



Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

July 29, 1953

Everybody's Business

General Superintendent Williamson

THAT God's beneficent thought is toward all mankind is made known in divine revelation. His word to Abraham was, "In thee shall all families of the earth be blessed" (Gen. 12:3). By the inspired prophet Isaiah He said, "Look unto me, and be ye saved, all the ends of the earth" (chapter 45:22). Joel speaking for the Lord said, "I will pour out my spirit upon all flesh" (chapter 2:28). There is no exclusiveness in John 3:16: "For God so loved the world." The risen Saviour said, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

Therefore, God's purpose and Christ's provision are for all the race. This is a self-evident fact. But by a strange, illogical quirk of the mind we conclude that the obligation to evangelize the world is the responsibility of a small minority—those who have a special call from God. Universal salvation implies universal obligation. All who have believed with their hearts must confess with their mouths. Laymen, too, share in this debt. Any division of the burden to make Christ known to all men is a weakening of our force.

Failure to accept this fact of universal obligation has tragic consequences.

First, the world has come to think of soul winning as a profession to which a select few have given their time and attention. This provides every sinner with a shield of defense. When approached by a servant of the Church, he assumes that he is a prospect to whom "a bill of goods" is to be sold, more for the profit of the salesman than for the salvation of his own soul.

Second, the Church of today, which should be aflame with zeal for the spread of the gospel, just as was that first century Church, is apathetic, dormant, and largely ineffective. The revival we desire must begin with the acceptance of personal responsibility for the salvation of the lost of earth. Then the Spirit-filled Christian will be radiant in life, spontaneous in testimony, powerful in intercessory prayer, and fruitful in service.

Third, much of the world is still in darkness. Millions have never heard of Christ and His power to save. Thousands live in easy access of the church, without concern, because no one has cared enough to tell them of the love of God and win them by Christian friendliness.

Awake, O Church of Christ! Soul winning is everybody's business!

"The Lord is my shepherd; I shall not want" (Ps. 23:1)

TELEGRAMS

Red Deer, Alberta, Canada—Canada West District Assembly closes with enthusiasm and vision. Dr. Samuel Young loved by all; challenges district to progress. District Superintendent Edward Lawlor re-elected with 214 out of 215 votes; \$18,873.00 raised for missions; \$394,675.00 total raised for all purposes; 4 churches organized. District is solidly behind the whole denominational program. Major emphasis on "Crusade for Souls Now." —LEO D. STEININGER, Reporter.

Ponca City, Oklahoma—Two new churches organized on the Northwest Oklahoma District; Meridian Park Church near Oklahoma City, with Paul Ridings as pastor; and another, Boise City, in the Oklahoma Panhandle, with Mark T. Chinn as pastor. A new building and good prospects in each place.—J. T. GASSETT, District Superintendent.

NEWS IN BRIEF

Rev. Kenneth L. Coil has resigned as pastor of the church at Rensselaer, Indiana, to accept a call to pastor the Elm Street Church in Ironton, Ohio.

THANKS: "Sunday morning, July 5, I preached for the first time in three months because of an automobile accident in which I received a severely fractured vertebra (doctor said my neck was broken). I wish to thank the many, many precious Nazarenes and others for the hundreds of cards, letters, and gifts during this trial. I praise God for His saving, sanctifying, and keeping grace, and for the privilege of preaching holiness and laboring among the best people on earth." —J. E. Cook, pastor of First Church, Duncan, Oklahoma.

Rev. Kenneth Pearsall has resigned as executive field secretary of Eastern Nazarene College in Wollaston, Massachusetts, to accept the call to pastor First Church in Akron, Ohio.

Rev. A. L. Leach has resigned as pastor of Trinity Church in Detroit, Michigan, and is entering the field of full-time evangelism.

After pastoring for several years on the Western Ohio District, Rev. Paul A. Hesler has resigned, feeling led of the Lord to enter the field of full-time evangelism, as of September 1.

Rev. Roy A. Mamau has resigned as pastor of the church in Lowell to accept a call to the church in Mason, Michigan.

After a seven-year pastorate in Warsaw, Rev. Leroy A. Moyer has resigned to accept a call to the church in Nelsonville, Ohio.

Pastor J. B. Rice sends word from Winchester, Kentucky: "One-year-old Winchester church broke all records with 140 in Sunday school on July 12; closing day of wonderful revival with the Burnems. Four new members received, more to follow; total now 40."

Blessed are they whose iniquities are forgiven, and whose sins are covered (Rom. 4:7).



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Published every Wednesday by the NAZARENE PUBLISHING HOUSE, M. LUNN, Manager; 2923 Troost Avenue, Box 527, Kansas City 41, Missouri. Subscription price, \$1.50 per year, in advance. Entered as second class matter at the post office at Kansas City, Missouri. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 19, 1918. Printed in U.S.A.

A PICTURE PUZZLE

By Eva V. Beets*

IN CHRIST's teachings the comparison of people and sheep is brought out many times, and it is with awe seasoned with a little touch of humor that one observes human beings as they follow their leader in the same way that the sheep follow their shepherd.

As in the early days of short hair or long skirts, or the time when long skirts were the height of fashion, when yo-yos became the pastime of the day, or the sudden rush for puzzles—every lassie and lad was bent on a race to work the first ones. Even Father tucked one under his coat on his way home from the office.

And it was during the mad rush for picture puzzles that I, too, succumbed, selecting the largest and most complex picture on the counter. I would create, in no time at all, the amazing but simple picture on the back of the box that held the puzzle, I promised myself. But when the hour of midnight struck and only a fragment of beauty existed in the few pieces that I had managed to convert into some semblance of order, I grew weary.

Just a tangled mess, I reasoned, as I failed time and time again to place the lily pads on top of the rippling pond which held the aristocratic goldfish. The goat that stood poised as if to leap from the high ledge above had lost his majestic horns. The stars above showed only half points behind the fleecy clouds that had no fleece, and the branches of the trees stood stripped of their leaves.

"No, nothing comes out right," I groaned, disgusted with the whole thing. "I am no smarter than the rest of the herd."

And then out of that picture puzzle came a lesson: that is life—little pieces fitted together to make the picture beautiful and complete. In the working out of lives things have to harmonize or there will be no real and lasting beauty. The pieces in the puzzle of life have to fit or there will be only disillusionment and bitterness.

Jesus Christ as the Shepherd, and the heart swept clean to be used as a table on which to blend the pieces, would be only a beginning. Then come the sorting of bad pieces from the good, placing love where hate had been, charity where selfishness had failed, gentleness for impatience, faith for lack of confidence in the Heavenly Father, forgiveness for resentment, hope for despair, and so on until the picture begins to take on ethereal beauty all its own. Then one day the last piece will be laid and the puzzle of life will emerge into perfect harmony, with the eternal life to begin.

*Columbia, Miss.

Nazarenes in the Near East

General Superintendent Vanderpool

AT 4:00 P.M. our plane made a smooth landing at the Jerusalem airport. In the matter of a few minutes I was through customs and was warmly received by Brother Samuel Krikorian and Brother Don DePasquale. We went to the Y.M.C.A. in Jerusalem, Jordan, immediately, registered and deposited our luggage, and then got into an excellent Chevrolet car which the Oakland Church of the Nazarene had presented to Don DePasquale. We drove to the Field of the Shepherds, where the angels had announced the birth of Christ; to the field of Boaz, in which Ruth, the gleaner, met her future husband; and from thence to other sacred places such as the Church of the Nativity on the site of the old inn, the stable, and the manger which cradled the Saviour. After a good prayer in the Field of the Shepherds, we returned to our room and called it a day.

At 3:30 a.m. I was awake, and soon we headed for Mount Olivet to see the sunrise. It was a beautiful sight, and it thrilled my soul to stand near the spot where Christ broke the power of gravitation and ascended on high. At 11:00 a.m. we met with a fine group of Armenian Nazarenes. I preached, and Brother Krikorian was the interpreter. The service was held in a rented room and not adequate for our people. I was grieved when I knew that just seven blocks away the Nazarenes own a wonderful property but it is not accessible to our people, being on the Israel side of the border. The people gave me a very hearty welcome and seemed to enjoy my message greatly.

I preached Sunday night in Amman, which is about three and one-half hours' drive from Jerusalem. Here Brother Thahabiyah and Brother and Sister Russell joined in the service. We have an excellent building, well located. A building has just been finished, which has been well arranged for church, Sunday-school, and day-school services. We have over a hundred enrolled in this day school. I preached to a fine crowd, and we had a number of seekers at the altar. One man, a goldsmith by trade, was wonderfully saved. He was a Sunday-school boy in the Jerusalem Church of the Nazarene years before. He had never gotten away from that influence. Two older people were beautifully sanctified. The Amman church has a wide reach through the city and doubtless will come to be one of the greatest soul-saving stations in all Jordan. A large group of young people sang in Armenian and also in English. There are several young people here who want to go to Bible school.

At Zarka, which is about forty miles from Amman, we have another splendid property, missionary home, and school. These are enclosed by a wall for privacy and safety. There are about two

hundred in these schools. Here we have excellent teachers and a great opportunity among a hungry people. After preaching that night there were seventeen at the altar, a number of whom were key individuals in the church and in the school. There were some wonderful conversions and several people sanctified. The next day the revival continued in the school with a number more praying through to victory. Some were sanctified; several young people definitely called to preach; and some old accounts settled. Brother and Sister Russell are the missionaries residing at this station. They are doing a splendid work and are well liked by the people. There are a number of young people in this church who want to go to Bible school.

Leaving the Russells and Brother Krikorian, we drove on 150 miles to Damascus in Syria, where we were entertained in the home of Brother Thahabiyah. Mrs. DePasquale joined us for the lovely occasion in this home. That night we ran two services, one in Arabic for about an hour.

Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him (James 1:12).

The place was filled, and much interest was shown. Ten hands were raised for prayer at the close. Then the hall was cleared of all but the ten desiring prayer. The Armenian congregation then filled the place for our second service. The local pastor interpreted for the Arabic service while Brother Doctorian interpreted for the Armenian service. A fine altar service resulted with both Arabs and Armenians praying through to glorious victory.

The next morning we visited the two schools in Damascus, where we have about 150 in one of the schools and 190 in the other. I greatly appreciated their joyful welcome. The Judgment alone will reveal the good that is being done in these schools. I was in the home of Brother and Sister DePasquale for dinner and for a nice time of fellowship. While I was in Damascus, I was the guest in the home of Brother and Sister Thahabiyah. They showed me every courtesy. The property setup in Damascus is not too good. The old property should be remodeled, and this would give us an excellent place for the Armenian-speaking group. Then we should have another property in another location for the Arabic-speaking people. I looked at a choice location. We have wonderful groups in this city, and we must do our best to care for them.

We drove about twenty-five miles to Bludan for an evening service. There we were entertained in the home of the Bludan pastor. We have an excellent property there with a number of Christians, and about 207 in school. The property is nicely located though the building is not fin-

ished, but it is usable. We had a good service with some seekers. Brother Thahabiyah was the interpreter. I did not get to see all of the children in this school; however, a number of them were present in the evening service. There are some young folk here also who would like to go to Bible school.

We drove from Damascus to Beirut, a distance of about eighty miles, crossing the border with little difficulty. Brother Krikorian met us in Beirut. We drove directly to the land which has been purchased for a Bible school and missionary home. This is in an excellent location, accessible by cheap taxi service and also regular bus service. This property is located about five blocks from a hospital owned by Dr. Krikorian, a loyal Nazarene and the younger brother of Brother Samuel Krikorian. I preached at night to a fine group of about fifty folk. There were several hands raised for prayer with one man finding victory at the altar. This service was held in the out-station reception room of Dr. Krikorian's hospital. We have about fifteen or twenty young people in Jordan, Syria, and Lebanon who are anxious to go to Bible school, and I feel certain they will be the answer to the Christian worker problem which we have in the Near East. Earnest prayer for guidance is desired to bring this Bible school into full operation in the very near future. If we could have had this Bible school twenty-five years ago, the picture of our work in the Near East would be much different today.

At the close of these seven wonderful days, with reluctance I bade farewell to Brothers Krikorian, Thahabiyah, and DePasquale, men of God true and tried, and turned my face toward Israel, where I knew Brother Wachtel would be looking for me. I crossed the border from Jerusalem, Jordan, to Jerusalem, Israel, with a strange feeling. Armed guards were behind me, and armed guards were out in front. I had no trouble and went through customs without difficulty. Brother Wachtel met me, and we went directly to his house. He and his wife live in the upstairs part of our church property in Jerusalem. We looked the property over and found it in excellent condition with the exception of some needed roof repair. This will be cared for in the near future. Mrs. Wachtel had prepared an excellent dinner, which was much appreciated. We met two of Brother Wachtel's faithful supporters. They have been loyal friends and members of our church for a number of years.

We are not just marking time in Jerusalem as may seem to some. If Brother and Sister Wachtel can get the language, keep control of our property, and continue to make contacts and friends, it certainly will be a worth-while accomplishment during these days of unrest and uncertainty in that area. Brother and Sister Wachtel must have a first place in our prayers as they try to fulfill the tough assignment which the church has given them. I earnestly solicit the prayers of our people everywhere for these different fields and loyal workers whom we have in the Near East.

Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh (James 5:7-8).

Studies in the Epistle to the Hebrews

By H. Orton Wiley*

VI. The Beautiful Gate to the Temple

Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high (Heb. 1:3).

THE GLORIES of the Son of God in His cosmic relations having been established, the writer now proceeds to set forth the glories of the Son in His personal relations with the Father. Here He is shown to be at once the revealing and the enabling Word of God. God having spoken to us through His Word as the incarnate Son, this Word becomes the gateway by which we enter into the temple of communion and fellowship with God. The Son is consequently portrayed under the figure of the beautiful gate to the Temple.

Josephus tells us "that the temple had nine gates which were on every side covered with gold and silver; but there was one gate, which was without the holy house, and was of Corinthian brass, and greatly excelled those which were only covered with gold and silver. The magnitude of the other gates were equal one to another; but that of the Corinthian gate, which opened on the East over against the gate of the holy house itself, was much larger, for its height was fifty cubits, or about seventy-five feet, and it was adorned after the most costly manner, as having richer and thicker plates of silver and gold upon them than the other." This last is probably the gate that is called Beautiful, because it was on the outside of the Temple, to which there was an easy access, and because it was evidently the most costly.

We may say that "the brightness of his glory" is symbolized by the polished Corinthian brass, more precious than gold; the "express image of his person" may well be signified by the firm foundation upon which it rested, for the word *hypostasis* meant, originally, the foundation, the substratum, which came to be interpreted as steadfastness, purpose, resolution, or determination. "Upholding all things by the word of his power," is clearly a reference to the gateposts which upheld the crown of the structure. The glorious light which shines through the gateway

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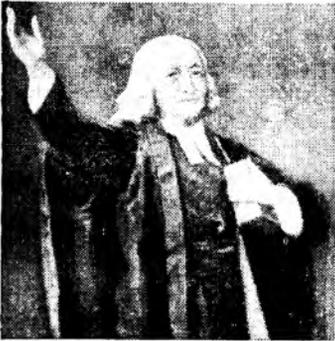
reveals the world and also the redemptive act by which He purged our sins; and returning in His mediatorial exaltation, He sat down on the right hand of the Majesty on high. The glory of the Son as set forth in the sublime and lofty expressions of this scriptural passage is worthy of the most careful and profound study.

A gateway must bear some proportion in value and beauty to that which it affords entrance. No one builds an elaborate gate as an entrance to a cottage. Elaborate gates are for palaces. Phillips Brooks has an excellent sermon on "The Beautiful Gate," in which he points out that youth is beautiful because it leads to such magnificent possibilities. So here the incarnate Son is the gateway to the temple of God's presence, which, after all, is but the expanded presence of Him who is the Way, the Truth, and the Life.

Excerpts from the Life of John Wesley:

By Leslie Parrott*

Aldersgate Road



JOHN WESLEY returned from Georgia to London, discouraged. He was so unhappy he considered abandoning the ministry. Then he met a young Moravian named Peter Bohler. From him he learned the good news of damnation. Bohler con-

vinced him that every man, no matter how moral, how pious, or how orthodox, is in a state of damnation until the sacrifice of Christ has been applied to him in the forgiveness of sins. This, he taught, was followed by an absolute assurance of salvation. To the dejected Wesley, Bohler exhorted: "Preach faith until you have it, and then because you have it you will preach faith."

On Sunday, April 23, 1738, Bohler and Wesley were absorbed in a most heart-searching conversation, the subject the same as usual. John agreed that faith was "a full trust and confidence which a man has in God, that through the merits of Christ his sins are forgiven and he reconciled to the favor of God." He agreed also that happiness was a result of this faith. But as they broke up the conversation there was one point which still troubled the seeker. Bohler insisted that this experience was instantaneous.

During the next few days, John Wesley examined the Scriptures and, to his own amazement, found many instances of sudden conversion, especially in the Acts. At week's end, Wesley re-

*Pastor, First Church, Flint, Mich.

treated into his last stronghold: that such things happened long ago but times were different now. However, Bohler brought in four young men, who left John Wesley thunderstruck with the up-to-date story of their conversions. Wesley protested, "But these are only four." Bohler replied, "I'll bring you eight more." John gave up the fight. Of it he wrote: "Here ended my disputing. I could now only cry out: 'Lord, help Thou mine unbelief.'"

The day John Wesley was converted, he arose at 5:00 a.m. and opened his New Testament to II Pet. 1:4, "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature." Again he opened his Bible and this declaration stood before him: "Thou hast found favour with God."

"In the evening I went very unwillingly to a society in Aldersgate Street where one was reading Luther's preface to the epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, *I felt my heart strangely warmed*. I felt I did trust in Christ, Christ alone is salvation; and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death."

Radiantly happy, his heart aflame, John Wesley was anxious to report to his brother, Charles. He ran down the street and around the corner, his friends scarcely able to keep up with him. Running up the stairs to the little room where Charles lay in bed, John exuberantly cried out: "I believe!"

John Wesley, who was a good man, conscientious and painstaking, almost a model preacher, was born anew. The faithful preacher became a flaming prophet; a dutiful servant was now a joyful son. The spirit of evangelical revival was born as John and Charles sang together:

*Oh, how shall I the goodness tell,
Father, which Thou to me hast showed?
That I, a child of wrath and hell,
I should be called a child of God,
Should know, should feel my sins forgiven,
Blessed with this antepast of heaven!*

*Outcasts of men, to you I call,
Harlots, and publicans, and thieves!
He spreads His arms to embrace you all;
Sinners alone His grace receive.
He calls you now, invites you home;
Come, O my guilty brethren, come.*

And they called them, and commanded them not to speak at all nor teach in the name of Jesus (Acts 4:18).

Any preaching or teaching of the Bible that leaves out Jesus Christ is like salt that has lost its savor; it is good for nothing.—E. F. WILDE.

EXPERIENCE—EVENT

By E. Wayne Stahl

*Lord Jesus, make me of that noble number
Who wait the hour when Thou shalt come
again;
In worldliness and ease may I not slumber,
Unready for Thy shining presence then.
Since holiness brings needful preparation
For that stupendous, swiftly nearing time.
Oh, may I know the joy of Christ's salvation.
Its cleansing power and victory sublime!*

*The second blessing and the Second Coming—
Experience, event, how great are they!
"Be holy,"¹ soundeth like a heavenly drumming;
"Be ready,"² these are words we must obey.
Our Father's voice again now are we hearing:
"Abide, believers, oh, abide in Him;
Then confidence you'll know at Christ's appearing,
Then shame your radiant triumph cannot dim."³*

(1) I Pet. 1:15-16; (2) Matt. 22:4; (3) I John 2:28

Just Persons Need No Repentance

By A. R. Higgs*

IN THE parable of the lost sheep and the ninety and nine, our Lord tells us that "joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance" (Luke 15:7). Those who have repented and have been justified by faith do not need to go through a renewed repentance at intervals while they remain saved. They may need to stir up the gift that is in them and pray until soul travail comes upon them, but this is not repentance. There are times when saved souls need to confess their faults one to another, such as mistakes, oversights, involuntary transgressions; but this is not the kind of repentance that sinners must make in order to become reconciled to God.

We now call attention to a few scriptures where some who were called God's people were commanded to repent, but the context makes it very certain that they were unsaved. God called the children of Israel "my people" while they were in bondage to Pharaoh and his army and serving idols (see Exod. 5:1). In II Chron. 7:14 we read: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." They were called God's people in a chosen sense, but because of their wicked ways they were not pardoned, nor was their land healed.

*Lamar, Colorado

In the New Testament we also observe that a difference is made between the saved and unsaved, both of which were identified with God's people. Jesus said to the Jews, "I know that ye are Abraham's children; but ye seek to kill me" (John 8:37). They were Abraham's seed by posterity, but at heart they were murderers. Jesus also said, "If ye were Abraham's children, ye would do the works of Abraham" (John 8:39). They were not the children of Abraham by heart circumcision. The Apostle Paul had the same distinction in mind when he said, "They are not all Israel, which are of Israel" (Rom. 9:6).

The same thing occurs in regard to the word church. It is used to include both saved and unsaved people. The unsaved were those identified with the church by outward profession, but without saving grace. We shall call attention to only two of the seven churches of Asia. The church at Thyatira had suffered that wicked woman Jezebel to teach and seduce the Lord's servants to commit fornication, which made them partakers of her sins. However, there were a few in Thyatira that did not have this doctrine, nor did they practice fornication. These few were not told to repent, but they were told to "hold fast till I come" (Rev. 2:25).

The church at Sardis had a name to live, but was dead. Dead folks need to repent and be quickened into spiritual life. There were also a few in Sardis that had not defiled their garments. These few had repented when they got saved and, having lived since their conversion without defiling their garments with sin, they were among the just persons that needed no repentance. These were not told to repent and it was said of them, "They shall walk with me in white: for they are worthy" (Rev. 3:4).

Someone may ask, "Does not God demand that all men everywhere repent, and does this not include the saved as well as the unsaved?" We answer that all of God's saved people have had their time of repentance at the time of their conversion, and while they walk in the light of their justification and regeneration they need not renew their repentance. It is folly to tell God's saved children that they need to repent in order to have revivals and see souls saved. Again someone may ask, "Do not saved souls need to repent of sins after they get saved?" Those who sin willfully against light after they have been saved fall from grace, and they need to repent and do the first works (see Rev. 2:5).

Those that know themselves to be saved by the witness of the Spirit should maintain their integrity and not cast away their confidence, which has great recompense of reward. Evidently it is a fearful tragedy for souls to profess something that they do not have; but, on the other hand, it is needful for saved souls to hold fast their profession steadfast unto the end of their Christian lives, lest the adversary rob them of their Christian experience, and land them in confusion. This has been done by some very sincere and conscien-

tious souls who have believed the accuser of the brethren instead of resisting the enemy until he fled away. God's saved people need earnestly to heed the Apostle John's admonition, "Hold that fast which thou hast, that no man take thy crown" (Rev. 3:11).

A Day in Norway (II)

By Haldor Lillenas*

THE ten-day cold rain in Oslo finally subsided and through the warm, mellow sunlight, characteristic of this northern clime, we drove along the blue waters of the Tyrifjord to the small city of Honefoss. We purchased milk and cream at a creamery; none can be had at grocery stores. We endeavored to find potatoes at grocery stores or vegetable markets, but none could be had. We finally located this commodity at a place where hardware and farm machinery are sold. Being able to purchase the desire product at two cents a pound somewhat compensated for the long search.

The town of Honefoss acquires its name from the stupendous waterfall which dominates its center. This is truly an imposing sight! Following the heavy rains of the past days, the river rushes with reckless abandon over a precipice and among the huge boulders of the river bed. We camped in a public campground at the edge of the city. The charge is usually equivalent to twenty-one cents.

Driving northward through the narrow and picturesque Hedalen, we stopped at a post office in a country home. The postmistress was seated on the lawn, busily engaged in weaving a funeral wreath from lily of the valley and sundry wild flowers. "We small farm owners [she owned 4¼ acres] cannot afford to purchase the expensive wreaths offered in the flower shops, so we make them ourselves." I had stopped to make inquiries regarding a road leading to an abandoned settlement high in the hills of that section. When she learned we were from America, nothing would do but we must stop to have "coffee and cakes." Learning that we liked "multer berries" (a yellow berry which grows in the high mountain swamps), she hastily secured a jar of these berries from her basement supply. She had walked fourteen miles into the high mountains to gather these berries.

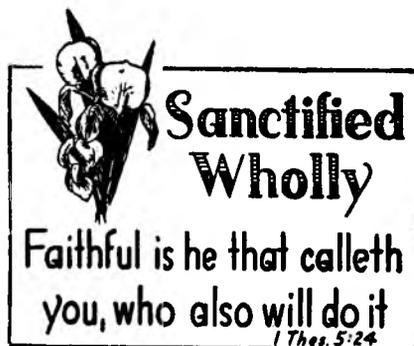
We found the road leading to the wild section known as "Vasfaret" but could travel only seven miles of it. The balance of the twenty-seven miles seemed impassable by a modern motor car. Some twenty miles farther into the wilderness thirty hardy families at one time lived. Only the strongest could survive. Little by little the younger people moved to America; only the older ones remained. Finally, only one woman remained

and she continued alone twenty years. Now the old log cabins are unoccupied except by an occasional timber worker or some hunter or fisherman who is willing to climb two mountain ranges and cross two lakes to do so. This is said to be the only place in Norway where bears can be found in their native state.

From the little post office with its friendly postmistress, we traveled up the valley past an ancient stave church with its customary cemetery and "Kirkegaard" (parsonage) nearby. From here the road veered sharply to the right and, over numerous hairpin curves, wound its way up over a mountain and sharply down into the narrow valley of the Bagne River. In the heart of the village of Bagne the river tumbles with a mighty roar over a precipice, forming a tumultuous waterfall, much of which has been captured by the power station located at this point. On the outskirts of the city we camped for the night and fell asleep to the tune of the singing river and the tinkling cowbells. High on the mountainsides could be seen numerous well-kept farms. Nothing but thrift and hard labor could succeed in wresting a living from such apparently impossible circumstances.

In every village one can see a church spire or two. The activities of rural Norway seem to center, to a great extent, around the church. The pastor, in most cases, is held in high regard in the community, and to be a pastor's wife is, in the estimation of most young women, considered a privilege of the highest order. This is the time of the year (June) when confirmations are usually held. In many communities we could see numbers of the confirmation classes on their bicycles, heading towards the parsonage for their weekly examinations in the doctrines of the church and Bible history. The children and young people of the Lutheran church are carefully trained. One cannot be confirmed unless he is able to pass a rigid examination. Anyone who fails to pass such an examination is considered a disgrace to his family.

Unfortunately, many think that confirmation is the ultimate in Christian progress and they fail to become born-again Christians. This is tragic, for there can be no substitute for the miracle of the new birth. Many have a heart hunger for God, and there are many who are genuine Christians, but a great, sweeping revival is the crying need of this land far towards the north.



*Nazarene Elder, Pasadena, Calif.

On the Stewardship of Time

(Selected by Earl C. Wolf*)

We need not grudge the swift-flying moments if they are consecrated to His service. Time thus spent finds its way into the eternity that wraps the world of time around and is not lost, but, as it were, treasured there.—W. HAY M. H. AITKEN.

The most common actions of life, its every day and hour, are invested with the highest grandeur, when we think how they extend their issues into eternity.—GUTHRIE.

Time is a deposit which each one of us carries in the bank of God and no one knows how much of a balance any one of us has. My balance of time may be all checked out tomorrow.—RALPH W. SOCKMAN.

Time wasted is existence; used, is life.—EDWARD YOUNG.

Time is the point at which we touch eternity. It is the measure of the soul's pulse-beat. Kill time and you murder opportunity and stab every favoring chance. Yet the most universal slaughterer is killing time: Slaughtered Sundays! Murdered Mondays! Torn Tuesdays! Wasted Wednesdays! Tattered Thursdays! Frittered Fridays and slain Saturdays! He who kills time insults Providence.—JAMES L. GORDON.

It is a truism which cannot be too often repeated, that lost wealth may be replaced by industry, lost knowledge by study, lost health by temperance or medicine, but lost time is gone forever.—HUDSON MAXIM (Brooklyn Inventor).

I have a precious little minute,
Only sixty seconds in it;
Forced upon me, can't refuse it;
Didn't seek it, didn't choose it,
But it's up to me to use it;
I must suffer if I lose it;
Give account if I abuse it;
Just a tiny little minute—
But eternity is in it.

—The *Journal of Education*.

To the Christian, life is a trust. It is not a gift delivered to him without conditions. It is not a possession to be held, used, wasted, or given away without any other's consent. It is a trust committed to a trustee, but protected by principles by the Owner, and conditioned upon a plan for present and final accounting to God for its proper use. God holds the element of time in His own will, but He leaves to us the other dimensions, under His benevolent superintendency, and when

we come into His presence at the end of life's day, the question, What is your life? will not be satisfied with an answer based upon speculation, but will demand, as did the lord of those to whom he had committed the talents, an account of the use made of the time allowed.—JAMES B. CHAPMAN.



Think on These Things:

By F. Lincicome*

NO AMOUNT of grace changes our essential nature. The essential nature of one is limited, restricted, finite, and, as such, one must be a creature of error. Holiness does not carry with it the gift of omniscience. There are only three classes of people who never make mistakes—those who are dead, those who are yet unborn, and those who have never tried to do anything.

But does not the Bible demand perfection? Yes, it does. But the perfection of the Bible is a relative perfection, and in the realm of relative perfections there are different grades of perfection. Theologians have classified them in four groups: absolute perfection, angelic perfection, Adamic perfection, and Christian perfection. Each one of these grades is much lower than the other. There is a perfection that is "initial," a perfection that is "progressive," and a perfection that is "final." As finite creatures we cannot attain absolute, angelic, or Adamic perfection. We can have only "Christian perfection," and Christian perfection is not expected to exempt us from mistakes.

Perfect love will not produce a perfect body, nor a perfect mind, nor perfect conduct. Infallibility is not a fruit of holiness. I know of only one person in all the world who claims infallibility, and he does not live in your city. Holiness is only love made perfect and not judgment made infallible. It is judgment that graduates conduct; so if you are astray in your judgment, you will likely be astray in conduct, for you cannot do better than you know. And so, if you do not always know the right, you will not always do the right. But remember that a mistake is not a sin, nor a sin a mistake. A sin is something that proceeds from an evil principle in the heart. There is a wicked choice and a bad motive back of sin, but neither of these is back of a mistake.

Bishop Fairburn said: "Entire sanctification is not faultlessness, but is blamelessness. One really accomplishes something definite in that direction,

*Pastor, Oxford, Pennsylvania

*Evangelist, Gary, Indiana

and yet never fully achieves it. When we set the standard to absolute faultlessness, we not only make it difficult to keep the victory ourselves, but frequently we preach souls into the kingdom and out again."

It is a well-known principle of psychology that unless our thinking results in action, unless our emotions result in motion, unless our impressions result in expressions, unless our inspiration results in perspiration, they dull our sensibilities, lessen our spiritual perceptions, weaken our confidence in God, and break down our mental and spiritual power. The more you feel and do not act, the flabbier you will become. Some pray for God to bless them when all they have in mind is the good feeling—that makes their religion a mere entertainment rather than a ministry. There is nothing harder on us than a merely evaporated blessing. There is nothing else so dry as a pond that was once filled with water, but which has evaporated little by little until the pond is so dry that not even a weed will grow in it.

If we listen again and again to truth without striving to put it into practice, our power to respond to that truth will steadily diminish. Your character will remain unaffected for the better unless you translate those emotions into motion. It is not more spiritual food some of you need, it is more spiritual exercise. The church is filled with spiritual depression. Why? Because there is so little spiritual expression. *An impression, minus expression, equals depression.*

DON'T LOOK BACK

By Dolores S. Douglas*

DO YOU ever look back? Do you ever climb the stairs to a musty attic, and search out the cluttered, worthless trinkets of years gone by? A broken string of wooden beads; a storybook with pages torn and yellow; crumbling crayons in a box; a rubber ball and a few chipped-off jacks—these are the remnants of childhood days, and all the playthings that once brought joy.

Do you ever look back? Do you ever look back into the years when you didn't know about the Saviour? The pages of our lives then are yellowed and torn, and the words are blurred. Our faith was like a broken string of beads, each bead a symbol of our never-ending failures. The worldly pleasures we knew, colorful as a box of crayons, have faded and crumbled in dust and decay. What did we have before we met Jesus but a hopeless life, chipped with sin and doubt?

O my Christian friend, don't look back! Don't relive or dwell on the days that were spent in sin. Look ahead to the work that must be done before the Saviour comes again. Look to Him who can change your life and set you free. Don't look back!

*St. Petersburg, Florida

Are You Growing Up?

By L. Guy Nees*

NEARLY everyone you talk to has some kind of indictment to make against this world. He says, "The trouble with our world is . . ." and then lists his pet theory. Outside the realm of religion, I think no greater weakness has been cited than that stated by G. B. Chisholm, who said, "So far in the history of the world there have never been enough mature people in the right places." I said this is outside of the realm of religion, but I am not so sure that it is; for genuine Christian living is at least *growing up in Christ*. As Paul said, "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" (I Cor. 13:11).

This is of tremendous importance, for it is impossible to build a mature, responsible Christian society with immature, irresponsible persons. We, of course, need to remain simple and childlike in our relationship to Christ, but at the same time we need to develop as mature persons in our attitudes and relationships to life. Maturity is not something achieved. In fact, if one feels that he has arrived, it is an indication that he is still very juvenile and adolescent. You may say very well, "But what does all this have to do with being a Christian?" Suppose then we look at some of the basic characteristics of a child and see how we measure up.

A child enters this world potentially intelligent but factually ignorant. He knows scarcely anything. His knowledge must be acquired. This process of acquiring knowledge continues all throughout life. There is no sin in being young and youthful, but it is too bad when such a one refuses to learn and grow. Likewise, there is no sin in being old, but it is a tragedy when an older person becomes senile and refuses to learn any more.

Paul declared, "I have learned, in whatsoever state I am, therewith to be content" (Phil. 4:11). This is indeed enlightening, for Paul's mental attitude toward life was not one of contentment and serenity. His tendency was to be aggressive and impulsive. All people who are aggressive and ambitious, full of energy, find it difficult indeed to be content—but this is what Paul learned. We, too, have great lessons to learn about the Christian way. Have we retained our childish ignorance, or have we made progress in our learning?

The second characteristic of a small child is that he is *self-centered*. All of his interest centers around the benefits to himself. He is not concerned with others. He wants that which will bring him comfort and joy, many times regardless of the happiness or unhappiness of others. He is

*Pastor, Olivet College Church, Kankakee, Ill.

very desirous of having his own way. Most of the differences that arise between persons find their source in some immature attitude on the part of one or both. The most dangerous members of our society are those grownups whose powers of thought are adult but whose nature and responses are infantile. Again Paul gives to us the idea of Christian maturity at this point. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" (Gal. 2:20); and again, "Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil" (I Cor. 13:4-5).

Another characteristic of a child is irresponsibility. We do not normally give heavy assignments to a child. We know that he does not have the strength of character to bear a heavy load. Jesus said, "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24). This is another way of

saying that we must be willing to bear responsibility if we are to be faithful followers of Him.

There are many childish traits that I could enumerate today, but I will mention just one more—that of *immature affections*. A child's affection is momentary and sentimental. It is constantly being changed with personal whims and situations. A child may manifest deep and emotional love at one moment, but utter disgust in just a few minutes, depending upon whether you give him a present or send him to bed. We must grow up in our love and devotion to Jesus Christ. It must be constant to the point where it will carry us through. The Apostle Paul said it is the love of Christ that constraineth us, and this love is to be shed abroad in our hearts by the Holy Ghost, who is given to us. If, in all matters of Christian living, we can develop adult attitudes and relationships, then perhaps we can begin to be the kind of Christians that are worthy of that name.

Nazarene Educational Institutions

NAZARENE THEOLOGICAL SEMINARY
 Graduate School for Ministers and Missionaries
 L. T. Corlett, President
 Kansas City, Missouri

BETHANY-PENIEL COLLEGE
 Roy H. Cantrell, President
 Bethany, Oklahoma

CANADIAN NAZARENE COLLEGE
 Arnold Airhart, President
 Red Deer, Alberta, Canada

EASTERN NAZARENE COLLEGE
 E. S. Mann, President
 Wollaston, Massachusetts

HURLET NAZARENE COLLEGE
 George Frame, President
 Nitshill, Glasgow, Scotland

NORTHWEST NAZARENE COLLEGE
 John E. Riley, President
 Nampa, Idaho

OLIVET NAZARENE COLLEGE
 Harold W. Reed, President
 Kankakee, Illinois

PASADENA COLLEGE
 W. T. Purkiser, President
 Pasadena, California

TREVECCA NAZARENE COLLEGE
 A. B. Mackey, President
 Nashville, Tennessee

Trevecca Nazarene College opened to me a door of opportunity. The faculty, saved and sanctified, understanding, scholastically trained; and students who enthroned Jesus Christ and seek the highest culture, demonstrate outstanding elements in character building: namely, knowledge and skill as the basis of a fruitful life, faith and courage to give stability, and a good disposition to get the attention of the unsaved.

Trevecca—new ambitions, high ideals, and the most delightful associations!

Charles W. Duckett
 Trevecca Nazarene College



Had I a thousand tongues they would all be given to praise Nazarene Seminary. I would have been poor had I failed to avail myself of this invaluable experience. My life is fuller and my ministry richer. I am eternally grateful to God for Nazarene Seminary and thankful to my beloved Zion for providing this learning experience. In return my life is hers and my message "Holiness" till I die.

E. Jack Fowler
 Nazarene Theological Seminary

Student Body PRESIDENTS

Testify...

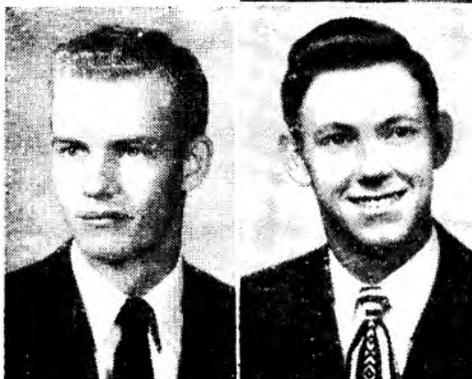


At Hurler my life in the ministry has already begun, for here I am enjoying the start of what must be a lifetime of ministerial studies for a true pastor. Also, believing that one should be well equipped for this "high calling," I find that our church college forms a springboard to higher academic attainments. It is the beginning of the realization of God's plan for my life.

Brian Leslie Farmer
Hurler Nazarene College

Bethany-Peniel College means to me a recognized institution of higher learning where I, as a young Christian, can wholeheartedly and unashamedly participate in all the activities. Thus, I think of B.P.C. as my school and feel I have a part in making her what she really is. B.P.C. also means a place for definite spiritual establishment. I am sure B.P.C. is representative of all our great church colleges which hold a very dear place in my heart.

Marion Snowbarger
Bethany-Peniel College



I am most thankful for a Christian college, because it is here that we find sound education and deep spirituality in the proper balance. I thank God that we can be genuinely spiritual and at the same time strive to succeed intellectually. I have found, in the past three years, that my education at Northwest Nazarene College has served to build up my faith in God and to strengthen my desire to serve Him.

Dick Ivester
Northwest Nazarene College

To me our church college means an opportunity to train for the fulfillment of one's calling and for God's glory. This training does not stop with intellectual development, but includes advancement in the physical, social, and, above all, spiritual realms. The need is for well-rounded character, consecrated ability, and Christian purpose. This spells victory, and this is what Canadian Nazarene College means to me.

Ronald Borden
Canadian Nazarene College



The value of an "Education with a Christian Purpose" cannot be overestimated. The years of training in a Christian college are not only a constructive program of preparation, but they also serve to initiate the unfolding of the tremendous potential that lies in every young, consecrated life. I thank God for Olivet Nazarene College, where I have found competent Christian teachers, Christian fellowship, a spiritual atmosphere, and educational opportunities.

Walter E. Loftice
Olivet Nazarene College

As a Christian I am duty bound to develop myself to the fullest of my capacity. Eastern Nazarene College is dedicated to minister to the spiritual and mental needs of young people. Christian education, for me, has become a means of grace accomplished through the leadership of a consecrated pastor and president, instruction under sanctified professors, friendship with Christian young people, and blessings from God himself.

William C. Yeager
Eastern Nazarene College



I thank God for the privilege of attending Pasadena College. It's such a blessing to be in a Christian atmosphere while preparing for my life's work. My heart has been blessed over and over again to see the Holy Spirit come and work in our midst in saving and sanctifying power. It is here that my experience has been grounded on the Solid Rock, Christ Jesus. Thank God for Pasadena College.

Bob Hopkins
Pasadena College

ATTEND A *Nazarene* COLLEGE THIS FALL

(Matthew Five)

I AM reading the Gospel of Matthew, chapter by chapter, and doing my best to let it speak to me by chapters. I am on the fifth chapter now, and have read it several times. The more I read it, the more it startles me, almost takes my breath. What a challenge it is to the highest type of Christian living, or perhaps it is "just so much hot air," as some claim. Jesus is only holding up an ideal, they say. He doesn't expect us to live up to it—He is just mocking us. He likes to tease, and therefore is suggesting the impossible to you and me. That's the way, as I have said, some people talk about the Sermon on the Mount, of which this chapter is the first of three. But I must confess that I can't go along with this idea. We don't go hunting just to shoot; we go hunting to shoot something, to hit something. We don't shoot at a target just to shoot; we shoot at a target in order to learn to hit it. Ideals just as targets to aim at soon begin to bore us. If we never attain to, or realize, the ideals, we get tired of fooling with them or thinking about them. The same is true as to the truth of the fifth chapter of Matthew. It is startling, it does hold up a high standard, but I can't believe that Jesus is merely tantalizing us, only suggesting that which no one ever can realize.

Not an Unattainable Ideal

I am convinced that God expects you and me to get saved and sanctified, if we have not already been saved and sanctified, and live in the fifth chapter of Matthew. It gives us principles of conduct, ideals as to living, which ought to be manifested in our lives if we really have been made perfect in love.

THE BEATITUDES, the first teachings which Jesus gives in this fifth chapter, are not talking about life in the next world. They do not say, "Blessed will be the poor in spirit," or, "Blessed will be they that mourn."

The Beatitudes

Nay, in every instance, it is, "Blessed are the poor in spirit"; "Blessed are they that mourn"; "Blessed are they which do hunger and thirst after righteousness"; "Blessed are the merciful"; "Blessed are the pure in heart"; and "Blessed are the peacemakers." All the way through, these statements are in the present tense; they are referring to states of blessedness which we can, through the grace of God, reach in this life. When we have been so transformed within that these "Blesseds" can truly refer to us, then we are ready to live outwardly the kind of life that is described in the remainder of the fifth chapter of Matthew. Those who have realized the Beatitudes in their lives have truly become "the salt of the earth" and "the light of the world." If this world did not

have some people like that, it would go to pieces. The permeating and penetrating influence of the "salt" and the "light" is the only thing that is keeping our world together today.

But this chapter is still more specific as to the kind of life the sanctified Christian should manifest in his daily walk. The Beatitudes describe the inner state of the man who is sanctified and, you might say, the process of changes which lead up to that climax. The "salt" and the "light" set forth the general outward influence of the person who has been saved and sanctified; he becomes outwardly the "salt of the earth" and "the light of the world." The rest of the chapter takes up in more detail the kind of living that one should put on exhibition if he has been fully saved and sanctified.

IN VERSES 17 through 19, of this fifth chapter of Matthew, we are informed by Jesus himself that the law still stands, and that the Christian will be expected to remember that fact. The Christian is never freed from the high demands of the law of God; no amount of grace can free us from that. He also goes further here and tells us that our righteousness must "exceed the righteousness of the scribes and Pharisees." Not only are we not to break the law at all, but we are to keep it from the heart, not merely externally, as many of the Pharisees did with some of the laws. There must be obedience to the law, and this obedience must be from the heart. This is the great general principle of Christian living that we must always keep in mind.

Obedience from the Heart

Throughout the remainder of the chapter, Jesus illustrates in the case of specific laws the meaning of this teaching. Not only are we not to kill, but we are not to be angry with our brother, for he who hates his brother has murder in his heart and is a murderer before God. All of us need to remember that we do not have to blow somebody's brains out in order to be a murderer; we simply have to hate someone.

Again, in keeping the law against adultery, we must not look "on a woman to lust after her," for in the sight of God that is as much a sin as committing the act of adultery itself. And Jesus goes on to emphasize the terrible nature of sin, and our need to live above it, by saying, "If thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell" (5:29-30). In this connection,

Stephen S. White

He gives the law of fidelity to the marriage vow which makes divorce and remarriage illegal, except for the one cause of unfaithfulness (5:31-32).

Further, we must not be careless in our use of God's name; we must let our communication be, "Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil." We are not to resist evil, as Jesus goes on to teach; "but whosoever shall smite thee on thy right cheek, turn to him the other also." We must give our cloak if someone takes our coat, and we must go two miles with those who compel us to go one. In addition, we must "Give to him that asketh," and "from him that would borrow . . . turn not thou away."

AND ONCE again we come to Christian perfection, as the chapter is brought to a close; it is the climax of the concluding verses of the chapter. "Be ye therefore perfect, even as your Father which

Christian Perfection

is in heaven is perfect." Through redemption, He has loved those who did not love Him, blessed those who cursed Him, and He has been the Father of evil men as well as good in that He has sent blessings—the rain and the sunshine—alike on both. The love which our Heavenly Father has is something which He, through the grace and power of Jesus Christ, can help us to have. So the fifth chapter of the Gospel of Matthew is not "just so much hot air"; it is the mightiest challenge that God has ever given to men. Read the fifth chapter of Matthew through again, and ask yourself this question, "Am I living in this chapter, or am I merely professing to live in it?"

I Take It All Back

A FEW weeks ago I wrote an article on "Everything Went Wrong." It was about my garden; nothing seemed to be going right then. Someone who saw it a few days ago said I ought to take back what I said—my garden really is flourishing now. I wish you could see it; it looks "like a million dollars," it is growing so fast. I don't mean that I'm having no trouble at all, even now. A cutworm, I suppose it was, destroyed one of the cucumber vines only yesterday; it has been dry and hot, and the bugs are eating up some of the leaves of my beans; also the cabbages have been eaten considerably by worms. For the most part, however, everything looks fine. The tomatoes, that had a terrible time getting started, are growing so rapidly that you can almost see them grow. That's true of almost everything else in the garden. After a long, hard pull of several weeks, when it looked as if nothing would do any good, at least 95 per cent of the garden is A-1.

What I said back there when I wrote the article, "Everything Went Wrong," was true; but the situation has changed decidedly now, and there is some truth in what my friend said, "You must write another article, and take it all back." If you were to see my garden now you wouldn't believe that what I said about it before was true.

I have been in our church a good many years now, in active ministerial work, and I have seen this sort of situation re-enacted time and time again in our churches. I've seen a church struggle, and struggle, and struggle—two, five, eight, ten, or more years; pastor after pastor came, and yet nothing seemed to happen. Many of the people would get discouraged and quit, or backslide, but a few of God's saints would hold on; they'd keep on praying. And then the tide would rise, and I've seen that same church have a period of prosperity when it seemed that everything was going all right. People would be saved and sanctified, almost a constant revival; God's name would be glorified. People on every hand, and the onlookers, would be amazed at what was happening. I say I've seen that happen more than once across the years. After a time when it appeared that everything went wrong, God would step in and, for a period, it seemed that everything went right.

There are seasons of refreshing, and if we'll hold steady that time will come. It might not even be in our day, but somewhere down the line the prayers of the people will be answered. The tides that go out will come in. You may not be there when they come in, but they will come, and God's blessing will be mightily upon the people. I remember hearing someone say we should learn to recognize the tides of the Spirit, and be ready to fall in line with them when they sweep in. It pays to serve Jesus, even here and now; it pays in the way of spiritual victories. Let's not be discouraged, let's keep working, let's keep praying, let's keep singing and shouting. Let's keep on believing, and finally the tide will turn and God will sweep in and bless His people. Then the unsaved will be saved and the unsanctified will be sanctified.

There's more truth than we think in the song which says, "A Mighty Revival Is Sweeping This Way." I think that is true with reference to every church, a truly Christian group. If they'll hold steady and keep on keeping on, the mighty revival that is sweeping their way will reach them. The situation may be anything but encouraging now—as was the case with my garden; but that picture can change, and will change, as it has with my garden. I take it all back!

Thus saith the Lord: Behold, I set before you the way of life, and the way of death (Jer. 21:8).

God will provide a way of our escape from the terrors of hell, plead with us to be saved, but under no circumstances will He force our choice in the matter.—E. F. WILDE.

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for August 9: The Whole Armor of God

Scripture: Eph. 6:10-20; Rom. 14:13-21 (Printed, Eph. 6:10-20; Rom. 14:19-21)

GOLDEN TEXT: *It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak (Rom. 14:21).*

The word stalwart fits St. Paul with clear appropriateness. He took an unwavering stand against the devil and every clearly-defined evil force. In fact, no stronger statement has ever been made urging spiritual alertness than the famous "whole armour" passage in the sixth chapter of Ephesians. The verses are graphic and gripping; nothing casual or easygoing about them. "Having done all, to stand"; close your eyes and you see Paul before Agrippa, you see Luther at the Diet of Worms, Wesley facing the wrath of the established church, and you see Bresee refusing to give

up the preaching of holiness. These and the long line of saintly worthies are all included in that grand verse. When anything was clearly wrong, Paul was as unconquerable as chewing gum, blunt and uncompromising.

But this same apostle changed his tone when he advised regarding the babes in Christ, the weak brethren in the church. No person ever bent farther backward to avoid offense toward those new in the faith, and the Golden Text expresses this attitude in words that glow through the years. They become the eloquent plea in behalf of the weak and immature Christian. It sounds like a mother who takes short, unnatural steps so she can make the little child feel more encouraged. It is a matter of temperance of the finest order.

Temperance, or self-control, is really Christian discipline in behalf of the younger members of the family of God. St. Paul even offered to restrict his diet and eat no meat where eating flesh would wound the weak conscience. He urged the total abandonment of intoxicants, or even of wine that was unfermented, if that became a point of stumbling. Then, to be sure he was clearly understood, he added, "nor any thing whereby thy brother stumbleth, or is offended, or is made weak." This is not written to ask all Christians to follow the whims of old, seasoned saints; to do this would keep a person in one perpetual dither. But it urges "the second mile" in our desire to help the little ones who have recently come into the bond of Christ.

The Paul who was like flint in the face of known evil is become like clay in the hands of new converts—what sainthood!

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.

Religious News and Comments

Edited by Delbert R. Gish

Few activities of the church at large have grown so fast as the vacation Bible school. It is estimated that this summer at least 85,000 churches will conduct such schools and that approximately 5,000,000 children will attend. This is an attendance gain of about 100,000 over last year. An interesting development is a tendency to reject the union school idea and for each individual church to operate its own.

Stockholders of the A. P. Smith Manufacturing Company of East Orange, New Jersey, challenged its directors on their right to make a \$1,500.00 gift to Princeton University. The case aroused interest because at least fifty of the largest corporations in America have their charters in that state and are subject to its laws. A short time ago Judge Alfred A. Stein gave his decision in the Superior Court of Newark, New Jersey, that the directors of a corporation have the right to make substantial gifts like the one considered. The judge said: "I am strongly persuaded by the evidence that the only hope of survival by the privately supported American college and university lies in the willingness of corporate wealth to fur-

nish in moderation some support to the institutions which are so essential to public welfare and therefore of necessity, to corporate welfare."

What higher courts will decide about the matter is of course problematical, but Judge Stein, we feel, has rendered a constructive and just judgment.

Most U.S. citizens know about the "Voice of America" but do not know much about the programs that are broadcast. The fact is, the program has been largely experiment and in the course of operation religion has been largely omitted. Now under a new policy announced by Dr. Robert Johnson, head of the State Department's International Information Administration, the number of religious broadcasts will be increased. One of the closest ties between people behind the iron curtain and ourselves is that of religion. It is believed that Communist-dominated people will be eager to hear about religious life in the free world.

Dr. Paul Tillich, professor of theology at Union Theological Seminary, has expressed his disapproval of building American churches in the Gothic style of architecture. A native

of the section of Europe where the Gothic style originated, Dr. Tillich maintains that it "cannot express what we need to express today." Gothic architecture, he thinks, is too cold and formal to express our real religious feeling. On the other hand, he is opposed to the ultramodernist school which goes to the opposite extreme of distorting what might be called a "religious style."

The largest fine ever assessed for drunken driving in Detroit's Traffic Court was levied against Wm. F. Blicharz by Traffic Judge George T. Murphy. It was the second conviction of Blicharz for this offense. He was involved in a collision and the fine was \$1,000.00.

Attempts are being made to get legislation which would make it easier to bar indecent literature from the mails. The chairman of the House Post Office and Civil Service Committee, Representative Edward Rees, has presented a bill which would permit the Postmaster-General to impound mail which violates fraud or indecency laws. As the law now exists, post office officials can bring charges against dealers in obscene literature, but legal loopholes make possible a long delay of the processes of justice by the defendants. Since dealers in such materials often are fly-by-night peddlers, it is difficult to cope with them under present law.

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

Dr. David Hynd Honored

WORD has been received from Africa that Queen Elizabeth II of England has honored David Hynd, C.B.E., of the Bremersdorp Hospital by bestowing upon him a Coronation Medal. Dr. Hynd writes: "This is their way of recognizing the work being done by the Church of the Nazarene in Swaziland."

Prayer Request

My wife has been sick in bed for three weeks, unable to walk. The doctor in Piura has diagnosed her illness as sciatic rheumatism and has been giving her cortisone. She has shown some improvement but is still unable to be out of bed. I am anxious to have an X ray made to determine the cause of her trouble, and may have to take her to Lima. We would appreciate your prayers at this time.—O. K. BURCHFIELD, Peru.

Chota Celebrates

Today is Chota's big, annual celebration honoring Saint John. The Gollihers and we went downtown to watch the procession. First in it were a group of mountain men engaging in a weird dance that harks back to Inca times. Then there were the high school youngsters, followed by a band; and last, the gaudily dressed image of Chota's patron saint, near which was the officiating priest dressed in the finery of lace and other fancy items of his habit.

All last night and today, and no doubt it will continue tonight, we could hear the weird mountain music of the indigenous people. It is played by a drum and several of their little homemade flutes. The ancient musical scale of the Quechuas had only five notes, so the *kalumph* of the drum and the shrill trilling of the flutes in minor key get mighty monotonous.

Everyone is interested in either selling or buying something. Visiting traders from outside will make good earnings. But the priests reap the richest harvests, for they contrive to be in the center of 'most everything that goes on—processions, masses, lotteries, bull and cock fights. The poor people from all over the countryside will get little more out of it than a few fleeting hours of the gala spirit of a fiesta, and tomorrow—a bad drunk.

Our hearts were moved and we prayed to the God of harvests to guide our going forth to the reaping, as we looked upon the multitudes wandering

from one booth to another, and following the different events. Thank God, the number is increasing of those who have left the old way of life and take no part in these pagan institutions.

God gave us a precious service last Sunday evening. A good many of our Chota members came forward for prayers. Afterwards one good sister

Q. What about a Christian photographer whose work takes him to auto races? This is not his method of making a living; it is his hobby.

A. I'd advise him to get another hobby. He could find plenty of other hobbies which would be in line with his profession and at the same time not be objectionable.

Q. Will accepting Christ as his Saviour save a person?

A. This question might be answered either yes or no according to what is meant by it. If the question refers to a person's mental assent to the fact that Jesus Christ is the Son of God and Saviour of each and every person who intellectually believes that He is the Son of God, I would have to answer it in the negative. There are some who claim to be followers of Jesus Christ that take this position, but they are blind leaders of the blind. Such an intellectual assent to the deity of Jesus Christ will save no one. Satan believes that Jesus Christ is the Son of God, but that does not save him. On the other hand, if the question means that a person after repenting—having a godly sorrow for sin which involves a complete turning away from it—accepts Jesus Christ, or believes on Him, from his heart as well as his head, I would answer it in the affirmative. Such an acceptance of Jesus Christ carries with it Christ's acceptance of the individual. Thus the person is born again, or regenerated, and has the witness of the Spirit of God within.

Q. My husband and I are consecrated Christians and are constantly in the work of the Lord. However, we felt definitely led to leave the denomination to which we belonged. We visit and sing and help in different ways in different churches. We have

admitted in testimony that she had let her tongue go too freely and asked pardon. Another said she wanted to be dead—as dead as a corpse, so that when someone spoke, wounding her, she wouldn't feel it at all. Best of all, a good lady of the city came in humble contrition to the place of prayer and arose with a testimony of assurance of salvation attained. It was a real victory, as she is from a fine family, but one which is very fanatical, for she is related to one of the city priests.—IRA N. TAYLOR, Peru.

THE QUESTION BOX

Conducted by Stephen S. White

been severely criticized by some of our friends in the church which we left. They seem to think that we did not do right in leaving. We still feel that we did God's will, but we don't want anyone to feel badly toward us. Didn't we have a right to leave the church if we felt that we should?

A. Of course you had a right technically, or legally, to leave the church and denomination to which you belonged. But if this meant that you are now members of no church, I think that you made a mistake. Every Christian should belong to the church which he believes best upholds the Bible as he understands it. I can't feel very sympathetic toward the independent, free-lance Christian. The layman, however active he may be, can accomplish more by belonging to a church and giving the major portion of his interest and efforts to it. The same is true of the minister or Christian worker, even though he may be an evangelist and engaged regularly in holding meetings. The evangelist necessarily cannot concentrate his time and activities in one local church, but he should belong to a church and give most of his energies toward forwarding its work for the kingdom of God. A religious church visitor doesn't accomplish much, however good his temporary service may be.

Q. Our church sold vanilla to buy a coffee urn, and now it plans to raise money for something else by having a food sale. I don't believe in this method of raising money for anything which is part of the work of the church. Therefore, don't you think that it would be better for me just to make a donation for this need and have nothing to do with the food sale?

A. I certainly think it would be better for you to make the donation

and leave the sale business completely alone. I am everlastingly and unalterably against a local church or any of its departments selling anything for the purpose of raising money in order to finance any of its activities. That's one side of the proposition. The other side is that neither the person who asked this question nor any other

member of the church has any right to raise a question about this method of raising money for a local church unless he is tithing into the treasury of the church and giving offerings besides. The only legitimate scriptural answer to raising money for a local church by selling is tithing and the giving of offerings. I have known a

few people who were very much against selling in order to raise money for the church, but along with that they were not willing to tithe and give offerings. Let me say again that no one has a right to talk against the former method who is not conscientiously and strictly practicing the latter.

Home Missions and Evangelism

Roy F. Smee, Secretary

136 New Churches

THE first year since the General Assembly has now passed, with 136 new churches organized. We are interested in numbers and are of course disappointed that this figure is not quite so large as the number organized during the first year of the previous quadrennium (145). At the same time, we recognize that each one of these churches represents sacrifice, labor, prayer, and visitation on the part of district superintendents, pas-

tors, and laymen. We would never minimize all that is entailed in these home missionary developments.

One reason for the number of new churches this year is that the load of organizing new work has been carried by a few districts. Six districts have exceeded the quota of new churches set by the Board of General Superintendents and accepted by the districts. These are the British Isles, Canada West, Georgia, Kansas, Kentucky, and

South Carolina. Seven other districts (Colorado, Florida, Northeastern Indiana, Northwest Oregon Pacific, Pittsburgh, and South Arkansas) have reached their quota for the first year. These thirteen districts have accounted for 43 per cent of all the churches organized the past year. They are certainly to be commended for this good record. Unfortunately, there are twenty-one districts that were unable to report a new church for the year.

We must all do our part if we are to reach our goal of 1,000 new churches during the quadrennium. We are spending much more money on home missions today than we did four years ago, and these dollars ought to be more productive than they were then. There are opportunities on every hand. Let us all boost this great cause.

| District | Superintendent | Chs. | | District | Superintendent | Chs. | |
|------------------|------------------------------------|-------|------|----------------------------|-----------------------|-------|------|
| | | Quota | Org. | | | Quota | Org. |
| Abilene | Orville W. Jenkins | 5 | 1 | Nebraska | Whitcomb Harding | 4 | 0 |
| Akron | C. D. Taylor | 5 | 1 | Nevada-Utah | Raymond Sherwood | 2 | 0 |
| Alabama | C. E. Shumake | 4 | 1 | New England | J. C. Albright | 5 | 4 |
| Alaska | | 1½ | 0 | New Mexico | R. C. Gunstream | 2½ | 1 |
| Albany | Renard D. Smith | 3 | 2 | New York | Robert I. Goslaw | 2½ | 1 |
| Arizona | M. L. Mann | 2 | 0 | New Zealand | R. E. Griffith | 1½ | 1 |
| Australia | A. A. E. Berg | 2 | 1 | North Arkansas | W. H. Johnson | 2 | 0 |
| British Isles | George Frame and J. B. Maclagan | 3 | 4 | North Carolina | Lloyd Byron | 4 | 1 |
| Canada Central | T. E. Martin | 2½ | 0 | North Dakota | Harry F. Taplin | 2 | 0 |
| Canada West | Edward Lawlor | 4 | 5 | Northeastern Indiana | Paul Updike | 4 | 4 |
| Central Ohio | Harvey S. Galloway | 5 | 4 | Northeast Oklahoma | I. C. Mathis | 3 | 2 |
| Chicago Central | Mark R. Moore | 5 | 2 | Northern California | George Coulter | 7 | 6 |
| Colorado | C. B. Cox | 4 | 4 | Northwest | E. E. Zachary | 4 | 4 |
| Dallas | Paul H. Garrett | 4 | 2 | Northwestern Illinois | Lyle E. Eckley | 4 | 0 |
| Eastern Kentucky | D. S. Somerville | 4 | 3 | Northwest Indiana | George Franklin | 4 | 0 |
| Eastern Michigan | Orville L. Maish | 3 | 0 | Northwest Oklahoma | J. T. Gassett | 3½ | 3 |
| East Tennessee | Victor E. Gray | 5 | 4 | Oregon Pacific | W. D. McGraw, Jr. | 5 | 5 |
| Florida | John L. Knight | 4 | 4 | Pittsburgh | R. F. Heinlein | 4 | 4 |
| Georgia | Mack Anderson | 4½ | 6 | Rocky Mountain | Alvin L. McQuay | 2½ | 0 |
| Hawaii | Cecil Knippers | 2 | 0 | San Antonio | Ponder W. Gilliland | 5 | 0 |
| Houston | V. H. Lewis | 2½ | 2 | South Africa (European) | Charles H. Strickland | 3½ | 0 |
| Idaho-Oregon | I. F. Younger | 3 | 0 | South Arkansas | W. L. French | 3 | 3 |
| Illinois | W. S. Purinton | 4 | 2 | South Carolina | D. W. Thaxton | 4 | 5 |
| Indianapolis | J. W. Short | 4½ | 1 | South Dakota | W. H. Davis | 2½ | 0 |
| Iowa | Gene Phillips | 4 | 0 | Southeast Oklahoma | Glen Jones | 2½ | 0 |
| Kansas | Ray Hance | 3 | 5 | Southern California | R. J. Plumb | 4 | 1 |
| Kansas City | Jarrette Aycock | 5 | 4 | Southwest Indiana | Leo C. Davis | 5½ | 1 |
| Kentucky | L. T. Wells | 4 | 5 | Southwest Oklahoma | W. T. Johnson | 4 | 0 |
| Los Angeles | Shelburne W. Brown | 4 | 1 | Tennessee | D. K. Wachtel | 5 | 4 |
| Louisiana | Elbert Dodd | 5 | 3 | Virginia | V. W. Littrell | 3½ | 2 |
| Maritime | J. H. MacGregor | 2 | 0 | Washington Pacific | B. V. Seals | 3 | 2 |
| Michigan | W. M. McGuire | 3 | 0 | Washington-Phila. | E. E. Grosse | 5 | 3 |
| Minnesota | Arthur C. Morgan | 3 | 1 | West Virginia | E. C. Oney | 6 | 5 |
| Mississippi | J. D. Saxon | 3½ | 1 | Western Ohio | W. E. Albea | 5 | 1 |
| Missouri | E. D. Simpson | 4½ | 3 | Wisconsin | Charles A. Gibson | 3 | 1 |

THE HOME CIRCLE

Conducted by Grace Ramquist

He Will Keep!

THERE are so many people who walk down the streets of our cities—unlike one another, and yet as I have been studying their faces I place most of them in one of three classes.

There are the people who hurry down the street as fast as they can go. Usually they look neither to the left nor to the right. Their brows are furrowed more often than not, and their feet seem to be tapping out the message that they haven't time to walk down the street, but circumstances have forced them into the time-wasting trip. They speak to no one, and no one even attempts to speak to them. The problems which they carry are so heavy that they have no time to waste on nonessentials, they think.

Then there are the people who walk along the street dragging their feet. They are tired of trying, for nothing seems to go right. You can almost hear them say, "Oh, what's the use? Everything turns out wrong wherever I go or whatever I do. I might as well stop trying." If anyone speaks to them, they respond in a complaining tone and the one to whom they have spoken surely must feel the forlornness of the response—it is small wonder if he, too, becomes discouraged and melancholy. Spirits beget like spirits.

The third class includes that person who walks with a sprightly step, glancing at those he passes with a look of expectancy on his face. He looks as if he might smile with the smallest provocation, and it is amazing how many opportunities such a person gets as he travels one city block. Everyone who speaks to him always smiles.

While I sit in the car observing the people who pass, I play a little game: always the "smilers" are Christians. I like to believe that all who take the name of Jesus with them have so much of joy, peace, and contentment inside them that it shows on the outside of them. I always play that those who have pleasant countenances are those who wish to let the world know how wonderful it is to be living for the Master, who takes care of them whether they be in the sunshine or the cloudy experiences of life.

There is no way for me to know the truth of the matter, but let me ask you, "As a Christian, do you let the light of inward peace and contentment show from your face as you walk down the streets of your city?"

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."

Stay in the Saddle—

Lorraine and Lucille were sisters. They lived on a farm and often rode a horse which was owned by their father. The saddle was only large enough to hold one girl comfortably, although when one went riding the other one usually went too, sitting behind the saddle.

One day, Lorraine hurried home from school. She jumped up into the saddle and called to her younger sister, who was not far behind her, "Today I am going to ride in the saddle."

"Oh, I want to ride in the saddle," called the disappointed sister. But Lorraine would not give up the choice seat. There was nothing else for Lucille to do but climb up behind the saddle, grab hold of Lorraine, and ride along.

It had been raining but a short time before, and soon the horse stepped right into a mud puddle. He suddenly reared up and Lucille landed smack in the puddle. Her dress was splashed

and her face was muddled, but she bravely got up and climbed back on the horse, sitting as before, behind the saddle. The girls started riding again.

"Please," begged Lucille, "won't you let me ride in the saddle for a little while?"

"No," answered the determined sister, "I am going to stay right in the saddle. I am going to ride where I please."

Soon Lucille was knocked off again, and again she landed in the mud puddle. She was too discouraged to try again, so she turned and walked slowly back home.

Lorraine then started out for a long ride by herself. She found that the horse was not in too good a mood. He reared and bucked. She tried to steady him but to no avail. After an unsatisfactory ride, she turned the horse about and headed for home. All her boasting was over. She was afraid she would never get back home still in the saddle. She drew a breath of relief as she rode up onto the lawn, but just before she was ready to get out of the saddle the horse gave a big buck and off she rolled onto the hard ground. Her fall was much harder than had been both of Lucille's. She had held her choice seat in the saddle, but she paid a heavy price for it. That was the first and last time she ever selfishly kept the best for herself alone.

NEWS OF THE CHURCHES

Grand Rapids, Michigan—This has been a wonderful year for Fuller Avenue Church. Truly, God has blessed throughout the year. We have had two real, old-fashioned revivals. Last fall Evangelist Ed. Ferguson and wife were with us, and in June we had a glorious revival with Evangelist J. E. Williams. He is one of God's choice preachers. We have worked the visitation program, and God has blessed the Sunday-school and church services. We have received nineteen new members into the church during this assembly year. We are now starting the second year of a three-year call.—Paul Mayfield, Pastor.

Columbus, Ohio—The Parsons Avenue Church was privileged to participate in one of the best revival meetings ever held in the church. We had as our evangelist for the last week of May, Rev. Sammy Sparks, who is a member of our church. During that week, more than forty-five people knelt at the altar seeking God for salvation, heart cleansing, and definite spiritual help. We have every reason to believe that these seekers were happy finders. The church is farther

up the road spiritually because of the Spirit-filled ministry of Brother Sparks. He has been called for a return meeting. Last November, Rev. D. E. Clay was unanimously called as pastor of the church and there has been an upward trend in all departments. Twenty-two new adult members have been added to the church. We are definitely praying for the leadership of God regarding the building plans for the church, and we are sure that He will make His will plain. At our recent pastoral election, Rev. and Mrs. Clay were given a unanimous call for the year 1953-54. Our people love this young couple, and are pledging to them and the church our support for the coming year.—Mrs. Forrest Stoll, Reporter.

Evangelist P. P. Belew reports: "My most recent itinerary included an eight-day meeting with our church at Kitchener, Ontario, Canada, of which Rev. R. C. Crowder is pastor; a Sunday night with Rev. Morris E. Wilson at Lake Avenue Church, Rochester, N.Y. (eleven persons prayed through in this one service); attendance at the Eastern Nazarene College Preachers'

Retreat; a midweek service with Rev. James H. Garrison and his church at California, Pennsylvania; a Sunday night service with Rev. Fred Gibson at Glebe Road Church at Arlington; and a week end at Alexandria, Virginia, where Rev. W. H. McDowell is pastor. In all of these places we enjoyed the fellowship of the brethren, and the presence of God was graciously manifest in the services."

Sidney, Ohio—As we come to the close of another church year we find that God has been blessing this church in every department. We have had three very good revival meetings: one in December, with Rev. James Crabtree; in January, a Youth Week service with Clarence Royce; then in May we had a great revival with Rev. and

Mrs. Applegate. Many new people were reached in this revival, and on the last Sunday ten new members were received into the church. The architectural plans for the new church building have been approved by the state and we hope to start construction by early fall. The new building will have a seating capacity of three hundred and classroom facilities for twenty-two classes. We recently held a week-end meeting with Mr. and Mrs. Holstein from Olivet Nazarene College; they are very splendid workers. Mrs. Virginia Hamilton, of Kankakee, Illinois, directed a very splendid vacation Bible school. We appreciate the very fine people we have to work with here in Sidney and look forward to another year of progress and spiritual victories.—Kenneth J. Grandy, Pastor.

CORRECTION: In a recent item in the "News in Brief" column we stated that Rev. Gordon V. Woods had resigned as pastor of Northside Church, Chicago, Illinois, to accept the pastorate at Daytona Beach, *California*. It should have read Daytona Beach, *Florida*. We appreciate Brother Woods's directing our attention to the mistake. He also adds that the location of First Church in Daytona Beach, Florida, is 635 N. Beach Street, and they invite Nazarenes vacationing in Florida to come and worship with them.—*Office Editor.*

Evangelist L. E. Shaw writes: "I have been keeping fairly busy in the work of evangelism, and God has been giving us some good meetings in Texas and Oklahoma. In June I had a good meeting with Pastor W. J. McClure and church in Dewey, Oklahoma. God honored His Word and gave a good meeting. Also, we had a good meeting in Palestine, Texas; the church is small, but they have some fine people. At Harrah, Oklahoma, where we served as pastor for five years, the Lord blessed also. I was sick some during the winter and spring, but have fully recovered and am feeling fine. I have some open time beginning with September and will be glad to go anywhere. Write me, Box 744, Barnsdall, Oklahoma."

Urbana, Ohio—It is a great joy to report the blessings of God upon our work here. During this year we have had two good revivals: with Rev. and Mrs. Raymond Browning, and Joe T. Darity, song evangelist, last November; then in April with Rev. and Mrs. George Brinkman. We greatly appreciate our pastor, Rev. R. E. Bush. He and his good family have been a blessing to our church during the past two years, and we have given him a call for three more years. The Lord is blessing in every department of the work.—Mrs. Frank Dalton, Secretary.

Houston, Mississippi—We recently closed a good revival with Rev. and Mrs. E. T. Cox as special workers. This is the second revival they have held for us here. The services each morning and evening were blessed by the presence of God, and Brother Cox's practical holiness sermons were preached under the anointing and power of the Holy Spirit. There were seekers at the altar in almost every service, praying through to definite victory and ranging in age from young children to adults past eighty. We received six members into the church on the following Sunday. Our hearts were filled with gratitude as our Easter offering went beyond our highest expectations, being the largest in six years. Our vacation Bible school just completed was the largest and best we've had. We are completing our third year with our good people here at Houston and have a unanimous call for a fourth year. Pastor and people are encouraged and united.—Willard F. Rogers, Pastor.

Sunday-School Attendance Report

| | 1952 | June | Percentage |
|----------------------------|--------|--------|------------|
| Northern California | 13,111 | 13,063 | 100 |
| Western Ohio | 12,274 | 12,243 | 100 |
| *Central Ohio | 10,838 | 11,368 | 105 |
| *Akron | 9,401 | 9,829 | 104 |
| Southwest Indiana | 8,546 | 8,491 | 99 |
| Northeastern Indiana | 8,550 | 8,462 | 99 |
| Indianapolis | 7,770 | 8,030 | 103 |
| Eastern Michigan | 7,725 | 7,668 | 99 |
| Kansas City | 7,513 | 7,415 | 99 |
| Kansas | 7,250 | 7,171 | 99 |
| *Tennessee | 6,291 | 7,110 | 113 |
| *Southwest Oklahoma | 5,857 | 6,232 | 106 |
| *New England | 5,932 | 6,194 | 104 |
| Northwest | 5,856 | 5,892 | 101 |
| Northwest Oklahoma | 5,749 | 5,465 | 95 |
| Abilene | 5,271 | 5,424 | 103 |
| Chicago Central | 4,837 | 4,752 | 98 |
| Dallas | 4,744 | 4,711 | 99 |
| Georgia | 4,543 | 4,649 | 102 |
| *South Carolina | 4,185 | 4,511 | 108 |
| *Louisiana | 4,154 | 4,344 | 104 |
| Southeast Oklahoma | 4,009 | 3,845 | 96 |
| North Arkansas | 3,607 | 3,661 | 101 |
| Northeast Oklahoma | 3,740 | 3,606 | 96 |
| *South Arkansas | 3,312 | 3,515 | 106 |
| *Arizona | 2,966 | 3,152 | 106 |
| Houston | 2,861 | 2,941 | 103 |
| New Mexico | 2,870 | 2,376 | 83 |
| *Wisconsin | 2,056 | 2,327 | 113 |
| Rocky Mountain | 2,348 | 2,161 | 92 |
| New York | 1,741 | 1,750 | 100 |
| North Dakota | 1,579 | 1,577 | 100 |
| *Maritime | 776 | 1,028 | 132 |
| *South Dakota | 716 | 827 | 115 |

*The 12 highest districts in percentage gain.
 Total average attendance of districts reporting 185,790
 Total average attendance of districts not reporting 154,074
 Gain of 2,812

Districts not reporting: Alabama, Albany, Canada West, Colorado, Eastern Kentucky, East Tennessee, Florida, Hawaii, Idaho-Oregon, Illinois, Iowa, Kentucky, Los Angeles, Michigan, Minnesota, Mississippi, Missouri, Nebraska, Nevada-Utah, North Carolina, Northwestern Illinois, Northwest Indiana, Canada Central, Oregon Pacific, Pittsburgh, San Antonio, Southern California, Virginia, Washington Pacific, Washington-Philadelphia, West Virginia, Alaska, Australia, British Isles.

ERWIN G. BENSON, *Field Secretary*
 Department of Church Schools

Evangelist George Brannon writes that he has an available date, August 12 to 23, this summer, that he would like to slate with some church. Write him, 125 N. Wheeler, Bethany, Oklahoma.

Pastor Earl W. Powell, of Hollydale, California, writes: "It is with a deep sense of humility and gratitude to God that we report the following progress the Lord has made possible during our first thirty months here—68 new members received into the church; average Sunday-school attendance of 264, with high of 545; debt cleared on a corner lot, extending the property a complete block on one street; the financing and construction of a \$12,-000.00 Sunday-school and recreational building; the purchase of factory-made, native oak pews for main auditorium and two youth auditoriums; new altar, pulpit, and communion table; new grand piano for main auditorium; carpeting of main auditorium wall-to-wall with beautiful gray, twisted-wool, frieze carpet, and drapes for platform; painting of entire church and parsonage; erection of three-color neon sign; purchase of ample supply of new Nazarene Hymnal; office equipment; kitchen equipment for recreational building; redecorating of parsonage, and purchase by church of new dining room suite, refrigerator, chairs, etc. for parsonage; increase in all budgets each year; increase of \$7,000.00 in receipts the past year over any previous year; increase of \$25.00 per week in pastor's salary. We have two more years to serve on a three-year call extended last year, and never felt more encouraged to press the battle for God and souls than now. Indeed, it is a privilege to serve God and the united, harmonious people of the Hollydale church."

Hawthorn, Pennsylvania—Recently we had a fine revival meeting with Rev. Mason Lee as evangelist. Brother Lee's ministry and spirit were appreciated by all. His dynamic presentation of old-fashioned holiness with old-fashioned Nazarene evangelistic fervor will never be forgotten. Much good was accomplished and many souls were helped in the way of holiness. The pastor and church are thankful for deeply spiritual men such as Brother Mason Lee.—George Emmitt, Pastor.

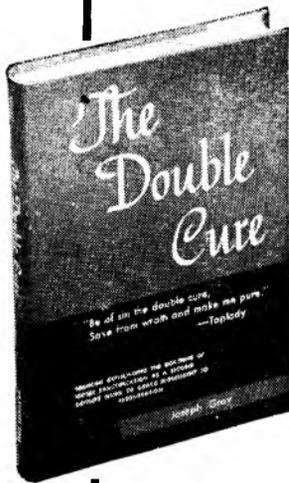
Miami, Florida—Grace Church recently closed a Holy Ghost revival with Rev. Elmer E. Michael as the evangelist. Brother Michael was used of God, as he is indeed a Spirit-filled and anointed preacher. Brother and Sister Whiting carried their part in a wonderful way with the music and singing. Brother Whiting carries his own electric Hammond organ. Brother and Sister ~~Carter~~, of Miami, were also used of God in their singing. The people of Grace Church seem to be encouraged and want to go forward.—R. P. Hennigan, Pastor.

North Little Rock, Arkansas—First Church recently closed a very successful revival with Evangelist C. T. Corbett and Song Evangelist Leon Cook. The attendance throughout the meeting was good, the preaching and singing were of the highest order, the Divine Presence was near, and souls prayed through at practically every service. On the Sunday following the close of the revival a substantial class of members was received into membership of the church. Our people appreciated the effectual ministry of Brothers Corbett and Cook, and feel that the Lord directed them our way. So far this assembly year fifty-six members have been received into the church. The church recently extended a unanimous three-year call to the

pastor with 166 ballots cast. Our church is behind the total program of the South Arkansas District and our people have high regard for our splendid district leader, Superintendent W. L. French.—W. Raymond McClung, Pastor.

Cimarron, Kansas—We came to pastor this church at the close of our assembly last year. We have enjoyed the blessings of the Lord in the past year. We have had two very good revival meetings, and one meeting from Wednesday over Sunday with workers from Bethany-Peniel College. We have had an increase in Sunday-school attendance over last year, an increase of over 10 per cent in church

Have YOU Ordered?



THE DOUBLE CURE

by
Joseph
Gray

General Superintendent Vanderpool says:

"The author presents in his convincing manner, not only the 'fingerprints' and 'footprints' of 'the old man' . . . the world's greatest lawbreaker . . . but he cheers the heart and calms the fears with the logical and scriptural assurance that there is a double cure for the two-fold sin problem.

"The author's wide experience as pastor, evangelist, and youth worker, and the fact that he has been a diligent Bible student and has read extensively, have furnished for him a wealth of material . . .

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"Showers of Blessing" Stations

In West Central Educational Zone

membership and in most of the other departments. The people of Cimarron have stood by in every way to make it easier for the pastor. We received a unanimous vote to stay another year and have accepted, looking forward to greater things in the future for our work here.—O. A. McGuire, Pastor.

Olivet Nazarene College

College Church is continuing with a full-scale church program right through the summer months. Real interest is being shown by the people of the college and community. For the past several Sundays we have been well over the 300 mark in Sunday school with our morning and evening services correspondingly well attended.

On Friday, June 19, we concluded a very successful vacation Bible school. The school was directed by Mrs. C. T. Corbett, who was assisted by a fine group of people from the church. Plans are now complete for our first summer tent meeting.

We have high hopes for the beginning of the construction of our new church early in 1954. Contributions are being received regularly into the building fund, that was already a substantial sum prior to my coming. We anticipate having at least \$75,000.00 in cash by the time of the district assembly. It will be a great day indeed when the College Church congregation can have its first service in its own sanctuary. To this end our people are working, praying, and sacrificing.

We look forward to the opening of school again this fall and count it a real privilege to be able to join hands with Dr. Harold W. Reed, president of Olivet Nazarene College, and his faculty in building a church in this community that will efficiently serve succeeding generations.

L. GUY NEES, *Pastor*

District N.Y.P.S. Institute

The Northwest Oklahoma District N.Y.P.S. sponsored a profitable camp and institute, June 15 to 19. It was held at Camp Fellowship, near Goddard, Kansas. Five study classes were in progress at one time. The teaching staff consisted of Rev. J. T. Gassett, Rev. Ronald Denton, Rev. Darrell Slack, Rev. Jerald Locke, and Rev. Kenneth Frey; 195 Christian Service Training credits were issued at the close of the camp.

Rev. R. T. Williams, the singing pastor of radio and TV, was the special worker for the camp. He presented the truth in a very forceful way, and many young people found victory at an altar of prayer.

Rev. L. S. Oliver, district president, had the work well planned. As he is leaving the district, he offered his resignation to the council, and Rev. James Hester was elected to serve the remainder of the year as president. The presence of the Lord was manifest many times during the week spent at camp. It will be a time long remembered.

ELMER H. STAHLY, *Reporter*

| Arkansas | | | | | | |
|-----------|------------------|-------|------|------------|----------|--|
| KVRC | Arkadelphia | 1240 | kc. | 5:00 p.m. | Sunday | |
| KCON | Conway | 1230 | kc. | 1:00 p.m. | Sunday | |
| KBLO | Hot Springs | 1470 | kc. | 5:00 p.m. | Sunday | |
| KBTM | Jonesboro | 1230 | kc. | 2:15 p.m. | Friday | |
| KBTM-FM | Jonesboro | 101.9 | meg. | 2:15 p.m. | Friday | |
| KARK | Little Rock | 920 | kc. | * | Sunday | |
| KDRS | Paragould | 1490 | kc. | * | | |
| KUOA | Siloam Springs | 1290 | kc. | 7:15 a.m. | Sunday | |
| KUOA-FM | Siloam Springs | 105.7 | meg. | 7:15 a.m. | Sunday | |
| Kansas | | | | | | |
| KGAR | Garden City | 1050 | kc. | 8:45 a.m. | Sunday | |
| KWGB | Goodland | 730 | kc. | 8:00 a.m. | Sunday | |
| KVGB | Great Bend | 1590 | kc. | 12:45 p.m. | Sunday | |
| KAYS | Hays | 1400 | kc. | 8:15 a.m. | Sunday | |
| KWHK | Hutchinson | 1190 | kc. | 8:45 a.m. | Sunday | |
| KSEK | Pittsburg | 1340 | kc. | 9:15 a.m. | Sunday | |
| Louisiana | | | | | | |
| KAPK | Minden | 1240 | kc. | 8:45 a.m. | Sunday | |
| KWCJ | Natchitoches | 1450 | kc. | 8:45 a.m. | Sunday | |
| WJBW | New Orleans | 1230 | kc. | 8:15 a.m. | Sunday | |
| Missouri | | | | | | |
| WDAF | Kansas City, Mo. | 610 | kc. | 8:15 a.m. | Sunday | |
| KNIM | Maryville | 1580 | kc. | 8:45 a.m. | Sunday | |
| KRES | St. Joseph | 1550 | kc. | 7:45 a.m. | Sunday | |
| Nebraska | | | | | | |
| KCOW | Alliance | 1400 | kc. | 2:15 p.m. | Sunday | |
| KOLN | Lincoln | 1400 | kc. | 8:15 a.m. | Sunday* | |
| KNBR | North Platte | 970 | kc. | 8:15 a.m. | Sunday | |
| KOIL | Omaha | 1290 | kc. | 8:15 a.m. | Sunday | |
| KOLT | Scottsbluff | 1320 | kc. | 8:45 a.m. | Sunday | |
| Oklahoma | | | | | | |
| KWON | Bartlesville | 1400 | kc. | 1:30 p.m. | Sunday | |
| KSEO | Durant | 750 | kc. | 7:45 a.m. | Sunday | |
| KSEO-FM | Durant | 107.3 | meg. | 7:45 a.m. | Sunday | |
| KGYN | Guymon | 1220 | kc. | 9:15 a.m. | Sunday | |
| KMUS | Muskogee | 1380 | kc. | 8:15 a.m. | Sunday | |
| KMUS-FM | Muskogee | 101.5 | meg. | 8:15 a.m. | Sunday | |
| KNOR | Norman | 1400 | kc. | 9:15 a.m. | Sunday | |
| KOMA | Oklahoma City | 1520 | kc. | 8:45 a.m. | Sunday | |
| KOMA-FM | Oklahoma City | 94.7 | meg. | 8:45 a.m. | Sunday | |
| KSIW | Woodward | 1450 | kc. | 8:00 a.m. | Sunday | |
| Texas | | | | | | |
| KRUN | Ballinger | 1400 | kc. | 3:45 p.m. | Sunday | |
| KRCT | Baytown | 650 | kc. | 10:45 a.m. | Sunday | |
| KTXC | Big Spring | 1400 | kc. | 9:00 a.m. | Sunday | |
| KCTX | Childress | 1510 | kc. | 8:15 a.m. | Sunday | |
| WTAW | College Station | 1150 | kc. | 5:00 p.m. | Tuesday | |
| KVMC | Colorado City | 1320 | kc. | 2:00 p.m. | Sunday | |
| KXIT | Dalhart | 1410 | kc. | 8:15 a.m. | Sunday | |
| KDLK | Del Rio | 1230 | kc. | 8:45 a.m. | Sunday | |
| KSET | El Paso | 1340 | kc. | 9:30 p.m. | Monday | |
| KFLD | Floydada | 900 | kc. | 3:45 p.m. | Sunday | |
| KXOL | Fort Worth | 1360 | kc. | 6:45 p.m. | Sunday | |
| KSIJ | Gladewater | 1430 | kc. | 8:15 a.m. | Sunday | |
| KSOX | Harlingen | 1530 | kc. | 7:45 a.m. | Sunday | |
| KGRI | Henderson | 1000 | kc. | 3:15 p.m. | Sunday | |
| KHBR | Hillsboro | 1560 | kc. | 8:00 a.m. | Sunday | |
| KPET | Lamesa | 690 | kc. | 2:00 p.m. | Sunday | |
| KVOW | Littlefield | 1490 | kc. | 1:30 p.m. | Saturday | |
| KFYO | Lubbock | 790 | kc. | 8:45 a.m. | Sunday | |
| KRBA | Lufkin | 1340 | kc. | 7:15 p.m. | Saturday | |
| KOSF | Nacogdoches | 1230 | kc. | 5:00 p.m. | Saturday | |
| KIUN | Pecos | 1400 | kc. | 9:15 a.m. | Sunday | |
| KOLJ | Quanah | 1150 | kc. | 1:15 p.m. | Sunday | |

| | | | | | |
|---------|------------|------|------|-----------|--------|
| KTAN | Sherman | 1500 | kc. | 5:30 p.m. | Sunday |
| KTCC | Terrell | 1570 | kc. | 8:00 a.m. | Sunday |
| KCMC | Texarkana | 1230 | kc. | 7:45 a.m. | Sunday |
| KCMC-FM | Texarkana | 98.1 | meg. | 7:45 a.m. | Sunday |
| KTLW | Texas City | 920 | kc. | 7:45 a.m. | Sunday |
| KWTX | Waco | 1230 | kc. | 9:00 a.m. | Sunday |

New Stations

| | | | | | |
|------|-----------------------|------|-----|-----------|----------|
| KARK | Little Rock, Arkansas | 920 | kc. | * | Sunday |
| WOPA | Oak Park, Illinois | 1490 | kc. | 8:45 a.m. | Thursday |
| KPRK | Livingston, Montana | 1340 | kc. | * | Sunday |
| WRIS | Roanoke, Virginia | 1410 | kc. | 7:45 a.m. | Sunday |

*Consult local newspaper for correct time.

N.Y.P.S. Convention Nevada-Utah District

The ninth annual convention of the Nevada-Utah District N.Y.P.S. convened at the First Church, Reno, Nevada, on Tuesday, June 9, with the president, Rev. Winston R. Ketchum, as chairman.

Brother Ketchum gave a fine report on the work which has been carried on during the past year. He spoke to us from the theme "By My Spirit Speak."

The Spirit of God was felt in the business session as Brother Ketchum was re-elected president for the coming year. Almost all of the churches gave encouraging reports of growing societies.

We wish to express our thanks to Rev. R. B. Sherwood, our district superintendent, for his active support and prayers during the past year.

The young people of the Nevada-Utah District are praying that God will stand behind our president and that each young person will be filled with His Spirit, that they may go forth to speak for Him.

MILDRED GIBSON, *Secretary*

Home Missions Tour

The home missionary district of the Maritime provinces has just completed a successful tour in the interests of strengthening the new churches and establishing new places. This district has characteristics all its own; here one comes in contact with the old and the modern, up-to-the-latest improvements. This is also characteristic of their thinking.

Here is the earliest seat of government for the Dominion of Canada, Charlottetown, P.E.I. The stone floor at the entrance of the first Parliament building is so worn that one could easily turn an ankle in walking in. On the other hand, the motels and cabins are the "last word" for tourists' comfort, as are many of the homes.

It is only natural that there would be the combination and sometimes the "clashing" of the ancient and the modern. Therefore, the background for the establishing of a new denomination has its challenges to meet, which require an extra amount of patient perseverance, coupled with enthusiastic endeavor and spiritual power.

There is no question about the present leadership on the district. Rev. J. H. MacGregor, with his effi-

cient companion, is so well acquainted with and adapted for this task that he plans and moves with certainty and effectiveness. The progress being made is a steady, substantial growth.

The general home missions fund being invested here is bringing returns. This district now pays into the General Budget fund of our church over \$3,000.00 annually. They are first on the Eastern Nazarene College educational zone to pay their budget in full. They raise more than \$3,000.00 for their district budget.

Aside from the foregoing, they support their home missions program to the amount of nearly \$4,000.00, which has just been pledged and paid in part on this tour. All this is with a membership of little less than 700 members in eighteen churches. They are first in percentage subscriptions to the HERALD OF HOLINESS; second in percentage gains in Sunday-school enrollment and attendance in our whole denomination.

This is a place for heroic effort, and it is likely that the pastors are making as sacrificial a contribution to the cause of holiness and the Church of the Nazarene as persons anywhere in our entire connection.

"Keep your eyes on the Maritimes" for progress, and offer a prayer for the faithful workers, including the district superintendent.

GEORGE J. FRANKLIN, *"Campaigner"*

Annual N.Y.P.S. Convention New York District

The high light of the forty-sixth annual convention of the N.Y.P.S. of the New York District, held at our Valley Stream church on May 16, was the pledging to raise the offering total for the general "Bible Colleges Project" to \$445.00—\$95.00 over the set goal.

Rev. Robert Goslaw, our new and already beloved district superintendent, had just brought a stirring message on the theme, "By My Spirit Speak," when pastors and N.Y.P.S. presidents spontaneously voiced their pledges to oversubscribe the Bible Colleges Project.

Other high lights of the convention included the re-election of Rev. Harold Kling as district president, the presentation of HERALD campaign awards, and the expressed desire to "go over the top" on the '53-'54 general project of raising money to sponsor "Showers of Blessing" from New York City.

Other district officers elected were: Rev. Samuel Smith, vice-president; Rev. Jay Patton, treasurer; Mrs. Virginia Lind, secretary; Rev. Donald Reed, boys' and girls' supervisor; Mr. Steve Lind, high school supervisor; and Bob Ervey and Miss Betty Ann Bedell, teen-age representatives.

The HERALD awards given by Rev. George Teague, campaign manager, went to Rev. Herbert Bedell (two awards), Rev. Donald Strong, Billy Richardson, Clinton Pearsall, John Dickson, and Don Schnepf.

Encouraging reports were heard from local N.Y.P. Societies, zone presidents, standing committee chairmen, district treasurer, and district president. The past year was recalled with a sense of achievement, and the new year was faced with a growing faith and optimism for real advances in every aspect of the district N.Y.P.S. program.

ALBERT STIEFEL, *Reporter*

Kansas City District

God is greatly blessing the home-mission work on the Kansas City District. He gave us seven new churches last year, and this year we have nine wonderful prospects, a number of which we hope to organize before our assembly. In all of these prospective places, we have been able to purchase property. Our people are awake to home missions. They have a vision of what God can do for souls on both sides of the ocean, and they are willing to back it with their prayers and with their money.

We have just closed our home-mission tour for the year and our people have paid in cash and pledges a little over \$29,000.00. Added to this will be some of their monthly payments that were sent in before we got to them in our tour, which will bring it to over \$30,000.00 for the year.

It is interesting to note that \$10,000.00 of this \$29,000.00 has been given by home-mission churches organized on the district during the past ten years. It is wonderful to serve a people who have their eyes wide open to the possibilities in this field and who open their pocketbooks to make it go.

A number of new churches on the district have erected buildings of their own. Others are buying buildings already erected. I have been toying with the idea of employing an elderly man and wife who are interested in working for God. If the man was handy with carpenter tools, I could pay a good weekly salary, if he was willing to help us in erecting and remodeling home-mission churches. I could keep a man busy in this field with a salary and home assured, and at the same time he would be extending the kingdom of God.

The home-mission field on our district is wide open: over 300 towns, over 46 counties with no Church of the Nazarene.

Pray that God will continue to bless and help in pushing the Kingdom.

JARRETTE AYCOCK, *District Superintendent*

**British Isles
District Assembly**

From May 21 to 25 we had one of the finest assemblies ever. It was glorious, soul-stirring harmony, preaching on the top level, most encouraging pastoral reports, the singing was "tops" (under Fletcher Tink's leadership), grand surprises, not one discordant note in the business meetings—and souls at the altar.

There was a cordial civic welcome given at the opening meeting on Wednesday evening to Dr. and Mrs. D. I. Vanderpool, as representing the Church of the Nazarene, by the mayor of Morley. The fine pastor, Leslie Roberts, and his people, who by the way did a magnificent hospitality job, gave a unique welcome to the general superintendent and the delegates in song. The people were stirred by Dr. Vanderpool's message.

Following a short devotional service on Thursday morning, a most impressive part of the morning's proceedings was the presentation of credentials, as elders of the Church of the Nazarene, to the ordained ministers of the ex-International Holiness Mission, who had felt long before this that they were an integral part of the Church of the Nazarene. In the evening meeting a packed church greatly enjoyed Mrs. Tink's fine cornet playing, and all were deeply stirred by Dr. Vanderpool's message on the Holy Spirit.

Friday was a busy day, a full day—on Friday we made history. We were not too busy, however, to give a warm welcome to our well-known friend, Chaplain Chilton, his wife and children. Of course we Britishers were thrilled about the Coronation, and we sent a loyal telegram to the Queen on behalf of the Church of the Nazarene in this country, and straight back came a most courteous reply through her private secretary. We handed that over to Dr. and Mrs. Vanderpool as a memorial of their visit to this country during Coronation year.

The district was then divided. The Church of the Nazarene has now grown to two districts in the British Isles. Our American and Canadian friends will be pleased to learn that Dr. George Frame, who has served the church so sacrificially and faithfully, was elected superintendent of the Northern District, and the Rev. J. B. Maclagan, so well known in Nazarene circles both here and overseas, to the superintendency of the Southern District. The new superintendent of the Southern District led the evening service. Dr. Vanderpool, amazingly fresh and vigorous despite his close application to the business of the day, brought souls to the altar with a Spirit-anointed message.

Saturday's meetings followed the pattern, but the business of the day was delightfully interrupted so that the British Nazarenes, through Dr. George Frame, could express their love for and appreciation of Dr. and Mrs. Vanderpool. They were asked to receive a china tea service, a fine example of British craftsmanship, to re-

mind them of their visit to the assembly. Mrs. Vanderpool suitably replied.

The home-mission meeting in the evening was wonderful. The grand climax was the dedication of the Church of the Nazarene Mobile Gospel Cinema Unit. This has been loaned to the Church of the Nazarene entirely free of charge, except for current running costs, by a warm-hearted friend, Mr. C. R. W. Munday, of Manchester, England. The outfit cost him approximately five thousand pounds and the only condition attached is that it is used. A call for a love offering to meet initial running costs brought an immediate response from the friends gathered round; in a few minutes one hundred fifty pounds was given. With the public-address system incorporated in this handsome and striking unit, and all its other modern aids to evangelism, the Nazarenes are now "going places" in Great Britain.

Sunday was a great day with spotlight on a grand open-air march and rally held in Morley Park in the afternoon. The Mobile Gospel Cinema Unit was in the procession and attracted great attention, and many listened to the broadcast message.

Monday climaxed the assembly with Nazarenes gathering from all quarters to make the finest meetings ever. An unforgettable ordination service was held in the afternoon, and the biggest rally of all in the evening.

Mention should be made that on Tuesday, Dr. Vanderpool, accompanied by Dr. Frame, Rev. J. B. Maclagan, and a group of Nazarene pastors and laymen, visited the Bible College Convention of the Calvary Holiness church, a fine, keen group under the leadership of Rev. Maynard James and Rev. Jack Ford, B.D. Dr. Vanderpool, who spoke with great power and unction, and his party, greatly appreciated the very warm welcome given to them.

REPORTER

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

The N.Y.P.S. convention for the San Antonio District was held June 19, in beautiful Camp Chrysalis (situated ten miles from Kerrville, Texas), at the close of a great camp and institute. All the various activities of the camp were blessed of God, particularly the fine messages brought by the special speaker, Rev. Eugene Stowe, pastor of College Church in Nampa, Idaho.

The same beautiful spirit that had prevailed throughout the institute was felt in the business session. Rev. Dick Littrell, pastor of Waco First Church and president of the N.Y.P.S., was re-elected, receiving all but four votes. His competent work and fine spirit make him greatly loved on the district. A love offering of \$51.00 from the local societies of the district was given the president by Rev. Paul Mangum, institute director. The Bethany quartet, under the direction of Rev. Curtis Smith, field representative of Bethany-

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Peniel College, brought a number of thrilling specials.

Rev. Paul Mangum was re-elected to the office of camp and institute director. His tireless and efficient work this year was greatly appreciated.

The camp and institute closed with a splendid banquet attended by over two hundred young people. Following the messages by our fine district superintendent, Rev. Ponder Gilliland, over \$6,000.00 was pledged by the local societies to be used in the interest of home missions on the district.

J. C. DOBSON, Reporter

Nevada-Utah District Assembly

The ninth annual assembly of the Nevada-Utah District convened in First Church, Reno, Nevada, June 10 and 11. The Tuesday morning preceding the assembly was devoted to the N.F.M.S. convention, which re-elected Mrs. Raymond B. Sherwood as president for this year. The N.Y.P.S. convention was held during the afternoon and re-elected Rev. Winston R. Ketchum as district president for the ensuing year.

Rev. Raymond B. Sherwood was unanimously elected district superintendent.

Dr. Samuel Young presided over the business sessions with poise and grace. His devotional talks were certainly an inspiration to each one present. He also brought the evening messages. Wednesday evening he conducted the installation of the officers of the N.F.M.S., and brought a wonderful missionary message. Thursday evening he brought a challenging message on the Christian's field of service, concluding with a beautiful ordination service.

A wonderful spirit of unity prevailed throughout the assembly.

LAWRENCE S. RUPP, Reporter

New England District Assembly

The forty-sixth annual assembly of the New England District was held June 24 to 26 at the College Church, Wollaston, Massachusetts, with Dr. Hardy C. Powers as the presiding officer. Dr. Powers presided with efficiency, and his forceful, yet practical, messages backed by his kind Christian spirit made a lasting contribution to all present. The assembly was preceded by the N.F.M.S. convention presided over by the president, Rev. Ann K. Stead. Missionaries Lois Drake and Esther Thomas, R.N., of Africa gave most interesting and informative messages. Many thanks go to Mrs. Stead for her faithful services rendered; and, by Mrs. Stead's own choice not to run another year, Mrs. J. C. Albright was chosen as the new leader.

Following his good report on Thursday morning, the people of New England showed their appreciation to District Superintendent J. C. Albright by re-electing him with an outstanding vote—receiving all but 9 out of 220 votes cast. A fine love offering was given to Mr. and Mrs. Albright as he was returned to this office for the

ninth year—the longest anyone has served this district.

Substantial gains were shown in all phases of the district: over \$56,000.00 given to general interests, over \$54,000.00 given to district interests, and over \$26,000.00 given to Eastern Nazarene College. The grand total given for all purposes was just under \$600,000.00. Four new churches were organized, with good gains in membership and average Sunday-school attendance reported.

An impressive ordination service was conducted Thursday evening by Dr. Powers when elder's orders were granted to Arthur Allan, Paul Lockhart, and Frank Oxenford.

The services of Rev. Robert Fowler, who served so faithfully last year as full-time home-mission evangelist, will continue, as special emphasis will be given to the northern part of the district.

Under the leadership of Superintendent Albright and the blessing of God, New England marches on for the greatest year of its history.

JOSHUA C. WAGNER, Reporter

Florida District Assembly

The 1953 assembly of the Florida District was owned and blessed of God from the opening service on May 19 through the close on May 21. A spirit of thanksgiving for the blessings of the past year, with an intense zeal for future gains, characterized the assembly.

Our district appreciates the word and vision of Dr. John L. Knight, district superintendent, under whose leadership the district showed gains in every department. He was re-elected with a very fine vote.

On Wednesday night, Rev. Mack Anderson, superintendent of the Georgia District, preached to a capacity crowd on home missions. At the close of the message, Florida Nazarenes answered the call once again and a substantial amount was pledged to underwrite the coming year's quota of the quadrennium goal of \$100,000.00 for home missions. This challenging vision of our district superintendent is rapidly becoming a reality.

No one who attended the assembly at Ft. Lauderdale will forget the graciousness and kindness of Dr. Samuel Young, presiding officer. His spirit and preaching ability assured us again of the tremendous worth of our general leaders. In the concluding service, Dr. Young ordained the largest class of candidates in several years: Wesley Harmon (of Trinidad), E. Blythe, J. Douglas, W. Chambers, C. Shreffler, O. Osborne, R. Spear, Jr., and W. Abersold.

The prospects for a greater year ahead are already in evidence, and through God's help Florida Nazarenes are winning in this section.

REPORTER

Everything that is vital in the missionary enterprise hinges upon prayer.—JOHN R. MOTT.



SERVICEMEN'S CORNER

IN APRIL, Chaplain Lyle Robinson was honored with the award of the Silver Star for "gallantry in action" during activities on the front lines late last fall. It was a still further privilege for him to receive this award and be decorated by the Chief of Chaplains on the occasion of his recent visit with Dr. Dan Poling at 40th Division Headquarters.

Korean Forces Hear Religious Program—Church services are now being broadcast directly to UN fighting men in front-line trenches in Korea each Sunday under a new program instituted by the farthest forward station of the United States Armed Forces Network in Korea. The first service was conducted by Chaplain Paul A. Winslow of Arlington, Virginia, who spoke on "The Wonder of the Word."

"I go to a Nazarene church in San Luis Obispo, which is five miles from camp. Rev. Weldon Stone is the pastor. They really have a live church, and a lot of young people. I'm truly thankful that God has enabled me to always be stationed near a good spiritual church. I love Him and mean to stay true to Him."—L. D. MAHAN.

"I have been receiving your periodicals regularly. The HERALD OF HOLINESS and *Conquest* have done much to help me in my spiritual life. Since I left the States in October I have been able to attend only the chapel services. There isn't much chance to attend any religious services here on the front lines. I am in a tank company that is with an infantry regiment. The infantry has services every week but they don't notify us as to when they are being held. But God has wonderfully taken care of me and blessed me at times when it seems like I can't bear it any longer. Praise His name! Please pray for me."—GERALD WALBERG.

"I wish to thank you for the Christian literature that you are sending me. I deeply appreciate the concern of the church and the folk back home while I am away. Today I know God as my Father, Christ as my Saviour, the Holy Ghost as my Sanctifier, and the devil has no part in the family. Truly Christ is my All in All."—WALTER P. MATTARD

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ANNOUNCEMENTS

RECOMMENDATION—Rev. Harold S. Richardson is returning to the field of evangelism, after doing a fine work for us in building the Sunny South Church in Muncie, Indiana. He has had much experience and is a successful evangelist; his wife assists with children's services, and they are a fine couple. Write them, Route 4, Muncie, Indiana.—Paul Updike, Superintendent of Northeastern Indiana District.

BORN—to Rev. and Mrs. Halbert Jenkins of Nazarene Theological Seminary, Kansas City, Missouri, a daughter, Carolyn Sue, on July 13.

—to Mr. and Mrs. Howard W. Alspaugh of Cibolo, Texas, a son, Kirk Wesley, on July 5.

—to Rev. and Mrs. Jack Leatherman of Baxter Springs, Kansas, a son, Lyndell Lee, on July 4.

—to Dr. and Mrs. J. Kenneth Grider of Pasadena, California, a son, Joseph Kenneth II, on June 26.

—to Mr. and Mrs. Elmer Shellenberger of Enid, Oklahoma, a son, Almon Kent, on June 25.

—to Mr. and Mrs. Alvin Brown of Oklahoma City, Oklahoma, a son, Stanley Kent, on June 24.

—to Rev. and Mrs. Lester A. Fahringer of Romney, West Virginia, a son, David Albert, on June 23.

—to Mr. and Mrs. Bill J. Hudson of Tulsa, Oklahoma, a daughter, Susan Gay, on June 14.

—to Mr. and Mrs. James Hollingsed of Chicago Heights, Illinois, a son, David Neal, on June 9.

—to Mr. and Mrs. James Music, Jr., of Cottonwood, California, a daughter, Carolyn June, on June 8.

—to Rev. and Mrs. Henry R. Janzen of Crescent, Oklahoma, a daughter, Raylene Sue, on May 16.

SPECIAL PRAYER IS REQUESTED by a lady in Missouri in regard to the adoption of a baby boy;

by a Christian lady in Illinois for a much desired request which would deliver her from her present situation;

by a lady in Ohio for a young girl who has been active in Christian work in the church but has now drifted to undesirable associates, and the mother is ill and brokenhearted;

by a sixteen-year-old girl in Kentucky—the only Christian in a family of twelve—who has been forbidden by her parents to attend church, that she may be true to God and that the family may be saved.

Nazarene Camp Meetings

July 28 to August 9, Sartinsville Camp, Jayess, Mississippi. Workers: Rev. Leon Chambers and wife, Rev. Ford Boone, singer. For information, write Ed. Bannister, Route 1, Jayess, Mississippi.

July 30 through August 9, Northern California District Annual Camp Meeting, at Beulah Park, Santa Cruz, California. Workers: Dr. T. W. Willingham, Dr. H. Orton Wiley, Rev. Nicholas A. Hull, evangelists; Rev. T. H. Stanley, people's meeting and prayer meetings; Rev. James Kratz, teen-age program; Ray Moore, music director; Mrs. Mary Parrott, vacation Bible school activities; Rev. Charles Higgins and Mrs. Virginia Alexander, pianists. Dr. George Coulter, district superintendent. For further information write to Beulah Park 100 Beulah Park Drive, Route 4, Santa Cruz, California.

August 3 through 9, Illinois District Camp at Nazarene Acres, located twelve miles east of Springfield, Illinois. (Directions—From Springfield, Illinois, five miles on Route 29 to Rochester, then five miles straight east to Buckhart, Illinois, then two miles north to Nazarene Acres.) Workers: Dr. Hardy C. Powers and Rev. D. K. Wachtel, evangelists; Professor Curtis Brown, music director. For information write the district superintendent, Dr. W. S. Purinton, Box 72, Springfield, Illinois.

August 7 to 16, Tenth Arizona District Camp, at Nazarene District Center, Prescott, Arizona. Workers: Rev. Harold Volk and Dwight and Norma Jean

Meredith. For reservations or information, write Rev. J. B. Gatlin, Route 2, Box 104, Prescott, Arizona. Rev. M. L. Mann, district superintendent.

August 7 to 16, Washington-Philadelphia District Camp, North East, Maryland. Workers: Dr. Mel-Thomas Rothwell and Dr. Edward Lawlor, evangelists; Rev. and Mrs. Ross Emrick, youth workers; Rev. Eddie Patzsch, singer; Mrs. Fred Bertolet, organist; Rev. and Mrs. Ernest Eades and Rev. George Hayse, missionaries. Rev. E. E. Grosse, district superintendent; Rev. F. D. Ketner, secretary.

August 10 to 16, Iowa District Camp, District Campgrounds, Des Moines, Iowa. Workers: Rev. Glenn Griffith, Wannie Tippett, Harmonaires Brass Trio. Rev. Gene Phillips, district superintendent.

August 10 to 16, Mississippi State Camp, Percy Quinn State Park. Workers: Dr. Russell V. DeLong, Rev. Roy Phillips, preachers; Rev. A. L. Chaffin, singer; and Mrs. B. W. Downing, pianist. Fifteen dollars per person takes care of bed and meals for entire time. Write or phone Rev. C. B. Carleton for further information.

August 24 to 30, Family Camp Meeting, Minnesota District, on Lake Koronis, two miles south of Paynesville, Minnesota. Workers: Rev. Ted Martin, Rev. Paul Martin; Rev. Owen Burke, director of N.Y.P.S. Institute; Rev. J. M. Anderson, director of boys' and girls' camp, assisted by Rev. and Mrs. David Sullivan; Rev. Geron Roberts, afternoon speaker. Special music by the ministers and laymen of the district. For information write, Rev. H. B. Hughes, 501 N. Dale St., St. Paul, Minnesota. Rev. A. C. Morgan, district superintendent.

They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever (Ps. 125:1-2).

District Assembly Information

EAST TENNESSEE—Assembly, August 5 to 7, at the Nazarene Campgrounds, Route 2, Louisville, Tennessee. Rev. Victor E. Gray, Route 2, Louisville, Tennessee, district superintendent, is the one to whom mail should be sent. Dr. G. B. Williamson presiding.

ILLINOIS—Assembly, August 5 to 7, at Nazarene Acres, Route 1, Dawson, Illinois. Rev. Frank H. Watkin, 924 W. Edwards St., Springfield, Illinois, entertaining pastor. Dr. Hardy C. Powers presiding.

KANSAS—Assembly, August 5 to 7, at the Kansas Nazarene District Center, 16th and Plum, Hutchinson, Kansas. Rev. Mark F. Smith, 500 M. Plum, Hutchinson, Kansas, entertaining pastor. Dr. Hugh C. Benner presiding.

KENTUCKY—Assembly, August 5 to 7, at the District Center, Summersville, Kentucky. Rev. G. Chester Morgan, Summersville, Kentucky, entertaining pastor. Dr. D. I. Vanderpool presiding.

MISSOURI—Assembly, August 5 to 7, at the Pine Crest Campgrounds, Fredericktown, Missouri. Rev. A. L. Roach, 202 Saline St., Fredericktown, Missouri, entertaining pastor. Dr. Samuel Young presiding.

VIRGINIA—Assembly, August 12 and 13, at the District Campground, Dillwyn, Virginia. Rev. V. W. Littrell, % the District Campground, is the one to whom mail should be sent. Dr. D. I. Vanderpool presiding.

IOWA—Assembly, August 12 to 14, at the District Center, Route 1, West Des Moines, Iowa. Entertaining pastor, Rev. C. E. Stanley, 2009 Beaver Ave., Des Moines, Iowa. Dr. Hugh C. Benner presiding.

NORTHWEST INDIANA—Assembly, August 12 to 14, at the District Center, San Pierre, Indiana. Mail should be sent to Dr. George J. Franklin, district superintendent, % the District Center. Dr. Samuel Young presiding.

WISCONSIN—Assembly, August 13 and 14, at Byron Methodist Campgrounds, Rural Route, Oakfield, Wisconsin. Mail should be sent to Dr. C. A. Gibson, district superintendent, % the Campgrounds. Dr. G. B. Williamson presiding.

CHICAGO CENTRAL—Assembly, August 19 and 20, at Olivet Nazarene College, Kankakee, Illinois. Entertaining pastor, Rev. L. G. Nees, % Olivet Nazarene College, Kankakee, Illinois. Dr. Samuel Young presiding.

NORTHWESTERN ILLINOIS—Assembly, August 19 and 20, at the Central Christian Church, 209 N. Madison Ave., Peoria, Illinois. Entertaining pastor, Rev. Glenn Williams, 601 Blain St., Peoria, Illinois. Dr. D. I. Vanderpool presiding.

DALLAS—Assembly, August 19 to 21, at Scottsville Campground, Scottsville, Texas. Entertaining pastor, Rev. Albert Labenske, 403 E. Burselon, Marshall, Texas. Dr. Hugh C. Benner presiding.

HOUSTON—Assembly, August 26 to 28, at Houston, Texas. Day services will be held in Central Park Church of the Nazarene, 69th St. at Avenue J; pastor, Rev. Odell Brown, 1805 Dismuke Street. Evening services will be held in First Church of the Nazarene, 46 Waugh Drive; pastor, Rev. Jack Durham, 1003 Heights Blvd. Dr. D. I. Vanderpool presiding.

INDIANAPOLIS—Assembly, August 26 to 28, at the District Campground, Camby, Indiana. Entertaining pastor, Rev. Curtis Shook, Route 1, Camby, Indiana. Dr. Hardy C. Powers presiding.

TENNESSEE—Assembly, August 26 to 28, at the District Center, Camp Nacoma, twelve miles south of Centerville, Tennessee. Rev. Claude W. Galloway, 77 Nance Lane, Nashville, Tennessee, is the one to whom mail and other items relative to the assembly should be addressed. Dr. G. B. Williamson presiding.

DIRECTORIES

GENERAL SUPERINTENDENTS

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

Assembly Schedule

Illinois August 5-7
Indianapolis August 26-28
Kansas City September 9-11
Southwest Oklahoma September 16-18

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

Assembly Schedule

East Tennessee August 5-7
Wisconsin August 13-14
Tennessee August 26-28
Louisiana September 2-3
Georgia Sept. 30—Oct. 1

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

Assembly Schedule

Missouri August 5-7
Northwest Indiana August 12-14
Chicago Central August 19-20
Mississippi September 2-3
Southeast Oklahoma September 23-24

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

Assembly Schedule

Kentucky August 5-7
Virginia August 12-13
Northwestern Illinois August 19-20
Houston August 26-28
South Arkansas September 9-10
North Arkansas September 16-17

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

Assembly Schedule

Kansas August 5-7
Iowa August 12-14
Dallas August 19-21
Northeast Oklahoma September 16-17
North Carolina September 23-24
South Carolina Sept. 30—Oct. 1