



Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

September 9, 1953

Holiness: A Prime Necessity

General Superintendent Benner

NO ATTRIBUTE of God is more fundamental than holiness. In view of this, it is not surprising that holiness is a major element in the will of God for humanity. The plan of redemption is designed to do more than save souls from hell; its ultimate purpose is to restore us to the spiritual image of God and to so change us in our characters that "we shall be like him."

Thus, entire sanctification, the attendant baptism with the Holy Spirit, and the ensuing life of holiness mark God's highest will for human beings in this life. "Be ye holy; for I am holy," is a vital exhortation, for in it God has linked His will for our sanctification with the holiness of His being. And clearly, this is His will for us here and now. Thus, holiness is not a kind of spiritual luxury, it is not optional in the plan of God, neither is it reserved for some dim and distant hereafter, but is a prime necessity in this life.

Whatever is in the will of God is entirely possible. Any adequate con-

ception of the justice of God affirms this fact. Furthermore, for everything in the will of God, full and adequate provision has been made through Jesus Christ. Therefore, we may with confidence look for the record and promise of such provision in the Word of God. And we are not disappointed, for we read, "The very God of peace sanctify you wholly"; "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate"; "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it."

These and many other passages clearly place entire sanctification or heart purity in effective present relationship to Calvary. "This is the will of God, even your sanctification," and this will, springing from the holy heart of God, is made possible here and now through the cleansing blood of Jesus Christ, which "cleanseth us from all sin."

*The cleansing stream, I see, I see!
I plunge, and, oh, it cleanseth me!*

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

TELEGRAMS

Dillwyn, Virginia—Twelfth annual Virginia District Assembly called the best ever. Superintendent V. W. Littrell re-elected with excellent vote; over \$1,000.00 given toward new car. Ministry of Dr. D. I. Vanderpool highly appreciated; gains in all departments; greatest home-mission offering yet. Newest church reported ninety-five in Sunday school and forty-two members. All glory is the Lord's.—M. RICHARD JONES, Reporter.

Pasadena, California—Panorama City Church organized Sunday, August 23; fourteen members; Rev. Glenn Chaffee, pastor. Rev. Eric Jordan and people of North Hollywood Church greatly assisted new work.—W. SHEL-BURNE BROWN, Superintendent of Los Angeles District.

NEWS IN BRIEF

Evangelist Raymond Browning died very suddenly of a heart attack on August 21, at his home in Bethany, Oklahoma. He is the father of Rev. David F. Browning, missionary in British Honduras.

Mr. Earl Mosteller, Sr., died July 21, at Canning, South Dakota, as the result of injuries received the day before in a car accident. He is the father of Rev. Earl Mosteller, missionary in the Cape Verde Islands.

Rev. W. L. Dicus, elder in the Church of the Nazarene, and a member of the Arizona District for the past eighteen years, died on August 21.

Revs. Earl and Pearl Gardner have resigned as pastors in Mercer, Wisconsin, to enter the field of full-time evangelism.

Evangelist Bernard W. Culbertson has left the field to accept a call to pastor the church at Rock Springs, Wyoming.

After eight years as pastor of the Troy church, Rev. C. B. Clendenen resigned, and is now serving as pastor of First Church in Newark, Ohio.

After serving as pastor for almost twenty years of First Church in Portland, Oregon, Rev. Fletcher Galloway, D.D., has resigned to accept a call to pastor First Church in Grand Rapids, Michigan.

After serving as pastors for twenty-one years in Oklahoma and Arkansas, Rev. Carl Prentice and wife, feeling

definitely led of the Lord, are now entering the work of full-time evangelism.

Dr. George J. Franklin has accepted a call to pastor the church in Elgin, Illinois, and began his work there on September 6.

THE LUKEWARM

By Mrs. C. C. Murrill*

JESUS said about the church of the Laodiceans, "Because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth" (Rev. 3:16). There are churches like that, and there are people like that. Every church that was organized to preach the Cross and shed blood of Christ started on fire. Every born-again Christian started on fire. What, then, causes the Christian to become lukewarm?

One main place where Christians fail is in losing interest in reading the Bible, and also in praying in a halfhearted manner; therefore, they do not know the refreshing times from heaven they once knew.

Another thing that causes lukewarmness is becoming too entangled with the affairs of this life. Paul said, "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier" (I Tim. 2:4). Some things need to be cleared out of the way. Also, we cannot be too entangled with the many things

*Chelyan, West Virginia

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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.

that are legitimate in themselves so that we do not have time to do those things which are going to be necessary to get us into the kingdom of God.

Another reason why many of us are lukewarm is that we don't get help from the services of the church—because we do not add anything ourselves. We do not go to church with a burden; we do not get anything out of the singing, the preaching, the prayer, or the testimonies. We are not fervent in spirit. We can learn from David how to serve the Lord. David said, I will praise the Lord "in the congregation of the saints." David rejoiced when the offering was taken and encouraged others, "Bring an offering, and come into his courts" (Ps. 96:8). We can rejoice in the services of God. Think how David and all Israel brought up the ark of God to the place David had prepared for it, with music, shouting, leaping, and dancing before the Lord.

There are those who have become lukewarm who once carried the burden of the church, but now have moved out from under it, and are letting others carry it without them. They often wonder why the joy bells don't ring like they used to. We need to carry the cross until the day we exchange it for a crown. I'm glad the Scriptures say that the righteous "shall still bring forth fruit in old age; they shall be fat and flourishing." (Ps. 92:14). On up through the years, even with young blood coming into the church and new people being added to our ranks, we can still bring forth fruit and be fat and flourishing. Our testimony can have a ring; we can rejoice and be fervent in spirit!

For Christians:

By Glen Kinney*

LET US not allow sarcasm to work into our lives. That is what the enemy of our souls would like. When we notice our voices becoming harsh and sarcastic, let's say, "God help me," and examine ourselves. There can no good come by letting those things work in.

This is all that kept Moses from entering into the land of Canaan. He smote the rock and said, "Hear now, ye rebels; must we fetch you water out of this rock?" (Num. 20:10.)

Let us teach and preach in Christian love. That is far more penetrating than harshness and sarcasm, and it glorifies God.

*Nazarene Layman, Rockport, Wash.

The Glory of the Master

By W. B. Walker*

IN THE Book of Hebrews, God's revelation to man is given. Jesus Christ is the revelation of God to mankind. Without His coming into the world we should know nothing about God. All we know about God is through Jesus Christ, our Lord. "He that hath seen me hath seen the Father" (John 14:9). Truly He was God manifested in the flesh. The writer of the Hebrews says, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds, who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high" (Heb. 1:1-3).

Here we have the *glory of His possessions*: "Whom he hath appointed heir of all things." He is the Heir of all the wealth of the world. He is the Heir of all the enterprises and natural resources. He possesses all the real thinking of the world, all the unknown forces in the farthest suns, stars, and planets. What a possession! And as "Uncle Buddie" Robinson said, "And the potatoes in the hill."

There is the *glory of His achievements*: "And upholding all things by the word of his power." He is the Creator of the world, for the writer says, "By whom also he made worlds." He not only created this world, but other worlds He hurled into space. Jesus existed in heaven before He came into this world. John says, "All things were made by him; and without him was not any thing made that was made" (John 1:3). He hung the stars in their sockets, He spread out the heavens, and He created man—the glory of His creation. Man was created holy like himself, and with the power to choose.

The writer says, "And upholding all things by the word of his power." His power to uphold all things extends to angels, men, suns, moons, stars, comets, systems, atoms, and even the hairs of our head. The great scheme of human redemption is numbered among His mighty achievements. "When he had by himself purged our sins" (Heb. 1:3)—literally this means, "Having by himself made purification for our sins." He blessedly forgives the poor sinner and cleanses, or sanctifies, the believer.

He has marvelously provided a remedy to purge the last remains of sin from the heart of the believer. Our *sins* can be forgiven, and our *sin* can be purged by the mighty incoming of the Holy Ghost. And in this redemption, the Lord has promised grace for each trial, and future glorification for these mortal bodies. We do not

know all that this means, "But we know that, when he shall appear, we shall be like him" (John 3:2).

The narrative says, "Who being the brightness of his glory, and the express image of his person." Here the writer is calling our attention to the glory of His character. Jesus is the brightness of the Father's glory. This has reference to the Son of God, the incarnate, in whom "dwells the fulness of the Godhead bodily" (Col. 2:9). This beautiful metaphor expresses the relation of the Son and the Father. The glory of the sun! Yes, floods of light pour from the sun. The light is just the sun from whence it came. All the dazzling glory of the Father pours down to us in the Son. In Him is to be found all that is adorable in the divine nature.

Jesus is also the express image of the Father: "Express image of his person." Of course you will understand that the word image means an engraver, or the figure or image made by such an instrument, as on a coin, wax, or metals. It also means the features of the face or countenance. It is any characteristic mark by which one thing is distinguished from another. Thus, it can be seen that Jesus is the essence or substance of the Father—the exact likeness of the Son to the Father in all the essential elements of His being, as well as His personality. Whatever the Father possesses, we find the same in Jesus Christ, our Lord. There is no attribute of the Father which does not belong to the Son. The power of Jesus is no less mighty, His wisdom no less keen, and His love no less tender than the Father's.

Let us behold the *glory of His reward*: "Sat down at the right hand of the Majesty on high." The word "Majesty" is used to denote God himself—the majestic One! Jesus is at the right hand of the Father—the highest honor of authority. Truly, Jesus had the first place of honor with the Father (Col. 1:17-18). The words "on high" express the highest honor which becomes the Master. This means a sphere far above all created heavens. Our Lord now dwells there in all the fullness of the Godhead (Col. 2:9; Phil. 2:11). These are plain and simple words, but who can comprehend their full meaning? Under such thoughts of the infinite, the brain staggers, and the mind itself becomes bewildered as it tries in vain to comprehend the extent and magnitude of their immeasurable fullness! Christ did the will of His Father, and received these glorious honors!

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Col. 3:1

*Pastor, First Church, Dayton, Ohio

Studies in the Epistle to the Hebrews:

By H. Orton Wiley*

IX. The Warning Against Neglect

THE SECOND chapter of the Epistle to the Hebrews opens with a warning against neglect, or "drifting away," and is the first of a series of warnings scattered throughout the Epistle. We have already pointed out that the author of this Epistle interprets certain outstanding events in Hebrew history from the standpoint of spiritual experience, and then attaches a warning to each, lest Christians should fall into the same errors. Bishop Chadwick calls attention to this thought from the homiletical standpoint, stating that it is the manner of the author "to establish the whole argument consecutively in the body of each epistle, and to close with a formal appeal to the conscience and life of the reader. In this epistle, as each point is made good, it is separately and at once driven home, and these warnings increase in vehemence from the first until we are reminded that we have not come to the mount which burned, but unto God who is Himself a consuming fire."

The meaning of the term neglect. The term here translated "neglect" means a "drifting away," a "drifting by," a "missing the mark," or, as it is found in the margin of the Bible, "run out as leaking vessels." The idea is not that of intentional neglect, nor even of mere forgetfulness, but that of being unconsciously swept by a place of sure anchorage. It is a very expressive term, for we are continuously exposed to both the currents of habit and those of worldly opinion, which tend to draw us away from the position we should maintain.

The word spoken by angels. "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape?" (Heb. 2:2-3.) The word "spoken by angels" evidently refers to the law given by Moses, since it is said to have been given by the ministration of angels. The fact that punishment is mentioned along with the word spoken intimates that the angels who are charged with the visitation of merited punishment, after having spoken the word, are also charged with the execution of it.

How shall we escape? How shall we escape if we neglect or drift by this great salvation? This is what F. B. Meyer calls "The Unanswerable Question." As a sailor who refuses the lifeboat does not escape, and as a physician who does not use the necessary precautions against a plague does not escape, *How shall we escape?* There is no answer. Escape is impossible.

The great salvation. The term "great salvation" is here contrasted with the Mosaic system. It is great because it was conceived by the Father in

the heart of infinite love. It is great because it was accomplished by the Son of God, through the incarnation, crucifixion, and death, which St. Peter speaks of as "the precious blood of Christ." It is great because it has been put into execution by the Holy Spirit as the Third Person of the Trinity. To this our author adds, it "first began to be spoken by the Lord . . . God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will" (Heb. 2:3-4).

"THOU SHALT GUIDE ME"

(Psalms 73:21)

By Nona Keen Duffy

*"Thou shalt guide me with thy counsel,
All my planning Thou wilt share;
I submit my tangled problems
For Your counsel and Your care.*

*Give me wisdom, give me insight,
Give me guidance from above;
All decisions are made perfect
By Thy counsel and Thy love!*

The Deserted Waterpot

By R. B. Oliver*

UNCLE BUDDIE used to say: "Every condition of man is pictured in the Bible, and there is a verse or portion of scripture to describe it." As a classic example of this truth, the story has often been told of the student, at Peniel College I believe, who challenged him on the statement by demanding a verse of scripture describing the man going down the street smoking an old pipe. Uncle Buddie took one look, then said: "Sure, Brother, that's easy. You will find it in the eleventh chapter and the thirty-ninth verse of Saint John: 'Lord, by this time he stinketh.'"

Likewise, not only is every possible attainment of the Christian and the Church pictured in the Bible, but also the method of its accomplishment is blueprinted. If one lacks wisdom, he is told how to obtain it. If a saved and sanctified young person would have his life to be an example, even for adults to follow, the formula is there. If a Christian desires to excel in patience, become a workman that has the approval of God, or a soldier of the Cross that can blitz the imps of hell on every field of battle, he will find instruction given in his Handbook, the Bible.

In the story of the Samaritan woman at the well we find a formula for having a revival. It has become a rather trite saying that the evangelist cannot bring a revival with him to town. Likewise, both pulpit and pew recognize that the

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*Tucson, Arizona

pastor is unable to produce a refreshing from the Lord at will, as much as he might desire to do so. The formula shows that revivals are the result of individuals' meeting conditions. The great revivals among the students of our own and other schools, down through the years, will bear this out. Whether a church has a revival or not is determined more by the occupants of the pews than that of the pulpit.

The narrative of the revival at the well divides itself into four main divisions, which are the four steps necessary to any revival. Any person, either Christian or non-Christian, who applies these special principles, will not only bring a revival to his own heart, but will also help bring one to his church and community.

THE NEED

This woman's need was great. Like thousands in the church today, she was a good candidate for a spiritual revival. She was depending on a powerless religious experience. She climbed the mountain every time she went to church and, like many today, found it an effort. There was no inward compulsion; no joy, no saying with David: "I was glad when they said unto me, Let us go into the house of the Lord." She thought she was all right, but her life had become tangled. She was in great need of a revival. She needed a personal touch from Jesus. Only He can untangle the snarled skeins of life.

THE NEED RECOGNIZED

The encouraging thing about this woman's case was that she recognized her need and put herself in a position to receive help. There is hope for a revival when people are willing to do that. The woman went to the right source for help. She talked to the Lord and let Him talk to her. She had an open mind and a receptive spirit. She confessed her unworthiness and admitted her life fell short. Then she got down to specific seeking: "Give me this water, that I thirst not." What a candidate for hearing from heaven! When a seeker gets this far, whether at the altar or in the secret closet, things are about to happen.

THE NEED SUPPLIED

When one comes to the Lord, meeting all the above conditions that the woman met, whether he be a sinner or a Christian grown cold, he does not have to wait long to have his need met. She met conditions necessary for a walk with God. Her need was supplied. She received a divine revelation of Jesus Christ as her personal Saviour. She drank of that water and the change was instant. Christ immediately became the center of her life. She must have forgotten about what people would think or say about her becoming exercised over her soul and the souls of others. She paid no attention to the returned disciples, still busy about the matter of lunch. Her only thought now was for her friends, neighbors, and loved ones, that they too might know Him whom to know aright is life eternal.

Having gotten a glimpse of Jesus, the Saviour, and a glimpse of the terrible need in her com-

munity, "The woman then left her waterpot, and went . . . and saith . . . Come, see . . . the Christ." Why does God mention the waterpot here? Here is the secret of having a revival. It is only when you and I become so concerned about the souls of men and women, and boys and girls, that we leave the waterpot that we will move people towards God, and God towards people. The degree of our passion is measured by our activation. It was noon and no doubt she came for water for lunch, when she met Christ the Saviour. But when she got a taste of the Water of Life, and felt the surging in her soul to tell others the good news, everything else was of secondary importance. The waterpot and lunch could wait.

Dr. Goodwin used to say that "the native passion of the Christian is to see others saved." When the passion becomes so intense, the burden so great, the desire for the salvation of others so pressing, that we leave the waterpot, then we will have a revival. When the ironing, the housework, the tending of the field, the keeping of the store, or our studies, becomes secondary to an awakening in our church or community, then we will move people towards God. When we leave the waterpot and go after men's souls, we will see the results the Samaritan woman saw.

THE RESULT: THE NEED OF OTHERS MET

When this woman had passion enough to leave her waterpot and go after others, they believed her testimony. They, in turn, sought and found Christ. They invited Him into their town and homes. They had a great revival, John tells us, with many believing. And Jesus "abode there . . ."; all because she left her waterpot, and went" after souls.

The wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy (James 3:17).

The King's Uniform

By L. M. Hearn

*I wear the uniform of Christ, the King;
His badge of service hangs upon my breast;
My heart delights my Sovereign's praise to sing,
And willingly I go at His behest—
Where'er it leads. Whatever is in store
Can cause no fear to those within His ranks;
For while the King himself leads on before,
Each added test but calls for added thanks!*

*I wear the uniform of Christ, the King;
His seal is stamped upon my inmost soul;
He bought my hands, my heart—my everything—
And all I have I place in His control.
Lord, grant me grace my arms to bravely bear,
And never mar the uniform I wear!*

The Suffering Saviour

(Article Two on Hebrews 3:1)

By A. M. Quick*

IT IS not by His glory, His majesty, nor by His creative and upholding power that we are brought into fellowship with Christ.

That which separates man from God is sin. That man might know God and commune with Him, some way must be found for removing the barrier, some path must be made whereby the Father's banished ones might return to Him again.

So in the second chapter of Hebrews, "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man" (v. 9).

He laid His crown aside. He put by for the time the glory and majesty that were His. He left the throne room of Deity. He at whose behest flaming spirits sped like lightning chose to take on Him the form of man. "He took not on him the nature of angels; but he took on him the seed of Abraham" (Heb. 2:16). He took on Him our humanity. Why did He do it?

First, that "he by the grace of God should taste death for every man" (Heb. 2:9). Sin's penalty is death; Christ paid the penalty. Now we are freed from that penalty, we are released from the obligation. We may be delivered, who through fear of death were all our lifetime subject to bondage. Glorious deliverance, marvelous redemption!

Second, that He, the Captain of our salvation, might be made perfect through suffering. Not that He needed perfecting in himself, for He is the Perfect One; but He could not be perfectly the Captain of our salvation without enduring those sufferings which are peculiar to man and impossible to associate with Deity apart from man. And so a "oneness" is established between the Sanctifier and the sanctified, and He calls them brethren. He is our Elder Brother. Think of it! This One whose "name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isa. 9:6)! He is our Elder Brother. We belong to His family!

Third, "that through death he might destroy him that had the power of death, that is, the devil" (Heb. 2:14). Not that the devil is now destroyed, but that his power is curtailed and that he will be finally and completely destroyed with an everlasting destruction. Even now his captives are delivered from his hands. Those whom he held in bondage are set free when they look up and cry to the mighty Saviour.

*Nazarene Elder, Galt, Ontario

Fourth, that He might suffer, "being tempted," and thus be able to succor them that are tempted. We are not promised freedom from temptation in this life; but how comforting to know, when the days of the enemy come thick and fast, that Jesus passed this way before, and stands ready and eager to stretch out His hand and take ours, and help us over the way He has already trod!

So He left the heaven of heavens and came to earth. Unlike the first Adam, He, the Second Adam, was victorious over Satan. As our great High Priest He offered himself a perfect sacrifice for sin, tasted death for every man, and now saves all who believe upon Him, uniting them with the New Testament Church of the Redeemed, of which He is the glorious Head and Leader.

*O Christ Divine, Majestic Deity,
Jesus of Nazareth, Man of Galilee,
God manifest in flesh, eternal Word,
Our mighty Saviour, Jesus Christ, the Lord!*

(To be concluded)

EVERYDAY RELIGION

By Ross W. Hayslip*

HENRY ALEXANDER WHITE in his illuminating biography of General Thomas Jonathan Jackson, better known in history as "Stonewall" Jackson, has this to say about the religious life of the famous soldier:

"His religion was now interwoven with every action of his life. Even the smallest duty was begun with the offering of prayer for God's blessing upon his work. Jackson himself said that he had 'long cultivated the habit of connecting the most trivial and customary acts of life with a silent prayer.' His daily guide was the Bible. For himself the precepts of that book were interpreted in the most literal way. His reverence for the Lord's day was deep and sincere. His respect for the truth was of the most scrupulous character. He had an intense sense of God's presence with him. The word of God was ringing in his ears continually day and night and his letters are filled with quotations from it. In every incident of life he saw the visible finger of God. Each victory won was ascribed to the providence of God. What the ordinary Christian feels only during the earnest moments which he spends on his knees, Jackson felt as a second nature in the full tide of daily life."

What a challenge to this materialistic age of ours is the spiritual example of this great hero of history! His was what could well be termed an everyday religion. It is not surprising that when he came to the time of death his last words spoken to his beloved wife were, "Let us cross over the river and rest under the shade of the trees."

Everyday religion will stand us in good stead in the hour of death.

*Pastor, Carthage, Missouri

There Is a Time for Battle

By Clayton Bailey*

To every thing there is a season, and a time to every purpose under the heaven (Eccles. 3:1).



IN JANUARY of 1776 Rev. Peter Muhlenberg preached his last sermon to his congregation in Woodstock, Virginia. The atmosphere was charged with great emotional expectancy. This message was given in the midst of trying times both locally and nationally. The Revolution was on in full blast.

The tone and trend of his sermon soon swung into emphasizing the duties of patriots. With a fervor which carried his voice to all the throng within the church, and those outside unable to enter because of the crowd, he exclaimed, "There is a time for preaching and praying, but also a time for battle, and such a time has now arrived." Hard upon the heels of this declaration he offered a brief benediction. With a deliberate gesture he threw off his clerical gown, and now the uniform of a colonel of the Continental Army was exposed. He read his commission and then descended.

"Strike up!" he said to the drummers in the yard.

They beat for volunteers; the men of the congregation joined the muster by scores. Before night three hundred recruits had been taken into Muhlenberg's regiment.

Here is a pattern for our spiritual engagements. Revival times are battle times. There is a time to preach, a time to pray, but also a time to get outside of the church to do battle and fulfill our God-given commission. It appears that too often we have misinterpreted our commission. It is not to be interpreted, "Pray and stay," but rather, "Pray and go." "Send them in" is a weak phrase found in pattern prayers for revivals. This phrase is without scriptural basis. "Help us bring them in," has both foundation and promised aid in the Word of God.

We must break the "everlasting treadmill" of sameness in places where the arms of the revival embrace only the fallen and careless within the church. They are worth lifting, but new blood added to the church is the salvation from sameness, stagnation, and sterility.

There is an ancient proverb that offers a formula for success as pertaining to doing one's part. It reads, "If we would do as we should, we would have as we should."

*Evangelist, Fort Dodge, Iowa

Whatever religious garb we may claim to possess figuratively, we must remember that we also wear the uniform of the royal army of God. Take time to preach on the "how" of revivals; take time to pray for the Holy Spirit to do His office work on hearts. But when it's time to do battle, let every man find his place on the field of combat, and go out into the "highways and hedges" and compel them to come in. Pastors, lead the way. Laymen, join the muster as volunteers. We will turn the tide and trend through "times of battle" to "times of victory" for God and holiness!

God's Missionary Nurse

By O. Joe Olson*

IT IS WRITTEN that "the gifts and calling of God are without repentance" (Rom. 11:29). Christians generally understand and accept the unchangeable nature of the call of God. What often takes time and persistence is for man to arrive at the true interpretation of the call. The story of the life of Miss Beulah Campbell, twenty-nine, a lifelong member of the Church of the Nazarene, bears this out.

In the spring of 1945, Miss Campbell heard the voice of God calling her to full-time Christian work. She thought the call was to preach, and she enrolled at Pasadena College. Four years later, she graduated with a bachelor's degree in religion. Somehow she felt the need for a more adequate preparation than had been secured at college and she came to Kansas City, entering the Nazarene Theological Seminary in the fall of 1949. To help pay her way, she took a full-time job as nurse's aide at the General Hospital. During the academic year of 1949-50, she carried a full schedule of classes at the Seminary and also worked daily from three to eleven o'clock at the hospital.

We know that the Lord works in mysterious ways His wonders to perform, and during her first year in Kansas City, Miss Campbell began to believe that God might have a special work for her at the hospital. From time to time, the Lord gave her opportunities to witness for Him to other young women in nurse's training or to those working at the hospital.

New friends found the Nazarene girl a tower of spiritual strength. In the large hospital, she was one of the few Christians with a ready testimony—and a life that spoke louder than words.

Her consecrated life began to bear fruit. One night a girl came to her room. The Holy Spirit had convicted the girl of the life she had been living. She hungered for a better way. Miss Campbell read some scripture and prayed with the girl and she was converted.

This experience led to much earnest praying for guidance. Miss Campbell changed her plans

*Student, Nazarene Theological Seminary, Kansas City, Mo.

regarding the Seminary. Instead, she enrolled in the regular nurse's training course, and after three years of hard work graduated on May 18, 1953.

Midway in her last year at the General Hospital she filed an application with the Nazarene Department of Foreign Missions, seeking an assignment to some foreign mission field. "I would like to go to Japan or the Philippine Islands," Miss Campbell said, "but I will be happy to go any place where He leads."

Her greatest satisfaction lies in the fact that she has been a soul winner for Christ during the time she has been preparing for her life's work at the metropolitan hospital.

When she switched to the nurse's course, in 1950, she found she was one of three professing Christians among the nurses at the hospital. In three years' time, this group has grown to twenty young women. Six girls of this number have been won to Christ through the testimony and prayer and work of Miss Campbell. All have good testimonies and are holding steady and true to the cause of Christ.

Miss Campbell is the ninth of thirteen children born to Mr. and Mrs. Henry B. (Bert) Campbell of Yuma. Ten of the children are living. The parents are charter members of the Church of the Nazarene in Yuma.

Beulah was first converted at the age of ten, when the family attended a Nazarene camp meeting at Eckley, Colorado, fourteen miles from their home. She was converted at the altar in that camp and immediately called by God.

"There was never any doubt in my mind about the call of God," she added. "As soon as I got home I began to practice preaching to the cows. I concentrated on one particularly cantankerous old bossy, and thought for a while that I was making an impression. But one night she kicked over the milk bucket and then I had my doubts."

Beulah lost out in her experience while in high school, but continued to attend all church services faithfully, chiefly because she respected her parents' wishes. In the fall of 1944, Rev. and Mrs. Charles W. Davis, Colorado district superintendent and wife, held a revival meeting in their church.

Beulah stepped inside the kitchen door one afternoon to hear the sound of groaning and soul travail coming from the front room. She stood silently while she heard her mother and father, pastor, and Rev. Davis hold her up to the Lord and plead for her soul's salvation.

"Oh, that praying! I can hear it yet," said Miss Campbell. "I knew there was no longer any use of my trying to run from the Lord. It was a case of surrender there and then. So I got to the altar in the revival that night. The Lord has kept me since."

Great peace have they which love thy law: and nothing shall offend them (Ps. 119:165).

God's peace, filling our hearts, makes it impossible for any *outside* influence to defeat us.—
E. F. WILDE.

I Shall Want God

By Margaret S. Connelly

*As the ocean tide rushes to the shore
In rhythmic unison of onward flight,
So doth my soul seek after God
Through garish day and dark of night.*

*No hesitating of desire,
Or slacking up of earnest prayer—
For when my eyes close in that sleep
I shall want Jesus, standing there.*

*Oh, grant me strength and courage, Lord,
When storms beat, and I lose my way;
Reach down Thy hand, that I may know
That Thou art there at close of day!*

The Habit of the Minimum

By Stephen C. Johnson*

I hid thy talent in the earth (Matt. 25:25).

HABIT is a custom or practice, especially an aptitude acquired by repetition. A habit may be beneficial or injurious to one. We drive our cars days on end in traffic, apply brakes, shift gears without being conscious of it, due to habit.

The habit of the minimum is practiced all too often in business, shops, schools, homes, and churches. It proved tragic in the life of the one-talent servant. If it were not a habit, he practiced it once too often. He gave no evidence of interest, and there was no expenditure of energy or labor. Notice four things in this connection.

First, his commitment: His Lord delivered unto them his goods, "to every man according to his several ability" (v. 15). The master was fair; he placed responsibility within the range of service and possible achievement of each. Our Lord will not require more than our ability to attain.

Second, his cowardice: "I was afraid" (v. 25). Fear paralyzes service, cuts the nerve of activity—fear of people, fear that our service will not be acceptable. Lack of self-confidence or an inferiority complex may stifle efforts for accomplishments in the kingdom of God. "Perfect love casteth out fear."

Third, his confession: "I hid thy talent in the earth" (v. 25). This done, the talent was out of circulation. Notice its location—in the earth. Many talents are under cover of things on the earth. Inactive humanity can always find an excuse. He formed one: "I knew thee that thou art an hard man." He sought to justify his action, or his lack of action, on this premise. His statement was untrue, for the other servants made no such charge. He confessed that the talent was still in his possession: "Lo, there thou hast that is thine." A buried talent cannot be returned at its full value.

*Greenfield, Indiana

Fourth, his condemnation: There were just two things laid against the man. He was called "wicked." His charge against his master was false and unfounded. The other servants labored industriously, going into the marts of trade and increasing their capital, giving a good account of their stewardship. He was further charged with "slothfulness." This indictment would be embarrassing to anyone. He was stripped of his talent and consigned to "outer darkness." Someone has said, "Ungirt loins, unlit lamps, unused talents sink us like lead. Doing nothing is enough to ruin."

Do we practice the minimum in religious exercise—in prayer, Bible study, visitation and personal work, giving? Our tithe is the minimum, or the legal amount required. The inference is that we must exceed that, for he said, "I should have received mine own with usury"—above the legal limit.

The widow's two mites drew these words from Jesus, "This poor widow hath cast more in, than they all . . . even all her living" (Mark 12:43, 44). The "alabaster box of ointment of spikenard very precious" poured out upon the head of the Saviour by Mary brought criticism from some. However, the Lord commended her for her act, saying, "She hath done what she could . . . Whosoever this gospel shall be preached . . . that she hath done shall be spoken of for a memorial of her" (Mark 14:8, 9). Jesus, closing His earthly ministry, prayed, "I have finished the work thou gavest me to do." These gave the full measure in love, devotion, sacrifice, and service. The coming of Christ, the day of reckoning, is at hand. Can't we do just a little bit more? Avoid the *Habit of the Minimum*.

Are We Crazy?

"Americans are insane," said a European of us recently. Before we show too much resentment at that remark, we should study ourselves just a bit. Dr. Oliver R. Bryant, of Los Angeles, recently said: "Tobacco today kills more people than hard liquor. Tobacco, especially in the form of cigarettes, causes 70 per cent of all deaths in coronary heart disease and its associated heart and circulatory ailments." This statement is from a physician who concedes that he himself is a smoker. He adds, "Seventy-eight per cent of all deaths among doctors are due to coronary heart disease and a similar per cent of all doctors are heavy smokers."

If this is true, and other physicians concur, then we are an insane people, for only the insane deliberately plot and assist in the taking of their own lives. "In seven cases out of ten, sudden death among prominent businessmen across the nation is caused by heart disease due to tobacco," says Dr. Bryant. How Dr. Bryant ever got that statement into a daily newspaper is the riddle. It is certain that he will not be the idol of the American Tobacco Company or Lucky Strike after this!—The *Methodist Challenge*, June, 1953.

Psalms 23: Housewife's Version

By Dolores S. Douglas*

THE LORD is my shepherd; I shall not want.
(O Jesus, my Shepherd, there isn't too much for us this week. The boys need shoes, and the cupboard is empty again. But You said we won't have to want, that You will take care of us.)

He maketh me to lie down in green pastures; he leadeth me beside the still waters.

(Lord, sometimes I get so weary with the cares of the day—supper isn't prepared, the ironing is waiting in the basket, the neighbor's radio is blaring the music of the world, and my soul faints. Then I take the Bible and read the holy words. The peace seems to flood my soul as You speak to me, "Come unto me . . . I will give you rest.")

He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake.

(The paths get so rough, Lord. We can't seem to make any gain or headway in this life, and we don't always know which way to go. But how glad we are that You can lead us, for You know the path that is right!)

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

(The valley was very dark, Lord, and the accident happened so suddenly. Doctor and hospital bills loomed ahead, until we just had to reach out in faith for Thy guiding hand—and, dear Lord, You are always there.)

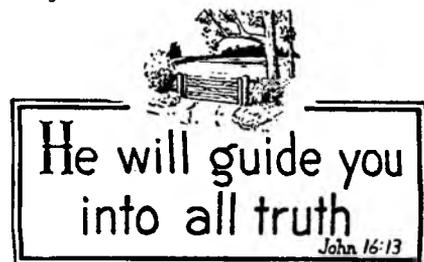
Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

(There are so many times, Lord, when I despair of the enemies of my soul. They are so cold and heartless—the friend who was not a friend, and laughed at my love for You; the one who cursed when I invited him to Your house to worship. But when I am bruised and hurt, Lord, You sweeten the wounds so well and bind them up with love.)

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

(I know that You are able to keep me, Lord, until You call me home. How happy that day, when I shall see Your face and dwell with You on high!)

*St. Petersburg, Florida



Jesus, Now and Tomorrow

Our Saviour knew human nature better than anyone else ever has known it. He knew the insistence of the human mind and its search for truth, He knew the longing of the soul for guidance and direction, and He knew the love of a man's entire being for life. So Jesus epitomized all of it and told us clearly, "I am the way, the truth, and the life" (John 14:6). He is the Way out of our troubles, our past, our heartaches, our pain. He is the Truth for the present, the Strength for the now to see us through. He is Life for the future, everlasting and wonderful. So Jesus is our All and in All. As we trusted Him yesterday, so we trust Him now and will trust Him through all eternity.—GEREN C. ROBERTS, *Pastor, First Church, Minneapolis, Minnesota.*

way, but her life was still a dynamic influence for God because she had *willed to know His doctrine* and had obeyed His voice when He spoke to her.

We need not be in a mental fog concerning the truth of God. If we are sincere in our hearts, and search diligently and intelligently through God's Word, and with much prayer, God will lead us in the paths of righteousness for His name's sake. Let us *will to know the doctrine* and we shall know it.

What Has Your Money Cost?

By Walter E. Isenhour*

HAVE you obtained your money by causing somebody else to suffer? Have you caused or helped to make men drunkards, and maybe sent their souls to hell, for the sake of money? Have you caused wives and mothers heartaches, sighs, troubles, and tears for the money their husbands have paid into your business? Have you robbed children of food and raiment by taking the money their fathers should have spent on them by making them drunkards? If so, your money has cost too much, and you shall dearly pay for it someday.

Has your money cost you your honesty, your principle, your manhood, your health, your time wrongly spent, to gain it? If so, it has cost you too much. Has your money cost you a clear conscience, a peaceful, happy soul, a home of prayer and Christianity? Has it cost you the best opportunities that God has given you to live the Christian life and to win souls and bless the world? If so, you have paid a dear, *dear* price. Has your money cost the peace and happiness of others for time and eternity, and is it costing you heaven and eternal life? If so, what an awful, *awful* cost!

"The love of money is the root of all evil," said the great Apostle Paul. It is almost beyond human understanding, it seems to me, how low men will stoop in their morals, their hearts and souls, their manhood, their better judgment, their principles, in order to make money. Many work at the wrong job—the job that is a curse—that they may obtain money. Many run a business that curses and blights, wrecks and damns the lives and souls of their fellow men for the money involved. Men cheat and defraud, lie and steal, gamble and even murder for money. Others fail to pay their employees their just and honest wages that they may get more money, build finer houses, ride in finer cars, wear finer clothes, have better and more food, lay up a bigger bank account, have more lots and land, more stocks and bonds, and become richer and richer. This is costing very dearly for the length of time they will keep it, and for what it will cost in eternity. Think of it, *oh, think of it!*

THE WILL TO KNOW

By Raymond C. Kratzer*

JESUS said: "If any man will do his will, he shall know of the doctrine . . ." (John 7:17). A young lady, reared in a Catholic home, had an insatiable thirst for a real born-again experience with God. Through the providences of God she came in contact with some good gospel preaching and was truly converted. Her new-found joy led her to a search of the Scriptures that she might find food for her soul, and also that she might learn more perfectly God's will concerning her life.

In due time she came across the doctrine of entire sanctification and observed that it was an experience that came after conversion as a second work of divine grace in the heart of the Christian. With a hunger for more of God, she went to her pastor and asked him how you obtained this "sanctification." Being a man who refused to see the light of holiness, he glibly said to her: "Just forget about seeking such an experience," and laughed her aside.

The Holy Spirit is always near to those who are earnest and sincere in their search for truth, and in this case, when the arm of flesh had failed, *He* illuminated the mind and heart of this young lady so that she was able to grasp the answer to her need. Jesus has promised that "they which do hunger and thirst after righteousness: . . . shall be filled." She sought earnestly, and God the Holy Spirit came into her heart in sanctifying, cleansing power.

She became a power for God and was actually instrumental in praying a Church of the Nazarene into her community along with another dear old saint of God, so that the glorious doctrine of "holiness unto the Lord" might be heralded forth. When I knew her she had grown old in the

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*Taylorsville, North Carolina

LIFE IN REVIEW

PLENTY of variety has marked my life during the months since I last reported in the **HERALD OF HOLINESS**. First, I was in Garrett, Indiana, where

I held a convention from Wednesday night over Sunday in our church.

Indiana The pastor, Rev. Russell Shalley, and his people stood by and I had a great time preaching. God blessed and helped and the days passed all too quickly. On Sunday afternoon I spoke at a rally of the Auburn Zone of the Nazarene Young People's Society. It was held in our Ashley-Hudson church, where Rev. Floyd Zurcher is pastor. Rev. Ray Tucker, pastor of our church at Kendallville, was zone chairman and presided at the rally. As I remember, all of the pastors of the zone were present and many of the people of their churches. There was only one regrettable feature about my stay in Garrett, and that was the illness of Mrs. Shalley, the pastor's wife. Mrs. Paul Updike, the mother of Mrs. Shalley, was with her during the convention and Mrs. Shalley was improving when I left. On Sunday evening I had the privilege of eating at the parsonage with Dr. and Mrs. Updike. Dr. Updike is the superintendent of the Northeastern Indiana District and as usual was in labors abundant. It was good to have this fellowship with these friends.

SECOND, I was in Bethany, Oklahoma, with Mrs. White, where we joined with Mrs. Leona Bellew McConnell and other relatives in celebrating the ninety-third

Oklahoma and Texas birthday of my father-in-law, Dr. C. A. Mc-

Connell. It was a tonic to my morale to have the fellowship of this group for nearly two days. Then I went on to Waco, Texas, for a day's visit with Judge W. L. and Mrs. Eason (my sister). While there I preached Sunday morning at our First Church. My mother belonged to this church for some years in its early days and I have been privileged to preach there many times. Rev. Dick Littrell is the pastor of this church now and God is blessing him and Mrs. Littrell as they lead on in this work. It was a happy surprise to have Rev. Paul Garrett, superintendent of the Dallas District, and Mrs. Garrett, and their children in the service that morning. They were starting south on their vacation and had stopped off for a short time with Mrs. Garrett's parents, who live in Waco.

THIRD, I was back in Kansas City and attended the district camp meeting. Dr. Jarrette Ay-

Kansas City District cock, superintendent of the Kansas City District, had general charge and presided at the services. Professor

Ronnie Lush directed the singing, and the Martin Brothers (Ted and Paul) did the preaching. We had A-1 supervision, real camp-meeting singing, and preaching that commanded our attention. God put His seal upon the services and many were

saved or sanctified wholly. I belong to the Kansas City District and am proud of the record which it is making under the leadership of Dr. Aycock. Among other achievements a great district center has been established where the camp meeting and the other district gatherings are held.

FOURTH, I was one of the workers in the Idaho-Oregon District camp meeting, which was held in Nampa, Idaho. My collaborators in this

Idaho-Oregon District camp meeting were Rev. Gene Phillips, superintendent of the

Iowa District, and Professor Ronnie Lush. Brother Phillips preached each night and I did the preaching at the two day services with the exception of the last Sunday morning, when I spoke to the Sunday-school group at ten and preached in the afternoon, and Brother Phillips brought the morning and night messages. Professor and Mrs. Lush, the large choir, and the people sang the gospel in a wonderful way and with the special blessing of God. Brother Phillips preached the old-time gospel in all of its ruggedness. He has a message that our people need. The writer enjoyed breaking the Bread of Life to the people who came to the morning and afternoon services. There were altar services at all of the night and some of the day services. More than five hundred found their way to the place of prayer during the camp meeting. The human leader of the over-all program was Rev. I. F. Younger, superintendent of the Idaho-Oregon District. From the standpoint of human instrumentality, his generalship contributed more to the success of the camp meeting than anything else. God is especially blessing Brother Younger in his leadership of the Idaho-Oregon District. He and the pastors of our churches in Nampa, and throughout the whole Idaho-Oregon District, with their people stood by faithfully with their prayers and help.

WHILE in Nampa the camp-meeting workers had the privilege of eating a meal at the Samaritan Hospital with Dr. Thomas E. Mangum

Hospital and College and some of the other members of the staff.

We also went through a part of the hospital and got a glimpse of the great work being done. Further, for the first time, Mrs. White and I had an opportunity to go through the College Church building. It is one of the finest structures to be found anywhere in our church and will always stand as a monument to the leadership of Dr. John Riley as pastor of the College Church of the Nazarene. And finally, we had the opportunity to look in on Northwest Nazarene College again, for we stayed in Morrison Hall and had the best of meals served to us at the College Coffee Shop. With Dr. Riley as president and Rev. L. Wesley Johnson as business manager and field secretary, Rev. Eugene Stowe as pastor of the College Church, a great staff of other officers and teachers, and a loyal constituency, Northwest Nazarene College is moving forward as one of the outstanding colleges of the Church of the Nazarene.—STEPHEN S. WHITE, *Editor*.

THE SIMPLICITY of the Word of God often surprises me; the truth is given in such a way that "the wayfaring men, though fools, shall not err therein." This is especially true when it comes to the teaching as

Certain Disciples

to Pentecost. Pentecost is repeatable, and is repeated even in Acts. Not everything that went along with Pentecost is found everywhere, but the actual baptism with the Holy Ghost in His sanctifying power is always there. See Acts 19: 1-7, for instance, where the story of certain brethren, or disciples, who received the Holy Ghost is told. First of all, we know from the last words of the opening verse that these people were disciples; Paul came to Ephesus and found there "certain disciples." Immediately he asked them a very definite question; and I am not surprised, for Paul was a holiness preacher. He said to them, "Have ye received the Holy Ghost since ye believed?" This is found in the second verse, and the answer follows: "And they said unto him, We have not so much as heard whether there be any Holy Ghost." Again, we get the fact that they were disciples, for they had believed. We also know for sure that they were not sanctified by the baptism with the Holy Ghost, for they had not "so much as heard whether there be any Holy Ghost." They had not yet had their Pentecost.

Paul said to them in the third verse, "Unto what then were ye baptized? And they said, Unto John's baptism"—that is, the baptism unto repentance, unto salvation, unto the first blessing. And in verses four through seven we find these words: "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. And all the men were about twelve." These twelve men, who were disciples, were baptized with the Holy Ghost by the laying on of Paul's hands, and they spake with tongues, and prophesied. Pentecost was repeated, and came again to these disciples in Corinth.

NOW LET us turn to the tenth chapter of Acts; here Pentecost is repeated again. Peter found Cornelius; he was sent to him by God in answer to Cornelius' need and prayer. When Peter got there

Cornelius

he preached a great sermon, and then beginning with verse 44 and reading through verse 48, the results are recorded thus: "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift

of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days."

That this was a repetition of Pentecost is verified in more than one place. Take Acts 11:15, where Peter declares, "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning"—referring undoubtedly to the great Pentecostal experience. And Peter goes on to say, "Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?"

And if we turn to Acts 15, we find Peter talking again about this same happening, "And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith" (vv. 7-9). Undoubtedly, Paul is referring here to what happened with Cornelius. Notice also that he mentions as the central fact of the Pentecostal experience—and the only absolutely necessary fact—the baptism with the Holy Ghost, which purified their hearts by faith. Nothing else that happened on the Day of Pentecost is mentioned—the cloven tongues of fire, the speaking in tongues, and the rushing mighty wind, are left out; they are not essential. But the baptism with the Holy Ghost, which cleanses from inbred sin, is necessary. That is repeatable; it was repeated, and it can be repeated today.

THANK God, my Christian friend, you not only can be saved; you can be sanctified by the baptism with the Holy Ghost. The Pentecostal

experience is yours today if you will **YOU** meet the conditions. What John the Baptist said back there, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire," is just as true today for you as it ever has been. Nothing can keep you from getting the Pentecostal blessing, let me say again, if you will pay the price and meet the conditions.

What must be done by you if you would receive this fiery baptism which cleanses from all sin?

Stephen S. White

*Showers of blessing,
Showers of blessing we need.
Mercy-drops round us are falling,
But for the showers we plead.*

First of all, you must be sure that you are saved, that you have the first blessing, that all your sins have been forgiven, that you have been converted, or regenerated. Then you must consecrate your all to God, cut every shore line, burn every bridge, die out to everything and everybody, put all that you have and are on the altar of God for time and eternity. Third, you must believe that God does now accept your sacrifice, and sends you the second blessing, even as He did to the 120 on the Day of Pentecost, as He did to those "certain disciples" at Ephesus, and as He did to Cornelius. Thank God, the blessing is yours if you really want it. Pentecost, let me say again, can be repeated today!

Just a Trace of Rain

"Just a trace of rain"—quite often this is part of the report that the weatherman gives over the radio; he says that in a certain section of the area he is reporting on there was "just a trace of moisture." The other day one of these men declared that in a certain place they had only six-hundredths of an inch of rain. An inch of rain is a pretty good rain. I once heard of a place that had ten inches of rain in thirty minutes; it is needless to tell you that they had a flood there. Lakes and rivers not too far apart soon became one river, and water came up to the eaves of the houses in some instances.

From a spiritual standpoint, we often sing "Showers of Blessing." Certainly, we ought to sing about the "showers of blessing"—we need them. "Mercy-drops" falling about us are not enough. But it is one thing to sing about the "showers of blessing," and it is another thing to have them. We need even more than "showers of blessing"; we need a downpour. We need a mighty visitation from God. We need more than "just a trace of rain"; we need more than six-hundredths of an inch of rain; we need a ten-inch rain. So many souls are dry and hot with sin. There must be moisture that will fall upon them.

How long has it been since I've had a downpour on my heart, or since you have had a cloudburst upon your soul? How long has it been since the flood came your way, the flood from the heavenly world? One of the earliest spiritual helpers I ever had was Fred Mendell; he would tell us boys in college that we just couldn't get along unless we had a regular soaking at least once a week—we must get away somewhere and talk to God until His Spirit would break in upon us in a special way. If the individual followers have their own personal cloudbursts, it will not be long until the church will have its downpour.

Pentecost was a cloudburst from heaven. God poured out of His Spirit upon all flesh. Some mocked on the Day of Pentecost, and said, "These men are full of new wine. But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: for these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: and I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved" (Acts 2:13-21). The downpour of Pentecost brought a mighty revival among the unsaved.

A WORD TO OUR PREACHERS

A COPY of the *Preacher's Magazine* for September-October has just come to my desk. I've not had time to read all of it, but have read parts of it and scanned most of the rest. I found much that is good in it and trust that every preacher in our church, as well as many outside of our denomination, are reading it. Dr. D. Shelby Corlett is again its editor and he is no novice in this type of work. Not only has he had much experience in the field of writing, but he has had a wide experience in our church. He knows the Church of the Nazarene as but few of our leaders do; he has an unusual mind, is a great preacher, and stands uncompromisingly for holiness and the ideals of our church. He has given us an especially good number of the *Preacher's Magazine* in this September-October issue, and I am sure he will continue to keep the magazine on a high level, full of spiritual inspiration and a high order of truth and knowledge. Our preachers everywhere will benefit by it provided they take the magazine and read it. If any preacher chances to peruse these words who is not a subscriber to the *Preacher's Magazine*, sit down at once and send in your subscription. I am one hundred per cent for it. I appreciate its place in our church, and the work of Dr. Corlett in connection with it. (The subscription price is \$1.25 per year.)

CRUSADE FOR SOULS

Roy F. Smee, Secretary

For All Children, Faith in God

THIS heading is the slogan for Christian Education Week, September 27 to October 4, and it is well to turn our attention in the Crusade for Souls Now to the children.

Let's begin with the question, What are we doing for our own children? Physical equipment and facilities are important. Have we shunted them off into damp, cold, dark basement rooms for Sunday school? If they are important, their rooms and equipment should be equal to that of the adult classes. We may not be able to build new buildings for them, but we can see to it that their rooms are light and bright and that their teachers have the equipment they need to get God's truths across to young minds. Curriculum is important, and every Nazarene Sunday school should be using Nazarene literature to get across the doctrines and teachings of our church.

What are we doing for our children evangelistically? Let every church and Sunday school face up to this question during this week of special emphasis. A meeting of all the teachers of children's classes with a talk and discussion of how the teacher can reach the children for Christ would be helpful. Some definite evangelistic service for the children should also be planned, with great care and much prayer. Our children can have faith in God, but it will not come accidentally.

After looking at our own children, let's look about us. We are told that 67 per cent of children in elementary grades and 70 per cent of high-school youth have no Sunday-school contact or religious education. Some of these children are in the shadow of our churches. Some of them are rough-necks, unclean, unloved, unwanted by society and parents. Some of them are migrants; some live in trailers; some of them are black, or brown, or yellow, or red, or foreign-speaking. Do we really want them? Do we covet them for Christ? Does our perfect love, our Christian perfection, give us the grace to see beneath the rough exterior the soul of a child created by God and for whom Christ died?

The next question is, Where are these children in our neighborhood? Some of them live in the homes of our neighbors. If we don't know where they are, then this Christian Education Week could not be spent

better than in a community enrollment, as outlined in the manual *First Steps in Visitation Evangelism*. The opening question, "Do you know of a boy or a girl in this block or neighborhood that does not attend Sunday school?" could not have been better prepared for this task. Some of these children may be isolated in trailer camps, migrant camps, orphanages, racial concentrations. Some of these need to be brought into our Sunday schools and brought out of their isolation into normal community contacts. For others this may not be possible or advisable, but does our responsibility end there? Can we ignore them and face God in the Judgment with a clear conscience? Perhaps if we cannot bring them into our Sunday schools, we can go to them and start a branch Sunday

school in their midst. There is a way to provide "for all children, faith in God."

When we have found these children, let's do our best to reach them with the gospel. Perhaps the Wednesday night prayer meeting can be made a service when the entire church will meet to discuss, pray, and plan for the salvation of our own children and the unreached about us. The church school board or Sunday-school cabinet can plan for the follow-up of all children reached by community enrollment, rally day, etc., and can also plan for the starting of a branch Sunday school if that appears necessary. We can keep faith with the boys and girls of our communities by showing them the way to faith in God.

All-Texas Crusade for Souls
Conference
October 13 to 15
Dallas First Church of the Nazarene
General Superintendent Benner
Dr. Roy F. Smee
Rev. Nicholas Hull

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

How Wonderful Is Free Salvation!

I STEPPED into a Shinto shrine at Kamakura the other day to see a large gold-leaf covered idol which stands about twenty-five feet high. A crowd of fifty or more were listening to a priest give a lecture, before they all bowed down to worship. When they had gone, a slight-built, poorly dressed man slipped in a side door and went to the idol, bowing and mumbling a prayer as he clapped his hands. A shout from an attendant brought the worshiper to his feet. He was sharply reprimanded for not paying before praying. With a look of shame, he arose, went to the collection box and paid his ten yen (twenty-seven cents), and returned to finish his prayer. I went away thanking God for an open heaven and an unrestricted approach to the throne of grace.—HUBERT HELING, *Japan*.

Open Doors

Brother Rosa (Philippines) is having wonderful success in his work and many are being converted. Whole barrios are turning to the Church of the Nazarene and pleading for someone to come and preach to them. Brother Rosa has no one to help him

and it is breaking his heart that there are no workers to put into these places. If we had the missionaries and national pastors we could have a dozen new churches in the Visayans and that many again in the area around Baguio City. Do pray for this great need.—FRANCES VINE, *Philippines*.

Serving God Without Excuses

This is a beautiful time of year with everything so green after the water famine. Already we have half of our rainfall for the year, so it looks as if we should not have too much trouble with water next year. We are thankful to God for these mercies.

It is good to have Miss Fletcher with us in Basim now. She is just getting settled and will start work at the hospital soon. It has been encouraging since coming from vacation to hear one Hindu lady say that since she had been here in March she has been praying to Jesus Christ and only Him. Then another Brahman lady sent for our Bible woman one day to tell her more stories of Jesus. One of our Bible women has moved to another village and the other one is very old and is partially crippled, so cannot come every day. However

when she was called she came down the road with cane in hand and bent almost double. She rested along the way, and then sat with the lady and told her more about Jesus. Before starting out for home, her face was shining and she said, "It is rainy season and I have rheumatism, but I could never give that excuse to Jesus if He asked me why I did not come." She is a great blessing to us all. We have a great need not only for more personal work in the hospi-

tal but also for a full-time evangelist to work among the men and to hold services. We pray that God will help us more and more to lift Him up high, so that men and women might see Him and come to know Him.—P. JEAN DARLING, *India*.

The Work Prospers

We do rejoice in the way the money is coming in for the upbuilding of the station here. With the sale of

bark and private donations we have in hand just over one hundred pounds (approximately \$290.00). We have received a further promise of 250 pounds (approximately \$700.00) from the Swaziland W.F.M.S. and the M.M.M. for this year. This is a great lift. We are looking forward to having our new church up within the next twelve months, God willing, as we see money has been allocated from the Alabaster Funds for this project.—REGINALD JONES, *Africa*.

THE QUESTION BOX

Conducted by Stephen S. White

Q. My husband is a double-minded man. He is also bound by a habit which makes him unfit for membership in any holiness group. Now he has left the Church of the Nazarene and has joined another holiness group which I think is made up of good people. They don't know his life and they think that he is a wonderful person. Shall I go on keeping his habit a secret for him? Also, shall I leave the Church of the Nazarene to go with him?

A. I do not think that you are called on to deliberately expose him and neither are you to lie in order to shield him. If you are questioned about his life in such a way that you would have to misrepresent the facts or reveal what he really is, then you would have to tell the truth. As to your second question, I would say that you should not leave the Church of the Nazarene and join where he is a member at present. Sooner or later he will be making another move if he continues to profess what he does not possess.

Q. Would it be profitable to encourage someone (professing to be saved and sanctified) to testify to that effect in the Church of the Nazarene when you know that person is doing things which are strictly against the "Manual" and God's Word and you are sure that he has the light on these matters?

A. If you are certain that this individual has the light on these deeds which you refer to and knows them to be wrong himself, then I would advise you not to encourage him to testify to being saved and sanctified. On the other hand, if it is just your judgment that what he is doing violates the *Manual* and God's Word and just your judgment that he has the light on these things and knows for himself that they are wrong, I would not want to give you the advice that

I have. It is very easy for you and me to misjudge the other man's actions or light.

Q. Is dynamical inspiration the same as plenary inspiration?

A. You are no doubt referring to the dynamical theory of the inspiration of the Bible. It is a plenary theory of inspiration. The word plenary simply means full or fully and when we use it in connection with the term inspiration with reference to the Bible we mean that either its thought or its thought and words are fully inspired. If we mean the latter we usually say that we hold the plenary verbal inspiration theory of the Bible. Otherwise, we generally call it the plenary inspiration theory of the Bible and hold that its thought is fully inspired with the choice of the words employed left to the human author of the book. Let me state what I have said in another way: Whenever a writer speaks of the plenary inspiration of the Bible he might sometimes refer to either the plenary verbal or the plenary thought (dynamical) theories of the inspiration of the Bible. However, as a rule when he is thinking of the verbal view, he calls it the plenary verbal theory rather than merely the plenary theory. Therefore, I would say that the dynamical inspiration always carries with it the idea of plenary but not verbal inspiration. Personally I subscribe to the dynamical theory. It gives me a Bible that is fully inspired and infallible but not one that is dictated word for word by God and thus makes a machine out of those individuals God used in writing the Bible.

Q. How should a prayer meeting be conducted? Should the pastor take most of the time, or should the people be given an opportunity to pray?

A. The people should be given an opportunity to pray, testify, and sing.

Q. Is it right for a former pastor to come on to church and try to dictate to the new pastor and church board? Should he be allowed to sit in on the church board?

A. Of course the former pastor should not try to dictate to the new pastor and church board. Neither should he be asked to sit in on the church board, and if he should be asked to sit in on the church board, he should have judgment enough to turn down the request.

Q. What do you think of a Nazarene Sunday school which counts persons present who are absent because of illness or bad weather provided they read their lesson in their homes, have prayer, and bring an offering when they do come?

A. Such as this is very irregular and I am sure it would not be sanctioned by our Sunday-school leaders. Further, I am confident that very few of our Sunday schools are guilty of such irregularity.

I LOOKED ON HIM

By Mrs. W. M. Franklin

I looked on His face and saw
Patience unbounded,
Love unlimited,
A glow celestial,
And grace divine.

I looked on His hands and saw
Scars from suffering,
An invitation to "come,"
A task accomplished
Of humble service.

I looked on His feet and saw
The plodding of miles
Doing errands of mercy
Where hate was rife
Until He came.

I looked on Him and beheld
My Saviour eternal,
My Lord and my King,
My Christ of Calvary,
My All in All.

Have you looked on Him?

Religious News and Comments

Edited by Delbert R. Gish

NEW ATTENDANCE records were set in the evangelistic campaign held by Billy Graham at Dallas. The old record for a single service was 60,000, set at the stadium of Rice Institute in Houston. At the Cotton Bowl in Dallas a few weeks ago, the new record of 75,349 was established. There was also a new campaign total of 513,000 persons (estimated). This broke the record of 384,000 made earlier in the summer at St. Louis. It is reported that Dr. Graham is under physician's orders to take a five weeks' rest on account of a nervous condition from which he is suffering. However, he opened a campaign at Syracuse, New York, according to a report, on August 2, to last through August 30.

Dr. Nathan C. Beskin, for forty years an evangelist of the Free Methodist church, passed away recently on a train traveling from Chicago to Kansas City. He was widely known among Nazarenes. Dr. Beskin was born in Russia and has told how he attended school with Joseph Stalin at the Orthodox Church Seminary in Tiflis. He leaves two sons and a brother, his wife having preceded him in death. One of the sons, James Ernest Beskin, has applied for admission to the Nazarene Seminary in Kansas City for the coming semester.

Recently in New York City the Jehovah's Witnesses held their annual eight-day New World Society Assembly. Above 165,000 persons attended, coming from forty-eight states and ninety-six foreign countries. A new attendance record was set for Yankee Stadium when 91,562 packed it to the limit, and nearly seventy-five thousand more listened on speakers outside the ball park or at the church's trailer camp thirty miles away. In one service of the Assembly, 4,640 persons were baptized—another record. Police commended the group for orderliness, and it is reported that officials from the navy have studied the food preparation and distribution system used in order to understand the secret of its efficiency.

Some kind of record must be held by twin brothers, both Methodist ministers, ninety-five years old, who have been preaching for over seventy-five years. They are Reverend Joseph R. Wood of Rochester, New York, and Reverend Jerome Wood of Danielson, Connecticut.

The director of the Wheaton College archaeological expedition to Palestine, Dr. Joseph Free, has reported the discovery of a very old stairway believed to be an entry way to Biblical Dothan. Pottery fragments found on the stairs are believed to be between 1,600 and 2,000 years earlier than the beginning of the Christian era, which would place them at about the time of Joseph, mentioned in Genesis as coming to Dothan in the hope of finding his brothers (Gen. 37:17).

At Loma Linda, California, Dr. Lester Breslow of the state health department told a group of persons attending the Institute for the Prevention of Alcoholism that alcoholism

costs California twelve times more than liquor taxes return to the state. The figures he gave were a cost of \$300,000,000.00 a year, and a tax return of \$25,000,000.00 per year.

A novel idea in money-raising for a church building program was used by Rev. John A. McKenry, Jr., pastor of the Wesley Memorial Church in Richmond, Virginia. After getting the endorsement of his church board, Pastor McKenry chose two hundred members of his congregation to collect twenty-five feet of dollars each. When the bills were collected they were taped end to end in the attempt to pave a mile with dollars; \$6,400.00 was the amount raised, not a full mile of dollars. This was only one of several interesting ideas to raise funds for building; \$107,000.00 has already been raised and two units of the building have been erected since 1949.

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for September 20: Counsel for Christians

Scripture: Tit. 2:1—4:14 (Printed, Tit. 2:7-8; 3:1-11)

GOLDEN TEXT: *Let ours also learn to maintain good works for necessary uses, that they be not unfruitful (Tit. 3:14)*

There are two very basic rules set down in today's lesson; don't be contentious, and don't be indifferent. At a casual glance these may seem to be contradictory, but they really are not. Let's look first at rule No. 1: *Don't be contentious.* This is fully emphasized in verse 9, and the word contention means a vigorous effort made with quarrelsomeness. Paul links this with "foolish questions," for they usually go together. All too often the contentious person majors on nonessentials. Where did Cain get his wife? How many idle hours and miles of useless words have been spent arguing over this question? And then there are genealogies—family trees; the Jews were especially careful to note every branch and twig. But to prove merit by blood relationships is a total loss if one is not planning to live well himself. Paul says, *Don't waste breath contending stubbornly for such trivia.* There is more important work to be done than deciding where Cain got his wife, or the meaning of the measurements of the pyramids. It is more important to know why Cain lost his soul than to know where he got his wife; better to know the steps

to salvation than the ascent to the King's Chamber in the pyramids. So Paul said, "Don't be contentious."

But again Paul said, *Don't be indifferent.* This is duly underlined in verse 10. Here Paul says that we should contend—that is, we should when something worth-while contending for is at hand. Heresy, he says, is to be thrust out with a solid aggressiveness. We are sure that Paul does not refer to new converts who might not yet have their thinking fully aligned with the Christian pattern. He speaks of those who have fully known the truth but adamantly refuse to accept it, and even set out to subvert weaker persons and drag them into darkness. Don't be indifferent when theological wolves are attacking the flock, and especially when they are operating as fifth columns within the fold. The forthright language used in this verse makes me think that it is as dangerous to be spineless in such moments of need as to be contentious over petty things.

Be sure it is essentials that concern you, then stand like Gibraltar—*Don't be indifferent.*

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

THE HOME CIRCLE

Conducted by Grace Ramquist

I Thought . . .

A TWO-YEAR-OLD boy here in Kansas City was run over by a car driven by a woman just yesterday. After the accident the woman did not stop her car. A witness hurried after her and proceeded to bring her back to the scene of the accident—to the spot where the dead child lay.

"Oh," wailed the woman, "I knew I ran over a bump, but I thought it was a box or something."

What she thought mattered not at all, for the damage had been done; the child was dead. I am quite sure she would not have run over the child for anything. She could have looked more carefully. It might be the child rushed out in front of her car and she could not have stopped; she was charged with careless driving immediately, but—

A young man was hurt unto Christian death a few days ago. The one who brought about the hurt said, "Oh, I thought I was doing the right thing." But that thought did no good whatsoever. The boy was hit by a careless Christian and, because of the carelessness, he died as far as the Church and God are concerned.

When it finally dawns on the disciplinarian what he has done, he will alibi, he will think hard to excuse himself. But whatever he says, whatever he does, whatever remorse he may have, will not remove the guilt from his life. He thought something and he thought wrong.

How many boys and girls, young men and women are lost to the church daily, weekly, and yearly because someone did not take the trouble to see ahead and stop before he killed! The body is not the only medium whereby murder is committed. The soul which is within that body is even more important than is the body.

There are stop signs and warning lights all along this Christian way. Be sure you, as an adult Christian, heed those signs! Please stop before you kill someone just because you thought you were right when you were dead-wrong.

A Burden Bearer

Although the following story was written in 1895, sad but true, it could be written today and be just as correct.

Those who went often to the market place in Bogota, Colombia, learned to

know the face of Juan Diaz and his little daughter, Juanita. Hardly a market day passed without bringing Juan from his mountain home, bearing some huge load on his broad, strong back.

Juan loved his little brown daughter dearly, and the way to the city never seemed so long when she trotted by his side. Often he would tell her wonderful stories of the care of the Virgin for all who put their trust in her. There was one story which Juanita never tired of hearing. It was about a man who lived in the same town where Juan had lived as a boy.

The story was something like this. There was a gambler who every night went to church to pray to the Virgin and to leave a lighted candle before the great picture of the Virgin and the Child. For a while he won every game and bade fair to grow rich; but then came a change, and for a whole week he had nothing but losses. At last he grew angry at the Virgin and rushed to the church in fury. He took out his dagger and plunged it into the pictured face of the Virgin, and was aiming a blow at the Christ child when the Virgin mother put up her hand and received the cut herself.

"And did you see it, Father?" Juanita always asked at the end of the story.

"No, but I have seen the church and the picture many times," Juan would answer, "and the priest himself told me the story." Then little Juanita would trudge along, thinking of many things, and wondering if she would ever see a miracle in the church at

Bogota, where she and her father often went to pray after he had delivered his load.

One day as Juanita walked along she heard voices singing. She stopped to listen, but Juan quickly drew her away, making the sign of the cross as he did so. "Those are heretics," he said, "don't ever listen to their voices."

Juanita had heard many dreadful things of heretics, and was glad enough to run away. As they turned the corner, they almost ran over a sweet-faced lady, who smiled kindly in answer to Juan's apology. She gave a picture-book to Juanita, who was too shy to look up into the kind eyes as they smiled down at her.

As soon as they were out of town, father and daughter sat down and began to read the story. It told how Jesus bears the burden of His people, and as Juanita looked into her father's tired face a great pity came into her heart. She wondered whether there was any way of finding this Jesus and asking Him to help her father with his heavy loads. Even Juan thought that such a Friend would be good to turn to when the roads seemed longest and steepest; but they went their way to the mountain village, where there was no one to tell them the rest of the truth that had come so near to them that day.

Day after day, Juan and Juanita and thousands and thousands like them are waiting to hear the whole story of Him who wishes to bear their burdens, while we who have this story are keeping it to ourselves.—Arranged from *Over Sea and Land*—1895.

The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest (Matt. 9:37-38).

T O O B U S Y !

By Daisy Jenney Clay

She is too busy with housework and all,
With meetings, committees, and such things, to call
Upon her poor neighbor, so sad and so ill,
Tho' she knows that she should and says that she will—
She's too busy!

She's too hurried and worried with many a task
To answer the questions her small children ask.
Tho' her conscience accuses, she cries: "Let me be!
I haven't time for that now. Don't you see
I'm too busy?"

She rises at daybreak and steadily works,
And no one can say that hard duties she shirks;
But there's no time for the Bible, and no time to pray.
Deep down in her heart a voice seems to say,
"You're too busy!"

NEWS OF THE CHURCHES

Pastor Albert B. Schneider of Vincennes, Indiana, writes: "Only recently I returned from the Beall's Grove Holiness Camp at Damascus, Maryland, where I was privileged to be one of the evangelists. Two very outstanding answers to prayer came about at that camp. The water supply at the camp gave out, and we went to prayer. A neighbor farmer who is unsaved offered the use of his water. So two large poles were erected and lines of plastic pipe were put across the road and into the camp reservoir. We then prayed, asking God to bless the farmer—God answered with what seemed to be a flood of water. There had been a drought for weeks. The camp wells filled and there was an abundant supply of water. Next, a hurricane struck in the Carolinas and high winds struck the campground. We gathered for prayer, and in ten minutes' time winds from the northwest blew, driving the storm away from us. The camp was blessed with 194 people praying through at the altars—85 per cent were under twenty-five years of age; 36 people prayed through on one Sunday night. My collaborator was Rev. S. F. Andrews. Waves of glory swept the camp many times."

Evangelist C. M. Whitley and wife report: "In August we had a fine revival with Pastor V. B. Atteberry and his people of Gainesville, Texas. God gave us a wonderful time with souls praying through in the old-fashioned way. We appreciate the fine work the Atteberrys are doing there. Also, we had a fine revival with Brother John Burch of Nazarene Chapel. These folks really know how to pray and God blessed. The folks said it was the best revival they had had in years. We are enjoying our work and God is giving us some of the best revivals we have seen in years. We plan to be in California for three months and have some open time in January and February we'd like to slate while out that way. Write us, % our publishing house."

Brisbane, California—This work is the true story of a small church, served the past two years by a godly and consecrated pastor and faithful wife who believed God to answer prayer for the work in spite of persecution and hardship. With only a handful of loyal members, they labored on—then last May 17, God came to their aid and since that time the Sunday school has doubled, new workers have come in to help carry the load, and a revival spirit has prevailed. Eleven people have sought God at the altar, all praying through, and ten members have been added to the church. Brother and Sister A. L. Diffec have won the confidence of the community, and are loved and appreciated by members and friends. A wonderful spirit of

unity and love is manifested in the services, and God's presence is a reality. We give God praise and thanks to our spiritual pastor and wife. Friends coming this way will find us listed in the San Francisco directory—come and worship with us.—James A. Randolph, Reporter.

Gerald and Donna Lou Jenkins write: "We have entered the full-time song evangelistic field, and are making up our slate for 1953-54. We still have two dates open for this fall (November 11 to 22, and December 9 to 20), and shall be glad to slate them as the Lord may lead. Write us, % P.O. Box 527, Kansas City 41, Missouri."

Rev. J. W. Sneed writes: "For the past seven years I have served as pastor on the Southwest Oklahoma District but now, feeling the call of God to full-time evangelism, I have established my home in Guthrie, and am ready to make up my slate. I will go anywhere as the Lord may lead for entertainment and freewill offerings. I am a commissioned evangelist on the Northwest Oklahoma District. Write me, 1206 W. College, Guthrie, Oklahoma."

Evangelist R. Newman Raycroft writes: "I am booked for the Washington Pacific District Camp, July 1 to 11 (1954), also the Northern California District Camp, July 29 to August 8; thus have an open date between these two camps—July 15 to 25 (1954), which I'd like to slate in the West. Write me, 109 E. Madison Street, Goshen, Indiana."



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.

Anderson, Missouri—The Highway and Hedges Church recently had a good revival with Evangelist R. F. Lindley and wife. The power of God was manifested in each service, and especially on Monday and Tuesday nights of the last week, when the altar was filled with seekers. Truly, God came in power and victory. The services were well attended each night. At the close of the revival, twelve people were baptized. We have a large bus which assists greatly in bringing in the people. God is blessing our church and the work is moving forward.—Mrs. H. A. Powers, Pastor.

Evangelist Joe Norton writes: "I am in the beginning of a meeting at Level-land, Texas, with Pastor E. O. Jackson and his good people. At the close of this meeting I will have completed five years in the evangelistic field, conducting 109 meetings throughout the states of Texas, Oklahoma, Kansas, Arkansas, Louisiana, and New Mexico. God has been faithful to answer prayer and we have rejoiced again and again to see sinners converted, believers sanctified, and a good number uniting with the Church of the Nazarene. We give God all the glory, and press forward in the battle against sin and the devil."

Pastor P. A. McGuire writes: "I have resigned as pastor of the church in Pixley, California, to enter the field of full-time evangelism, feeling that the Lord is definitely leading. Mrs. McGuire and our daughter, Angie, will work with children if desired; they are experienced in that work. Angie is a fine pianist, and also plays the accordion. We sing solos, duets, trios. I have pastored for more than twenty years in the Church of the Nazarene and feel that I know something of the pastor's problems. We will go as a party, or I will accept calls alone, if desired; and we'll go anywhere the Lord may lead. We have some time open between now and December 10, and are slating for '54. Write us, % General Delivery, Pixley, California."

Decatur, Alabama—The Lord continues to bless the work of our church. The church voted unanimously for Rev. Bud Sessions to remain another year, and we feel it was the will of the Lord. Our average attendance has been 157 for the year in Sunday school; the year before it was 40. There has been a 100 per cent increase in membership. Sunday, August 9, was homecoming day, and our Sunday school broke all records with an attendance of 313. Rev. J. F. Dunlap, first pastor of the church, brought an inspiring message. In the afternoon we had a baptismal service at the river with twelve candidates. In the evening service, our pastor brought the message, and the altar was lined with seekers, some saved and others sanctified wholly. One young man accepted the call of God for full-time service in His work. We give God praise for His rich blessings.—Reporter.

There Was a Calm

By F. W. Davis

*When Jesus walked across the waves
Out on that stormy sea,
He spoke the words that caused a calm
On angry Galilee.*

*And still today, He speaks sweet peace
To every troubled soul—
And sends a quietness to that life
Where angry billows roll.*

*So trust in Him, dear child of God,
And let thy faith be stayed
In Christ, the Master of your sea,
And be thou not afraid!*

Dawson, Minnesota—This church was blessed and challenged by a wonderful revival May 21 to 31, and the fire is still burning. Brother and Sister George Dixon were the evangelists and singers, and David Harris assisted with the music. Wonderful victories were claimed in justification, sanctification, and consecration, and two of our members accepted God's call to preach the gospel. Our Sunday school still feels the Holy Ghost inspiration and we have broken our record in attendance. The first two weeks of June we had our vacation Bible school with forty enrolled. Rev. Doris E. Ludlow, pastor at St. Cloud, Minnesota, was our supervisor. We feel that much good was accomplished. Awards were given to twenty pupils. God is still on the throne and we are praising Him for victory.—Mrs. Grover Thompson, Church Secretary.

Evangelist Ralph C. Wynkoop writes that he will be in California the last of October, and again in January and February. He has some open time he'd be glad to slate for revivals or holiness conventions. Write him, 6120 S.E. Knapp, Portland 6, Oregon.

The "Singing Smiths" (Eugene and LaNora) write: "We are planning on being at the evangelists' conference in Kansas City, January 11, and have an open date December 30 to January 10 that we would like to slate in that section. Write us, Winnsboro, South Carolina."

Stringtown, Indiana—We came to this rural church from one of our Ft. Wayne churches. There we led the church into the "10 per cent" for missions program and saw our General Budget overpaid five times in the second year. God gave us a good increase in every department. In three years at Ft. Wayne the people gave us three unanimous recalls. We came to Stringtown last September and found a wonderful people, including a General Board member and former Olivet president, who have proved to be lovers of God, the program, and the pastor. They gave us a unanimous recall and then a unanimous three-year call. This has proved to be the best year of our ministry.

The church had closed a good year of increase under the leadership of Rev. Lee Bates. It seemed that they may have reached the top, but there is no top in God's work. We are showing a nineteen per Sunday increase in Sunday school; we had 261 in attendance on Easter Sunday. Eleven fine people joined the church, seven by profession of faith. We have set a goal for seekers for the new year that is four times the amount seeking God in the past year. God will help us. We became a "10 per cent" church and paid doubly our General Budget. The church gave us a good increase in salary. The Seminary budget, carried four years with nothing paid, was paid in full. This has been the best year financially in the history of the church. We are completely redecorating the church and putting a basement and furnace under the parsonage. God has really helped Stringtown the past year. We are on the north side of U.S. 40, twenty-five miles east of Indianapolis. Stop and worship with us when you are traveling. It has been a real joy to labor with Rev. and Mrs. J. W. Short in the last year of their superintendency.—Calvin C. Wheeldon, Pastor.

Temple, Texas—Bresee Church closed a very fine revival on August 2 with Rev. James McGraw as the evangelist, and his wife as the pianist. The Lord used them throughout the ten-day meeting. The evangelist's preaching seemed to be exactly what the Holy Spirit directed in each service. The attendance was good, and Brother McGraw's solos blessed our hearts. Several seekers were definitely saved and sanctified at the altar. Rev. E. P. Akin is serving as pastor since the church was organized more than two years ago. This was the fifth revival that Rev. James McGraw has conducted in Temple during the past fifteen years, and he has made many friends in this area; this was his second revival with the Bresee Church.—Reporter.

Evangelists Jack and Ruby Carter report: "We are now serving our tenth year in the field of evangelism, and this year has been one of the best for us. Since January 1 we have been with the following churches: Lake Charles, Louisiana, with Pastor Thomas Osteen; Lincoln Terrace Church in Oklahoma City, Oklahoma, with Rev. Roy Martin; Central Church in New Orleans, Louisiana, with Pastor M. M. Snyder; Roanoke, Alabama, with Pastor W. L. Woodlee; Terrell, Texas, with Rev. W. P. McGuffey; Farmington, New Mexico, with Pastor Thomas McClain; Shafter, California, with Rev. Austin McNaught; Bakersfield, California, with Rev. Robert Pitts; Coquille, Oregon, with Rev. E. M. Wilson; Atascadero, California, with Rev. Lee Goodwin; Tatum, New Mexico, with Pastor Louis Perot. Our last revival was a week-end meeting with our son-in-law, Brother James Foreman, and the church in Fitz-

Evangelist Harold Frodge writes that he has one open date in his fall slate, that is, October 27 to November 1. Write him, Box 181, St. Paris, Ohio.

Evangelists Alva O. and Gladys Estep write: "Due to unavoidable circumstances, we have found it necessary to make a change in our fall slate, thus have one good date open for '53. If interested, write us, Box 238, Losantville, Indiana."

Alton, Illinois—After fourteen years of successful ministry and unreserved service at Hillcrest Church, Rev. Wm. B. Kelly and wife have accepted a call to the Grace Church in Champaign, Illinois. Under Brother Kelly's leadership and with the help of God, we have seen the construction of a beautiful brick church, and enjoyed a steady growth through the years. Brother and Sister Kelly won the love and esteem of the people of Alton. About four hundred members and friends gathered at the park on August 1 in a farewell and appreciation service for them. They received many personal gifts; also a check for seven hundred dollars was presented to them. Brother and Sister Jensen (from Champaign) have come to be our new pastors, and already we love and appreciate them.—Reporter.

Evangelist Marvin S. Cooper writes: "Due to a change in my slate, I have two early fall dates open for revivals. If you desire my services, write me, 1514 N. Wakefield Street, Arlington, Virginia."

Evangelist Russell Bush and wife write: "We have an open date October 6 to 18. We will be closing a meeting in Port Arthur, Texas, on October 4, then begin a meeting in Hewitt, Minnesota, on October 20, so would be glad to slate this open time en route. We furnish a full preaching and musical program, also children's illustrations; have a piano accordion and Degan vibra-harp. Write us, % P.O. Box 527, Kansas City 41, Missouri."

The Pleasant Ridge Nazarene Camp reports the most wonderful meeting of its history. Rev. A. D. Holt, evangelist, did a masterful job in preaching, and Brother Bly Jackson sang the glorious old hymns, also preached several times during the camp. His wife also told her experience of healing, which was a great blessing to the people. Evangelist Nelson Henck and our beloved district superintendent, Rev. E. E. Grosse, both preached for us during the camp. The early morning prayer service was well attended with the people carrying a real burden for the lost. In all, about 150 souls prayed through at the altar. More people stayed on the grounds for the entire camp than ever before. It was a glorious camp, and we give God praise for His manifold blessings.—Reporter.

gerald, Georgia. God blessed, gave forty-two seekers, and the pastor received nine members into the church. We are now in a good revival with Pastor Clarence Dishon and the church in Paducah, Kentucky; we go next to Sylacauga, Alabama. We have some open time in January and February, also a day in May and June of 1954; also some time for next fall. If you need our services as preacher and singers, write us, 609 N. Mueller, Bethany, Oklahoma."

St. Louis, Missouri—Lafayette Park has closed another great assembly year with a record-breaking, Sunday-school average attendance of 582 for the year, and an all-time high of 1,103 last Easter Sunday. Fifty-three members were added, and 337 bowed at the altar during the year. Many new people are being reached and we are enjoying large crowds at all of our services. We secured 403 **HERALD OF HOLINESS** subscriptions, 144 Christian Service Training credits were given, and a great visitation team of 105 persons is now active each week. Our N.Y.P.S. set a new record in attendance and offering. Our missionary chapter sent out a total of 43 boxes; and \$38,746.00 was expended for all purposes, which is an increase of \$4,321.00 over last year. Twenty-two new tithers were added to our list this year. Our church, annex, and parsonage are all free of debt. We have started the new year with good gains, and the future certainly looks bright under the blessings of God.—B. G. Wiggs, Pastor.

Illinois District Assembly and Camp

The tenth annual assembly of the Illinois District was held at Nazarene Acres, near Springfield, August 5 to 7. Dr. Hardy C. Powers presided with grace and efficiency, and his excellent messages encouraged and blessed us all.

Dr. W. S. Purinton, district superintendent, gave a most excellent report, showing good progress in the work of the district spiritually, numerically, and financially. Three new churches were organized, \$53,398.00 was given for General Budget and specials, the college budgets were paid in full, several churches are in extensive building programs, real revivals have visited the district, and the home-mission outlook is bright.

Dr. Purinton was re-elected district superintendent with a nearly unanimous vote. As an expression of its love and high appreciation of Dr. and Mrs. Purinton, the district gave them a love offering of over \$2,400.00 with which to get a new car and take a month's vacation.

Dr. Harold Reed, president, Rev. Charles Ide, and a quartet, represented Olivet Nazarene College; over \$3,000.00 was pledged on the new library building.

Dr. Edwin E. Hale spoke of the colored work of the church, and Dr.

E. G. Benson represented our publishing house.

In an impressive ordination service, conducted by Dr. Powers, the following received elder's orders: Leslie Wooten, Paul Wankel, Howard McDonough, Raymond Buskirk, and Mrs. Eva Linton.

This assembly marked the tenth anniversary of the district, and a comparison of statistics for 1953 with those for 1943 shows remarkable progress on the district. Truly, God has blessed, and with the spirit of unity and fervor that prevails, and under the blessing of God and the able leadership of Dr. Purinton, we believe still greater days are ahead.

The annual camp meeting which was held in conjunction with the assembly was a time of salvation and blessing. God blessed the stirring messages of our evangelist, Rev. D. K. Wachtel, superintendent of Tennessee District, and the gospel singing of Professor Curtis Brown. The Spirit of God moved upon the services, shouts of victory and praise were heard, and many souls sought and found God. In the closing service the altar was lined, with seekers kneeling at the front seats. In the Sunday afternoon service, over five thousand dollars was raised in pledges for a sanitary system at Nazarene Acres.

In the N.F.M.S. convention held preceding the assembly, Mrs. Wayne Britton was re-elected president. Rev. and Mrs. Clifford Church, missionaries from Africa, stirred our hearts with their messages on missions.

On Saturday the first Sunday-school convention of the district was held; it was well attended. Dr. Erwin G. Benson brought two excellent Sunday-school messages. Quadrennial first-year awards were presented to a number of schools.

GEORGE H. D. READER, Reporter

Central Ohio District Camp

The Central Ohio District recently closed what many "old-timers" call "one of the greatest camps" ever held on the district campgrounds. The Spirit of the Lord was manifested in a marvelous way, the attendance was large, and the financial support was gratifying.

Dr. G. B. Williamson gave us a challenging ministry during the first three days of the camp. Dr. V. H. Lewis and Rev. Fred Thomas were a wonderful team, and preached under God's anointing. The hearts of the people were thrilled as wave after wave of God's glory swept over the great tabernacle as these men poured out their hearts in the ministry of God's Word. Professor John Moore was never better, and the people were blessed of God as he sang the old gospel songs.

Dr. R. Wayne Gardner and the Olivet Nazarene College Ambassador Quartet as youth workers, Mrs. H. C. Litle as children's worker, and Mrs. Gordon Keeler and daughter Marilynn as organist and pianist, made valuable

contributions to the camp. A new type of worker was added to the corps of camp workers; Rev. H. C. Litle as prayer director made a wonderful contribution to this year's camp.

Certainly the wise and godly leadership of our own beloved district superintendent, Dr. Harvey S. Galloway, who was in charge of the services, made an invaluable contribution to the camp. We will long remember the 1953 camp and are praying that it will reach every church on the district.

C. D. WESTHAFFER, Secretary

Maritime District Assembly

The tenth annual assembly of the Maritime District, held in Oxford, Nova Scotia, July 14 to 16, truly enjoyed the presence and blessing of God in our midst. Dr. Hardy C. Powers was at his best and his messages not only stirred our hearts but gave all a new courage and faith to do more in the Maritimes.

Truly, this has been a great year for the Maritimes. We show a 57 per cent gain in membership, an increase in all departments, and a deeper spirituality among our people than ever before. This being the tenth anniversary of the forming of the Maritime District, a comparison of the years 1943 and 1953 shows remarkable increases. In 1943 there were 247 members; today, 651. In 1943 the total raised for all purposes was \$18,291.00; this year a grand total of \$66,104.00, an increase of \$47,813.00. In 1943 the value of church property was \$18,200.00; today our property is valued at \$100,040.00, an increase of \$81,840.00. In 1943 the total value of parsonage property was \$6,100.00; today the parsonage property value stands at \$46,000.00, an increase of \$40,000.00. In 1943 we had a Sunday-school enrollment of 467; today we have 1,664 enrolled. In 1943 we had 72 members in the N.Y.P.S.; today we have 247. In the N.F.M.S. we had 124 members in 1943; today we have 410. God has blessed us abundantly in these past ten years and we thank Him and our faithful pastors and people for this splendid increase.

The faith and confidence of the Maritime District in the God-given leadership of our highly esteemed and much appreciated district superintendent, Rev. J. H. MacGregor, was expressed in a unanimous recall. The district has moved ahead under the splendid leadership and counsel of the MacGregors, and truly we are honored to have them to lead us another year. Brother and Sister MacGregor were presented a love offering and urged to take a rest from the labors of the district. Sister MacGregor was also presented a corsage by the women of the church.

The Maritime District also accomplished three great feats on the general level this year. For the second consecutive year, the Maritimes took first place in zone three in the **HERALD** contest, and also led the entire denomination in percentage. The Maritime District is the first district

in the Eastern Educational Zone to pay its college budget in full; every church paid its apportionment to Eastern Nazarene College. Also, in the month of June the Maritime District led the entire denomination in Sunday-school attendance percentage. We give God all the glory for accomplishing this wonderful victory for the Lord.

On Thursday evening, July 16, Ralph T. Albertson and Owen F. Underwood were ordained in a very impressive service, conducted by Dr. Powers; Walter C. Wilcox, elder of the Reformed Baptist Alliance of Canada, was recognized by Dr. Powers as an elder in the Church of the Nazarene. The assembly then closed with a note of victory and a greater determination among pastors and people to do more in the days to come. The Maritimes are on the march!

E. H. BREWER, Reporter

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

The eleventh annual district N.Y. P.S. convention was held at our district center, Alameda Park, Butler, Pennsylvania, July 21 and 22.

Our hearts were stirred time and again by the timely messages on the quadrennial theme, "By My Spirit," brought to us so ably under the anointing of the Spirit by Rev. Earl C. Wolf of Oxford, Pennsylvania. We are privileged to have one of the finest groups of spiritual leaders and young people united to fight sin and Satan that can be found anywhere in our movement.

Our good president for the past two years, Rev. A. Alan Gilmour, declined nomination this year and God undertook and sent us His man for leader on our district in the person of Robert Inghand, Jr. Those elected to serve with him are as follows: first vice-president, F. Franklyn Wise; second vice-president, D. P. Brickley; third vice-president, Viola Dover-spike; treasurer, Mary Louise Smith; secretary, Mary Olson; teen-age members-at-large, Dave Collier and Norma Hall.

Our young people are home-mission minded, as can be seen by the results of their Chapel Fund program, which enables new churches and small works with little or no assets to buy property and build, establish a Church of the Nazarene in needy communities, that those "other sheep" may be brought into the fold.

This was one of the best years for our district N.Y.P.S., and we are looking forward under His guidance to promote the cause of Christ to the best of our ability, remembering our challenge for this year, "By His Spirit," to "Speak" that souls still in darkness might come to the Light of the World, Christ Jesus.

MARY OLSON, Secretary

Though your sins be as scarlet, they shall be as white as snow (Isa. 1:18).

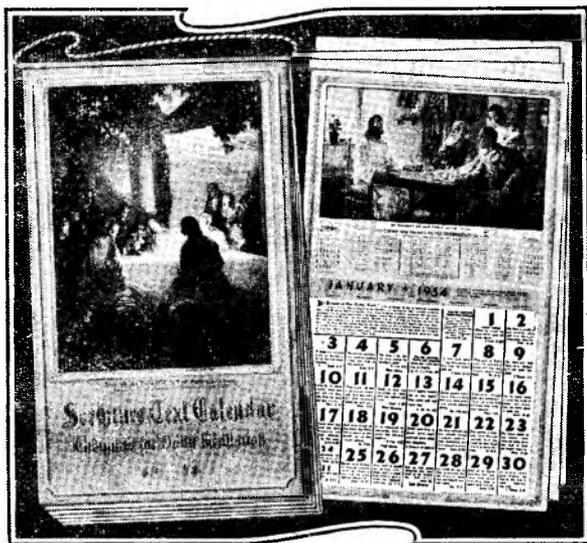
Northwest Oklahoma District Assembly

The fifth annual Northwest Oklahoma District assembly was held July 29 to 31 at the beautiful, air-conditioned Bethany First Church, with Dr. Hardy C. Powers presiding. Dr. Powers not only gave wonderful messages during the morning hours, but he was also the evening speaker, and all appreciated his messages.

Rev. J. T. Gassett reported progress along all lines. In spite of the fact that this was an eleven-month as-

sembly year, and Brother Gassett did not begin his duties until a month after the assembly year was in progress, there has been material growth in church and Sunday-school membership. Two new churches were organized during the year. Total giving for all purposes was \$525,539.00, which makes our per capita giving more than \$118.00. Rev. J. T. Gassett was re-elected superintendent, receiving all but two votes. A good love offering was given to Rev. and Mrs. Gassett by the people.

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Dr. Roy C. Cantrell, president of Bethany-Peniel College, had charge of the educational service. He reported to the district assembly that the new student union building is nearing completion, and the prospects are bright for a large increase in enrollment this year. Mrs. Grace Roberts was in charge of a service for Rest Cottage at Pilot Point, Texas. A good offering in cash and pledges was taken for this home.

Among the visitors to the assembly were Rev. W. H. Johnson, superintendent of the North Arkansas District; Rev. W. L. French, superintendent of the South Arkansas District; Rev. John Edward Roberts, Pilot Point, Texas; Rev. Lawson Brown, from San Antonio District; and Rev. Ernest Armstrong, from the New Mexico District.

Wendell Lillenas represented the publishing house and sold a number of books. Special emphasis was placed on the importance of our Nazarene churches using literature from our own publishing house in Kansas City.

The N.Y.P.S. convention, which was held prior to the assembly, elected Rev. James Hester as president. He had been appointed a few days earlier to take the place of Rev. L. S. Oliver, who had moved to Danville, Illinois.

Rev. Wayne Sears was re-elected chairman of church schools, and Rev.

Frank McConnell as secretary. A church school guild dinner was held during the assembly.

The N.F.M.S. convention was held with Mrs. Elmer Stahly being re-elected as president. This organization has been active all over the district and a number of men have joined.

Elder's orders were conferred upon seven of our licensed ministers in an impressive ordination service on Thursday evening. Dr. Powers ordained the following: Don Baldwin, Carl Collins, Bob Fetters, Kenneth Frey, Kenneth Pollard, Paul Temple, Lawrence Wade. The elder's orders of K. R. Meade, of the Wesleyan Methodist church, were recognized.

JAMES R. GARNER, Reporter

Southwest Indiana District N.Y.P.S. Convention

The fifth annual convention of the Southwest Indiana District N.Y.P.S. convened July 3 and 4 at the Bayard Park Church at Evansville, Indiana. During the opening service of the convention, Rev. and Mrs. Hiroshi Kitagawa, native workers from Japan, spoke.

The reports of the local presidents showed that gains had been made in most of the societies during the past years. Several new Lamplighters' Leagues were organized. The high light of the business session was the report

of our district president, Rev. Buford Blair, and his re-election by an almost unanimous vote for his sixth year.

Rev. Charles D. Ide, field representative of Olivet Nazarene College, and the Viking Quartet brought special emphasis on Olivet.

Rev. Ponder W. Gilliland, general N.Y.P.S. president, was our guest speaker. His messages were uplifting and encouraged us to want to do more for Him who has done so much for us.

Other spiritual and inspirational high lights of the convention were the Lamplighters' League service, the Junior memorization contest, the teenage talent contest—vocal, instrumental, and reading—and the essay-writing contest.

God has surely blessed the young people's work on the Southwest Indiana District.

NILA BURNS, Secretary

Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell (Matt 10:28).

Wisconsin District Assembly and Conventions

"They were all with one accord in one place," describes the eighteenth annual assembly of the Wisconsin District held at Byron Methodist campground, Byron, Wisconsin.

Highlighting the assembly was the re-election of Dr. Charles A. Gibson with a unanimous vote to serve his ninth year as district superintendent. Under his capable and anointed leadership, the Wisconsin District is making remarkable progress. His unanimous vote came, not as an accident, but because he is well loved by pastor and laymen alike. The people have pledged anew their support to his program and indicated it in a material way by giving the Gibsons a fine love offering, making it possible for them to take a vacation in California.

Dr. G. B. Williamson presided over the assembly sessions with wit and wisdom. Under his anointed preaching he challenged the district to begin and sustain a home-missions revolving fund. At the close of his message the people began to pledge themselves to this program, and at the close of the assembly more than \$20,000.00 was subscribed. We were fortunate as a district to have Mrs. Williamson, John, and Maylou with us this year. Mrs. Williamson endeared herself to the Wisconsin Nazarenes, speaking in the N.F.M.S. convention, teaching the adults in the Sunday-school class, and speaking to the "Preacher Pushers' Club."

A net gain of 112 members was reported. Over \$208,000.00 was given for all purposes, making a per capita giving of \$132.00.

Dr. Remiss Rehfeldt spoke in the N.F.M.S. convention, where Mrs. C. A. Gibson was re-elected as president. Rev. E. D. Simpson and Dr. E. G. Benson were the special speakers in

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the Church Schools convention. Rev. A. E. Gerdes is our fine district chairman. Rev. Holland B. London was the special speaker for the N.Y.P.S. convention, in which Rev. Charles Zink was re-elected district president.

Dr. Harold Reed, our beloved president of Olivet Nazarene College, spoke in the interest of our own zone school. We were happy to have Mrs. Reed and the Ambassador Quartet in the assembly as well.

The district camp meeting was held in conjunction with the assembly, with Rev. Holland B. London and Rev. and Mrs. Simpson as the talented workers. Their Spirit-anointed preaching and singing won its way into the hearts of the Wisconsin Nazarenes. More than fifty people prayed through in the last service of the camp.

A beautiful and unforgettable ordination service was conducted by Dr. Williamson at the close of the assembly. Four very promising young men received their elder's orders: Elmer Pannier, Kenneth Burton, Milton Wilson, and Lester Ringhiser.

DONALD J. GIBSON, Reporter

North Carolina District Youth Camp and Institute

The sixth annual youth camp and institute of the North Carolina District was the best one yet. There were 59 boys and 72 girls registered, making a total of 131 teen-agers, plus 25 preachers and preachers' wives, or other personnel—a total attendance of 156. There were 23 churches represented, with Burlington and Norwood having the highest number, 14 and 13 respectively.

Rev. Ralph Schurman, pastor of Grace Church, Nashville, Tennessee, was well received as speaker, and his ministry was enjoyed by everyone. God gave a gracious harvest of souls—about thirty-five boys and girls in all knelt at the altar.

Rev. Ottis Smith, district president and camp director, managed the camp with grace and ease. We look forward to a greater camp in 1954.

A. H. JOHNSON, Reporter

Kansas District N.Y.P.S. Convention

The annual N.Y.P.S. convention of the Kansas District met at Hutchinson, Kansas, August 8. The sessions were filled with inspiration and blessing under the leadership of Rev. Milton Huxman, who had so ably led the district young people since the president, Rev. Leon Jennings, moved from the district. Brother Huxman was elected as district president for the coming year with an outstanding vote.

Rev. Ray Hance, our district superintendent, gave a brief sketch of how our quadrennium theme, "By My Spirit," was born in the General N.Y.P.S. Council.

General Superintendent H. C. Benner was the special speaker for the convention, and his message surely challenged our hearts. We praise God

for the leaders of our church and their messages.

We feel that God's blessing was upon our convention from beginning to the end. The convention closed with a very impressive memorial service for our servicemen.

As Kansas young people we have purposed in our hearts to "By My Spirit—Speak."

AMOS HANN, JR., Reporter

DEATHS

REV. OTIS BONEWELL was born August 3, 1899, in Vandalia, Indiana, and died April 29, 1953, at his home in Worthington, Indiana. In 1916 he was united in marriage to Miss Betsy Amerson. One child was born to this union, but died in 1931. Brother Bonewell was saved in the Methodist church, later sanctified in a Nazarene meeting, and joined the Church of the Nazarene. For nineteen years he served faithfully as pastor at different Nazarene churches in Indiana—among them, Bowling Green, Newburgh, Francisco, and Jeffersonville. His last pastorate was at Worthington, Indiana, where he served almost four years. Feeling his work was finished there, he declined to stay another year, and preached a trial sermon at Freedom, Indiana, on April 26, preaching with great unction. The church gave him a call and, while the votes were being counted, Brother Bonewell suffered a stroke—three days later he went on Home. He is survived by his wife, two brothers, and one sister. He was a deeply spiritual man, a faithful shepherd, and a true friend. Funeral service was held at the Methodist church in Worthington, with Rev. Leo C. Davis, his district superintendent, in charge, assisted by several of the pastors. Interment was in Mt. Moriah Cemetery in Owen County, Indiana.

REV. HANSFORD B. WHITE was born January 9, 1875, in Pike County, Arkansas, and died May 1, 1953, in Medford, Oregon. He was a Nazarene minister, and at the time of his death held his membership in the church at Hamlin, Texas. He is survived by four sons, seven daughters, also three brothers and one half brother. Funeral service was conducted by Rev. Freeman A. Brusson, Nazarene pastor at Torrance, California, with interment in Sunnyside Memorial Park, Long Beach.

MRS. EVERETT M. ELROD (nee Sophia Ethel Sauder) was born October 24, 1896, near Gridley, Kansas, and died June 10, 1953, in a hospital in Kansas City, Kansas. On June 29, 1918, she was united in marriage to Everett M. Elrod; to this union were born seven daughters and three sons. Rev. and Mrs. Elrod united with the Church of the Nazarene in 1933 at Eureka, Kansas. Through the years she was a devoted Christian wife and mother, showing much compassion and love for her family and church. She is survived by her husband; six daughters—Erma Misemer, Velma Goodrum, Helen Satterlee, Betty, Ruth, and Rachel; also two sons, Glen and Howard Ray; four brothers and two sisters. A son and a baby daughter preceded her in death. Our loss is heaven's gain.

L. C. COOK, Sr., ("Papa Cook") died May 29, 1953. He was a long-time resident of Vernon, Alabama, and lived the last ten years in Columbus, Mississippi. In 1903 he was united in marriage to Miss Inez Shelton. To this union were born eleven children, two of which are ordained elders in the Church of the Nazarene: Rev. Leon Cook of Chattanooga, Tennessee, and Rev. Blanton Cook of Pensacola, Florida. Another son, Troy, is a song evangelist in the church. Mr. Cook was a true example of holiness, and all who knew him loved him. He also was a song evangelist for years and traveled rather extensively in the South. The last few years of his life he spent in helping to erect church buildings, helping in the building at Trevecca College. He will be missed by the church, his wife, eleven children, and a host of friends.

HUGH DRYDAN BARBOUR was born November 6, 1882, in Stuttgart, Germany, while his parents were on a concert tour of Europe. He moved to Wichita, Kansas, in 1902, and died unexpectedly at his home March 27, 1953. He was united in marriage to Inez Dorris in 1943; she preceded him in death. Their home was always open to evangelists and singers. He was active in several Nazarene churches of Wichita, having served as Sunday-school superintendent and church treasurer. He married Ora Hymer in 1945. He is survived by his wife, three daughters, also one sister and two brothers. Funeral service was held at the Asbury Methodist Church, with Rev. H. A. Kuhns officiating; interment at Wichita Park Cemetery.



SERVICEMEN'S CORNER

CHAPLAIN Albert Gamble writes from San Antonio, Texas: "I am finding the hospital work very soul challenging. One cannot give that which he does not possess. You cannot minister from an empty heart. Here I feel my own spiritual need more than ever. The glory comes from being used to lead a soul to faith in Jesus Christ as personal Saviour. This has been my privilege several times this month. I doubt that a day goes by without opportunity to witness for Him. I am praying for my spiritual capacities to be enlarged so that I might not fail God or those Christ died to redeem. I believe the value of this month's work is beyond estimate, God getting the glory. May July be even more fruitful is my prayer."

"I would like to thank you for the splendid work you are doing for the servicemen. Indeed I am grateful for the literature which you sent me. It was more than appreciated that I had gospel literature to read in my spare time. Truly the Lord blessed me mightily through the literature. Many times when it was difficult to carry on I had the material to help me.

"The Lord opened a way for me to witness for Him and it was wonderful how the Lord answered prayer. I took the HERALD to my Japanese friends, who enjoyed reading it very much.

"I am happy to say how wonderfully the Lord made a way for me. I can look back on my two years in the service and I can see how He had His hand on me. I feel His presence closer now than when I went into the army. I am determined to let the Lord's abiding peace radiate from my life.

"I give the Lord all the credit for taking me out of Korea and sending me to Japan, where I joined the 24th division band. He used me for special music in our GI Gospel Hour and I received a blessing from it.

"I am lost for words to tell you how the Lord has been my constant Companion. He surely was with me when times got rough.

"Thanks again to the Nazarene Servicemen's Commission for the great work they are doing."—THEODORE W. SCHULZ.

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Assembly Schedule
Southwest Oklahoma September 16-18

G. B. Williamson:
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.
Assembly Schedule
Georgia Sept. 30—Oct. 1

Samuel Young:
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.
Assembly Schedule
Southeast Oklahoma September 23-24

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

MRS. BERTHA ALICE LEAVENWORTH, a saint in Israel of Phoenix, Arizona, died May 27, 1953, at the home of her son, Lester, at the age of sixty eight years. She was born July 26, 1884, in Grant City, Missouri. "Mother Leavenworth," as she was known to her church where she worshiped, endeared herself to all by her friendly smile and cheery countenance, radiating the presence of the Lord during her five years of affliction following a stroke which placed her in a wheel chair. She was loved by the youth as well as the older people. Her husband preceded her in death by a few years. She is survived by two sons, and one daughter; also one brother and two sisters. Memorial services were held in the Sunnyslope Church of the Nazarene, Phoenix, with her pastor, Rev. Paul W. MacLearn, officiating; interment was at Rose Hills Cemetery, Whittier, California.

ELSIE ALICE JENKS was born January 3, 1888, in Nebraska, and died June 22, 1953, at Sterling, Colorado, after an illness of six months. She went to Olivet, where she graduated from the School of Theology in 1919, and the College of Liberal Arts in 1922. She was on the faculty while still a student and remained at Olivet College after graduation to become registrar, which office she filled until 1940. After a brief, three-year period of service at John Fletcher College in Oskaloosa, Iowa, Miss Jenks came to Kansas City, where she was employed at the Nazarene Publishing House for the past ten years. Faithfulness was the high light of her life—faithfulness to her work, her church, and her God. She never missed a church service, a church calling night, or a missionary meeting until her illness. No one will ever know all that she did for the Kingdom.

**ANNOUNCEMENTS
RECOMMENDATIONS**

This is to recommend Miss Iva Tate, a commissioned song evangelist on our district, who is available for revival meetings in any church. She is a good singer and worker. She, with Mrs. Betty Brown, known as the Harmonettes, are singers, musicians, children and youth workers. Give them a call; they will be an asset to any revival meeting. Address them, 138 S. Franklin Street, Delaware, Ohio.—W. E. Albea, Superintendent of Western Ohio District.

Mrs. Betty Brown has joined Miss Iva Tate in an evangelistic team known as the Harmonettes. They are desirous of assisting in revivals as singers, musicians, children and youth workers. Mrs. Brown is a member of our district, and I am happy to recommend her to our pastors as a fine Christian young lady who feels definitely led to this type of Christian work. Write the Harmonettes, 138 S. Franklin St., Delaware, Ohio.—R. F. Heinlein, Superintendent of Pittsburgh District.

Rev. Thomas S. Fowler, who has served as pastor for twelve years, feels definitely called to full-time evangelism. He has served as pastor of Circleville Church, Irwin, Pennsylvania, for two years, where the Lord helped him to do a fine piece of work. Before coming to our district he pastored at Holly-Wood, Maryland, and Hanover, Pennsylvania. I am glad to recommend him as a good, conscientious, and spiritual man, one who will hold a fine revival anywhere. You can count on Brother Thomas Fowler to co-operate with the pastor in boosting every department of the church. If in need of an evangelist, write him at Hawthorn, Pennsylvania.—R. F. Heinlein, Superintendent of Pittsburgh District.

Rev. Fred Drayer has served several years in the pastorate, and has done excellent work. For several years he has felt he ought to enter full-time evangelism. I am glad to recommend him to our brethren everywhere. He is a good preacher, carries a burden for souls, and will co-operate with the whole program of the church and assist the pastor in building the Kingdom. He is now available for meetings; write him at Hawthorn, Pennsylvania.—R. F. Heinlein, Superintendent of Pittsburgh District.

BORN—to Rev. and Mrs. Ernest E. Orton of Enid, Oklahoma, a daughter, Bonnie Sue, on August 17.

—to Rev. and Mrs. D. Lee Allison of Burlington, Vermont, a son, Donald Lee, Jr., on August 9.

—to Rev. and Mrs. R. Leon Ross of Toppenish, Washington, a daughter, Jane Ellen, on August 9.

—to Rev. and Mrs. James Everett of Columbus, Ohio, a daughter, Brenda Lue, on August 9.

—to T/Sgt. and Mrs. A. K. Rhodes of Prichard, Alabama, a daughter, Rachel Jeannine, on August 8.

—to Mr. and Mrs. Flgin Purdy of Kansas City, Missouri, a son, Darrel Wayne, on August 8.

—to Mr. and Mrs. Marvin E. Nelson of Hastings, Nebraska, a daughter, Stephanie Sue, on August 7.

—to Chaplain and Mrs. Boyd W. Davis of Mentone, California, a daughter, Carolyn Louise, on August 7.

—to Rev. and Mrs. Paul Deal of Bath, Illinois, a daughter, Debra Kay, on August 4.

—to Mr. and Mrs. Kelsey Reed Day of Olivet Nazarene College, Kankakee, Illinois, Marsha Renae, on August 4.

—to Rev. and Mrs. Jack C. Hawthorne of Pomeroy, Washington, a son, Steven Charles, on July 25.

ADOPTED by Rev. and Mrs. Jasper Jenkins of Kingsport, Tennessee, a girl, Miriam Joy—born and adopted on July 24.

SPECIAL PRAYER IS REQUESTED by a mother in Ohio that her son may turn from sin to serve God, and that his wife may be saved for the sake of their home and two babies—also that her own faith may not waver and that if anything in her life is hindering her prayers God will show it to her;

by a mother and son in Kentucky for a son and brother who has developed a serious mental condition, that God may bring about his recovery so he may be able to repent and be saved—he is thirty years of age, has had an unhappy marriage and a nervous breakdown and now this serious mental disorder;

by a friend in Oklahoma for "grace and strength to stand for God in a very trying situation which I am facing."

by a lady in Wisconsin "who is mentally ill from a lump on the head, that God will hear prayer and if it is His will she may be healed and be well again. I believe God can perform miracles."

by a Christian lady in California, that God will touch and heal her body from injuries suffered in a fall;

by a lady in Ohio, that God may undertake in restoring their home, save her husband, and restore a backslidden son who has had a call to preach.

District Assembly Information

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, Blytheville, Ark. 110 North "F" Street, Muskogee, Okla. Entertaining pastor, Rev. W. R. Donaldson, 612 Elmira St., Muskogee. Dr. Hugh C. Benner presiding.

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

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

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

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

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

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