



Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

August 19, 1953

"The Reproach of Christ"

General Superintendent Benner

REPROACH seems to be constitutional in Christianity. "All that will live godly in Christ Jesus shall suffer persecution." The gospel of Christ cuts clean across the values and ideals of this world. The spirit of Christ is diametrically opposed to the spirit of unregenerated humanity. Thus, they come naturally into conflict, and the more fully the Christian approximates the perfect plan of God for his life, the more definite is the variance and clash between his values, ideals, standards, and activities, and those of the world.

Herein is the basis of the bitter attitude often taken toward the doctrine of scriptural holiness and its demonstration in experience. A clean heart and a holy life find nothing in common with the spirit and activities of a carnal, worldly heart, and we may as well understand that there is no way of co-ordinating and fusing the worldly and Christian manner of life. They are mutually and eternally con-

tradictory and incompatible. "If any man love the world, the love of the Father is not in him."

These are days when many are attempting to ignore or evade this clear principle of Christian truth. In an endeavor to meet and solve the problem of indifference to the Christian message, the Church has been tempted to compromise, but compromise never is effective in the things of God. There is a "law of compromise," which in every realm makes the better element in the compromise the victim of the lesser. So it is in the Christian life. We cannot have Christ and the world at the same time.

The challenge of the gospel of Christ is that we shall count the cost and, with a full understanding of what it means to follow Christ and live a holy life, accept whatever reproach or persecution may come our way, and maintain an attitude of outright and forthright loyalty to Jesus Christ.

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

TELEGRAMS

Science Hill, Kentucky—Kentucky District's greatest Young People's Institute ever, July 20 to 24. President Oren D. Thrasher greatly appreciated; Rev. Jerry McClain, Louisville Broadway Church, special speaker—messages stirring and challenging. Nearly one hundred per cent victory; largest enrollment of 120 since district divided. The Kentucky District young people are moving forward.—ROY WELLS, *Secretary*.

St. Marys, Ohio—Western Ohio in tenth anniversary assembly again overwhelmingly re-elected Dr. W. E. Albea district superintendent by vote of 302 out of 305; 9,508 members, a gain of 469; average Sunday-school attendance 12,274, a gain of 283; \$1,098,503.00 raised for all purposes; \$95,963.00 given to general interests; \$39,341.00 given to General Budget; 5,700 copies *HERALD OF HOLINESS*. General Superintendent Samuel Young appreciated for his unique, efficient manner of conducting his first Western Ohio Assembly.—PAUL G. BASSETT, *Reporter*.

NEWS IN BRIEF

On July 27, Rev. Ben F. Nowlin, elder in the Church of the Nazarene, died quietly in his home in McKinney, Texas, after an illness of several months.

Rev. Steward Reed has resigned as pastor of the church in Junction City to accept a call to pastor the church in Emporia, Kansas.

Mr. Bennett L. Dudley has resigned as minister of education at First Church, Bethany, Oklahoma, to accept the work as minister of education with Dr. C. B. Strang and First Church in Chicago, Illinois.

Evangelists H. W. Cornelius and wife are leaving the field to accept the pastorate of the Sunny South Church in Muncie, Indiana.

Rev. C. E. McCracken has resigned as pastor of First Church in Columbia, South Carolina, and is entering the evangelistic field as of September 1.

When the press of outward strife or trying circumstances seem to temporarily retard our spiritual progress, Lord, help us then to hold steady—"that ye may be able to withstand in the evil day, and having done all, to stand" (Eph. 6:13).—MARY SANDERS.

Consider the Sparrow

By Dorothy Boone Kidney*

A SPARROW is a persistent bird. The sparrow wears a brown tweed suit all of the time and he continues to hang around up North after other birds have packed their suitcases to vacation in Miami. There is nothing much tougher than a Maine winter, but the sparrow—wearing his same old tweed suit—sees it through, knowing he is not alone because, as the hymn writer has said, "His eye is on the sparrow."

Take a lesson from a sparrow, for maybe you can't just pick up and leave for an easier Christian life—maybe things are quite rugged spiritually where you have to stay—and maybe the old brown tweed suit is getting rather shabby. But if God wants you in a certain place, if it is His will for you to stay there, remember He will take care of you through all of the cold, disagreeable circumstances surrounding your life—for we know "His eye is on the sparrow."

*Yarmouth, Maine

I WALK BY FAITH

By Iva Thacker

*When in the darkness of the night
I long for help and cheer,
I walk by faith and not by sight;
I know my Lord is near.*

*I walk by faith and hold His hand;
He'll guide me day by day.
He'll guide my steps within the fold,
And keep me safe alway.*

*I walk by faith and trust in Him;
His love will keep me strong.
He'll keep my heart in tune with Him,
And leave me with a song!*

HERALD OF HOLINESS

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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.

Check Up on Yourself

By Arthur H. Townsend*

A TRAVELER in a terminal station was passing a telephone booth and heard a colored man talking over the telephone:

"Is dis Mrs. Brown?"

"Does yo' all need a shoffah, Mrs. Brown?"

"Whas dat? Yo' say yo' already got a shoffah?"

"An' yo' say yo' all puffedly satisfied wif de one yo' already got?"

"Thank yo', Mrs. Brown, dat's all. Good-by!"

As the colored man came out of the booth, the traveler said to him:

"Well, Sam, you didn't get the job, did you?"

"I doan want no job, boss," said Sam. "T's already dat lady's shoffah, an' I was jes' checkin' up on mahself, boss, jes' checkin' up on mahself. Dat's all."

Human beings are strange creatures, aren't they? Often we like to check up on the other fellow and give him (verbally speaking) an extra dig in the ribs. We do not stop to consider whether or not we measure up. We are quite content with our way of life.

We should, however, take inventory. We should check up on ourselves. What are we living for? Are we chasing a will-o-the-wisp? Are we typical Rip van Winkles? Or do we have an objective in life? More important still, do we know what eternity has in store for us?

*Abbotsford, B.C., Canada

(Continued on page 20)



CHANGING YOUR ADDRESS

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

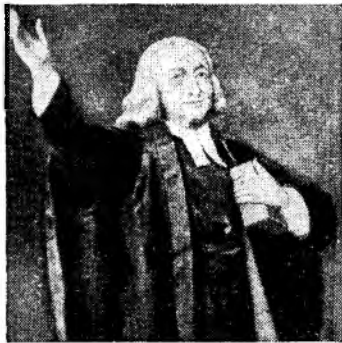
To make sure of receiving your *HERALD OF HOLINESS* promptly, and to avoid expense for you in forwarding postage, send us:

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

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

By Leslie Parrott*

Afraid of a Mob?



THE Duchess of Buckingham wrote to the Countess Huntingdon: "It is monstrous to be told that you have a heart as sinful as the common wretches that crawl on the earth. This is highly offensive and insulting; and I cannot but wonder that

your ladyship should relish any sentiment so much at variance with high life and good breeding." It was this dislike by the rich and Wesley's disturbance of the vulgarity among the poor that turned many from the popular crowds against him. Many of the clergy sincerely felt this heretic who was disturbing the normal course of parish life should be dealt with as a rebel.

Bull-baiting was a favorite with the mobs, who enjoyed turning the frenzied animal upon the Methodists. In Pensford, John Wesley had hardly begun to preach when a mob led by paid leaders charged upon him. They were driving before them an angry bull, snapped at by a dozen dogs at his heels. Boys prodded the brute with short sticks and the rabble drove it towards the wooden table on which Wesley stood. Time and again the animal swerved to one side or the other of the little man who stood unaffected by the uproar. On a final try by the mob, Wesley reached down and turned the shaggy, blood-covered head aside and the brute, eluding its persecutors, disappeared over the hill. Vexed, the angry mob surged toward the table, but a faithful bodyguard bore John Wesley away on their shoulders just in time. The rabble expended its rage by smashing the table to bits, but then they turned to find the preacher standing close by finishing his sermon. Like spanked pups they slunk away to the edge of the bushes and sat down to listen.

However, Wesley was not always so fortunate. On another Sunday a few hooligans rounded up a herd of cows and tried to drive them into the speaker's stand. When the cattle became obstinate, the dejected men seized stones and threw them at the preacher. They roared with hateful delight as a stone hit John Wesley squarely between the eyes. He fell silent, badly cut.

At Bedford, a heckler had filled his pockets with rotten eggs but a Wesley supporter who

saw it stealthily approached the man and clapped his hands severely on the bulging pockets. In his *Journal* John Wesley wrote with boyish glee: "In an instant he, (the man with the rotten eggs) was perfumed all over, though it was not so sweet as balsam."

John Wesley was never perturbed by a mob but, more often than not, was uncanny in dispelling them. He made it a rule "confirmed by long experience, always to look a mob in the face." He saved his life more than once by acting on this rule. Also, he learned that a mob sings best in chorus but is very poor in providing solos. He always endeavored to disintegrate the crowd into a series of individuals. Again and again through a certain phase of his ministry, Wesley was faced with mobs. In their hands his life was worthless. But never in word or action did Wesley demonstrate any fear.

The Immutability of Holiness

By Elmer E. Michael*

HOLINESS, sublime attribute of God! Truth of the ages! Light of the centuries! Originating in God, condescending to man.

Smiting sin and carnality with the eternal death strike, it lifts fallen man from the quagmires of iniquitous shame and woe to the lofty, sun-kissed mountain peaks of divine love and purity, thus blending the two personalities of God and man into one beautiful, glorious, harmonious whole. "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren" (Heb. 2:11).

What love! What ardor! What pathos! What affection! What marvelous condescension, that back in the council chambers of eternity, before the infant earth lay wrapped in swaddling clothes of light; before the valleys were scooped out, and the majestic mountains were piled up, with their great feet planted firmly in the bowels of the earth, and their lofty heads towering into the ethereal blue, He glided down the sunny slopes to the ending of day, and disappeared among the spiraling hues of the west's golden mellow twilight.

Yes, before the dawning of creation's day, God thought in terms of a holy manhood, clothed in heaven's royalty and regal splendor, to associate with Him and to fellowship with Him on the high levels of a sinless life.

So He chose, He planned, He purposed. The blueprints were drawn up, the pattern set. And though, through His foreknowledge, He saw that man would fall, He provided for his full and complete recovery through the blood atonement of Christ on Calvary's cross. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish,

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*Evangelist, Jasper, Alabama

but have everlasting life" (John 3:16). "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come" (Heb. 13:12-14).

Yes, holiness is the escape route from hell! The gateway to the heavens! Blest heritage of the saints of light!

Holiness is the grand depositum of all truth. It has shone through the centuries with scintillating light and radiating beauty, bathing angels and redeemed saints in the effulgence of its ineffable glory.

It is the supreme will of God and the highest law for man. It is as changeless as the eternal and as strong as the divine omnipotence. Devils and demons have marshaled their black-hearted, hell-instigated, and satanically inspired forces against this holy truth and its heaven-empowered warriors through ages past, only to fall back before the mighty impact of its onrushing advance.

Catholicism assayed to obliterate it. Mohammedanism, Buddhism, and Confucianism endeavored to replace it. False heresies have tried to smother it. Modernism seeks to crush it. Worldliness and compromise fight frantically to counterfeit it. Communism, with its teeming millions of God-haters and Christ rejecters, backed by the black-winged myrmidons of the infernal regions, are hurling onslaught after onslaught of fiery invectives against it. But on every desolated battlefield, holiness lifts its proud banners, while its sanctified, battle-scarred warriors shout with the exultant cry of victory.

Modern ecclesiastics and compromisers of eternal verities are throwing the weight of their position, power, and influence against its holy standards and precepts. They are seeking to make void its arguments, nullify its teachings, and strangle its hold on certain issues. They will inevitably go down as have all their apostate predecessors before them. But holiness is engraved by the omnipotent hand of God in the immutable rock of ages. It has survived every battle, outridden every storm, and is destined to shine on in all its resplendent glory and radiating beauty in the glad city of God and the saints of light.

"Holiness unto the Lord" is our watchword and song,

"Holiness unto the Lord" as we're marching along. Sing it, shout it, loud and long,

*"Holiness unto the Lord" now and forever.***

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The new heart that God puts in us is a new dispensation. It is an exotic life causing one to love the good he once hated and to hate the evil he once loved.—*Selected.*

SERVICE

By Nona Keen Duffy

*Bless my work, O Lord, I pray;
Let me help in some small way
To consummate Thy perfect plan.
May I serve with mind and heart;
May I have some simple part
In serving God and fellow man.*

The Dean's Diary

By E. B. Shannon*

Monday: In my morning paper I found an article entitled "Medical Student Busy on Dual Goal" and there was a picture of one of our former students, who is the first person to carry on a simultaneous program in medical sciences and in medicine leading to the M.D. and Ph.D. degrees at Oklahoma University.

It was the summer of 1945 that Mac enrolled as a freshman in our Nazarene college. He had been an outstanding student and basketball player in high school and could have gone to any number of colleges on scholarships, but he chose to attend the college of his own church. In his own words, "I wanted to go to college where I could get a good education and still be in an atmosphere where God is honored and where a student is encouraged to live a life of holiness. I found that in our Nazarene college."

Yes, Mac found in college what he was looking for, and now as he is completing his fourth year of graduate study his earnestness of spirit and his quiet consciousness that God will provide for His own are ever in evidence. He is serving as president of his local N.Y.P.S. and there is never a seeker at the altar that he isn't there to help pray him through.

One may ask, "Is Mac an exception?" No. There are scores of young people who have consecrated their lives to God, and as I see them go out from our Nazarene colleges to take their places in the graduate schools, in industry, in the homes of our land, on the farms, in the schools, I praise God that He has provided a place where they can be trained to take their places in the world of work and at the same time be established in the love of God.

Of course, I recognize that a primary objective of our colleges is to train our ministry, but I also realize that we must have a trained laity who will stand by and support the ministry and carry the burden if we are to accomplish our mission as the Church of the Nazarene. Surely it behooves every Nazarene to do everything possible to get every young person of our church into our Nazarene colleges, and the day will come when the results will prove the worth-whileness of our efforts.

*Dean of Students, Bethany-Peniel College, Bethany, Okla.

A Day in Norway (V)

By Haldor Lillenas*

ON A jutting ledge high above the little village of Hellesylt on the blue-black waters of the Sunnefjord, we camped overnight. Into the lap of the village pour the thundering waters of a mountain torrent. Beyond our place of encampment passes a new road which proceeds along the steep banks of the mountain and disappears into a tunnel a mile long. From a narrow valley on the opposite side of the fjord we can see the waters of another mountain brook pouring into the fjord. This stream has been leased so that no one but the owner of the lease may take fish from its waters.

The ferry from Hellesylt to Valdall required two hours. It is difficult to describe this unusual passage down the fjord. Not the least interesting are the small farms clinging precariously to the dizzy heights along this watercourse. Many of them have large, well-painted homes and barns. All the hay must be cut and harvested by hand and much of it carried on the backs of the workers to the barns, as no farm machinery could possibly be used on the steep terrain. The milk cans are transported on cables many hundreds of feet to boats on the fjord. I am told that all supplies including building material must be hoisted up by a cable line operated by hand. Certainly infinite patience and perseverance have gone into the creation of these small farms. Only those who have been born there and have been brought up under such impossible circumstances could ever be content to spend a lifetime in such locations.

The little ferry boat was full to capacity, with a dozen cars and many passengers including twenty teen-agers with rucksacks on their backs, all of them girls, who noisily scrambled off the boat and clambered on board a waiting bus at Valdall. At a hotel where we had dinner we became acquainted with a traveling salesman, who offered to take us on a private motorboat to the little villages of Nordal and Yttredal on the other side of the Nordal's Fjord. It would be difficult to imagine a more beautiful place than the village of Nordal. The blue fjord shimmering in the mellow sunlight, the soaring, snow-capped mountains, the fruit trees in bloom, the meadows of clover and wild blossoms, and the friendly people left the impression that at last we had come to a place where the grinding stresses of life and dull care might be left behind.

At Nordal we visited an old church, partly built from a much older one; no one seems to know hold old. In the well-kept churchyard we met the sexton, who kindly offered to show us the church building. I had the opportunity to play the ancient pipe organ and we saw the ornate pulpit and the altar decorations; also an ancient

collection basket fashioned from goat skin and affixed to a pole which also had a small bell attached. The idea was that after a four-hour sermon it was supposed that many might be asleep, and so the bell on the end of the pole and a gentle poke in the ribs should go far towards awakening the drowsy contributor to the funds of the church. We also saw the little chest supplied with a rusty lock, in which the contributions were kept.

We became acquainted with many friendly people; several of them had spent years in the United States. One old lady seemed to long for Christian fellowship and when I told her that someday we hoped to conduct gospel services in her village her eyes filled with tears. There are many hungry hearts in these remote places where divine services are conducted but seldom.

In the cemetery we discovered a large stone bearing the names of forty persons who perished in the calamity at Tafjord in the year 1934. In that remote village a huge section of nearby mountain slid into the fjord, causing great waves which destroyed many homes and the lives of forty persons. The catastrophe came without warning, spreading distress and sorrow over the entire community. One is made to realize that life is uncertain even in the most peaceful and remote places. How wonderful to be ready to live or die!

BE 1 OF THE 100,000!
Who Will Read the Bible Through During
Bible-Emphasis Year

The Door Is Closing— SO WHAT?

By Earl D. Hunter*

WE HAVE seen the door close to missions under dictatorships and now behind the iron curtain. Not long ago I heard a report from Africa predicting that foreign missionaries wouldn't be needed there for many more years. There are elements in Latin America that would eliminate all mission work if they could. In fact, we have recently heard the cry from almost every corner of the earth, "The door is rapidly closing."

Yes, Roman Catholicism, communism, paganism, and just plain indifference all threaten to cut off the evangelistic front. And more certain than all other threats is the fact that Jesus is coming, and after that the "night cometh, when no man can work." We know that the door will close. So what shall we do?

Shall we turn away from missions and evangelism and look for better investments? But where is there a financially sound program? As we look around, we see that there is nothing to com-

*Nazarene Elder, Pasadena, Calif.

*Nazarene Missionary, La Paz, Bolivia

pare with the investment of funds for the salvation of eternal souls. Would it be better to invest more in temples and institutions? No. The best investment in the light of the closing door is a strong evangelistic front. Better buildings and better institutions are good, but they are secondary to evangelism. If Jesus tarries, our evangelistic success will cause to prosper these secondary matters.

Once when the multitudes forsook Jesus He asked the disciples if they too were going to forsake Him. Peter spoke for them and said, "Lord, to whom shall we go? thou hast the words of eternal life" (John 6:68). What good would our money do when the door is shut?

In view of the closing door, shall we tell our God-called missionaries to stay home? Some say there is plenty to keep them busy in our own back yard. But Jesus gave us a commission to take the gospel to every creature. The Church will never find a place to stop as long as there is a living creature who has not heard the message and felt the convicting power of the Holy Spirit.

When the future darkens on the mission field, shall we retrench? No! Now is the time. Today is the day of salvation. Tomorrow may be too late. Besides, when God has sent us to a field—what else could we turn to if we quit and leave? We are only pilgrims here; we are looking for a city not made with hands. There is no bright spot in this world to be found by the one God has called. He must press on in the face of the oncoming darkness. And only thus will he find himself on the inside, basking in heavenly glory, when the door is finally shut.

Shall we keep quiet and await a better opportunity? That time will never come; and, while we wait, men are dying. No. We'll work and shout and thus keep ourselves fit for His coming; and doubtless we'll win some others to accompany us in this Christian way.

Once a fellow chaplain visited me in my office; he whispered all he said and wanted me to whisper my part of the conversation. He knew (and I found it out for certain, later) that the Roman Catholics had spies listening to our every word. But I still refuse to whisper as I work for God. In our service of Him on whose shoulder rests all government, we are above little, sneaking politics. We work with eternity and God in view.

What shall we do? We'll crusade for souls as long as the door is open! Once I was on a baseball team of a very small high school and we lost about every game we played—but there wasn't a quitter on the team. We played our best until the game was over. The opposition ran up a higher score than we did, but they never did beat us! That is the spirit that Jesus expects of His Church. The door is closing. Then let's win all the souls we can, everywhere, and at any cost!



The Lord Thy God Will Hold Thy Right Hand

Isa. 41:13

They Spake "Often"

By Ward B. Chandler*

Then they that feared the Lord spake often one to another (Mal. 3:16).

PREACHING is the proclamation, the statement of fact; but *testimony* is the attestation of its truthfulness. *Testimony* is the witness that these things are true. The preacher is the attorney, but testimony is the witness; and it is the witness that makes the case in the courtroom.

The preacher may scatter the good seed, but such cannot grow without the water of *testimony*. Peter's sermon on the Day of Pentecost would have been fruitless without 119 witnesses with shining faces, excited heartbeats, and burning lips recently kissed with coals of fire from the heavenly altar.

Primitive Christianity and the beginning of all great spiritual movements have been characterized by a great host of men and women with irrefutable testimonies. The unlettered exhorter and the lay preacher with a burning heart unanswerable in any language were the power behind Wesley's preaching. Wherever Wesley went preaching, this band of holy people followed in his footsteps with their witness, their testimony. Yes, thank God they "spake often"!

Nazarene history is a panorama of fire-baptized soldiers commanded by a great general who understood the power generated within the ranks of the holy by a constant chance to give testimony to the joy within their hearts. Hence, his ever-challenging cry, "Keep the glory down." Modern leaders are only repeating shibboleths in reiterating this cry of a day long past unless they make way and give place in the church program for old-fashioned testimony. If the glory is down upon God's host, it can be channeled through no other avenue to a lost and dying world, but by way of *testimony* and praise from the lips of God's people. Program is necessary, but "keeping the glory down" is the imperative for Nazarenes.

When worship becomes so formal that the announcement of a hymn, the lifting of a hand, the weeping of a saint, or the spontaneous voice of testimony and praise disturbs preacher or people,

*Pastor, Oakwood Church, Houston, Texas

the Spirit of God is grieved and the power of the gospel stifled. Our heritage is one of joyous religion, joyful testimonies, and happy-voiced singers. Let us refuse to speak of the "sanctuary" in tones of the mortician. Let us refuse to be regimented and regulated in our worship until we savor of mourners in the presence of the dead. Jesus said, "I am he that . . . was dead; . . . and, behold, I am alive for evermore."

THE HIGHWAY

By Grace Noll Crowell*

And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein (Isa. 35:8).

RECENTLY in one of our modern city churches, there was a prayer printed in the bulletin. In fact, the same prayer appeared there for a year or more. It began something like this: "O Lord, we pray Thee, forgive our manifold sins and wickedness." It went on bewailing the sins of commission and omission that had run rampant throughout the week that was past. Every Sunday, the same prayer, the same congregation rising and repeating it together—the same God, grieved no doubt at what He was hearing.

There is no change from week to week: still a great group of abject petitioners; still a mass of accumulated sins being pushed over onto the dear, faithful, forgiving Lord, in order that the week ahead might be cleared for another batch of the same. It makes one think of the little boy who had recently undergone a successful tonsillectomy. A small playmate, all concerned, asked him, "Did it hurt when you had your tonsils out? Did you see them when they were out?" The other, evidently having heard his mother tell of the experience, answered rather impatiently, "I didn't have my tonsils out; I just had them removed."

Alas, that is the way with many professing Christians. They become ill and seek for healing, but they do not submit to the right treatment. They do not have the deeply embedded roots of sin taken out by the keen, clean surgical knife of the Great Physician. Their sins apparently have been only shifted into another channel, and by the next Sabbath the patients are miserable again. They have to come for more treatment at the hand of our Lord.

It is anything but a joyous, victorious Christianity that travels that endless, vicious circle. There is nothing compelling or impelling about those who go bewailing their manifold sins. They are mourning over something that they themselves should have prevented. The out-and-out sinners are never led to the Lord by such demon-

strations on the part of these who name the name of the Lord as their own.

Why should truly consecrated Christians thus grieve our Heavenly Father? He is willing to do His part. He is able to remove for all time the deepest embedded roots of man's sinful nature for those who come asking Him to do so, and under His skill the trouble need never return.

The true Christian who has been through that successful surgical experience will not willingly sin again. His love for the Great Physician will be so great, the relief from the misery of sin so manifest, that he would not for any proffered gain willingly bring back the hurtful discomfort of the old, miserable disease.

The Lord allows for errors and unintentional mistakes on His children's part. He does not look upon them as sins. No one dares to stand up and say that he never makes a mistake in judgment. He can pray for wisdom, however, and wisdom will be given him. No true follower of the Lord should side-step the footprints that go before him on the road until the pathway be so lost there must be a great and grievous effort made to find the road again. There should be no need to bewail the sins committed along the way, for there should be no intentional sin committed. No wickedness should occur to darken the upward climb toward heaven.

We can well believe that our Lord likes for His children to be happy, for them to go forward unweighted and unbowed by the burdens of sin. That is why He has established a way—a way called holiness.

Let us go through the spiritual clinic. If needed, let us submit to the deep spiritual surgery that will free our lives from the taproot of sin which will inevitably spring up to flourish injuriously if it is not taken out cleanly by the hand of God. It can be done, and it will be done, if we are

KINGDOM DAWN

By Clarence Edwin Flynn

*Behold, the blessed Kingdom comes,
Not to the sound of throbbing drums.
No marching hosts proclaim it nigh,
Nor banners flung against the sky.*

*The Kingdom comes as comes a dawn
Of day to bid the night begone,
That rises fair while shadows flee
Across the land, across the sea.*

*This dawning is the rising light
Of truth and justice, love and right.
It is not here, it is not there,
But anywhere and everywhere.*

*It spreads its warm and kindly glow
Wherever human beings go
With consecrated hearts and hands
Bearing truth's message through the lands.*

*Dallas, Texas

obedient and willing patients, eager to be rid of our grave illness, and to be cleared of our burdens, that we may go on unhampered toward the heavenly country ahead.

I Cannot Accept It

By John W. May*

I CAN find no conclusive support or evidence in the Bible or Christian experience of the theory of eternal security or "once in grace, always in grace." There are five facts upon which I base my convictions of opposition to the doctrine.

It leaves the door open to sin. One may sin following his regeneration without affecting his position before God. He becomes a "sinning saint," while before his regeneration he was a sinning sinner. These contradictory words create a position which is unreal. To be "out of fellowship" with God must reasonably mean also to break relationship with Him. We are either saints or sinners. There is no middle ground nor place to commingle.

It denies Christ the power to save us from our sins. The Cross, the cost of salvation, surely evidences the fact that He has power to save us from, not in, our sins. This has long been the position of believers in holiness. They have preached up and down the land that the sin business must stop when we are saved. It is to limit Christ's power to save to the uttermost when one insists on propagating the theory that He cannot cause one to cease sinning. All the Bible commands to cease sinning are nullified and made impossible. Surely He who created, He who supplies, sustains, strengthens, is also able to save us from all our sins.

The doctrine changes the character of sin. A sin may have the power to damn the soul before one is saved, but not after he is saved. This would be a great feat if it could be done! For instance, a man may be saved having been a drunkard and on the way to hell. After he is saved, however, he may fall to temptation and imbibe, but it will not rob him of heaven should he die in such a state. On the basis that sin will not enter heaven, then drinking must be a sin before a man is saved, but not after. The true picture is that the evil powers of sin are unchangeable in their character. A sin is a sin any time and anywhere.

It takes from man the free moral agency with which he was created. He may choose to be saved; he can never choose to be lost. The fact that we have a free moral choice in the matter makes serving God a love service. It is an incentive to love. One serves God because he loves Him, not because he made a choice and now cannot do otherwise.

It provides no regulation nor inspiration to a clean life. It may incite to carelessness. If we

*Pastor, Marmet, West Virginia

can never change our position before God after salvation, then "eat and drink; for to morrow we shall die" (Isa. 22:13), and will go to heaven anyway. One should much rather be extremely careful than careless. He will walk before God in fear who sees the possibility of backsliding. His carefulness will cause him to "walk circumspectly, . . . redeeming the time, because the days are evil" (Eph. 5:15-16). It is never dangerous to be careful; it is extremely hazardous to be careless. If one must sin, there is no incentive to do better; if he can be delivered from sin, the true seeker after God will strive to reach that end. "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36).

Spiritual Arithmetic

By Dolores S. Douglas*

ARITHMETIC is an easy subject for some people. For myself, it always has been a difficult one. I don't seem to be able to manage numbers. But, I have discovered a new way to look at arithmetic! Addition, subtraction, multiplication, and division become simple, and anyone can understand the processes.

First of all, let's try *subtraction*. We'll be different though, and won't use numbers. Let's notice the minuend, the lost soul, and then the subtrahend, which is God. The minus sign means to subtract God from the life of that sinner. How hopeless a life without God! We should be an addition and never a subtraction.

Now, we can try *addition*, although we won't use plain "one and one." We'll take one poor lost sinner and add one merciful Saviour. The answer is two, but it is also peace and joy and forgiveness.

Next, we want to try *multiplication*. We take salvation and multiply it by the blessing of holiness. What an increase! Holiness multiplies love, the passion for souls, and the desire to work for the Master.

Last of all, but certainly not the least, we go into *division*. Our spiritual and material possessions can always be divided with the less fortunate. When love is divided, its quantity and quality seem to be greater than before. Then, we come to the problem the Lord asked each one of us to solve. According to His Word, the income is to be divided by ten. That tenth is to be set aside as His, no matter how great or small. God was very generous to ask only one-tenth for himself and His kingdom. Supposing He had asked us to divide by giving Him three-tenths or seven-tenths?

So, our little lesson in spiritual arithmetic is over now. Isn't it wonderful that we can all understand arithmetic such as this! That is the kind that will take us through!

*St. Petersburg, Florida

My Circle of Immortals

By S. L. Morgan, Sr.*

I HAVE a circle of immortals that are to me like beacons in the dark. When I lose my way and grope and fear, they set my feet confidently again on the path. They are the great souls who have come unharmed through the worst that life or death can do to them, and are the greater and the finer for it. Among them are some of the great in the eyes of the world, also some that are obscure and unsung. I've just worshiped at the shrines of several of them. I came back surer that nothing in life or death can harm me, surer that there is nothing to fear in either life or death.

One of them is a beloved relative. I went an extra hundred miles, mainly to ask her a crucial question. I knew she had lately faced death in a hospital; and from the most dreaded of all maladies—cancer. I wanted to ask her, "How did death, and slow torture, look—close up?"

Her reply was like the ring of a golden bell, and made my heart leap! "Through confident faith in God, I faced it with not a moment's fear, yet with no doubt that it might mean death by slow torture!"

A friend had sent her a little book to boost her to fight cancer! It was *Living with Cancer*. It is a well-told story of a truly heroic battle with the dread disease, and not without success. It is

a book to put iron into the blood for a battle worse than death. But with a ring of utter sincerity, my dear one said, "I resent the title! I assure you that, if the worst ever comes, I'll not live *with* cancer; I'll live *above* it!"

I had gone a hundred miles to ask the question. It was worth it! It assured me I could dare to face life or death with new confidence. I too could do it.

On the same pilgrimage I found myself in the nation's capital. To me, almost pre-eminently, it was the home of the Peter Marshalls. I had but lately read Mrs. Marshall's book, *A Man Called Peter*. I still felt the thrill of it. I must ask the author a question or two, if possible. My time didn't permit an appointment. I'd use the telephone. It would serve to get the answer to the crucial question I wanted to ask. I looked up her number and rang. Her secretary had told her I might call. Mrs. Marshall was on the phone. I asked, "Are you free to talk five minutes?" She seemed friendly and human, and said, "Let me cut off my stove."

She graciously gave me maybe ten minutes. I said: "I love your book. Best of all, it shows that at Peter's death you had a wonderful experience of God. The crucial question I wanted to ask is, Does that experience linger to assure you that, if any possible calamity should overtake you in the future, you'd find yourself equal to it?"

She answered: "One can never be quite sure what the future might do to you, but I feel al-

BEAUTIFUL

*The twisted tree atop the canyon's rim
Has bowed beneath fierce winds and driv-
ing sleet
From winter's icy halls, and countless years
Has known the summer's unrelenting heat.
All nature's forces seem to be arrayed
Against the twisted tree; and yet it clings
With roots entwined among the rocky steeps.
And hears the song the mountain swallow
sings.*

*Grotesquely you are gnarled, O ancient tree,
Yet you are strangely beautiful to me!*

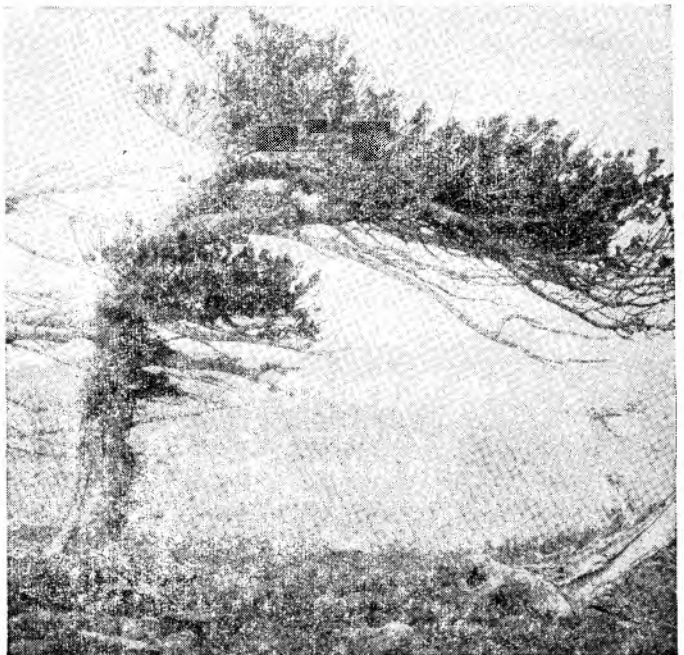
*For I have known a soul bowed low with
grief,
Beaten by every bitter wind of life.
Tortured at times by hurt of lying tongues.
Writhing when under sorrow's pruning
knife;*

*And I have seen the soul, undaunted, cling
Close to the Rock, while in his eyes there
shone*

*A light reflected from the fires of faith
That kindly souls and martyrs long have
known.*

*A saint triumphant—and a twisted tree—
Preach courage, and are beautiful to me.*

By Kathryn Blackburn Peck



most sure. Peter's death had seemed the most terrible thing that could come, but God enabled me to pass through it in triumph. It leaves me rather sure that, *whatever* comes, I'd find resources adequate to meet it." No one could say more—and it's enough. And that's what even one great, authentic experience of God will do for us.

She said, "I feel that through *A Man Called Peter*, Peter's work still goes on"—350,000 copies to date, resulting in a correspondence that seems likely to require a full-time secretary.

ANOTHER EMINENT EXAMPLE

In Blue Mountain College, Mississippi, is another of my immortals. Her husband had been perhaps the most popular and effective pastor in Raleigh, North Carolina—Carl Townsend. A fall from a pear tree in his yard brought almost instant death. Suddenly, out of a clear sky, came the worst a devoted wife could know. She tells the story.

"If Carl had lived," she writes, "in answer to the prayers of the many who loved him and prayed for him to live, it would have seemed a miracle. To me an even greater miracle was the sudden change that God wrought in me and in my life, making me feel this seeming tragedy was after all a victory, and Carl's funeral a coronation. And so it has continued now for years, his presence seeming ever with me and influencing all the course of my life. To spare a life must be easy for God. To change a heart and a life-attitude so completely in a moment is the real miracle."

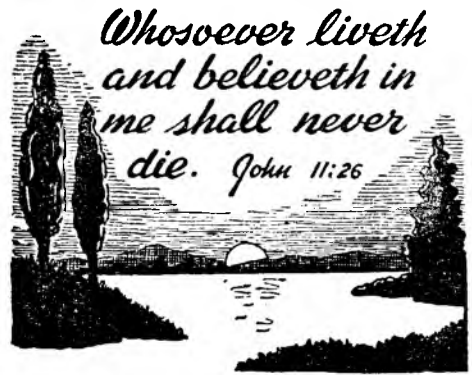
She exchanged notes with Mrs. Peter Marshall. Their experiences seemed almost identical. Mrs. Marshall, sitting in the hospital room beside her beloved dead, became aware of an unearthly peace and exultation. A friend entering looked with amazement at what seemed the glory of heaven lighting up her face and even flooding the room. With face radiant, she was able to follow the casket of her husband out of the church, and to whisper a word of cheer to a weeping friend near the aisle.

Sibyl Townsend says: "My experience was strangely like hers. It seems nothing less than a miracle God worked in me, leaving me an abiding confidence that not life nor death can ever bring any experience too hard for me to pass through with triumph."

Because her experience reassures me, I gladly admit her into my circle of immortals. Her experience seems the most authentic and convincing because she is willing to let all the world into this holy of holies of her life, humbly longing to help others by her experience to master the worst in life or death.

FAITH IN IMMORTALITY, THE SECRET

Strikingly similar to the experiences named was that of a couple highly honored in my own community. Their hearts broke when the message came that a beloved daughter had died almost suddenly of polio, leaving a young doctor



husband and two little children. But with smiles and tears the mother said, "That night on our hundred-mile drive something wonderful happened. It came to us overwhelmingly, 'Elizabeth is not dead; she is living and *will still be with us.*'" And with a ring of confident gladness in her voice, she declared, "And she has been—her presence is as real as that of any of our living children!"

Always in such cases, I think, the peace and victory spring from a vivid belief that the dead has only crossed the portal into a fuller, richer life, to live and maybe even to be near to give help when needed.

UNKNOWN AND UNSUNG IMMORTALS

On my recent pilgrimage I worshiped at the shrines, also, of some unknown and unsung immortals, as wonderful and admirable as the others named. All the best in me warms as I think of one in whose home I spent a night. She is plain, uneducated, long a slave to love and duty. Through many dreary years she has struggled early and late to make a pleasant home for her husband and for a blind sister, and for an almost helpless father, now ninety-two, deaf and nearly blind. She does it without revolt or a murmur. Rather, she steadily radiates sunshine and good cheer and courage to those needing it so badly.

Many immortals of the humbler sort come to mind but cannot now be mentioned. Such humble souls I gladly admit into my circle of immortals, and take them to my heart. They are God's truest heroes and heroines. They uncover to me the quintessence and the ultimate of Christian living. They show me the poverty of my own living, and challenge me to heroism on the common level. And because they show me how to be a victorious Christian in common things, they almost make me feel that I too could be such a Christian. I gladly worship at their shrines, and pray to emulate their lowly virtues.

Immortals? If such as these are not immortal, obviously they ought to be—if God is even just. They live as immortals ought, so like the immortal Jesus of Nazareth! They bear themselves like masters of life and death, victorious to the uttermost.

*Wake Forest, North Carolina

THE ROYAL HEART:

The Bible regards the heart as the source of life. As is the heart, so are the walk and conversation (Matt. 12:35). The Bible speaks of various kinds of hearts: double heart (Ps. 12:2); froward heart (Ps. 101:4); proud heart (Ps. 101:5); deceitful heart (Prov. 12:20); backsliding heart (Prov. 14:14); rebellious heart (Jer. 5:23); stony heart (Ezek. 11:19). All these are characteristic of the carnal heart—the bane of the believer.—EVANGELIST PAUL MARTIN.

It is the bulwark of our ministry, and
it was so basic in Christ's ministry, that—

Jesus Came Preaching Repentance

By Norman R. Oke*

I AM very anxious to have you meet Corwyn, who is a friend of mine. She is but a story-book character, but that is all right, for she has a real story to tell; and here it is:

Corwyn is one of the featured characters in Nancy Wilson Ross's novel *Take the Lightning*. She and her young husband, like many other modern young couples, set out to find freedom. They thought that the path to freedom was by way of the scrap heap where all former restraints were junked. So they threw out the moral window all earlier convictions and conventions. They reveled in their moral emancipation; no longer were they bound and fettered by grandmotherish, Puritan codes of ethics. With wild abandon Corwyn and her husband romped down the alluring path of the illicit.

But the story does not end there. The gaiety and lightheartedness disappear when Corwyn retires to private introspection. We find her as she faces the harsh facts in the quietness of her home. In bitter frustration she exclaims to her husband: "The very hardest thing about life today for all of us is that there isn't any sin. If I could go somewhere and confess, make penance at some shrine, prostrate myself, get cleansed that way—but I can't. No one can any more. For there aren't any sins any more."

That is the end of the story that I choose to tell about Corwyn, but here is where you and I come in. I want you to read and reread those words till they burn in your mind as they did in mine. There aren't any sins any more: *there aren't any sins any more*. Those are pitiful, tear-soaked words. Hear it again, "If I could go somewhere and confess, . . . get cleansed that way." Yes, hear these words, too, "But I can't; no one can any more." Why? Because "there aren't any sins any more."

What is back of all this heartbreak? Someone taught Corwyn to laugh at Puritan morals, to

*Director of Christian Service Training, Kansas City, Mo.

sneer at objective standards of conduct. He suggested that all morals were relative—only the attitude one took toward things made them either good or bad. And maybe some thoughtless Christians said that all she needed was to get saved and sanctified and then there would be no need to worry about the details of Christian conduct. Who gives such advice is implying that standards for the Christian are all subjective. Each person thus becomes a law unto himself; we are falling into the same pit that our "eternal security" brethren do when they suggest that law is no longer an obligation to the believer—he is now totally under grace.

Somewhere Corwyn heard that to be modern and progressive and advanced you traded moral codes for efficiency and personal liberty—like Germany and Russia did. But no one told Corwyn that this path only opened the floodgates till a handful of Niagaras would smash the last vestige of inner peace and leave the seeker chained by the terrible grip of inner guilt.

So Corwyn wept as she sought some place of repentance; and I don't think she would have minded if it had been a rough mourners' bench, or surrounded with straw. A place to repent! Do we know that thousands of such couples need our altars and our rugged call to repentance? Don't soften down the demands of God; let sin be pictured in all its black terror. By doing this we are opening the doors to many like Corwyn who need to fall on their knees and repent. They know they need it, but they are waiting for someone to tell them in tones of thunder.

You can well see why Jesus came preaching repentance.

A Song of Faith

By Norman C. Schlichter

*Faith makes it always morning in my soul,
The same bright morning when I met Him first,
And all the glorious sunlight of His love,
Flooding all my being, 'round me burst.*

*Faith brings the music of His choirs down,
His heavenly choirs, to my enchanted ears;
The music of angelic praise and hope
That sweeps away all thought of earthy fears.*

*Faith fills my spirit daily with such joy
I must keep telling it where'er I go,
So others share it, and are too made glad
And strong to parry Satan's every blow.*

*Faith sees afar each gathering cloud of doubt,
And sweeps it like a mighty wind away;
No faintest shadow of it nears my soul,
Illumined by His presence night and day.*

EDITORIALS

By George Frame*

A Modern Holiness Revival

A REVIVAL-hungry Christendom has focused its attention upon the remote Scottish island of Lewis, where God is pouring out His Spirit in revival measure. The world-wide publicity that it has received has brought out that this is a genuine revival in every respect.

Commencing in a small hamlet, where practically everyone has been saved, it has spread from village to village with the same wonderful results. Old-fashioned conviction has come upon every one of these communities and the resultant conversions have been thorough and abiding. Both individual and civic life have been transformed by the Spirit of God. The whole island has felt its impact and its influence has reached the adjoining smaller islands.

It is linked to the great revivals of the past by the recurrence of similar phenomena. Men and women are prostrated by the power. Miracles of divine healing have been spontaneously taking place without any special healing services being held. Only a few months ago, a church building was literally shaken during a prayer meeting. It carries permanent evidence of this repetition of Acts 4, in cracks in its massive walls.

It is all the more remarkable when it is remembered that all this is happening in the midst of an unemotional people to whom, previously, religious demonstration of any kind was anathema, and when it is known that the services are destitute of anything akin to modern evangelistic methods.

Duncan Campbell, the human instrument of this divine awakening, preaches an old-fashioned gospel that, while upholding Calvary, places the emphasis on judgment and repentance. When he preached in the Parkhead Church of the Nazarene in Glasgow, Scotland, recently, the whole congregation, saint and sinner alike, was deeply moved with the manifest presence of God.

On this occasion, he made mention of a fact that has been universally overlooked, that the revival in Lewis is a holiness revival. He fervently believes and strongly preaches second-blessing holiness as taught by John Wesley and the Church of the Nazarene. Although this whole area is steeped in Calvinism, it is holiness preaching that has been used to perpetuate this heartening and thrilling move of the Holy Spirit.

* Superintendent of British Isles District. This is the second of two guest editorials appearing during August in the HERALD OF HOLINESS. They will bless and inspire our people and help to lighten the work of the editor while he is on his vacation.—STEPHEN S. WHITE.

Lewis was one of the most unlikely places in Great Britain for revival to break out. A religious people is always hardest to convince of their need of the new birth. As a stronghold of Calvinism it seemed improbable that a holiness revival would commence there. Through it, God has demonstrated that we can have revival anywhere, even in this the twentieth century, if we will pay the price.

The Lewis revival, according to Duncan Campbell, is the result of constant fasting and praying. It began through the devoted praying of, among others, two old sisters, both over eighty years of age. A young lad of seventeen years of age, upon whom has fallen a baptism of the spirit of intercession, is given much of the credit by the revivalist. He maintains that the revival was already begun when he got there, and has continued apart from anything he has done. Prayer, he claims, is the explanation. How this should challenge and encourage all of us to a more passionate and intensified ministry of prayer for revival!

You Cannot Put God in a Corner

WALTER NEIL would certainly have to be a candidate of mine for being the most remarkable person I have ever met. He is a coal miner in Scotland. He still earns his living down in the bowels of the earth. His formal schooling has been limited; his upbringing as a boy was grim and rugged. But there are a nobility in his bearing, a refinement in his spirit, a gentlemanliness in his conduct, and achievements in his life that mark him off as one of the greatest men I have known.

It was a thrilling experience to be in his home on a Sunday evening when he took family devotions. His own family circle would be increased by relatives, friends, and neighbors on some occasions, until twelve, fourteen, or eighteen people would be crowded in. How they would sing the songs of Zion! The Bible would become alive as he read it. Heaven drew near as he prayed.

When a brother of his died, his five orphaned children were immediately taken into the Neil home to join the six lusty youngsters that were already there. Also, it was Walter who sought out new places of employment in times of depression and soon had other members of his family resettled with him. His patriarchal interest and influence with his family led to many of them forming the nucleus for the Twechar Church of the Nazarene.

An epic of church building lies behind their neat little Nazarene sanctuary and modern parsonage. Five thousand tons of rock had first to be blasted and removed from the site before building could commence. Those husky Nazarenes would be on the job at daybreak, so that they could put in some hours of work before they went down to the pit at 7:00 a.m. Their womenfolk

would have a meal waiting for them on the site when they came out of the pit, so that they could work on uninterruptedly until sundown. So it went on for ten months with Wattie, as his Scottish work-mates called him, setting off the fuses for the blasting charges; igniting faith, sparking vision, boosting tired bodies and drooping spirits; cheerfully meeting problems as they arose, and inventing ways and means to make the impossible possible in Twechar.

It took the same initiative and daring to build the parsonage. It must have been one of the first building licenses to be granted in Scotland after the cessation of hostilities. A permit to build was one thing, but how to get the next-to-impossible building material was another thing. Walter saw a way out in a disused pit chimney. After the chimney was dismantled, the bricks were cleaned one by one and the parsonage is now a reality— as fine a house as is now in the community.

But the most typical incident of all to my mind is associated with the procuring of the site itself. All the ground in the district belonged to the mine owner. After prolonged negotiations, a site was finally granted, only to turn out to be a location in an old quarry, hidden away behind the village inn. The indignant Walter immediately sought an interview with the landowner. His companion, the young pastor, was overawed and silenced by the size and luxury of the mansion. But Walter upset the ritual of being ushered in and being announced by the butler, by brushing past the astonished official, and startling his wealthy old boss, who was all set to receive him in the dignified, time-honored way, by exclaiming, "Who do you think you are, Mr. . . . ? Even you can't put God in a corner." The sequel is that we have the most prominent site on Main Street. "You can't put God in a corner" strikes a keynote in living. It is both the danger and secret of life.

I have just had a delightful interlude from writing. My host has been recounting an incident connected with his nine-year-old daughter, Christina. She accosted him recently with the proposition, "Can I get by with only being saved and without being sanctified?" She met his reply with another question, "What does it mean to receive the Holy Spirit?" Taking a coin from his pocket, he said, "Hold out your hand." He then put the coin into the open hand, and said: "Close it. The coin is now yours. We get the Holy Spirit in the same way, only this time we open our hearts to receive Him." After praying together, they entered the living room. The father asked Christina to tell a visitor what had just happened, but she was shy and hesitant. To help her out, he said, "Where is the coin I gave you?" The child replied, "I put it on the shelf."

Doesn't that illustrate a real danger? Taking God into our lives, but putting Him on the shelf. We know that we cannot get by without Him, but we irrationally try to relegate Him to the attic or the basement of our lives. Modern life intensifies this danger. Its trends combine with

the tendency of human nature to put God in a corner. Its increasing tempo would crush out the devotions and worship that are absolutely necessary to keep God pre-eminent in heart and life. Its materialistic bias would reverse the order of "Seek ye first the kingdom of God, . . . and all these things shall be added unto you" (Matt. 6: 33).

I have often wondered if a deeper purpose was served in that palatial drawing room than the procuring of a choice site for the Twechar church. A changed life would be a much greater dividend for this prophetic utterance to produce. Was Walter, God's Nathan sent to warn his employer, who through his engrossing pursuit of riches had put God into a corner of his life? It is a danger that confronts all of us in every phase of life. In work and leisure, in heart and conduct, and even in Christian service and experience we must ever guard against giving other things priority to God himself.

One thing is certain, we cannot put God in a corner, or even try to do so and get away with it. We cannot neglect Him, we cannot relegate Him to second place without discovering one day that God has withdrawn His presence from us. Character degenerates, conduct deteriorates, life falls apart in the measure that we try to give Him other than first place in our lives. To reject God is death; to neglect Him is spiritual suicide.

Imperturbable, indomitable, and indefatigable, Walter Neil is a first-class testimony to the value of putting God first in everything. An enthusiast for the devil in the old days, he is now equally enthusiastic for God. There is no wild fire about him. He is sane, balanced, poised, and purposeful. His enthusiasm is directed into channels of sacrificial giving, selfless service, and a consuming loyalty to God that is the hallmark of his life and the secret of his greatness.

Holiness is thus both a safeguard and an investment. Consecration, as the coronation service in which we enthrone God as Lord and King of our lives, opens up to all of us vistas of glorious possibility, wherein the humblest of us can become truly great and the weakest of us really strong. The sanctified life, as the God-controlled life, is the only way in which I can escape from being guilty of trying to *put God in a corner*.

It is not in following "afar off," as Peter did on one occasion, but in keeping close to Christ, that we are able to partake of His strength and to serve Him most effectively. "He that abideth in me, and I in him," He tells us, "the same bringeth forth much fruit." He invites us to follow Him. Only as we keep near Him in faith and loving service can we bring forth fruit as His disciples. —*Christian Observer*.

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

Bread on the Waters

WE WERE eating in a restaurant, a family party, together for the first time after closing a victorious revival service where I had been invited to be the preacher. We asked the young Chinese waiter if we could have a large table where we could all be together, and when he had arranged it we settled down to have a wonderful time of fellowship.

I told them of the splendid victories God had given in the revival services and we joked with our friendly waiter. When the meal had been served, we returned thanks and went on with our fun and fellowship.

When the waiter brought the check for our meals he handed us a note, written on the back of a menu.

"Please tell the Reverend to 'pick up the tips' to help him with his work in spreading the Word of God. It is a wonderful thing he is doing. My father used to tell me of how the farmers in China would worship sticks. If the crops failed they would throw their stick away and make another stick to worship. It was a search from one stick to another to find just the right thing to worship. Then the Word of God was brought to the town by a Catholic priest. It was like a revelation. The people threw away their sticks and had found the God to worship. So tell the Reverend to keep spreading the Word. Enclosed are the tips I made tonight to help him. Good luck."

You can imagine our surprise and blessing when we read that note. My sister said, "Read it again." By the time it was read the second time we were all crying and the blessing of the Lord was very real in that restaurant.

When the young waiter returned I asked him to what church he belonged. He said that he was now a Baptist and is attending the University of Minnesota.

The money he gave me is too sacred for me to use. I am sending it for missions.

How happy we were that our conversation and conduct that night were not contradictory to our testimony! We never know who may be watching us in our casual moments. It is the witness when we do not realize we are witnessing that often counts most for God.

How I wish it had been one of our missionaries who had gone to that Chinese village and told the people

of the true God! But someone went and this young man is one of the products. Truly God's Word will not return unto Him void.—REV. J. M. ANDERSON, *Litchfield, Minnesota.*

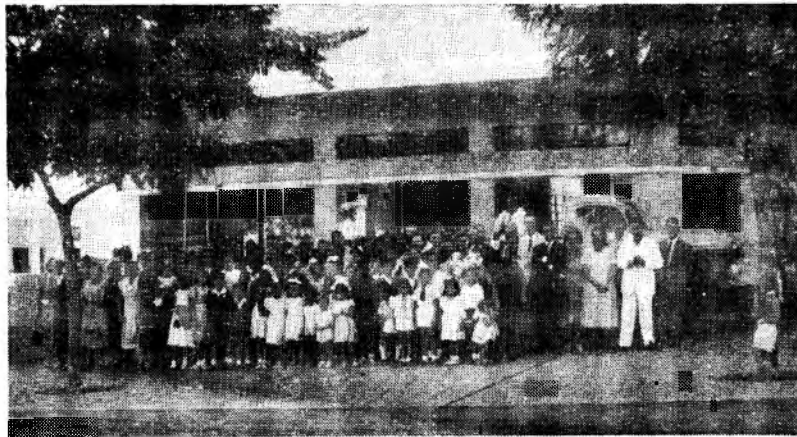
God Is Blessing

God is blessing around this way. The work is growing steadily. Our chief burden is that these dear ones may be sanctified. Many are seeking, some have prayed through, but we long for a real Holy Ghost revival. We would like to ask for definite prayer for this.—C. HAPGOOD STRICKLAND, *Transvaal, Africa.*

Home Missions and Evangelism

Roy F. Smee, Secretary

Lourenco Marques, Africa



THE PICTURE shown here was taken on Easter Sunday of our Nazarene Sunday school among the Portuguese at Lourenco Marques, Portuguese East Africa. The attendance on that Sunday was 118. This was later broken by an all-time high of 130.

Rev. and Mrs. Floyd J. Perkins arrived last October to take over this work. God has wonderfully blessed their efforts in Lourenco Marques. In this time they have learned sufficient Portuguese to be "on their own"

in pastoral visitation, and in praying and dealing with the many problems of the people. The services have been wonderfully blessed by God's presence, and the work is growing despite the many problems facing evangelical work in this area of the world.

We request the continued prayers of our people in the homeland for this work, and for His continued guidance and blessing upon the workers, Brother and Sister Perkins.—Charles H. Strickland, *District Superintendent, South Africa District (European).*

NEW CHURCHES

We were unable to give the report of all the new churches organized in the year between the General Assembly and July 1 before our recent report for the entire church. The following are included in that year.

Dr. Harvey S. Galloway has organized two new churches on the Central Ohio District, both on June 28. The Whitehall Church in Columbus started with fifteen charter members and Rev. C. W. Brown as pastor. At Hebron, Ohio, there were also fifteen charter members. Rev. Clyde Bartlett is pastor.

District Superintendent D. S. Somerville has organized three churches on the Eastern Kentucky District. Following a week of revival by the district superintendent at the Prestonsburg Holiness Tabernacle, a church was organized. This new congregation has a church building, seven-room parsonage, and a church bus.

The other two churches are at Morehead and Sherbourne. Ashland First Church helped in the home-mission campaign at Morehead.

District Superintendent V. H. Lewis organized a new church at Newton, Texas.

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for August 30: Standards for Christian Leaders

Scripture: I Tim. 3:1-13; 4:7-16; 5:21-22 (Printed, I Tim. 4:7-16)

Two new churches have been organized on the New England District by Superintendent J. C. Albright. At Strong, Maine, there were twelve charter members. Rev. Ernest Smith is the pastor. At Claremont, New Hampshire, there were eleven charter members. Rev. Ralph Ferrioli has been appointed pastor.

Dr. Paul Updike has organized four new churches on the Northeastern Indiana District. At Markle, there were eleven charter members. Rev. Leslie P. Jordan is the pastor.

Blountsville had nine charter members. Rev. Mrs. Edith Kerr is the new pastor.

At the Grassmere Heights Church in Ft. Wayne, Rev. Thurl Mann is the pastor.

Rev. Lorne McMillan has been appointed pastor of the new Home Avenue Church in Marion.

District Superintendent E. E. Zachary has organized three more churches on the Northwest District. At Wapato, Washington, Rev. Peter C. Burkhart is pastor. At the Spokane Hillyard Church, Rev. N. Warren Haines is pastor. At Toppenish, Washington, Rev. R. Leon Ross is pastor.

Two churches were organized during June on the Northwest Oklahoma District by Superintendent J. T. Gassett. On June 14 the Meridian Park Church was organized near Oklahoma City, with six charter members. Rev. E. Paul Ridings acted as contractor for the construction of the building and is supply pastor.

On June 28 the Boise City church was organized with twelve charter members. Rev. Mark T. Chinn has been appointed pastor.

District Superintendent V. W. Littrell has organized another new church on the Virginia District, located at Covington.

The Mt. Zion Church was organized at Brooksbury, Indiana, by District Superintendent J. W. Short of the Indianapolis District on May 17, with fourteen charter members. A splendid stone church and two acres of land has been purchased for the new congregation. Rev. W. A. Burton is the pastor.

If, in the years of our youth, we walk with God and put our supreme trust in Him, when the twilight years creep up on us and life's shadows lengthen, He will walk with us and lend a helping hand.—D. E. BRYAN.

GOLDEN TEXT: *Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity (I Tim. 4:12).*

Is there a double standard among Christians? That question has been asked a thousand times and discussed for many years. But permit me to ask it just once again. Is there one standard for leaders and another for the rank-and-file followers? Are leaders expected to be more spiritual than those being led? The answer is "Yes" and "No."

Relative to heart-experience and victory over sin, the answer is "No"—there is but one standard. A person either is saved or he is not; he is either sanctified, or he is not; he is either now living a victorious life, or he is not—and that applies to all alike who name the name of Jesus Christ. At that point there is definitely and unequivocally only one standard for leader and follower.

But relative to the ability to mix heart religion with head-judgment, there is a double standard. In fact, there is a distinct series of standards in this respect. All must love God equally wholeheartedly; but some must be able to translate that love into winsomeness of personality and be able to express it vocally better than others or they will never be

elected to any position of high leadership. That is what I mean by there being a double standard for leaders. And then again, every Christian must be zealous for the work of God, but some must be able to display keener judgment than others in guarding and promoting the cause or else they will be denied leadership. A follower may make mistakes wholesale and be accepted by his fellow men if his sincerity is beyond question. But a leader must judge correctly more than 50 per cent of the time or he won't weather the next election. He may not have to be more pious but he has to be better able to translate his piety into a program or else he will automatically become a follower and others will become the leaders.

God help us to be uniformly spiritual, and God grant to us men and women with above-average wisdom and common sense to lead our hosts in this challenging day.

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Conversion is remarkable because (1) it cancels the life of sin, (2) it connects the soul with God, and (3) it changes the sinful desires.—Selected.

The Throne of Grace

By Florence E. Frank

When tribulations, trials, grief, and all the human ills
Touch me, it is all right—if that is what my Father wills;
For this I know, as surely as one day I'll see His face,
Before these things could reach me they passed the throne of grace.

Oh, praise His name, He saw them, permitted them to be a part
Of my life down here on earth—and then from His great heart
He sent a message, "Daughter, if in love you will draw near,
I'll promise grace sufficient all your earthly ills to bear."

Oh, glory to His name! Now I hold His promise true,
Whenever evil comes my way—He sends grace enough to do.
He did not promise immunization from the evils of my race,
But, praise His name, He promised—and does supply me—grace!

Sufficient and o'erabundant—full and running o'er!
And if He sees it needful, praise God, He'll send me more.
Oh, glory hallelujah! When in eternity I see His holy face,
Just think, I can thank Him—personally—for His all-sufficient grace!

The Young People's Society

L. J. Du Bois, Secretary

Discipline of Mind

ONE of the most important areas of life in which the Christian should learn discipline is within the mind. Even the wise man of old recognized the power of the mind to control the life when he said, "As he thinketh in his heart, so is he." Knowing, then, that one's thoughts will to a great extent determine what he shall become, it is vitally necessary that a strict discipline be set up over the thought-life. No guests should be chosen with greater discrimination than those who would enter the mind.

The mind cannot be left to run wild, embracing everything that comes by. The Christian must set up a door of discipline which opens and closes, allowing to enter only those thoughts which are welcome and keeping out

those which will harm the life. There are doors on our homes for two purposes—to let in our friends and to lock out those who would steal and plunder. There are doors to the mind also—the eyes, the ears, the imagination; these must be guarded.

But there must also be a discipline relative to those thoughts which do enter in without approval. The Christian must refuse to think on things which are unholy and impure. He must cast from him those thoughts of evil which the enemy of his soul has thrown into his mind. He must refuse to nourish them, coddle them, or give them a place. We cannot always govern what thoughts will be thrust at us but we can determine that we shall not harbor them or

give them a home. This is discipline of the mind.

Of course, this discipline must not be all negative or it will not work. It is not enough to keep thoughts of evil away from us; we must build a constructive program of reading, of study, of meditation, of prayer, of interest, of constructive work, of positive thought, of wholesome thinking. We should heed the admonition of the Apostle Paul to find and turn to the great and wonderful ideas of life and "think on these things."

News of Youth

The following have recently been elected or re-elected as district N.Y.P.S. presidents: Rev. T. A. Shirley, Alabama District; Raymond F. Williams, Eastern Michigan District; Rev. C. R. Moore, Florida District; Rev. Keith St. John, Michigan District; Winston Ketchum, Nevada-Utah District; Rev. R. Lloyd Birks, North Dakota District; Rev. Mendall Collins, Rocky Mountain District; Rev. Dick Littrell, San Antonio District.

NEWS OF THE CHURCHES

Evangelist L. J. Scherrer reports: "I am now in a revival with Rev. R. C. Morsch at Reidtown, Tennessee. The battle has been hard, but God is helping us and souls are praying through. This church is in the midst of the foothills of the Smoky Mountains of Tennessee. The people here are some of the best and are faithful in serving God. We have worked with the pastor in a number of revivals in the past and have always found him willing to cooperate with the evangelist in every way. We are happy in serving God in the field of evangelism. We have some good fall dates open, also some dates open for the winter and spring of 1954, and will be glad to go anywhere as God may lead. Write me, 122 Leonard Place, Knoxville, Tennessee."

Evangelist Fred W. Fetters writes that he has open time for about two meetings immediately after August 16. Write him, 546 Vermont Street, Altadena, California.

Evangelist Albert H. Lewis writes: "We are glad to report good meetings, and the consciousness of God's presence during our spring and summer revivals. Since last reporting we have held meetings on the New York, Pittsburgh, Virginia, Washington-Philadelphia, and Albany districts. We enjoyed working with the good men of these districts and deeply appreciate the kindnesses of all these churches to us. We are now arranging our slate for 1954. We travel by house-trailer, and carry a full revival program. Write us, 578 Richmond Avenue, Buffalo, New York."

Hebron, Ohio—This church was organized on June 28 with fifteen members. Rev. R. B. Frederick, pastor of Newark First Church, under authority of Dr. Harvey S. Galloway, district superintendent, was in charge of organizing. This service closed a two-week tent meeting with Rev. G. R. Anderson as the evangelist. He brought soul-searching and God-given messages, resulting in the salvation and blessing of many around the altar. This work began last summer with a tent meeting, out of which came a home-mission work with a Sunday-school average of twenty throughout the year. At present we are dealing for the property on which the tent is located, which will provide a home for the pastor and possible future location of the new church. We thank God for the struggles and victories of the past year and praise Him for bringing us thus far.—Clyde J. Bartlett, Pastor.

Rev. Thomas S. Fowler writes: "Having served twelve years as a pastor, I am now leaving the pastorate to enter the field of evangelism. I have been praying for thirteen years about this matter, and as I attended the great camp at Butler, Pennsylvania, I went to the altar and answered God's call for my life, after putting my wife and six children and my own will on the altar. I have served four years at Hollywood, Maryland; six years at Hanover, Pennsylvania; and two years at Circleville (Irwin, Pennsylvania). During this time we had about 4,000 seekers at our altars, added about 120 members to the church, and built a \$100,000.00 plant at Hanover, Pennsylvania,

and also a \$23,000.00 parsonage at Circleville. For what good that I have been able to do, I give God all the praise. I will travel as preacher and singer, and am making up my slate now. I will enter the field October 1. Write me: R.D. 4, Irwin, Pennsylvania."

The South Jersey Nazarene camp-meeting association held its annual camp meeting, June 18 to 28, near Deerfield, New Jersey. It was a good camp, well attended, many seekers at the altar found help and peace in God, and finances came in well. God wonderfully blessed the ministry of our gifted speaker and hymn writer, Evangelist Raymond Browning. The president of the camp is Rev. J. H. Parker.—Reporter.

Evangelist L. B. Mathews and wife report: "Since last reporting, our labors in the field of evangelism have been owned and blessed of the Lord, with souls praying through for regeneration and entire sanctification, and some new members added to the church. It has been a privilege to labor with the following churches and pastors: Southside, Louisville, Kentucky, with Rev. C. L. Childers; Carthage, with Pastor Jesse Tucker; Lenoir City, with Rev. L. E. Mason; Chattanooga East Ridge, with Rev. C. Wesley Brough; Nashville Meridian Street, with Rev. Paul E. Hess; and Oak Ridge, Tennessee, with Rev. R. V. Bridges. We have enjoyed our work with these pastors and churches, and give God praise for all that has been accomplished. We have an open date the first of November, this fall, and also several scattered open dates in 1954. Write us, 2902 Belmont Blvd., Nashville 12, Tennessee."

In April of 1921, Rev. H. H. Hooker, then district superintendent, came to Fairfax for a revival. On May 2 he organized the Church of the Nazarene with 12 members. Rev. Mrs. C. E. Toney supplied as pastor until Rev. W. F. Farmer came to be the pastor. Pastor Farmer, with Evangelists W. R. and Mrs. Platt, were soon in a tent revival which was greatly blessed of the Lord. They began to make plans for the purchase of property and erection of a building. With the pastor as carpenter, and a few helpers, the work was begun, and on May 2, 1923, the first service was held in the church building. In November of 1929 the present pastor, Rev. J. W. Chambers, and family came to us. His humble, godly life is a blessing to the church and the people of the town love and appreciate him. During his twenty-four years as pastor, the Sunday-school attendance has almost doubled, and the church membership has increased from 30 to 117—most of these by profession of faith. Also, the Fairfax church has been helpful in starting four other churches. In August of '51, Brother Chambers launched the new church building program. The church had raised \$30,000.00 and the West Point Manufacturing Company made a gift of \$20,000.00. The church is now ready



to pay an additional \$3,600.00, which leaves a debt of \$11,400.00 on the church building, which is valued at \$65,000.00. We have completed a half-acre parking lot that has added to the value of the church. The structure was completed and we had our first service in it on August 31, 1952. The dedicatory message was delivered

by Rev. Otto Stucki, then district superintendent. We have a beautiful brick building, with seating capacity of 300; eleven classrooms and youth auditorium; it is completely furnished with oak furniture and gas furnaces. With parking lot, new building and furniture, the property is easily valued at \$75,000.00.—Reporter.

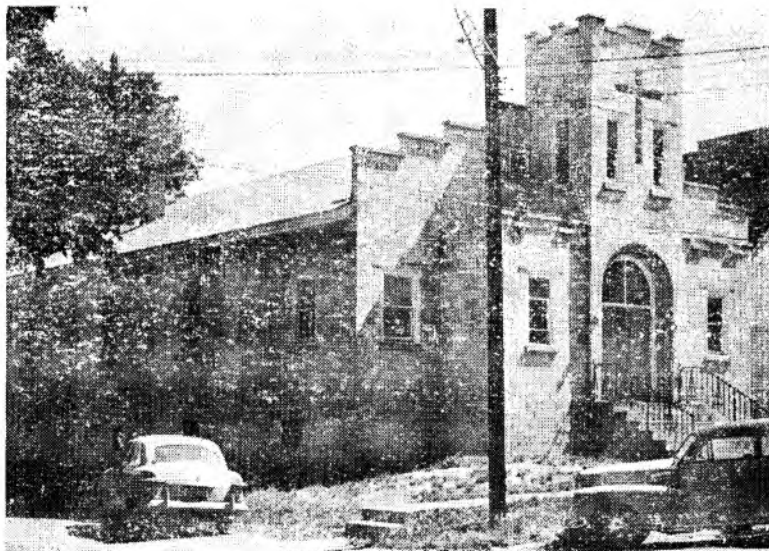
Evangelist George H. Talbert reports: "Sunday night, June 26, marked the close of our first tour of meetings for 1953. We began January 26 at Montrose, Michigan, with Rev. T. F. Hopkins; here we saw some wonderful victories. Across the prairie at Sidney, Montana, with Pastor R. A. Gilster, God gave another good revival. Then we went south to Albuquerque, New Mexico, for a meeting in Central Church with Rev. C. A. Higgins, where we saw some outstanding demonstrations of the Spirit. At Lockhart, Texas, we were with Rev. D. J. Snyder—a great and sacrificial soul; we had a hard pull, but God gave some good victories. Back north to Lawrence, Kansas, where Rev. D. W. Ferguson had just arrived as the new pastor. We had a good meeting with as fine a crowd of Nazarenes as you will find anywhere. Next to our rural church at Palco, where Brother John Brockmueller is pastor, and God gave more victories; to Greeley, Colorado, with Pastor M. R. Fitch and his fine church. The attendance was especially good here all through the meeting, and we had a good revival. Then back to Indiana, where we had the privilege of working with our son-in-law, Rev. Cecil P. Hurry, at Orland. This is a needy field, and God blessed and gave some good victories; then on to Fort Wayne, where we worked with Rev. C. H. Templin at River Haven Church—it was a hard pull, but we saw some victories. Also, while in Indiana, we had a good meeting at Highland with our fine young pastor, Rev. Robert

Griffin. Then we returned to Kansas, for our third meeting with our good church in Salina. We had a fine meeting with the sacrificial, consecrated, and generous people in this church. I am now resting for a while before beginning our fall tour at Muskogee, Oklahoma, with Pastor A. L. Belcher. God has been good, we have enjoyed our labors, and in each meeting there was some outstanding victory. My good wife worked with me in all these meetings but one, singing, praying, and shouting the victory. We are both glad for the day we joined the Church of the Nazarene. Write us, 409 E. 13th, Abilene, Kansas."

Handley, West Virginia—After sixteen years as an independent holiness church, the Handley Gospel Tabernacle on May 29 became the Handley Church of the Nazarene. Dr. Edward C. Oney, district superintendent, organized the new church and received twenty-seven charter members into fellowship. Rev. John J. Hancock was appointed pastor of the church (I formerly served as Sunday-school superintendent of the Glasgow church). Dr. Oney dedicated the new church during a special service on June 24. The charter was closed that day and the total membership now stands at thirty-six. The church was established sixteen years ago by C. E. Shaver, Handley merchant, who felt led of the Lord to purchase the vacant block building; he and his wife spent \$3,000.00 on the building. Various preachers have filled the pulpit dur-

ing the years, but most of the time Brother Shaver led the services. God led Wife and me to the tabernacle last March, and two months later Brother Shaver decided that the tabernacle should become a Church of the Nazarene. The Lord is blessing the new Nazarenes, the Sunday school is growing, and souls are finding God during the altar services. Recently \$4,500.00 worth of improvements were made on the 60 x 25-foot building, including installation of a tile floor, strengthening of the walls, and painting. We desire your prayers that God will continue to help us.—John J. Hancock, Pastor.

Stuebenville, Ohio—We are glad to report one of the most successful meetings in the history of this church. Three servicemen of the local congregation held an eight-day meeting. The program was directed by Jimmy Horner, who was wounded in Korea, now discharged from the army; Norman Shirkey, an airman, home on a thirty-day leave from the Far East, directed the congregational singing and also sang special numbers each evening; Haskell Moore, who was released from the army and is now a student at Olivet Nazarene College, where he is preparing for the ministry, preached each evening. Large crowds attended each night and great altar services were experienced, especially among the young people. The Lord is blessing us in this our sixth year with the good people at Stuebenville.—N. W. Shirkey, Pastor.



The Winslow church was organized on June 29, 1950, by the district superintendent, with 11 members. Evangelist Loy Snow conducted the original campaign, which was sponsored by the nearby Oakland City church, pastored by Rev. James Robbins. This church and the Francisco church furnished most of the original members for the new organization. Rev. Loren Schaffer was called as pastor, and the group went to work with faith and optimism. A residence was acquired for the pastor's home and chapel. God has definitely blessed the work, souls have been won, and the membership has increased to 52. The Sunday school had a weekly average attendance for May ('53) of 111. All branches of the work are being cultivated. The new church building, splendidly located, was dedicated by Dr. Mendell Taylor on April 26, this year, in an atmosphere of triumphant praise. The building is of limestone block construction, 40 x 60 feet, with full basement; actual cost, \$15,800.00; and the present debt is \$9,500.00. Much donated labor and concessions in materials were made by members, friends, and townspeople. The building is insured for \$25,000.00. The superintendent of construction is Mr. Ivan Henning, a member of the

church; and a Winslow merchant, Mr. Joe Snider, supplied the money for the loan. The building has a beautiful interior, with pews of red oak. Certainly all the HERALD family will

rejoice with Brother Schaffer and his people in their successful completion of their building program.—Leo C. Davis, Superintendent of Southwest Indiana District.

Rev. R. O. Johnston writes: "After serving for more than seven years on the Maritime District, in our oldest Church of the Nazarene in Canada, at Oxford, Nova Scotia, and the church at Saint John, New Brunswick, I am now entering the evangelistic field. I have had experience in this work and the Lord has blessed my endeavors. I have returned to the States, and my address is 46 Fairfield Street, Portland, Maine."

Prescott, Arkansas—Sutton Bethel Church recently closed one of the best revivals of its history. Evangelists Glen and Vera Slater were the special workers, and their special music and fine ministry were enjoyed by a splendid congregation each evening. The church's vision was enlarged by the souls that were healed, saved, and sanctified.—Jack B. Lowe, Pastor.

Rev. S. C. Taylor writes: "Wife and I have accepted a unanimous call to pastor our church in Bismarck, North Dakota. We began our work here on July 5. If you have friends living in the city, or nearby, or coming to this part of North Dakota, write us and we shall be glad to contact them; our address is 422 Twelfth Street."

Evangelist Daniel Stafford reports: "The last of July I finished five good months in the evangelistic field. On March 8 I resigned as pastor of our First Church in Monroe, Louisiana. In the nearly four years we spent with those good people, the Lord blessed our efforts. We have some

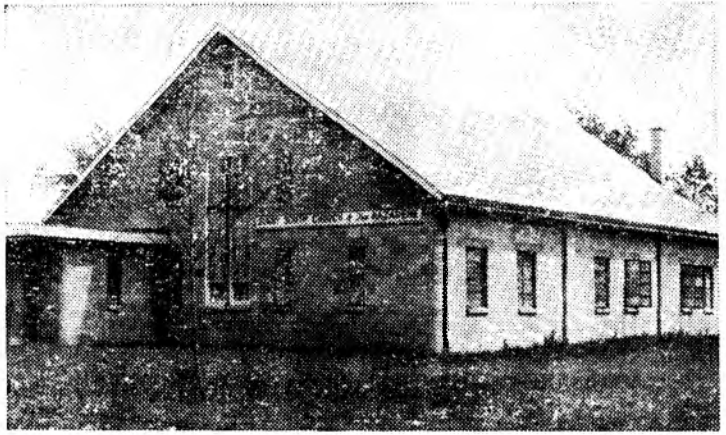
wonderful people in Monroe. During these five months I have traveled in Louisiana, Alabama, Missouri, and Indiana, conducting eleven revival campaigns. God has given precious souls in each revival, and we have had the privilege of seeing a nice group unite with the church. The pastors have been most kind, and our financial needs have been met in a very generous way. I have only one open date for '53; will be closing at Johnson City, Tennessee, on December 6, and have December 9 through 20 open. I would be glad to slate this time with some church in that section of the country. I am now slating for '54 and '55, and have a few choice dates open in the spring of '54. Write me, Box 254, Vivian, Louisiana."

Elkhart, Indiana—It does seem that God is getting to us here at First Church and in this city. At our recent district assembly, we reported for the year a Sunday-school average attendance of 285, a gross increase of 31 new church members, all budgets paid in full with \$5,980.00 paid to General Budget, which is about 17½ per cent of the \$34,000.00 paid for all purposes. A debt of \$2,000.00 was liquidated, and money received for church and parsonage improvements. Beginning our second year, already the exterior of our church building has been cleaned and beautified, and the parsonage is being painted and partially remodeled. Our people are loyal and true to the cause of Christ at home and abroad, and there is a new spirit in our church services. Since coming to Elkhart we have felt the great need for two more Nazarene churches

in this city. Yesterday our church presented to our district superintendent, and the district, the abstract and deed for a plot of ground, free of debt, on the north side of the city, where we expect to see the first of these two new churches within a short time. We have found a site on the southeast side of the city which we hope to secure and present to the district for the second new church, within the year. Please pray for the Nazarene work in Elkhart.—H. L. Johnston, Pastor.

Miami, Florida—Our new pastor, Rev. Bert Daniels, wife, and little daughter, arrived in June and on Sunday morning, June 21, Rev. Daniels preached his first sermon at First Church to the delight of all. The parsonage had been thoroughly renovated and painted inside and out, with new furniture put in same, and the pastor and wife seemed to be much pleased with the arrangements made for their comfort. A reception was given for them soon after their arrival and a good crowd was present to welcome them and wish them success in their new pastorate, and to pledge their co-operation in the plans Mr. Daniels has made for the onward march of the church. On July 19 a very impressive installation service was held for the teachers and officers of the Sunday school as Brother Daniels preached from Ezekiel 33. There is a spirit of harmony and love among the members of the church and, with Brother Daniels as our leader, we expect to make great gains in the days to come.—Leone A. House, Secretary.

Sunny South Church, Muncie, Indiana



After spending seven and one-half years in the evangelistic field, in January of 1952, Dr. Paul Updike, district superintendent, asked us to help in a meeting from which they hoped to organize a new church. Brother Robert Harris was our co-worker; the Lord blessed; and on February 17, 1952, Dr. Updike organized the Sunny South Church, the seventh Church of the Nazarene in the city of Muncie, Indiana. In May we began negotiations for property, and with the help of the District Advisory Board and the General Home Missions Board we were able to purchase the equivalent of 9½ city lots, inside the city limits. In June we broke ground for the new church. It is 40 x 60 feet, with a balcony, nursery, choir loft, and classrooms; has tile floor covering, with pulpit and altar approach carpeted with gray, and pulpit chairs finished in blond with green upholstery. Moving into the church last November, we had a good revival with Evangelists Alva O. and Gladys Estep. The church was dedicated in May of this year, with Dr. Updike in charge. The Sunday school averaged

75 for the year; paid a General Budget of \$192.00, \$115.00 for District Budget, our Olivet College Budget, \$65.00 per week for pastor's salary, and raised nearly \$9,000.00 in cash for the year for all purposes, with donated labor to the amount of \$8,000.00. We closed the year with 49 members and a debt

of \$10,650.00 on the property, valued at near \$25,000.00. We have resigned to re-enter the field of evangelism and will be glad to go anywhere for freewill offerings and entertainment. Have some open dates for the fall and winter. Write me, Route 4, Muncie, Indiana.—Harold S. Richardson.

Dr. Russell V. DeLong writes: "After much meditation, consultation, and prayer I have submitted my resignation as dean and professor of philosophy, evangelism, and missions of Nazarene Theological Seminary, effective August 1, 1953. For some time I have been contemplating the giving of my full time to evangelism. This I feel to be the immediate leading of the Lord; therefore, I will devote most of my time to united evangelistic campaigns. It will be my desire to conduct (a) union Nazarene campaigns; (b) union holiness campaigns, and (c) union city-wide (all denominations) campaigns, and in addition as time will permit to accept calls for individual church meetings. For the immediate present send mail to Nazarene Theological Seminary, 2923 Troost Avenue, Kansas City, Missouri."

Evangelist E. O. Chalfant reports: "Since six o'clock on April 8, I've been in labors abundant, having then landed in Fairbanks, Alaska. I stayed there thirteen days, and had a very fine revival with Brother and Sister Sheppard; many souls, and a real spiritual time in the Lord in that great and growing section of our denomination and nation. On Sunday, October 26, I assisted Dr. William McGuire of Eastern Michigan District and Brother and Sister Williamson, pastors of Ann Arbor church, in the dedication of a new building, raising \$2,000.00; a wonderful day! April 29 to May 3, I had a holiness convention at Shelbyville, Indiana, with the very fine pastors, Rev. and Mrs. Fred Barber. On Sunday, May 10, and prayer-meeting night of May 13, I had services with Brother A. J. Frank at Louisville First, Kentucky. We had two very fine altar services. May 18

to 24 I was in a home missionary tour of the Kentucky District with Dr. L. T. Wells, on five zones, preaching Sunday morning at Lancaster, and Sunday night at Lexington Kenwick Church. Dr. Wells is doing a most remarkable work in Kentucky. He is now developing county seat towns in southern and western Kentucky. God is certainly with this veteran district superintendent, and he and his wife and family are in labors abundant in the great old state of Kentucky. I attended the Olivet commencement and meeting of the board, of which I am a member. Great progress is being made by President Harold Reed, Business Manager Charles Henderson, and Pastor Guy L. Nees. June 8 to 14 I had a very fine holiness convention with Brother and Sister Russell Lewis, Lincoln Place, Pittsburgh, Pennsylvania. God did bless the preaching of holiness. Then I had the great privilege of spending a Sunday morning with Dr. and Mrs. C. B. Strang at our First Church in Chicago. Dr. Strang has performed a miracle up there. The first two units of a nice new church when completed will conservatively be estimated at \$300,000.00, and they have only a small debt, having sold the old church for \$82,500.00 and having received \$40,000.00 cash already. In all my years as a Christian worker, I believe that that is the most outstanding accomplishment that I've ever seen achieved by any Christian worker in fifty years. God is certainly with Dr. and Mrs. C. B. Strang and the great old Chicago First Church. I had a very fine home missionary revival at De Kalb, Illinois. The unusual has happened here in the last eighteen months. Brother and Sister Wayne Albright, pastors, and students at Olivet Nazarene College.

came to this city of 12,000, and with the backing and co-operation of District Superintendent Lyle Eckley they bought a new lot, put up a new church building, and have a fine start on a new church. My assistants there were Brother and Sister David Holstein and Miss Mary McLanglin. I am enjoying my new field. The people have been good to me. I've had a good slate, and good pay, and souls. My proposition, as a minister for fifty-two years and as a Christian worker, has always been to go to any place, little or big, render the best service possible, and take whatever offering they want to give me. It has always worked. I believe in God and the Church of the Nazarene one hundred per cent, and in its leadership, from general superintendents to janitors. Write me, 471 S. Osborn, Kankakee, Illinois."

Beattyville, Kentucky—Recently our church had one of the best revivals of its history with the Bryant-Stone Evangelistic Party. Brother Bryant's preaching was of the best, and the crowds responded to his good and timely messages. This was a two-week tent meeting and the Stones sang the old-time gospel songs from their hearts. On the last Sunday our good district superintendent, Rev. D. S. Somerville, came and raised \$1,106.00 for our new church basement. Five people prayed through at the altar, and four united with the church. Then Brother Howard Lobb, pastor of Ravenna church, preached Monday through Saturday, and five more souls prayed through. We thank God for His blessing.—E. E. Bledsoe, Pastor.

The church at Panama City, Florida, (Alabama District) was organized in May of 1950. Rev. M. L. Garrett and wife went into this city—no property and no congregation—and in three years' time have worked a miracle. The property now is valued at about \$15,000.00, the Sunday school is averaging around 100, and God is leading on to bring this church to a place of strength and prestige on the district and in the city. This year the General Budget of this new church was set at \$98.00; they have paid \$325.00, along with paying or overpaying all other budgets, including the Seminary budget. The Garretts have trained this new crowd to share their responsibility in the denomination, and have built a loyal and spiritual congregation for the church. The superintendent was present for the dedication of the church building on May 10, and the property was dedicated free of debt. Along with this, \$1,000.00 was raised in a short time to begin an enlargement program for the church



buildings. Home missions is still the "best invested dollar in the church."

—C. E. Shumake, District Superintendent.

Pastor Paul Darulla writes: "We are starting our third year here in Wheeling, West Virginia. The Lord is blessing in a marvelous way; we closed our second year with increases in every department. The Sunday school showed an increase of five over last year, and new people are looking our way. God's presence is manifested in each service, fine crowds are attending our Sunday evening services, and we are having altar services. We are grateful to God for the good people He has given us and believe there is a great future for the church in Wheeling."

Louisville, Kentucky—Our new Lynnhurst Church in Louisville is making great progress for the Lord and lost souls, for which we praise God. We have bought a very nice church building located in a very fine section of the city. The Lord is blessing and helping in every way. We just closed a very good revival with the E. L. Bryant and Stone Evangelistic Party. Brother Bryant preached under the anointing of the Spirit each service, and the Stones sang the glory down each night. Our hearts were blessed and our souls were fed from hearing this fine team of workers. We are very happy in the service of the Lord here in Louisville.—Robert Altman, Pastor.

Pastor Hugh Putnam reports: "The close of our assembly year, in July, marked the close of nearly four years of service with our fine church and people in Mason, Michigan. While we sowed the Word and tended the vineyard, God gave a good number of new people, saved from a life of sin and sanctified, who joined the church. The field is white—the Church of the Nazarene the only holiness church in a community of several thousand. I am now serving our

Sheridan Avenue Church in Saginaw, Michigan, and there is a gracious spirit in our midst."

Evangelist Wade L. Nelson reports: "I am glad to report victory in Jesus—God has been wonderfully good to me. Recently I had the privilege of working with Pastor C. Guerin in a revival at our Alice Street Colored Church of the Nazarene (Oklahoma City). God met with us, and two men were converted, and a little boy definitely healed. Brother and Sister Guerin carry a real burden for the people in that community in northeast Oklahoma City. I have some open time, and shall be glad to go any place, any time. Write me, 3005 S.W. 14th Street, Oklahoma City 8, Oklahoma."

Lexington, Kentucky—In June our First Church had a wonderful revival, with our pastor, Rev. D. D. Lewis, preaching, and the music under the direction of Mr. and Mrs. Warren Hayes. We felt this was one of the best revivals this church has had in recent years. It was an excellent opportunity to introduce our pastor and ministers of music to the community. Good crowds attended each service, with many seekers at the altar, and the magnificent power of God was evident. The pastor and musicians declined to accept money for their services, and the money raised was used to pay off several outstanding church debts, and also to buy new carpet for the church auditorium. Also, we have obtained a Hammond organ, which adds greatly to our services. Since Brother Lewis came to us we have started a Sunday morning radio program on one of our local stations; we feel this is helping to bring new people to our church. Our Sunday school is increasing, and the church as a whole is growing.—Tom Dunn, Reporter.

Annual N.Y.P.S. Convention Idaho-Oregon District

The twenty-third annual convention of the Idaho-Oregon District young people's society was a time of real blessing to the young people of our district. Rev. T. T. McCord, pastor of First Church, Oskaloosa, Iowa, was our convention speaker. Throughout his messages he challenged the young people to give their all to God, to stand out from the crowd and be counted for God.

We appreciate the leadership of the past year. The godly example of our district superintendent, Rev. I. F. Younger, has been an inspiration to the young people. Rev. Walter Lanman, pastor at La Grande, Oregon, was re-elected district president with a very fine vote.

God has helped us, and we now have 1,266 members, with a total of \$6,716.00 paid out this year. Part of this was used in our special home missionary project.

As we left the convention, our hearts were strangely warmed and challenged to believe that with God we can do anything. We were made once again to feel our responsibility to young people all around us who do not know the Lord, and we are determined that "By His Spirit" we will speak.

EMMA THIESSEN, Reporter

Check Up on Yourself (Continued from page 2)

We take our cars into the garage for a checkup. We take inventory of our stock. I whisper quietly . . . we even check up on the other fellow. But what about ourselves? It is good to check up, or take inventory of ourselves regarding this life and the future.

I repeat: "It is good to check up on ourselves." *Why not today?*

Pittsburgh District Assembly

The forty-sixth annual assembly of the Pittsburgh District was held July 22 to 24 at the district campgrounds near Butler, Pennsylvania, with Rev. Paul R. O'Brien as host pastor.

Dr. Hardy C. Powers was the presiding officer. His messages were of the highest order, stirring as well as inspiring our hearts. Under his gifted leadership the business was conducted in a pleasant and efficient manner.

Our district superintendent, Rev. R. F. Heinlein, presented an encouraging report, which included the payment of the district budget to Eastern Nazarene College in full, the largest contribution in the history of the district to foreign missions, the organization of four new churches, and progress along nearly every line. Following his report the delegates expressed their confidence in his leadership by giving him a fine affirmative vote for re-election, and a generous love offering.

A very fine Eastern Nazarene College service was presented by President Edward S. Mann and Field Representative Stephen Nease, with the Ambassador Male Quartet providing special music.

The assembly closed with an impressive ordination service conducted by Dr. Powers, at which time David Strack, Harry Flinner, Charles Watts, Richard Phelps, James Ritchey, Lyle Flinner, John Copenhaver, and James Fetterman were ordained elders in the Church of the Nazarene.

ROBERT FREDERICK, Reporter

Southern California District Camp Meeting

The Southern California District Camp Meeting, held at Costa Mesa, California, July 20 to 26, again has been the scene of the glorious manifestation of God's power. Characterized by victorious altar scenes from the very beginning, the camp reached a most glorious climax on the concluding Sunday night, when, after a powerful sermon delivered by Dr. Russell V. DeLong, scores of people moved toward the long altar, overflowing the altar's capacity until row after row of the front seats was cleared to make room for the penitents seeking God in saving, sanctifying, or reclaiming grace. Some said they had never seen anything like it before. The great tent, seating approximately 2,000 people, was packed to overflowing, with people standing.

The entire camp was a period of rich spiritual blessing under the ministry in sermon and song of an unbeatable team of camp-meeting workers. Dr. R. J. Plumb, district superintendent, guided the services with steady hand and God-given wisdom. Working ably with Dr. Plumb and our district camp-meeting board, in making this one of the greatest camps in the history of the district,

were Dr. H. Orton Wiley, renowned Bible expositor, who spoke each morning at nine o'clock; Dr. Russell V. DeLong and Rev. Ernie Martin, alternating in the evangelistic services; Rev. and Mrs. Murray L. Morford handled the singing in such a way as to prepare admirably the services for fruitful preaching; Mrs. Wilma Sanner presided at the piano; young people's service was conducted each day at 6:30 p.m., under the direction of Mr. Jack Morris, district N.Y.P.S. president; children's meetings were conducted by Rev. William Howard; and early morning prayer meetings were led by Rev. Howard Wolf.

EARL W. POWELL, Reporter

Michigan District Assembly

The fortieth assembly of the Michigan District convened at Indian Lake, near Vicksburg, July 14 to 16, with Dr. D. I. Vanderpool presiding. The messages of Dr. Vanderpool were inspirational and challenging, and he endeared himself to the Michigan Nazarenes with the masterful manner in which he conducted the assembly.

The pastors' reports revealed a year of progress and advancement. On Thursday morning District Superintendent O. L. Maish read his report, and it indicated the peculiar blessings of the Lord that have rested upon the district this year. In addition to the purchase of the district parsonage, new churches have been organized,

several of the churches have engaged in building programs, and parsonage properties have been acquired. Increases in the average attendance of the church school, in the membership of the church, and in the amount given for general interests became the occasion of expressing gratitude to God for His blessings. Brother Maish was re-elected for the fifth time with a strong vote, and the assembly gave a generous love offering to Rev. and Mrs. Maish in addition to a month's vacation.

The work of Olivet Nazarene College was presented by Rev. Charles Ide, field representative of the college, and the quartet. The Olivet budget for the district was paid in full.

Among the many visitors who were present and contributed to the fine spirit that permeated the assembly was Rev. E. E. Hale, who presented the challenge of our work among the colored people.

In an impressive ordination service Thursday evening, Raymond Beuthin, Richard Fullerton, William Schmidt, and Marshall Taylor were ordained, and Douglas Bartley and C. V. Holstein received recognition of orders. Dr. Vanderpool challenged them and all of the elders present in an ordination message that was outstanding.

The inspiration and challenge of the assembly will reflect itself in every area of the church's endeavors this year.

ERMA PIERCE, Reporter



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Canada West District Camp

The annual Canada West District camp meeting held in Red Deer, Alberta, closed Sunday night, July 19, with great victory. Dr. Mendell Taylor of the Nazarene Theological Seminary and Rev. Holland London of St. Louis, Missouri, were the speakers. Rev. and Mrs. Warren Rogers were in charge of the singing, accompanied by Miss Jean Parker at the piano and Rev. George Hansford at the organ. The children's worker was Miss Mary E. Latham of Kansas City, Missouri.

The outstanding high lights were the healing service on Saturday morning; the baptismal service in the afternoon, when twenty-one candidates were baptized by Dr. Taylor; and a great youth service in the evening in the interest of Canadian Nazarene College. Sunday morning Communion was served, at which time many bowed in humble thanks to God for His great love.

Under the capable leadership of our good district superintendent, Dr. Edward Lawlor, everything was well organized and planned, and many reported it to be the best camp they had ever attended. The crowds were never better nor the preaching more acceptable. Many found the Lord as Saviour for the first time. The future is bright for Canada West and we are marching on.

D. GEORGE MACDONALD, Reporter

Annual N.Y.P.S. Convention Colorado District

The Colorado District N.Y.P.S. Convention was held at the Lakewood Church of the Nazarene, Denver, Colorado, July 6 and 7. The Colorado young people have shown their loyalty and devotion to the cause of God by their faithfulness in helping to meet the local and general interests of our church.

The business and devotional services were conducted with efficiency by our district president, Rev. Marvin E. Powers, and our district superintendent, Rev. C. B. Cox.

We are happy to report that recent notification received from General Headquarters informs us that the Colorado District N.Y.P.S. was the first district in the denomination to pay its African-Australian Bible School apportionment.

God's presence has been with us during the past year and we have made some good gains. However, our district president, Rev. Marvin E. Powers, who was re-elected with an almost unanimous vote, and the District N.Y.P.S. Council are already making plans and setting goals to see what we can do to make the work of the young people more effective for the Kingdom in the year that lies ahead. We believe our young people are on the march to see the work of the Lord go forward in Colorado.

KAY HERMON, Reporter

North Dakota District Assembly

The fiftieth annual assembly of the North Dakota District convened at the district camp-meeting grounds near Sawyer, on June 24, with General Superintendent Young presiding.

On the preceding day the N.F.M.S. held its convention, climaxed with a great missionary challenge by Dr. Young. Mrs. Harry F. Taplin, district president, presided over the sessions with ease, and was enthusiastically elected to continue as leader for the coming year.

Dr. Young, presiding over his first North Dakota Assembly, quickly endeared himself to the people with his spirit and stirring remarks, as well as his efficient leadership. The fine report of District Superintendent Harry F. Taplin was well received and was followed by his nearly unanimous re-election. During the past five years of his leadership the district has gone forward and we anticipate the next year will be the best so far.

Rev. Robert Kimnersley, district church school chairman, reported good gains in the department, after which he made the awards to the schools having made the most progress.

Northwest Nazarene College was ably represented by its president, Dr. John Riley, who gave an encouraging report on the progress of the school.

Feeling that God had given a most wonderful assembly, pastors and laymen returned to their homes and churches determined to go all out in a Crusade for Souls Now.

DUANE SPRINGER, Reporter

Central Ohio District Assembly

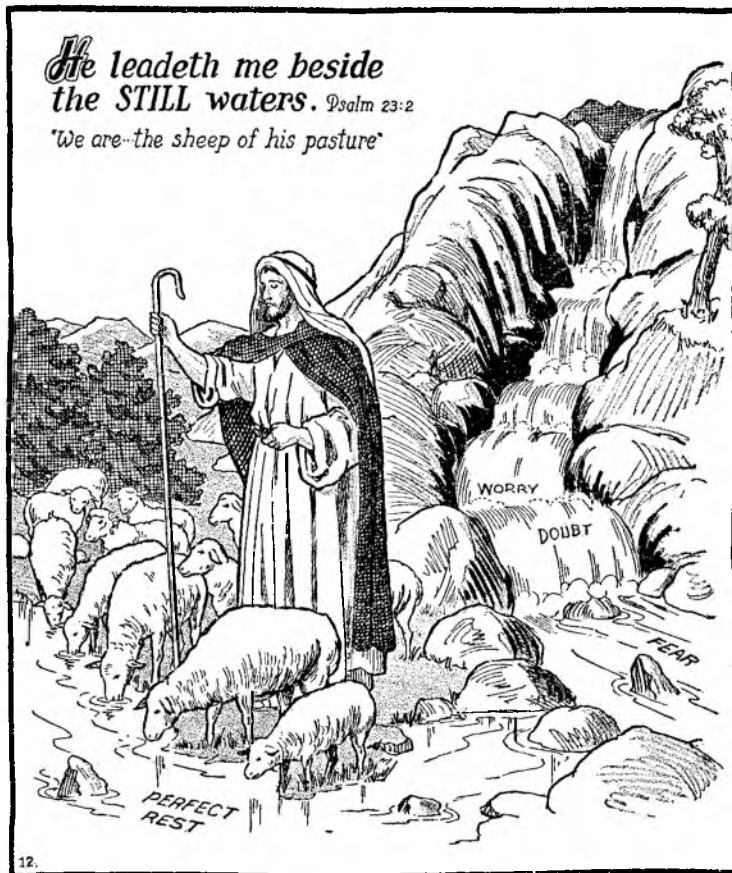
The tenth anniversary assembly of the Central Ohio District was held at the Columbus campground, July 14 to 17.

Dr. G. B. Williamson presided with his usual grace and efficiency and again displayed those high qualities of leadership and deep devotion to God and the church which make him a mighty instrument in the Master's hand for this day in the history of our Zion.

The report of the district superintendent, Dr. Harvey S. Galloway, was one of the best in the ten-year history of the district. There was a net gain in membership of over 400, bringing the total to over 9,100; 4 new churches were organized; more than \$97,000.00 was paid to General Budget and missions, which makes Central Ohio a 10 per cent district in this vital area; the educational budgets were paid in full.

Dr. Galloway was elected to his eleventh year with an overwhelming vote. Other district officers elected were: district secretary, Paul K. Hayman; district treasurer, W. E. Zimmerman; District Advisory Board, R. B. Frederick, Miles A. Simmons, John Glass, and Clark Leach.

One of the high lights of the assembly took place on Wednesday



night in the special home-missions service. After a stirring message by Dr. Williamson, churches and individuals underwrote a total of \$15,000.00 for home missions this year, above a budget that had already been upped considerably. This will provide \$25,000.00 for various home-missions activities this year. The lid is off in home missions in Central Ohio!

In a very impressive and unctionized service Thursday evening, eight individuals were ordained as elders: Norman Anderson, Haven Goodall, Harold Klingel, James R. McCaulla, Curtice L. Powell, Robert Quanstrom, Marion Francis Reeves, and Bertha Righthouse. George R. Anderson was recognized as an elder coming from the United Brethren in Christ church.

Several charts and displays had been prepared which depicted the tremendous forward strides achieved during the first decade of district history. Challenging goals are already set to have revivals and reach more souls at home and abroad during the next ten years, if Jesus tarries. A beautiful spirit of harmony and optimism prevails throughout, and Central Ohio Nazarenes are pledged to work faithfully until the Master says, "Enough, come up higher."

PAUL K. HAYMAN, District Secretary

DEATHS

REV. JOHN GEIGER KENNEDY was born September 20, 1872, in Marion, Ohio, and died March 24, 1953, at a hospital in Danville, Illinois. He was ordained an elder in the Wesleyan Methodist church and served as pastor in Wabash, Akron, Laketon, and Amboy, Indiana. He became affiliated with the Church of the Nazarene at Chicago in 1923. He served in various capacities at the First Church of the Nazarene there, for several years being secretary of the church board. He served as pastor of the church in Lomax, Illinois, from 1947 until he moved to Olivet in August, 1949. He was married to Sarah Ward, who preceded him in death in 1928. To this union were born eight sons and four daughters; four sons preceded him in death. He was married in 1930 to Mrs. Harriet Crain, who survives. He is also survived by four sons, four daughters, one stepson and one stepdaughter (Esther Crain, a missionary of the Church of the Nazarene in Nicaragua). Funeral service was conducted in the Church of the Nazarene in Olivet, Illinois. His pastor, Rev. George Williams, officiated, assisted by Rev. George Harmon, Rev. George Reader, and Rev. Lloyd Morgan. Interment was in Georgetown, Illinois.

REV. JAMES ALFRED SHARP was born January 20, 1881, near Dallas, Texas, and died May 5, 1953. He was an ordained minister of the Dallas District, and a charter member of the Church of the Nazarene organized at Pilot Point, Texas, in 1908. He had served as pastor of a number of churches on the Dallas District until his health began to fail. For the past several years he made his home in Dallas, preaching as opportunity and health permitted, and acting as supply pastor on many occasions. He is survived by three sons—Reece, Troy, and Carlton; and four daughters—Mrs. L. F. Anderson, Mrs. F. I. Whaley, Mrs. M. F. Eudy, and Mrs. C. C. Fulton. Funeral service was conducted by Rev. Clyde E. Ammons, assisted by Rev. Paul H. Garrett, and Rev. E. B. Matthews at the Central Church of the Nazarene in Dallas, Texas.

MRS. J. A. BROOMFIELD, age seventy-four, died March 23, 1953. She was the wife of a Nazarene preacher, who has carried elder's orders in the Church of the Nazarene since 1917. She had been ill for a number of years, and was a resident of Wichita Falls, Texas, for fifteen years. She was a native of Mount Pleasant, Texas. She is survived by her husband, three daughters, and six sons. The funeral was held at Wichita Falls, Texas, First Church with Rev. Walter Patterson officiating and Rev. Buford Burgner assisting.

MRS. MARCARLI MAY BRADLEY was born March 26, 1873, at Long Reach, and died recently, at the age of eighty, at her home on the Elmsdale Farm at Grey's Mills. In 1892 she was married to Stephen H. Bradley. She is survived by her husband and four sons: John W., James H., David E., and Rev. Ernest R. Bradley, Nazarene pastor at Lowell, Massachusetts; also five daughters, Eldora D., Margaret E., Mrs. George E. MacCallum, Alice A., and Mrs. Raymond H. Parks; and two sisters, Mrs. Bradley, a charter member of the Reformed Baptist church, Grey's Mills, was a devout Christian since early life and loved and served her God to the best of her ability. Funeral service was conducted in the Grey's Mills Community Church, by Rev. P. H. Green, assisted by Rev. D. H. Ransay and Rev. J. F. Rowley; pallbearers were her four sons and two sons-in-law. Interment was in the adjoining cemetery.

MRS. T. B. ODIN was born May 23, 1868, and died May 3, 1953, in Altus, Oklahoma. She was married to Thomas Blust Oden and to this union were born twelve children. Her husband and five children preceded her in death. She was converted when a young girl and joined the Methodist church. She joined the Church of the Nazarene in 1921 and was a member at Ardmore, Oklahoma, at the time of her death. She was a wonderful saint of God, and all who kne w her loved her. She leaves to mourn: five sons, Rev. J. Walker, Waldo T., Alva, Farris C., and Lowell Dee; two daughters, Mrs. C. A. Baker, and Mrs. Eugene W. Moore; a brother, C. J. Walker; and one sister, Mrs. Vonie Aldrich. Funeral services were conducted from the Church of the Nazarene at Amity, Arkansas, by her grandson, Rev. Donald C. Moore. Interment was in the Amity, Arkansas, cemetery.

HOWARD EMERSON LITRELL was born October 2, 1895, in Wahoo, Nebraska, and died June 7, 1953, at his home after an illness of several months. He moved to Beatrice in 1911 and has been a resident there ever since. He was united in marriage to Elizabeth Ahl in 1917, and to this union were born three children: Evelyn, Richard, and Robert. He was converted at the age of twenty-one, and joined the Church of the Nazarene, in which he was a faithful member until his death. He served the church in numerous responsible positions, always giving unselfishly of his time and talents to the work of the Lord. He is survived by his widow, Mrs. Elizabeth Litrell; one daughter, Mrs. Clifford Eggen; two sons, Robert of Beatrice, and Rev. Richard Litrell, Nazarene pastor at Waco, Texas; one sister, Veryl, of Gothenburg; and two brothers, Rev. Earl Litrell of Arnold, and Rev. V. W. Litrell of Alexandria, Virginia. He was a devoted husband and father, and his life was a living testimony of God's saving and sanctifying grace. Funeral service was held at the Church of the Nazarene in Beatrice, Nebraska, with Rev. J. W. Lundy, pastor, officiating.

JAMES FRANKLIN MC GEHEE was born November 26, 1872, in Grayson County, near Sherman, Texas, and died May 15, 1953, at a hospital in Wichita Falls, Texas. He had lived in Wichita Falls for twenty years. He was converted in 1907, and united with the Church of the Nazarene in Wichita Falls in 1932. He is survived by his wife, four daughters, and two sons. Funeral service was in charge of his pastor, Rev. Buford Burgner.

MRS. ADEMLY ELLA SURGUINE was born November 18, 1879, in Knox County, Tennessee, and died May 14, 1953. She moved to Missouri at the age of five years with her parents, six brothers, and three sisters. In 1917, she was married to John C. Surguine. To this union was born one daughter, who preceded her in death just nine months and two days previous. She was converted in 1913 at Olinda, California, under the pastorate of Rev. George Franklin. Later she entered the experience of sanctification and united with the Church of the Nazarene at Olinda, California. At the time of her death, she and her husband were members of the Anaheim Church of the Nazarene. She suffered five years of illness previous to her home-going. She kept faith in her Saviour always, amid severe trial of testings and hardship. She is survived by her husband; a son-in-law, Jess Harrison; one sister, Julia Varble; three brothers, George and Boyd Merriman and a twin brother, Moses A., who is also a member of the Church of the Nazarene at Anaheim, California. Rev. W. I. Gough and Rev. Mr. Parmenter, pastor, officiated at the funeral with interment beside her daughter, Dolores, in Loma Vista cemetery.

Faith is to believe what we do not see, and the reward of faith is to see what we believe.—Sr. AUGUSTINE.



CHAPLAIN John Donnelly, base chaplain, met the seven American civilian internees—one State Department employee, five Methodist missionaries (three were women), and one Roman Catholic priest—recently released by Communist North Korea, upon their arrival at Tempelhof Air Base while en route from Moscow to the United States. The chaplain accompanied them to the Base Officers' Club, where they were served lunch. The chaplain was able to supply two of the men with suits, shirts, and shoes.

Chaplain Charles Crouch writes: "On May 15 six Nazarenes met at the home of Mrs. Hugo Chapman and organized the Okinawa Nazarene Missionary Society. Paul Bumpus was elected president; Florence Crouch, study chairman; and Mrs. Eathyl Chapman, secretary-treasurer. On May 29 we had our second meeting with eleven present at the home of Sgt. and Mrs. Robert Moutz. These meetings include prayer, a missionary study, a holiness study, and a period for general discussion. It is our plan to include all those of Wesleyan persuasion in this fellowship."

"I received your letter and literature today and was glad to find that someone besides my friends and loved ones was thinking of me. I know of no way to thank you and your associates except by just saying thanks and being grateful to God that there are such people on earth. At the time I am working extra long hours and have very few opportunities to get out, so I am reading the Bible most of my few off hours. May the good Lord bless you for all you have done for me."—KEITH W. LOWE.

"It is good to be back home again after our tour of duty in the Philippines, where we did enjoy the fine Christian fellowship of our Nazarene missionaries, Rev. and Mrs. Joseph Pitts and Rev. and Mrs. Pattee and their families.

"I hope and pray that our church will keep sending this fine Christian literature to our men in the armed forces wherever they may be. May God bless your good efforts in 1953."—CORNELIUS L. HOCKER.

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ANNOUNCEMENTS

WEDDING BELLS

Mrs. Bessie M. Fligger of Hunker and Mr. U. S. Grant Wilson of Jefferson, Pennsylvania, were united in marriage on July 26, at the Nazarene parsonage in Jefferson, with the pastor, Rev. F. B. Whittaker, officiating.

Miss Marilyn Cummings of Waynesfield, Ohio, and Mr. James Lines of the U.S. Army, were united in marriage on July 25, in the Church of the Nazarene at New Hampshire, Ohio, with the pastor, Rev. Noel L. Whittis, officiating.

Miss Ruth Elizabeth Smith of Newport News, Virginia, and Mr. Carl Denzil Craig of Meade, Kansas, were united in marriage on July 10, in Newport News, with Rev. L. B. Smith, father of the bride, officiating.

Miss Angeline Shuman of Danville, Illinois, and Mr. Lloyd D. Morgan, Jr., of East Liverpool, Ohio, were united in marriage on July 7, in First Church of the Nazarene, Danville, with Rev. Lloyd D. Morgan, father of the groom, officiating.

Miss Norma Darrt and Mr. James Bennett of Glendale, Arizona, were united in marriage on July 4 at the Glendale Church of the Nazarene with Rev. Paul W. MacLearn officiating.

Miss Verna Reems and Airman Christopher W. Montag of Glendale, Arizona, were united in marriage on July 5, at the Glendale Church of the Nazarene, with Rev. Glenn A. Roberson, pastor, officiating.

Miss Joann Hughes and Mr. David Petty, both of Clovis, New Mexico, were united in marriage on July 5 at First Church of the Nazarene in Clovis, with the pastor, Rev. Ernest Armstrong, officiating.

Miss Julia Fletcher and Mr. Ralph Hough were united in marriage on June 27 at the Church of the Nazarene in Leesburg, Virginia, with the pastor, Rev. Stewart P. Fox, officiating.

Miss Marilyn Helen Schwinge and Petty Officer s/c Charles D. Crofford were united in marriage on June 27, at the First Baptist Church of Toms River, New Jersey, with the pastor, Rev. Russell Thompson, officiating.

Mr. Charles W. Jones, student of Nazarene Theological Seminary in Kansas City, Missouri, and Miss Pearl Mae Street of Howell, Michigan, were united in marriage on June 27, at the Howell Church of the Nazarene with Rev. R. C. Johnson officiating.

Miss Norma Jean Ashcraft of Lorena and Mr. Stanley Louis Jahn of Waco, Texas, were united in marriage on June 2, in the East Waco Church of the Nazarene, with Rev. Jim Ashcraft, father of the bride, officiating, assisted by Rev. M. S. Burkhart, pastor.

SPECIAL PRAYER IS REQUESTED by a young man in Ohio who has suffered a nervous breakdown but, in answer to prayer, he is much better and wants continued prayer for his complete recovery, that he may keep his job and be able to support his aged father;

By a lady in West Virginia "that God will forgive me and take me back. I have lost Him and I am so miserable without God";

by a lady in Illinois that God may undertake in a greatly desired reconciliation with a friend and relief from a humiliating situation.

Nazarene Camp Meetings

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. Geren 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.

August 21 to 30, Tennessee District Camp, at Camp Nacome, 12 miles west of Centerville, Tennessee, just off Hi-way 100. Workers: Dr. G. B. Williamson, Rev. Sammy Sparks, preachers; John T. Benson in charge of the music; Rev. D. K. Wachtel, district superintendent and platform manager. For further information, write Rev. Claude Galloway, 77 Lester Ave., Nashville, Tenn.

District Assembly Information

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 Nacome, twelve miles west 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.

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

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

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

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

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

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

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

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

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

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

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

DIRECTORIES

GENERAL SUPERINTENDENTS

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

Assembly Schedule

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

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

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

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

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