



Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

August 26, 1953

Above the Timber Line

General Superintendent Williamson

THESSE lines are written amid the majesty and grandeur of the Rockies. The elevation here is nine thousand feet. Two or three thousand feet higher, one can see the timber line. The bare summit of Long's Peak is in full view. The vegetation that is green and lush at the lower levels gradually becomes more scant as the altitude increases. Beyond the timber line there are no signs of life. This fact has its scientific explanation; it also has a spiritual lesson.

There is a low level of life on which sin, worldliness, and fleshly desires flourish. But there is a higher plane, where earthly care and carnal craving cannot exist. Many Christians live at such a low altitude that they are frequently defeated. Others are constantly engaged in a life-and-death struggle to retain a measure of spiritual victory. Their great need is to move up to the loftier levels of holiness, where the atmosphere is purer and holy influences are stronger,

where the earthward attraction is neutralized and the heavenward levitation is strengthened.

As one increases his altitude, his vision of the earthly things grows dim. The size of objects far beneath him seems to decrease, while the greatness of things spiritual and eternal proportionately increases. He has a new perspective. He can see much farther. The brevity and uncertainty of mortal life are seen in the light of eternity.

On higher ground hope, faith, and love are seen as the abiding virtues of Christian character. Hope is the "anchor of the soul, both sure and steadfast," and *e n t e r e t h* into that which is within the veil. Faith proves to be "the substance of things hoped for, the evidence of things not seen." But the greatest of these is love, which abides forever, through eternal years the same.

The native air of the sanctified soul is "above the timber line."

"Blessed are the pure in heart: for they shall see God" (Matt. 5:8)

TELEGRAMS

Van Nuys, California—Los Angeles District just closed twentieth annual N.Y.P.S. Institute. A glorious occasion. Scores prayed through; some called to ministry and mission field; 250 Christian Service Training certificates awarded. Speakers Bill Welch and Jimmy Jackson at their best.—**LYLE K. POTTER, Director.**

Mechanicsburg, Illinois—Great Illinois District just closed its tenth annual assembly, August 7, at Nazarene Acres. Dr. W. S. Purinton re-elected with nearly unanimous vote. District shows an increase along all lines under his leadership. Dr. Hardy C. Powers presided in an efficient and gracious manner over the assembly. Rev. D. K. Wachtel, superintendent of Tennessee District, and Professor Curtis R. Brown, song evangelists, were camp-meeting workers; amidst shouts of victory and praise many souls found God.—**WM. B. KELLY, District Secretary.**

Richmond, Kentucky—Eastern Kentucky District Assembly meeting in Ashland First Church of the Nazarene elected Rev. D. S. Somerville district superintendent to serve for a third year with only one negative vote; 197 out of 198 votes cast. Dr. G. B. Williamson at his best; much appreciated by entire district. Six new churches were organized the past year; good increases.—**ASA SPARKS, Reporter.**

Fredericktown, Missouri—Forty-third Assembly of Missouri District reveals gains along all lines. Rev. E. D. Simpson re-elected district superintendent with overwhelming vote of confidence; \$600,000.00 raised for all purposes; General Budget overpaid; Educational Budget paid in full; six new churches organized this year. Dr. Remiss Rehfeldt mightily used of God. Dr. Samuel Young at his best. Substantial increases in general, district, and home-missions budgets underwritten. Gerald Green and Juanita Frazier ordained to the ministry. Camp-meeting atmosphere prevailed throughout assembly.—**PAUL J. STEWART, Reporter.**

NEWS IN BRIEF

Rev. J. C. Collins is leaving the evangelistic field to accept the pastorate of the church in Oakland City, Indiana.

Rev. A. Roeland Smits has resigned as pastor of Northside Church in Vincennes, Indiana, to accept a call to

pastor the church at Madison, West Virginia.

Rev. Claude E. Pittenger, graduate from the Nazarene Theological Seminary with the class of 1953, has accepted a call to pastor the church at Fairbury, Nebraska.

Evangelists George J. and Ruth Grimm have left the field to accept the pastorate of the church in Clinton, West Virginia.

SPECIAL NOTICE

Evangelistic Conference

1954

Another church-wide Conference on Evangelism will be held at Kansas City, Missouri, Monday through Wednesday, January 11-13, 1954, in conjunction with the Superintendents' Conference as approved by the Board of General Superintendents.

The Conference on Evangelism will be under the auspices of the Department of Evangelism of Nazarene Theological Seminary and directed by Dr. Russell V. DeLong, dean of the Seminary.

Evangelists are urged to take note of this date and plan their schedules to include this significant event in the Crusade for Souls Now.

It is not too early to begin praying immediately for the blessing of God on this conference.

HERALD OF HOLINESS

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DEEDS OF MERCY

By T. T. Liddell*

AN ELDERLY man in a certain community was often seen to be carrying a small oil can. Occasionally he would stop before some house in the village and oil the hinges of the gate. A visitor in the community, not acquainted with the old gentleman, observed the practice and became interested to the point of investigation.

Upon inquiry, the old man responded: "I have carefully examined myself for talents to serve humanity, and found that I was lacking. I'm not gifted in speech; my income is meager; I am physically decrepit; and my appearance is unattractive almost to the point of being repulsive. I do love my people and want to help them, and I am using this means to accomplish my service. Gates are important, and yet so terribly neglected. Through them people pass to bless our lives: the doctor, the deliveryman, the minister, our friends, our loved ones; and still we neglect the gates until they become worn and squeaky. I have found that I can be of service by oiling the gates of my friends, and of my enemies, and make their lives a little happier."

The gate of the gospel is often neglected; yet through it has come all that has made civilization worth while. It has provided music, art, medical science, education, ethics, and liberty. Yet we have become so interested in these provisions that we may have forgotten the "gate." Have you ever thought of being like the old man? Have you done your part in keeping the gate of the gospel in the lives of those around you oiled with Christian example, admonition, and the dispensing of gladness? What will you do about it?

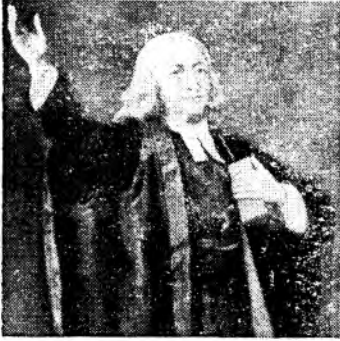
*Pastor, First Church, Grand Rapids, Mich.

Influence—that mysterious, intangible something that ever hovers near us, yet at the same time may extend off into farthest time and space—the extent of which we cannot know until we reach the Judgment.—**MARY SANDERS.**

Excerpts from the Life of John Wesley:

By Leslie Parrott*

The Open Road



"The world is my parish," said John Wesley and he certainly covered well that portion called England. Wesley was on the road for more than forty years, traveling more than 250,000 miles. He preached 40,000 sermons, crossed the Irish

Channel 50 times, and wrote more than 200 books. For 40 years he averaged 20 miles of travel per day but was known to do as much as 100 miles on horseback in 24 hours.

Eighteenth century roads in England were little more than muddy lanes. The forty-mile stretch from Windsor to Petworth took over fourteen hours' traveling time. Every mile was marked with an overturned or mired carriage. One writer reports ruts which actually measured four feet in depth. The royal coach had to be surrounded by peasants whose brawn kept it topside and assisted the horses in the forward lurch. Even then it took six hours to go forty miles. Wagons and pack horses were loaded with cloth, coal, and food. Great herds of people and cattle used the same roads, as well as highwaymen who raided the unwary.

Wesley broke every rule of horsemanship. The secret of good horsemanship, he said, was to leave everything to the horse. Occasionally he was thrown but never to any grievous harm. A man who planned every moment of the day could certainly not allow the precious hours of travel to be consumed without profit. "History, philosophy, poetry," he tells us, "I read on horseback, having other employments at other times." And so with Belisarius' *Life of Sixtus V* to read in the a.m. and Priestley's *Treatise on Electricity* to read after lunch, John Wesley was ready for a day's journey.

After he was thrown from his horse at sixty-three years of age, his friends gave him a beautiful carriage and team. He despised the thought of riding indoors but nailed up one side of his coach and built in shelves, which he filled with books. Another board, which he could let down, served as a desk. Even in his less active years, he made the hours count on the open road.

*Pastor, First Church, Flint, Mich.



Studies in the Epistle to the Hebrews:

By H. Orton Wiley*

VIII. The Sevenfold Argument

THE WRITER of the Epistle to the Hebrews in comparing the Son with angels divides his argument into two parts, with what is known as the "First Warning" separating them. The first section (1:4-14) deals with the Son as superior to angels by virtue of His eternal existence as the Son of God. As there were seven statements concerning the eternal Son as the second Person of the Godhead, so here there are seven statements in proof of the superiority of the Son over the angels in His incarnate, mediatorial estate.

1. *The Divine Son and the Superiority of His Inheritance.* "Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they" (1:4). This verse is taken from the second psalm and is of extraordinary brilliance. While the Son is ever the second Person of the Trinity, the word as here used refers to the incarnate Son, and to the full scope of the dignity of the God-Man as manifested in the Resurrection. The argument drawn from this text includes three important steps—the name, the inheritance, and the first begotten.

2. *The Divine Son and the Davidic Covenant.* "I will be to him a Father, and he shall be to me a Son" (1:5b). This quotation is from II Sam. 7:8-17, but the same thought is found in Ps. 89:26-27. The pre-existent Son is the idealized "seed of David," and His kingdom He established in the hearts of men while on earth, a reign of righteousness, peace, and joy. But this Kingdom must come to its full completion in a reign, not only in the hearts of men, but over all things in the earth.

3. *The Divine Son and His Glorious Second Advent.* "And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him" (1:6). Perhaps Dr. Adam Clarke's paraphrase brings out the thought most clearly. "But when he bringeth again, or the second time, the first begotten into the habitable world." Since the term *first begotten* applies to the resurrection of Christ (Col. 1:18; Rev. 1:5), His being brought again into the habitable world, that is, the world of men, can refer only to His second and glorious advent.

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4. *The Divine Son and the Majesty of His Kingdom.* “. . . Who maketh his angels spirits, and his ministers a flame of fire” (1:7). These words are from Psalms 104, sometimes called the *Oratorio of Creation*. The name Jehovah occurs ten times in this psalm and in each instance is descriptive of the greatness of God in creation. The purpose of the author of this Epistle, however, is to exalt the lordship of the Son and the ministry of angels in subjection to Him.

5. *The Divine Son and the Perpetuity of His Kingdom.* “But unto the Son he saith, Thy throne, O God, is for ever and ever” (1:8). This text marks another step in the gradation of thought concerning the dignity of the Son, that is, the splendor of His millennial reign. The quotation is from Psalms 45 and has always been regarded as Messianic. The righteous reign of the King is based upon His character as loving righteousness and hating iniquity.

6. *The Divine Son and the Immutability of His Kingdom.* “And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail” (1:10-11). The remarkable advance in the thought of the writer lies in this—that as Jesus faced death and triumphed over it, being begotten into a new and eternal order, so also as Creator He has power to change the heavens and the earth to conform to this new order of being. There shall be a new heaven and a new earth. Whether in the crisis of death or of the universe, our Lord remains immutable; His years shall not fail.

7. *The Divine Son and the Triumphant Consummation.* “But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?” (1:13-14.) This is from the 110th psalm, of which Luther once said that “it is worthy to be overlaid with precious jewels.” It is clearly evident that the reference here is to the Son incarnate, who through His humiliation, death, and resurrection now returns to the throne of His Father, henceforth expecting until His enemies are made His footstool at the day of His second and glorious appearing.

John was a faithful soul, but he passed through great sorrow; but he kept on shouting. Saint Paul knew what it was to endure storms and stones and prisons, but he could say, “None of these things move me.” This is the beauty and charm of the religion of our Lord Jesus, it is so adaptable to all conditions, so adjustable to all circumstances.
—H. C. MORRISON.

QUESTION:

By Ila R. Monday

I saw a smile that said, “I understand . . .,”
A coin placed in a needy, shaking hand.
I saw a busy man stop in his walk
To listen to a troubled neighbor’s talk.
A small child’s mother talked in sweet accord,
While “work” piled high—for she spoke of the
Lord.
And then, within, I heard a small voice say,
“What service have *you* done for God, today?”

WATCH

Against the Sins of the Tongue

By J. A. McNatt*

Set a watch, O Lord, before my mouth; keep the door of my lips (Ps. 141:3).

How important it is that we should seek to order our speech aright, seeing that our words are the outcoming of our inmost heart; the revelation of the deepest, most hidden things which are there! “Out of the abundance of the heart the mouth speaketh” (Matt. 12:34). We may be quite sure that as our speech is, so we are, for it is just the running over of the heart. As a vessel filled to overflowing with wine would run over with wine, or a vessel filled with water would run over with water, and could not run over with anything else, so what the heart is filled with, with that it will run over.

The proud man will speak proud things, the covetous man will speak covetous things, the malicious man will speak malicious things, and the pure man will speak pure things. Surely, then, if pure lips are the index of a pure heart, and impure lips the certain index of an impure heart; if unkind words on the lips give sure evidence that no law of kindness reigns in the heart, there is ample cause why we should make David’s resolution and pray his prayer.

With the tongue, St. James reminds us, we may bless God, and with it we may curse men made in the similitude of God. With it we may pour oil and wine of consolation into the bleeding wounds of our brethren; or with it we may rub in biting salt to irritate those wounds the more. With it we may defend the truth; with it we make specious and plausible a lie. With it we may provoke one another to love and good works; with it we may provoke one another to envy, strife, and debate. There is no other instrument so potent for good and for evil as the tongue.

David said, “I will take heed to my ways, that I sin not with my tongue” (Ps. 39:1). Jesus, in

*Nazarene Evangelist

His rebuke of the Pharisees, said: "O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12: 34-37).

From other sayings of Christ our Lord it is to be feared that many a light word, as it seems now, will prove heavy enough at the day of judgment. For, indeed, how can our words do otherwise than play an important part? How can they escape being brought into prominent consideration in that day, if what was just now spoken be true—that they are the index and evidence, the coming out of the inmost things of our hearts, of the deepest things which are there; if it is out of the heart's abundance that the mouth speaketh? If God shall judge men in that day according to their works, are not our words our works just as truly as anything else which we do? They are the works of our lips as our other doings may be works of our hands, only differing in that they are a truer index of our character, have a deeper significance, and oftentimes act in a far larger circle for good or for evil.

Does it seem strange to us, then, that when Isaiah the prophet stood suddenly in the presence of God, and saw His glory, the first words of confession which he uttered for himself and for his people were these, "Woe is me! for I am undone"—and why "undone"? "Because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips" (Isa. 6:5). Shall we wonder that not until a live coal from the altar had touched those lips it could be said, "Thine iniquity is taken away, and thy sin purged"? Who needs not a like cleansing—to be cleansed by Christ's blood from all idle, excessive, untruthful, unkind, malicious, flattering, provoking words?

"If a man offend not in word, the same is a perfect man, and able also to bridle the whole body" (Jas. 3:2). In praying against sins of the lips, let us in every case go to the root of the mischief, and pray against those sins of the heart out of which these others spring, or else we may make more accomplished hypocrites of ourselves, but not more perfect Christians. We pray that we may not *speak* uncharitably; but, oh! let us pray that we may not *think* uncharitably—that the law of love may not be on our lips only, but in our hearts. If you pray, "Set a watch, O Lord, before my mouth; keep the door of my lips" (Ps. 141:3), or, "Deliver my soul, O Lord, from lying lips, and from a deceitful tongue" (Ps. 120:2), remember that behind each and every such prayer there should lie another prayer, "Create in me a clean heart, O God; and renew a right spirit within me" (Ps. 51:10).

A Day in Norway (VI)

By Haldor Lillenas*

THE LITTLE cabin on one of the arms of the magnificent Varangerfjord, the most northerly and easterly fjord in Norway, was painted a vivid lavender and a bright green. The tall, handsome, young Norwegian protested somewhat sheepishly that it was but the first coat, and that the next one would be of a much more modest shade.

We were but a short distance from the Russian border and we were told by Mr. and Mrs. Bertilsen, our cordial hosts, that on this very same spot, which was in fact the old farm place of his father, there occurred in 1945 a terrific battle between the oncoming Russian army and the retreating German soldiers.

"A few days before the battle began we could see hundreds of campfires at night, all over these hills. Knowing that there would be an inevitable clash between the two armies soon, my husband worked frantically two days, digging a dugout and covering it with sod. In this we remained during the two-day battle with our two babies, little food, and no water. Shells were exploding all about us. After the battle there were literally hundreds of dead soldiers all over the little farm. My husband tried to cover as many of them as possible with dirt, but the others remained unburied several days. The Russian dead were removed by their living comrades, the German by the Norwegian citizens. The saddest sight I have seen was that of the Russian prisoners, emaciated and weak, marching westward to a prison camp farther within the German lines;

*Nazarene Elder, Pasadena, Calif.

A Song of Labor

By Norman C. Schlichter

*Nothing is grander than labor—
The use of mind and hand
For sustenance, and adding
To the beauty of the land.*

*Nothing is grander than labor—
The seeking in depths of earth
For stones and ore and substances
Of inexpressible worth.*

*Nothing is grander than labor—
The molding and welding of things,
The binding of shores together,
The making of monster wings.*

*Nothing is grander than labor—
And whatever the task may be,
It is blessed by the Master Workman
If it helps humanity!*

the same prisoners going back a few days later, being escorted by the Russian soldiers, the weaker ones being prodded by the bayonets of their own soldiery. A Russian soldier is not supposed to surrender. Many of these prisoners doubtless faced concentration camps and punishment in Russia."

This was the beginning of the retreat of the Germans who occupied east Finmarken. They were pushed back as far as the Lyngenfjord, destroying everything as they went. Today this section of Norway has emerged from the ruin and wreckage of those days. Everywhere may be seen new, brightly painted homes and barns and new bridges. We met a people unabashed by their reverses. They had but little, and what little they had was relentlessly destroyed. They were given but little time to vacate their homes and were not permitted to take anything with them. The trees were cut down and burned, the cattle and sheep slaughtered, pails and milk cans shot full of holes, nothing of any value spared. Now these people are bravely trying to pay back to the government the heavy debts on their new homes. I am wondering how many of us really appreciate as we should the blessings which are ours! God has truly been good to us in these United States of America. We should take more time to "praise God, from whom all blessings flow!"

Along the ultramarine blue fjords of the most northerly part of Norway we have been traveling through a country largely inhabited by Laplanders. Their reindeer herds are mostly on the high mountains this time of the year, but some can be seen along the highways. We have met many fine Christian people of several denominations. The Pentecost Friends (similar to the Assemblies of God) are well represented. Among the Lutherans, the so-called Littanians (followers of a prominent Finnish leader, Littanius) are quite strong. These people call themselves "Apostolic" in their teachings. They will not wear gay attire, nor do they permit musical instruments in their churches. The branch of the state church known as "The Home Missionary Association" is more or less spiritual. They have prayer houses all over Norway, and also support children's and old people's homes, and conduct hotels and restaurants. In northern Norway there seems to be a rather vigorous group of Baptist people who are somewhat spiritual.

In Elvebakken, in west Finmarken, we could find no religious service on Sunday except a meeting of the Pentecost Friends. Here in these far reaches of a thinly settled ancient land is a ripe field for a vigorous Church of the Nazarene, but first we must be established in the larger centers. May the Lord raise up young people, well trained and consecrated, to come into this field to establish a work of real holiness among these needy people.

How Do You Pray?

By Eva V. Beets*

How many of us really know how to pray? I was attending a shower not many months ago in the home of one of my neighbors, when the conversation suddenly switched from the lighter, gayer things of life to the subject of prayer.

"Well, I never pray long prayers. I just get down on my knees and ask the good Lord for what is uppermost in my mind and move on out of His way and give someone else a chance," laughed a youthful-looking grandmother—adding that this is a modern age in a big world, and everyone should be allowed a fair deal. Although horrified, I kept silent, thinking that perhaps she and I would have a more opportune time to discuss the subject further.

Really, what is the correct way to pray so that it will be pleasing in the sight of the Lord? Is He really so busy that one of His children would have to ask for a blessing on the run? If that is true, then probably He wouldn't have time for me at all, I pondered. After all, am I so great that He would leap from the throne of grace to do my bidding; give me the things I ask for?

Then I thought of the many times I had been driven in my sorrow to fall on my knees and beg for His infinite mercy. Humble and contrite for all of my sins, I had gone to Him, and each time in His love and forgiveness He had come to my rescue. But was this pleasing to my Saviour to wait for tragedy to strike before remembering to pray?

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need," says Heb. 4:16. But I am only a very small, insignificant creature, one in billions; and God is great, the Creator of all things. He has tremendous responsibility, with power to stamp out my very being at the twinkling of an eye, and I would be remembered only by a small minority and for only a short time—yet He tells me that if I ask, believing, I shall receive.

Then the least that I can do is to prepare myself to be worthy of His love and mercy in times of stress by praying for divine faith and grace that will cleanse and sanctify me, giving thanks always and singing His praises.

If I could change places with the Heavenly Father for a little while, I think I would pause along the way in my prayer-answering to listen to one of my children say, "I thank You, Father, for all that You have done for me." I think there would be a tear of joy trickle down my cheek at a word of praise; so, Lord, I pray that Thou wilt draw me just a little closer while the sun is shining, so I can whisper my love and glean from Thy sweet face the wisdom to know how Thou wouldst have me pray.

*Nazarene Layman, Columbia, Miss.

Magnifying the Magnificent

By Wanda Milner*

FOURTEEN amateur university ornithologists tramped the marshes of White River shortly after dawn for signs of early migrants.

"Look! There. Under the bridge. Bank swallows and a nest. See?" sputtered Professor Esten.

"Where? Where?" One had to spot fifty species of birds and record facts and figures if one was to make a passing grade in the class of this fanatic "feather fan." But for all the neck-stretching and toe-dancing on the shore, no bank swallow could be seen.

Classmate Gale offered a solution. "Like to use my field glasses?" A quick adjustment and focusing, and there—two swallows and the nest big as life!

The power of magnification is continuously being experienced by someone somewhere in the world. Gigantic telescopes present to astronomers undiscovered constellations to conquer; mighty microscopes magnify minute bacteria; binoculars bring battle action to the scrutiny of strategists; and Grandfather in his rocking chair enjoys reading the newspaper through a magnifying glass.

Have you ever considered your Christian life as a transparent, finely ground, highly polished lens through which Christ is magnified? "O magnify the Lord with me, and let us exalt his name together" (Ps. 34:3), is the invitation of the Psalmist.

To cause Christ to be held in greater esteem is the Christian's meat. Between the world and the Redeemer, the Christian is poised that others might see Him. The Christian reveals the Saviour to those who have never seen Him, to those who have heard of Him, and to those who wish to enlarge their vision of grace.

Against the terminal building in Knoxville, Tennessee, sagged three frowzy characters one sultry Saturday night. Lusterless eyes set in hard-featured faces signified that the trio had blindly stumbled through years of spiritual darkness. Causes for soul blindness: stinging acid of selfishness, cataract of hate, a childhood without light in a sinful home. The attention of the vagrants was focused upon a group of bonneted lassies singing from the curb, while uniformed lads beat the drum and tambourine. Shuffling forward a few steps, the men clutched a fire hydrant for support. As the street meeting progressed, the countenances of the derelicts softened, indicating that, although they had seen "through a glass darkly," now it was "face to face"—face to face with the One who said, "Receive thy sight: thy faith hath saved thee" (Luke 18:42). To those with limited spiritual sight, the Christian magnifies the Lord.

If someone asked, "Do you know Winston Churchill?" perhaps your answer would be that you have seen pictures of him and have read



about him, but that you have never met him. You only know of him.

Many there are who have heard of *the Truth*. Many there are who have studied artistic concepts of Him in oil and marble. Many there are who repeat His words. Many there are who have never embraced Truth. It is for the Christian to cause the Lord to be held in greater respect by those who have heard of Him.

The boys of the vacation Bible school's Intermediate Department were "church kids." Anyone could repeat the definition of a pure heart. Witnessing the unselfish action of a buddy, John, the boys were aware of the meaning of heart purity. It happened this way.

In the craft class, where the boys were painting pictures on glass for their mothers, it was agreed that John's cardinal was perfect. While waiting for the paint to dry, John left the room. Dick, a younger boy, accidentally bumped the table, sending John's picture crashing to the floor.

"I didn't mean to do it!" exclaimed Dick, his face flushed.

Soon John stood, with pocketed hands, surveying the shattered picture—his gift to Mom. Best in the class. No more materials. No time to reproduce it. He said not a word. Dick choked, "I'm sorry. You take my picture."

The crowd pressed in. "Boy, is John ever mad!" shouted Tom, slapping his knee in anticipation of a fight.

John frowned at Tom. Turning to Dick, he smiled. "You keep yours. It's O.K." He put his hand on Dick's shoulder.

The others mutely watched as John and Dick picked up the pieces of glass.

By magnifying the Lord the Christian unconsciously helps his fellow believers to enlarge their vision of grace. As the intricate design and purpose of a plant are revealed when surveyed through the powerful lens, so the glory of the many-faceted character of the Saviour is seen in the life of His follower.

There was fidelity in the love of the thirteen-year-old girl who continued to serve God in spite of opposition from non-Christian parents.

*Indianapolis, Indiana

Canticles of joy and peace flowed from the lips of the woman whose frail body was crippled and tormented by the pains of arthritis.

A Christian who had rightly achieved position in a small business firm met the jealousy and hatred of his fellows with gentleness and self-control.

Goodness was reflected in the determination of a mother to provide a Christian climate in the home for her growing daughter.

The faith of a naive, small-town woman caused her to venture from her kitchen into radio broadcasting and publishing a paper in the interest of reaching the lost.

These, and countless others, have in daily activities made His features, His ways, and His love more distinct and magnificent to the world.

At the same time, a change in the life of a magnifier is evident. Just as heat is the result of the rays of the sun shining intensively through the magnifying lens, so when the power of the Son of God is directed through the Christian, the radiance and warmth of His personality will be noticed.

"And the Lord said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee" (Josh. 3:7).

MY HEAVENLY FATHER

By Bill Griffin*

THE LIGHTS were out. Outside, the moon bathed the landscape in all of its springtime glory. Like shimmering sheens of silver, its beams played back and forth on the rippling water nearby. All was quiet. Fifty boys moved about in restless sleep as they once again wandered through scenes of heartache and loneliness across the trail of life.

As I knelt beside the window at the midnight hour, I would have given a million worlds for the fellowship of a dad that night. A drunken father, a broken home, three years behind walls that lent no comfort or hope! Yes, I really cried that night.

Then I met Jesus; sixteen years old, with bitterness and remorse I poured out my heart to God. He heard not only my confession of outward transgressions, but also the cry of a heart that was crushed with loneliness and despair. Like words with the wings of music, God whispered to me there, "I will be to him [you] a Father, and he [you] shall be to me a Son" (Heb. 1:5).

When necessary, God is able to make up to us that which we lack in the human relations of life. The far-reaching effects of Calvary meet our every need. Never have I felt the companionship of an earthly dad, but this one thing I know, "My Heavenly Father Watches over Me."

*Pastor, First Church, San Bruno, Calif.

**DID YOU READ YOUR BIBLE
TODAY? BIBLE-EMPHASIS YEAR**

WATCHING

By Louis McCurdy*

And sitting down they watched him there (Matt. 27:36).

PEOPLE have always watched the followers of Christ. That is one way of learning of Him, because a teacher is known by his products. But this crowd was watching Christ. They had gathered at Jerusalem from the far corners of the Roman Empire for the Jewish Passover. During the past three and one-half years they had heard of Christ; some had met Him. Naturally they were desirous of learning if He really was the Son of God, and the long-promised Messiah, as He claimed to be. "They watched him there."

As He hung there on the cross they could see His actions, sense His attitude, and watch His expression. They could hear the few words He spoke. They noticed His complete submission; His lack of anger would be noticeable, too. There was no malice, nor any expressions of revenge. Rather, His, "Father, forgive them; for they know not what they do," must have convinced them that Christ was divine as well as human.

But there were some there that day who passed by the cross. They had seen Peter deny his Master in the night hours. They had noticed Judas hiking over towards the cliff, rope in hand, and heard his story, greatly elaborated. "He was in it just for the money," might have been their comment. They would hear of James and John wanting the best jobs in the expected new government. They passed by the cross, because they judged the Christ by His followers, and those followers had disappointed them.

But the disciples had not yet had their Pentecostal experience. Their hearts had not been cleansed from carnality. They had not been filled with the Spirit, who gives power to give a clear, honest testimony to full salvation. Struggling against carnality within, their actions were not always such as would attract anyone to Christ. Those who passed by the cross were not giving Christ a fair trial. Their judgment was premature and superficial, and was given before they had an honest understanding of Christ and His purpose.

But a few sensible people were at the cross that day who used good judgment. They saw some good qualities in both Christ and His followers. Joseph of Arimathaea, and Nicodemus, publicly took their places on the side of Christ that day. The centurion cried out, "Truly this was the Son of God." The thief on the right-hand cross looked over at the features of the suffering

*Pastor, Bowden, Alberta

Christ. There he saw love expressed, where he had expected to see hatred. He heard His compassionate prayer for forgiveness, when there could have been a pronouncement of judgment. The thief chose Christ on His own merits and turned to Him.

God must have been working in the hearts of men that day at the Crucifixion. Even though Judas turned away from Him, and Peter denied Him, something deep in the hearts of some challenged them to live a Christian life. The sincere people who looked on the scene that day watched Him, and believed. God worked anyway. Men failed, and disappointed the watchers; but God didn't fail!

John's faithfulness in following Jesus all the way must have impressed those who were sincere. His loyalty as he gave Christ's mother a home for the rest of her life must have touched their hearts. That may have been a real sacrifice for John, for houses may have been as much of a problem then as they are now. Sacrifice seems always to have such an impressing influence.

We are in danger if we watch our fellow Christians. They may make mistakes; they might be a disappointment to us. The younger saints are more liable to make mistakes because of immature judgment; so if we must watch them, let's do it from our knees instead of from our seats. We'll find less to criticize from that position. It is folly to lose our faith by watching others' failures. It is better to watch Christ; He will not disappoint us.

Let's watch ourselves, and watch our spirit. If others have done what we think is wrong, let's remember the Lord's Prayer, "Forgive us our debts, as we forgive our debtors." Have we forgiven them, or do we still continue to treat them with suspicion? Their actions have probably hindered the work of the church; but it is possible that their actions have revealed to them their spiritual lack. Maybe they have learned something, and sought forgiveness from God. Let's forgive them, too. And let's have faith in God, regardless of the little that others have. "Have faith in God," is a definite command, and we cannot afford to disregard it. Others fail; but God doesn't. He works anyway, so let's develop some faith and do something to make the church progressive, for "without faith it is impossible to please him" (Heb. 11:6).

The devil has brought the mistakes of Christians and the sinful deeds of backsliders to the attention of saints of all ages. He tries to use these mistakes and sins to discourage the saints of God from accomplishing anything for the church. We thank God today for the strong saints who pause long enough to pray for these erring ones, then hurry on to do more for the church than ever before. They believe that God works anyway; He only needs people with faith enough to help Him, and wisdom enough to watch Christ instead of men.

SONG OF PRAISE

By Nona Keen Duffy

*Praise Jehovah, the Creator;
Praise Jehovah's holy name;
Praise His goodness and His greatness
And His wondrous works proclaim!*

*Praise Jehovah for His wisdom;
Sing His praises day and night;
Praise His insight and His bounty;
Praise His power and His might!*

*Praise Jehovah, all perfection,
Earth below and heaven above;
Praise His justice and His beauty;
Praise His mercy and His love!*

I Failed to Praise the Lord

By Ila R. Monday*

" . . . and we'll give Thee the praise . . . " Do we actually give God the praise—all of it—for things He has done?

How many times do we "good Christians" pray, wait on the Lord, and then, when He graciously answers, do we *actually* praise Him? At home, yes; in the company of fellow Christians, yes. What about the times we are in contact with non-Christians?

For example, the roof on my house has been leaking for a long time and has become so bad recently that, I confess, Satan has tried to tempt me at times to skimp on the Lord's tithe, so that by some means it could be fixed. However, through prayer, His grace has prevailed in this.

I have named it much in my prayers: "Lord, Thou knowest the roof situation; yet it seems my means are insufficient to do anything about it. But there is no limit to Thy ways—Thou canst do even this, if it be Thy will. So I leave it in Thy hands, Lord, and for what is done I'll give Thee the praise . . . "

Then, almost as it seems that the prayer will not be answered, I receive a check from the estate of a late uncle; and not repairs, but a whole new roof is provided thereby! Then wonderingly, humbly I thank God on my knees; I praise Him to Christian friends. Is this enough? What happens when I talk to Mr. Woods, my non-Christian neighbor?

"I see you're having a whole new roof put on," he may observe some dewy morning. Then half-curious, half-laughing, "Where did the windfall come from?"

"Oh," I begin—then suddenly the fact that he already thinks I am slightly "religion-off," too strait-laced, will hit me—and I will answer in

*Cincinnati, Ohio

some confusion: "Well, you see, my late Uncle John—I'd almost forgotten him, I'm afraid—died, and when the estate was divided . . ." And so on—to whom is going the credit, the praise? To Uncle John, or to "coincidence"?

"I was wondering," I might even amble on, "where the money was coming from . . ." Right then the Lord smites my conscience, and I look and feel stricken and, swallowing hard, I do explain hastily that God has answered prayer—and immediately think of a dozen things to do elsewhere! What has almost happened? Wasn't it a "near-lie"?

"Well," I might try explaining to God, "Thou knowest I *have* thanked Thee; I have given Thee the praise . . ."

He might answer, softly, gently, "All of it?" And I end on my knees, that these careless disregarding of thanks may be corrected; that the degree of praise not be tempered, or indeed forgotten, in accordance with the company we're in: that of Christian or non-Christian influence.

For we are either for God—or we're not! He doesn't want me to be a double-minded servant, does He? And can I be a Christian for only twenty-three of the twenty-four hours? Or a "Sunday Christian"? No—God sees me *every* hour, *every* day!

So the next time Mr. Woods might congratulate me on my good fortune I will say, from the first, "I thank God He saw fit to send it!" I will take a twenty-four hour, seven-day-a-week stand for God, and "will not be ashamed."

I will be careful not only to "give Him the praise," but to give Him *all* of it!

Who is a wise man and endowed with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom (James 3:13).

A PRAYER FOR KEEPING

By Genevieve Thompson

Lord Jesus, keep me *close* to Thee.

I dare not loose my hand from Thine.

For I would ever faithful be,

A branch abiding in the Vine.

And, Saviour, keep me *true*, I pray.

Let nothing turn my heart from Thee.

The world will call. Oh, help me say,

"My Lord is all the world to me."

I need Thy help to keep me *sweet*

When others may misunderstand,

Or my tired body cries defeat.

Lord, soothe and strengthen with Thy hand.

Oh, keep me *humble* in Thy sight.

Help me remember I am weak

And have no strength but in Thy might.

Make me obedient and meek.

Disastrous Victories

By W. N. Harrington*

THE STORY is told of an ancient king who won two successive battles but at a terrible cost of life. As he walked over the battlefield and saw the slaughter of his brave followers, he said, "One more such victory would ruin us." There are many victories which are worse than defeats. When a political party, by dishonest and unsavory means, wins the points to which it aimed, at the expense of righteousness and truth, the victory may be a signal one and may cause great self-gratification, but the end is that honest men are disgusted, and upright men wash their hands from all participation in such unrighteousness and unseemly acts and methods. A knot of politicians find themselves in office, but the net result is that their whole party fabric collapses. Honest men leave the party by which such acts are perpetrated, and principles which were really of value are abandoned because men will not be identified with the villainy of those who offer to be their guardians.

The same principle holds good in the transaction of business. There are men who are shrewd, farsighted, longheaded; capable of planning, controlling, circumventing, and succeeding; and often they accomplish their object by the most questionable means and rejoice when they have succeeded and thus carried their points. But they thus gain a reputation for unfairness, dishonesty, and unrighteousness which follows them as long as they live. Good men shun them, righteous men avoid them, rascals gravitate toward them; their victory proves their ruin.

Especially does this principle hold good in connection with organized bodies, and especially with those that are professedly religious in character. Sometimes they fall into the hands of men who rule by craft and not by righteousness, who are bound to carry their points at whatever cost, who regard it as their duty to succeed at any price, and who ride roughshod over everybody that stands in the way of their prosperity and success. In so doing they dig down the foundations of their own houses. They establish iniquity and accomplish wrong. But where one man is wronged, ten men are disgusted; where one man is gagged and choked and falsely accused and unceremoniously kicked out, twenty other men go out without waiting for the kicks—some of them in sympathy with men who have been wrongly used, others washing their hands of all such transactions, and others still who fear that their turn will come next, and that they will have no more chance for fair dealing and righteousness than others have had.

Such successes are only productive of evil. The persons who succeed grow confident and impu-

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dent. The persons who suffer are sometimes discouraged, and abandon positions which they should occupy; and the persons who look on and see the whole learn to scorn and despise men who are capable of such villainy. There is very little real profit in carrying a point if by so doing you crush one man and disgust a dozen; if by having your own way you make a score of enemies, and plant your path with thorns which shall tear your feet in days to come. There is something much more important than success, and that is righteousness and truth.

The man of God is to walk uprightly and work righteousness, that he may be found in peace when the Master shall come. Let those who name the name of Christ depart from all iniquity, and let no prospect of success, however flattering, seduce them from their integrity, or persuade them to use questionable means and unrighteous devices to accomplish ends, however good. The wrath of man worketh not the righteousness of God; and He is able to use the weak, the base, the feeble things, to bring to naught the things that are, and to accomplish His purpose of mercy to a lost and dying world.

God Leads a Willing Heart

By O. M. Clay*

UNLIKE most of the testimonies heretofore given in our *HERALD OF HOLINESS*, this one is somewhat different; but to show how the Lord will lead one into the experience of entire sanctification, I submit this.

At the age of seventeen, the Holy Spirit convicted me of sin, making me feel that I was the vilest sinner in the whole world. Determining in my heart that if God would forgive me I would serve Him forever, after a time of forsaking, confessing, and believing at an altar of prayer, God through His only Son graciously pardoned me. Being justified by faith and a child of the King, I entered at once into the activities of the church and, before a year had passed, was elected Sunday-school superintendent.

The church I attended then taught that one's spiritual birth, along with living grace and the blessings that accompany a godly walk, was all one could get from the Lord.

A short time after my regeneration, I became aware of something within my nature that was unlike God—a spirit of retaliation, a get-even attitude, if you please, causing a continuous struggle. Also, my prayer life was accompanied with a spirit of bondage, and a lack of freedom which I wished to enjoy, although no sin had been committed. Knowing no other way, I thought that was my cross, and struggled on and on with it for several years. In the meantime I married a wife of the same church and was raising a family.

*Van Wert, Ohio

Finally we moved to a different locality and transferred our church membership to a church in another denomination. The only difference in doctrine was that the latter church did not permit secret orders and the other had, and the latter had a consecration meeting once in a while, urging the members to go to the altar and consecrate their lives to the Lord. Still there was nothing said about there being a need for a second work of divine grace.

One Sunday morning after a good sermon on the subject "Giving Your All to the Master," the opportunity was given for any to come to the altar for consecration. The Spirit seemed to say, "This is your time," and I went. I not only gave the Lord my family and possessions, but I gave Him myself for time and eternity, praying that, if He would, He could remove the handicap that had been hindering my spiritual life for so long. My prayer was, "Take everything out that is unlike Thee. Make me clean, dear Lord, make me clean!" And, praise God forever, He did just that. A peace settled down upon my soul that I had never experienced before. Before, the Holy Spirit was on the outside; but now He was within, for there was a consciousness of His presence in my very soul.

A few weeks later some friends of ours took us to a holiness meeting in a neighboring town and I heard my first sermon on entire sanctification. On our way home I told the folks that I had it—holiness unto the Lord. Praise the precious name of Jesus!

In a short time my wife and the older children claimed the blessing, and the others as they grew up. We soon came to a Church of the Nazarene, or rather, the Church of the Nazarene *found us*. At the present moment all six sons are preachers in the Church of the Nazarene, Daughter is a saved and sanctified housewife, the mother is over in glory, and the father is a lay member of the Advisory Board in his district.

The Spirit of God will lead and supply all one's needs according to His riches in glory if one keeps himself yielded and in a searching attitude toward God.



Mrs. R. T. Williams, Sr.

And Dr. L. T. Corlett Honored

THE annual meeting in 1952, the Bethany-Peniel College Alumni Association made its first "B" Award for distinguished service. Then Dr. A. K. Bracken and Dr. C. A. McConnell were honored. This year Mrs. R. T. Williams, Sr., and Dr. L. T. Corlett were given this distinction. Both of these members of the Bethany-Peniel College Association have distinguished themselves in their service for the Church of the Nazarene and the cause of holiness. Mrs. Williams, who was Miss Eunice Harvey before her marriage, graduated from Peniel College, Peniel, Texas, in 1905. She was the daughter of a distinguished physician and surgeon. With her husband, Rev. R. T. Williams, she joined the Church of the Nazarene in 1908. Mrs. Williams was a faithful and capable helpmeet of her husband while he served the church as evangelist, faculty member and president of Peniel College, and general superintendent of the Church of the Nazarene, for many years. She also contributed much to the development of the foreign missionary work of our church, as well as to the growth of other departments of our beloved Zion. Mrs. Williams, gifted in musical talents, taught voice and piano in Peniel College for some years and has been especially interested in Christian education throughout her connection with the holiness movement. During 1952, she and her son, R. T. Williams, Jr., established the Williams Memorial Lectures on Evangelism at Bethany-Peniel College.

Dr. Corlett was graduated from Peniel College in 1918. He received the doctor of divinity degree from Bethany-Peniel College in 1938. Dr. Corlett has served our church with distinction in many capacities: as pastor of some of our larger churches, teacher in several of our colleges, and president of Arkansas Nazarene College, dean of the Department of Religion of Bethany-Peniel College, president of Northwest Nazarene College, and now as president of Nazarene Theological Seminary. He is in demand as a convention speaker and camp-meeting preacher, and has made contributions to the growing literature of our church. Dr. Corlett is well known and highly respected throughout our church.

I heartily congratulate Mrs. Williams and Dr. Corlett on this unusual honor which has been bestowed upon them by the Alumni Association of Bethany-Peniel College.

Doctor of Divinity Degree

Conferred on Rev. John L. Knight

Word has just come to me of the fact that Trevecca Nazarene College, Nashville, Tennessee, at its annual commencement in June conferred the degree of doctor of divinity on Rev. John L. Knight, superintendent of the Florida District of

EDITORIALS

the Church of the Nazarene. I regret that I did not know this when I mentioned the other honorary degrees which were bestowed by our colleges this year. Brother Knight is an outstanding Christian gentleman and minister and has successfully filled several positions of leadership in our church, including the superintendency of at least two of our districts. I congratulate him on this latest honor which has come to him and wish for him God's continued blessings as he leads the Florida Nazarenes.

What Conversion Is Not

IT is amazing how little some people, even in this Christian land of ours, seem to know about Christianity. They appear to be completely ignorant of what conversion is, or of what it means to become a Christian. Recently we took a neighbor with us to a camp-meeting service—our Kansas City District Camp. She said she never had seen anything like that, and asked all sorts of interesting questions about what was going on. She's not a heathen; she is an intelligent woman, well educated, a good neighbor, and would claim, I am sure, that she is a Christian; in fact, I have seen her raise her hand in a service, indicating that she was a Christian. I think she has her name on a church roll now; I know she has had. But, alas, she doesn't seem to know anything about genuine religion. This situation which I have so recently come across has constrained me to write on the subject "What Conversion Is Not," or "What Turning to Christ Is Not," or "What Being Saved Is Not."

Conversion is not joining the church. Of course I believe in church membership, and I hold that every Christian ought to join some good church. I have no sympathy with the person who claims to be a follower of Christ and yet will not line up with a church, get under the load, and take the responsibility that he should. Still, I say, becoming a Christian is not joining the church. Becoming a Christian is not taking the Communion, the sacrament of the Lord's Supper. It is a wonderful ordinance, and I am sure that it is a means of grace to every Christian who participates in it. But this does not mean, however, that if a person goes to the altar and partakes of the Lord's Supper he is a Christian.

The ceremony of confirmation that some churches have does not make a person a Christian. You might be confirmed a dozen times and still go straight to hell. By this I do not intend to say that the ceremony of confirmation has no value. I believe there are times when it does very definitely have value, but not saving efficacy.

What has been said about joining the church, taking Communion, and being confirmed could

Stephen S. White

also be said about being baptized, attending Sunday school, attending church services, reading the Bible, calling on God when you are in trouble, tithing your income, living a good, clean, moral life, the doing of good works or deeds, and finally mental belief or assent to the teaching that Jesus Christ is the Son of God. All of these activities are good in themselves, but no one of them can take the place of being converted, or becoming a Christian. A person could observe all of these and still lose his soul at last. Don't let the devil fool you and make you believe that any of these ceremonies or beliefs which we have mentioned will save you. In fact, they may even ensnare and deceive you; and if you put your trust in them alone, this certainly will be the case.

Let me say again, I am not against joining the church, taking Communion, being baptized, attending Sunday school, attending the church services, reading the Bible, calling on God when you are in trouble, tithing your income, living a clean, moral life, doing good deeds, or mentally assenting to the fact that Jesus Christ is the Son of God. I am not opposed to any of these things; I am for them one hundred per cent. But I insist that they must not, they cannot, take the place of conversion—of becoming a Christian. To be saved is something different, something separate from all of these. These things will help you to keep saved, but they will not save you; they cannot take the place of or substitute for salvation itself.

I challenge anybody to sincerely read the Bible and then come to the conclusion that what I have said is untrue, that any one of these activities of which I have spoken could take the place of conversion.

In conclusion, then, let me state briefly what it is to be saved. It means to be born again, to be born of God, to be born from above. This happens when a sinner (and all of us have been sinners) comes to God, repents, has a godly sorrow for his sins, forsakes his sins, and believes that God accepts his repentance, and accepts him. There must be definite, specific, personal repentance and faith on the part of the sinner before there can be personal salvation. This is not all; a person who does repent and believe must realize that God responds; that God regenerates; that God re-creates, renews him within, brings him into a living relation with himself—that is, causes him to be born again, or born from above. Something supernatural and divine has to take place in that person's heart in response to his repentance and faith. This is conversion, this is becoming a Christian; and if this something supernatural has not happened to you, you are not a Christian. I quote two scriptures in closing. Jesus said to Nicodemus: "Ye must be born again" (John 3:7). And we must remember that

Nicodemus was a ruler of the Jews, that he was a religious man, that he was a churchgoer, that he was a believer in God, that he carried out a lot of ceremonies and forms; and yet Jesus said to him, "Ye must be born again." The second scripture I present to you reads thus: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12-13).

DID YOU

Ever Face a Judgment-bound Crowd?

LAYMEN should pray for their pastors and preachers. There is something which pastors and preachers have to do that no layman ever has to do. The former have to preach to Judgment-bound crowds. They have to face them and proclaim the everlasting gospel of God. What if they should let some personal problem creep in, or some personal antipathy influence them, and fail to say what they ought to say that day? I am more afraid of standing behind the sacred desk now than ever before. Who knows what may be going on in the minds and hearts of those people out there? God knows, and He is trying to lead the preacher to say the right thing. But what if, for some reason, the preacher says the wrong thing, and someone who is on the verge of suicide goes out and throws himself in front of a train instead of coming to the altar? He would have come to the altar if the preacher had said the right thing.

Perhaps someone is there on that Sunday morning who needs divine guidance as to a very special matter. The preacher, instead of helping him, hinders him. Somebody may be there whose mind is on the verge of going to pieces. God wants to do something for that person through the preacher's message, but the preacher gets in the way, and nothing is done. Perhaps there's a soul there who has come into the light of holiness and needs to get sanctified that very morning—that will be the last religious service he'll ever get to attend, for death is only a few steps away. But the preacher, the man who stands behind the sacred desk, fails God that morning, and the person goes away to be killed and ushered into eternity without holiness.

And on and on I might go, with as many different situations as there are people in the congregation. Each person there that morning, or that night, has his particular or peculiar need, and often that need is a very pressing one. It is no light matter for a man to stand between the living and the dead. It is no passing affair for a mortal to preach the gospel; and still the responsibility is not wholly on the preacher. Saved and sanctified laymen who are present in the services from time to time must share, to some extent, in

the preacher's responsibility. They must pray for him; they must hold up his hands; they must do everything they can to be fit and prepared for that service, and thus help along the work of their

minister. May God bless our churches, pastors, evangelists, and laymen and help them to meet the many and varied needs of those who come under their influence!

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

Returned

Rev. Phillip Torgrimson and his family have returned to Peru to begin their second term as missionaries. They arrived on the field July 25, and their present address is Apartado 163, Piura, Peru, South America.

A Visit to a Kraal

I was deeply moved the other Sunday as we were out visiting. We came to a kraal—the home of one of our members, a faithful follower of the Lord for many years. She was at the hospital preaching in the ward service when we reached her home.

As we entered we walked into a man much the worse for drink and asked him to stay while we prayed, but he said no, he was too drunk, he wanted to leave. Then we asked permission to pray with the others at this kraal. Our Christian woman's husband grumbled that his wife's religion had nothing to do with him. He was very reluctant to listen but eventually came out of the enclosure where he was drinking and sat and listened.

The contrast between the drunken husband and the wife with her glowing witness for Christ was vividly stamped on our hearts. We realized how very difficult this woman's life must be from day to day, yet she has stood true to her Saviour through it all. Truly He is the One who can keep in any circumstances.

Our national Christians need our prayers, as do the unsaved ones around them. Pray much for our people.—ABIGAIL HEWSON, *Africa*.

Home on Furlough

Just a line about our trip from Guatemala to Mexico, as we drove home to begin our furlough.

We had a wonderful trip, with no rain until this afternoon after we arrived in Tapachula, Mexico. The road was not too bad most of the way—a little muddy after we left the pavement, but no trouble. We visited friends on the way and after leaving them, and before we reached Panajachel, the carburetor began to leak—again. I had had it overhauled in Guatemala, but there was nothing to do but take it down and fix it myself. It leaked a little on the rough

roads and sometimes on down grades, but we had no more trouble. When I get it on the flatcar I shall take it apart again and fix it as we had it before the "expert" spoiled it.

We stopped several times along the way—spent more than an hour in Quezaltenango attending to some business, and arrived in San Marcos about six-thirty, stopping at the "Hotel Longo." They were extremely nice to us, going out of their way to prepare breakfast at six just to accommodate us. The next day we dropped down to Malacatan and were almost through the place before we realized it, so we had to turn about to go to Migracion. They treated us fine and sent us on our way with *Buen viejo*. At the border we backed into the *aduana*, started to take things out, when the inspector said, "Let me see

your circulation card." After taking the data he said, "Please pass to the desk and leave twenty cents each with the official there."

We did so and he handed me the circulation card and told us to have a good trip. With his good wishes and two little blue papers that we later left with the police at the border, we continued our journey. An official at the *mera* border visaed our passport and we crossed over to the Mexican side. Everyone seemed glad to help us. After the formalities of the border and inspection, we were again wished a pleasant visit in Mexico and we came on to Tapachula. We thought that the pleasant and considerate way we were treated was worth much to us, so we left a small tip for those who helped us unload and load and inspect our things. We hope soon to be able to secure a flatcar and be on our way.—R. C. INGRAM, *Guatemala*.

(Ed. Note: Rev. and Mrs. R. C. Ingram are now in the States.)

Religious News and Comments

Edited by Delbert R. Gish

UNIVERSAL Military Training will be an issue again between now and July, 1955, when the present draft law expires. A three-man commission has been appointed by President Eisenhower to study the matter. Members are J. O. Adler of the *New York Times*, Carl Compton of Massachusetts Institute of Technology, and Warren Atherton, a former president of the American Legion. It is reported that all are biased in favor of UMT, and President Eisenhower has expressed himself as favoring it.

A Congress that heeded the expression of public opinion voted down the attempt to install the system of universal military training before President Truman left office. America has been a peace-loving nation, and has entered into war activities reluctantly; most of the nations, if not all, that have started wars or entered them readily have long had the militaristic badge and system. Training men for war seems to us to produce a readiness for fighting that makes it a welcome change from the ennui that professional soldiers feel in peacetime. A trained gunner, bombardier, or other specialist in wartime

activity is psychologically set to enter war with alacrity; at least some become impatient to try out their skills in something besides mere practice. UMT appears to produce an atmosphere favorable to war—this seems to us its strongest condemnation.

The Oklahoma upper house has passed a bill which will authorize a referendum on 3.2 per cent beer in that state in the November election. Oklahoma dries are working to uproot beer as a legal beverage there.

Captain Claude A. Steele, Nazarene Seminary graduate (1953), was graduated with the class of chaplains at the Fort Slocum Chaplains' School, New Rochelle, N.Y., on July 27. He has been assigned to duty at Fort Riley, Kansas.

The idea has probably been used many times, but here is a case in particular. A student in a seminary at Lexington, Kentucky, was interviewed for fifteen minutes by one of his professors and the entire conversation recorded on tape. Questions were asked him about his training,

background, personal interests, etc. Then the tape was sent to a church in California that was interested in calling him as pastor. They were pleased with what they heard and the young man got the church.

On August 3, Kansas City had had forty-four traffic fatalities, thirteen more than for the entire year of 1952. Drinking drivers were responsible for no fewer than twenty-five of these deaths. Aroused K.C. authorities have instigated a new tougher policy: first offenders guilty of driving while drinking will be fined \$50.00, sentenced to five days at the municipal farm, and deprived of their drivers' licenses for thirty days.

Emperor Hirohito of Japan was criticized by some of his subjects for taking cocktails during official ceremonies as he visited England. This could never have happened in the pre-war days. Times have changed!

In the session of Congress just past, there have been several bills introduced to grant clergymen social security coverage. No action has been taken on them. One of the more recent was sponsored by Senator Herbert Lehman (D-N.Y.) and ten other senators, and aimed at broadening the general scope of social security coverage and increasing benefit payments as well as offering it specifically to clergymen and persons working in organizations (religious, charitable, educational, tax-exempt) who are not now covered by it. All that would be required for ordained ministers and others who wish coverage would be for them to sign a statement that they desire it and follow the usual procedure from there. Three Democratic members of the House are sponsoring a companion bill. Perhaps we shall hear more when Congress reconvenes.

GOD'S "NO!"

By **Blanche Bowman**

*When God says, "No,"
The hurt will sometimes stifle;
But, staggering soul, please feel
His "No" is not for a trifle.*

*God's "No" is freighted with His
mercy;*

*He sees the pitfalls, snares;
He sees the utter tragedy
Where oft the human dares.*

*For your own soul's sake—
Take good heed,
When God says, "No!"
He's kind—yes, kind, indeed!*

Home Missions and Evangelism

Roy F. Smee, Secretary

A Unique Missionary Tradition

THE FLAG service at the Grace Church of the Nazarene in Kansas City on Sunday morning, July 19, was impressive. Nine young people marched down the aisle, carrying nine large flags. As they stood across the front of the church, Mrs. Kathryn B. Peck, president of the local N.F.M.S., recounted the missionary specials for which the church has given money during the past ten years. The flags are of the countries for which these specials have gone. Each year the church has taken a missionary special over and above the General Budget giving. Some of those years were hard years, when giving to a special meant sacrifice, but the church has faithfully carried on its tradition.

The ninth flag was a new one, representing the missionary special of a year ago. It was a beautiful flag of British Guiana, made by one of the ladies of the church. It was presented to the church by Mrs. Peck. Then the nine flags were carried to the rear of the sanctuary and placed in holders along the wall, where they remain throughout the year.

I had been asked to come for this service and tell of the overseas home-mission fields, presenting the special project for this year—supplying the money for light fixtures for our new home-mission church in Ketchikan, Alaska. Rev. Clark Lewis, our pastor at Ketchikan, is a former member of Grace Church. He is doing a splendid pioneer work in Ketchikan and is now ready to begin the basement unit of a church building.

This special, secured as an authorized special through the Department of Home Missions and Evangelism, was to be about \$100.00. In a few minutes at the close of the service, \$170.00 was pledged. This is indeed a unique tradition in Grace Church, but we are sure that it has helped the entire membership to feel closer to our missionaries and their work, and we know this splendid spirit of giving will yield results in the spiritual life of the church.—ALPIN P. BOWES.

Church Begun Through Missionary Students' Work

This interesting account of the start of a colored church is from the *Pasadena College Clarion*.

"This is the story of Nazarene youth at work for the kingdom of God. It

began in October, 1948, when young Jack L. Riley answered the call to missionary service in Canton, Illinois, and the similar call of Mary Lou Steward, which came to her in Colorado Springs, Colorado. The thrilling account of God's providences in the lives of these two makes a story in itself. Their trek to Pasadena College, their marriage, and their mutual devotion to the colored people as they prepared for the African mission field—this was their life pattern.

"Early in December, 1950, Jack, Mary Lou, and four other Pasadena College students began calling in the colored section of Pasadena, seeking prospects for the Sunday school which would soon be organized. The response was more than they had dreamed of. They secured a building rent-free. 'A miracle in itself,' Jack says. 'We scrubbed, cleaned, cut weeds, painted, and, though it wasn't beautiful, it seemed so to us. We had a place for our Sunday school.'

"On Sunday afternoon, February 4, 1951, those who passed by 300 West Washington could hear twenty-one children singing, 'Jesus loves the little children, all the children of the world. . . .' Jack Riley's dream had come true. The colored church was on its way. Six months later their building was torn down. They shifted from pillar to post, but thanks to the Montrose, California, Sunday school, which loaned them a bus, the group held together. It was March of the following year before a permanent home for the group was secured. But in that time recognition of the work came: \$3,500.00 was sent from the general church, Southern California matched it, the N.Y.P.S. gave \$2,500.00, and the W.F.M.S., \$4,000.00. Property was purchased. In May the church was organized with 11 charter members.

"From May, 1952, until May, 1953, the average attendance in Sunday school has been 46, and the record attendance last Easter was 101.

"And this is the story of the Bethel Church of the Nazarene, which came into being as a result of the prayers, faith, and hard work of students from Pasadena College."

Sound reasons soon show symptoms peculiarly like those of feeble excuses when allowed to be overexercised.—MARY SANDERS.

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for September 6: The Christian's Use of Possessions

Scripture: I Tim. 6:1-19 (Printed, I Tim. 6:6-19)

GOLDEN TEXT: *The love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows (I Tim. 6:10)*

Some people (perhaps all too many of us) are inclined to shift our tongues into high while our minds are still in low gear but that could not be said about St. Paul. He was not guilty of rash or extreme statements that could not be supported with facts. So when he says that "the love of money is the root of all evil" I pause to give it careful attention. This is a very strong assertion, sweeping in its scope. And I don't find it moderated much as I check with other translations, for such words as these, "The

love of money is the root of all kinds of evil," are almost as strong as the actual words of our Golden Text. Then, I take it, that love of money is virtually Public Enemy No. 1 in God's list.

I ask myself, Didn't Paul know the terrible iniquities of unbridled lust, the crimson toll of uncontrolled anger, the sad aftermath of laziness and sloth? In fact, what did Paul know about money anyway? He had no real estate, no stocks or bonds in any bank vault; he clipped no coupons from investments. His assets, as far as we know, would be a few yards of canvas, some heavy thread, and a needle or two. And he sets himself up as a judge of the effect of wealth!

Don't forget that Paul had the

clearest vision and the biggest heart of any Christian of his day. He saw the slow but sure soul-rot that was eating out the lives of the covetous. And he knew the grim realities of life which prove that money-lust fathers a whole brood of dark sins like lust, conquest, and murder. When men's souls rot under the hunger for gain they sell their souls and bodies, sneak down the dark allies with vile intent, and fight battles—both private and national—for paltry gain. Paul saw all this seeping from the pages of history. He was a spiritual diagnostician and he shouted out for all of us to hear, "Love of money is behind it all." The greed for gold was rotting the soul, and inviting in the vultures which flourish where decay has already set in.

Beware when the money-craze shuts out the light of the Son!

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

THE QUESTION BOX

Conducted by Stephen S. White

Q. I believe infant baptism is the only doctrine that I do not approve of in the "Manual" of the Church of the Nazarene. Jesus blessed infants, but He did not baptize them. I think the proper thing to do is to dedicate infants rather than baptize them. This is an essential matter, I hold, and baptizing and dedicating infants should not be confused. Neither should baptizing infants be practiced at all.

A. I would not fall out with you because you disagree with the *Manual* of the Church of the Nazarene as to its position on infant baptism. However, I would say that I agree with the *Manual* rather than with you on this point. On the other hand, I join with you in insisting that the baptism and the dedication of infants should not be confused. They are two different ceremonies and should be kept distinct. Nevertheless, I would make a place for both of the ceremonies as our *Manual* does and thus give parents the right to choose between them.

Q. Please explain Eccles. 12:3-6.

A. This is generally thought to be a very symbolic description of the gradual breakdown of the physical body as old age comes on. The house likely refers to the physical body;

the "keepers of the house" to the hands, which often shake and tremble as we get along in years; "the grinders" to the teeth, which we are likely to lose as we grow older; those that "look out of the windows" to the eyes, which frequently decrease in their ability to see with the years; the "daughters of music" to the failing vocal cords, which come with senility; etc. As we move forward in this passage it becomes more difficult to be sure as to just what is meant by the unusual symbolism. There seems to be no doubt, however, that the verses as a whole are meant to be a description of the effects of old age on the body.

Q. I am not a member of the Church of the Nazarene. However, the pastor of the church to which I do belong does not believe that we should attend revivals of any other denomination. What do you think about this?

A. My standard as a pastor was that a member should not attend revival meetings or other services in other churches if in so doing he had to neglect the services of his own church. A member's first loyalty is to the church where he belongs. Any co-operation with other churches which stand for the old-time gospel

that does not conflict with this rule was not condemned.

Q. I belong to a church which teaches that it is wrong to eat pork. Is there any Bible ground for such a position?

A. I don't think that there is any Bible ground for banning the eating of pork. Read the tenth chapter of Acts and the first eighteen verses of the eleventh chapter and I believe you will realize that such ceremonial laws as that against eating pork have been done away with. It may be best for some folks not to eat pork, but I am convinced that the New Testament does not forbid eating it.

Q. Why can't a person be sanctified when he is saved since both blessings come by faith? I can answer this question as to the person who has never been sanctified, but I am not so sure as to my position when it comes to the person who has been both saved and sanctified and after having backslidden comes back to the Lord. He has the light on holiness and knows experimentally what it takes to be sanctified wholly. Will you please help me at this point?

A. There has been some difference of opinion as to the answer to this last question which you present, even in the modern holiness movement. Still, I am inclined to follow those who hold that the two blessings cannot be acquired at the same time in the last instance any more than in the first. In my pastoral and evangelistic work, I have found it more difficult, as a

rule, for backsliders to be reclaimed than for the sinner to get saved the first time. His conscious betrayal of Christ, his Saviour, has left him in more confusion and darkness than the sinner who comes to Christ for the first time. He is beset by doubts as to whether the Christ will really trust

him and take him back again and also as to whether he will ever be able to live the justified life after he has been reclaimed. He has less place in consciousness for the thought of consecration and entire sanctification than the man bowing at the altar who has never been saved before.

fears, and the humiliations of those who were needy in his day.

During the days when Rabbi Cana lived, there was a great depression in the land. Thousands of people who had once had plenty to eat and plenty to wear found themselves without jobs and with no money for purchasing the necessities for themselves and their families.

Rabbi Cana had plenty of money. He could proudly have displayed his wealth by going down the streets giving his alms boldly and before all men. But he realized the embarrassment through which the worthy needy had to go. He figured out ways to lessen their embarrassment.

Usually when one is going to give to a beggar on the street, he reaches into his pocket and draws out the money. Rabbi Cana thought this over. Should a needy man come up to him, and he stop to listen to his story, all on the street would soon know that when the rabbi put his hand into his pocket he was giving money to the one who had asked. To solve this problem, the rabbi walked down the street with his hand in his pocket all of the time. In this hand he always held some money. As soon as he was stopped by a beggar, he pulled out his hand in which the money was held and at once presented the gift.

Although the rabbi gave to all who asked, he knew that some good people would rather starve to death than to ask for help. So every night before he went to bed he placed food and clothing on the steps of his porches, for the benefit of those who would never ask.

In another instance the rabbi thought of how embarrassing it would be for someone who lived to the right of his house to have to walk clear around to the other side of the house to reach the door. The rabbi then built doors at every corner of his home.

None of us need go to such lengths as Rabbi Cana did to see that our left hands know not what our right hands do, but it would be good for us to take ourselves to task and see if we give gifts to those who need help and then keep silent about our gifts.

How easy it is to say, "Oh, she was without anything decent to wear, but I gave her one of my dresses," or, "I took a basket of food to the house of Mr. Brown when he was out of work!"

It is so hard for the left hands to keep their noses out of the business of the right hands.

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ (Rom. 5:1).

THE HOME CIRCLE

Conducted by Grace Ramquist

The House

HOME—

With the Golden Windows

AN OLD story tells of a young man who became dissatisfied with his home, beautiful and happy though it was. His parents and friends tried to make him contented, but to no avail. He would go forth, he said, to more wonderful realms, which he was sure existed away from his home environment.

Early one evening, as he was looking out from his hilltop home, he saw on a distant hill a sight so magnificent that he decided to leave home at once. It was a house with windows of pure, shining gold. Why, his own house had plain glass windows! That proved that there were finer dwellings than his.

That very night he began his journey, and arrived at the distant summit by sunup.

But the house that confronted him had windows of ordinary glass. He was puzzled. He knocked at the door of the dwelling. A young man not far from his own age answered the knock.

"I pray you," said the traveler, "tell me where I can find the house with the golden windows. Is it nearby? I have come a long distance and I would see this costly place."

"Ah," replied the second youth, "I am sorry to tell you. It is not near here. I, too, have admired the shining windows in its walls, but it is far away. Look! It is over there." He was pointing back over the traveler's shoulder. "It is that house on the hill."

It could not be, but it was! It was his own home! The windows were of the brightest, shining gold. In each case it had been a trick of the sun. His house was beautiful. How could he have thought it otherwise! With a humble heart he started home.

His life is most evenly balanced whose mind is stayed on Christ.—M. S.

"Home is where the heart is," you have often heard it said—

Home is where the songbirds sing their sweetest, overhead—

Home is like the rainbow's end that beckons in the blue—

Home is where your brightest dreams take root and all come true.

And yet it's more than just a place where people sleep and eat;

A home that's real has something indefinable and sweet—

It may be just a cottage or a castle with a dome,

But if God dwells within its walls, it really is a Home!

—NICK KENNY,

from Clifton's *Food for Thought*

Let Not Thy Left Hand Know

IT IS not always easy to give to those who need help without telling others what you have done. In the sixth chapter of Matthew we are told, "When thou doest alms, let not thy left hand know what thy right hand doeth." If you really need something, it is always most pleasant to receive gifts from one who is silent about his gifts. It takes a truly unselfish person to keep quiet about his goodness to others.

There is a story told of a Jewish rabbi who understood the pride, the

TREASURES

By Ruby Moore Harris

*This chubby little son of mine
Entrusted in my care,
Please guide his little steps, dear Lord,
Into the aisle of prayer.*

*My little girl with trusting eyes,
I now would bring to Thee—
Protect her by Thy loving hand,
Keep for eternity.*

*They are so tender, Lord,
These little lambs of Thine.
Help them to find the Shepherd's fold
And be forever Thine!*

NEWS OF THE CHURCHES

Jonesboro, Louisiana—In our recent revival we had Brother Johnnie Whisler as singer, and Rev. Hoye Harvey, pastor at Ruston, and the writer as the evangelists. This was one of the best meetings we have had in our four years in this pastorate. The tent was filled to capacity each night, and several souls prayed through to victory. New people were reached for the church, and our own people were encouraged to press on and do more for God. In spite of tests and trials during the past year, God has given the victory. We have accepted the call to pastor the church for another year.—B. R. Smith, Pastor.

Evangelist George H. Talbert and wife write: "We have an open date in our slate immediately following the evangelists' convention in Kansas City in January; this could be a three-Sunday meeting, beginning January 17. Write us, P.O. Box 438, Abilene, Kansas."

Evangelist Clayton Bailey writes that he has an open date, September 2 to 13. Write him, Box 579, Fort Dodge, Iowa.

Highway, Kentucky—Recently we had a very profitable revival meeting with Rev. Robert Altman as the evangelist. The attendance was good throughout, and new people were saved. On the closing Sunday a love offering of \$125.00 was given to our pastor, Rev. Bob Hoots; also he was given an excellent vote to continue with us as pastor for another year. Twelve people were received into church membership. We thank God for His blessings.—Bercie Dean Abston, Secretary.

Hot Springs, Arkansas—Hot Springs Chapel recently closed a good revival with Rev. Olen Emory, pastor at Arpelar, Oklahoma, as evangelist. We saw our altar filled several nights with people seeking God. One young man acknowledged his call to preach, and he and two other young men joined the church. We have a new church building under construction, 36 x 52 feet, which is almost ready for the roof to be put on. We love and appreciate our good people here. They gave the pastor a nice love offering, which was highly appreciated.—Reporter.

Akron, Ohio—The greatest revival in the three-year history of the East Liberty Church was ours in July. We have found the midsummer a wonderful time to reach the people outside our church. We pitched a gospel tent on the front lawn of the church, and then began to advertise in earnest. Rev. and Mrs. Billy Smith came as our evangelists, and the Kuhn Twins, Priscilla and Phyllis, were in charge

of music. Our people immediately responded to the challenge to pray and fast. Prayer and fasting meetings were held each morning at ten o'clock. Some of our people fasted several days for their unsaved loved ones. God did not fail us. The tent was filled and the altar was lined each night. We are praising God for this visitation. A nice class of members was received, and the pastor received a fifteen-dollar-per-week increase in salary. We are deeply grateful to God and this wonderful people.—J. Donald Freese, Pastor.

Dr. Russell D. DeLong writes: "During the past twenty-seven years, I have devoted sixteen to college administration and teaching, three to the district superintendency, and eight to Seminary administration and teaching. It now appears the will of the Lord for me to devote my full time to evangelism. During the past three years I have conducted twenty-seven union campaigns, and have seen over thirty thousand souls seeking God. With the rising tide of religious interest, I feel I should give my entire time to evangelism, with the purpose of conducting (1) union Nazarene campaigns, (2) union holiness campaigns, and (3) union, city-wide campaigns (all denominations), and, where time will permit, to conduct individual church meetings. Union campaigns have been held in such places as Saginaw, Michigan; Nashville, Tennessee; Oklahoma City, Oklahoma; Elkhart, Indiana; Columbus, Ohio; Pasadena, California; New Castle, Indiana; Pontiac, Michigan; and Modesto and Vallejo, California. I will appreciate the continued prayers of thousands of friends that God may enable me to do effective work for both the Kingdom and the Church of the Nazarene. Write me, % Nazarene Theological Seminary, 2923 Troost Avenue, Box 527, Kansas City 41, Missouri."

Evangelist Emmett E. Taylor writes: "God has been with us during the past three months. In April we had a good meeting with Pastor M. O. Guy and the church at Beebe, Arkansas; we return for another meeting next spring. At Sioux Falls, South Dakota, we had a wonderful meeting with Brother A. W. Hands, and have a standing invitation to return. Then we had a home-mission meeting at Vinita, Oklahoma, with Brother John McVey; from there to Sulphur with Brother George Pearse, and on to West Side Church in Muskogee with Rev. Earl Carter. Brother W. R. Donaldson, pastor of First Church, and Brother A. L. Belcher, pastor of Memorial Church, with their people, boosted the meeting in a good way. Our next meeting was at the Beulah Chapel Church in Niota, Tennessee, with Pastor Carl Thompson. They

have a fine Sunday school, and during the meeting we had a record attendance of 242; their average for the year will be around 130. We had wonderful crowds, and God gave souls in the fountain. At this writing we are with Brother Arnold Pierce in Miami, Oklahoma, and had a good break on Sunday night with fifteen at the altar. In each meeting the wife of the pastor stood by in a wonderful way. Mrs. Taylor is traveling with me now, alternating in the preaching and assisting in the special singing. We are making up our slate for '54, also have a little time open for late this fall. Write us, % our publishing house."

Lanett, Alabama—We recently had a great revival with Evangelist Nettie Miller, and more than 300 seekers bowed at the altar of prayer. We have a wonderful group of Nazarenes who fasted and prayed much during the revival. Already we have received 10 new Nazarenes in the first month of the new assembly year. During last assembly year we received 102 new Nazarenes. We thank God for His blessings and our fine group of personal workers.—Gordon Winchester, Pastor.

Pastor Marshall J. Taylor reports from Otsego, Michigan: "I'm glad to report for one of the newer churches on the Michigan District as we begin our fourth year in the pastorate. God has helped us along the way these past three years. We had a gracious revival with Brother D. R. Silvernail in January, which was a time of rejoicing and strengthening for the church. There is still evidence of the victories achieved at that time. In May, Brother and Sister H. W. Cornelius came to us a second time, and the services were marked by the presence of God. There were several victories at the altar, and an all-time high was set in Sunday-school attendance, with 133 present on May 3. We are in the midst of a building program, striving to get the superstructure closed in over the basement church before winter sets in. We are encouraged as we face the challenge of this year, and our faith is in a God who is ever victorious."

Portsmouth, Ohio—First Church has had a very successful revival season this spring. Rev. Clayton Bailey, graduate of the Seminary, and Paul Qualls, singer, gave us a very good revival. Brother Bailey, though young, preaches with power and ease, making the way of salvation plain yet attractive. New folk were brought to God and the hearts of the members were stirred. We had an Easter weekend revival, lasting four nights, with the Olivet College Ambassador Quartet. Previous to this we had a one-week youth revival. Our church is enjoying a steady growth in all departments, not only numerically, but spiritually as well. During the month of July our morning worship services were broadcast over a local station, and we are trusting that our message

of salvation will bring conviction to those needy ones listening. If you have relatives or friends coming here to work with the atomic plant, we would be glad to contact them through our visitation program. Let us have their names and addresses. Pastor and people are united and happy together. We have extended a three-year call to our pastor, Rev. Bernard W. Knox. —Naomi Samples, Secretary.

El Dorado, Arkansas—We have just closed one of our greatest revivals at First Church, with Rev. R. F. Lindley as the evangelist. The revival was certainly well attended, and the mighty power of God was in each service. There were sixty-four seekers at the altar; souls found Christ precious to their hearts, others were reclaimed, and many witnessed to the experience of entire sanctification. Eleven members were added to the church. On the last night of the revival eighteen souls sought God. Rev. Carl Prentice is our pastor.—Mrs. Bessie Culpepper, Secretary.

Alhambra, California—In 1949-50 the people of our church had a burden to build a church in Japan. At that time we raised the money to build a church and parsonage at Sapporo, Hokkaido, Japan. At our home-coming service last November, Dr. W. A. Eckel told us that the Sapporo church had outgrown its quarters and that he and Doyle Shepherd were sacrificing to finance an addition. We then felt that, as we had built the original church, it was our job to build the addition, and again we raised \$3,200.00 to finance this project, which is just a short distance from the iron curtain. This last offering was in addition to our 10 per cent for General Budget. The local church has been progressing in all departments under the able leadership of our good pastor, Rev. C. A. McClain, Jr., who came to us the latter part of July, 1952.—Pearl M. Isham, Reporter.

The Rushing-Drye Evangelistic Party write that they have one open date for the fall of '53, September 16 to 27, and would be glad to slate this time anywhere in the central states. Write them, J. T. Drye, Box 1, Coffeyville, Kansas.

Dr. and Mrs. A. S. London report: "We were three days at the old Bonnie campground, Bonnie, Illinois. This was the first adventure with the young people since the camp was organized sixty-two years ago. Mr. James Cook, song evangelist, was with us; and his father, who is secretary of the camp, with Dr. H. E. Burge, president, were on hand to give their moral support to this worthy enterprise. We spent eight days with Dr. Burge in the First Methodist Church of Herrin, Illinois. The little city was zoned, and hundreds of personal calls were made during the week. It was a time of vision, work, planning, and enlargement. I gave one Sunday to Pastor

Clinton Rock of Watonga, Oklahoma. The Rocks are industrious, devout, and sincere young pastors. Our week with Pastor Carl Brown of Memphis, Tennessee, will be long remembered. He is doing a good work in a poor location. Plans were started for a building, and \$2,000.00 was pledged. We had Carl and his father, Curtis Brown, in our Sunday-school class in years past; they are good people. Curtis, Jr., is a fine song evangelist."

The Leverett Brothers write that they have an open date, September 16 to 27, and would prefer to slate this time with some church between Missouri and Ohio. Write them, Lamar, Missouri.

Rev. C. E. McCracken writes: "I have resigned as pastor of our First Church in Columbia, South Carolina. After serving as pastor for seventeen years, I am entering the field of evangelism. I have an open slate after September 1, and shall be glad to go anywhere. Write me, 1124 Liberty Road, Lexington, Kentucky."

Maritime District

We have just closed a very successful year on the Maritime District. The blessing of God has been manifest in a very real way, and every department has shown progress. Early in the

assembly year we had a missionary tour with the Russells. They were greatly appreciated, and the N.F.M.S. raised a special offering for the purchase of a mobile clinic to be used on their field. The preachers' meeting in the fall was a time of blessing and inspiration. Dr. Samuel Young was at his best as special speaker and all received help and encouragement.

The district rallies held by the N.Y.P.S. were times of special blessing and help. We greatly appreciate our young people and know that better days are ahead with such a consecrated group of young people. The holiness rally held on Good Friday was a day of rich blessing. Rev. Hartley Mullen, of the Reformed Baptist church, was the guest preacher. God used him in preaching holiness in a wonderful way, and seekers filled the altar.

The district-wide missionary convention held in May was a new thing on this district. The missionary party—Dr. Remiss Rehfeldt, and Brothers Pitts, Stanfield, and Denton—were outstanding in their presentation of the great cause of missions. I am sure our people will have a new appreciation for the work that is being done on all our fields as a result.

The next important feature on the district was the annual home-missionary tour. Every church was contacted and the response was good. Dr. George



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Toronto 9, Ontario



J. Franklin was the special worker. He is a great preacher and our people responded to his messages; God blessed throughout the tour. We appreciate these various workers who take time out to come to us and assist in the work of the district. They have all been a great inspiration and much of the success of the district can be attributed to them.

We have just closed a great assembly. The spirit was good and our people are responding in a good way. Dr. Hardy C. Powers, our beloved general superintendent, was greatly used of God. His timely messages and his wonderful spirit endeared him to the hearts of our people. Professor Timothy Smith was at his best as Sunday-school and young people's worker. He was the special speaker over Sunday, and at both morning and evening services the altar was lined with seekers for the blessing of holiness. The afternoon was devoted to a baptismal service, when forty candidates from the various churches were baptized.

We begin our eighth year on this district with faith in God and His people. We have a splendid corps of preachers. There are none better. They love God and souls, and work together for the extension of the cause. We appreciate them; they are "the salt" of the earth. We covet an interest in the prayers of our people everywhere.

J. H. MACGREGOR,
District Superintendent

Arizona District Young People's Convention

Nearly seventy-five young people attended the twenty-eighth annual convention of the Arizona District N.Y.P.S., held at First Church, Tucson, Arizona, May 25 and 26.

Rev. J. Erben Moore, Jr., and Bob Bush, host pastor and president respectively, had made adequate preparation for the entertainment of the convention.

The societies reported goals and progress attained during the year, and five zones reported activities of the year. Special music was presented by the various churches. The devotional messages of Rev. James Cullumber and Rev. Wayne Gash were times of inspiration. Professor Ross E. Price of Pasadena College was the special speaker, and presented challenges to youth in his appealing messages.

Of the \$2,520.00 budget, \$1,500.00 was given to the home-mission project—new church at Tempe, Arizona.

At a banquet, previously arranged by Bob Bush, district vice-president and host president, a lovely brief case was presented to Kenneth H. Dunn, district president, by the district N.Y.P.S. in appreciation of his efficient leadership.

Miss Marie Berger, retiring secretary, was presented a beautiful blue Shaffer pen set by the N.Y.P.S. in appreciation of her serving six years as secretary on the Arizona District and climaxed seventeen consecutive

years as district secretary of the Nazarene Young People's Society (eleven years on the Wisconsin District).

Kenneth H. Dunn was elected to serve his third year as district president. Other officers elected were: vice-president, Bob Bush, Tucson; secretary, Miss Eileen Hess, Phoenix; treasurer, Rev. Floyd T. Smith, Coolidge; supervisor of high school department, Bob Conn, Tucson; sponsor of boys' and girls' work, Mrs. Grace Kindred, Tucson; delegates at large, Paul Simmons, Glendale, and Miss Patty Roher, Tucson.

MARIE BERGER, *Reporter*

Eastern Michigan District Assembly

The annual district assembly of the Eastern Michigan Nazarenes was held in Pontiac First Church, July 22 to 24, with Dr. Samuel Young presiding. Highlighting the business of the assembly was the re-election of Dr. W. M. McGuire to his tenth year as district superintendent. Dr. Young directed the affairs of the assembly with consummate ease. His admonitions on home missions made an impact on the entire district.

Total giving for all purposes topped \$700,000.00; Sunday-school average attendance was 7,552; district membership total indicates an increase over the 5,200 membership of last year; and the General Budget, overpaid for the current year, was raised from \$35,000.00 to \$43,230.00 for the 1953-54 year.

Special speakers for the assembly included Rev. Leslie Parrott in the Wednesday night home-missionary rally, and Rev. C. E. Shumake in the Thursday night Sunday-school service. The assembly was preceded by the district missionary convention, at which Mrs. Louise Chapman and Dr. Young brought special messages. Dr. Young spoke two mornings to the preachers on the general theme, "The Optimism of Faith."

LESLIE PARROTT, *Reporter*

Minnesota District Assembly

The 1953 assembly of the Minnesota District which convened in Litchfield, Minnesota, July 22 and 23, was most graciously entertained by the church and host pastor, Rev. J. M. Anderson. God's blessing was felt from the very beginning.

Preceding the assembly was the Sunday-school convention on Monday evening, at which we were privileged to have Rev. Norman Oke as special speaker. His messages stirred us to greater devotion and zeal for God and His cause through the Sunday school.

The high lights of the N.F.M.S. convention on Tuesday were the re-election of our fine president, Mrs. Opal Morgan, and the missionary messages of Rev. and Mrs. Ronald Denton of Uruguay. Our hearts were warmed and our missionary vision enlarged.

Dr. Hugh C. Benner presided over the business sessions of the assembly,

which under his godly and able leadership proceeded with ease and unity of spirit. Both his devotional and evening messages will be long remembered as being not only inspirational but also challenging and practical.

Rev. Arthur Morgan, district superintendent, gave an excellent report of the year's work, and was re-elected with a good vote for the coming year. Under his leadership the district looks forward to a year of advance along every line. Our Northwest Nazarene College was ably represented by Dr. John Riley, president. We appreciated his presence in the assembly.

The assembly concluded on Thursday evening with an impressive ordination service conducted by Dr. Benner at which two fine pastors, Max De Army and Perry Williams, were granted elder's orders.

A wonderful spirit of unity prevailed throughout the entire assembly and we look forward to a year of achievement under God's leadership and blessing.

PAUL WOLSTENHOLM, *Reporter*

New England District Young People's Institute

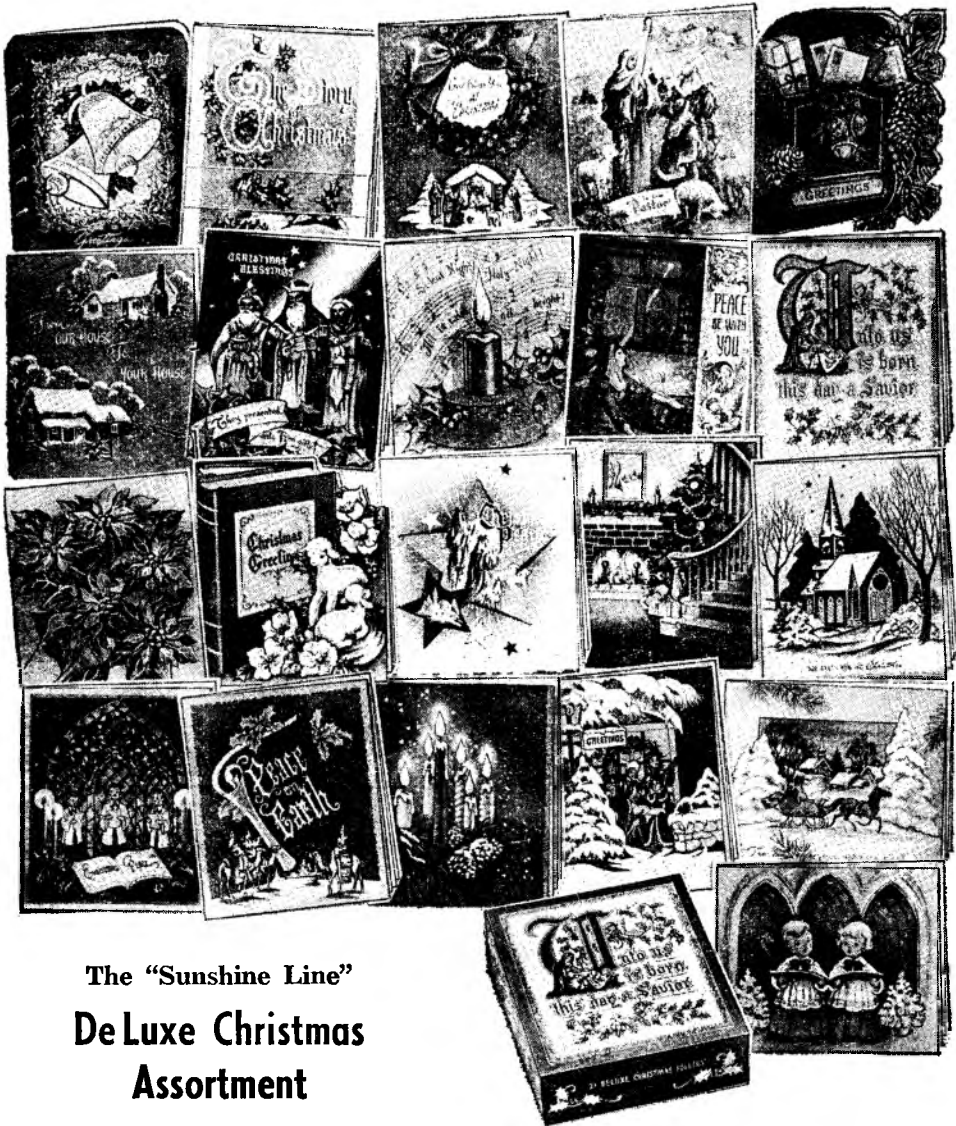
The consensus of opinion is that the recent New England youth institute exceeded all those in the past. The institute was conducted on the historic North Reading campgrounds, beginning on July 27 and closing on August 1. The institute was under the direction of Rev. John Nielson, district N.Y.P.S. president; Rev. Irving Jones, director; Rev. Nathan Adams, dean; and Rev. A. Ardrey, registrar.

The following ministers made great contributions to the institute in various positions: the Reverends Pratt, Cross, Bradley, Lockhart, Palmer, Cramer, and Chatto. Five courses around the life of Jesus were offered with the following instructors: Sampson, Hutchinson, Kauffman, and W. Ardrey. Mrs. Edith Hutchinson served as an instructor, along with Rev. Mr. Cole in photography, and Rev. Mr. Arnold as film director. There were 149 young people registered; 128 finished their courses and were awarded 256 unit credits. The total enrollment, including the staff, was near 200.

The outstanding event was the evening evangelistic service. These services were veritable Pentecosts. There were over ninety seekers and all but seven young people among the unsaved and unsanctified were at the altar seeking God. Rev. Earl Lee, missionary to India, spoke Monday night; Dr. R. J. Dixon, a veteran of many years, spoke on Tuesday night; Rev. A. Ardrey preached on Wednesday, followed by Rev. C. Neal Hutchinson on Thursday. Mrs. Lucy Lancaster sang each evening to the delight of all. Indeed, God was there. The New England young people march on to greater victories under the over-all leadership of our beloved district superintendent, Rev. J. C. Albright.

C. NEAL HUTCHINSON, *Reporter*

BENEFIT THIS CHRISTMAS SEASON



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At Once!

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New York District Assembly

The New York District assembly convened at the District Center, Beacon, New York, on July 2, with Dr. Hardy C. Powers as chairman. Dr. Powers dispatched the business of the assembly with ease and grace. His messages were deeply appreciated by all. His ministry over the first week end of our district camp was a wonderful blessing. He presented a very real challenge to the Nazarenes of New York to evangelize the millions on this great missionary district.

The reports of the pastors and the district leaders indicated a spirit of victory as gains were announced along every line. The high light of the assembly was the report of the district superintendent, Rev. Robert I. Goslaw. Brother Goslaw was reporting for about four months of activity, having been appointed during the year, following the resignation of Dr. Oscar J. Finch. His report showed real gains on the district, including the organization of one new church. Something of the respect and confidence the Goslaws have won for themselves on the district was evidenced by their receiving a unanimous vote for the coming year. Following the vote a splendid offering was taken for the superintendent and his wife to help them on the expenses of a trip back to California to bring their three boys east.

The assembly closed on Saturday evening with a very fine ordination service in which two young men, George Teague and Albert Stiefel, graduates of the Seminary, were ordained to the Christian ministry by Dr. Powers.

REPORTER

Louisiana District Camp Meeting

Our district camp meeting began on June 26, at the district camp-meeting grounds, fourteen beautiful acres on the Shreveport highway, just six miles out of Alexandria, Louisiana. Rev. H. E. Darnell and Rev. Earl Starnes, two of our workers, were on hand for the first service, and Mrs. Chester Pickens was in charge of the music.

Dr. T. M. Anderson came in Saturday and preached on Sunday morning.

We had some of the finest preaching on the old truths of the Bible that a people ever listened to, the climax coming on the last Sunday morning when Dr. Anderson was preaching. The presence of the Holy Spirit swept in on the large audience like the coming in of the tide of the ocean. Time after time the crescendo of the shouting drowned out the preaching, and Brother Anderson had to stop and wait until it subsided.

There was not a barren day, and only a few barren services throughout the camp meeting. God gave us hundreds of seekers and happy finders of pardon or purity, and revival fires were kindled in the hearts of our people that will spread back to local churches and communities.

We had friends visiting the camp from Mississippi, Arkansas, Oklahoma, and Texas. The facilities of the camp were taxed to the limit to care for our growing crowds, and measures were taken by the camp-meeting board to make improvements and enlargements so that we can better accommodate our crowds in years to come. Meals were served in the large dining hall, cafeteria style, under the supervision of Rev. V. Dan Perryman, who did a superb job of feeding that large crowd.

Rev. Elbert Dodd, our fine district superintendent, was the platform manager, and there is none that can excel him. Finances were raised to care for all the expenses of the camp, and to make some improvements during the year.

We came to the close of the camp meeting grateful to our Heavenly Father for His rich blessings upon us throughout the camp and for the gracious outpourings of the Holy Spirit. We look forward to another camp next summer. God has given us wonderful unity and harmony on the district and fellowship among the brethren that make our district gatherings a joy and pleasure.

PAUL PITTS, Reporter

Western Ohio District Assembly

The tenth anniversary assembly of the Western Ohio District was held July 29 to 31 at the Nazarene Center, located on Lake St. Marys, near St. Marys, Ohio. Dr. Samuel Young was the presiding general superintendent. His pointed, practical devotional messages, and his unique, efficient manner of presiding won the respect and appreciation of Western Ohio Nazarenes.

Characteristic of the harmony and unity of these ten years was the reelection of Dr. W. E. Albea as our district superintendent by a practically unanimous vote, 302 out of 305 ballots.

In his report Dr. Albea stated that the district now has 9,508 members. 110 churches (one new church this year at Williamsburg), 12,557 average Sunday-school attendance, \$69,341.00 for General Budget.

Five were ordained during the Friday morning session. They were Donald Hough, Richard Jaymes, David Lewis, Richard Miles, and Gail Moorman.

In the missionary convention held prior to the assembly, the Ronald Dentons, missionaries from Uruguay, spoke. During this convention Mrs. Albea was re-elected district N.F.M.S. president, receiving all but one vote.

Rev. Moody S. Johnson, pastor at Celina, and Rev. Robert L. Ellis, pastor at St. Marys, were splendid hosts. Rev. C. B. Clendenen, now pastor at Newark, efficiently handled and directed the dining room facilities.

Western Ohio is grateful to God for the sane, consistent leadership of the Albeas, and for the co-operative spirit of fellowship that prevails among pastors and laymen.

PAUL G. BASSETT, Reporter

DEATHS

O. W. "DOC" MORRIS died June 8, 1953, at a hospital in Quanah, Texas. He was born June 17, 1887, in Fannin County, Texas. He was a regular attendant in Sunday school and church at the Quanah Church of the Nazarene for some twenty-six years. He was a liberal giver and had a beautiful spirit. He gave testimony of the saving power of Christ until the end. He is survived by his wife and a foster son. Funeral service was in charge of his pastor, Rev. C. C. Calhoun, assisted by Rev. W. S. Herring, Baptist minister; and interment was in the Quanah cemetery.

LOVEY SMITH was born March 16, 1871, and died May 21, 1953, at Robeline, Louisiana. He was a charter member of the Friendship Church of the Nazarene. We shall greatly miss "Uncle Lovey" as we all called him. He is survived by his wife, Mrs. Julia Smith, six daughters, one brother, and three sisters. Funeral service was conducted by Rev. C. C. Burton of Somerset, Kentucky, assisted by Rev. C. S. Hilderman, pastor of the Friendship Church, with interment in Ft. Jesup Cemetery.

THOMAS A. MORROW, resident of Montrose Township, and formerly of Arenae County, Stanish, Michigan, died June 20, 1953, at a rest home in Saginaw, Michigan, at the age of ninety-two years. He was born in 1860 in Peterboro, Ontario, Canada; married to Delphine Papineau in 1881. She died in 1937. He was a member of the Montrose Church of the Nazarene. He is survived by six daughters and one sister. Funeral service was at the Montrose Church of the Nazarene, with Rev. Richard Cook officiating, and burial in Montrose cemetery.

CHARLES ALONZO HEDGES was born April 25, 1876, at Omro, Wisconsin, and died June 26, 1953, at a hospital in Merrill, Wisconsin, after years of illness. He was converted early in life and to the end manifested a beautiful Christian spirit and gave a wonderful testimony. He was married in 1903 to Millie De Gross, who survives; also two sons and three daughters. Funeral service was held in Merrill with his pastor, Rev. Elmer Danner, of the Church of the Nazarene, officiating.

EDWARD M. GAMMAGE was born at Cale, Arkansas, January 21, 1878, and died at his home near Coolidge, Arizona, on June 7, 1953. In 1898 he was united in marriage to Mattie Hannah, and to this union were born nine children. In 1945 he moved to the home near Coolidge. Brother Gammage was converted in 1893, sanctified in 1906, and joined the Church of the Nazarene in Chandler, Arizona, in 1926. He was a neighbor and friend to all he knew, and lived an exemplary life. In his home-going the community has lost a friend, and the church a consecrated member; he left his children a Christian heritage. He is survived by his wife, Mattie, four daughters, three sons, two sisters, and one brother. Funeral service was held in the Coolidge Church of the Nazarene, with his pastor, Rev. Floyd Smith, in charge, assisted by Rev. Stanley Smith, Methodist pastor. Burial was in Valley Memorial Park.

ARTHUR P. OLSON was born in Hastings, Minnesota, October 9, 1889, and died in the hospital May 10, 1953; he was a station agent and telegrapher at Bancroft, South Dakota. He joined the Church of the Nazarene in the days of Rev. C. W. Ruth and other pioneers. Since Huron was the nearest. Brother Olson moved his family there, so they could be near a holiness church. He was married to Hattie Anderson; to this union five children were born. He is survived by his wife, four daughters, and one son. Funeral service was held in the Church of the Nazarene, with the pastor, Rev. N. J. Archuk, officiating, assisted by Rev. W. J. Leyh, Wesleyan church pastor; with interment in the Huron cemetery.

MRS. NAOMI C. PLATT, wife of the late R. E. Platt, died May 30, 1953, after a brief illness. She was a charter member of Central Church of the Nazarene, Meridian, Mississippi. She was a true Christian and faithful to her church. Funeral service was conducted by Rev. W. J. Blackmon, pastor, assisted by Rev. S. D. Garrett, a long-time friend, with interment in Magnolia Cemetery in Meridian.

It is the call of God to leave the service of Satan and the bondage of sin to be a follower of Christ and know freedom from sin. It is the call of God to cleanse us from our sinful nature and fill us with his Holy Spirit. There is no higher calling that can come to man than God's call to holiness.—FLOYD A. HESS.

ANNOUNCEMENTS

RECOMMENDATION

Mrs. Alice Beckman, a veteran minister, rich in experience as a pastor and evangelist, has teamed up with Miss Hazel Kime. They make a very effective combination of presenting the gospel in word and in music. You will find them capable, sincere and zealous to build the kingdom of God. They are open for revivals, conventions, children's work. To contact them, refer to their slate.—Whitcomb Harding, Superintendent of Nebraska District.

BORN—to Rev. and Mrs. Francis Cundiff of Watska, Illinois, a son, Marvin Dale, on August 2.

—to Mr. and Mrs. John E. Sherwood of Nazarene Theological Seminary, Kansas City, Missouri, a son, Richard Earl, on July 30.

—to Rev. and Mrs. A. U. Burnside of Marlinton, West Virginia, a son, Burnie Ray, on July 23.

—to Mr. and Mrs. Donald P. Darsch of North Quincy, Massachusetts, a daughter, Susan Ann, on July 23.

—to Mr. and Mrs. Hilman (Pete) Rushing of Springfield, Missouri, a daughter, Rowena Dee, on July 21.

—to Rev. and Mrs. R. D. Bredholt of New Lothrop, Michigan, a son, Mark Stanley, on July 20.

—to Mr. and Mrs. Millard P. Wright of Olean, Missouri, a son, Warren Russell, on July 19.

—to Mr. and Mrs. David Lawlor of Kansas City, Missouri, a daughter, Judith Ann, on July 16.

—to Rev. and Mrs. Eldon Cornett of Reverie, Tennessee, a son, Charles Michael, on July 14.

—to Rev. and Mrs. D. H. Spencer, Nazarene missionaries in Acornhoek, South Africa, a daughter, Denise Hermine, on July 9.

—to Rev. and Mrs. J. L. Lylal Calhoun of Bath, Maine, a son, Gary Lylal, on July 6.

—to Rev. and Mrs. Jack R. Shoulders of Gilmer, Texas, a daughter, Gayla Allaine, on June 6.

SPECIAL PRAYER IS REQUESTED by a Christian lady in Ohio for her husband, called to preach, but so afflicted with asthma that he is losing his voice, that if it is God's will He will heal him; by a Christian lady in Indiana, that God will touch and heal her body that she may continue to teach her class and carry on with other duties in the work of God with her husband; by a lady in Kentucky for a young man who is backslidden, that he may come back to God.

District Assembly Information

LOUISIANA—Assembly, September 1 to 3, at the District Center, Pineville, Louisiana. Rev. H. B. McBurney, 1705 Henry Street, Pineville, entertaining pastor. Dr. G. B. Williamson presiding.

MISSISSIPPI—Assembly, September 2 and 3, at Central Church of the Nazarene, 1425 22nd Ave., Meridian, Mississippi. Entertaining pastor, Rev. W. J. Blackmon, 1425 22nd Ave., Meridian. Dr. Samuel Young presiding.

SOUTH ARKANSAS—Assembly, September 9 and 10, at Little Rock First Church, Maryland and Battery Streets, Little Rock. Entertaining pastor, Rev. Melza H. Brown, Maryland Avenue and Battery Sts., Little Rock. Dr. D. I. Vanderpool presiding.

KANSAS CITY—Assembly, September 9 to 11, at the District Campgrounds, Overland Park, Kansas. Entertaining pastor, Rev. E. E. Reep, 8609 Woodward, Overland Park, Kansas. Dr. Hardy C. Powers presiding.

NORTH ARKANSAS—Assembly, September 16 and 17, at the First Methodist Church, Blytheville, Ark. Entertaining pastor, Rev. Joe Bean, 100 Dougan St., Blytheville. Dr. D. I. Vanderpool presiding.

NORTHEAST OKLAHOMA—Assembly, September 16 and 17, at the First Methodist Church, 110 North "F" Street, Muskogee, Okla. Entertaining pastor, Rev. W. R. Donaldson, 612 Elmira St., Muskogee. Dr. Hugh C. Benner presiding.

SOUTHWEST OKLAHOMA—Assembly, September 16 to 18, at the First Church of the Nazarene, 8th and B. Lawton, Oklahoma. Entertaining pastor, Rev. L. P. Roberts, 206 South 8th, Lawton. Dr. Hardy C. Powers presiding.

NORTH CAROLINA—Assembly, September 23 and 24, at First Church of the Nazarene, 1217 E. Green Street, High Point, North Carolina. Entertaining pastor, Rev. C. C. Brown, 1217 E. Green Street, High Point. Dr. Hugh C. Benner presiding.

SOUTHEAST OKLAHOMA—Assembly, September 23 and 24, at Church of the Nazarene, 718 W. Trudgeon, Henryetta, Oklahoma. Entertaining pastor, Rev. W. H. Deitz, 805 W. Gentry, Henryetta. Dr. Samuel Young presiding.

GEORGIA—Assembly, September 30 to October 1, at First Church of the Nazarene, 123 Moreland Avenue, S.E., Atlanta, Georgia. Entertaining pastor, Rev. Wendell Wellman, 125 Moreland Ave., S.E., Atlanta. Dr. G. B. Williamson presiding.

SOUTH CAROLINA—Assembly, September 30 to October 1, at Calvary Church of the Nazarene, Langley, South Carolina. Entertaining pastor, Rev. Harold M. Liner, P.O. Box 21, Langley. Dr. Hugh C. Benner presiding.

DIRECTORIES

GENERAL SUPERINTENDENTS

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

Assembly Schedule

Kansas City September 9-11
Southwest Oklahoma September 16-18

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

Assembly Schedule

Louisiana September 2-3
Georgia Sept. 30—Oct. 1

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

Assembly Schedule

Mississippi September 2-3
Southeast Oklahoma September 23-24

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

Assembly Schedule

South Arkansas September 9-10
North Arkansas September 16-17

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

Assembly Schedule

Northeast Oklahoma September 16-17
North Carolina September 23-24
South Carolina Sept. 30—Oct. 1



SERVICEMEN'S CORNER

WINONA LAKE, IND., July 21—Cablegram from Rev. Ernest Keasling, Winona Lake, youth and servicemen's director for the Free Methodist church, states that he arrived safely in Japan. With Rev. Harold K. Sheets, Marion, Ind., who holds the same office in the Wesleyan Methodist church, he will conduct a seven-week crusade, ministering to youth and service personnel in the Orient. They are planning to contact Nazarene chaplains and servicemen also.

Upon arriving in Honolulu, on their flight to Japan, Rev. Cecil Knippers, superintendent of the Nazarene work in that area, met them with another lei of Hawaiian flowers. During the three-hour stopover in Honolulu the men attended a revival meeting at the Church of the Nazarene, with Rev. Orval Nease, pastor of the Ontario (Calif.) Church of the Nazarene, as evangelist.

Corporal Edward Smith, for the past twelve months the assistant to Chaplain Van Vorce, who is stationed in Germany, stopped by the office of the Servicemen's Commission recently. Corporal Smith was on leave having completed his three-year tour of duty in Europe. He reported that Chaplain Van Vorce is well loved by the men and that his work is very effective in bringing men to Christ.

"I am writing this to inform you of my change of address, hoping that you will continue to send me the church papers. They mean so much to me. While I was stationed at Marine Corps Air Station, E. Toro, California, I attended the First Church in Santa Ana. The good people there and our fine pastor, Rev. Harold Sanner, made me feel right at home and I know I received greater faith. Since I have been overseas I have attended church here on the base. It is very good, but I certainly do miss the wonderful services of our own church."—HAROLD M. MOORE, JR.

God commendeth his love toward us, in that, while we were yet sinners, Christ died for us (Rom. 5:8).

NAZARENE SERVICE MEN'S COMMISSION
Al Dubois DIRECTOR



CHANGING YOUR ADDRESS

If you are planning to move within the next month, please send us your new address NOW.

To make sure of receiving your **HERALD OF HOLINESS** promptly, and to avoid expense for you in forwarding postage, send to us:

1. Date you are moving
2. Old address
3. New address
4. Clip printed address from your last copy of the paper

Please allow four weeks for the first copy to reach your new address.

August 26, 1953

If Jesus Came to Your House

If Jesus came to your house to spend a day or two—
If He came unexpectedly, I wonder what you'd do.

Oh, I know you'd give your nicest room to such an honored Guest,
And all the food you'd serve to Him would be the very best,
And you would keep assuring Him you're glad to have Him there—
That serving Him in your own home is joy beyond compare.

But—when you saw Him coming, would you meet Him at the door
With arms outstretched in welcome to your heav'nly Visitor?
Or would you have to change your clothes before you let Him in,
Or hide some magazines and put the Bible where they'd been?

Would you turn off the radio and hope He hadn't heard,
And wish you hadn't uttered that last, loud, hasty word?
Would you hide your worldly music and put some hymnbooks out?
Could you let Jesus walk right in, or would you rush about?

And I wonder—if the Saviour spent a day or two with you,
Would you go right on doing the things you always do?
Would you keep right on saying the things you always say?
Would life for you continue as it does from day to day?

Would your family conversation keep up its usual pace,
And would you find it hard each meal to say a table grace?
Would you sing the songs you always sing and read the books you read
And let Him know the things on which your mind and spirit feed?

Would you take Jesus with you ev'rywhere you'd planned to go,
Or would you maybe change your plans for just a day or so?
Would you be glad to have Him meet your very closest friends,
Or would you hope they'd stay away until His visit ends?

Would you be glad to have Him stay forever on and on,
Or would you sigh with great relief when He at last was gone?
It might be interesting to know the things that you would do
If Jesus Christ in person came to spend some time with you.

—By LOIS BLANCHARD, *pastor's wife, Gainesville, Florida*