E. A. Wells writes from Burnwell, West Virginia: “Coming to this church in October of 1956, we found a few faithful members praying and trusting the Lord. God has blessed the services, souls are praying through to victory, and fifteen members have been added to the church. Our Sunday school has practically doubled, and a young people’s society and a Junior Society have been organized. Our church has been completely remodeled inside, and a new heating system installed. Our people are united, praying, and sacrificing, and we thank God for His many blessings. We love the Church of the Nazarene and what it stands for.”

Somerset, Pennsylvania—Special Youth Week services were greatly blessed of the Lord and thus were continued for an additional week. Rev. Hazel Fraley was the evangelist. Her straight forward, Spirit-anointed messages brought many victories to the church, and souls were saved and sanctified. We thank God for Sister Fraley’s ministry. This was the best revival our church has had for some time. We have a fine group of praying people in the Somerset church.—GEORGE EMMITT, Pastor.

Evangelist C. M. Whitley and wife report: “At this writing we are in Houston, Texas, with our good brother, Rev. M. B. Cain. We wish to thank our many friends all over the states who have prayed for us. God has heard and answered prayer and we are back in the field, and God is blessing, with souls praying through to victory. We have some open time in the summer; also we will be in California again this fall and have some open time in October we’d like to slate in that section. Write us, % our publishing house, P.O. Box 527, Kansas City 41, Missouri.”

Pastor Paul Darulla reports from Wheeling, West Virginia: “We recently had an excellent revival with Evangelist Violinist D. E. Patrone as the special worker. The crowds were among the best we have had, and God gave forty seekers at the altar. Brother Patrone is a wonderful and versatile worker; sings well, plays the violin with unusual ability, and is a dynamic preacher of the gospel. Finances came in easily, and a good spirit continues in the services. The church board voted unanimously for Brother Patrone to return in ’59. We are closing our sixth year with this wonderful people, and thank God for what has been accomplished; our church is debt-free, the Sunday school is averaging the highest attendance in its twenty-five-year history, and we praise God for His blessings on the church and in our ministry.”

Kerrville, Texas—After much prayer our people felt led of God to call Evangelist Thomas Hayes for a revival, with Rev. Charles Tryon as the singer. Certainly God gave us one of the best revivals in the history of the church, with souls being saved and sanctified in old camp meeting style. Nightly the altars were lined with seekers, and God gave an outpouring of His Spirit. Because of the people who came we had to have more room, and the services closed at the Southwest Texas Methodist Encampment here in Kerrville. Brother Hayes includes the ministry of healing, and more than twenty people experienced God’s healing in their bodies. The evangelist and song evangelist, with many of the people, praised and fasted—this was the key to the success of the revival. Finances came easily, and the revival tires continue to burn. Our people are united, attendance is increasing, and a building program is being planned. Brother Hayes and Brother Tryon surely are God’s humble, Spirit-filled messengers, and we greatly appreciated their ministry with us.—DAVID A. HISS, Pastor.
Kankakee, Illinois—The Olivet Nazarene College Church is making splendid progress under the ministry of Rev. Forrest Nash, who came to us on January 1 in the regular services. The excellent ministry of Brother Nash is much appreciated, and his wife and family have made a fine contribution to the college and church community. Our five-day youth revival, which closed Sunday, February 3, under the leadership of Dr. V. H. Lewis, was very fruitful in the large number of young people brought into the kingdom, and into the experience of holiness.—C. S. McClain, Church Secretary.

Creston, Iowa—Our church closed a revival on February 10 with Evangelist J. T. Drye and wife as the special workers. Brother Drye preached nightly under the anointing of the Lord, and this was said to be the most successful revival in the church's history. Our church was brought before the city in a healthy, spirit-laden way, and pastors and people of the Baptist, Christian, Presbyterian, and Salvation Army churches participated wholeheartedly. Brother Drye's messages were outstanding, and each night he quoted from memory more than 150 verses of scripture. Mrs. Drye's contralto solos brought added blessing to each service.—H. H. Smith, Pastor.

Evangelist D. D. Mackey and family write: "We have a deep sense of gratitude to God, the pastors, and people with whom we have worked in revivals this past year. In many instances we have seen remarkable demonstrations of God's power in souls seeking and finding God, and additions to the church. We are now making our home in Bethany, Oklahoma, where our teen-age daughter, Debra, attends school; generally we travel as a trio. I take some meetings alone, preaching, singing, and playing a dozen musical instruments. This last year we conducted two revivals in and near Oklahoma City, so we could drive back and forth from home. Recently we concluded a revival at our First Church in Springfield, Missouri, and at this writing are at Compton, California, with Rev. James Young. After more than twenty years of evangelism, we are increasingly grateful for the opportunities afforded us in the Church of the Nazarene. We love the church and appreciate our workers, general, district, and local. We have a few open dates and will be glad to fill them as the Lord may direct."—Rev. Herbert E. Lilly.

The Central Ohio District N.Y.P.S. Tour

The Central Ohio District N.Y.P.S. tour in the first ten days of February, proved to be one of the greatest in the history of the district. Dr. G. B. Williamson spoke with unction and challenge to our youth.

The tour emphasized the prior claim of God in the life of a young person. The effectiveness of Dr. Williamson's appeal was evidenced in the fact that 700 young people came forward to testify to their consecration to the will of God in their lives. Also, there were 135 who gave their names and addresses indicating that God already had made known His will for their full-time services.

The co-operation of our pastors and local presidents was shown in that there were 3,710 persons present for the rallies; this made an average attendance of 371 per service. There was representation from 110 of the 121 churches on the district. In addition, $2,000.00 was received toward the N.Y.P.S. project of building a housing unit for youth work at the campground.

The high light of each service was the manifest presence of the Lord. We believe that this tour with its emphasis on the will of God in the life of a young person will make a lasting impact upon the youth of Central Ohio under the efficient and wise counsel of our district superintendent, Dr. Harvey S. Gallaway.—Josie F. Nelson, District N.Y.P.S. President.

Orland, Indiana—January 20 was a great day for the congregation here—the dedication of our new 40 x 60-foot sanctuary, a beautiful edifice. The great dedication address by Dr. Paul Updike, district superintendent, has brought a good response. Many friends in the community have expressed their appreciation for the Church of the Nazarene's presence in the area.

In January we had our first evangelistic campaign in the new building, and God blessed in giving the greatest revival the Orland church has seen. The fine ministry in sermon and song of Evangelist George Gillespie and family was appreciated by all who came; they carry the full program of preaching and singing. In spite of icy, cold weather, the attendance was the best ever. Our people would like to express a heartfelt gratitude to friends around the world who have invested in church extension, which made possible the completion of our lovely sanctuary.—H. W. Soward, Pastor.

MARCH 13, 1957 • (41) 21

ENROLL THAT FAMILY IN MARCH

Have you found a family in your neighborhood to enroll in Sunday school?

THIS MONTH IS THE TIME

"BY ALL MEANS SAVE SOME"

Ablene District

Annual Preachers' and Workers' Convention

The annual preachers' and workers' convention of the Abilene District was held at Wichita Falls First Church, January 15 to 17, with Rev. Buford Burgner, host pastor. The theme of the convention was "Revival in Our Time.

Rev. Orville W. Jenkins, district superintendent, presided in his usual efficient manner and set the spirit and tone of the convention with his challenging keynote address.

Dr. D. I. Vanderpool was the principal speaker. His wonderful messages challenged and inspired both preachers and workers to endeavor, in a practical way, to bring about a dynamic revival in our time.

The ministry of Dr. and Mrs. R. H. Cantrell was a blessing to the convention. President Cantrell presented the work of Bethany Nazarene College, and also gave a helpful paper on "Promoting Attendance at the Revival." Mrs. Cantrell shared with our district N.F.M.S. president, Mrs. Orville Jenkins, in ministering to the wives of the preachers on the district.

The devotional messages given at the opening of each session were a great blessing. Papers were presented by ministers of the district on various phases of the convention theme, with the presentation of each paper followed by a panel discussion and questions from the audience.

At the close of one evening service a fine group of young people testified to their willingness to be used of God in any capacity He should choose, as they came to the front for the closing prayer. The convention closed with a spontaneous altar service in which several young people sought and found God in forgiveness of sins and others found the Lord elegalising.—Reportor.

The Mount Baker Zone of the Washington Pacific District recently completed a glorious Youth Week zone revival. It began with a "Kick-off" presentation from 110 of the 121 churches on the district. In addition, $2,000.00 was received toward the N.Y.P.S. project of building a housing unit for youth work at the campground.

The high light of each service was the manifest presence of the Lord. We believe that this tour with its emphasis on the will of God in the life of a young person will make a lasting impact upon the youth of Central Ohio under the efficient and wise counsel of our district superintendent, Dr. Harvey S. Gallaway.—Josie F. Nelson, District N.Y.P.S. President.

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Hawaii District Assembly

The fifth annual assembly of the Hawaii District met in the beautiful new sanctuary of the Wahiawa church, February 7 and 8, with Rev. Joe Wright as host pastor. Our esteemed and much loved general superintendent, Dr. D. L. Vanderpool, endeared himself to our Hawaii Nazarenes as he presided with grace and understanding. His Spirit-anointed messages were received most gratefully by our people.

Highlighting the district assembly and conventions were the near-unanimous votes on all major offices. Rev. Cecil K. Knippers, who has served the district so well since its organization, was hilariously re-elected with a unanimous vote for one year. Then upon unanimous vote of recommendation by the district advisory board, the church school board chairman, and the N.Y.P.S. president, the call was extended to a three-year term, unanimously. Much blessing attended the voting. The assembly responded by offering to have the churches pledge enough money locally to send Superintendent Knippers to the District Superintendents’ Conference. Also re-elected unanimously were Mrs. Cecil Knippers as N.F.M.S. president and Rev. H. W. Meadows as N.Y.P.S. president.

Special guests in the assembly were Mrs. Vanderpool, wife of our general superintendent, who endeared herself to Hawaii Nazarenes, Dr. and Mrs. Bruce E. Deisenroth, who ably presented the interests of Pasadena College to our people, Rev. Cecil Knippers and Mr. Anthony Nakamoto were elected as trustees to the college.

Highlighting the district superintendent’s report was the fact of a 20 percent gain in church membership, as nearly two hundred who comprise the church are for the most part spiritual and progressive minded folk who are co-operative and willing to work for the Master. The services are a joy to attend. During the past eighteen months the church has been almost completely renovated; all classrooms have tile floors, and the main sanctuary has been carpeted, with a new Hammond organ and a grand piano adding to the fine spirit of worship. Last June our people accepted the challenge to organize a church in the neighboring city of Plymouth; this came about in September, with a full-time pastor. This new church is self-supporting, and now we plan to enter another city this month.

The Fridas evening cottage prayer meeting is a feature of the congregation; also souls have praises in some of the Sunday-school classes, and the morning worship and evening evangelistic services have been times of joy as souls sought and found God. During this time twenty-five members have been added to the church. God has also given to us a remarkable case of divine healing, which has inspired the faith of all. There is no debt on the church, and at present we are paying about 20 percent of our income to missions, also there is about ten thousand dollars in the bank to build a new parsonage. It is a privilege to pastor this splendid church.—Erie L. Treasure, Pastor.

ANNOUNCEMENTS

RECOMMENDATION—Rev. James A. Hamilton has been a successful pastor of our First Church in Huntington, West Virginia, for a number of years. His work has shown progress in every department. He is now in the field of evangelism full time. He is one of our best evangelists; you will not be disappointed if you give him a call. He is an elder on our district and in good standing. I trust he will be kept busy. Write him, 4432 Riverside Drive, Huntington, West Virginia. Edward C. Oncey, Superintendent of West Virginia District.

WEDDING BELLS

Miss Marta Caupp of Morristown, Tennessee, and Billy J. McIntyre of Cherryvale, Kansas, were united in marriage on last December 24, at First Church of the Nazarene in West Monroe, Louisiana, with Rev. R. A. McCormick officiating.

Miss Helen Becker and Mr. Bernard Highland were recently united in marriage in the Wadlo Memorial Church of Griswold, Illinois, with Rev. J. H. Holstein, Nazarene pastor at Pontiac, officiating.

BORN to Rev. and Mrs. Roy Henck of Plattsburg, New York, a son, Peter, on February 11.
— to Rev. and Mrs. Roy Henck of Plattsburg, New York, a son, Peter, on February 11.
— to Rev. and Mrs. R. L. Spinks of Lake Charles, Louisiana, a daughter, Debra Kaye, on February 8.
— to Rev. and Mrs. Daniel Colby of Peabody, Kansas, a daughter, Danielle Ruth, on February 7.
— to Rev. and Mrs. Elmer D. Nelson of Balboa, Canal Zone, a daughter, De Light, on February 6.

— to Rev. and Mrs. C. Philip Williams of Rich­mond, Missouri, a son, Charles Philip, Junior, on February 4.
— to Rev. and Mrs. P. E. Simpson of Walnut Creek, California, twin daughters, Catherine Jean and Carol Joyce, on February 3.
— to Rev. and Mrs. Otis P. Hutson of Thornwood, New York, a daughter, Mae Vonne, on January 31.
— to Rev. and Mrs. Roy Steurting of Milford, Maine, a daughter, Beth Louise, on January 30.
— to Mr. and Mrs. Jack W. Clark of Olivet Nazarene College, Kanakakee, Illinois, a son, Daniel Lynn, on January 29.
— to Rev. and Mrs. Donald White of Kansas City, Missouri, a son, Stephen Wayne, on January 22.
— to Song Evangelists Charles and Emma Jean Rushing a son, Richard (Rickey) Charles, on January 19.

SPECIAL PRAYER IS REQUESTED by a “pioneer” Nazarene lady in Texas who suffered a bad fall a year ago and is confined to her home with a crippled limb and heart trouble—she misses her church so very much; by a Christian brother in Indiana that he may be a soul winner for God, that God may help him and two others in the place where they work that they may win souls in spite of persecution; by a reader in Ohio that God may answer prayer for healing of a long-standing condition, also for the salvation of his father; by a Nazarene lady in California who recently suffered a stroke; by a Nazarene mother in Arizona that God will teach and heal her body for His glory—for years she was active in the work of the church also that her two sons and their wives will get back to God and the church; by a Nazarene father and Sunday-school teacher in New York, that his wife may be saved, and also for an unspoken request; by a Nazarene lady in Texas that God will help her spiritually—for “I really need help”—also for a very special unspoken request; by a lady in Virginia that “my husband will get saved from the awful habit of drink and that he will see the Lord”; by a friend in Ohio for “a closer walk with God,” and also an unspoken request; by a sixty-year-old Christian man in Brooklyn, New York, that he may be able to find a small apartment that he can afford, away from those who drink.

DIRECTORIES

GENERAL SUPERINTENDENTS

HARDY C. POWERS
Office, 6403 The Paseo, Box 6076, Kansas City 10, Missouri.

District Assembly Schedule for ’57

Chicago Central ........................................... July 14 and 15
Chicago South ............................................. August 11 and 12
Chicago Central ............................................. July 14 and 15
Northwestern Illinois ..................................... August 21 and 22
Kansas City .................................................. September 4 to 6
South Arkansas ............................................. September 11 and 12
North Arkansas ............................................. September 18 and 19

Continued on page 24

ENROLL THAT FAMILY IN MARCH

You have found a new family not attending Sunday school; finding is only the beginning—they must be enrolled!

THIS MONTH IS THE TIME!

“BY ALL MEANS SAVE SOME”
Put your unused musical talent to work with —

**LILLENAS Hymn-Orchestration**

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- Here's a new opportunity for blessing and service through the medium of instrumental music. LILLENAS Hymn-Orchestration is the tool you need to tap the reservoir of instrumental talent in your Sunday school, youth group or church.

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District Assembly Schedule for ’57

Canada Pacific ................................... May 15 and 16
Alaska ............................................. May 2 and 3
Washington Pacific ................................ May 22 to 24
Los Angeles ........................................ May 22 to 24
Rocky Mountain .................................. June 5 and 6
Nebraska .......................................... June 12 and 13
Hastings, Nebraska ............................. July 25 and 26
East Tennessee ................................... August 1 and 2
Kentucky .......................................... August 14 and 15
Michigam .......................................... September 18 and 19
North Carolina .................................. September 25 and 26
South Carolina ................................. September 25 and 26

SAMUEL YOUNG
Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri

District Assembly Schedule for ’57
San Antonio ...................................... May 1 and 2
Abilene ............................................. May 8 to 10
Arkansas .......................................... May 15 to 16
Washington ...................................... May 22 to 24
North Dakota ................................... May 29 and 30
North Dakota ................................... June 12 and 13

New York ......................................... July 5 and 6
Missouri .......................................... August 7 and 8
Nebraska .......................................... August 28 and 29
Louisiana ......................................... September 11 and 12

IOWA—Gene E. Phillips, 1102 Grand Ave., West Des Moines, lowa
KANSAS—Ray Hance, 457 Lexington Road, Wichita B, Kansas
KANSAS CITY—Jarrette E. Aycock, 2923 Troost Ave. Box 527, Kansas City 11, Missouri
KENTUCKY—D. O. Lewis, 2230 Alta Ave., Louis­ville, Kentucky
LOS ANGELES—Shepherd Brown, 1373 Breese Ave., Monterey Park, lowa
LOUISIANA—V. O. Perryman, 1611 Henry Street, Poinville, Louisiana
MASSACHUSETTS—J. W. Mcgregor, Box 234, Oxford, New Scotia, Canada
MICHIGAN—Orville I. Maish, 200 Francis St., S.F., Grand Rapids, Michigan
MINNESOTA—Roy F. Stevens, 6224 Concord Ave. So., Minneapolis 24, Minnesota
MISSISSIPPI—Otto Stucki, 891 Brandon Ave., Jackson, Mississippi
MISSOURI—D. S. Simpson, 12 Ridge Dr Line, St. Louis 22, Missouri
NEBRASKA—Whitcomb Harding, 803 North Briggs, Omaha, Nebraska
NEVADA-UTAH—Raymond B. Sherwood, Box 510, Fallon, Nevada
NEW ENGLAND—J. D. Albright, 19 Kenison Road, Melrose, Massachusetts
NEW MEXICO—C. R. Wilmot, 215 57th St. Albuquerque, New Mexico
NEW YORK—Robert Gsaw, 75 Wilson Street, Beacon, New York
NORTH AMERICAN INDIAN—D. Swarth, 1207 Dom¬inion St., Pasadena 7, California
NORTH CAROLINA—J. H. MacGregor, Box 234, Oxford, England
NORTH CAROLINA—G. B. Williamson
NORTH CAROLINA—William A. Jenkins, 3515 43rd St., Lub­bock, Texas
NORTH CAROLINA—A. A. Berg, P.O. Box 987, Scarborough, Ontario, Canada
NORTH CAROLINA—J. H. MacGregor, Box 234, Oxford, England
NORTHWEST (Mexican)—Ira L. True, 1490 N. Wes­tern Ave., Santa Ana, California
NORTHEAST (Mexican)—Everette Howard, 1401 Al­amitos Ave., Long Beach, California
NORTHWEST (Mexican)—Ira L. True, 1490 N. Wes­tern Ave., Santa Ana, California
NORTHWEST OKLAHOMA—J. H. MacGregor, Box 234, Oxford, England
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