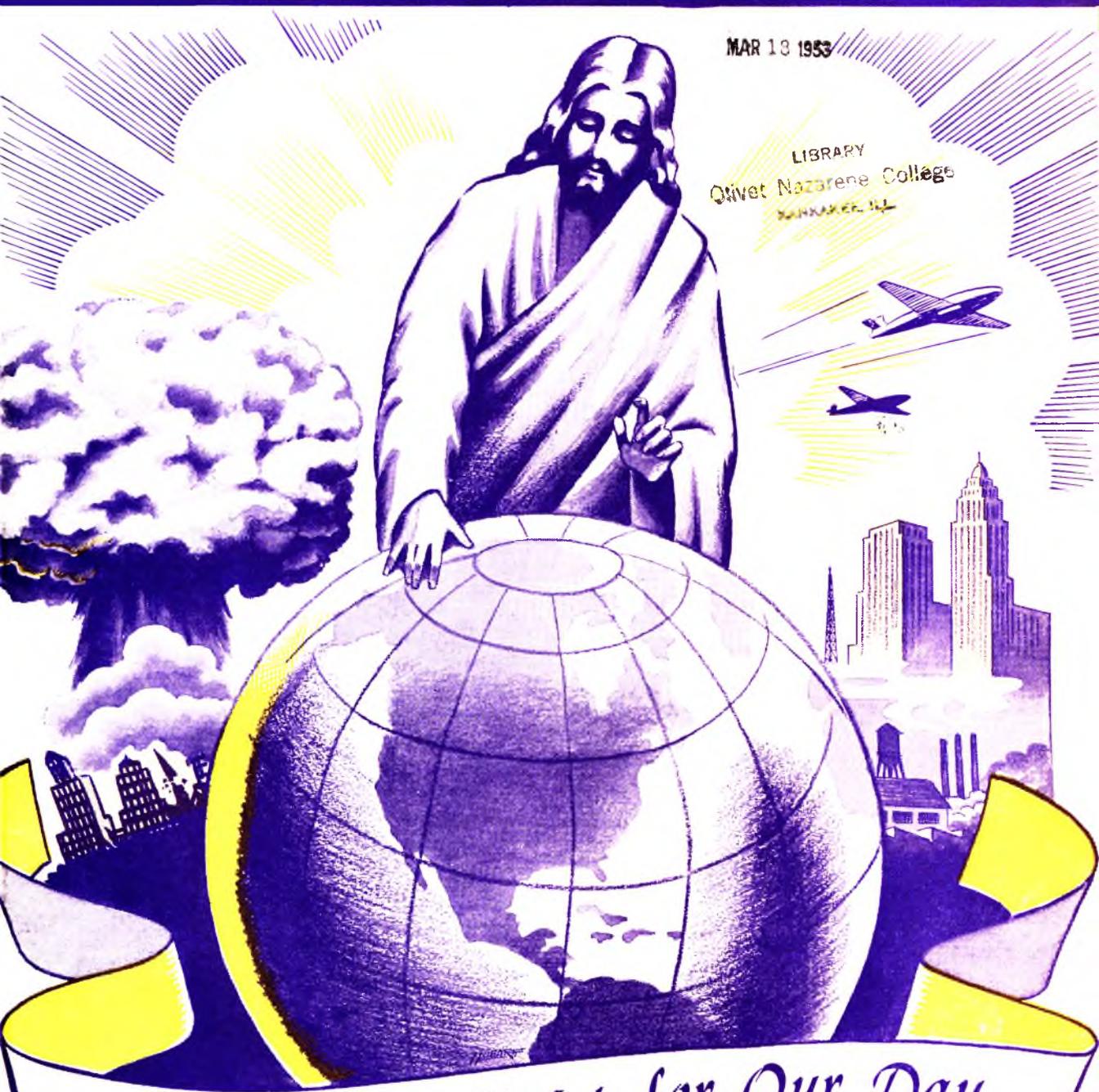


Herald of **HOLINESS**

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The Living Christ for Our Day

THE *Changeless Christ* FOR A CHANGING WORLD

THE CHANGELESS Christ for a changing world is the ever-living Christ. The God-Man was an original creation, a new thing under the sun; God dressed in human garments, like yet unlike us, wearing garments both human and divine.

We live in a changing world. Society and government are in a constant state of ferment and flux. We are busy fighting both a hot and cold war. Man's world is changing. Everything that can topple seems to be toppling under the weight of change. We want to get our eyes on something which abides. Jesus told His hearers a parable about the two houses, one built on the rock, the other on the sands. They look alike in fair, tranquil weather when the soft zephyrs are blowing. But we can ever detect a difference when the storms rage. One goes down; the other stands. The house built upon the rock cannot be shaken from its foundations. It cannot be shaken in shaking times. Christ is our Anchor "which keeps the soul steadfast and sure while the billows roll." "Jesus Christ the same yesterday, and to day, and for ever." Paul interpreted Christ to his day by writing, "The removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain."

In every generation there is something which remains. The thought forms, the language, even words have changed in meaning since Shakespeare wrote his plays; but Hamlet's indecision, Lady Macbeth's bitter remorse, Portia's plea for mercy have no date. The centuries vanish; still we are confronted by the timeless, the ageless, the dateless personality of Christ: "Before Abraham was, I am."

On Calvary we behold the things that abide. Truth conquered there. Meditate by the Cross. Who won there? Pilate, the centurion, the mob, the churchmen? No, Jesus won! Ever since Calvary the cross has been the symbol by which redemption has come to the race. From that hour of deepest darkness when the power of evil was on the prowl, doing its worst, God's light has been shining on the path that leads home. **In crucifying Christ sin shot its bolt.** The Cross, with the Resurrection to seal it, remains God's ultimate guarantee that Christ and not evil won at Calvary. The Divine Man is still the hope of this world.

Through His resurrection He robbed sin of its temporary victory. He disclosed to men a quality of life the world cannot give or take away. We can be delivered from the law of sin and death and come to live under the law of the Spirit. Because He lives we can pass from darkness to light.

Through Him the perishable earthly must surrender to the imperishable heavenly. He makes possible for us a second birth; the first is ever a prelude to the second. We cannot choose our parents, therefore we have no option on the first birth; but we do have an option on the second birth. We have the power to shun the evil and choose Christ.

The abiding Christ can be like an underground well. "The water that I shall give him shall be in him a well of water springing up into everlasting life." He can be as real as water, as sustaining as bread, strengthening men of church and state, keeping us steady as we walk through darkness, turning modern midnight into a dawn of hope for the race. He is the Christ of the age and the ages. He is at home with any and every generation. His words are words of life now and forever, for all men. He is the changeless Christ for a changing world.

By Theodore L. McKeldin
Governor of Maryland



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Denominational GOALS

By **HARDY C. POWERS**

General Superintendent



CERTAIN denominational goals were adopted by the Thirteenth General Assembly for the four-year period beginning in June, 1952, and closing June, 1956.

Some of the goals agreed upon are as follows:

1. A deepened and enriched devotional life, with greater emphasis on private and family prayer and Bible reading. To obtain the experience and live the life of the wholly sanctified is our ideal.

2. We earnestly seek a genuine revival of personal, heartfelt religion, a revival that is God-inspired and world-wide.

3. Believing that the product of the Pentecostal experience was, and is, a witnessing, evangelistic church, we seek to enlist the entire church in a great Crusade for Souls.

4. If our efforts in soul winning succeed as they should, we should show a net increase in church membership of seventy-five thousand new members. Roughly, this means to more than double the gains of the last quadrennium, 1948-52. The church seeks to do the work of holiness evangelism, and it seeks also to conserve the work of holiness evangelism. We believe church membership is the best method of conservation.

5. No doubt such a soul-saving program as characterizes the church should result in the organization of one thousand new churches. This in turn will make heavy demands for new leadership on our colleges and seminary.

6. The obligations of the Great Commission are timeless and are binding upon the Church today. The Church of the Nazarene is an international, world-wide enterprise, intensely missionary in spirit. We seek to expand the work of the church at home and abroad; hence, our goal in giving to the general interests of the church is ten million dollars for the quadrennium. This represents an increase of approximately two and one-

half million dollars. On the local church level the minimum goal for support of the general interests is 10 per cent of the total giving of the church.

These and other denominational goals are necessary because goals usually mark the limits of faith and endeavor. We do not usually accomplish more than we undertake. Strong faith in God and complete devotion to Him demand challenging goals.

These goals help to give direction and cohesiveness to the entire church program. We are agreed on these things, and hence we do not fight as those that beat the air. Our objectives are clearly before us, and our efforts have purpose and significance.

These goals are reasonable and are well within the scope of possibility. They can and should be reached.

These goals envision the hearty, prayerful cooperation of each pastor, evangelist, layman, and friend of the church.

These goals honor God. Human effort alone is insufficient for achievement. Victory is possible, but only as God works with and through a Spirit-anointed people.

Since Christ has entered into my once sinful heart, and made of me a new creature, there remains in my heart a harmony of peace and joy. I have a heartfelt love for my fellow shipmates, as well as for others who have not met Him to know Him as I do. Though only a lonely sailor, I have proved that God cares for His own, even on the roughest sea, and in the hottest battles. I can sing with the song writer, "I trust in God, wherever I may be; my Heavenly Father watches over me." The harvest truly is great aboard this ship, and I pray the Lord of the harvest that I might always be found a faithful reaper in His vineyard, always ready to bring another precious soul into His kingdom.--Alfred W. Pound, Korea.

EVANGELIZE the MASSES

IT is the responsibility of the Church to evangelize the world. The task will not be complete until all men everywhere hear and believe the gospel. At present the population of the earth is increasing more rapidly than converts to Christ are being made. Unless we accelerate the tempo of our onward march as a church, the number of unconverted people in the world will grow ever greater. To close the gap which is now widening,



By G. B. Williamson
General Superintendent

ing, the effectiveness of the testimony of

Christians must be increased and the number of witnesses multiplied.

The public preaching of the Word always has been owned and blessed of God. But it has not and never will reach the masses unless, coupled with it, we have a countless army of those who have experienced salvation giving enthusiastic declaration of their faith in Christ to save from sin. To reach all, we must enlist all in the work of evangelism. Partial co-operation will mean only partial success. The results obtained will be in proportion to the number who zealously engage in soul winning.

Those who "crusade for souls" must be faithful to pray for those they seek to win. Thus, the volume and intensity of prayer is augmented. Souls are not won without intercession. As prayer becomes personal and specific, it becomes impassioned and importunate. As long as it is general and impersonal, it is powerless to save the lost.

The soul-winning Christian also grows more eager and sincere in testimony. The most fruitful means for convincing others is a personal approach by one whose faith is fully assured. When every follower of Christ is a witness for

Him without pretense or embarrassment, the work of evangelism will reach its highest possibility of success.

Silent, inactive church members whose lives are untouched by transforming power are dead weight to be carried by those who bear the burden. A revival in the church to awaken its members and thrust them out in house-to-house soul winning will eventually result in the numerical and spiritual growth of the church.

One of the most discouraging factors in the life of the Church is the failure to assimilate new people into its active life. This means that they either drift away or remain in a mere nominal relation to the church. Personal work will do more to stop the leak than anything else; working Christians seldom backslide. And new converts surrounded by devoted, faithful, and friendly Christians who care for their souls soon become active in the service of Christ. To reach the masses of today, all Christians must engage in soul winning.

On June 19, 1897, to meet my hunger and thirst for righteousness, God poured His Spirit upon me in the Pentecostal baptism. He cleansed my heart from carnality and filled me with His presence and purposes. I am now in my ninety-third year, and, as "the lights of the City appear," I rejoice to say with Paul, "I have kept the faith" and "am now ready"; and with David, "I shall be satisfied, when I awake, with thy likeness."—C. A. McConnell, Dean Emeritus of Religion, Bethany-Peniel College, Bethany-Oklahoma.

From early childhood I thrilled at the element of surprise, but the "unforgettable surprise of a lifetime" occurred when the hitherto unnoticed "root out of a dry ground" grew up before me as the unutterably lovely "Rose of Sharon"—Jesus, my own personal possession, and for me eternal life began below, filling my heart and soul. I thrill with the man described in Jesus' parable who, almost by accident, unearthed the wonderful treasure right in the middle of his poor little rented field and, being overjoyed, went and sold everything he had and bought that field, valuable now because it contained his great hidden treasure, the source of all he could ever ask or think. "Oh, the unsearchable riches of Christ!"—Mrs. Violet Kauten, Housewife, Kansas City, Kansas.

The People Called NAZARENES

THE PEOPLE called Nazarenes believe that the cross of Christ is central in the redemption of mankind. They acknowledge the native sinfulness of man and the depravity of the whole human family. They do not aver that all men are as bad as they might be, but they do insist that no man in his own moral goodness is good enough. Everyone needs the saving grace of the Lord Jesus Christ through His atoning death on Calvary—the young and the old alike, the tender child and the case-hardened sinner. In this sense the people called Nazarenes are truly evangelical in their faith.

The Nazarenes believe that it takes the power of the Holy Spirit to convict men of sin, and this He generally does through the Bible, the Word of God. They also believe that this same Holy Spirit imparts to us in a personal way a sense of divine forgiveness and adoption when we have truly repented of our sins and believed in Jesus as Lord and personal Saviour.

The people called Nazarenes have no struggle or dispute concerning the triunity of God. The adorable Trinity is made real to them in personal experience as well as in God's Word. Jesus is for them the God-Man who died on the cross to save us from sin. Likewise the Holy Spirit is a Person and becomes a cleansing presence and power in the believer's life. Nazarenes admit that sin has a twofold character, that of outward acts and that of inward disposition which prompts the evil acts. They believe that there is deliverance from both through the atoning death of the Lord Jesus Christ. They would agree with the observation, "Justification by faith is the *root* of salvation, and sanctification by the Spirit, the *substance* of salvation." The people called Nazarenes follow John Wesley in extending the doctrine of justification by faith to the experience of heart holiness through entire sanctification as a second, clear crisis in Christian experience, received by simple faith.

The Nazarenes do not believe that entire sanctification rids us of errors and weaknesses, which, they insist, attend our finite mind and human existence all through this life. They believe that, even "as this life is the theatre of defeat, so it is to be that of victory over sin." They assert that growth in grace following entire sanctification is both possible and necessary all through earth's pilgrimage.

The people called Nazarenes are also intensely evangelistic. They press the claims of the gospel

upon men everywhere. They preach for a verdict in their regular Sunday night meetings as well as in the special revival services held from time to time. They are not isolationists; their vision includes the whole wide world. They believe that all have sinned and come short of the glory of God; but they also believe that Christ died for all, and whosoever repents and believes on Him shall be saved. They acknowledge no experience that is hermetically sealed against falling away from grace, for they believe that as long as life shall last our mortal probation continues. They believe in eternal destiny with its rewards and punishments, and that this destiny is settled in the present life.

The Nazarenes are an expectant people; they are looking for the return of their Lord. They are confident that those who are alive at Christ's coming and abide in Him shall not precede those who are asleep in Christ Jesus, but that together they shall be caught up to meet their Lord in the air and thus abide forever with Him.

The people called Nazarenes believe in divine healing in answer to the prayer of faith, but they do not deny the use of providential aids and scientific skill in the prevention of sickness and disease. They observe the sacraments of the Lord's Supper and water baptism and believe them to be both a sign and a seal of their faith and witness. They allow freedom in the mode of baptism employed.

Nazarenes believe that the tithe is the Lord's and that, in addition, offerings are also in order as God prospers us. They believe in a trained ministry and have spent money freely to this end since their organization some forty-five years ago. They are also fervent and energetic about spreading the gospel by the printed page.

These Spirit-filled people live by a strict ethical code; they avoid evil of every kind. They shun worldliness in every form, but they are gentle to all men. They do not despise anyone who is following Jesus Christ as Lord and Saviour. Because they believe thousands would follow the meek and lowly Nazarene if they but knew Him, Nazarenes have chosen for the current quadrennium this church slogan: "Crusade for Souls Now!" Their faith is contagious. Their numbers are increasing.



By Samuel Young
General Superintendent

REVIVALS

—the genius of the
Church of the Nazarene

BIBLE and church history reveal that revivals have had a prominent place in building the kingdom of God. Under the leadership of Samuel, Israel had a sweep of revival blessing that gave her an "open vision," and a return of the Divine Presence.

The revival under Nehemiah rebuilt the walls of Jerusalem and swung again the gates that had been destroyed by fire. That same revival drew sharp lines of separation between Israel and the world and again instituted the true spirit of worship.

By **D. I. Vanderpool**
General
Superintendent

John the Baptist came unadvertised and unknown, preaching a rugged message of repentance. The revival broke out and cities and villages were emptied of inhabitants who came to the bank of the river Jordan to be baptized of John. Hundreds were swept into the Kingdom during this spiritual awakening. Peter, Philip, Paul, all had revivals that awakened cities and transformed thousands of lives. Martin Luther and John Wesley saw revivals that shook kingdoms and saved nations.

That life-changing, heart-warming something called "revival" found a large place in the thought and ministry of the founders of the Church of the Nazarene. Bresee, Reynolds, McClurkan, and Jernigan, all majored on building the Kingdom through mighty heaven-sent revivals. They yielded the flaming torch to the ready hands of Williams, Chapman, and Morrison, who, in turn, have committed the task of promoting revivals into the hands of two hundred and fifty thousand Nazarene ministers and laymen. Growth in long-established churches and an aggressive home-mission program in new fields always have been accomplished best in the Church of the Nazarene through prayed-down, Spirit-brought revivals.

A real revival is the final answer to the inertia and lukewarmness that may stealthily creep into the church. Nothing will silence the voices of world opposition or thwart the encroachment of world subtleties like a revival outpouring.

A revival in progress is the Holy Spirit in operation, bringing deep and pungent conviction for sin, and a gnawing soul hunger for heart holiness. When a revival sweeps through the church, a clarified vision of church possibilities is always in evidence. The claims of the gospel

have a new grip; buried talents come into circulation. Old hurts are healed, breaches are mended, and a new day dawns.

The Church of the Nazarene has relied largely upon revivals of the above described type to solve her major problems, to transform her Sunday-school and church contacts, to build church



membership, and to generate a loyalty and generosity that will finance the program of the church.

We are now sponsoring a great religious educational program through our Sunday-school and young people's organizations, but we are deeply conscious that lessons taught and instructions given must

be followed by stirred emotions, heart decisions, and an appropriating faith in Jesus Christ before individuals can come into spiritual life. We believe this is true in our foreign mission fields as well as at home.

Revivals have been and *now* are the genius of the Church of the Nazarene. Rugged preaching that calls for a clean break with the world and sin and a strong faith in the Christ of Calvary; that calls for a full consecration of self, substance, and service to God; that gives promise of heart cleansing—all this accompanied by earnest prayers, watered by penitent tears, will precipitate outpoured revivals, and will preserve the genius of the church and give an upward swing to the Crusade for Souls Now.

I can never repay my Saviour for all that He has done for me; for all the prayers answered and the grace that has been given just at the time I needed it most. He will never let me down. He is there just in time, with His great arm to lift me up and pull me in under His wing, and pour a little grace and glory on me and make the world seem to light up. All I can see down the road is the glory of God. Oh, praise His wonderful, wonderful name! I'm so glad I'm a Christian. He is my all in all, my life, my hope, and my everything. Well, praise His name!—PFC Morris L. Buck, Camp Breckenridge, Kentucky.

Nazarene BEGINNINGS



by
Hugh C. Benner

General
Superintendent

THE Church of the Nazarene was organized officially in 1908. Contrary to the idea held by many, this development was not the result of a secession or "split" from any of the older denominations. Rather, it was the union of groups of people in widely separated sections of the country who, because of their testimony to entire sanctification as "a second definite work of divine grace, subsequent to regeneration," and their disposition to urge this blessed experience upon other Christian believers, had found themselves unwelcome in their churches, or had literally been forced out of them.

In the closing years of the nineteenth century, and early in the twentieth, such groups had established simple church organizations to afford mutual strength, and to co-operate in spreading the good news of redemption and cleansing from all sin through the atoning blood of Jesus Christ. While the doctrinal interpretation of scriptural holiness among all of these was Arminian and Wesleyan, the people involved represented practically all of the older major denominations. The message and experience of heart holiness had swept away the barriers of earlier denominational differences, as well as those of previous doctrinal variances. In this fellowship of "perfect love," secondary and incidental matters were subordinated to the primary mission of "spreading scriptural holiness over these lands."

The major organizations involved in this development and their dates of union were: Association of Pentecostal Churches of America, in the northeastern coastal states (1907); Church of the Nazarene, in California (1907); Holiness Church of Christ, principally in Texas and Arkansas (1908); Pentecostal Mission, in Tennessee (1915); Pentecostal Church of Scotland (1915); and Laymen's Holiness Association, in North Dakota (1922).

Obviously, the word "Pentecostal" was used freely by these earlier holiness groups, as it was by Wesleyan holiness people everywhere, representing to them the basic element of heart purity in the baptism with the Holy Spirit. Thus, "Pentecostal Church of the Nazarene" was the official name of the new denomination. However, by the time of the General Assembly of 1919, "Pentecostal" was being used widely and increasingly by groups representing various developments of the "tongues movement." Since the Pentecostal Church of the Nazarene never had been a part of that movement and had been opposed consistently to the "tongues" teaching, the denominational name was changed to "Church of the Nazarene."

The Church of the Nazarene was born and nurtured in a revival atmosphere, and this emphasis characterizes her work today. Such a soul-winning program has made possible a growth in forty-five years from 10,000 to 250,000 members.

Contrary to another common misconception, the Church of the Nazarene was established, not by those who were ignorant and untrained, but by educated and capable leaders. Thus, from the beginning, the denomination has been committed to a strong educational emphasis. Proof of this is found in the fact that Nazarenes support eight splendid colleges: six in the United States, one in Canada, and one in the British Isles. The church also operates Nazarene Theological Seminary, a graduate school in theology. The fusion of "hot hearts and trained minds" has given balance and weight to the whole range of Nazarene activities; for, along with the freedom of the Spirit in worship, and a fervent evangelistic zeal, the people called Nazarenes are committed to "sound doctrine."

Our historical pattern is clear, and the same world-wide vision that moved the hearts of early Nazarenes characterizes the present-day Church of the Nazarene. We are under the divine commission to proceed aggressively to bear the glorious message to men everywhere that through Jesus Christ sinners can be converted, and Christian believers can be sanctified wholly and "filled with the Holy Spirit."

CHRIST

On the Battlefield

In the midst of
desolation and death
... there too
He stays close by.



ONE OF the great psalms of Israel (Psalms 139) stresses the omnipresence of the living God. The writer realized that the living God was with him, around him, before him, behind him; His hand was laid upon him, He knew his thoughts and his actions; wherever he would go, to heaven, to hell, to distant places, in the darkness, in the light, God was there; always God's thoughts of him were precious to him.

How inspiring it is to read these statements! How much more inspiring it is to find the living Christ made real to us in all the places and circumstances of our lives! For some people it may be difficult to associate the presence of God with a battlefield; but if God's children are there the living God is there.

Our most hallowed memories of God's help are when in our bitterest struggles and darkest moments the living Christ has been with us to help and give victory. The very contrast of these situations with the consciousness of God's presence makes them stand out as great examples and wonderful experiences of the help of the living Christ.

Such is my experience of the living Christ on the battlefields. Wounded in action, left alone for twenty-two hours in a shell hole between the fighting lines, cold rain falling, shells screaming overhead, machine gun bullets hitting around like taps on a drum, the darkness of the night, none of which we usually associate with God! But in the loneliness of that most trying hour the living Christ was my Companion, my Protection, my Strength.



By D. Shelby Corlett
Evangelist

Later in a field dressing station near to the battle lines, paralyzed from my hips down, wearing the uncomfortable gas mask as the only defense against the poisonous gas, shelled all night by the enemy, I found myself at one time the only living person in the midst of eight dead men all killed with one shell. Yet the living Christ was there. His presence was so real! A prayer went from my heart asking, "Had I been among those dead and another had been the only living man here, how would it have been?" The presence of the living Christ in the midst of the hell of that battlefield gave to me the glad assurance that "sudden death would have meant sudden glory." The living Christ was my Life, my Security there.

Yes! He is the living Christ for all of life. He will make His presence real to us anywhere and everywhere.

Jesus has been with me since I came to Germany. I don't know what I would have done if Jesus hadn't been with me. I have been through a lot of trials and temptations, but Jesus has helped me. I am determined in my heart to go through with Him. Praise God forever! —Pvt. Leo L. Plummer, Germany.

I am a Nazarene medical doctor who was born and raised in a preacher's home, and have heard theology all my life. Practicing medicine in a small community brings me in contact with many types of people who present problems of every description. After discussing these problems of every nature, I find Christ is the answer to our every human need. I found recently He still answers prayer. Just a few days ago I was caring for a sixteen-year-old boy who was stricken with bulbar polio and was seemingly dying in spite of all we were doing. We asked the Great Physician if it be His will to undertake and spare the boy's life. With His great love and compassion He touched the dying boy and today he is on the road to recovery. Truly Christ is able and does meet our every need if we seek His will.—Paul D. Macrory, M.D., Bethany, Oklahoma

Christ and Life's Crises

By B. V. Seals

Superintendent of Washington Pacific District



THERE was a time when our lives were all want and nothing but want. As babes we were utterly helpless. Could we have anticipated our coming into the world, how terrifying it would have been! Imagine coming into an unknown world and being about the most helpless thing in it. I come as a total stranger. I am not able to understand a word people say and do not even realize my own needs, much less have the ability to communicate them to others. I shall be so small and helpless that no one will be interested in me. I will be a liability to all the household. Could we have reasoned thus—oh, the agony of it all!

Angels must have shuddered the first time they saw a baby. The dread and horror of death could not compare with the thought of the terror of coming into the world. But when we came a fond mother bent over us, waited upon us day and night with a deep devotion, anticipated our every need, and a faithful father provided for us.

It is easy for me to believe that each time a mother goes into the valley and a child is born, Christ is standing by to see the little one through the crisis. If He cared for us then, surely He will care for us now when we are able to breathe a prayer. When we come into the human family

and benefit by its blessings, we must also accept the liabilities of life. There will be terrifying experiences of calamity, of wrecked homes and dreams in the dust, of frantic pain and heartache, and the tragic and apparently senseless waste of human life.

None of our poor human explanations of the deep mysteries of life can heal a broken heart or save the soul from despair—but Christ can. He speaks to us from His own Gethsemane and His cross, gathers up all our desolation into His own heart, transmitting pain into power, and sorrow and suffering into love. Christ will not only save us from the power and pollution of sin but He will walk life's rugged road with us. When we return from a new-made grave with a heavy heart and blinded with grief, He will join us in the lonely hour. Our hearts will burn within us as He talks with us by the way. Our faith does not stand on what may or may not happen to us, but on the *adequacy of Christ*.

No wonder the Apostle exclaimed, "Who shall separate us from the love of Christ?" Shall tribulation, distress, persecution, famine, peril, or death? Never, the ties that bind us to Christ are stronger than any of these. We can never fully know how wonderful Christ is until He has walked with us over some rough road, shared our burdens, and healed our heartaches. He is always near just when we need Him most!

The Living Christ FOR TODAY

By Madeline N. Nease



*I met the living Christ in years gone by,
On the bright, blissful road of trustful youth.
We walked the path together, Christ and I—
His outstretched hand held mine and mine held
His*

*In confidence replete, no question—why,
Nor how, nor when—but joy and peace.*

*I kept the living Christ close by my side,
Down the rough, rugged road of middle years.
Through trials sore, doubts, fears—did He abide?*

*Ah, yes, and when the storms of life waxed
wild,
And death my treasures claimed, He let me hide
My tear-stained face upon His loving breast.*

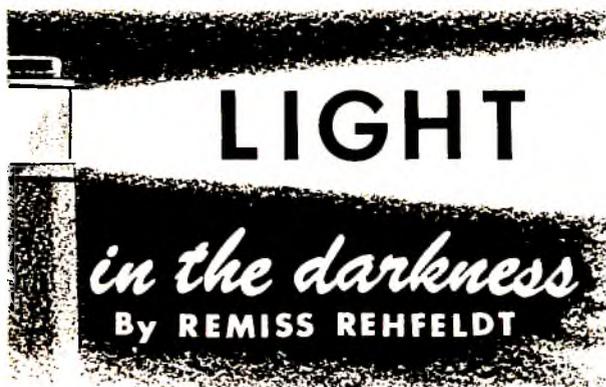
*Today the living Christ holds fast my arm,
Steadying my footsteps down the darkening
road.*

*He scans each step ahead lest any harm
Beset His trusting child who leans on Him.
So on through life I'll go with no alarm,
Till face to face I see my living Lord.*

*This living Christ is all our sad world needs
To bring it back from anguish, sin, despair;
To stay its wars, to purge men's hearts and deeds,
And make this earth fit for our coming Christ.
So courage take to follow where He leads,
And soon we'll crown Him King of Kings and
Lord of Lords!*

MISSIONS is the agency through which the people that walk in darkness come to see the Great Light.

Light is a universal gift belonging to no one nation, country, class, or condition, being equally the heritage of all. The poorest beggar, as well as the grandest monarch, can enjoy it on the same terms—"without money and without price." Natural light, so universally needed, is an emblem of the gospel. Light is indispensable. It is serviceable. Welcome by all, it is especially so



Foreign Missions Secretary

by them that "wait for the morning." Millions are in spiritual night, desperately needing gospel light.

Christ is indeed the true Light lighting every man who comes into the world; and yet as the Life-Light of men He shines in a darkness that not only fails to "apprehend" the Light but even resists and seeks to "overcome" it. Hence, the necessity for a program of world-wide evangelism which "takes" the Light into the darkness. When the gospel comes to any place, to any soul, light comes—a great light, a shining light, which will shine more and more. The dense darkness, moral and intellectual, which hovers over the pursuits and hopes of human life is dispelled. "He changes the face of society, and turns the weeping eyes of a weary world to glory, honor, immortality, and eternal life."

Into countries characterized by indescribable moral darkness, unbelievable mental darkness, and pitiable spiritual darkness, 308 missionaries have been sent by the Church of the Nazarene; 24 foreign mission fields are operated by these workers, with the help of 1,008 splendid national workers. The 1,201 main stations and preaching places are points of gospel light.

This work of taking light into darkness is difficult but glorious. One missionary wrote, "I'm sure I'm here, instead of dreaming, for three reasons: the servants killed a big rat last night, the cook just showed me the bugs he had sifted from the flour, and I've had fever!" But after

describing these and other hardships, she concluded the letter as follows, "The greatest thing in the world is to be a Nazarene missionary to India." Another who had just returned to the field wrote: "Thinking of my furlough, I feel grateful for the privilege of seeing friends and loved ones, being able to sleep without nets and being free from insect bites, but for many weeks I was longing to be back with my people, and now that I am here my heart is thrilled and blessed with the prospects of another term of service."



Only one thing compensates for the thrusting of workers into dense darkness. The Light of liberty replaces the darkness of fearful bondage and pagan superstition. The Light of life illuminates the darkness of death. The Light of love fills the vacuum of utter despair.

To take Light into the darkness is thrilling, but to see Light shining "out of darkness" is glorious. To see Christian nationals plead, "The darkness is great and there is much work to be done. I'm willing to help out here in an emergency, but let me go to the villages where the darkness is greatest," is proof of the effectiveness of the gospel to shed light.

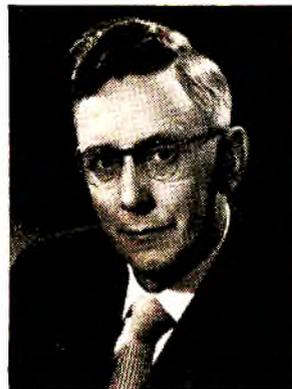
This is God's fulfillment of His command that Light shine out of darkness. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. 4:6).

Taking Light into darkness is our responsibility, but bringing Light out of darkness is God's fulfillment.

The greatest joy that one can have is to know, beyond a doubt, that he is saved and sanctified through Jesus Christ. The next most joyous experience, though akin to the first, is the blessed privilege of letting his light shine before others as a living testimony to the power of Christ. This twofold experience is mine. Christ completely saves and sanctifies, and I purpose each day to faithfully expose to others His workmanship in me.—C. Harold Johnson, Sunday-School Superintendent, First Church, Spokane, Washington. Occupation—Engraver.

the Prince of Peace

In a World of Tension



By Edward Lawlor
Supt., Canada West District

NO ONE would deny today that ours is a world of tension. Our philosophers, our professors, our politicians, our diplomats, our military leaders, our religious leaders all cry alike—"This is a world of tension!" We have brought our world today to a muddled human tangle of tension. Frustrated mankind has surrendered to selfishness and fear, forgotten the way of God, and made man himself a god, and it is not fantastic to state that in this world of tension man has been deified—God has been humanized.

This world-wide tension has brought with it insecurity and fear; a breakdown in the moral fiber of society and a revolution against the laws of God, the nation, and the home. It has brought chaotic international relationships, causing all people everywhere to think only of personal security, safety, and assurance. In this world of tension two great powers are faced in mighty conflict, Christendom on the one hand and communism on the other. Communism with its dream of a world-wide utopia like an ugly octopus is reaching out into every known area of our world, and unless we of Christendom can show all the world the way out of the tension our age may easily capitulate to communism.

I believe Christendom has the answer for the way out of the darkness of this present world tension. I believe there is One who can change the bitter waters of world tension; One who has the answer to every social problem of our day and to every international problem; One who can deliver us from war, crime, famine, pestilence, poverty, illiteracy, race and national slavery and exploitation. This world of tension wistfully waits for such a One, and is in desperate need of Him whom the prophet Isaiah called centuries ago—"The mighty God, The everlasting Father, The Prince of Peace."

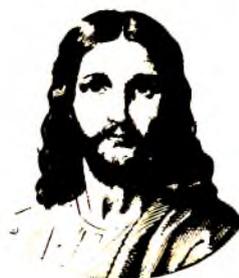
He, the Prince of Peace, the incarnate God, is our answer for a world of tension. He who when but a Lad of twelve amazed the teachers in the

Temple but who also was present at the creation of the world; He whose feet walked the highways of dusty Galilee but who also had walked the space-lands of eternity; He whose hands healed the leper but whose hands had also thrown the stars into the sky; He whose lips spoke peace to the troubled sea but who had also cried at the creation, "Let there be light"; He, the Prince of Peace, the incarnate God who "so loved" that He came—He is our answer for a world of tension. For He, and He alone, can heal the broken heart of frustrated humanity. He, and He alone, can cure the deep sores of international tension. He, and He alone, is still the Good Shepherd, ever robed in garments of love and compassion, seeking to save all that are lost in this world of tension.

This message of the Prince of Peace has a timeless value and is our answer to communism; and this is our time to take this message the world around. Our task is to see that this message becomes the fulfillment of all the hopes and dreams of all mankind in this world of tension. Our task is to see that this message so excites us that we will go—to reap "the fields . . . white already to harvest." Our task is to see that this message so stirs us that in our own corner of this world of tension we add daily to the trophies of grace that we shall lay one day at the feet of the Prince of Peace, that day when every knee shall bow and every tongue confess that the Prince of Peace, Jesus Christ, is Lord to the glory of God, our Father. This is our task in a world of tension!

The Lord certainly means everything to me. He gives purpose and direction to my life. I'm so grateful for the Holy Spirit, who speaks to my heart continually, doing His part to make me a fit subject for the Kingdom. I strive daily to be a worthy representative of Christ, realizing this is possible only as I am obedient and fully surrendered to the Holy Spirit dwelling within.—Mrs. George Ingram, Homemaker, Hammond, Indiana.

"I am... the Truth"



HOLINESS stands for the consecration, not the cancellation, of the intellect. It does not mean the denial of reason, but its dedication. It does not encourage the neglect of the mind, but its nurture.

Jesus said, "I am the way, the truth, and the life" (John 14:6). Only the living Christ could make such a claim, "I am the truth." But He would be less than our human need says He must be if it were not so. We are lost and need to find the Way. We are dying and in need of Life. We are also deceived and in ignorance, and need to find the Truth.

The pure-hearted pursuit of truth is the natural expression of a sanctified mind. God is the God of truth; Christ IS the Truth; the Holy Spirit is the Spirit of truth. This means that the Christian faith and the way of holiness have nothing to fear, but everything to gain, from truth.

They tell of a pious soul who rose in testimony meeting and said, "Praise the Lord, I don't know nuthin', and I don't want to know nuthin'."

He may have been sincere, but he was greatly at fault, and one who heard it said, "He should have stopped with 'Praise the Lord.' The rest was evident enough anyhow."

One of the greatest evangelists the holiness movement ever has had was saved as an illiterate cow hand who could

neither read nor write. When the love of God filled his soul, an insatiable love for truth filled his mind. He learned to read and write. With keen, searching mind he read and studied incessantly. "Uncle Bud" Robinson was denied a formal schooling,

but his love for truth made him one of the best-informed men I have ever met, and gave him a love for education that prompted him to great sacrifices in helping scores of young people through Christian colleges.

No group of comparable size and strength in numbers has been more vitally interested in the founding of schools and colleges than the pioneers of the holiness movement. They loved the truth themselves, and coveted education in truth for their children. God has honored their vision and faith, and has prospered the schools they founded.

Let us never forget that truth is of God. We cannot rest in ignorance, for ignorance is error and there are danger and evil in error. It is the truth that makes us free, and the truth through which we are sanctified. Thank God for the living Christ, who is the Truth.

*Thou art the Truth: Thy Word alone
True wisdom can impart;
Thou only canst inform the mind,
And purify the heart. (G. W. Doane).*



W. T. Purkiser
President, Pasadena College

John Saw God!

By STEPHEN S. WHITE, *Editor*



“No man hath seen God at any time” (John 1:18). “God is a Spirit” (John 4:24), and spirit cannot be seen by physical eyes. Only that which is material and temporal can be reached by the sight of man.

But the eternal Word “was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth” (John 1:14). Thus the only begotten Son, which is in the bosom of the Father, declared the Father (John 1:18). He made God visible to man’s fleshly eyes. The invisible God was put on exhibition by Jesus Christ. It is no surprise, then, that these words—“Behold the Lamb of God” (John 1:29, 36)—were found on the lips of John the Baptist twice. He saw God!

Jesus taught the same truth. To the questioning Philip He said: “If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him” (John 14:7). Then Philip requested that Jesus show them the Father, and the Master replied, “Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?” (John 14:9.)

You can see God. Read the four Gospels—they give us a living picture of God. There we have a God who can be seen. He moves into our world—the eternal Son of God becomes the Son of Man. He becomes our Partner, our Emmanuel (Matt. 1:23)—God with us. God, through Jesus, comes right down where we are and does His best to love and rescue us. He is no longer far away or unseeable. Our eyes behold Him full of grace and truth.

God the Son leaves His throne in glory and becomes one of us. The most beautiful description of this condescension, or humiliation, is given in Phil. 2:5-8: “Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion

as a man, he humbled himself, and became obedient unto death, even the death of the cross.” Here Jesus Christ, the Son of God, ran the whole gamut of human life, even unto death itself, and in doing so made it possible for you and me to see God. Through Jesus Christ, God lived by the side of the road and became a Friend to man. In that way, He let us see what kind of God He is. If you want to know what God looks like, turn your eyes to Jesus.

I remember meeting a son who was the very image of his father. His facial features, the build of his body, his voice, hands, feet, and walk were like those of his father. If I had never seen the father, I would have known what he looked like from his son. We have never laid eyes on God the Father, but we know what He looks like, for we have seen His Son, and He is the express image of the Father’s person. This truth is beautifully expressed in these words: “God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they” (Heb. 1:1-4).

When the eternal Word, or Son, of God was made flesh, or became the Son of Man, He did not cease to be God. He was still our Lord, or Master, the One whom we should worship. When He became Man, He did not empty himself of His deity. Neither did His sojourn on earth cancel out God the Father and God the Holy Spirit. They were one with Him, and yet distinct from Him. The former is the invisible God; and the latter, the indwelling God, makes the invisible Father and the incarnate Son available today in all of their cleansing fullness.



Let us be sure that the whirlwinds of divorce do not tear apart those . . .

Whom God Hath Joined Together

THE FUTURE of our church and of our country," said the late Dr. Walter A. Maier, "depends, under God, upon stalwart Christian homes, consecrated Christian families, the exaltation of Christian doctrines concerning marriage, parenthood, and home." The living Christ whose presence blessed the humble home in Nazareth, who graced the wedding feast at Cana, stands at your door today. He would enter your home to bless your family life with His spirit of unselfishness, patience, and understanding. Christ in the home gives to us all our highest assurance of purity, peace, and permanence.

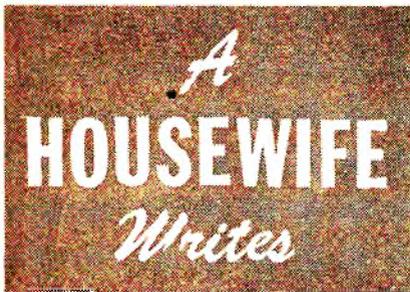
Reviewing his thirty-year pastorate at the temple in Philadelphia, Russell H. Conwell presented this convincing testimony to the blessings attendant upon prayer for marital happiness. Through thirty years of his record keeping, there was an average of 16 marriages a month, or 5,760 in thirty years. The same pastor who officiated at the marriage of the parents, in many cases officiated also at the weddings of their children. Not one case of divorce and only two cases of

estrangement can be found in this long record. Surely Christ and the Church are the hope of our homes today.

Only last evening, I listened to Judge Sam Tatus, former judge of the Juvenile Court of Nashville, as he stated, "During my tenure of office, out of eleven thousand children coming before me in trouble, only seventy-four attended Sunday school." It would seem that the living Christ and His Church are vital factors still in bringing security and permanence to marriage and family life.

Mixed marriages present a high percentage of casualties in the divorce courts of our nation. Investigators on the American Council on Education report, after interviews with more than 13,500 young people in Maryland, that the extent of divorce, separation, and desertion among parents of mixed religious affiliations is over twice as great as among parents whose affiliations are not mixed.

An oft-repeated question deserves a decisive and firm answer. "What is wrong with divorce?"



The answer came: "No. My child, that is not enough, even though it is *My* work, all wonderful and legitimate, but not consistent!"

"But, why, Lord?"

Then the answer came.

I saw where I had been failing—too busy to speak to that neighbor about her soul. Monday morning in family worship I cried: "Lord, open a door this very day that I might witness personally to my neighbors." The opportunity came. Out in the yard, just an hour later, cheery hellos were exchanged across the fence. She said,

"Mrs. Olsen, I have been watching you and your family. You have such close harmony and fellowship in your home and show such kindness." (Here was my chance!)

"Yes, Mrs. A., as a family we kneel in prayer at the beginning of each day to ask our Lord to give us divine love and strength for the day."

I testified to her, she was touched.

My heart leaped with joy! Thank You, Lord, for showing me how to be really consistent as a Christian in my day's work, by pointing my neighbors to the *living Christ!*

—MRS. GORDON T. OLSEN, Eugene, Oregon

A STATEMENT from our pastor's message last Sunday kept ringing in my ears: "How many people are camping on the crooked trails of our inconsistent lives and missing Jesus as He comes down the straight road of righteousness!"

I started to take inventory, trying to comfort myself, saying: "Lord, You know as district missionary president I spend hours each day writing, planning, arranging conventions, tours, rallies; and then there's time spent with my Sunday-school department of lovely Intermediates; choir duties; local church committee meetings—until there is hardly an evening at home with my husband and two fine sons. Lord, is this not enough?"

"Everything is wrong with it." First, it strikes at the heart of marriage, and thus at the foundations of our civil well-being. Divorce must evoke resentment because of its blight upon our children, more than one-half million of them from broken American homes. Delinquency and juvenile crime find their victims among children of divorced homes. When the Creator instituted matrimony, He made no provision for the separation of husband and wife, who are to "cleave" together (Gen. 2:24). This injunction is willfully violated by divorce. Jesus pronounced but one scriptural ground for divorce, namely, marital infidelity. His words are given in Matt. 5:31-32, and again in Matt. 19:9. Only on such grounds is a second marriage permissible according to Christ's own teachings.

It has been shown that most Christians stay away from divorce tribunals, for they are guided by the spirit of Christian forbearance, the willingness to make sacrifices, and the readiness to find the best interpretation for the actions of others. They have the comradeship of their Saviour, the direction of His Word, the strength of prayer, and the support of the church sacraments. Because a vital Christian faith reduces misunderstanding to a minimum, and encourages charity in all of life's relationships, the religion of Jesus Christ has become the one safe and sure stabilizer for our homes. Let us say with Joshua of old, "As for me and my house, we will serve the Lord."

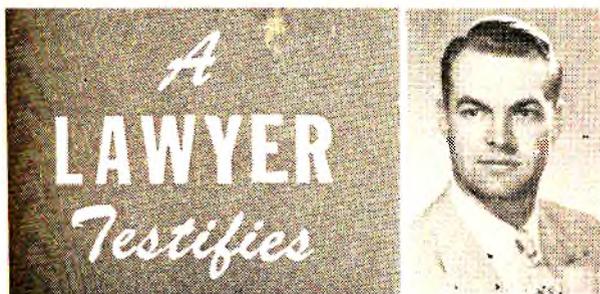


By Ralph Schurman

Pastor, Grace Church
Nashville, Tennessee

Today I hold memories of my boyhood home, where a faded red motto hung over the door: "Christ is the Head of this house, the unseen Guest at every meal, the silent Listener to every conversation"; memories of bowed heads about the dinner table in thanksgiving; memories of our family altar at the close of the day when each one in turn lifted his voice in simple, sincere petition for the Heavenly Father's blessing upon us all; memories of happy evenings with neighbors gathered in for a hymn sing, with prayers and glowing testimonies. Such memories have given to me faith and hope for our Christian homes today. Shall we not open our doors wide and bid the living Christ enter? He alone can help us to save our homes for God and the Church.

What therefore God hath joined together, let not man put asunder.



THE CONSCIOUSNESS of Christ's presence in my daily work is a constant source of confidence and power. People come to their lawyer with their troubles and fears—my clients are no exception. An attorney cannot shoulder his clients' problems without becoming keenly aware of their anxieties and deeply concerned in the outcome of their cases. This is one reason why trial practice subjects the lawyer to intense mental and emotional pressures. But the awareness of Jesus' presence sustains me when these stresses would otherwise prove overwhelming. "He restoreth my soul."

"Can a lawyer be honest?" I am frequently asked. Certainly—as easily as he can be a Christian in business or in one of the other professions. I am not troubled by ethical conflicts in my everyday life, for I work each day *in partnership* with the Nazarene—His standard exceeds the righteousness of the scribes and Pharisees and the bar associations. I have been surprised at the number of people who come for counsel stating that they want the advice of a Christian lawyer.

Christ in my life helps me in dealing with people. In discussing their worries and segregating fact from fear I find an open field for Christian service. These people are receptive to suggestions. What a privilege to witness for Christ when people are seeking help and asking counsel!

Practicing the presence of Jesus helps me to develop strength. His presence in my daily life means that I am never fighting alone. With Paul, I have the assurance that "I can do *all things* through Christ which strengtheneth me."

—F. L. SMEE, *Visalia, California*

RIGHTEOUSNESS

Exalteth a Nation



By Roy F. Stevens

Pastor, First Church
Washington, D.C.

TWO THINGS are now quite generally conceded among civilized and even semicivilized peoples. The first is that God presides over and controls the destinies of nations. The second is that those nations that are righteous God ex-

alts, while those that are sinful become a reproach and are eventually destroyed. The fact is that the holy people are the happy people, the prosperous people, and the people that also have a lengthened and happy history.

God has given us a pleasant and fruitful land, blessed with intelligence, liberty, and Christian faith. In the beginning of our nation, righteousness was an important factor in home, community, and public life. The prosperity of our nation has been the result of her righteousness. God exalts a righteous nation.

Since the founding of our nation there has been a great departure from the landmarks of righteousness. Our nation's greatest need today is to get back to the Bible and recognize the sovereignty of God. Our national problems will not be solved until the people of our nation confess their sins and "seek . . . first the kingdom of God, and his righteousness."

On the reverse side of the great seal of the United States is the Latin motto, "Annuit Coeptis." It means, "He [God] has smiled on our undertakings." The fathers of our country were God-fearing men. They sought to do God's will as they understood it from the Holy Scriptures; therefore, we can appreciate their undertakings. But God does not, will not, cannot smile on unfaithfulness, injustice, deception, greed, or corruption of any kind. Instead of smiling, He frowns on all evil and "shall bring every work into judgment, with every secret thing," in His set time (Eccles. 12:14).

The hope of America lies not in her illustrious past, nor in her politics, nor in her great wealth and culture. It is in her Christian ideals, faith, and institutions. It is in her freedom of conscience, her untrammelled liberty, her untarnished name,

her unsullied patriotism, her youth of today, and generations to follow if they be endowed with Christian culture and endowed with Christian principles that make for peace among men. By these things nations live. Only as the spiritual transcends the material do nations build permanently.

It is "high time" that America comes back to the altars of our forefathers; back to our Christian faith that laid deep and strong the nation's foundations and to their courage that defended it, there to light anew those holy fires of allegiance to Jesus Christ, the only Lord and Saviour.

During perilous times in ancient Rome there were two aspirants for the throne, Constantine, a professed Christian, and Maxentius, a fierce fanatical pagan. The conflict appeared to be between Christianity and paganism, between Christ and the devil. Constantine relates that about noon, when in prayer on his march, a flaming cross appeared in the sky, with the words, "In this sign we conquer." He henceforth displayed the standard of the cross to his army and fought in the name of Christ. It is in the name of the living Christ and the sign of the Cross that America shall conquer and ever be victorious.

Photos on page 17:

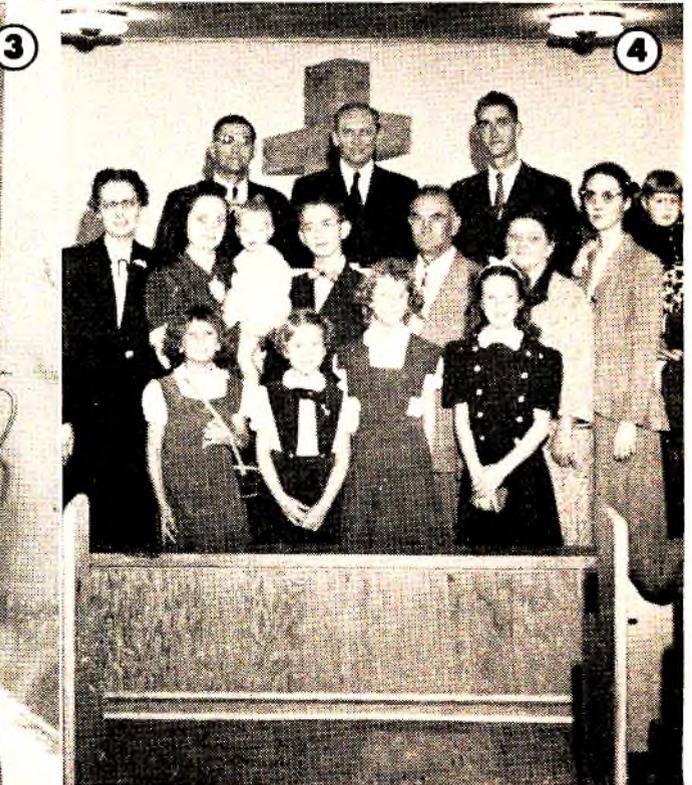
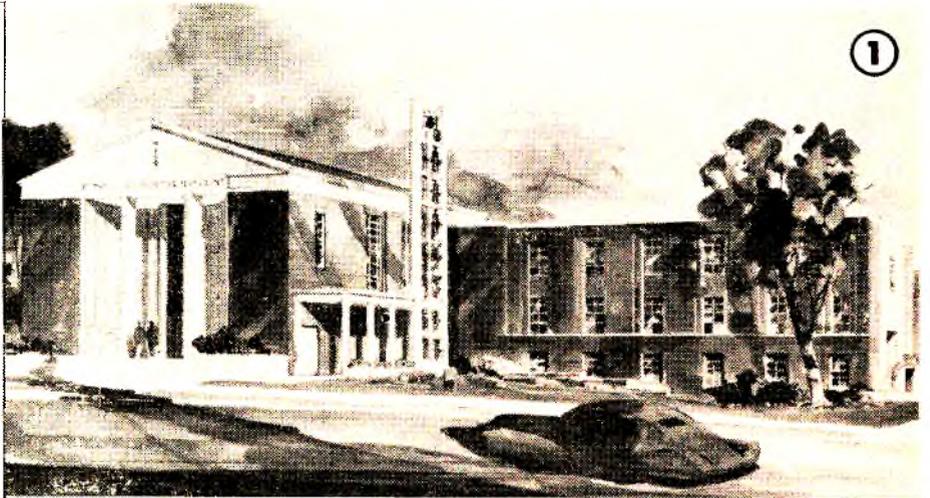
1—First Church of the Nazarene, Washington, D.C., Rev. Roy F. Stevens, pastor. The congregation moved into this new building, located at 16th and Webster Sts., N.W., early this year, after thirty years in its previous location. Construction cost, \$336,500.00. The sanctuary seats 700 and there are 30 assembly and class rooms for the Sunday school.

2—Dr. and Mrs. H. Orton Wiley were honored on the occasion of their golden wedding anniversary. Church friends and the student body and alumni of Pasadena College, where the noted theologian is president emeritus, presented the couple with a new car. Dr. W. T. Purkiser, the college president, is at the right. The event coincided with the Golden Jubilee Year of Pasadena College.

3—Mrs. Eileen Irick, chairman of the visitation group at First Church, Tucson, Arizona, receives a caller's list from her pastor, Rev. J. Erben Moore, Jr. This church for the fourth consecutive year is on the Evangelistic Honor Roll of churches receiving thirty or more members a year by profession of faith. The church had a net increase in membership of 30.5 per cent between 1949 and 1952. It has also given twenty-three church members, forty Sunday-school members, a piano, and the expenses of a home-mission campaign to start the new Camden Avenue Church in Tucson.

4—A few of the twenty-seven charter members of the Eastridge Church, Wichita, Kansas, a typical home-mission church. In the back row are Rev. Ray Hance, superintendent of the Kansas District; General Superintendent Hugh C. Benner, who organized the church and dedicated the new chapel; and Rev. Ray Hawkins, pastor. The new church is housed in a ranch-style chapel that later can be converted into a parsonage, built from plans developed by the Department of Church Extension. It was also the 175th new Church of the Nazarene to receive a gift pulpit Bible from the American Bible Society.

**THE
CHURCH
IN
THE
NEWS**





He Is Risen!

AS THE women, who had come on that first Easter morning to anoint the body of Jesus, stood perplexed before the empty tomb, two men stood by them in shining garments and said, "Why seek ye the living among the dead? He is not here, but is risen."

FOUNDATION STONE

The resurrection of Christ is the foundation stone of Christianity. On this all else depends. The bridge spanning the gulf that separates earth from heaven is held up by only one pillar, the Resurrection. Remove this pillar and the whole structure of salvation will crumble and fall.

By **Jarrette E. Aycock**

Superintendent of Kansas City District

The virgin birth, the wonderful life, and the sacrificial death of Jesus can be climaxed only by His resurrection. Paul says, "If Christ be not risen, then is our preaching vain, and your faith is also vain."

SPIRITUAL LIFE

The disciples knew the fact of spiritual life. They had been born again. They had experienced this new life in their own hearts and for three years they had seen it manifested in the daily walk of their wonderful Lord. They knew life.

DEATH

The disciples knew the fact of death, not from experience, but from observation. They had seen men die. They knew that to have spiritual life did not exempt them from physical death. Just recently, with awe and sorrow, they had watched their Saviour die upon the cross. They had heard His dying cry, "It is finished." They had carried His cold, lifeless body to the tomb. They knew good men died.

LIFE BEYOND

The doctrine of the resurrection was not new to Israel, but their understanding of it was very vague. Jesus had mentioned it to His disciples each time He had spoken of His death, but somehow they had failed to grasp it. They did not expect Him to rise.

The last great fact the disciples needed to learn as to Christianity was the truth about life beyond the grave. Christ taught them this fact when He arose from the dead and showed himself alive by many infallible proofs.

Jesus passed over the River of Death, then returned to show us that there is a life beyond the grave and that it is just as real as it is here. After Jesus arose from the dead He demonstrated the reality of bodily life by eating with them and the reality of spiritual life by vanishing from them.



OUR GUARANTEE

"Now is Christ risen from the dead, and become the firstfruits of them that slept." Because He lives, we shall live also. "Christ the firstfruits; afterwards they that are Christ's at his coming."

Jesus arose with a body akin to that with which He died; the nailprints were visible, the spear wound was there. When He appeared in their midst they thought He was a spirit, but He said, "Handle me, and see; for a spirit hath not flesh and bones, as ye see me have." His resurrection is our guarantee that He will also quicken our mortal bodies.

ILLUSTRATION

When Bishop Haven lay dying, he lifted his hand, already black from mortification, and gazing on his perishing member said, "I believe in the resurrection of the body."

Job, who asked the question, "If a man die, shall he live again?" answered it by saying, "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God . . . and mine eyes shall behold, and not another." "Why seek ye the living among the dead? He is not here, but is risen."

"Why seek ye the living among the dead? He is not here, but is risen"

A MIST of darkness and despair lies over the world today. Hopes of peace have turned to a fatalistic conviction of the certainty of another world conflict. No longer do world leaders talk of the abolition of war, but rather of the delay of the inevitable. Thousands of white crosses in Korea bear mute testimony to the sorrow that rules in American homes. Political pundits have made great promises until one is reminded of our Lord's warning of the folly of the blind leading the blind. Men have put faith in a weak and faltering leadership and, confronted by the failure of uncertain programs, have given way to cynical fear.

There is one place of certainty and strength left to man for a refuge. That place is the church where Christ is presented as a living Lord whose voice is the one word of assurance today. Nineteen hundred years ago, a little band of men met together in an upper room of prayer. Their hopes of sharing in the administration of an earthly kingdom had been dashed by the crucifixion and burial of Jesus. Moved more by fear than any other motive, they met behind closed doors for mutual consolation. Luke tells us they met together as had been their habit.

The disciples had come to an hour of crisis. The old way of life was ended. The new era had not yet begun. The bridge between the two ages was the meeting together on the first day of the week. Because the disciples continued that practice, they met their living Lord at the place of meeting and the Church came into being. Bewildered and grief-stricken, not one of the little band had any positive word of leadership. They

Meeting Christ AT CHURCH

By **E. W. Martin**

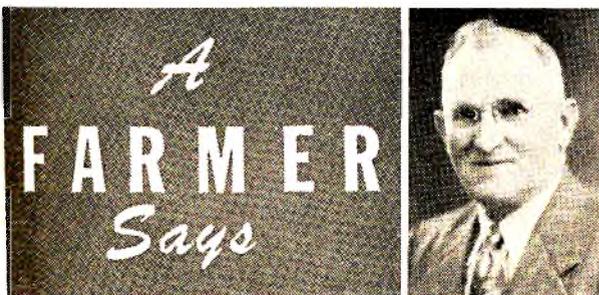
Pastor, First Church
Detroit, Michigan



could think only of the dire consequences awaiting them because of their association with the despised Galilean.

Suddenly Jesus, the living Saviour, stood among them saying, "Peace be unto you." Immediately their fears were quieted and they responded as of old to the encouragement of His dynamic presence. He was not a dead prophet—He was their living Lord, whom they had not followed in vain.

Today men of all ages meet Christ at the church. Home circles, broken by war and its separations, are given hope and faith there. Young people, confused and not a little bitter over the dismal outlook, find faith for the future within its walls. And the aged, coming down to the river where they "wait for the muffled oar," meet Christ at the church. There they are assured of a glad tomorrow on heaven's shore.



AS A BOY of eighteen I left northern Ireland and came out to western Saskatchewan to farm. On leaving home I was given a Bible, which proved a source of great blessing in the years to follow.

My first winter on the homestead was a lonely one and I was often homesick, but I had my Bible, and I would read and pray and the Lord would help me. There were times when, with a group of homesteaders in some bachelor's shack, I would be offered a drink, but I remembered the pledge I had signed when a boy in the old country and would refuse. God helped me and held me steady.

Things went well for several years. I still kept on reading my Bible and praying and attending church services when we had them. One day an evangelist came our way from the Church of the Nazarene. The messages had an appeal. I knew the Lord was there, and when the invitation was given I accepted Christ as my Saviour. We organized a church and I was among the first to join. When I heard preaching on holiness I surrendered my all to God, and my all is on the altar today.

There were the years of dust storms and drought, when we had little to give to God, but our trust was still in Him and He supplied our every need.

Things have changed since then. The Lord has been blessing both spiritually and temporally. I remember that I am only a steward of His. I take Christ into my farming operations and ask His help and guidance. I have fellowship with Him in my everyday life and know the meaning of that old hymn which says, "O Love that wilt not let me go."

—JAMES O. CLARK, Driver, Saskatchewan, Canada

THE CROSS AND SANCTIFICATION

By J. B. MacLagan

Pastor, London, England

IN WRITING to the Ephesians the Apostle Paul speaks of our Lord's death as being particularly for the Church. "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; but that it should be holy and without blemish" (Eph. 5:25-27). Holiness people always regard this verse as a parallel to John 3:16. God loved—God gave—that whosoever believes may have eternal life; Christ loved—Christ gave—that the Church might be a holy Church.

What does the sanctification of the Church involve? It involves particularly the cleansing of the heart of a believer. When we receive eternal life our past sins are forgiven, and that forgiveness is through the Cross. "This is my blood of the new testament, which is shed for many for the remission of sins" (Matt. 26:28). When we are entirely sanctified, we are cleansed from all sin, and that cleansing is through the Cross. "The blood of Jesus Christ . . . cleanseth us from all sin" (I John 1:7).

The word cleansing is one of the most familiar words of the Christian vocabulary, but it is also one of the most misunderstood. People often use it as synonymous with forgiveness. While it is possible to find some scriptural support for this, it is essential to grasp the real distinction between forgiveness and cleansing. Frances Ridley Havergal saw it clearly:

*I am trusting Thee for pardon;
At Thy feet I bow,
For Thy grace and tender mercy,
Trusting now.*

*I am trusting Thee for cleansing
In the crimson flood,
Trusting Thee to make me holy
By Thy blood.*

A little thought on the meaning of the words will reveal that, whereas "forgiveness" deals with the *relationship* between two people, "cleansing" deals with a person's *inner state*. Further, in I John 1:7, to "walk in the light"

and to "have fellowship one with another" are said to precede cleansing, while the conditions for forgiveness are repentance and faith. Another danger in talking about cleansing is that of vagueness. What is it that is taken from us when we are cleansed? Charles Wesley was definite enough when he said it is "a heart *from sin* set free." John was also definite in his statement, "Cleanseth us *from all sin*."

It is not our self life that is taken from us, nor our individuality, nor our idiosyncrasies—it is *our sin*. Let us leave our vagueness, whether it is due to lack of instruction, lack of clarity, intellectual timidity, or plain unbelief, and let us be definite about this: "The blood of Jesus Christ . . . cleanseth us *from all sin*." Does not John Wesley's logic carry your assent? "When we are delivered from all evil, there can be no sin remaining. . . . If the love of God fill the heart, there can be no sin there."



On the cross, God was in Christ reconciling the world unto himself. Is that reconciliation complete while there still remains in me that carnal mind which is enmity against God, that sin which is lawlessness and rebellion and which is "prone to wander"? I may be "declared

righteous in Christ," but redemption is not complete in this life until I am made holy by His blood. The penitent sinner knows that at the Cross he may find pardon, and the penitent believer knows that there he will find cleansing from all sin. Facing the Cross, he does not stagger through unbelief. Deep as the stain of sin is, the blood of Christ washes deeper.

Why not meet the conditions and claim the promise of a full cleansing and trust in God to make that a continuous experience as you continue to walk in the light and obey the Holy Ghost?

I am so happy that Jesus lives within my heart, and that God has given me an opportunity to spread His wonderful gospel among my buddies in the army. While I was stationed in Panama God laid it on my heart to start a prayer meeting in the chapel. When my wife came to Panama to be with me, God then laid it on our hearts to start a young people's meeting Sunday evenings besides the prayer meeting. We are so thankful that God was with us in every service.—CPL Donald M. Hazlett, Fort Lawton, Washington.

The Christ of history must become
the Christ of the human heart . . . so

Meet Jesus Christ

ACQUAINTANCE bespeaks life. Only living personalities know each other. Christ must be our living contemporary if we know Him. Likewise, acquaintance with Him necessitates that we be alive spiritually, for "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14).

Christ's amazing message to Nicodemus, and to us, is, "Ye must be born again" (John 3:7). This is a requirement. It is also the divine pronouncement of the priceless privilege of the redeemed, and it gives recognition to three inescapable facts as related to man. First, man in the highest sense—spiritually—is not alive. Second, man cannot produce spiritual life. And, third, spiritual birth is the only source of spiritual life.

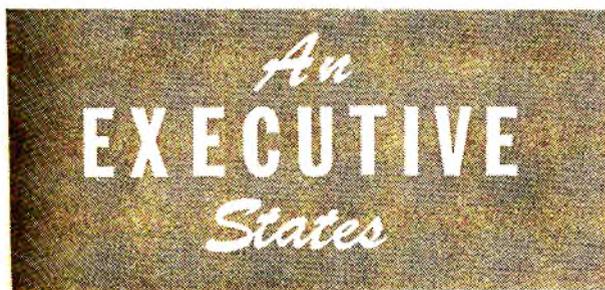
The "second birth" is God's promise, and our only hope, of knowing Him. Conversion—the new birth—is a transforming experience by which a man "dead in trespasses and sins" may become "alive unto God." As the deaf are insensitive to all the world of harmonious sound, so are the unconverted unconscious of the true spiritual values, relationships, and blessings. For spir-

itual birth is as essential to a knowledge of God, and of that which is spiritual, as is our physical birth to a knowledge of our mothers and of the relationships and values of this world.

Christ's words to Nicodemus also sound forth the promise of a new manhood. In conversion, there is the forgiveness for the sins of the past, but there is also the creation of a new manhood in the present. The will of the "twice born" has become convinced or it would not turn. It has been renewed, or it could not turn. The conscience has been righted and renewed so that it utterly opposes one's continuation in sin and demands new standards of living and new life-relationships. The affections are changed so that "the love of Christ constraineth us" (II Cor. 5:14). The sons and daughters of the "second birth" love God, His Church, His people, and His service. Does Christ live today? The immediate and invariable answer of the "newly born" is: "Yes, for He lives within my own heart and life."



By Oscar J. Finch
Evangelist



IN 1932 a forty-five-thousand-ton transatlantic Italian passenger liner was launched by the name of S.S. "Conte di Savoia." This ship was unique in that it was the first large vessel to be equipped with gyrostabilizers. The purpose of these stabilizers was to reduce the ship's roll and keep it on an even keel through stormy seas. The installation proved very successful. Not only did the stabilizers keep the ship on an even keel, but also greatly reduced the stress and strain on its structure during adverse navigating conditions.

There is no easy way of life in a high tension and strongly competitive work world. The cross-currents of selfish interests make the day's work more difficult and create a stress and strain on life. Satan is always on hand to see that "suffi-

cient unto the day is the evil thereof" (Matt. 6:34).

My prayer cannot be for an escape from the opposing forces of life because from these I can expect no immunity. My prayer each day is rather for a closer walk with God, and I find He gives stability on the inside to go through life regardless of adverse conditions on the outside.

To the Christian there is a sense of mission that challenges the whole body, mind, and spirit to serve the interests of the kingdom of God. As laymen there are many opportunities for Christian service in addition to our daily work that will give meaning and purpose to daily living. Sometimes we may feel that the work of our daily occupation is almost futile in that it does not contribute directly to Christian service. It need not be futile, but can be fruitful if we live Christ as we work. While my mission in life is not one of preaching and perhaps not teaching, it can be one of reaching souls for Christ by creating a hunger and thirst after righteousness. This is possible by a Christian experience which gives stability and resources sufficient for today. "As thy days, so shall thy strength be" (Deut. 33:25).

—HARLAN R. HEINMILLER, *Detroit, Michigan*

THE QUESTION BOX

By Stephen S. White

Q. *Is it right for a Christian worker—a preacher or missionary—to have ambition? If you think that it is all right, please explain the nature of this kind of ambition.*

A. Certainly, a Christian worker can have ambition. However, the fact that he is especially called of God for His work somewhat limits his ambition. He cannot be ambitious to get this or that job, or position, which he considers above what he already has. He cannot, for instance, specifically work for a bigger church which he has in mind. I believe that his only ambition should be to do the work which has been assigned to him in the best possible way. He has a right to be ambitious in the sense that he is determined to do the task which God has given to him in a way that will bring the most glory and honor to God.

Q. *Do the anointings of Jesus recorded in Matt. 26:6-13; John 12:1-8; and Mark 14:3-9 refer to the same event?*

A. Bible scholars differ on this point. For instance, Adam Clarke thinks that they refer to the same event, while Matthew Henry in his commentary takes the opposite view. However, I am inclined to agree with Adam Clarke, and in my study I have found the majority of Bible students on his side. Still, if you disagree with me and agree with Matthew Henry's belief that they do not have to do with the same anointing, I'll not argue with you about it.

Q. *How can a person be wholly sanctified, or completely freed from sin, as long as he is in the body, that is, before death?*

A. The body is not in itself sinful. Christ had a body, and yet He had no sin. The Holy Spirit can make the body His temple even in this world. Sin is something ethical, or moral; it is not a matter of flesh and

bone. The body may be the instrument of sin or of righteousness, but in and of itself it is neither sinful nor righteous. Jesus, in John 17:17, prayed for His disciples to be sanctified, and He was praying for something to happen to them in this life. This is proved by the fact that in the fifteenth verse of the same chapter He says: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil."

THE HOME CIRCLE

By Grace Ramquist
**A Shepherd:
Good and True**

(Illustrations taken from
a Jewish legend)

THERE ARE many people who would like to serve God in high places. They do not want to do the lowly jobs, because they feel that they are so much better equipped to do the high and mighty ones.

Now Moses surely had a right to feel that way if anyone ever did. He was trained in the king's court; he was educated by the best teachers of the land; he was handsome of form and face. Yet when his father-in-law set him over the sheep, he took care of the sheep—a humble position at any time in any country.

Moses took care of his sheep better than most shepherds did. He led the lambs to a chosen spot and allowed them first to eat of the tender grass blades; then he brought the middle-aged animals to feed in the same spot, eating what was second best; and lastly he allowed the old, toughened sheep to eat of the hard grass which could not be digested by the younger animals.

One day a little lamb ran away from Moses' flock. It ran so fast that Moses had to follow at a rapid pace even to keep in sight of it. Every time it came to water, it stopped and drank. Finally Moses caught it.

"You poor little lamb," he said, "you are so tired and so thirsty," and stooping down he picked up the little animal and carried it on his shoulder.

Moses not only took care of the welfare of the sheep, but he took care that they did not trouble other people. He never allowed them to pasture in other men's estates. He treated other men as he would have liked to be treated.

God looked down on him. "Thou hast love and understanding when thou dost deal with thy flock. Thou wilt indeed have compassion for My sheep which need pasture and care."

God remembered what a good tender of sheep Moses was. When

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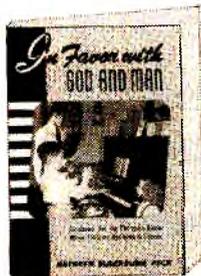
By Elizabeth B. Jones



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the time came that He needed a leader over His people, he chose, not a priest, not a prince, not a ruler, but one who had taken good care of sheep. He chose one who was willing to do the humble work; and this humble worker proved to be able and willing to lead the people of Israel. He had done his best when working at a humble task, so that when the higher and nobler work came his way he continued to do his best. He was a true servant of the Most High God, taking care to understand and love the people of God.

The Sunday-School Lesson

By Norman R. Oke

Topic for March 22

In the Shadow of the Cross

Scripture: Matthew 26 (Printed, Matt. 26:6-13, 26-30)

GOLDEN TEXT: *I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself (John 10:17-18).*

It is amazing how closely stinginess and sin are related, and also how closely generosity and sainthood; and miserliness is never so horrid as when it enters the doors of the church. Imagine how terrible it was, then, when Christ discovered that there was a tightwad among the disciples.

The world was on the very eve of witnessing the most lavish and extravagant display of generosity it ever had seen, or ever would see; for Calvary is the most extravagant spectacle ever seen. And here, under the very shadow of Calvary, Judas is pinching pennies! "Why was not this waste avoided?" And cloaking it all under the blanket of charity—cheap talk in the light of Calvary, where

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God freely bared His bosom to the spears and spit of a jeering world. Stinginess can be truly measured only when you place it close to Calvary; and then it appears in all its true shoddiness. Yes, Judas gave to the world his true stature when he pinched pennies while God was planning a sacrifice that was staggering in its lavishness.

The nearer to Calvary you come, the more you feel like giving, and the more you want to give costly gifts—such as love!

The Young People's Society

By L. J. Du Bois

Youth Follows A Living Christ

THINKING young people are challenged by that which is living and real. They are not content to accept those philosophies of the past which come as echoes of voices long since silenced by death. They are searching for that which is vital and real



perfect. God's interest in His people rests upon the most enduring foundation, that of redemption. This is my joy and confidence: "Him hath God set forth," and all that was required of me was that I should accept Jesus as my Saviour—take Him as revealed in the gospel—and commit the keeping of my soul to Him as One who is "faithful and just" to forgive, sanctify, and lift up to heaven.

In my place of business as a shoemaker, I am conscious of His presence which proves the enriching and sustaining power of my life. His hand sustains and keeps me. "My times . . . his hands." No fickle chance, no reckless fate rules the child of God. My every step is the subject of divine decree. To me His name is not only "Jesus, Saviour"—but "Emmanuel . . . God with us." To live in the center of God's will is the sweetest and safest place on earth.

*My times are in Thy hand,
Jesus, the Crucified.
Those hands my cruel sins had pierced
Are now my guard and guide.*

—DAVID McCULLOUGH, Glasgow, Scotland

THIS VERSE (Ps. 31:15) grows daily and increasingly more precious, as I constantly deliver over into the hands of my Saviour all my affairs, my cares, my affections, and my labors, to be directed all to His honor and glory, that I may be kept in the center of His divine will.

I do daily rejoice in the fullness and sufficiency of my Saviour's merit; the propitiation He offered was full and

and which gives meaning to the life which is immediately before them.

And this is just what Jesus Christ has to offer the youth of this day. Just as He came in the New Testament day as "one having authority," so He comes today. His is a voice which the grave could not silence. His teachings and life and death are far

more than a story which has grown stale. He stands today, through the person of the Holy Spirit, to enter the mind and heart of every earnest, consecrated young person. The vitality of the life which He brings as He moves in is the type of spiritual experience which openhearted youth need and want.

Young people are unafraid to turn their lives over to the Christ of eternal youth. To follow Him and to give their lives in the spreading of His gospel is attractive and winsome.

We need not fear for the young people of this generation. Rather we should fear for ourselves as adults that we fail to lead our youth to the empty tomb.

News of Youth

The newly elected General N.Y.P.S. Council is mapping the plans for the youth movement of the church. The Council is composed of the following members:

- Dr. Hugh C. Benner, General Superintendent
- Rev. Ponder Gilliland, General President
- Dr. L. J. Du Bois, General Executive Secretary
- Rev. Milton Poole, Southwest Zone
- Rev. Eugene Stowe, Northwest Zone
- Rev. Mark Moore, West Central Zone
- Rev. W. M. Greathouse, Southeast Zone
- Rev. Wilford Vanderpool, Central Zone
- Rev. Timothy Smith, Eastern Zone
- Rev. William Summerscales, Canadian British Zone
- Mr. Paul Skiles, Youth Member at Large
- Mr. Charles Muxworthy, Youth Member at Large
- Rev. Jerry Johnson, Youth Member at Large

Religious News & Comments

By Delbert R. Gish

SOMETHING new under the sun: a jukebox for the church. This one is different, however, on two or three counts. It plays hymns such as "A Mighty Fortress Is Our God," and it plays by remote control without inserting coins. It was installed at the entrance of St. John's Evangelical Lutheran Church at Harrison, New Jersey, and is played on weekdays to encourage prayer and meditation in those who chance to hear.

It is interesting that Kentucky, which is the state that produces the most whiskey among the forty-eight, has ninety dry counties.

According to an article in the *Christian Herald* (October, 1952), there is a startling correlation between the increase in lung cancer and the increase in cigarette consumption. Among women, over twenty-nine times as many fatal cases of cancer of the larynx and lungs occur today as in 1914; and among men, nearly forty-two times as many deaths from this cause occur today as in 1914. The

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Specimen of Type

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deaths in 1914 were 442 men and 166 women; today 19,000 men and 5,000 women die from this kind of cancer. Some doctors hesitate to ascribe the increase entirely to smoking, but the fact remains that the incidence of this disease among smokers is overwhelmingly greater than among non-smokers.

The membership roll of a church at Alexandria, Louisiana, was cleared of the names of all persons who could not be found. After a search that lasted more than a year, 1,020 names were erased. But even with that radical move, 1,800 members still remained on the roll.

More than 15,000 missionaries are now sent out from the churches of the United States and Canada, and their support calls for annual giving exceeding \$40,000,000.00.

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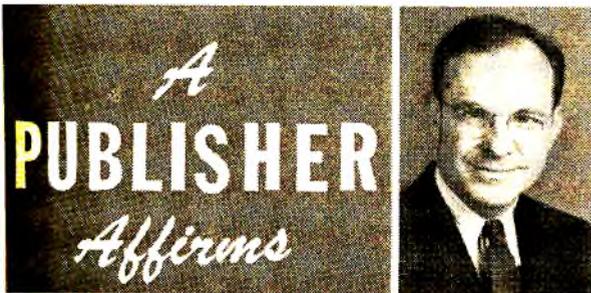
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THERE'S something deep within me—strangely mysterious; away from prying eyes, it lives and breathes. I can't describe it or lay hand on it. However, St. Paul speaks of it as the inner man. Psychologists refer to it as the "ego" of one's being. Theologians talk of it as the soul. Regardless of names, I am forever aware of this "mysterious me."

Somehow, this "me" seems to have a strange desire for something higher and nobler, a sort of craving for a more

sublime fellowship. Like other struggling mortals, I once sought to comfort this "mysterious me" with the heaps of pleasure and the husks of sin. As Solomon said, it was vanity and vexation. But one day I came upon the secret. I met the blessed, blessed Jesus and, as the poet said: "My heart flew open like an apple sliced." His meekness. His humility, His gentleness and love swept over and into me, satisfying this "mysterious me."

Ah, friends! There is never a day so lonely, nor a night so drear, that His presence is not felt in this unworthy heart of mine. I whisper, He whispers back. He calms my fears and gives me new assurance. He sees that I am earthy and, at best, a poor vessel. Sometimes, when I am tempted to be spiteful, gently He reproves. I feel so ashamed—but not for long, because He understands, He sympathizes, and He cares. He's my Friend.

For my testimony—humbly I say that this blessed Christ has changed my life completely. He has taken the doldrums out of ordinary day-by-day living. He has opened up within me, this "mysterious me," a thrilling, new world of companionship, romance, and adventure.

—JOHN T. BENSON, Nashville, Tennessee

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Christ and the

BIBLE



THE CENTRAL Figure of the Bible is Jesus Christ. Its chief unity grows out of the fact that it has but one Hero—the Lord Jesus Christ. In Genesis, He is the “seed of the woman” that bruises the serpent’s head. In Exodus He is the Paschal Lamb whose blood upon the lintels and the doorposts caused the destroying angel to “pass over.” In Leviticus He is the great High Priest whose intercessions are accepted for all who believe. In Numbers He is the guiding pillar of cloud and fire on the way to our promised land. In Deuteronomy He is the “prophet like unto Moses” who shall teach His people and guide them unerringly. In Joshua He is “the man with the drawn sword” come to command the hosts of the Lord and to lead them on to victory. He is the Judge just and supreme in the Book of Judges. He is the model Husband (the Ishi of the Church) in the Book of Ruth. He is the unerring Seer in the Books of Samuel, the faultless King in the Books of Kings, the unailing Sovereign in the Books of Chronicles, the pattern Preacher in Ezra, the Restorer of the waste places in Nehemiah, and the Deliverer of the nation in the Book of Esther.

In Job He is the Lord of the Resurrection and the Daysman or Umpire who will give us consideration in the game of life. In the Psalms He is the Good Shepherd, the Shield and Buckler, the Fortress and Strong Tower. He is the Personification of wisdom in Proverbs and Ecclesiastes, and the Ideal Lover in the Song of Solomon. In Isaiah He is the Child born, the Son given, the Prince of peace, the wonderful Counselor, and the Suffering Saviour. He is the Balm of Gilead and the Great Physician of Jeremiah, the Only Hope of Lamentations, the Reviver of the dry bones in the valley in Ezekiel, and the Stone cut out of the mountain without hands which shall destroy all kingdoms of the earth and itself fill all the earth, in the Book of Daniel.

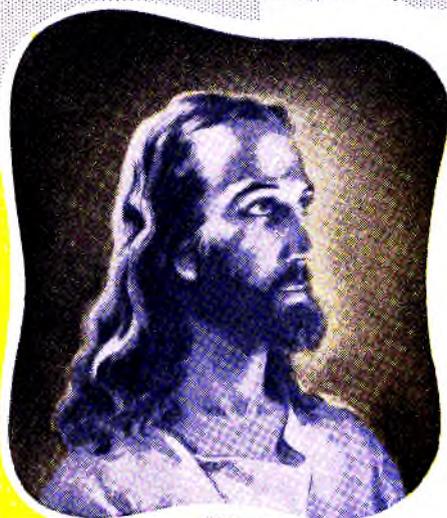
Then we come to the minor prophets, where we find that Jesus is the Redeemer of the unworthy in Hosea, the Outpurer of the full measure of the Spirit in Joel, and the Giver of abundant harvests in Amos. In Obadiah He is the Enlarger of Israel’s inheritance. In Jonah He is the merciful Ruler. In Micah He is the Gatherer of the nations to Zion. In Nahum He is the Healer of bruises. In Habakkuk He is the Inheritance that remains when the fig tree fails to blossom, neither is there fruit in the vines; when the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there is no herd in the stall. He is the Author of Israel’s song in Zephaniah, the Beautifier of the New Temple in Haggai, the Opener of the cleansing fountain in Zechariah, and the Purifier of the sons of Levi in Malachi.

In the New Testament Jesus breaks forth as the Messiah of the Jews in Matthew, the peerless World Worker in Mark, the Son of Man in Luke, and the Son of God in John. He is the Outpurer of the Holy Ghost in the Acts, the Author of the Law of Life in Romans, the Head of the Church in Corinthians, the Giver of free salvation in Galatians, the Eternal Author of Holiness in Ephesians, and the highest Goal of life and eternity in Philippians. He is the Indwelling Christ in Colossians, the Lord of the Second Advent in First and Second Thessalonians, the Ideal Pastor in Timothy and Titus, and the Friend of the Friendless in Philemon.

In Hebrews, Jesus is the Antitype of all types; the Head of all creation, higher than angels, and yet lower than angels in that He tasted death for every man. His blood takes the place of all the blood of beasts and birds that ever died on Jewish altars, and through the rent veil of His smitten body He makes a way for us to enter into the inner sanctum sanctorum where God himself sits upon the throne of His glory. In James, Jesus is the Pattern for practical living. In Peter, Christ’s is the voice of thunder. In John, Jesus is the personification of love. In Jude He is the God of lightning. In Revelation, Jesus is the Alpha and the Omega.

By JAMES B. CHAPMAN

1884 — 1947



The Ever-living Christ

"Christ being raised from the dead dieth no more," wrote St. Paul. A bold assertion; the man who made it must have been a great man. In a world of change, in an age of special changes, he declared that the human race had reached finality. This faith in the Crucified, he says, will be the last religion. Men will never outgrow it, never get beyond it. Times shall change, manners shall change, customs shall change, the order of life shall change, but this faith shall abide. The heavens shall pass away with a loud noise. A new science of the stars shall dawn. The earth shall move round the sun instead of the sun moving round the earth. But there shall be no new Christ in the firmament; His eyes shall not grow dim, His strength shall not be abated. A thousand systems shall fall at His side, but their crash shall not touch Him. He shall be the survivor in the struggle for existence. He shall have the dew of His youth when the world is old. He shall have the last judgment. There shall be no verdict after His, no appeal to the Cæsar of a future age. His feet shall touch the final ridge of the mountains, and the beauty of His tidings shall be a joy for ever.

George Matheson, 1842-1906