

A Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

August 27, 1952

What Time Is It?

General Superintendent Benner

THE PROPHET Isaiah, under the inspiration of the Spirit of God, visions the watchman standing in the darkness on his watchtower, keeping faithful vigil over the sleeping city. Suddenly a voice shatters the stillness, crying out, "Watchman, what of the night?" From the tower comes the watchman's quick reply, "The morning cometh," and with that response the heart exults, the pulse quickens, for a new day is dawning with its clear light, its revived hope, its new opportunity.

But wait! The voice of the watchman continues—"and also the night"—and with this phrase there comes a sense of solemnity and of urgency, for the coming of the night means the end of hope and opportunity. The day will soon be done.

In modern parlance the questioning voice was asking, "What time is it?" This is a good question for our day and for our hearts.

What time is it? in our day of service for Christ and a lost world?

The winning of souls to Christ is the primary mission of the Church. This is an era of unparalleled spiritual need and of unprecedented spiritual opportunity. Are we meeting our full responsibility? Is there a proper sense of urgency in our Christian service?

Thousands of Nazarenes never have won a soul to Jesus Christ. Hundreds of our churches operate during a whole year without the net gain of a single member. Surely it is appropriate for someone to voice the question, "Nazarenes, what time is it?"

"Crusade for Souls Now!" This is a fitting quadrennial slogan. "Now" is God's word. As we begin this new quadrennium let us resolve, by the help of God, to stir ourselves to a renewed love for Christ and a consuming zeal for soul winning. Today is a day of glorious opportunity for our message of full salvation. But we must remember, "also the night,"—that our "day" may soon be past.

Let us, with prayer, sacrifice, zeal, energy, and persistence, "Crusade for Souls Now!"

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SANCTIFY THEM THROUGH THY TRUTH: THY WORD IS TRUTH"—John 17:17

TELEGRAMS

Mechanicsburg, Illinois—Great Illinois District Assembly just closed at Nazarene Acres, August 10. Rev. W. S. Purinton, district superintendent, re-elected with nearly unanimous vote on nominating ballot. District shows increase along all lines under his leadership. Dr. D. I. Vanderpool presided in an efficient and gracious manner over assembly. Rev. Bernie Smith, evangelist, and Mr. W. Tippitt, song evangelist, were camp-meeting workers. Amid shouts of victory and praise many souls found God.—WILLIAM B. KELLY, *District Secretary*.

Kankakee, Illinois—General Superintendent D. I. Vanderpool has spent a week looking over the colored work in Chicago. He helped to arrange the transfer of the Central Church of Chicago to be used for colored work. The people of the Central Church were very generous in making this great donation. Our colored work looks up in Chicago. We have been greatly favored by the co-operation of Dr. Roy F. Smee, general home-mission secretary, in forwarding this work.—E. O. CHALFANT, *Superintendent of Chicago Central District*.

NEWS IN BRIEF

Rev. James A. Weeks has resigned as pastor of the South Church of the Nazarene, Lansing, Michigan, to enter the full-time field of evangelism, as of October 1.

Evangelist Loran Irby is leaving the evangelistic field to accept a call to pastor the church in Hillsdale, Michigan.

Rev. J. Edmund Turnock has resigned as pastor of the Paxtonia (Harrisburg), Pennsylvania, church to accept the call to the church in Rio Grande, New Jersey.

After thirteen and one-half years of evangelizing, Rev. George L. Fitch is leaving the field to accept the pastorate of the church in Larimore, North Dakota.

Rev. Rupert Cravens of Lawrenceburg, Tennessee, is the new pastor of the church in Fayetteville, North Carolina.

Rev. Harold B. Hoyt has resigned the pastorate at Winfield, Kansas, to accept a teaching position in the Kentucky Mountain Bible Institute, at Lawson, Kentucky. This work is closely associated with the National Holiness Association.

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The Foxhole Decision

By Paul E. Cable*

WHEN I was in the army during the past war there were many decisions I had to make. There were decisions about the places I ought to go, when I should return, the company I ought to keep, and many other important matters to be decided. Right decisions had to be made if one desired to be a good soldier.

As my buddies and I lay in a foxhole early one morning, in Germany, we received the command to attack. We left our foxhole and, with many other boys, moved down upon a city which soon fell into our hands. We could have stayed in our foxhole; we could have said, "There are plenty of men to take that city without our help." We could have stayed in the rear and become a common target for a sniper's bullet.

So it is with many today. Foolish? Yes, it seems so, yet they do not want to leave their restful foxholes and go forward. There is a job for every soldier to do. If we do not do our part, the burden rests on our comrades. Let us bear our own part of the battle. The Commander in Chief of the skies gives the command to put on the full armor and to go forward, but too many want to stay in their foxholes.

The Church of Jesus Christ will go forward; and if you stay in your foxhole you soon will be in the rear, an easy prey for a sniper's bullet, and you will be a victim of the enemy. Keep your armor in good repair, and stay on the battle front today as never before. Go forward for Him, our great Commander in Chief.

Go forth, go forth, and battle for the right;

Defeat the foe and put his host to flight.

*Ye soldiers of Immanuel, press on
Until the victory is won.***

*Pastor, Freedom, Indiana

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Not what we gain, but what we give, measures the worth of the life we live.—Exchange.

HERALD OF HOLINESS

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Do We Exalt Christ Crucified?

By D. Trindall*

WE PREACH doctrine more than we do Christ. Do we play upon an experience more than we do upon Christ crucified? How many fingers have been accusingly pointed at the holiness movement in Australia, and how many times has this been declared?

It may be known to all that "we preach Christ crucified." There is no division in our ranks; we all stand united on apostolic ground with this cry reverently upon our lips.

When one preaches the message of the new birth to sinners, it seems that not a query is made. Yet, when the message of entire sanctification is pressed upon Christians, the cry is—"Why preach doctrine?" It could be that this questioning may be an attempt to avoid the issue. On the other hand, to earnestly seeking believers who are sincere in their questioning we would state that even preaching Christ crucified is doctrine.

What is the use of just preaching Christ, describing His attributes, if we do not show clearly how He may be made available to needy hearts by rich experience? With Paul we must say, "Give attendance to reading, to exhortation, to doctrine. . . . Take heed unto thyself, and unto the doctrine."

Usually those who claim that we speak too much on doctrine and not enough on Christ are often heard emphasizing the "doctrine" or theory of the "two natures." Thus time is spent showing how, by the "doctrine" of "the imputed righteousness of Christ," sin must ever remain in the heart in this life, when such time could have been taken up by presenting Christ in all His sanctifying power and grace. Complete cleansing by the blood of Christ shows me Christ in all His love; when sin is eradicated from the heart and one is filled with His Spirit, then He is really seen in His beauty.

From the slaying of Abel to the beheading of John the Baptist, the evil one had been trying to destroy holiness witnesses and their unpopular message. We thank God their posterity remained until from Judea rose a Light, and from the darkness of the hill of Calvary rang, "It is finished." A full redemption in Christ's name is accomplished—accomplished objectively, that it might be made actual and real in our hearts, with nothing to erase those blood-scribed words from the sacred page. It seems, nevertheless, that the devil has not yet despaired of his unholy work, and today as ever is endeavoring to remove from the very Cross itself the hope of a full salvation and the message of a full gospel. He is attempting to take the pure triumph from the Christian's heart, the hallelujah from his lips, and a salvation from all sin as his rightful experience.

*Pastor, Church of the Nazarene, Stafford, Brisbane

We preach Christ crucified! Not just "crucified" and then "full stop," but Christ crucified to make His love available to us. We cannot stand on this sacred ground long before we hear the call to perfect, present, inward holiness. The experience of entire cleansing leads to the One who is our life and song. Shall we then not preach it? The complete destruction of sin in our lives with hearts renewed in God's image *must* magnify the work of His cross. In the life of the one who has this experience, Christ is all in all. He sees little else, he can talk of little else but *Christ*. By all means he seeks to exalt Him, for his entire love and affections center upon Him alone. With him it is Christ first and Christ last.

Is our emphasis astray? We preach Christ crucified, which spells Calvary holiness to us by faith (Rom. 6: 6, 11).

Hallelujah! Worthy is the Lamb!

The Freedom of Faith

By Ralph A. Mickel*

HE CONSIDERED himself a creature of circumstance; he felt that he was not truly free. He said to me, "If I cannot do the right because I am so in bondage to the wrong, how can you teach that I am a free moral agent, that I have freedom of the will?" Someone answered, "You merely have freedom of will, not of action. You can will to do right, but you cannot actually do it." But he replied, "Such freedom of the will is a mockery. I will to do what is right, and my own helplessness mocks all my good intentions, sinking me into despair." I also felt that such freedom could be only a mockery.

The statement that we have freedom of the will but not of the action is true, but it is not the whole truth. Sometimes half-truths do us harm. Such was the case with this man. He needed to know that coupled with his freedom of will must be the freedom of faith. If he wills to do right through faith in Christ, then his freedom to will becomes freedom to do, to obey God.

But it is not mere obedience, that is, obedience in his own strength; for, as Paul wrote in Romans 5: 6, we are "without strength." But it is the obedience of faith, obedience in His strength; for we "can do all things through Christ," who strengtheneth us (Phil. 4: 13). Again, Paul declared in Romans 7: 18, "To will is present with me; but how to perform that which is good I find not." He could not find in himself the power to perform the good, yet he did find it in Christ.

One of the miracles of Christ gives us a good illustration of this freedom of faith. It is recorded in the fifth chapter of John's Gospel. Jesus found at the pool at Bethesda, among a great multitude of afflicted folk, a man in whom was faith. All of this multitude were helpless, but only one had faith. To this man Jesus said, "Wilt thou be made

*Evangelist, Alum Bank, Pennsylvania

whole?" He replied, "I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me."

In these words the man stated his willingness to be healed, but confessed his own inability to do anything about it. He could will, but he could not act. Then followed the surprising thing: Jesus *commanded* him to do the very thing he could not do. Jesus did not *promise* him that, if he made the effort, He would give him strength to do it; but in the briefest of words, in the imperative mood, He said, "Rise, take up thy bed, and walk." He could not even crawl to the pool to be healed, yet Jesus ordered him to *rise* and *walk*. He commanded him to do the very thing he could not do and, wonder of wonders, he did it!

Why did he do it? Because of the freedom that is ours through faith in Christ. How could he do it? Because the commands of Christ were His enablings. Under law, God's commands kill because we have no strength to obey them; but under grace they make alive and empower if we have faith in the Lord. If we make the effort, the Lord provides the grace to obey. Thus, under grace, the commands of God become promises of His help for our souls.

Do you hear God commanding you to repent? Do not say that you cannot, because with the command comes the ability to repent. Do you hear the command to believe on Christ? Make the effort to do so, for with the command God

provides the ability for you to do it. Do you hear the command, "Be ye holy; for I am holy" (I Pet. 1:16)? Remember, to you who believe on Christ, it is a promise of grace that will make you holy here and now. Since God both promises and commands holiness of heart, we can rise up in faith and obtain the experience. We have the freedom of faith—let us claim our freedom in the Lord.

The Reward of Suffering

By Oscar Hudson*

SUFFERING is the heritage of life. Physical, mental, and spiritual suffering comes to all classes, races, and colors. Much of it stems from careless judgment, useless dissipation of human forces, wickedness, and sin; but some are perplexed because sincere, devoted, humble souls are overtaken by sorrow, disappointment, and suffering. Some are tempted to question the wisdom and mercy of God.

Could not He who created the universe, He who swings it in its ceaseless rhythm, shield and protect His own from the sufferings of this life? No doubt He could, but nowhere in the Bible does He promise to do this. The truest saints of all ages have waded through sorrow and pain. Joseph, Moses, the prophets, the apostles, and countless thousands of martyrs, all have passed through fiery trials. *Why?*

In First Peter are words that invite careful and prolonged study in this connection: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings" (4:12-13). What a privilege to take some of the thrusts that are aimed at Him, and to bear some of His sufferings! For this a rich reward awaits us.

After the battle of Gettysburg, one of the Union generals retired to Indianapolis and established a home in a mansion. Years later the butler answered the doorbell and discovered a man, dirty and ragged, before the door. He asked, "Does General D. live here?"

"Yes," replied the butler.

Then the man said, "I am an old friend of his and want to speak to him a few minutes."

"Do you have a card?" the butler asked.

"No," was the answer.

"What is your name?"

"Joe Doe."

When the general received this message, he mused and asked, "What sort of looking fellow is he?"

The butler replied, "He is dirty, ragged, and perhaps covered with vermin."

"Well," he replied, "I don't know a Joe Doe. Bid him be gone."

*Retired Nazarene Elder, Pasadena, Calif.

If We Could Feel Another's Woe

By Walter F. Isenhour

*If we could feel another's woe
That's sometimes hidden in his breast,
We'd be less critical, I know,
Of what we think should be his best;
And then walk up and take his hand,
And with a kind and friendly smile
Assure him we will help him stand
For God and all that is worth while.*

*We'd pray for him, whereas we talk
Of what his faults and failures are;
We'd help him with more faith to walk
The path to heaven's goal afar;
We'd love him more, yes, more and more,
And manifest God's spirit sweet;
We'd help him in his trials sore
To lay his cares at Jesus' feet.*

*If we could feel another's woe
That no one knows on earth but God,
Our sympathy for him would grow,
And we would speak, whereas we nod.
We'd weep for him deep in our heart
And plead and plead for God's good grace
To strengthen him in ev'ry part
And bless him on life's rugged race!*

But the caller insisted, "I must see him before I go on. Tell him that in one minute I can make him remember me well, and that I must see him a couple of minutes."

When the general received this report, he came forward with a stately, military tread, and the caller asked, "Is this General D.?"

"Yes," was the reply.

"Were you at the battle of Gettysburg?"

At this, the general stiffened, and replied, "Yes."

"Do you remember Pickett's charge?"

"Of course I do," he said, as he trembled.

Then the caller asked, "Do you recall that just as the lines clashed, a Confederate soldier ran at you with a bayonet and, just before it reached your body, a private leaped between you and that ugly instrument and took the blow?"

White with excitement, the general cried, "Do you know where that poor fellow was buried? I searched the battlefield for hours, trying to find his body and give him a decent burial. If you know where he was buried, take me to his grave. I will exhume his bones and bury him yet."

The caller pulled back his ragged coat and bared his abdomen. Pointing to a scar, he said, "There is where the bayonet entered."

The general threw his arms around him, drew him in, and said, "You need not wander more. This is your home as long as you live."

Let us rejoice if we can have a few scars in "that day" to show that we have suffered for Him; for Jesus said, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven."

Moses had everything that men count dear at his finger tips, but when he "came to years," this vision of reward caused him to turn his back upon all else and cast his lot with a nation of suffering slaves: "He had respect unto the recompense of the reward."

During my late serious illness, after being discharged from the hospital, I was later returned for "twenty-four hours' observation." An X ray revealed that a small kidney stone, overlooked in the major operation, was blocking the opening to the drainage canal. The surgeon bluntly stated that I would have to remain for several days of painful treatment and a bloodless operation, for its removal. Such a thing had not entered my imagination, and it was a dreadful blow. As the vision of additional suffering and expense arose before me, I began to sink into the valley of discouragement for the first time in my life, while it seemed the demons laughed.

But the sure promises of God began to arise before me: "I will never leave thee, nor forsake thee"; "He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee." And again, "For every beast of the forest is mine, and the cattle upon a thousand hills." By this time my eyes were turned heavenward and, while demons scattered in every direction, I began running for

the highlands. As I climbed the sunlit hills of everlasting victory, I laughed in the face of the devil, and instead of asking, "How hard is the battle?" I asked, "Where is the battle?" I learned that this attitude is an H-bomb, which at one blast will sweep away multiplied myriads of theimps of the night, destroying all of their artillery. Try it!

Communion

By Verla U. Gorham

*Prayer, a heart's sincere communion
With its Maker and its God.*

*On the paths of prayer we journey
Where the saints of old have trod.*

*Pray and God bends down to listen,
Meets our need and lifts our care,
Satisfies our every longing
In the secret place of prayer!*

Reasonableness of Prayer

By John T. Donnelly*

THROUGHOUT the Bible the reasonableness and duty of prayer are taken for granted, and the divine authority of our Lord Jesus Christ was superadded to that of the older revelation. Prayer is not simply one of many other features of religion, but is essential to its existence. "There is not among all moral instincts a more universal, a more invincible one than prayer. The child betakes himself to it with ready docility; aged men return to it as a refuge against decay and isolation. Prayer rises spontaneously from young lips that can scarcely lisp the name of God, and from expiring ones that have scarcely strength left to pronounce it" (Guizot).

The acknowledgment of a Superior Being, by adoration and petition, harmonizes with our intellectual and moral instincts. "As the magnetic needle points to the unseen pole, so the soul, before it is hardened or demagnetized by the rude blows of the world, will point to the home and heart of the Great Father" (H. R. Reynolds). We feel it is befitting that we render adoration to Him on whom we are dependent for breath and all things, extolling His greatness, seeking His favor, and thanking Him for His gifts. The almost universal practice of prayer is proof of a general belief in its utility. We pray, expecting some direct advantage, besides the wholesomeness of the exercise. God has given to men a powerful force in prayer. The Holy Scriptures and the authority of Christ encourage us to expect positive benefits from prayer.

Yet those of the liberal stripe have often taken the attitude that prayer is merely a sort of release

*Nazarene Chaplain

for the soul. It is a consoling thing, they maintain, for a man to ease his mind by talking about his soul or his needs. But prayer, they insist, has no real force or efficacy. It does not reach God—even if it did, it would not move Him.

This is not what Christ taught. He revealed that through prayer we could ask for every gift, whether it be the Holy Spirit—the Third Person of the Blessed Trinity—or the daily bread upon our tables. We could use prayer to storm heaven and secure its treasures from God's willing surrender. With prayer we could pound at the heart of God and win admission. Prayer is long enough to reach to eternity. It is strong enough to win the alliance of God's angels. It is persuasive enough to influence God in man's favor. And through it we may win untold graces and blessings and favors for ourselves and for the whole human race.

Certainly we can hardly be grateful enough to the merciful God, who has given us this power. We can do no less than use the power as readily as He would have us use it, and with that power win for ourselves the things that make life happy and eternity sure.

"Your House in Action"

This letter is only one of the many expressions of appreciation voiced either orally or by letter to Dr. M. Lunn, manager, or others of the Nazarene Publishing House staff, by visitors during the Thirteenth General Assembly.—S. S. WHITE, *Editor*.

July 28, 1952

DEAR SIR:

My husband, little girl, and I were among the three or four thousand visitors to the publishing house during the Thirteenth General Assembly.

I want to express our appreciation for having had the opportunity to see our publishing house "in action." The young ladies who guided our tours (there were two, for we enjoyed the first trip so much that we took advantage of the opportunity to carry a visitor who had not been out there, and went through again with her) were most courteous and made our tour both interesting and informative.

Some of the things which impressed me most were the cleanliness and orderliness of the entire plant (all the printing and publishing concerns which I had visited in the past seemed dusty and greatly cluttered); the efficiency of operation; the cheerfulness and courtesy of the workers; and the safety precautions, as well as the numerous drinking fountains and other details for the comfort of the employees.

I can remember the days when the publishing house was being paid out of debt. My father contributed to that fund as generously as his financial status would permit. From childhood I have felt a desire to see the publishing house and have had a deep interest in its work, so it will not be difficult for you to believe me when I say that my trips there were the high light of my first visit to Kansas City.

Again, I want to say "Thank you" for a most pleasant experience.

Yours in Him,
Mrs. A. F. S.

When the Auditor Came

By Tressie C. Graham*

WEBSTER tells us that to be reconciled is to adjust; settle; to reconcile differences; to make consistent or congruous; to bring to acquiescence or quiet submission; as to reconcile oneself to afflictions, etc. Antonyms: estrange, alienate; aggravate.

In many business organizations it is necessary at regular intervals to reconcile the records with the head office or headquarters. No advance notice is given for the auditor's visit. Even though persons handling large sums of money for the government or private concerns are bonded individuals, and are familiar with the rules, regulations, and procedure, there is usually more or less of an uncomfortable atmosphere when the auditor makes his routine visit. The tension is definitely more noticeable on the part of some employees than others.

Quite often the books give no outward sign of anything wrong. After presenting proper credentials, an auditor first must acquaint himself with the bookkeeping system. Even though the system is standard for the particular organization for which he works he must make allowances for individual deviations, personal methods, local policies, etc. A trained auditor is usually well equipped with foresight, understanding, human perception, and intelligence for the job. He usually is well able to see what he is looking at and quickly makes allowances for nonessential matters. When suddenly confronted with the presence of an investigator the writer once had the following experience.

After examining the identification papers and photograph of the individual and satisfying herself that the man was authorized to examine the records, she was asked to show where all currency, cash, checks, and remittances were kept in the office. After making a thorough examination (without any assistance from the clerk) of all items in the desk drawer he was shown, the auditor continued his examination of every drawer in the desk. As he was about to open the bottom drawer of the desk he was informed it contained "only junk." "I will recognize junk," he replied, as he minutely examined personal papers, such as receipts for household utilities, insurance premiums, driver's manual, and so forth, among such items as a toothbrush, hand lotion, vitamin pills, and cold tablets. Detecting a hint of uneasiness on the part of the employee, the auditor advised her just to relax, it wasn't going to be a bad ordeal, and subtly implied that he wasn't trying to uncover any wrongdoing but was just making a routine report.

Such platitudes will be used by Satan probably in his last attack before God's books are opened for you and me. What a sense of relief calms

*Cheyenne, Oklahoma

the tense mind as it suddenly flashes in retrospect over the past months or years and the conscience is clear, reconciled to the fact that, whatever the books may disclose to the trained eye, the most criticism that could be offered could be listed under mistakes and errors or a misunderstanding of procedural methods.

On the other hand, sometimes the books are short. In these cases it isn't as simple as a case of nervous jitters which started with the unexpected appearance of the auditor. The night which has been black for some time now darkens. Satan isn't around now to pacify the guilty defrauder with the false idea that it won't be found out, that "ye shall not surely die," that all you have to do is relax, it's just routine. No, Satan left you in the trap after you succumbed to his temptation, and long ago you started doing battle with your conscience. When the books are short, man must decide what course to take. Here again you can't expect any help from Satan. He leaves you stalemated at dead-end street.

In the headlines recently the story was told of an attractive, efficient, twenty-five-year-old girl who drowned herself in a large lake during a blizzard, after walking in the cold for hours trying to figure a way out. The books had just been audited for the insurance company for which she worked and the day of reckoning was at hand. The books were short. In a note which she left, the young woman stated there was no way out; she had taken advantage of her friends and she could not face them after the books were found short. No way out!

When the auditor arrives he takes complete charge of the records. It is too late to reconcile the books, too late to adjust, to settle, to reconcile differences, to make consistent. We might liken our conscience to an auditor (God's representative). Webster informs us that an auditor is a hearer, a listener, a person authorized to audit or examine accounts. An auditor reports. There his duty ends; he makes no judgments.

With a child of God there is a way out. Our God is the Judge. He is also a merciful Father, a Rewarder of those who seek Him in genuine repentance. The child of God can silently enter the secret closet in the midst of crowds, multitudes, fellow employees, and auditors, and only God can hear the door close. But it behooves you and me to be on guard and keep our books (mind and heart) straight. Reconciled to God!

In the day of final judgment for us, when *The Book* and the books are opened, there will be no time, no way out! God grant that for us it will be only minor deviations from established customs or differences of procedure, and no violation of the *standard system*. Some will pray in the midday, others in the midnight hours. Some will tithe in blue envelopes, others in white. Help us daily to post, debit, and credit in accordance with Thy rules and regulations. Search our books for inward intent and outward appearances, "recognize the junk," and may our records be reconciled to Thine here and now!

THE EVANGELISTIC PULPIT:

The Christian Church in a Lost World

By Chester D. Plummer*

IF THE writer were an artist, it would be a privilege to picture a structure with a spire holding a great light. Another feature of the painting would be many people in the distance. They would be of varying ages and from contrasting walks of life, but groping in such darkness that they scarcely could be seen. Thus we would have the setting for our subject, "The Christian Church in a Lost World."



Many have started toward the light, but have heard so many voices calling that they turned aside to heed some of them. Business calls, and many get so enveloped that they lose sight of that light. Commercial entertainment makes such an appeal that some follow it farther and farther until they lose their way. Education, which is for the most part secular, demands much of one's time in life. Science has made great contributions to the world, but majors in the field of secularism. Technology has obsessed our minds alongside many other secular things until we live in a world more completely lost than any generation since the Reformation.

Salvation offers the remedy for many ills. It meets the spiritual need by changing the inner life. However, that is not the only reason for following God's pattern for our lives. An individual fighting against God's plan often is so disturbed that his whole physical being suffers. The four predominant cases of mental illness are paranoia, hysteria, schizophrenia, and depression.

In the case of paranoia, there exists in the mind supposed hostilities of others. Christianity teaches one to trust his fellow men; thus it contains the remedy. Hysteria is the result of fear. The true Christian life moves with confidence before God and man, hereby expelling that type of fear. Schizophrenia is the mental illness of the split personality. Again, Christianity offers the cure, for it teaches us to be servants of one Master. Depression draws its victim into seclusion, which is often the result of guilt. Hope lies in getting the person to confess his guilt to someone. Once more the Christian light gleams with the remedy, teaching the confession of sins to God.

Each child of God is a part of the Christian Church. Therefore let us arise and shine, letting our lives reflect the light of Christ in a lost world.

*Evangelist, Indianapolis, Indiana

"God Bless Our Chaplains"

By Paul R. O'Brien*

WITH THE tempo of military preparedness constantly increasing in our world, and with many servicemen being called to bolster our nation's defense efforts, the chaplain again is being called upon to enter the ranks with the soldier, sailor, airman, and marine—to minister as pastor, preacher, teacher, and counselor to his comrades who bear arms.

Again, many of our Nazarene youth are serving in the various branches of our country's defense forces. Along with them have gone our own Nazarene chaplains. Eighteen Nazarene chaplains are now in active service; others will join their ranks in the months ahead. They serve a vital need in the various branches of our armed forces for spiritual and moral guidance, and are a close link between the serviceman and his home church.

The chaplaincy as a corps in the armed forces of Christian nations has a long and distinguished history. Space limits our discussion merely to the spiritual transformation of the corps from a pagan to a Christian institution. The word "chaplain" itself comes from the Latin *capellanus* and was generally applied to custodians of sacred relics in the royal chapels of the Roman emperors and kings, and they were under their guard in tents in the field in wartime.

As the office or guardianship over pagan relics and objects of veneration gradually extended its scope, the *capellani* acquired spiritual jurisdiction

*Nazarene Chaplain, World War II; now pastor of College Hill Church, Butler, Pa.

My Great Example

By John R. Donley

*O blessed Man of Galilee,
Help me my burdens to bring to Thee;
Let me learn in my prayer "retreat"
Of Thy spirit so tender, so kind, so sweet.*

*A Man of sorrows and acquainted with grief,
Thou didst bear my sins to Golgotha's peak;
Though defeat seemed certain in that dark
hour,
Thou camest forth "more than a Conqueror!"*

*With a Christ like that, my goal should be
A Christian of the highest type and quality;
One that never complains or frets,
But is content no matter what besets.*

*O blessed Man of Galilee,
As the prophets of old I call to Thee;
A double portion of Thy spirit to me endow
That I may reflect Thy likeness now!*

and increased in number, ministering to the religious needs of the armies. With the coming of Christianity, and with the influx of many Christian soldiers into the armies of the later Roman Empire, the office of chaplain became an important one in the military ranks, and the true spiritual service of the chaplain reached its proper stature. Thus Christianity transformed a pagan office into a distinguished and distinct ministry, wherein Christian men became custodians of genuinely sacred persons and things.

The Nazarene chaplain is the custodian of things far more sacred and precious than those original pagan objects of worship and veneration by the ancients. Our chaplains are the custodians of (1) the glorious gospel of full salvation. They fill a vital role as preachers of holiness in the ranks. There is so much liberalism and modernism in our present age in both military and civilian pulpits that it is something for which we may be deeply grateful to God that the voice of second-blessing holiness can be raised in the chaplaincy on an equal footing with less spiritual elements.

Raising our voice in the proclamation of the gospel of full salvation is particularly effective in the military, where so often a low standard of ethics and morals prevails. Men in uniform respect and admire far more the chaplain who takes a firm stand on the high ethical and moral standards of the Bible than the worldly padre who smokes, drinks, and gambles with the officers and men. Our soldiers look to a true man of God in the Nazarene chaplain, one who is a genuine man among men, and not merely "one of the gang."

In this connection, our Nazarene chaplains are custodians (2) of sacred things in that they represent our denomination to our national military establishment. One is no less a Nazarene in uniform than out of it. He is called upon to do no more in the military service in a religious sphere than his conscience, his moral convictions, and our church *Manual* approve. He has every liberty and as great an opportunity for spiritual service as a holiness preacher in the chaplaincy as in his own home pulpit. In a very real sense, he represents his denomination and the cause of holiness to every man. While he is required to be a Protestant clergyman in uniform to all men of all faiths, yet he has the responsibility of being the custodian of a sacred charge invested in him of fully discharging his obligation to our Zion, which has placed its ecclesiastical endorsement upon him.

Again, the Nazarene chaplain is the custodian (3) of sacred things in that the spiritual welfare of thousands of men is placed in his hands. His is the sacred task of leading men to Christ. The souls of his men must evermore occupy his concern. His country and his fellow citizens, no less than the families of the servicemen under his ministry, have a right to expect him to be zealously solicitous for the salvation of the men for whom he is responsible. While it is manifestly true that

every man is the arbiter of his own spiritual destiny, yet many may never hear enough of the gospel either to accept or reject it, unless the Nazarene chaplain does his duty. Unless the truly spiritual chaplain is vitally concerned about his men, they may well say in the armed forces that "no man cared for my soul" (Ps. 142:4).

Temptations and evils peculiar to the military service face our boys who wear, and will wear, the uniform. War and the ravages that follow in its wake often make beasts of men. Occupation of a defeated nation is more debilitating morally than combat itself. With generally lowering standards of morals and ethical conduct abroad in the world, our Nazarene chaplains occupy a strategically significant role. Let us hold them up in our prayers that truly they may be "custodians of sacred things."

"You Know, Pastor—He's Gone!"

By Evan D. Kaechele*

THOSE were the words that I was greeted with the other night as I approached the door. The place was familiar to me, for I had been there to see him many times. We had talked together; we had prayed together; I had tried to lead him to Christ. I had watched him sink lower and lower until it seemed he couldn't live another hour—and now the end had finally come. Only three hours before, I had sat at his bedside and watched the candle of life flicker. Now it was out, and my friend was dead.

But what did they mean, "He's gone"? He was still there, I saw him. He lay in the same bed, he occupied just as much space as before, he might have been sleeping. But no, although we saw him, yet we didn't see him, for he was gone—he wasn't there. There was no response when we spoke; his eyes no longer lighted up in recognition of our presence; there was no pressure of the hand when we took it. He was gone.

The great patriarch Job said many years ago, "But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?" (Job 14:10.) That same thought crowded into my mind that day. Where is he? Although he is dead as far as human relationships are concerned, yet somewhere in the great beyond he is living. The Psalmist said, "Precious in the sight of the Lord is the death of his saints" (Ps. 116:15). Death, although hard for us, was a glorious event for him. Yes, he is living today, for I trust he made the goal; and Jesus said, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die" (John 11:25-26). This promise ought to make every one of us shouting happy. Thank God, the sting of death is gone, for "in Christ shall all be made alive."

*Armstrong, B.C.



A Diet of Foam

By Ross E. Price*

IN PSALMS 106:15 the secularization of Israel is spoken of in the statement, *And he gave them their request; but sent leanness into their soul.* One wonders if it is at all possible to glamorize holiness. For glamour may be defined as "any artificial interest or association by which an object is made to appear delusively magnified or glorified—a delusion wrought by spells or charm."

Can we so use the phenomenal and the spectacular as to make the multitudes stand in awe and admiration at our religious worship? Will the incorporation of a large amount of hillbilly songs and glamorized religious programs enable us to do the task to which God has called us in a world that is on its way to hell? Is humanity today so afflicted with the movie-going type of mind that only the spectacular will arrest its attention and allegiance? Have people listened to, and watched, so much of Hollywood on the radio and television today that the Church must needs emulate Hollywood to interest a few of the devotees of this entertainment-mad age?

Perhaps some of us can remember that growing calf back on the farm that, due to the shortage of milk, was given the foam from off the top of the milk pails as we lifted them from their place under the spout of the cream separator. If memory serves us right, that calf before long became lean, gaunt, and sickly. What he needed was the whole milk that was calculated to meet the needs of his growing calf nature. Is it uncharitable to compare such procedure to the many thoughtless attempts today among religious people to make a shallow religion meet the deep inner cravings of a soul that must feed upon Christ for true satisfaction?

Surely a shallow religion will not meet the test of our age. Songs that exalt self and the physical cannot speak to the deep, inner spiritual nature of the hungry soul. Testimonies that boast about self and lack any scriptural content fail to exalt Jesus, and serve only to magnify the speaker. Sermons that lack the element of genuine Biblical exposition may be masterpieces of

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oratory, but at best are only "full of sound and fury." Churches fed on glamorized programs of religious worship cannot be expected to be deeply spiritual and mighty to the tearing down of the strongholds of Satan. It takes more than a religious "hit parade" to smite the sinner's conscience with conviction and show the unsanctified his need for cleansing. If the Church is going into the entertainment business, she may as well resign her calling at once; for the world has more resources and talent for this than the Church ever can muster.

But in many a sanctuary that has been secularized today, hungry-hearted men and women still look for that "sure word of prophecy." Their hearts still yearn for the old hymns of the Church. Their spirits still respond to the ring of scriptural reality in a glowing testimony that magnifies the grace of Jesus Christ. And their minds and souls still acknowledge the authority of a sermon filled with careful reasoning based upon the divine revelation. Some of them are even turning to the holiness people for satisfaction of soul and spiritual help. God give us more than religious foam to set before them whenever they join us in worship. Let us determine to keep enough of the glory of God and the heavenly Shekinah on our services that these hungry souls may sense a difference and find the sincere milk of the Word among us.

*Sin is just as black as in the days of yore;
Hearts are just as broken as they were before;
Calv'ry's cross is still the hope of all mankind,
And up-to-date religion is the old-time kind.***

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The Fashionable Things

By Edwin R. Anderson*

ONE CANNOT spend any part of life in the circle of Christian activities and services without coming up against the hard and seemingly unfair truth that there are fashions in religion, as well as in the realm of society and of dress. Right now, the fashionable thing to be engaged and occupied with is this business of revival. Everyone is talking about it, and everyone in the realm of religious activities seems concerned, in some manner or other, about questions and measures which have to do with revival.

The recent evangelistic movements with their well-known leaders, attracting large attention from many and varied sectors, have contributed in no small measure to the setting up of the designs for the present-day fashion. Then too, there are cries and appeals from leaders in all walks and ways of life about the need of "old-fashioned

righteousness," "sound morality," and a "return to religion." It is quite easy, nowadays, and in view of all these things put together, to leap upon the fashionable band wagon as it spins along the roads of religion, and to join in the cry for revival—revival—revival!

But somehow the true saints of God are always more than grieved when solemn and searching truth is allowed to degenerate into slight trivialities. One has only to turn to the pages of the Word of God to discover that the revival with which the Word is concerned is anything but fashionable. One has only to read those texts which speak of the need for, or the securing of, revival to note that that which is written will be hopelessly out-of-date, and out of step with even the best and highest thoughts of men.

Revival, according to the divine blueprint of the Word of God, is always *fissionable*—to use a power-word from this vaunted atomic-age—rather than *fashionable*. It searches deep, rather than delightfully satisfying an urge of mere morals or superficial religion. It plows a holy furrow through the hard ground of the heart, and brings the reader to sharp, sudden, almost shocking facing of the basic fact that true revival is always, and primarily, directly personal, with the heart absolutely stripped and made bare before the searching eye of the Lord. It is conducted upon the most searching and intimate of person-to-person basis. We should pray that the Lord will send us a revival—beginning with me.

Revival begins with realism! And when that note of realism is struck full-flood against the heart with all of the power of God, then there can be the work of genuine revival in the ways of recovery and renewal. That will never be fashionable, for it has nothing to do with giant rallies, dazzling talent, spellbinding speakers, large crowds, radio and newspaper attention, and such like.

Of course the Lord can—and does—use these outward things for His gospel praise. Sinners are attracted, and the saving gospel is going forth. But there is a deadly obstacle when outward evidence is allowed to dim and to hide the penetrating work of inward enduement. The public performers of the Lord, if they are worth anything spiritually, have first undergone a private purging and penetrating preparation, in the Lord—lose not sight of this. To these honored ones, revival is a thing of flame, not a toy of religious fashion!

There is a desperate need for revival in these days, among those who bear the name of the Lord. A warm gospel in the grip of cold proclaimers of the gospel is a blindness and a blasphemy to the grieved Lord and to those without the fold. Lost souls can never see the saving Lord through the soiled sight of losing-out saints who, while they may hold the truth in the head, are not held by it in the heart. But God forbid that we shall touch the holy ark of revival with the dirty fingers of mere fashion!

*Waterbury, Conn.

Opinion or Practice

By Ross W. Hayslip*

LYMAN ABBOTT once said, "Religion is not an opinion about righteousness; it is the practice of righteousness." This difference between opinion and practice marks the difference between a worldly ritualism and real, heartfelt holiness. Orthodoxy in opinion is vital to real religious experience, but it must be followed by an all-out effort to put that opinion into the practice of daily living.

The danger for this generation of holiness people is that we may herald loudly our favorable opinion of the principles of righteousness, but allow the standard of our daily living to fall far short of these ideals. If such happens, we shall lose that vital element of spiritual attraction—lives of holiness.

*Pastor, Carthage, Mo.

The disciples attracted unusual attention, not because of the opinions that they held toward Christ, but rather because that, even though they were unschooled, men saw that they "had been with Jesus." This contact had changed their lives and lifted them above the plane of the ordinary.

Christianity must be more than a philosophy for living. It must be a dynamic, divinely directed life. Dogma, as such, has no value unless it is expounded through the actions of the person who holds it. Holiness means more than a loud, verbal declaration of adherence to certain convictions. Holiness is a method of life that consists of righteousness, peace, and joy in the Holy Ghost.

It was not doctrinal teaching that led Stanley to the feet of the Saviour, but rather the daily life of the sainted Livingstone in which were portrayed the great truths of Christian experience. What we are always speaks louder than what we say!

THE QUESTION BOX

Conducted by Stephen S. White

Q. Are the hundred and forty-four thousand referred to in Rev. 14:1 the same as the hundred and forty-four thousand mentioned in Rev. 7:4?

A. Yes, they refer to the remnant from God's chosen people who will turn to the Lord.

Q. What is the sin which is not unto death spoken of in I John 5:16?

A. When this verse is read carefully, one realizes that it does not refer to a particular sin when it talks about a sin which is not unto death. Here is the verse: "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it." As one writer says in commenting on this verse, John has said much in his epistle about not sinning. He very definitely teaches sinlessness for the Christian. On the other hand, John now wants to give another side of the truth. Therefore, he declares that if a Christian does fall by the way and sins any sin which is not the sin unto death, he should be prayed for. He could be forgiven of any sin which is not the sin unto death. Thus John is not teaching here that there is some particular sin which is not a sin unto death, but rather that there may be many different sins which are not sins unto death, and, therefore, he who commits any of these should be prayed for.

Q. You mention willful sin sometimes as if it were the only sin, but according to Heb. 10:26-31, we had better NOT sin willfully, for there remaineth NO repentance for such sin. See also Heb. 6:4-6. Please explain.

A. Your question certainly indicates that you are reading the *Herald of Holiness*, and especially the Question Box. I am glad for this. However, you make the mistake that most of us do sometimes—you take the term willfully in Hebrews out of its context. My use of the word willful is contrasted with mistakes, or sins of ignorance. An ignorant violation of the law of God is not a sin in the sense that you are held individually responsible for it. Of course, sins of ignorance, or mistakes, must be covered by the Blood, and will be if you have accepted Christ and are living righteously according to the light which you have. In other words, your mistakes, or sins of ignorance, will not be held against you, but the same cannot be said as to any willful, or deliberate, sins which you may commit. But to say that you will be held accountable for your willful sins does not mean that they cannot be forgiven. Not every willful sin is a sin unto death and, therefore, unforgivable.

Now the willful sin spoken of in the passages in Hebrews is a willful sin of a particular type, as the context which you have ignored clearly implies. As Adam Clarke well says

in his commentary, the willful sin here mentioned is not the willful sin of the ordinary backslider. The persons talked about in this connection are Hebrews who, after having accepted Christ and the new covenant, deliberately turn away from the same and seek salvation through their old ceremonies. As long as they willfully, or deliberately, do this, there is no hope for them. They are a class of backsliders for whom there is no hope. Moreover, they are a class of willful sinners for whom there is no hope. But let me say again that this type of willful sin is not the usual, or ordinary, type which I often speak of as contrasted with the person who sins ignorantly, or makes mistakes, and thus deviates unknowingly from the perfect law of God.

Q. Does anyone today have the power to deliver another one to Satan for the destruction of the body, that the soul might be saved, as Paul did in I Cor. 5:3-5? I heard a preacher threaten to do this.

A. In the first place, you may have misunderstood what the preacher said, or what he meant by what he said. Anyway, I am sure that I would not want to walk in Paul's footsteps at this point, and I doubt if any other preacher or any layman could do it.

Q. What does the Church of the Nazarene think about television in the home?

A. Its position was set forth at the recent General Assembly, and the resolution was published in the *HERALD OF HOLINESS* for July 16. If you want a copy of this issue, we shall be glad to send it to you.

Ghost Christians

AS I DROVE across the country I saw a house near the highway. The windows and doors were all gone, and it looked as if it had never been painted. It

Ghost Houses and Towns was a ghost house, a shell of a building which at one time had probably been a large and comfortable home. I saw another ghost house which still had its window frames in, but most of the glass in them was broken out. Besides, the roof was sagging, some of the walls were leaning, and the floors were beginning to rot. These structures were "has beens"—once useful, but now failing to serve the purpose for which they were built.

Perhaps the majority of us are more familiar with ghost towns than with ghost houses. They once were thriving, growing communities, but at present they are all but forsaken. The oil, forest, or metal has given out, and most of the inhabitants, left without any means of livelihood, have moved away. Again, it may be that some nearby commercial center so robbed the village of its business that its banks, drugstores, lumberyards, department stores, and grocery stores had to close up or move away. The result is a ghost town with its empty homes and business places and much-reduced population.

JUST AS there are ghost houses and ghost towns, so there are ghost Christians. A ghost Christian is a person who once was a follower of Christ indeed and in truth, but

A Form of Godliness now is only outwardly His disciple. He has the form of Christianity without its inward spirit. Paul in Second Timothy 3:5 describes this condition thus: "Having a form of godliness, but denying the power thereof: from such turn away." This person may have his name on the church roll, attend all or most of its services, pay his tithe and give offerings, and live a fairly exemplary life in his business and social relations. Nevertheless, he no longer loves God, or is really interested in the work of His kingdom. In heart and soul, he is not Christian.

After saying what I have, I am afraid that I have said more than I should. As I think about it, I am not certain that the ghost Christian always has all of the forms which go with being a Christian. He not only lacks the inner spirit of being a Christian; he is also often short on many of its outward forms. He manifests only a few of the external activities which should accompany the heart experience of being a Christian. His name is down on a church roll, he goes to Sunday morning service occasionally, gives to the church—but without any system and in very small amounts; no serious obligation is felt toward the church, and his life outside of the church in his business and social relations is Christlike only

EDITORIALS

when it is convenient. If you were to ask him if he were a Christian, he would answer in the affirmative, but there is little even in his outward life which would cause you to believe that he is. Too many people who profess to be Christians are like this—they are ghost Christians, of the worst type; they are not Christian within and also lack most of the external signs of being Christian.

THE CHURCH of the Laodiceans might be thought of as a ghost church—made up largely of ghost Christians. Revelation 3:14-18 gives us a very dark picture of this group,

A Ghost Church as follows: "And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."

I AM GLAD, however, that we don't have to be ghost Christians. Instead, we can be filled with the Holy Ghost, or be Holy-Ghost Christians.

Holy Ghost Christians Thus we can be filled with the Spirit and not merely have the form, or a part of the form, of godliness. Then we will manifest the fruit of the Spirit—"love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Gal. 5:22-23). A church whose membership is made up largely of Holy-Ghost Christians will not be a ghost church like the church at Laodicea. The baptism with the Holy Spirit unto sanctification, if truly received and kept alive in the heart, will save Christianity from ghost Christians and ghost churches.

The Heavenly Utopia

UTOPIA is an ideal place or a perfect society. Through their imagination, men have created on this earth such a state of existence. However, a real utopia has never been discovered or built here. Man's existence in this world ever has been far from ideal, and the hope for a millennium on this earth must result from the immediate

Stephen S. White

intervention of a supernatural power. This truth is embodied in the doctrine of the premillennial coming of Jesus Christ.

BUT IT is not an earthly utopia that I would discuss now. Instead, I would call your attention to the heavenly utopia which the righteous, those who die in the Lord, will fall heir to. Its perfection, as set forth in the Bible, is fittingly reflected in the hymns of the Church. Many of these hymns point to the release which heaven will bring from the labors, burdens, sorrows, disappointments, diseases, and struggles which men have to face here. These following titles suggest this release: "There'll Be No Sorrow There," "There'll Be No Shadows," "No Burdens Yonder," "No Disappointment in Heaven," "The Unclouded Day," and "Where They Need No Sun." Shadows, clouds, and darkness symbolize sin and all of the ills of this life. These will be banished in the heavenly utopia—the land of perfect day. We live in a wonderful world, but the heartache is still with us.

Release and Rejuvenation

Only a few days ago a mother's eyes filled with tears as she talked with me about her son in Korea. I have scores of letters in my files which tell of heartaches and tears, and no two of them report the same story. The causes which lie back of the heartaches and tears are many and varied. Often I can say little to help in my answers to these letters, but I am sure that for those who know the Lord there is a better day coming. Heaven will be a place where there will be no heartaches or tears.

Physical death is an enemy—the result of sin, and none of us looks forward to it with pleasure. We much prefer to escape old age and the end of life to which it leads. It has recently been reported that all sorts of experiments are being carried on in Russia with men of Stalin's age in order to find some way to prolong life. Stalin wants them to discover a method for keeping him alive. Nevertheless, men have not yet had much success in rejuvenating themselves. In the heavenly utopia it will be different. It will be a country "Where We'll Never Grow Old," as the song declares. When we think of the celestial abode of the righteous, the refrain of this hymn rings in our ears:

*Never grow old, never grow old,
In a land where we'll never grow old;
Never grow old, never grow old,
In a land where we'll never grow old.*

Heaven will bring rejuvenation as well as release, or relief, and the two blessings are closely related to each other.

THE General Assembly was a great time of reunions. The pioneers got together and organized. They met for business and also for a banquet. Our Reunion and Revelation schools had their banquets, and many other groups arranged to get together in one way or another. Besides, many of us met friends here and there during those days whom we had not seen for years. But when we all get to heaven, the General Assembly of the skies, what a time of reunion that will be! There has never been an old-timers' picnic on this earth that will compare with the meeting in heaven. They'll come from the east, west, north, and south for that grand reunion. Battle-scarred saints from every nation and tribe will be there; and the glorious thing about that reunion is that it will never end. There'll be no more separations. The General Assembly finished its business and adjourned, and the large host of people who attended all or some of the sessions have scattered to the four corners of the earth—many never to meet again in this world. But it is not so with the meeting "over there." We'll never say good-bye at that reunion—it will never adjourn.

Along with release, rejuvenation, and reunion, there will be revelation in that land of endless day. Then the mists will have cleared away. Yes, we'll understand a lot of things better by and by. Listen to Paul's words in First Corinthians 13:9-12: "For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known." Some contend that in this passage Paul is setting forth the superiority of the more excellent over the excellent way, or the experience of perfect love over the saved state; and I would not deny that this thought is present. Nevertheless, I believe that these words also emphasize the wider revelation of the life to come over that of the life that now is. Heaven will enlarge our understanding—one of its blessings will be revelation.

The highest point of this heavenly revelation will consist in the fact that we shall see and know our Saviour as never before. Indeed, this more than any other factor will be heaven to us. To see and know Him as He really is will be heaven in itself. With the song writers I can say, "I shall see the King in all of His glory," "That will be heaven when I my Saviour shall see," and, "Oh, that will be glory for me when by His grace I shall look on His face."

(Concluded on next page)

FINALLY, I think of heaven as home with all that it will mean when everything about it is perfect. It will truly be the "home of the soul," "the home over there"; and when

Home at Last!

we get there we can join in the chorus—"Home,

Home, at Last." In other words, heaven will bring to the Christian full and complete restoration. All of his longings will be satisfied. He has been a pilgrim and a stranger on earth, with all that that signifies, and then he will come into his own and be at home—a full restoration to all that a child of God should be and have.

When my thoughts turn to that heavenly utopia, that perfect realm of the blessed, I am not surprised that the saints shout and sing about the land over there. He who walks with God here will be with Him there, and His choicest rewards will be release from pain and sorrow; rejuvenation—he will never grow old or die; a reunion that will never end with those who have gone on before; revelation with its enlarged understanding of Christ and the life lived on this earth; and his final and complete restoration because he is home at last. What a grand home-coming week that will be!

The Young People's Society

L. J. Du Bois, Secretary

The Vulgar-sensuous Mind

SINCE profane speech is a sign that a person has a profane mind, then much more does vulgar speech indicate that there is a vulgar, sensuous mind in the background. Polluted water does not come from a pure well. Suggestive, dirty speech does not come from a pure heart.

There is a notion abroad today that to be suggestive is to be "worldly wise" and uncoddled. In this day of frivolity and commercialized humor there is the impression left that jokes, to be effective, must carry a sensuous or evil implication. This is the atmosphere in which the Christian has to live. By press, radio, and common speech he is constantly confronted with this low level of thought and speech. To keep it from making inroads into his own speech takes real diligence, prayer, and purpose.

Nothing is more disgusting or revolting than a person who is perpetually vulgar and obscene in his language, always twisting even careful conversation to bring out an unwarranted double meaning. Such a person needs a mental and spiritual purging. Education and exhortation are not enough.

Nothing is cheaper than dirty humor. Every one of us should keep in mind that wholesome humor is uplifting, but that if one cannot find clean jokes to tell he should cease trying to be a humorist. Embarrassment on the part of the listener when a smutty joke is told should not be confused with real mirth when an honest-to-goodness joke is told.

Remember also that to say that such talk is permissible within the family circle and with close friends does not answer the basic problem. As one's circle of acquaintances grows, so the stock of marginal stories spreads. The

next step is to prove one's closeness of friendship by using language and talking of subjects which should be taboo. Even the family circle should be guarded to keep the personal factors of life from dropping to a low level to become the common talk of the group.

Prayer Tower Requests

August 31—September 6 Our Colleges

Our eight colleges, seminary, and school of nursing will be opening within a few days for the fall term. Let us pray for these general institutions and for the college on our own

zone. Find out what are some of the particular needs of our school as it faces the new year. Pray for the opening of the Bible college in Australia. Pray that God will make this a year of real spiritual uplift and blessing to every student in all of these schools.

September 7-13

Haiti

One of our newest missionary territories is the island of Haiti, which has a population of three million. This was annexed to our work in 1948 and our first missionary couple was sent to the field in 1950. Let us uphold Brother and Sister Paul Orjala in prayer as they labor with these French-speaking people. We should also pray for the three native preachers there, the thirteen churches, and the two elementary schools. Pray also that God will raise up young people to carry the gospel to their own people.

CRUSADE FOR SOULS

Roy J. Smee, Secretary

Portland Crusade Conference

THE FIRST "grass roots" conference of the Crusade for Souls for the new quadrennium will be held at First Church, Portland, Oregon, September 8 to 10. The Oregon Pacific and Washington Pacific districts are joining in this conference, which we are anxious to have duplicated all over the church in the next couple of years. Pastors and laymen from these two districts will meet for the keynote service on Monday evening, September 8. On Tuesday and Wednesday there will be lectures and forums on many phases of visitation evangelism, soul winning, and revivals, led by Dr. S. T. Ludwig and Rev. Nicholas A. Hull. Dr. L. J. Du Bois will be one of the special speakers at the evening Crusade rallies.

We are looking for these two districts to turn out 100 per cent at this conference. We are sure everyone

will go home inspired and blessed and ready to do more to Crusade for Souls Now!

Soul Winning Among the Sick

A lady in Louisiana, Mrs. Sadie Wright, has sent an experience she has had in winning a lady who was sick in bed. Her husband would not allow anyone to pray with her, for fear it would upset her, so Mrs. Wright prayed earnestly for her at home. One morning she felt impressed to go and try to pray with the woman. When she arrived, the housekeeper told her the husband would not allow anyone to pray with his wife, but might be willing that morning as his mother had just died.

Mrs. Wright did not know about this death in the family, but had lived close to the Lord, so that she could follow His guidance. She was per-

mitted to pray with the lady, who was too weak to speak. She showed her the way of salvation and prayed with her, leaving her with a face lighted up from the glow of heaven. The lady died only a few weeks later, so that the last opportunity was used for the Lord.

Visitation at the Capital

Our national capital too often gets in the news because it has the highest per capita consumption of alcoholic beverages in the nation, or because of its mink coat and five-per-centers scandals. But the Church of the Nazarene also has its lighthouses for holiness in the District of Columbia. Recently the pastor of Washington First Church, Rev. Roy F. Stevens, called for volunteers for a one-night enrollment of the church's community. Twenty-five people turned out for the canvass and nearly one hundred prospects were discovered for the church and Sunday school. Visitation pays!

Washington First Church is also in a building program, erecting a new church building in a new location in the city. Many difficulties have been encountered as the building progressed, but God has answered prayer many times. The new building is urgently needed and should mean splendid advancements for the church. Visitors to Washington may see the building under construction at 16th and Webster Streets, N.W.

Witnessing Against Rebut

Rev. Al Fisher of Vale, Oregon, on the Idaho-Oregon District, writes of an experience he had in visitation evangelism. While visiting with a group from his church, he stopped to talk to some people sitting in front of a house drinking beer. He presented his card to one of the men, who immediately told him in plain language to get on his way, as he had no use for Nazarenes. Not wanting to go until he had left some kind of testimony, Brother Fisher asked him how he had been wronged by any Nazarenes. He said he had once lived in Nampa, Idaho, and didn't like the Nazarenes because they ran that town. Again he told the preacher to move on.

Brother Fisher was not yet ready to go. He told the man he was glad he said what he felt and then appealed good-naturedly to the rest of the group, asking if that was any way to treat a fellow who came up with a pleasant greeting and a smile. Brother Fisher told him the reason for his stopping and what Christ could

do for a person. He was able to win his confidence and leave a scripture portion before shaking hands and

leaving. The soul winner must take advantage of opportunities, be fearless, friendly, and good-natured.

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

Announcements

Rev. George Hayse, Blaauwberg, South Africa, requests us to announce that although his furlough was approved by the General Board he has chosen to remain on the field until sometime in 1953.

Dr. and Mrs. A. O. Hendricks, recently retired from our work in Barbados, state that their mailing address is 503 California Avenue, Bakersfield, California.

Prayer Requests

Rev. and Mrs. Prescott Beals, veteran missionaries to India, have returned to the United States because of Mrs. Beals's serious illness. She has been receiving medical treatment at Portland, Oregon. Their mailing address is c/o 115 Molalla Avenue, Oregon City, Oregon.

Rev. Lelan Rogers of British Guiana and also Mrs. R. R. Miller of Trinidad have returned to this country because of illness and are in need of your prayers. Mr. Rogers' address is c/o 1530 Third St., Portsmouth, Ohio; and Mrs. Miller may be reached c/o Mrs. Judson Blakslee, 3752 Oliver St., N.W., Washington 15, D.C.

Miss Cora Walker, of Nicaragua, who has been hospitalized in Chicago, has been able to return to her home in Calgary, Alberta, Canada. Her street address is 3713 15A St., S.W.

Colored Slides

are available for use in missionary services for \$2.00 per set per showing. You may not be able to obtain a missionaryary for your service, but colored slides of the work are the next best thing. We have sets on the British West Indies (Barbados and Trinidad), Guatemala, Nicaragua, Peru, India, Japan, and Mexico. See for yourself how God is answering prayers by transforming lives in these mission fields. Place your order today with the Department of Foreign Missions, 2923 Troost Ave., Box 527, Kansas City 41, Missouri. (Make check payable to Dr. John Stockton, general treasurer.)

Two New Stations

We baptized three of our Bible school boys last Sunday in an outstanding day of services. We have

started two new stations. At one station, started a couple of months ago, there has been a real revival in a community where only the Catholics and Episcopalians had been. Twenty people were saved one week end, and about ten the next. There are now about fifty or sixty people who have been saved since we began. Another station in the Cul de Sac plain, where we planned to begin services the first of September when our lease for a house began, has created an interest in the community, so that when our preacher arrived there one day last week to visit he found about twenty young people gathered to ask him questions about the Bible and salvation for two hours. They were in the local priest's catechetical class, but they are more interested in our gospel. We are praying that a real revival will sweep this community too. —PAUL R. ORJALA, Haiti.

Our Delight

On the morning of June 2 at the Barbados wharf it was our delight to again greet and welcome to Barbados' shores Rev. and Mrs. James H. Jones and family. Three years before we had succeeded them as leaders of that district, and now God had granted us our heart's desire in permitting them to return and to accept the torch from us.

Two days later it was our second great delight to witness one of the greatest receptions ever given by our people. Halls Road church was packed! Welcome addresses were voiced from every department, as well as from the community. Amid cheers, shouts, and great rejoicing Brother and Sister Jones again pledged their best to that aggressive district. We sincerely entreat our many friends to stand by these precious missionaries in the same measure as you stood by us. Their mailing address is the same as ours was.

Our third very great delight came during our attendance of the General Conventions and General Assembly, when it was our privilege to have fellowship with Rev. and Mrs. Lawrence Faul, our second missionary couple to Barbados, who will be working with Rev. and Mrs. Jones.

The growth of the Barbados District has been outstanding. The fu-

ture offers a tremendous challenge. Please pray earnestly for these two fine missionary couples as they daily

invest their all for Christ and His kingdom.—Mrs. A. O. HENDRICKS, Barbados.* * Retired

The miracle of transformed lives is the living evidence of the power of the gospel.—Selected.

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for September 7: A Humble and Greathearted Leader

Scripture: II Samuel 11:2—12:23; 15:24-26; 16:5-13; 18:5, 31-33; 19:1-6, 18b-23; 24 (Printed, II Samuel 12:13-14; 16:5-13; 18:32-33)

GOLDEN TEXT: *Create in me a clean heart, O God; and renew a right spirit within me (Ps. 51:10).*

The writers of the scripture, under the inspiration of the Holy Spirit, certainly used no varnish when they told the story of David and his tragic sin. Brutally frank are the words, the better to warn others who might be tempted by the same sensual delights. And out of this scriptural study several great truths present themselves.

1. **THE MAGNITUDE OF DAVID'S SIN.** The actual sin was adultery; but by the time the whole scene was enacted there were woven into the awful mess deceit, drunkenness, and murder. And to make it worse, this happened in the mature years of a brilliant man's life. Had it been the sudden collapse of a young and un-

stable youth it would still have been black, but David was perhaps fifty or beyond, a king on a throne, wielding a national influence. To be honest about it, I think there are two sides to the affair, and Bath-sheba must share the guilt, for had she not flaunted herself in public display David might have avoided the blight that struck his life so terribly. Nevertheless he must bear full blame, for he was king and she dared not resist his commands. Yes, God painted David's sin in black and we would be unwise to add any whitewash.

2. **THE MAJESTY OF DAVID'S REPENTANCE.** We all shudder at the depth of David's sin, but the whole Christian world rejoices as David is seen on his knees in humble and utter heart-break. This was no emotional spree;

he was not asking to be blessed; this king was not seeking sympathy and an easy way to peace. David walked the thorny path, every foot of it; he truly faced God and opened the awful pages of soul-searing iniquity to the full gaze of the Almighty. David was through with sin after toiling up Calvary's steep hill on his knees.

3. **DAVID'S INSIGHT INTO THE TRUE NATURE OF SIN.** To David, sin was not mere immaturity, as some suggest; neither was it a necessary accident that involved only a minor inconvenience. David actually saw through this whole sin business and beheld that every sin finally ended up as a personal thrust against God. "Against thee, thee only, have I sinned," was the grand conclusion of a wise man. This becomes staggering when we really understand it. All evil planning, every plot against any man, really is a blow dealt at God Almighty, and He finally bears the greater brunt. This places sin, all sin, in its true perspective.

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 HOME CIRCLE

Conducted by Grace Ramquist

My Own Religion

BACK in the days when there was no luxury tax, I was given a fur coat. The great tax was levied soon after this and, because I knew I would never allow myself to pay so heavy a tax, I hung onto my old coat. Each spring I carefully took it to a fur shop to have it repaired. The last spring I made such a trip, I went up to the third floor of the same department store I had gone for four consecutive springs with my poor old coat over my arm. The same little furrier came to wait on me. She took one look at my coat and exclaimed, "Honey, I hope your ship comes in soon. This old coat is worn out." Then she seemed to get an inspiration. "I tell you what," she continued; "right there is a coat we just traded in for a new one. This is a much better coat than yours. I'll trade you even for yours and, instead of repairing yours, I'll repair this one. It was a much better coat in the first place and, see, the pelts are not nearly so worn as yours." She held up

the other woman's coat for my inspection.

I hardly glanced at it in spite of the eagerness of my little furrier friend. "Oh, no!" I exclaimed. "I wouldn't think of wearing someone else's

"OUR BLESSED HOPE"

By Hilda B. Morrill

*Have you ever met the Saviour
When all of life seemed vain,
When 'twas not worth living,
And your heart was full of pain?
Then simply through His presence
Did not your soul find peace,
As His loving smile of blessing
Bade all your troubles cease?*

*Yes, that is like the Saviour,
Who ever seeks to save.
He's there to point the pathway
To heaven, from sin's grave.
If we will but obey Him,
He will hold us by the hand
And lead us safely every step
Straight to the Promised Land!*

worn-out coat. I'll just wear my own!"

The furrier was horrified. "What? You mean you would rather have your old coat than to have this better one?"

"Oh, yes," I emphatically answered. "You see, I was a preacher's daughter. When I grew up, I made up my mind that never would I wear anyone else's cast-off clothing again. Oh, I don't mind my own worn-out stuff."

The manager of the store had come up a few minutes before this last statement of mine and at its conclusion, in between laughs, he said to the furrier, "Fix the woman's own coat. You should know, no woman likes to wear what another has discarded."

"Yes, but—" the furrier stammered as she wrote up my ticket, "it would have been so much better for her. She needs a new coat." I thanked her, for I realized she wanted so much to help me.

Now, I live in a world of religious luxury. All I have to do to have more of God and more of His bounty is to call upon Him and serve Him more acceptably. I would not want to spend my days listening to others' experiences with Jesus as their personal Saviour even though their experi-

ences were more dramatic and seemingly more remarkable than mine. I could easily live a secondhand religious life. But I do not want a religion which is slightly worn-out by someone else. I want to have an up-to-date religion which has developed through the years and through my contacts with God. When there is a new stirring, I want that stirring within my own heart. When there are needed repairs, I want God to work on me and not through someone else.

Yes, I would much prefer to have a religion which I have used and lived with and by which I have been stirred. I want a religion that belongs to me!

God's Eye

BEFORE you read another line, go quickly and get yourself a one-dollar bill. Look at the back of this bill and carefully study the pyramid on the left-hand side. Do you see the eye which is looking at you? There is a brightness surrounding it which makes you feel that a great light is shining. Behind the eye is the sky, and on the base of the pyramid you will find the year in which our country became an independent nation, 1776.

They tell us that this eye was placed on the Great Seal to represent the eye of God. The eye of God is high above the earth; the eye of God is bright and shining; the eye of God is clear; the eye of God is looking at each of us.

Many dollar bills have passed through my hands, but never until in the Sunday-school class recently when my attention was called to the eye was I ever conscious of the fact that an eye always appears on a one-dollar bill. I have sometimes had as many as ten such bills in my hand at once. I have looked at them carefully noting the date of issue. I have studied the picture of George Washington. I have been happy to have a dollar bill in my possession and many times have passed it on a little reluctantly. But never did I see the eye.

Just because I did not realize there was an eye on every one-dollar bill did not alter the fact that each one which passed through my hands had one on it. And just because we do not remember that God's eye is an all-seeing one does not mean there is no such eye; for everywhere we go, whatever we do, whomever we are with, God sees.

This nation's leaders of past days saw fit to place the picture of an eye on the one-dollar bills, hoping there-

by to remind all who handled the money that they were living in the presence of God.

If it was so important in the early days of our country for men and women to remember the eye of God, how much more important it is today that we remember! We should stop often to give Him praise. We should

pray earnestly that He will guide our people during the next few months as they use their voting privileges.

At this very moment, with your dollar bill still in your hand, breathe a prayer for the continued guidance of our great Lord and Maker, Jesus Christ. Oh, that His eye will watch us as individuals and as a nation!

NEWS OF THE CHURCHES

North Brownwood, Texas—God has been very good to us this past year. The church was closed down when we came last November, and for several months we received no salary. However, we did our best in visitation and evangelism, and the membership has increased from four to thirty-three. In July we averaged sixty-four in Sunday-school attendance. We are looking to God to give greater victories.—C. B. McCaull, Pastor.

Evangelist Lee L. Hamric reports: "Recently God gave us a great revival in Chillicothe, Texas; some of the old-timers said it was the best the church ever has had. Pastor Buckhannon stood by faithfully, and God came on the scene. On the third Sunday morning we did not have opportunity to preach, as seekers came hurrying to the altar and prayed through. At this writing am in a good revival in Ropesville, Texas, with Pastor Reazin and his people. There are some fine, faithful folks here and the Lord is meeting with us in the services in victory and power. I go next to Texahoma, Oklahoma, for a big union, open-air revival; then to my district assembly in Amarillo, Texas. I thank God for His blessings; He is giving some of my greatest revivals. Write me, 766 Sycamore St., Abilene, Texas."

Evangelists Eddie and Ann Burnem write: "Due to a change in our slate we have an open date, November 11 to 23. Write us, Box 1007, Ashland, Kentucky."

Rutland, Ohio—We have recently closed a four-week tent campaign for souls, with the Coolidge Evangelistic Party as the special workers. The attendance averaged in the nineties each evening, and the Sunday-school average for the four Sundays was 136, breaking all records. Sin was uncovered, hypocrisy revealed, Christians moved up, and numbers were added to the church. We are planning a building program, and expect to move forward with God—Lyndon Walls, Pastor.

Paulding, Ohio—Coming to this church one year ago, I found a beautiful remodeled sanctuary and a people eager for spiritual and numerical progress. At the end of the first full year of service with this group, the report shows the following gains. All budgets are paid in full, including local bills, district and general. All assigned quotas have been met for our periodicals, including *HERALD OF HOLINESS*, *Conquest*, and the *Other Sheep*. The N.Y.P.S. is a standard society; the W.F.M.S., a standard society, gave 9 per cent for missions and

The Love of God

By Mrs. W. M. Franklin

The love of God is *broader* than any love we'll find.
It takes in friend or enemy; it takes in all mankind
If by their faith in Jesus (forsaking all their wrong)
They find the peace of heaven is within their heart a song.

The love of God is *deeper* than any human love;
It picks up fallen pilgrims, starts them on their way above.
It takes from them the leaning toward any sinful thing
And fills the soul with gladness. It makes the heart to sing.

The love of God is *longer* than any human love.
He bears our faults so patiently; His care He longs to prove.
He knows we are but human—while He is Love Divine;
His love endures forever thro' all the tests of time.

The love of God is *higher* than any love we've known;
His purity and wisdom in such wondrous ways are shown.
He loves us each as children; He knows our every care—
Let's love the Lord supremely; He's the God who answers prayer.

was among the very top in per capita giving for prayer and fasting on the district. The Sunday school is a seven-point school, which includes: 18 per cent increase in average attendance, showing the highest average in the history of the church, organized lay visitation, V.B.S., C.S.T., a report to the district of the monthly attendance, and dues paid in full. Two good revivals helped bring a great number of hungry souls to the altar, which resulted in a 7 per cent membership gain. The people have improved the parsonage and extended a unanimous recall for the coming year. We love God and appreciate the people and enjoy laboring in this place for God.—James D. Holstein, Pastor.

Rotan, Texas—The County Line Church has recently closed a good meeting with Evangelist James A. Gray doing the preaching. His messages were blessed of God, finances came easily, and the attendance was outstanding in this, the boyhood community of our evangelist. Mrs. Pat Helms of Rotan was in charge of the singing and did excellent work. Through the years this church has sent out preachers and missionaries to bless the world. Recently the pastor was given a unanimous call for the fifth year, and it is a real joy to serve this good people.—Sam J. King, Pastor.

Northwest Nazarene College

Dr. John E. Riley was elected president of Northwest Nazarene College by the Board of Regents of the college on August 5. The board feels very fortunate to be able to secure the services of this able leader, who already has a large place in the hearts of all the people on the Northwest Educational Zone. For the past eight years he has been the pastor of College church in Nampa, Idaho, and has worked very closely with Dr. Lewis T. Corlett in serving the needs of the college and community. His outstanding record of service in the church throughout the years has become widely known, and the Northwest Educational Zone is girding itself for definite forward strides under his leadership.

Dr. Lewis T. Corlett, who has been elected as president of Nazarene Theological Seminary, tendered his resignation to the Board on July 15 after ten years of outstanding leadership of the school. The Board of Regents in official session voted to enter on the records of the school the following statement concerning their appreciation for him and the work he has done for the school:

"The Board of Regents in behalf of the Northwest Educational Zone and in behalf of the members personally wish to express their sincere appreciation to Dr. Lewis T. Corlett and to extend their congratulations on the honor he has received in his election to the presidency of the Nazarene Theological Seminary.

"Through the ten years of his presidency of Northwest Nazarene College he has been an outstanding example of the Christian faith translated in terms of human personality. He has been an able administrator with a most human heart and has handled money matters very wisely without losing sight of the value of human personalities which have been involved.

"As a college president he has maintained all the dignity of the office while at the same time making everyone he met feel a sense of personal importance. The board would go on record as expressing our especial appreciation for his administration as a college president, which has led the college continually forward on a sound and wholesome basis financially, spiritually, scholastically, and morally. We would further extend our appreciation to him for his fine contribution made personally to our lives and our churches by his godly association. His presence in our assemblies, in our churches, and in our homes has always brought a definite spiritual uplift and we felt that he brought to us a new sense of the Divine Presence.

"In a very particular way has the blessing of his life been stamped upon the lives of the young people who have attended N.N.C. His godly example and wholesome personality will be perpetuated in the lives of these young people as long as they live and will be by them passed on to other generations.

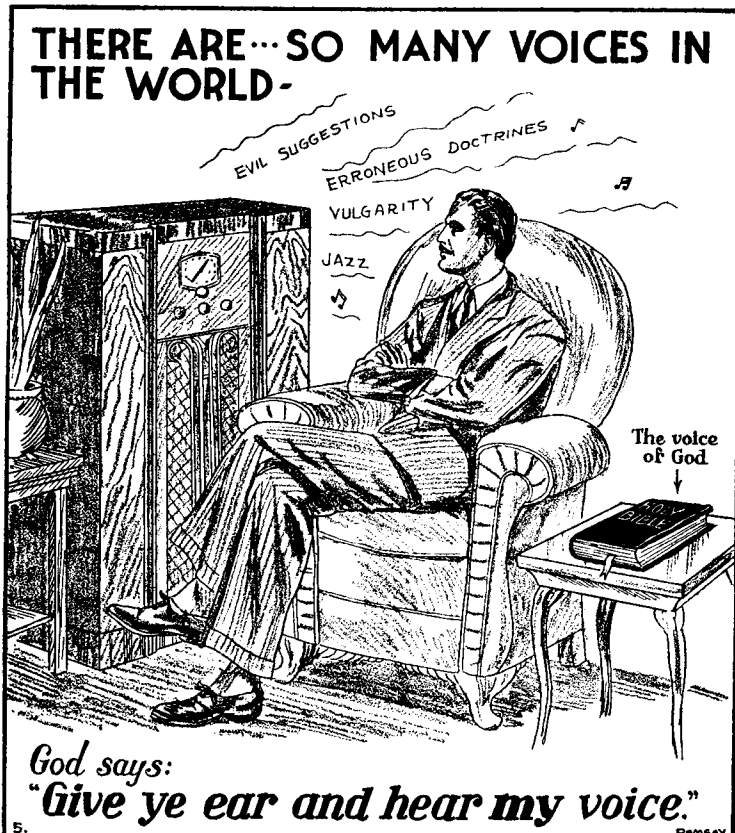
"Dr. Corlett has not only represented the school well among those of our own denomination but has made a valuable contribution to Northwest Nazarene College and to the Church of the Nazarene by the way he has represented the college and the church in the wider circle of influence which he has had through the Northwest Association of Secondary and Higher Education.

"We would further assure Dr. Corlett of our continued prayers as he enters this new and greater responsibility in the church and would assure him of our unceasing co-operation in the great program of the kingdom of God.

"Mrs. Corlett likewise has lived and shared among us with charm and dignity, and her life and faith have been becoming in the fullest sense to the position she has held."

The Board of Regents was unanimous in its election of Dr. Riley as Dr. Corlett's successor, and a marvelous spirit of thanksgiving and holy delight prevailed in the board meeting when he reverently and humbly accepted the election.

The Board of Regents
Northwest Nazarene College
B. V. SEALS, Chairman
MILO L. ARNOLD, Secretary



Southern California District Camp

Southern California has experienced another real refreshing from the Lord in its 1952 camp meeting, July 21 to 27. The camp was held for the second year under the big tent at cool Costa Mesa by the sea.

The altars were lined with seekers time after time as Rev. Sammy Sparks and Rev. Paul Martin, evangelists, poured out their hearts in the effort for souls. God's blessing was upon every service, and the Spirit led to a glorious climax on the closing Sunday night with over two hundred coming forward for prayer and victory.

Dr. H. Orton Wiley inspired the large morning congregations as he expounded the Word; his messages were from the Book of Philippians. The richness of sacred truth was unfolded as only Dr. Wiley can. Other workers who did their tasks well were: Rev. Milton Poole, music director; Mrs. Wilma Sanner, pianist; Rev. Orval J. Nease, Jr., youth leader; and Rev. Wm. Howard, in charge of the children's meetings.

Our beloved district superintendent, Dr. R. J. Plumb, again saw that nothing was left undone in making this the greatest camp ever on the Southern California District.

B. EDGAR JOHNSON, Reporter

Alberta District Camp Meeting

The annual Red Deer camp meeting was held on the campgrounds in Red Deer, Alberta, July 11 to 20. Dr. Jarrette Aycock, superintendent of the Kansas City District, and Dr. L. A. Reed, professor of preaching and the pastoral ministry at our Nazarene Theological Seminary, were the evangelists. Rev. and Mrs. H. H. Spencer from Oklahoma City were in charge of the music. The children's workers were Miss Ethel Prier and Miss Jessie Clerc.

The camp was under the direction of our good district superintendent, Dr. Edward Lawlor. Good crowds were camping on the grounds, and the prayer meetings and day services were well attended. The outstanding high lights were the Tuesday night service, when the altar was lined with seekers after Dr. Reed brought a wonderful message, and the closing Sunday night with Dr. Aycock bringing the message, when over ninety adult seekers knelt at the altar and sought God. Crowds filled the tabernacle, which had recently been enlarged, and the Sunday services were crowded out.

Finances were wonderful, with over seven thousand dollars raised for home missions, and four thousand for camp improvements, as well as the current expenses of the camp.

God's presence was manifested in a remarkable way and many reported it to be the best camp they had ever attended.

ALBERT LOEBER, Reporter

Eastern Kentucky District Assembly

The first annual assembly of the Eastern Kentucky District convened at Richmond, July 30 and 31, with Dr. D. I. Vanderpool presiding. The Sunday-school convention was held on Tuesday preceding the assembly, with Dr. Erwin G. Benson as the special speaker. The ministry of these two great leaders of our church was a blessing to all present, as well as a challenge for us to do more in the days to come.

The high light of the assembly was the report of our beloved district superintendent, Rev. D. S. Somerville. His report showed this to be a year of substantial progress. Brother Somerville was re-elected on the first ballot, receiving a nearly unanimous vote. He is loved and appreciated by all on this district. Following the vote, a generous love offering and a basket of flowers were presented to Mr. and Mrs. Somerville in appreciation of their labors during the past year.

Rev. Asa H. Sparks, host pastor to the assembly, was re-elected district treasurer, with Donald K. Ballard being re-elected district secretary for the coming year.

The assembly closed with a beautiful ordination service conducted by Dr. Vanderpool, and the charge given to the candidates will be long remembered by both laymen and ministers. Those receiving elder's orders were: Naomi Meadows, Allen F. Ralls, Roy Ketchum, Nelson Goodlett, Martin Stepp, Jr., Oval Lee Stone, Elizabeth Tolson, Mrs. Hazel Gullett, Wilbur T. Maynard, and Walter S. Maynard.

The Eastern Kentucky District looks forward to a year of progress and spiritual blessing under the capable leadership of our superintendent, Rev. D. S. Somerville.

DONALD K. BALLARD, Reporter

N.Y.P.S. Convention Pittsburgh District

The Pittsburgh District N.Y.P.S. Convention convened at Alameda Park, District Campgrounds, Butler, Pennsylvania, July 15 and 16.

Under the able leadership of our district president, Rev. A. Alan Gilmour, and the help of the finest group of consecrated young people to be found, much progress was made last year.

Our societies are not socially but spiritually minded with a love for lost souls; intercessory prayer meetings the order of the day, not the unusual; interest in home missions, not only district, but broken down to zone and society levels, that more people may be contacted, more churches organized, and more precious souls won to the Lord Jesus before the night comes.

Our Y.P. Home Mission Chapel program is still on the upward trend with close to \$8,000.00 invested in home-mission projects since the inauguration of the plan four years ago.

Rev. A. Alan Gilmour was re-elected for another year together with the following officers: Rev. Don Brickley, teen-age supervisor; Rev. Viola Doverspike, Junior supervisor; Rev. F. Franklyn Wise, vice-president; Mrs. Mary Louise Smith, treasurer; Mrs. Mary Olson, secretary; and Dave Collier and Norma Hall, teen-age council members at large.

Our convention speaker, Rev. T. E. Martin, gave us spiritual food in abundance with his God-given messages. Many of us will not soon forget his afternoon and evening messages.

The young people of the Pittsburgh District stand united to continue to fight the war against sin and Satan, from which there is no discharge. We will "By His Spirit—Stand."

MARY OLSON, Secretary

When we lose God, life itself goes to pieces. The arches crash, for there is no keystone to hold them together. —H. K. DOWNIE.

SHEET MUSIC



Songs with Piano Accompaniment

Here are some of the newer gospel songs that are being heard on religious broadcasts over the country . . . numbers by Stuart Hamblen, Ira Stanphill, and others.

Blood upon Your Hands—Hamblen .	50c
Come unto Me—Hamblen	50c
Each Step of the Way—Harper . . .	50c
Face to Face—Hamblen	50c
From the Manger to the Cross— McLeod	50c
He Bought My Soul at Calvary— Hamblen	50c
I Believe—Hamblen	50c
I Don't Know Why—Hamblen	50c
I've Got So Many Million Years— Hamblen	50c
Is He Satisfied?—Hamblen	50c
It Is No Secret—Hamblen	50c
King of All Kings—Hamblen	50c
Lord, I Pray—Hamblen	50c
Mansion over the Hilltop—Stanphill.	50c
My Desire—Dorsey	50c
Peace in the Valley—Dorsey	50c
These Things Shall Pass—Hamblen.	50c
Thirty Pieces of Silver (Thirty Shokels of Shame)—McLeod	50c
Sheet music is not returnable.	

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Sunday-School Tour Minnesota District

A tour of the Minnesota District in the interest of the work of the Sunday school and the Nazarene Caravan program has just been completed by Rev. Dwayne Hildie, director of youth activities of the Northern California District. Besides touring the district, Brother Hildie was the special speaker for our District Sunday-School Convention in Redwood Falls, Minnesota. His messages were challenging and inspiring. Drawing from the resources of many years' experience and with the spirit of a true "crusader," Brother Hildie stirred the hearts of the people as he challenged them to give to our boys and girls and young people a program that will win them to the kingdom of God and save them to the church. We feel that this tour has been one of the best that we have ever had, and are sure that much good will be derived from it in the immediate future.

We are indebted to Rev. J. Paul Alexander, former chairman of the district church school board, for securing the services of Brother Hildie. Brother Alexander has gone to Santa Cruz, California, to pastor our church there. The writer has been elected to this office and accompanied Brother Hildie on the tour. We feel sure

that under the capable leadership of our good district superintendent, Rev. Arthur C. Morgan, and with the help of the Lord, we will have one of the best years in the history of the Minnesota District in the work of the Sunday school.

J. M. ANDERSON, *Chairman*
District Church School Board

To have suffered much is like knowing many languages; it gives the sufferer access to many more people.—*Selected.*

San Antonio District N.Y.P.S. Convention

The district convention opened Friday night with 225 persons seated around attractive banquet tables for one of the greatest gatherings of youth ever held on the district. The convention theme, "I Will Build My Church," was presented by H. R. Borgeson, who served as toastmaster for the occasion. Pastors of home-mission churches whose salaries had been supplemented by money raised through the local societies reported the progress made in their respective churches because they were able to give full time to their church work.

It was a high honor to have as the special speaker of the evening our own district superintendent and newly elected general N.Y.P.S. president,

Rev. Ponder W. Gilliland. His timely message stirred and challenged every one until, at the conclusion of his passionate appeal for service to others, local societies made pledges that totaled \$6,105.00 for home-mission pastors' salaries. To the joy and surprise of Brother Gilliland and the council, this far exceeded the goal of \$5,000.00 which had been optimistically set. San Antonio District young people believe in home missions.

Committees met for short sessions after the banquet to make ready their reports to be presented to the convention, which convened Saturday morning. Shortly after noon all of the business of one of the smoothest, most harmonious conventions ever held was concluded in record time.

Rev. Dick Littrell, who had served for six months of the year past, was re-elected district president with an overwhelming vote on the first ballot. Brother Littrell has the confidence of the district and his aggressive leadership is respected. Other officers elected for the coming year include: H. R. Borgeson, vice-president; Roy Poole, secretary; Charles Ogden, treasurer; Art Payne, boy and girl sponsor; Fleming Farmer, teen-age sponsor; and Gene Galbraith and Dene Rice, teen-age representatives. Paul Mangum was elected Institute director for next year. The Institute Board will be composed of the following: Art Payne, Ernest Moore, F. W. Bartholomew, H. R. Borgeson, George Mullins, and Ivan Kounter.

E. FLEMING FARMER, *Reporter*

Colorado District Youth Institute

The Colorado District Youth Institute, held at Pueblo Mountain Park near Beulah, Colorado, has just closed. Under the splendid leadership of the dean, Rev. T. Hermon, there was manifested a fine spirit of unity, co-operation, and enjoyment. The institute was made better and more successful by the progressive attitude of each member of the staff.

The services of a visiting staff member, Professor J. H. Mayfield of Pasadena College, were greatly appreciated and his classes in "Youth's Problems" were much in demand. The high light of the Institute was found in the blessing of God which attended the chapel services. Rev. Mark Smith, pastor of First Church, of Hutchinson, Kansas, was the special speaker. His messages were owned of God and used to the salvation and sanctification of young hearts. All who listened to the timely truth said that it was the most practical and effective that could be desired.

We rejoice in the fact that many young people returned to their respective local churches with a newfound joy and a determination to do the will of God. The Colorado N.Y.P.S. carries at the heart the welfare of its youth and plans to do all it can to win them to Christ and the church.

REPORTER

Sunday-School Attendance Report

	1951	July	Percentage
Northern California	13,111	12,052	92
Western Ohio	11,447	11,283	99
Central Ohio	10,294	10,062	98
Akron	9,401	9,038	96
N.E. Indiana	8,541	7,781	91
Arkansas	7,299	7,296	100
Eastern Michigan	7,621	6,853	90
Kansas	7,005	6,650	95
Alabama	6,160	6,149	100
Oregon Pacific	6,236	5,687	91
S.W. Oklahoma	5,612	5,615	100
Colorado	5,573	5,530	99
Florida	5,825	5,402	93
Northwest	5,856	5,312	91
Abilene	4,870	5,002	103
Idaho-Oregon	5,463	4,998	91
Dallas	4,563	4,627	101
Georgia	4,085	4,240	104
Louisiana	4,139	4,184	101
S. Carolina	3,396	4,167	123
S.E. Oklahoma	3,962	3,929	99
N.E. Oklahoma	3,519	3,520	100
Houston	2,714	2,622	97
Rocky Mountain	2,264	2,208	98
North Dakota	1,579	1,446	92
South Dakota	744	835	112
Maritime	720	771	107
Alaska	55	301	18
Total average attendance of districts reporting	154,514		
1951 average attendance of districts not reporting	170,159		

Total estimated average attendance for July, 1952

Loss.....1%

ERWIN G. BENSON, *Field Secretary*
DEPARTMENT OF CHURCH SCHOOLS

Central Ohio District Camp

The twenty-eighth annual camp meeting of the Ohio (now Central Ohio) District was held July 18 to 27 on the campground in Columbus, Ohio. The usual high spiritual tide was again felt throughout all the services of the camp. Our staff of workers were of the highest type and presented the glorious gospel in sermon and in song in a most beautiful and attractive way.

Dr. D. I. Vanderpool, presiding officer at our District Assembly, remained for the first three days of the camp meeting. His rich ministry was greatly appreciated by Central Ohio Nazarenes. Dr. L. T. Corlett, newly elected president of the Nazarene Theological Seminary, was at his best and proved a wonderful camp-meeting worker. Rev. J. E. Williams preached with the evangelistic fervor that characterized the old-fashioned holiness camp meeting. In service after service the long altars were lined with penitent seekers. Rev. Charles Ide, field representative of Olivet Nazarene College, and the Viking Male Quartet were our youth workers. The ministry of Brother Ide and the quartet will be remembered in days to come by scores of our youth who were inspired to a closer walk with Christ. A closer contact was made through the efforts of these youth workers to our holiness college in Kankakee, Illinois.

The music for the camp was under the direction of Professor Ray Moore, who was assisted at the piano by Miss Jean Parker, and Mrs. Mildred Edwards at the organ. These workers labored untiringly throughout every service of the camp and were always ready with appropriate music for every occasion. Professor Moore, who grew up as a boy on the old Columbus campgrounds, was a great blessing and inspiration to young and old alike.

Mrs. H. C. Litle, who for many years has cared for the children's work of the camp, was our special children's worker again this year. Sister Litle has a very special talent in dealing with children. Under her guidance many children were won to Christ.

Due to the fire on the campground which caused a loss of more than \$10,000.00 in buildings, the financial burden of the camp was exceedingly heavy. After the fire, the camp board in proceeding to replace the losses thought it best to build a new dining hall and kitchen and remodel the old dining hall into a dormitory. The project was completed sufficiently to use the new facilities for this year's camp. We now have one of the most modern and commodious dining hall and kitchen facilities to be found at any camp in the nation.

The Sunday afternoon services of the camp this year were broadcast direct from the tabernacle over station WHKC. This was a new venture and it was well received by a large

SPECIAL NOTICE

Concerning Pension Plan

The Ministers' Pension and Retirement Plan adopted by the last General Assembly is being worked out as rapidly as possible.

Legal papers are being filed in the courts and, as soon as all necessary legal documents are filed and approved, full details of the plan will be placed in the hands of all Nazarene ministers and local church boards.

General information as to the nature of the plan, its operation, and the date of inauguration will be well advertised in the *HERALD OF HOLINESS* and the *Nazarene Pastor*.

It will be some months before the plan can be put in operation.

BOARD OF PENSIONS
T. W. Willingham
Executive Secretary

radio audience. We plan in the future to broadcast at least our Sunday afternoon services.

Dr. Harvey S. Galloway, our efficient district superintendent, planned wisely and economically for this year's camp and he very ably presided over the main services of the camp with ease and poise.

MILES A. SIMMONS, *Reporter*

Washington-Philadelphia District Assembly

The forty-fifth annual assembly of the Washington-Philadelphia District met July 30 to August 1 at the District Campgrounds in North East, Maryland, with Dr. Samuel Young as the presiding officer. Under the apt leadership and poised control of Dr. Young the assembly moved forward with ease and precision. The devotional messages of Dr. Young were both comforting and challenging to all who attended and were indicative of his unique, personal grasp of the Scriptures.

District Superintendent E. E. Grosse was re-elected with an overwhelming majority on the first ballot. The love of the district for the capable leadership and kindly counsel of Brother Grosse was demonstrated by a generous love offering graciously given.

Secretary Chester M. Williams, efficiency personified, was re-elected on the first ballot. G. E. Hudson, faithful and meticulous treasurer for many years, was re-elected on the first ballot. A spirit of unity marked the entire assembly.

At an impressive ordination service, with Dr. Young delivering a most appropriate message, the following were elected to elder's orders and ordained: William Adams, Jr., James I. Beideman, Joseph D. Byers, Christine

L. Henck, Neil E. Hightower, Irma Koffel, and Wallace H. Smith. Elders received from the Pilgrim Holiness church were: G. Frederick Bertolet and Forest T. Benner.

This was the best financial year the district has ever known, raising for all purposes \$921,334.00. Increases were shown in all departments of the church both financially and numerically.

Under the gentle guidance of Dr. Young the pastors gave their reports with ease and relative brevity and were an inspiration to all. The pastors responded to the home-mission challenge and pledged to do their best in the coming year. The twelve zones of the district are planning to launch a great home-mission campaign in the fall with each zone endeavoring to begin and establish a

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new church. The pastors accepted the increased budgets and pledged under God to accomplish more for His kingdom than ever before. The assembly closed with a good spirit prevailing in the hearts of all. Pastors and laymen returned to their local churches inspired, refreshed, and renewed in spirit.

PAUL L. MOORE, Reporter

Nebraska District Assembly and Camp Meeting

The fortieth District Assembly convened at Hastings, Nebraska, July 16 and 17. Dr. G. B. Williamson inspired the assembly to greater activity and deeper spiritual life with his wonderful messages. All business went along smoothly and rapidly.

District Superintendent Whitcomb Harding was elected for the first time with an excellent vote. He served seven months under appointment by General Superintendent Williamson.

In this period he handled district affairs admirably. There is a wonderful spirit of unity and devotion to purpose on the district.

The following were given elder's orders: Alfred Kilpatrick, Russell Walborn, George Timblin, LeRoy Morrow, Ray Twining; and Mrs. Harry Lawyer, deaconess' orders. Dr. Roy Cantrell, president, spoke in the interest of Bethany-Peniel College.

Prior to the assembly, the Nazarene Missionary Society held their convention and re-elected Rev. Mrs. George Ronnekamp of York, Nebraska, as their president. Return Missionary Dorothy Beville was the speaker for the convention. The N.Y.P.S. Convention was held at the same time with President Hugh Rae, of the British Isles District, as special speaker. Rev. L. C. Schwanz of Grand Island was re-elected as the district president.

The camp meeting followed the assembly, with Rev. J. A. McNatt as

evangelist, and Rev. Ralph Meyers as Bible teacher. The camp meeting was well attended and God's Spirit came upon the sessions. At nearly every service seekers were at the altar and a number of times the altar was filled. Rev. and Mrs. Whitcomb Harding were in charge of the music. The camp meeting was truly a time of blessing and inspiration to those attending.

W. E. EIGSTI, Reporter

Minnesota District Assembly

Progress! Victory! Achievement!
Thus, we would characterize the work of the Minnesota District under the capable leadership of our honored district superintendent, Rev. Arthur C. Morgan. When Brother Morgan assumed the leadership of the district in 1946 we had a membership of 1,346. This year we are reporting a membership of 1,704. Other statistics for this same interval of time reveal: property valuation then \$219,850.00, now \$655,730.00; paid for all purposes then \$130,461.00, this year \$224,700.00; raised for General Budget and specials then \$6,971.00, this year \$14,728.00. We have enjoyed a gradual but consistent gain across these years. Is it any wonder that Brother Morgan was re-elected to serve this district for another year by an almost unanimous vote on the first ballot? We are looking forward to another year of progress under his untiring and selfless leadership.

The sessions of the thirteenth annual assembly were held in Redwood Falls, Minnesota, and Rev. B. D. LeMaster was the host pastor. The Methodist church graciously opened its doors to us, and all of the services of the assembly were held there. Dr. Hardy C. Powers, our beloved senior general superintendent, presided with his usual grace, dignity, and inspiration. We enjoyed and appreciated his timely messages and gracious fellowship.

The assembly closed on Thursday night with an ordination service, at which time one candidate was ordained to the office of elder—Rev. John Sapp of Grand Rapids, Minnesota.

We were privileged to have as visitors and workers for our assembly: Rev. Dwayne Hildie, of the Northern California District, special speaker for the Sunday-school convention (his messages proved to be a challenge and stimulant to do better work in this field); Rev. Wesley Johnson, business manager, and Rev. and Mrs. Chester Galloway and the "Harmonettes," representatives of Northwest Nazarene College. Their ministry of information and music was greatly appreciated. The Minnesota District believes in our college and its leadership, and wholeheartedly co-operates with the administration and its program.

The officers elected to serve the district for the coming year are as follows: N.F.M.S. president, Mrs. Arthur C. Morgan; N.Y.P.S. president,

ORDER NOW!

The Thirteenth General Assembly Journal

Delegates and visitors to the Thirteenth General Assembly of the Church of the Nazarene held recently in Kansas City have been asking about copies of the General Assembly proceedings. These will be available about November 1, and will give the official day-by-day record of the General Assembly in its thirteenth session.

Included in the volume will be the Quadrennial Report of the Board of General Superintendents, reports of the various departments of the General Board, reports of the general officers, and various surveys of interest to our people.

All delegates will certainly want a copy for their personal use and many visitors who attended the session will appreciate having this copy in their home. It will greatly assist the Publishing House in knowing how many copies to print, if you will send your order immediately. Please fill in the order blank and return to the Nazarene Publishing House.

—S. T. Ludwig, General Church Secretary

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Rev. Owen Burke; Church School Board chairman, Rev. J. M. Anderson.

The future for the work of this district looks brighter than ever. The plans for this year provide for more progress, greater victories, and continued achievement. Our trust is in God.

J. M. ANDERSON, Reporter

Canada West N.Y.P.S.

The annual convention of the Canada West District N.Y.P.S. was held in Red Deer, Alberta, on July 12. The blessing of God was upon the convention, and it was inspiring indeed to hear how God had been with our young people of the district this past year. It was evident from the reports that our young people are advancing for God and holiness. Our home-mission project for the past year was assisting in the opening of a new work in Kelowna, B.C. Rev. and Mrs. Norman Falk have labored faithfully and we believe that God is rewarding their efforts.

President Arnold Airhart, who has been registrar, dean of theology, and college president, all in one year, gave a good report. Like Daniel of old, he has an excellent spirit and has shed an influence for good wherever he has gone across the district. Owing to his many duties in connection with Canadian Nazarene College, Brother Airhart requested that his name should not be considered for the office of district president. A hearty vote of appreciation along with a small token of our esteem (a desk pen set) was given Brother Airhart.

Rev. William Summerscales, of Vancouver First Church, is our newly elected president. Under the help of God and the guidance of Brother Summerscales we shall strive for higher goals this year.

W. HOWARD GRIFFIN, Reporter

DEATHS

MORRIS HORATIO (Rash) BARRETT was born August 18, 1903. All his life was spent in and around Ryan, Oklahoma. He was killed instantly in a car accident south of Ryan on July 2, 1952. In 1925 he was united in marriage to Ooluchia Faulkner; to this union were born four children. It was said of him, "He probably never did knowingly deny any reasonable favor to an individual who needed help." He is survived by his aged mother, Nellie J. Barrett; his wife; three daughters; one son; and three brothers. Funeral service was conducted at the Ryan Tabernacle with Evangelist Joe Norton (former pastor of the Ryan Church of the Nazarene), officiating, assisted by Rev. Harold Honold, pastor of the local Methodist church.

LINN LEE CONNER was born May 29, 1948, and died July 24, 1952, in a hospital in New York City. She was a member of the Patchogue Church of the Nazarene Sunday school, and was in her class on Sunday before she died on the following Thursday. During her sickness she sang the songs and choruses she had learned in Sunday school; she was known in the hospital as "The Little Jesus' Girl." She was a little lamb of Christ's fold. She is survived by her parents, Mr. and Mrs. Otis Conner, a brother, and a sister; also grandparents, Mr. and Mrs. Lee. Funeral service was conducted by the Nazarene pastor of Patchogue, Rev. Stanley Dixon, with interment in Cedar Grove Cemetery, Patchogue.

ROBERT W. SMITH was born November 22, 1880, and died July 23, 1952, at Mansfield, Arkansas. In 1902 he was united in marriage to Miss Jennie Cagle; she died in 1945. Later Mr. Smith was married to Mrs. Laura Rogers. He was converted at the age of sixteen and united with the Methodist church; in 1947 he joined the Church of the

Nazarene. He lived a devoted Christian life, loyal to his church and loved by his friends. After the first stroke, he lived more than five years, but was patient and kind all through his suffering. He is survived by his wife, Laura, and one son.

ANNOUNCEMENTS

NOTICE—Reprints are available again of the article, "It Was God's Love," a true story of God's dealing with a backslider, which was published originally in the "Herald of Holiness" in 1951. Mail requests to Joe Olson, 5307 Alder Drive, Mission, Kansas. The pamphlets cost 3 for 25c, or 12 for \$1.00.

RECOMMENDATIONS

I wish to recommend to pastors, churches, and camp meetings Revs. Richard and Lucille Law. They play, sing, preach, and do a good job of all three. They are spiritual and evangelistic. Both are graduates of Bethany-Peniel College and our Seminary. While attending the Seminary they started and have helped to develop a new Church of the Nazarene. You will make no mistake in calling them. I recommend them. Address them, Box 527, Kansas City 41, Missouri.—Jarrette Aycock, Superintendent of Kansas City District.

Rev. L. C. Osborne, for many years missionary to China, and for the past four years pastor of the church at Wellington, Ohio, has resigned his pastorate to enter the evangelistic field. I commend him to our churches for revival campaigns, missionary conventions, and missionary services.—Harvey S. Galloway, Superintendent of Central Ohio District.

Rev. Carl Bargs, 1615 W. Beverly Glen Parkway, Chicago 43, Illinois, is available for revival services, week-end meetings, or youth conventions. He is a strong preacher, and has had experience both in the pastorate and evangelistic field. I am happy to commend him to our pastors and people.—S. T. Ludwig, General Church Secretary.

Rev. James A. Weeks, pastor at Lansing, Michigan, is entering the field of evangelism, to which he feels the divine call. Brother Weeks is a graduate of Olivet College and the Nazarene Theological Seminary. He was the winner of the Mabes Sermon Award. He possesses a radiant personality, is an excellent preacher, and a successful soul winner. He is true to the doctrines and ideals of our church. My prophecy is that, under the leadership of the Holy Spirit, he will become one of our outstanding evangelists. If I were a pastor, I'd have Jim Weeks for an evangelistic campaign.—Russell V. DeLong, Dean of Nazarene Theological Seminary.

WEDDING BELLS

Miss Blanche Delzell of Eagle and Mr. John Tromburg of Nampa, Idaho, were united in marriage on August 3, in the Eagle Church of the Nazarene, with Rev. H. H. Tromburg, father of the groom, officiating, assisted by Rev. E. Vevig, pastor.

Venita Sipes and S/Sgt. Virgil E. Wagoner, of Elkhart, Kansas, were united in marriage on August 3, with Rev. D. A. McKellips, Nazarene pastor at Elkhart, officiating.

Miss Ruth M. Williams of Wichita and Mr. Don H. Crooks of Topeka, Kansas, were united in marriage at San Luis Obispo, California, on July 30, with Rev. J. George Taylorson officiating.

Miss R. Joyce Brown of Grand Forks, North Dakota, and Mr. Alton McLeod of Miami, Florida, were united in marriage on July 29, in Grand Forks, with Rev. W. M. Brown, father of the bride, officiating.

Miss Helen Bishop and Mr. Loren Pinyerd of Marion, Ohio, were united in marriage on June 15, in First Church of the Nazarene, Marion, with Rev. C. L. Wooten, pastor, officiating.

Miss Grace Tromburg of Nampa and Mr. Ralph Pettis of Parma, Idaho, were united in marriage on June 8, in the College Church of the Nazarene, Nampa, with Rev. H. H. Tromburg, father of the bride, officiating, assisted by Dr. John E. Riley, pastor.

BORN—to Rev. and Mrs. "Billy" Butcher of Bethany, Oklahoma, a son, Dennis Roy, on July 30.

—to Mr. and Mrs. Floyd H. Shoemaker of Washington, D.C., a son, John Robert, on July 17.

—to Mr. and Mrs. Richard E. Campbell of Visalia, California, a daughter, Brenda Merle, on July 14.

—to Mr. and Mrs. Clarence Tromburg of Boise, Idaho, a daughter, Marilyn Joyce, on May 26.



SERVICEMEN'S CORNER

CHAPLAIN Claude Chilton writes: "Am being assigned as chaplain for 305th Bombardment Wing composed of some 2,000 military personnel. Plans are being made to set up my office on the 'flight-line,' where we have five large hangars. I will be one of the few if not the only chaplain in the air force whose office is right down at the runways where planes are constantly taking off and landing. MacDill Air Force Base is considered the world's busiest airport with a very intensive combat training schedule. My outfit is switching over from the conventional B-29 medium bombers to the new wing-swept, six-engine jet bomber, the B-47, possibly the world's fastest bomber. Am looking forward to my new assignment with the personnel of this tactical combat wing. The chaplain has been invited to attend all staff meetings, and is being well received by the men."

Chaplain Pate has been serving a battalion of colored men the past few months. As he closed out this work with them and returned to his old outfit, he received special commendation from the commanding officer for his outstanding work. Chaplain Pate is in Alaska.

"I am now settled and would like for you to send me the Christian literature again. It meant a lot to me in the States and I know it would be a great help to me over here. I do thank and praise God for victory in my soul now; He means so much to me. We are camping out in the field now, and my buddy and I were talking about God and I told him that God was my Saviour and I wouldn't turn back on Him for anything. He knows what it is to be saved and I pray that I may be a great help to him. I love my God from the very bottom of my heart and I am determined to go through with Him."—LEO L. PLUMMER.

"I must write and thank you for the fine work of your commission. Since my entry into the air force I've received much inspiration and blessings from your periodicals. Even though I didn't read much at home, I've found them a great lift here in service."—DON E. WADE.

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SPECIAL PRAYER IS REQUESTED by a lady in Tennessee, sick for a long time and needs special help from God, for both soul and body;

by a lady in Kansas for "both Mother and Daddy. Doctor gives no encouraging hope";

by a lady in Missouri, that "God may help in a definite way that she may have permanent employment;

by a lady in Oklahoma for a man who drinks and is untrue to his wife, who is a good woman;

by friends in Indiana for a man who has had a major operation, that God may touch and heal him—his wife and two small children need him greatly—also a special unspoken request

by a Nazarene in North Dakota for a Christian friend, that God may give special help and direction in employment for her son, who is greatly discouraged—for her own son, unsaved, and now entering the armed forces, that God may get to his heart—for the well-being of Christian friends who were in a car accident—for a certain Christian home where business interests are threatening to ruin the home life—and for physical healing of a Christian mother with three small children, and that God will undertake for their financial needs

by a lady in Oklahoma for her grandson and his mother, both in great need of salvation, and the son now in the U.S. Army

by a lady in Alberta for the daughter of a friend, afflicted with deafness, that God's will may be done in her life—she does enjoy working in the Sunday school and church;

by a mother from Ohio for her only son and his family, that the Lord may undertake for them in a special way, also that she may be more faithful in the service of the Lord.

KANSAS CITY—Assembly, September 3 to 5, at the District Center, 7600 Antioch Rd., Overland Park, Kansas. Entertaining pastor, Rev. Hiram Huff, 8609 Woodward, Overland Park, Kansas. Dr. D. I. Vanderpool presiding.

LOUISIANA—Assembly, September 3 to 5, at the District Campground, five miles north of Alexandria, Louisiana, on Highway U.S. 71. Entertaining pastor, Rev. H. B. McBurney, 1700 Henry St., Pineville, Louisiana. Dr. Hardy C. Powers presiding.

TENNESSEE—Assembly, September 10 to 12, at First Church of the Nazarene, 510 Woodland St., Nashville, Tennessee. Entertaining pastor, Rev. Cecil D. Ewell, 1511 Eastland Ave., Nashville, Tennessee. Dr. Samuel Young presiding.

ARKANSAS—Assembly, September 17 to 19, at First Church of the Nazarene, Maryland Avenue and Battery Sts., Little Rock, Arkansas. Entertaining pastor, Rev. Melza Brown, Maryland Ave. and Battery Sts., Little Rock. Dr. Hardy C. Powers presiding.

NORTHEAST OKLAHOMA—Assembly, September 17 to 19, at Central Church of the Nazarene, Denver at Fairview Sts., Tulsa, Oklahoma. Entertaining pastor, Rev. J. Paul Tucker, 1441 N. Denver St., Tulsa, Oklahoma. Dr. D. I. Vanderpool presiding.

SOUTHWEST OKLAHOMA—Assembly, September 17 to 19, at Church of the Nazarene, 500 S. Rock Island, El Reno, Oklahoma. Entertaining pastor, Rev. J. Louis Emmert, 506 S. Rock Island, El Reno. Dr. G. B. Williamson presiding.

NORTH CAROLINA—Assembly, September 24 and 25, at the Belmont Park Methodist Church, Pegram and 15th St., Charlotte, North Carolina. Entertaining pastor, Rev. J. H. Eades, 1209 Pegram St., Charlotte. Dr. G. B. Williamson presiding.

SOUTHEAST OKLAHOMA—Assembly, September 24 and 25, at the Church of the Nazarene, 9th and Texas, Durant, Oklahoma. Entertaining pastor, Rev. B. H. Wooton, 302 South 9th, Durant, Oklahoma. Dr. D. I. Vanderpool presiding.

SOUTH CAROLINA—Assembly, October 1 and 2, at First Church of the Nazarene, corner of Tryon St. and Catawba Ave., Columbia, South Carolina. Entertaining pastor, Rev. C. E. McCracken, 401 Catawba Avenue. Dr. G. B. Williamson presiding.

GEORGIA—Assembly, October 1 and 2, at First Baptist Church, North Broad Street, Thomasville, Georgia. Entertaining pastor, Rev. Hugh R. Mincey, 407 N. Hansel St., Thomasville. 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

Louisiana September 3 to 5
Arkansas September 17 to 19

G. B. Williamson:
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ASSEMBLY SCHEDULE

Southwest Oklahoma September 17 to 19
North Carolina September 24 and 25
South Carolina October 1 and 2

Samuel Young:
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ASSEMBLY SCHEDULE

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ASSEMBLY SCHEDULE

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Northeast Oklahoma September 17 to 19
Southeast Oklahoma September 24 and 25

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ASSEMBLY SCHEDULE

Georgia October 1 and 2
Mississippi October 8 and 9

District Assembly Information

EAST TENNESSEE—Assembly, September 3 and 4, at the District Campground, Route 2, Louisville, Tennessee. Rev. Victor E. Gray, district superintendent, will be acting host pastor. Dr. Samuel Young presiding.

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