



Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

October 14, 1953

THANKSGIVING—What Can You Spare?

General Superintendent Powers

The giving of thanks is the admission of debt and obligation. It is a recognition of favors rendered and blessings bestowed. Thanksgiving is but the expression of our gratitude for these things. Following the great tornado in Worcester, Massachusetts, this year the entire community was challenged to join in repairing the damage left by that terrible storm. Passing through the city on the train one day, I saw a large, display billboard with the following appeal on it: "Give all you can spare; God spared you."

We have much for which to be thankful. It is impossible to fully count our many blessings, but nationally we are still a part of the free world with all that implies. No dictator's army treads our soil. Individually, as Christians we have been wonderfully blessed. God in His infinite love and mercy has spared us from the terrible bondage of sin. Through Christ's marvelous atone-

ment we have redemption from its guilt and pollution. We enjoy sweet fellowship with God. The peace that passeth understanding is ours now, and the bright prospects of an eternity in His presence with the redeemed of all ages at the close of life's day beckon us on.

At this Thanksgiving season let us remember that, having been spared so much that is evil and having been blessed with so much that is good, we should humbly acknowledge our debt to God; and because of His many mercies we should present our money, our energies, our affections, our very lives, a living sacrifice, wholly acceptable unto Him, which is our reasonable service.

All for Jesus! all for Jesus!

*All my being's ransomed pow'rs:
All my tho'ts and words and doings,
All my days and all my hours.*

All for Jesus! All for Jesus!

All my days and all my hours.

"Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5).

TELEGRAMS

High Point, North Carolina—September 24, North Carolina District thirteenth annual assembly unanimously elected Dr. Lloyd B. Bryon as district superintendent; 139 ballots cast, 139 yes. Dr. Hugh C. Benner presiding.—O. E. SMITH, Reporter.

Lexington, Kentucky—Dr. L. T. Wells, district superintendent, and the church school board just completed a tour of the district in the interest of Sunday school. The vacation Bible school, the Home Department, and Christian Service Training class for each church were emphasized. The fall Achievement Program, sponsored by the Department of Church Schools, was enthusiastically adopted by each pastor; also a seven weeks' contest from October 11 to November 22 among the churches in the district is creating a lot of interest and enthusiasm. Under the wise leadership of Dr. L. T. Wells, the Kentucky District is looking forward to its best year in all phases of the work.—D. D. LEWIS, District Chairman, Church School Board.

Portland, Oregon—The equivalent of nearly half the membership of Oregon Pacific District hears Mary Latham with only 5 of 62 churches not represented in zone rallies; 54 churches conducted vacation Bible schools; prospects for Christian Service Training, Home Department and Caravan work better than any previous year.—FORREST HILL, District Chairman, Church Schools Board.

NEWS IN BRIEF

"Old-fashioned revival comes to Flint First Church (Michigan); week-night attendance best in years; seekers at every invitation, sixty-five on last Sunday; Jarrette and Dell Aycock, evangelists. Pastor Les Parrott thrilled with prospects."—Reporter.

After serving for eight years as pastor of the church in Yukon, Rev. Otto C. Perry has resigned to accept the call to pastor the church in Elk City, Oklahoma.

Rev. W. A. Sharpton has resigned as pastor of the church in Okmulgee, Oklahoma, and is entering the field of evangelism.

Rev. C. K. Dillman has resigned as pastor of the church at Royalton to accept a home-mission work at Casey, Illinois, where a church has now been organized.

Rev. Ken S. Armstrong is now the associate minister of First Church of the Nazarene in Wichita, Kansas; Rev. Galal A. Gough, pastor.

Rev. Evert O. Davis has resigned as pastor of the church at Marengo to accept a call to pastor the church at Glenwood, Iowa.

Rev. Donald E. Bland has resigned as pastor in Weldona, Colorado, to accept a call to serve as minister of religious education in First Church, Indianapolis, Indiana.

Rev. Charles W. Weagley and wife have resigned as pastors in Wisconsin, and are now entering the field of full-time evangelism.

Words from a WAF To a Friend

... Now the only thing to do is to forget the regrets and disappointments of the past and look for happiness day by day, with just a little planning for the future. At the end of each day, be able to say it has been a full day—not necessarily a world-shaking day, but good. Even house cleaning or resting when needed; or any menial, uninteresting task; or heart-warming assistance to a fellow human being, is fulfillment of one space of time. Let each day be well lived. Let each task have real meaning; not a sentimental endearment, but an earthy, real meaning. A person who handles each day successfully has the future in the palm of his hand.—WINONA VERNER.

HERALD OF HOLINESS

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*You Promote the GOSPEL
When You Promote the HERALD*

GLEANINGS

From the Office Editor's Desk

"Just last night our youth director read a piece from the HERALD for opening devotional in prayer meeting. It was very effective."—Pastor in California.

"I sure enjoy my paper [HERALD], and get lots of help from the questions and answers."—A subscriber in Ohio.

"I like the poem on the back page of the August 26 issue of the HERALD, and would like a few extra copies of the issue to send to friends."—Subscriber in Oregon.

"Say, have you read the lovely poem on the back page of the recent issue of the HERALD OF HOLINESS? May I suggest that you read it, if you have not already done so? The title is: 'If Jesus Came to Your House.' This poem was written by Mrs. Lois Kendall Blanchard, the daughter of Brother and Sister Paul Kendall."—From the Nazarene Messenger, bulletin from First Church, Dayton, Ohio.

"Just by chance I read the HERALD OF HOLINESS dated August 5. The prayer on the cover, 'Our Daily Bread,' seemed to be written especially for me. I would like very much to have a few copies of that magazine; also I wish to subscribe for the HERALD OF HOLINESS for one year. . . . We are Lutherans, but do we not all love the same Master?"—From a lady in California.

"I think the editorials in your recent issue [September 2 HERALD] are all particularly good. I liked the one on Robert A. Taft, and the last one ('Is Your Life Drab and Monotonous?') would make a very good tract for distribution among church congregations, at bus stations, etc. . . ."—A subscriber in Pennsylvania.

"Please send me a copy of the August 26 issue of the HERALD. I thought the poem on the back cover preached about six sermons. I live on a ranch twenty-seven miles from town; the nearest Nazarene church is thirty-six miles, so I depend on the HERALD for spiritual help, as we are unable to attend church regularly. I do appreciate the fine work you and your staff are doing. I especially like the Question Box and wish there were room for more."—A subscriber in New Mexico.

The Prince of Peace Sends a Sword

By A. M. Quick*

Think not that I am come to send peace on earth: I came not to send peace, but a sword (Matt. 10:34).

THE speaker? The Prince of Peace!

His coming into the world was the signal for a warfare that has lasted through the centuries.

Herod sent soldiers to slay Him. Priests and rulers were arrayed against Him. A Roman court condemned and crucified Him, and one of the great proofs of His resurrection and continued life is that around Him ever since has swirled the tide of battle, the noise of controversy.

Why did His coming thus send a sword upon earth? How is it that the Prince of Peace becomes the center of conflict?

The answer is that the principle of peace which He introduces is contrary to an evil, warring principle in human hearts. The Great Physician deals with root causes. He diagnoses the case and knows that all strife has its root in the hearts of the individuals who compose the human race.

"For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" (Matt. 15:19).

"From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?" (James 4:1.)

The scope of international law, treaties, organizations, man-made plans, political and economic, is strictly limited because these things do not deal with the real cause. Strife is a disease that cannot be effectually dealt with through the mass to the individual, but the remedy must be applied to the individual in order to affect the mass. Our hearts must be cured of unrest before the world can have peace.

We cry out that such a statement is a doctrine of despair, impractical and unrealistic. We brush it aside and refuse to consider it. We are at odds with God because we refuse to accept either His diagnosis or His remedy. The Prince of Peace becomes a stone of stumbling and a rock of offense because we cling stubbornly to that strife principle in our hearts, refusing to accept His remedy.

What remedy does He offer? Himself! He is the Prince of Peace! "These things," said He, "I have spoken unto you, that in me ye might have peace" (John 16:33). And His inspired apostle said of Him, "He is our peace" (Eph. 2:14).

The great issue today is a Person, and that Person is Jesus of Nazareth, the Son of God, the Prince of Peace. Peace or war depends upon our acceptance or rejection of Him.

Because He teaches the highest and truest individualism, He places responsibility on the greatest and the humblest, and on everyone in between. That takes in you and it takes in me.

The greatest and most effectual thing we can do for the cause of peace is to accept Him, the Lord Jesus Christ, as our Peace. He will do more than relieve us of our sense of guilt by writing His pardon on our hearts, wonderful as that is. He waits to make our hearts temples fit for His dwelling. He would remove that old principle of strife and warfare and replace it by His own presence, the presence of the Prince of Peace.

As individuals all over the earth turn to Him and accept His peace, so will peace increase in the earth. And whether we will hear or whether we will forbear, this is the only way to peace. The responsibility, except as individuals, does not rest upon the United Nations or world leaders. It rests upon you and me as individuals, and we cannot escape it.

"What shall I do then with Jesus which is called Christ?" (Matt. 27:22.)

Pilate's question is ours today. We cannot evade it or wriggle out of it. One Figure looms across the past and dominates the present—the figure of the Christ, the Prince of Peace. He is on our hands. What are we going to do with Him?

Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me (Matt. 16:24).

Such as I Have I Give

By Ralph A. Mickel*

THE PREACHER'S words came as a challenge. They were startling: "You cannot give to others that which you yourself do not have." Immediately, I thought of the words of Peter to the cripple at the beautiful gate of the Temple: "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk" (Acts 3:6). As a result the cripple was healed. It was a miracle wrought by the power of God; yet in a real sense, Peter gave the healing power to that cripple. The Apostle gave what he had.

Whether we realize it or not, all of us give that which we have. A person's influence is always the same as that which he really is. One cannot be wicked and influence people for God. Nothing comes out of a man's heart but what is there. "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23).

Two phases of life are having and giving. "Such as I have give I." If we *have* a real experience of Christ, we can *give* of its blessings to others. In fact, we must give of it to others in order to keep it. All receivers of God's blessings are *channels*, not *cisterns*. To refuse to give is to refuse to have the blessing of God. If you receive and do not give, your soul becomes a spiritual Dead Sea.

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Nazarene Elder, Galt, Ontario

It is also true that to *have* a wicked heart is to *give* of its wickedness to others. As Jesus declared, in Matt. 15:19, "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." The sinner may decide not to give of his wickedness, yet his evil heart drives him to do it anyway. Just to refuse to give will not change his wicked heart or stop his evil influence. Only as he receives Christ can his heart and life be changed.

Moreover, the works of righteousness and the works of evil are both furthered only as men give out that which they have. Peter took the impotent man by the right hand and lifted him up. The invoking of Christ's name needed the further contact of the outreached hand. Thus always does Christ work through human instrumentality. He uses our hands, our lips, our feet, our abilities. Through us His healing and saving power is given to meet the needs of men. We need to heed the exhortation of Paul in Rom. 6:13, "Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."

What do you have? Are you an instrument for righteousness or for sin? A channel for God or for the devil? You cannot give that which you do not have. The tragic truth that cries out for strong emphasis today is that most Christians are giving very little because they have very little of God to give. One truth illustrated by this miracle of Peter is that if we had more divine grace we could give more. As we face a world lost in sin with people on every side in need of help, surely our hearts should cry out to God for more of His grace.

Have you ever had a soul come to you at an unexpected moment and you have been unable to help because of insufficient reserves? This cannot happen to the Christian who is faithful in his prayer life. The apostles were going to the Temple *at the hour* of prayer. In addition, it can-

not come in the life of the Spirit-filled Christian. Peter and John were just fresh from the atmosphere of the Upper Room. Only as we have of God's fullness, can we have more than enough for all the needy souls that we meet each day. We give out of that which God gives to us.

Casting Away Confidence

By Walter E. Isenhour*

NO DOUBT there are those who cast away their confidence in the Bible, the Christian religion, and their own experience because temptations arise, contrary winds blow, tests and trials come their way, friends forsake, discouragements take hold of them, plans fail, aims fall short, financial reverses happen, and the enemy comes upon them with all his power and declares that the Bible is a fake and that there is no God—or if there is, He has forsaken them. They agree with the devil and, therefore, find themselves "down and out" spiritually, and even physically sometimes, for such can greatly affect the health. This is a very sad state of affairs.

In Hebrews we read, "Cast not away therefore your confidence, which hath great recompense of reward" (10:35). This is God's advice to all of us, given by the Apostle Paul. It is deplorable, and may be tragic, for anyone to cast away his confidence. It is too bad to cast away our confidence in our fellow men, but it is much worse to cast away our confidence in the Bible and God. Sometimes the enemy causes Christians first to cast away their confidence in some professed Christians, or some member of the family, or some neighbor, and then the church, and finally in God. Naturally the business of the enemy of our souls is to get us to cast away our confidence in our own Christian experience, our confidence in others, and our confidence in the Lord Jesus Christ. Defeat comes as a natural consequence when we cast away our confidence.

Regardless of all that takes place along life's journey that may be very trying to our faith and our souls, we are to hold on to our confidence in the Bible, the Christian religion, and God. Temptations may come, but they should send us to the blessed old Bible for help, and to our knees in sincere prayer. Persecutions may arise, and we may be unjustly attacked, but they should only make us more godly, righteous, and holy. Reverses may come in different ways, but we should hold to God's unchanging hand, draw nearer and nearer unto Him, keep humble and deeply prayerful, realizing that God will bring us out of the shadows, out of the gloom, out of the talons of the enemy, and give us glorious victory.

*Taylorsville, N.C.

A MOMENT'S ENOUGH

By W. Everett Henry

*A moment's enough for a flash of thought
As clear as the morning dew,
As sweet as a mother's lullaby,
Enriching the day all through.*

*A moment's enough for a burst of prayer
No power on earth can stay;
In love it goes out, and in love returns
With peace for a troubled day.*

*A moment's enough for a high resolve
That fashions a life to shine,
A beacon for others who find it hard
To follow the Way divine!*

The Miracle of a Flat Tire

By Ralph Earle*

IT WAS Saturday noon. The day was hot. That morning we had left Damascus for the two-hundred-mile drive to Jerusalem. Now we had covered about half the distance.

But we had been delayed for some three hours at the border between Syria and Jordan. As in my three previous crossings, we were stopped three times on the Syrian side and twice on the Jordan side. It took us about half an hour to get past the first police post. At the second we were detained for an hour while we hugged the north side of the building for a bit of shade and bargained with "eager-beaver" boys for half-warm bottles of pop. Through a window we watched a man eating his lunch, as he "dipped the sop" the same way they did in Jesus' day. Again and again he folded a piece of thin native bread in his fist and dipped it into a dish of sauce.

At the third Syrian post we sat in our cars in the boiling noontide sun for an hour and a half. That was the only unpleasant period of our whole trip.

But now we were on our way. Everybody was hot, tired, hungry, and thirsty. All we were interested in was clocking off the kilometers to Amman, where we would stop at the modern Hotel Philadelphia and eat a nice lunch in its cool dining room.

With one exception—I wanted very much to see our missionaries and get pictures of our new property at Zerka, through which we would pass some twenty miles before we reached Amman. Only yesterday morning I had stood with Brother Krikorian at the site of our new Bible school in Beirut. He had told me how to find our church in Zerka. Now we were entering the town and ahead I could see the gasoline service station on the corner adjacent to our property. Inwardly I prayed: "Lord, I would like to stop. If it be Thy will—"

But it looked impossible. In the first place we had been given strict orders not to take any pictures along the road, because of the Arab objection to filming the primitive life of the people. In the second place our party of thirty-eight, not including drivers and guides, was traveling in a caravan of seven seven-passenger Chryslers. Our car was next to the last in line. We were running late because of the unduly long delay at the border. Everybody was anxious to get to Amman for lunch just as soon as possible. It would be worse than silly to suggest stopping just for me—but I prayed.

Now we were right in front of the gas station. My hopes had faded out the window. I must resign myself to the disappointment.

*Professor of Biblical Literature, Nazarene Theological Seminary, Kansas City, Mo.

Then it happened. Suddenly and quickly the cars all pulled to a stop. I didn't know the reason. All I knew was that God had answered prayer.

To Jack Fowler, one of our Seminary students who was in the car with me, I said: "Quick, Jack! Get your camera and let's get out before they start up again."

On alighting we found that the cause of our unexpected stop was a flat tire on one of the cars ahead. It would take ten minutes to change it.

But I still had one problem. To our head guide I explained the situation. Emphatically he shook his head as he pointed to the army camp nearby. "No pictures. Military installations."

So Jack and I put our cameras back into the car and hurried over to our property. There was the sign that always thrills our hearts: "Church of the Nazarene." Through a gate we entered the mission compound. There our delighted eyes saw a beautiful stone church and stone missionary home. All buildings in that section are constructed of the ever-plentiful stone, but ours was the most beautiful in the village. How proud and happy we felt!

And now my last problem was solved. The spacious compound was completely surrounded by a high wall. There was no question about taking pictures inside our own property. Fortunately Leonard Newbert, another of our Seminary students from Kansas City, had his camera slung over his shoulder. Quickly I borrowed it from him and took colored slides of our lovely church and parsonage in Zerka, to take back to our Department of Foreign Missions.

Now they were calling, "All aboard!" I just had time to dash upstairs for a drink of cold, clean water out of the kerosene refrigerator and a last word and prayer with our wonderful missionaries, the Russells, who so richly deserved this beautiful home after living sacrificially in poor refugee quarters during their first term on the field. Then I hurried to the car, climbed in, and bowed my head in grateful prayer. You may call it a coincidence. I call it God!



Some men start tithing because it is scriptural; but after they tithe for two or three years, they find that the joy of giving and the blessing of God upon their own lives are great. They continue as a matter of worship.

Through the General Budget, the church has carried on an extensive program, and the faithful supporters of the cause have been blessed of the Lord. They have worshiped through their gifts.

—JOHN STOCKTON
General Treasurer



The Visitor and the Frigid Church

By a Nazarene

COULD *this be your church?*

It was a dark, dreary day in November and the snow was piling up from the first blizzard of the year. Having checked in at my hotel in the wee hours of the morning, I was tempted to sleep late, but it was Sunday and I wanted to go to church. When you are away from home, a bunch of Nazarenes are the next best thing to your family for companionship; so, looking up the location of the church, I had breakfast and set out for the address.

Having accepted the distribution of a product in five states, we were considering moving nearer the center of my territory, and this city was the logical place for my headquarters; so I had two motives for attending church this Sabbath morning. First, I felt the need of the warmth, the fellowship, the lift that an hour's worship among my own Nazarenes would give me. The other reason was that I wanted to look the church over and size up the general atmosphere, since we were anxious that our three very spiritually minded children might have the greatest opportunity for development in leadership and general usefulness to the church; and the spiritual environmental atmosphere of a church has everything to do with it. The choice of a church home for our children is an important one to us.

Having to fight the snow, I was a little late by the time I found the church, and the service had already started when I arrived. The back two-thirds of the building was filled, which made it a little embarrassing for a stranger to have to go clear down front after the service had begun. There was no place to hang my overcoat, and no ushers were in evidence. I found a seat on the center aisle about halfway down, rolled up my coat, and held it in my lap. The gentleman I sat next to, evidently a leader in the church, as he went to the front when asked to lead the morning prayer, did not offer to share his hymnbook with me, even though we were crowded together.

The pastor had gone out of town and was caught by the storm, but a Nazarene serviceman brought a helpful message on faith. After the benediction the congregation broke into the usual little happy, chattering groups so characteristic of our church. Stepping into the aisle, I let the gentleman out and prepared to accept his greeting. He passed me as if I were not there. Putting on my coat, I worked my way down the congested aisle, weaving in and out and around the clusters of visiting members. No one spoke or shook hands. No one noticed there was a stranger in their midst.

Ordinarily I would have done the greeting and getting acquainted myself, but I was sizing this crowd up and decided I would really give them the test. Taking my stand just outside the door, I waited for them to file out, brushing against me as they went by. Not one was conscious that there was a visitor present. No one seemed to care whether the guest was from out of town, if he was going on, moving to town, or if he lived within three blocks of the church and had a dozen children not in Sunday school.

The last person to leave the church was the young man who made the announcements in the pastor's absence. Everyone else had left and not a one had spoken to me. When it seemed evident this young man was no wider awake than the others, and not wanting to go away with the depressed feeling that I had attended one of our Nazarene churches and left without speaking to a soul, I put out my hand and made some remark about the unpleasant weather. Even he did not introduce himself, inquire as to my identity, my residence, my business, or the prospects of having me back again. Like all the others, he simply was not interested whether anyone other than their regular crowd ever came to church.

I was the last one to go down the steps that morning, but far from the happiest. I went away saddened that there was a church in the land bearing the name of Church of the Nazarene, and filled with such complacent, such indifferent people. Had I visited them in their homes and received such discourteous treatment, I would never have returned. Although this was the only Church of the Nazarene in town, I did not return that night.

Needless to say, we did not move our family there; we remained where we were living on the edge of my territory. Driving the many extra thousands of miles a year was preferable to handicapping our children during those important formative years. We helped make our church a really friendly church. It adopted as a slogan: "You will always find a welcome at the friendly Church of the Nazarene." That became a dogma and a practice with our people. Let visitors drop in and the members gather around, welcoming them as though they were long-absent friends just returned.

The result is that today the church has as many, or more, friends of the church as it has members; and friends are a valuable asset. Every visitor is registered in the guest book and the church is

known as "a friendly church." The other church is still struggling along, even though it is the only Church of the Nazarene in that city of nearly one-quarter million people.

As a denomination we are known as a friendly church. Let's make our own local church even more friendly—only we members can do that!

Victory in Jesus!

By Howard W. Jerrett*

I MET Jesus in a workers' cottage! I was approaching the first of three great camp meetings as a worker. Jesus visited me and encouraged my soul and then quietly told me I was becoming professional in my preaching, careless in using my relationships for His glory, and far short on intercessorial prayer. He told me He missed me in my coming alone with Him to weep over the lost and straying. He kindly invited me to return with Him to the Gethsemane of prayer.

Broken up and in tears, I took humble position at His nail-marked feet. I saw that I could not be what He wanted me to be and accomplish His tasks for me without two or more hours a day in His presence alone. I was made to see that the enemy bypasses our activities and makes his attack on our devotional life; that our devotional life is the true measure of our spiritual life and victory; and that if the enemy strangles our prayer life he has nullified our whole Christian life and work.

Immediate signs of renewed outpourings of His love and presence came upon my soul. There was a deepening of tender compassion for others and the unsaved, and this precious spirit crept into my preaching and dealing with souls. Soon unusual altar services began to take place, and melting times swept over saint and sinner as they prayed there.

A selfless spirit within became possessed with an at-homeness in great camps and in small churches. A restfulness came in and great peace was upon my soul. It seems as though the tears of Jesus and the laughter of God move within my heart. With all these movings there has come a feeling of littleness and unworthiness into my very being. There is a feeling of having arrived and yet an urge to press on to be hid with Christ in God and to grow up in Him. Praise comes like the sunshine without human effort. Jesus is a beautiful Companion!

*Evangelist, Ferndale, Mich.

Happy is that people, whose God is the Lord
(Ps. 144: 15).

Many gods are worshiped in this world, but only one God makes people happy and contented, and He is the true God—our Creator and Saviour.
—E. F. WILDE.

TIME TO PRAY

By Ila R. Monday

*When life seems blessed and happy
In sunshine's spangled ray,
Your heart lifts up—a brimming cup.
Take time to pray . . .*

*When nagging worries plague you,
And stalk you day by day;
When living brings no joyful things—
Take time to pray!*

*Then if dark desperation
Seems settled down to stay,
Your faith will rise, to fairer skies—
God hears you pray!*

I Know I Touched God!

By Raymond C. Kratzer*

AFTER church one Sunday evening, one of our fine young people came to me and asked if my wife and I would come to the prayer room of the church and pray with her. She said that as far as she knew she was fully committed to God, and yet she felt a lack in her soul. There was not that awareness that she had really "touched God" by faith. She said that she knew that God was in the heavens and that His Word was true, but that as far as experiencing Him, that was foreign to her.

We instructed her the best we knew how and urged her to pray until she was satisfied. The three of us knelt in that hallowed room dedicated to prayer and began to cry to God for help in time of need. From the very first we were conscious of His presence, and the young lady was eager to appropriate Him in personal Christian experience. She prayed as one borne of desperation. Time seemed to be of no concern in the struggle for birth of spirit, and the eternal Spirit of God was active in drawing out the necessary desire from a heart that yearned for a touch from Deity.

In that hour all material and selfish motives were burned in the fire of spiritual desire, and the glory of the Presence came closer and closer until suddenly the inner consciousness of this young lady was flooded with God. She shouted, "God is real; I know He's real!" She exclaimed that never before had she really experienced God, and that this hour in her life would forever be a sacred Bethel.

Yes, we can find God if we seek Him with the whole heart. He has promised to give to us the witness of His Spirit that we are His. From that night this young person has had a growing Christian life. Never has she wavered in her determination to follow God's plan for her life. People

*Pastor, First Church, Nampa, Idaho

who knew her before are amazed at the change in her life, and her zeal for others knows no bounds.

David said, "In the day when I cried thou answeredst me, and strengthenedst me with strength in my soul" (Ps. 138:3). "Delight thyself also in the Lord; and he shall give thee the desires of thine heart" (Ps. 37:4).

ETERNITY!

By J. C. Wallace*

SOMEONE has said that time is a tiny island lifting its head from the measureless ocean of eternity. Eternity, then, must be that expanseless, measureless, topless, and bottomless something which enshrouds Father Time in a cloak of everlasting nothingness and hides him away forever.

One cannot discover for himself an adequate and satisfactory description of eternity. In order for us to grasp a measure of its greatness, let us go back until there are no shimmering stars to twinkle in the azure blue dome of heaven's eternal canopy. Go back until there is no silvery moon to shed its silken beams across the dew-covered meadow. Go on until there are no golden sunbeams to kiss away the dark shadows of the night. Move backward through the dusty corridors of the forgotten past until there are no rolling valleys or towering mountains to break the monotony of universal chaos. Push back the hand of Omnipotence beyond the dawning of the morning of time. There where suns do not shine, stars do not twinkle, grass does not grow, and rivers do not flow, we will discover a cloud of divine power forming an impenetrable cloak for that high and lofty One that inhabiteth eternity.

*Pastor, Central Church, Huntington, W.Va.

Turn and go forward down the dimly lighted path of the untried future until the Bridegroom opens the door of the marriage chamber and calls the saints of earth to a feast in the skies. Take note as the vials of God's wrath are opened and the tribulation plagues are poured out upon a sin-ridden world. Go on until God drapes a curtain of oblivion across the face of the blazing sun and clothes the moon in a scarlet robe of blood. March on until you behold a mighty angel lay hold of the tree of heaven and shake it until the stars are falling like autumn leaves when they are shaken of a mighty wind, and the heaven departs as a great scroll when it is rolled together. Listen as another angel places one foot upon the land and the other upon the sea and declares by Him that liveth for ever and ever that time will be no longer. Join the Christ-rejecters as they stand before the bar of everlasting justice at the gateway to another world and hear the Lord say, "I never knew you: depart from me" (Matt. 7:23). Go on until the gates of eternal punishment close behind the lost and God drapes a dark, dismal, black blanket across the face of time, winds up the great clock on the walls of their everlasting prison, and a guilty conscience cries, "Eternity!"

Up from the hidden regions of dark despair we seem to hear the mournful wail of King Saul: "I thought I could get by with a halfhearted obedience, but now God is departed from me and answereth me no more." Hear Pilate as he cries, "Oh, that I could wash my hands of the innocent blood!" Listen to Achan as he chants, "I saw, I coveted, I took," and Demas as he weeps, "I loved the world." Hear the tumultuous cry of ten million doomed souls as they scream, "Too late! Too late! ETERNITY!"

Out from the blazing glory of God's presence steps sainted Elijah clothed in a white robe of immortality. We might hear him give unmistakable witness: "Since the hour that the flaming chariot released me from the limitations of my earthly habitation, I have enjoyed the eternal bliss of an everlasting day. Satan cannot reach me; sin cannot touch me; sorrow cannot darken my way." Hear Moses as he adds, "Since the day God took me upon the mountain and hid me from the devil, I have had one continuous look upon the face of my God, who one day passed by while He hid me in the cleft of a rock." Paul might add his immortal testimony to the millions as he informs us: "I was shipwrecked, stoned, beaten, and beheaded, but one day the old Ship of Zion dropped anchor in the port of Heaven. Amidst the resounding shouts of ten million redeemed saints I stepped upon the gold-paved streets of the New Jerusalem and entered into a life from which I shall never depart."

An unbridgable gulf separates these two contrasting scenes, but it takes them both to complete the picture of eternity. Hear the "conclusion of the whole matter: Fear God and keep his commandments: for this is the whole duty of man" (Eccles. 12:13). Choose *you* this day whom you will serve. *Your* choice determines *your* destiny.

BETHESDA

By F. W. Davis

(John 5:2)

*Jesus tells us in the Bible,
Once at old Jerusalem
Was a pool of troubled water,
Designed to cure the ills of men.
'Twas indeed a "house of mercy,"
For the body wracked with pain;
Many found relief and healing
When God's holy angel came.*

*There's another "place of mercy"
For the healing of the soul.
At the cleansing, flowing fountain,
Everyone can be made whole.
Oh, thank God for this Bethesda—
When I plunged beneath the flood,
Here I found my real redemption;
Now I'm saved through Jesus' blood.*

A GENERAL BOARD MEMBER

Speaks



DO YOU REALLY LOVE your neighbors in Mexico, South America, Japan, Africa, India, and the islands of the sea?

DOES YOUR LOVE for the Syrian, the Central American, the Jew, and the Italian get down into the realm of your checkbook instead of your change purse?

DOES THE LOVE OF GOD which passeth understanding warm your heart today? If it does, let us make it count more this year by making the giving the big part of ThanksGIVING. This will show that you are really thankful.

—ROBERT MANGUM, M.D.
Nampa, Idaho

Lord, Send a Revival!

By E. O. Chalfant*

THE VERY atmosphere was never so charged with this thought as it is now. The radio seems to thunder it out, and television has it quite conspicuously. There seems to be "a going in the tops of the mulberry trees." People really have revival on their minds. Of course the Lord must send it, and of course the Lord wants to send it. Our Heavenly Father is more willing to give the Holy Spirit to them that ask for it than parents are to give good gifts to their children. And the Bible says, "When he is come, he will reprove the world of sin, and of righteousness, and of judgment" (John 16:8).

Begin it in me. It began in John Wesley at Aldersgate. It began in Charles G. Finney in the law office in New York. It began a little brighter in Finney when he prayed in the hayloft in New York all night, and the next day men fell as dead men. It was in Finney when he went to the cotton mill over there in the East, and he was so surcharged with the power of God that they stopped the work and had a revival.

The Bible says in Acts, "And they were all filled with the Holy Ghost," and "began." Of course that beginning had no end. The revival began in the 120. It began more fully in the heart and mind of P. F. Bresee when he walked out on a Sunday afternoon with 135 people and rented a hall. In other words, the revival must begin in us. And if it doesn't begin in us, there won't be any revival. Just plain old facts! *Lord, send a revival and begin it in me.*

*Nazarene Evangelist, Kankakee, Ill.

God Can Take Care of the Bark

By Genevieve Thompson*

A COMMON expression of our day is, "His bark is worse than his bite." It needs no explaining. We all understand it to mean that the person in question has motives better than his words and actions.

Recently this remark was made to me in defense of a Christian and it set me to thinking. The conclusion I reached is this: none of us can hope to be perfect in our actions at all times. Thank God, after the Holy Spirit comes in to abide, we *can* always have perfect motives. But when a pastor, or a church, or family, or friends, must constantly excuse a Christian by saying, "His bark is worse than his bite," something is out of order.

Years ago I served on an official board where every board meeting was an endurance contest between one dear old brother and the pastor and other members. It is not sarcasm when I say, "Dear old brother." I loved him then, and I love him now. I believe the other board members loved him, and I believe he loved us. But board meeting was an ordeal that we all approached with extreme reluctance. We knew that on every issue, old Brother M. would take the opposite side of the fence. We knew we would be there until morning hours while he stubbornly stuck to his guns. We also knew that when it was over and he had been voted down, he would give each of us a smile and a handshake and a cheery, "Bless the Lord!" in parting. He seemed sometimes to our weary minds and bodies to be the thorn in our flesh for the perfecting of our patience; and more than one good pastor gave up the fight and moved on.

But these things ought not to be. I believe that God can not only take the "bite" out of us, but can also take the "bark" out. This is no plea for "yes" men, for rubber-stamp Christians, but I do not believe that any Christian should *always* be the dissenting voice. You may vote "no" one time and I may vote "no" the next time. But if either you or I vote "no" every time when our fellow Christians vote "yes," something is wrong.

Let's face it, and search our own hearts. Let's ask the Holy Spirit, "Am I guilty? Is mine the usual dissenting voice, the usual critical voice?" Perhaps I have fancied myself a rugged individualist but, in the white light of God, does it look like something else? Am I duty-bound to insist that my way is right, my plan the best, my system infallible, if the majority feels otherwise? The answer is *no*.

So let's face it. A Christian really ought not to have a bark. Let's ask the Holy Spirit to take care of the old bark, if we have one, or someday an extra loud, long bark may frighten the gentle Dove of Peace right out of our hearts.

*Nazarene Minister, Falls City, Neb.

Peace like a River

By John T. Donnelly*

As I traveled by train along the famous Rhine River and watched the river traffic of boats and barges, I was reminded of a powerful figure of speech used by the greatest of Old Testament prophets. "O that thou hadst hearkened to my commandments! then had thy peace been as a river" (Isa. 48:18). The scene and the scripture caused me to understand, as I had not realized before, that "peace as a river" enshrines conceptions of truth affording healthy correctives to some soft and effeminate thinking of our time.

"As a river" is a most unusual sphere in which to find a symbol of peace. Most folk, when they want a symbol of peace, would seek it in some secluded mountain lake, quiet and unrippled, far away from crowded highways, and where even the cry of a transient bird is only rarely heard. It is by these "still waters," and in these still silences, that we should call to mind the gift of peace.

Then too, there are other people who are impressed with the "peacefulness" of a funeral home. When they see the body of a deceased lying perfectly still, and when every sound is hushed, everybody speaking in whispers and going about on tiptoe, they feel awed to say, "My, how peaceful!"

How very different, indeed, is the prophet's choice of something descriptive of peace! Not a stagnant pool, not a lifeless corpse, but a river! The wrong idea gathers about a particular sort of stillness; the true conception concerns a particular quality of movement. Peace is not motionless quietness, but quiet motion. Peace has its

appropriate figure in the flowing river, deeply quiet because of its depth. Peace is liquid motion, frictionless movement! Perfect peace is found in human life when life moves in God's life without babble, or fret, or friction. Peace is not so much found in the absence of sorrow as in the absence of discord. It is musical movement; it is harmony.

Our Lord's conception of peace is given in His oft-repeated words, "I and my Father are one." When one life flows into another life with perfect commingling will with will, thought with thought, desire with desire—then we have the basic secret of peace. And when that perfect communion is between the human heart and God, we have learned the secret of perfect peace. That was Jesus' peace, and this is Jesus' promise, "My peace I give unto you."

The Tragedy of Murdered Moments

By Edith Carey*

ETERNITY ever has been and ever will be. There was eternal duration before this world existed, and there always will be eternal duration. After the earth as it now is has passed away, and we know not what other changes in God's universe, eternity will remain the same. The greatest brain of man cannot encompass the thought of that which has no beginning, and it is almost impossible to think of that which has no end.

No created being viewed those ages in the unlimited past. Only One was there, "the high and lofty One that inhabiteth eternity, whose name is Holy" (Isa. 57:15); to whom it was said, "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God" (Ps. 90:2). He is the only One who knows its immeasurable extent. Eternity cannot be divided into years, nor centuries, nor even millenniums; for there is no place to begin counting its ages, and there will never be a place to stop the count.

There is, however, a wee bit of this vast eternity that is measured. It is divided into centuries, years, even into the small units of days, hours, minutes, and seconds. We call it "time." It is the extent of the earth's existence. Time had a beginning, and sooner or later it will have an end. This earth-time is man's probation period, when the question of every man's condition through the eternity ahead will be settled.

In this small portion called time, there is the very small fraction allotted to each person, which we call "life." This part of time is the individual's

*Johnson, Vermont

When Idols Fall

By Mary Alice Holden

*When the idols all are fallen
In the temple of our hearts
And the Lord God has ascended
To assume His rightful part,
When the walls have all re-echoed
With the thunder and the calls
Of the moving of our idols,
And the Father's blessing falls,
Peace—sweet peace—deep down and lasting
Rings its benison-like strains
And the heart sings, low, triumphant,
As it breaks its sin-forged chains.
Then the heavens hear the shouting
Of a soul that's found its own,
When the idols all are fallen
And the heart its God has known.
Like the whisper of a chorus
Grow the jubilant chords
Till a Hallelujah Chorus
Shouts out, "Glory to the Lord!"*

probation. Short as all time is, a life is but a breath of it though it reaches the full threescore and ten years. In one hundred years all people now living in this world will be gone, and in fifty years the great majority will have passed on with their spiritual state forever fixed.

Considering the endlessness of eternity, the shortness of time, and the extreme brevity of life, "What manner of persons ought ye [we] to be?" (II Pet. 3:11.) Life is but "a vapour that appeareth for a little time, and then vanisheth away" (Jas. 4:14), yet it is all a man has in which to determine his unalterable state in the future of eternity.

As the days of life pass by, a record is written that is unchangeable. If one sins, there may be forgiveness, but it will not change the fact of sin committed. Though sins are forgiven, the time spent in committing sin will have to be a loss. Life's days cannot be turned back to permit the replacing of a sin with a righteous act.

Opportunities for salvation and doing good will never return. Each opportunity passes by only once. There may be similar opportunities, but never the same ones; though God grants others that seem as good, the results cannot be what they might have been. If one would gain the most possible for eternity, no day can be wasted. Only what is gathered here will be held in eternity. What is lost here will be lost eternally.

Only God knows if our days ahead will count into years, or if we have only one day more. Each day must be taken as God hands it out. We fill it with good, or squander it for all eternity. Looking back from somewhere out in those endless ages of eternity, how will our earth days look? "Teach us to number our days, that we may apply our hearts unto wisdom" (Ps. 90:12).

An Everyday Book

For Parents and Workers with Children

"When You Need a Story"

By Elizabeth B. Jones

If this book is any good at all, you parents and workers with children had better keep it within reach, for when don't you need a story? Not a day for the busy mother and father; not a week for the harassed worker with children. And, unfortunately, the search through so many volumes of so-called stories yields nothing worth-while. Stories! Indeed! They're a dime a dozen. Stories that fire the imagination with lurid sensationalism. Stories that are insipid, dull, pointless, stuffy. But those that sparkle and scintillate and leave the child with some truth, some application to fit into his growing concepts—they are rare—and priceless.

Mrs. Jones in this book presents forty-one stories that have proved effective with her own three girls and one boy. Also they have been used in her church school work. And several have been printed in children's story papers of other denominations. They cover a wide range of subjects and are suited to many occasions. There are stories about God, about Jesus, about the Bible. And there are stories about everyday happenings and people. Perhaps best of all there are stories appropriate for Valentine's Day, Easter, Mother's Day, Father's Day, Thanksgiving, and Christmas.

At \$1.50 for the book—less than 3½¢ a story—that's getting good material at bargain prices.—P. H. Lunn.

This book may be ordered direct from the Nazarene Publishing House, P.O. Box 527, Kansas City 41, Mo.

THE QUESTION BOX

Conducted by Stephen S. White

Q. The "once in grace, always in grace" advocates make much of Phil. 1:6. It reads thus: "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." How would you answer those who use this to prove the doctrine of eternal security?

A. The difficulty here is what you find in connection with all fanaticism and heresy as to what the Bible teaches—an overemphasis of isolated passages. When taken in its context this verse just means that God is fully able to carry through to the end His part of man's salvation. Paul is emphasizing this fact in order that the Christians at Philippi and the Christians of today may know for sure that

their failure to make it through to heaven will be their fault and not God's. You ask, "How do you know this?" Because of what is found all through this very epistle that Paul wrote. He is constantly exhorting them about continuing in the way. Why should he be so concerned about the spiritual welfare of Christians if there is no danger of their being finally lost? Why not spend his time calling the unsaved to Christ? Paul and God, the Inspirer of the New and Old Testaments, showed little judgment in giving so much time to Christians when they could have spent it on the unsaved if there were no possible chance for Christians to turn back. Go through the epistle and count the number of times Paul

expresses his concern for the spiritual welfare of the Philippian Christians and you will find that at least half of its verses are taken up with such statements. And remember as you do this that this epistle was written to the people of the best Christian church of that day. But let's be more specific with one passage. In 2:12 we have these words: "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling." This is just as much a part of this epistle as any of the other verses in it. Take the next verse (v. 13) with the one I have just quoted. It says: "For it is God which worketh in you both to will and to do of his good pleasure." One commentator gives this on these two verses: "It is God that works both the *willing*—the very original impulse to right ac-

(Continued on page 14)

ON THE basis of statistics taken from the Protestant Episcopal, United Presbyterian, and Congregational Christian churches, the buying power of the salaries of approximately nine thousand clergymen in these three denominations has decreased 12.8 per cent from 1939 to 1951. This of course does not mean that their salaries have actually decreased, but it does mean that they haven't been increased in proportion to the increased cost of living. In fact, they have lacked 12.8 per cent of keeping up with the extra amount that has been added to the cost of living.

Someone might be inclined to say that this has been the case with all of the workers in the United States. They would assert that all of our incomes have failed to keep up with the increased cost of living. This, however, is not the case. From 1939 to 1951 (exactly the same period of time) the incomes of those who work in manufacturing establishments went up in purchasing power 42 per cent; in service trades the increase was 33 per cent in buying power; and the average government employee in 1951 had 24.9 per cent more purchasing power than in 1939.

I do not know of any investigation that has been made of the salaries of our preachers, therefore cannot make any assertion about them specifically. However, I doubt if our preachers have fared any better than the preachers in the three churches mentioned above. I dare say, on the average, their salaries have not kept up with the increase in the cost of living; undoubtedly they have not gone above that increase, as has been the case with the workers in many other fields.

I bring up this matter, not because I have run across many of our preachers who are complaining, but rather because sometimes laymen, even in our church, are apt to think that we are overpaying our preachers. Please do not misunderstand me; I would not accuse all of our wonderful laymen of this. Many of them realize the need of increasing the salaries of our preachers, and are ready to do all they can to accomplish this. Besides, I can talk a little more freely on this subject than many of the ministers in our church because I am a layman from the standpoint of my local church relation. I belong to and attend a church of which I am not the pastor. In other words, I have a pastor, as all of the laymen in our church have; and as a layman, to this extent, I want to urge all of our churches to do the best they can by their pastors and by the evangelists when they come to conduct meetings. God bless the members and friends of the Church of the Nazarene. I have said many times, and say again, that they are the best givers that I ever have had to do with. I am sure that the vast majority of them, as I have already indicated, are ready to consider the needs of our ministers favorably.

Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid (Matt. 14:27).

I Know a Husband and Wife

I KNOW a husband and wife—they have lived together a good many years. The wife is no rubber stamp; she has an excellent and quick mind. She is not blind to the shortcomings and inconsistencies of her husband. She sees them and uncovers them; in this way she has helped her husband more than he will ever realize. She does what she does with a conscientiousness and system that most of us know little about. She suffers when and where there is disorder.

On the other hand, the husband is no rubber stamp either, but he is very different from his wife—slow and easygoing, and too often satisfied with less than his best. Along with this, however, he is persistent, stubborn, and disorderly.

I have said all of this to let you know that this husband and wife are very much unlike each other, and often disagree. Each has a mind of his own. Nevertheless, they have not pulled hair or ever thought of going to the divorce courts. Each is proud of the other, and, after spending a good many years together, they trust that those years may be lengthened out as long as possible. They are not tired of their bargain. Their youthful love for each other has not died away. During the years, they have not learned to agree on everything, but they have learned to love all the more, even though there is disagreement.

Why am I saying all of this? Because of a danger I feel we must guard against in our church. We have a lot of strong personalities in our church, and many of us are very different from one another. We do not agree on a lot of things. There is no sin in this in itself. The danger is, though, that we will permit our differences of opinion to spoil our love for one another, to break our fellowship. Such a result of our differences of opinion would prove fatal to us as a holiness church. Above everything else, we must love one another. You must love me, even if you don't agree with me; and I must love you, even if I don't agree with you on a good many things.

This husband and wife agree on the great fundamentals of life, and you and I agree on the great fundamentals of Christian holiness. Since this is the case, we must not let our differences divide us; we must not let our disagreements cause any feeling of coolness to arise in our hearts toward one another. Such an attitude would not be a holy one! Above everything else, we must not let our differences spoil our disposition or spirit, destroy our love, or even our liking for one another. I believe holiness people ought not only to love one another; they ought also to like one another. We ought to enjoy one another's fellowship. The so-called "liberal" in our church must love the

Stephen S. White

so-called "radical." If we are saved and sanctified, we are not as far apart as some of us would imply. The Church of the Nazarene can't carry on without love, and it can't have love in it unless you love me and I love you. Blessed are they who can disagree, and not fall out.

What Entire Sanctification Is Not

THE DOCTRINE of entire sanctification has been much misrepresented and misunderstood. Many people, when they hear us talk about it, seem not to have the least idea of what we mean. Through lack of knowledge as to it, or because of misrepresentations which have been presented to them by its enemies, they know little about entire sanctification as a second work of grace. Therefore, I am going to summarize rather briefly some of the things that entire sanctification does not mean:

Entire sanctification does not mean absolute perfection. It is sometimes called Christian perfection, or being perfect in love, but these names do not at all indicate that we teach that a person who is sanctified wholly gets to the place where he is in the same class with God. Entire sanctification does not make gods out of us, intellectually or morally. By Christian perfection we do not mean absolute perfection—the kind of perfection that God alone has.

Along with this fact, the old-time preachers on holiness emphasized the truth that *entire sanctification does not mean angelic perfection*—the kind of perfection that angels have. Neither does it mean Adamic perfection—the kind of perfection that Adam and Eve had before they fell. They had bodies and minds which hadn't been marred by sin. Now, even though we are sanctified wholly, our bodies and minds still are marred by sin. We do not get Adamic perfection when we are sanctified wholly or get entire sanctification.

These old-time preachers also brought out the truth that *the Christian perfection which we get is not that of the resurrection morning.* Resurrection perfection will bring us a body which has not been marred by sin, and through that, of course, a mind that will not be hampered by a brain and body which have been somewhat wrecked by sin.

Again, as we used to preach more than we do now, *entire sanctification does not mean freedom from mistakes, or sins of ignorance—unintentional sins.* Neither does it mean freedom from temptation. As long as we are in this world we will be tempted. Further, entire sanctification does not place us beyond backsliding. As long as we

live on this earth, we'll be able to sin and backslide. People often say that we hold that when we get sanctified we can't sin; but that is far from the truth. No person yet walking on this earth ever gets beyond the possibility of sinning and final apostasy.

Entire sanctification is not fanaticism. There is nothing that this world needs more than love, and this is the blessing through which God perfects our hearts in love. There is nothing further from fanaticism, more practical and down-to-earth, than love and its manifestations, and this is identified with the second blessing. No, we are not preaching fanaticism when we preach holiness of heart and life.

Entire sanctification is not a new-fangled idea. It was not, as some claim, started by the Church of the Nazarene, the holiness movement, or some other holiness denomination. The doctrine of entire sanctification is as old as the gospel of Christ is. Christ, the New Testament, and all of the New Testament writers—as well as some of the Old—taught the second blessing. It is not a novelty. For centuries upon centuries there have been people who have not only professed, but possessed, this blessing.

Entire sanctification is not looking or acting sanctimonious. Some people who have professed it have thought that that was what it was, and some on the outside have insinuated that all it meant was looking and acting sanctimonious. This is not true. Entire sanctification does not dehumanize us; we are still human beings after we are sanctified wholly.

Entire sanctification does not produce uniformity in dress, temperament, or behavior. We are still individuals, each one of us unlike every other human being who ever has lived or ever will live. Entire sanctification does not destroy our individualism.

Entire sanctification is not an experience which we achieve. It is a second definite work of grace which is bestowed upon us by God when we meet certain conditions. These certain conditions are that we consecrate ourselves, with our possessions, to God, and trust Him now to cleanse us from the inbeing of sin. In answer to this consecration and faith, He does the work in less time than I can tell you about it. We are sanctified by God; it is a divine work. It is not something that we bring to pass in ourselves and of ourselves.

Entire sanctification is not a finality; there is still room for growth in grace after we are sanctified wholly. By observing the laws of spiritual development we can make progress after we are sanctified. In fact, after we are sanctified wholly, we are in the best kind of condition, or state, in order to make progress rapidly.

The second blessing is not something that manifests itself through some outward sign, such as rolling, or jumping, or speaking in tongues, or bestowing "holy" kisses. It is an inner work, and the only outward sign that one has this blessing is the fact that he lives a clean, holy life 365¼

days in the year. That is *the sign* of the fact that you have this blessing within, that your heart has been cleansed from inbred sin, and thereby you have been sanctified wholly.

THE QUESTION BOX

(Continued from page 11)

tion; and the *doing*—the carrying out of that will in action; God's grace is at once 'preventive' and 'co-operant.' Yet they are called to work out their own salvation themselves. Free will coincides with grace in the working out of God's purpose. There is no doctrine of irrevocable election here: the divine purpose does not reduce man to a machine." "Irrevocable election" is nothing more nor less than eternal security, and it is unquestionably excluded by verse 12 of the second chapter of Philippians.

Q. Are you supposed to pay tithes out of inherited money?

A. I would certainly feel that I should.

Q. We holiness people say that Canaan symbolizes the experience of entire sanctification, but there is fighting there and it is within Canaan. Some who do not agree with us say that Canaan because of the fighting represents our struggle with carnality. How can we answer this?

A. First of all we must remember that symbols do not prove a truth; they only illustrate it. You can never make an illustration fit the truth with which it is used in every respect. Like a parable, it symbolizes the teaching in one significant way. Any other application must be taken with that understanding. Egyptian life signifies the life of sin, and crossing the Red Sea stands for the crisis which leads out of sin. The wilderness represents the up-and-down life of those who are only converted. Canaan and the crossing of the Jordan to get into this land of promise typifies the experience of entire sanctification and the crisis which leads into it. But if we had only these illustrations we would not have the truth which they picture. That truth in its established form must be found chiefly in the New Testament. Canaan better symbolizes the second blessing with its progress through continued battles with enemies without than it does the converted state or the heavenly state, which it is sometimes likened to. Further, the wilderness experiences much more adequately suggest the carnal state of those who are only saved. We don't cease fighting sin and the devil when we are sanctified wholly, but we are much stronger to meet these foes than when we had to conduct a battle against carnality within as well as the battle without.

Home Missions and Evangelism

Roy F. Smee, Secretary

First Church In Canal Zone

Early this year Rev. and Mrs. W. A. Jordan were appointed to open our work in the Canal Zone. Long delayed in getting clearance for their activities, they are now on the field and are holding regular services in the Margarita Gymnasium. On August 30, the first Sunday, seventeen were present in the morning and twenty-four in the evening. In September a church was organized.

Appreciation is due our Nazarene servicemen stationed in the Canal Zone, who have labored and prayed for a church of their own. Anyone who has relatives in the Zone you would like to have contacted may write directly to Brother Jordan at Box 5019, Margarita, Canal Zone.

This work has been placed under the Department of Home Missions and Evangelism, under the supervision of the Board of General Superintendents, similar to our other overseas home-mission areas.

SAMUEL YOUNG,
General Superintendent

Touring Iowa

Recently it was my privilege to tour the Iowa District with District Superintendent Gene E. Phillips in the interest of home missions. As is usual in these tours, so it was in Iowa—during the week nights it was my privilege to speak only to Class A, number one Nazarenes. That is the only kind that will put forth an effort to come to church on a week night, knowing that they are coming to a home missionary rally and are going to be asked to give in support of that cause before the service is over. All the lower grades stay at home or find an excuse for not coming. Well, there were a lot of Class A Nazarenes in Iowa. The services were well attended.

The response to the financial appeal was exceptionally good. This was a tour of the zones, but the pledges and cash were given by individuals—not from churches. The people gave in cash and pledges over \$12,000.00.

One reason for the ready response is the fact that Brother Phillips and his advisory board have successfully experimented in building the parsonage-chapel type of building in which to start new churches. This method, over against the renting of an old store building or some other improvised place of worship in which to begin, has appealed to the substantial, conservative people in Iowa.

Clinton, Iowa, is an example. Here they built a beautiful chapel-parsonage building. It is made to look like a chapel but can be reduced to a modern-appearing home by making some very minor changes. This building is so arranged that what will later become a living room, a dining room, a bedroom, and a study, by inserting partitions, now constitutes a lovely chapel which will seat 120 people. The entrance is apart from the rest of the building. There is a full basement for Sunday school, and the rest of the house is arranged as a very serviceable apartment in which the pastor and his family are comfortably living. I hope to have a picture of this project for this column in the near future.

The people expressed their confidence in this type of home missionary advance. They know money invested in that method of procedure is safe. It appeals to people who would not be interested in a shoddy, temporary arrangement. It says to all that pass by, "The Nazarenes have come to town to stay." The future course of home missions in Iowa is to follow this plan—and the people like it.

This was my second tour with Brother Phillips. Three years ago I assisted in a tour. The spirit and response of the people are far ahead of what they were then. I had the feeling everywhere I went that the Iowa District is about to burst out with home missionary zeal. Pastors and people are watching for places where a new church can be started.

The district is solidly behind Brother Phillips. This was evidenced by an unusual break in the tour. Friday, September 11, was the Silver Anniversary of the marriage of Brother and Sister Phillips. That night home missionary touring was forgotten by all as the pastors, their families, and friends joined in a celebration at the campground in honor of the Phillipses. The dining hall was beautifully

decorated. The Phillips family were seated on an elevated platform at a table, made beautiful with flowers and other ornaments, and we were all served a wonderful banquet chicken dinner.

Following some speeches by some of those present in which high lights of the marriage history of Brother

and Sister Phillips were emphasized, we were treated to some projected pictures covering the lives of both of those in whose honor we had gathered. These pictures showed them from babyhood to the present time. As the pictures were flashed on the screen, Brother Stanley, pastor of Des Moines First Church, commented

with considerable humor. The district then presented to the Phillipses a beautiful service for eight of sterling silverware. It was a time of blessing and fellowship.

My hope is well founded that the days ahead in Iowa for the Church of the Nazarene were never more promising.

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for October 25: The War Against Beverage Alcohol

Scripture: Prov. 23:29-35; 31:4-5; Isa. 5:11-14; Matt. 18:6; Rom. 13:11-14; Jas. 4:17 (Printed, Isa. 5:11-14; Matt. 18:6; Rom. 13:11-14; Jas. 4:17)

GOLDEN TEXT: *And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God (Rom. 12:2).*

Isaiah takes a realistic view of liquor by linking up strong drink and hell; "Therefore hell hath enlarged herself," are his words. Isaiah was the Old Testament Sam Morris—a crusader against intoxicants.

I was a young Christian and only recently acquainted with the Church of the Nazarene when I first heard Evangelist Lum Jones. The words from Isaiah quoted above were a favorite text with him. He paced the platform, shook his black-maned head, and pleaded with people to escape the eternal burnings. I was shocked and somewhat bothered. It was a new type of preaching to me. It seemed that he entirely overdid his theme. "After all, isn't there a heaven, as well as a hell?" I said.

But now the years have passed and I am inclined to think that we have swung too far away from vigorous hell preaching. The very word HELL is now used more often by profane men and movie-makers than by preachers in the pulpit. I am ready to pray the Lord of harvest to send more Lum Joneses to stalk the platforms of our Zion and call people away from the burning pit and the eternal torments.

Yes, hell is filling up. In Isaiah's day he announced that hell was enlarging. Then, what about our day? Drinking drivers careen crazily down our broad, beautiful highways, killing themselves and other innocent people as well. The highway toll in these giddy years, especially after one of our long holiday week ends, must put a strain on the receptionist in hell. "Ten Killed near Baker, California," screams from the headlines in today's paper; "Eight Killed in Crash on Bridge" in Kansas City a few months

ago—and liquor was a strong factor in the terrible tragedy. Hell yawns and stretches to receive the veritable Niagara of traffic victims, and statisticians tell us that liquor figures in a majority of traffic fatalities.

The Young People's Society

L. J. Du Bois, Secretary

Discipline of Desires

"Every man is tempted, when he is drawn away of his own lust [desires], and enticed" (Jas. 1:14). This is the story of temptation in a nutshell. This is a vivid picture of the pin point of Satan's attack on the Christian.

James here is talking about the legitimate desires of human personality, those which are a fundamental part of every normal human being. The Christian must see that in coming to Christ he did not lose these desires; they are still present as a part of his humanity. He must see, however, that they are the mediums through which Satan operates to defeat him. There is desire in every temptation. The desires, then, to the Christian must be disciplined in accordance with the plan of God for them and in harmony with the strictest code of Christian ethics.

Paul said, "I keep under my body, and bring it into subjection . . ." (I Cor. 9:27). He recognized the strong powers of physical desires and recognized that they were frequently the source of temptation to the end that he might be defeated spiritually. Desires of this sort are not bad in and of themselves, but they can become the instruments of evil if allowed to run rampant. A desire is not all-powerful; the human will enabled by the grace of God is more powerful. It is the Christian's task to discipline

Let's join with Isaiah and remind our day that hell has an expansion program on. Granted that it takes a breaking heart to properly preach on hell; granted that more prayer and compassion must be poured into a message like that than any other kind. Still let us join Isaiah and Lum Jones and cry for all the people to hear, "Therefore hell hath enlarged herself."

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all of the desires that they might be his servants and not his masters in his purpose to serve Christ.

Let each of us learn the control and discipline of his "wants" to the point that none shall ever cause his downfall.

Bible College Project

A number of N.Y.P.S. organizations on the districts are using the early fall months to clean up their quotas in the general N.Y.P.S. project for 1952-53, which has been the opening of Bible colleges in Australia and South Africa (European). Districts that have reached or nearly reached their goals to date are: South Africa, 879 per cent; Kansas, 107 per cent; Alaska, 106 per cent; Colorado, 102 per cent; Chicago Central, 100 per cent; Kansas City, 100 per cent; Mari-time, 98 per cent; Canada West, 83 per cent; New York, 83 per cent; Northeast Oklahoma, 83 per cent; Pittsburgh, 83 per cent.

We would call upon every N.Y.P.S. that has not yet had a part in this project to do so right away. Let's increase the number of 100 per cent districts.

. . . he [Jesus] talked with them, and saith unto them, Be of good cheer: it is I; be not afraid (Mark 6:50).

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

Coast-to-Coast

District Missionary Conventions

FOURTH SERIES (Continued)

NORTHERN CALIFORNIA	Oct. 27-28
Oakland	Oct. 27
Fresno	Oct. 28
LOS ANGELES	Oct. 30—Nov. 1
Los Angeles First	
SOUTHERN CALIFORNIA	Nov. 3-4
Long Beach First	
NEW MEXICO	Nov. 10-11
El Paso First	
ABILENE	Nov. 13-15
SAN ANTONIO	Nov. 17-18
Temple First	
HOUSTON	Nov. 20-22
Houston First	

WORKERS

THREE MISSIONARIES

ONE GENERAL SUPERINTENDENT

(If schedule permits)

ONE MISSIONARY ORGANIZATION

REPRESENTATIVE

✓ See the October Issue of Your District Bulletin

✓ Check This Spot in Next Week's HERALD

to realize that, as the sun was rising in the east, I was starting a new day in my life.—Lois SANTO, *British Honduras*.

We arrived in Trinidad on Tuesday evening, August 18, around 8:30 p.m. We had a good trip and were happy to be met by Brother Miller and the Harmons and to realize that we were in Trinidad at last.

The Lord was very good to us while we were in South America, where we had to wait from seven o'clock in the morning until six at night before we could continue our journey. After passing through the entrance station and customs we found the ticket office of the PAA and checked on our flight. By eleven o'clock in the morning we found ourselves with nothing to do and no place to go. Then we met an American lady who is the wife of a missionary of the Evangelical Free church. They were stationed nearby, so she invited us out to spend the day and have dinner with her. We certainly were glad to see her, and deeply appreciated her kindness to us.

What we have seen of Trinidad is very beautiful. As I write I can look out upon the northern range of mountains that are just topped with clouds. Of course it is raining. There are many trees and rolling hills. Except for the mountains it looks much like some places I have seen in the States.—HOWARD SAYES, *Trinidad*.

Packages for Puerto Rico

All boxes of used clothing for Puerto Rico should be sent to: REV. HAROLD HAMPTON, BOX 1039, RIO PIEDRAS, PUERTO RICO

Bible Racket

If you receive letters from individual African nationals soliciting copies of the Bible, disregard these requests. The Sudan Interior Mission warns that many unscrupulous persons are asking for Bibles in order to use the thin pages for rolling cigarettes.

On the Field

I arrived in Belize August 25 a little after six in the morning. It was a wonderful sight, after we had been above the clouds most of the way, to see the sun rising in the east just before we landed. My heart was thrilled

NEWS OF THE CHURCHES

Sulphur Springs, Texas—Our pastor, Rev. E. H. Hendrix, began his seventh year of service, Sunday, September 13. On his sixth anniversary the church surprised him with a nice love offering, and a record attendance since his coming to Sulphur Springs. There were 255 in Sunday school, and a large attendance for church. The church is well blessed in having the leadership of Brother Hendrix and his family. Their music has also been a blessing and encouragement to the church. The church has given them wholehearted co-operation, and God has smiled upon us many times during their ministry. To Him be all the glory and praise for victories won.—Ruth Herman, Secretary.

Pastor A. F. Daniel reports from Broken Bow, Oklahoma: "We recently closed a good revival with Rev. C. M. Whitley and wife as workers. We think no better could be found. I have been supply pastor here this year. Wife and I came here from our assembly last September, and found fifteen members on the roll. At our assembly this year we are re-

porting thirty-two, after two names were dropped by the board. Truly this has been one of the best years of my life. I have been in the business of preaching holiness for fifty-one years, and the way gets better all the time. I supplied at Wickes, Arkansas, last year. We bought property, built a \$10,000.00 church, and paid it out of debt before leaving there. I will soon pass my eightieth birthday, but feel fine. Praise God."

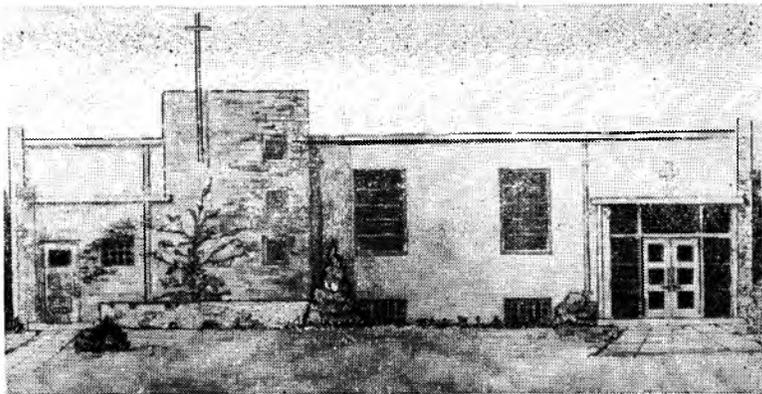
Evangelist Dorrance and Esther Nichols write: "We are happy to report some excellent revivals during these past three summer months. In the latter half of June we had a good revival at McMechen, West Virginia, with Rev. James Woolms. In July we had two wonderful campaigns at Michigan City, Indiana, with Rev. James McCart and at East Chicago, Indiana, with Rev. M. G. Hall. This past month we have held revivals at Clearfield, Pennsylvania, with Rev. Otto Hohn, and at Dunkirk, New York, with Rev. Elwood O'Dell. How we praise God for these wonderful revivals! We really enjoyed working

with these fine pastors and people. Our slate for this fall and winter is full with the exception of these two dates: December 2 to 13, and an open date during Youth Week, January 27 to February 7. We would like to slate these anywhere in western Ohio, northern Indiana, or southern Michigan. We travel by house trailer and furnish a complete program of preaching, music, and singing. Our home address is 849 Poplar Street, Bloomsburg, Pennsylvania."

Farmersville, Texas—We praise God for His goodness. We appreciate our good pastor, Rev. M. L. Patton, a godly man and a good worker. We are making improvements on our church and parsonage, paying as we go. We are having good services, especially in our missionary meetings and the midweek prayer services.—Reporter.

Miss Nina Riggs writes: "God has wonderfully blessed in the ten revivals which I conducted during the summer, and many souls prayed through to victory. Even though I am now attending our Trevecca Nazarene College, my slate is open for summer meetings. Write me, Box 18, % Trevecca College, Nashville, Tennessee."

This church was organized in the late twenties, and for years has been in need of an adequate place in which to worship. On August 9, Dr. G. B. Williamson dedicated our new church building. His message was uplifting, and he complimented the pastor and congregation on erecting one of the finest small churches he ever had seen. Our good district superintendent, Dr. Charles A. Gibson, spoke words of encouragement. Work on the modernly designed house of worship was begun last February, with the formal laying of the cornerstone on May 11, with District Superintendent Gibson in charge. The building is partly of stone, with three entrances, one directly into the pastor's office; two separate furnaces have been installed; the floors are finished with a light designed Ken-tile, also the hallways and stairways; walls are of French blue and light and dark rose, and woodwork of pine and birch blending perfectly with the church furniture. The church interior has been newly equipped with elm furni-



ture, finished natural. Blue is the color of the neon sign, which is very attractive to passers-by. With a seating capacity of two hundred, this edifice is located in the best residential district of the city; property is valued easily at \$40,000.00. The pastor, Rev. Mark Jensen, came to Oshkosh one

year ago last June; this is the third church which he has been instrumental in having built. Our devoted leader has the confidence of the church and community. Our people are loyal; and this new building stands as a monument to their faith and courage.—Lucille Brewer, Reporter.

Inez, Kentucky—Grace Church recently closed one of the best revivals it has ever had. The Spirit of the Lord was in the first service and continued throughout the revival. The altar was filled night after night, and old-time shouts of victory rang out from happy hearts as they were saved or sanctified. One outstanding victory was a young married man (he had attended this Sunday school for years), who was saved and sanctified and joined the church. Others who were saved are reading the *Manual* to learn more about our church. The Bryant-Stone Evangelistic Party sang the glory down and preached real holiness. They were given a fine cash offering and a canned goods shower was given the ladies besides other gifts. They have written back and said they are still shouting over the wonderful spirit in the revival. Grace Church is marching on to victory.—Pearl Williams, Pastor.

North Little Rock, Arkansas—First Church recently closed a successful assembly year. Some of the accomplishments of the year were a Sunday-school average of 470 with a record-breaking attendance of 986 on Easter Sunday, 60 members received into church membership, and \$39,702.00 raised for all purposes. Our church auditorium and part of the Sunday-school building were air-conditioned early in the spring. On June 21, Charles Edward Taylor, for the past five years professor at Northwest Nazarene College, assumed his duties with us as director of music. His coming has been a definite move forward for our church. Recently we gave a substantial group of members toward the organization of a new church in the Levi section of North Little Rock. For the first month of its organization, this new church (Grace) has averaged nearly one hundred in

Sunday-school attendance. This now gives us three good Nazarene churches in North Little Rock. We are extremely grateful for the blessings of the Lord upon First Church.—Raymond McClung, Pastor.

Lynn, Indiana—After spending eight very happy and wonderful years pastoring on the Florida District, we accepted the call to pastor our church here in Lynn, Indiana. Arriving in February this year, we found a fine and wonderful people—a real group of Nazarenes and friends of the church that really stand by the work of the Lord and the church. We have a beautiful and commodious church, and a nice modern parsonage next door. Our vacation Bible school averaged 194 in attendance with an enrollment of 231. Our Sunday school also averaged 194 per Sunday for the year. Sunday, September 6, the pastor preached on missions, and the church responded by pledging \$2,500.00 to be paid on General Budget for the year. Last Sunday morning we witnessed a real healing service, with a number testifying to real and definite help from the Lord. Our midweek prayer meeting is averaging near eighty in attendance. The church has purchased a new Hammond organ, which is proving a great blessing to the services. The Sunday preaching services are well attended with the blessings of the Lord upon them. It is nice to be back on the home district again. Pray for us that God's blessings may continue with us.—R. E. Elzey, Pastor.

Monticello, Illinois—September 13 brought to a close our fall revival with Rev. Harold Frodge as the evangelist. In many ways this was the best meeting in the history of the church. Over 1,100 invitations were given out by the church, resulting in the largest crowds we have ever had. Over 200

different people attended the services, many for the first time. Finances came easy, the evangelist was well taken care of, and the church gave the pastor more than enough to put new tires on his car. Brother Frodge was given an invitation to return in 1955. We feel that the church is on the upward move. The finances are doubled over a year ago. The Sunday school shows an increase of 32 over July and August of one year ago. The first two Sundays of September show a gain of about 25 per Sunday. We are encouraged to press on.—W. E. Allison, Pastor.

Evangelist V. S. Rushing and wife report: "Since we last reported we have been in some very fine revival services. We were with Rev. James Goins at Tuscaloosa, Alabama, Cottondale Church. God gave some very blessed times of refreshing. Brother Goins is the only pastor this church has ever had, having taken it from its infancy. Next we were with Rev. V. L. Nabors at Calvert, Alabama. God surely did come, and around thirty people were at the altar. Beginning July 1 we enjoyed three weeks' vacation and attended the Alabama District assembly. Our next meeting was a one-week revival with a church that was organized sixty days before, by District Superintendent Shumake. Rev. Lowell Bell is the pastor. We had wonderful attendance and spirit in the meeting. Following this revival we had four one-week revivals following each other. We were with Miss Christine Jenkins at Childersburg, Alabama. This is a young work and Miss Jenkins has given very unusual sacrificial service, part of the time not receiving any weekly offerings. God gave a gracious revival with several praying through. Next we were with Rev. A. M. Pruitt at Birmingham, Alabama, Shannon Church. We had some

wonderful victories there. The church gave the pastor a \$5.00 per week increase in salary. The Pruitts have done a wonderful work at this church. The next week's meeting was with my brother-in-law, Rev. O. H. Crabb, pastor of the Wesleyan Methodist church at Harriman, Tennessee. God came with wonderful times of refreshing. Then we went for a week with my brother, Rev. O. C. Rushing, pastor at Oak Hill, West Virginia. This is a young church, organized a little over two years ago. The pastor and people have done a wonderful job. In this short time they have built a 44 x 76 basement church and are just now finishing a seven-room, two-bath parsonage. Their Sunday school has gone as high as 308, with an average of between 150 and 200. God blessed in this short revival with souls praying through. We are now in a fine revival at the Morse Road Church in Columbus, Ohio. We are having splendid attendance and a wonderful spirit with people praying through at the altar. Rev. Cecil Hayes is the new pastor, having been here only about a month. The church is really backing their new minister, and they have voted to build a parsonage. We are enjoying the service of the Lord with our fine pastors and people. We have an open date December 2 to 13; also, we have some time from January 1 to the middle of February that we would be happy to slate wherever the Lord wills. Write us, 1980 Speigle Street, Montgomery, Alabama."

Windsor, Nova Scotia—Our recent revival campaign, September 6 to 20, was richly blessed of God through the Spirit-filled ministry of the Mullen Trio, consisting of Rev. and Mrs. H. S. Mullen and their son Paul. Each labored faithfully in prayer, singing, piano and accordion numbers by Paul, and soul-searching messages by Rev. and Mrs. Mullen. They were a great blessing to our church. God gave twelve or more different seekers at the altar to be saved, reclaimed, or sanctified. We praise Him for these victories.—Bernard E. Tatton, Pastor.

Virden, Illinois—We are happy to report one of the best years in the history of our church under the able and inspiring leadership of our pastor, Rev. Joseph W. Peters, who came to us a year ago in August. We have had a 33 per cent increase in church membership, and all departments are active and advancing. Our pastor and wife, who are widely known for their outstanding musical ability, have won the admiration and respect of both the church and community. A high light in the recent activities of our community was a sacred musical concert given at our church by Rev. and Mrs. Peters and Mrs. J. O. Hoke, sister of Brother Peters. This was enjoyed and greatly appreciated by a large congregation of visitors and friends. The Virden church is going forward. We are praising God for His help.—Mrs. Wesley Deming, Reporter.

Evangelist Howard W. Jerrett writes: "I will, the Lord willing, spend the spring, summer, and fall of 1954 in meetings in New England. I have an open date, and shall be glad to help in soul saving any place I can. Write me if I can be of help to you; 630 W. Hazelhurst, Ferndale 20, Michigan."

Evangelists Laten E. and Loura Teare write: "We are scheduled for the West for the fall and winter months, but have open time, January 20 to February 14, also March 3 to 14. We would like to slate this time in that area. Write us, % our publishing house, P.O. Box 527, Kansas City 41, Missouri."

Song Evangelists Lloyd and Addie Mitchell write that they are scheduled for a meeting in St. Petersburg, Florida, in March of '54. They would be glad to schedule other meetings during the spring, en route from Pennsylvania to Florida. They have a musical instrumental program and travel by house-trailer. Write them, Box 93, Ridgway, Pennsylvania.

Rev. George J. Lampkin reports: "I came to Jacksonville, Arkansas, July 8, 1951, and found a wonderful group of people serving the Lord. They had organized with 11 members a few months earlier, and had an increase of 8 when I arrived. The Sunday school averaged 39. At the close of the church year 1952, we had received 30 into the church. I resigned last May 30, having received 12 members for the year with an average of 92 in Sunday school for the month of May, and a total of 109 present the day I resigned. I am now starting a new work at Cabot, Arkansas, having closed a revival September 13. We have good crowds, lots of interest, several families ready to organize and join the church. Our second Sunday we had 20 in Sunday school. We would be pleased to hold a few revivals to help finance this new work. Contact me at 197 Pike Street, Jacksonville, Arkansas."

Hillsdale, Michigan—Coming to this small college town from the evangelistic field just one year ago, we found a group of earnest Nazarenes. Our predecessors had built well, and a good foundation was laid, though the group seemed discouraged because of the polio that had ravaged the city. God came in upon us after a few services, and the uplook seemed brighter. During the past year, with the help of the men and women in the church, we have been able to complete the basement of the church, installing two nice rest rooms, and a chapel for our Junior Sunday school. The main auditorium has been re-decorated, runners have been placed in the aisles, and new pulpit chairs, along with back drapes, have been added. God has been good to us, pouring out His Spirit upon the services from time to time. The Sunday-

school and morning service attendance have increased. Our evening service finds about forty to fifty in the service. God has sent in several new families and, though work conditions are causing two of our families to leave town, we look for a splendid year.—Loran Irby, Pastor.

Rev. and Mrs. George H. Talbert, evangelists, write: "Due to a cancellation we have an open date, December 1 to 13; shall be glad to slate the time with any church. We carry the full program for the meeting. Write us, Box 438, Abilene, Kansas."

Evangelist G. H. Chapman writes: "I will close my last meeting for 1953 at Dell City, Oklahoma, on December 20; have some open time in '54 and will be glad to go anywhere as the Lord may direct. Write me, Box 434, Lexington, Oklahoma."

Frankfort, Indiana—We recently closed one of the most far-reaching revivals that First Church has enjoyed in years, with Rev. Leila Dell Miller as evangelist, and Miss Marjorie Granger as singing evangelist. The interest was so great that it was necessary to place chairs in the auditorium several different nights to seat the people. Souls were seeking God in every service except two, and many others prayed through in their homes. Earlier in the year God gave us a very fine meeting with Evangelist R. B. Jackson and Mr. Roy T. Poole in charge of the music. Also Dr. U. E. Harding was with us in a short meeting and was graciously used of the Lord. His preaching was better than ever before. Thank God for our consecrated evangelists and for consecrated laymen who know how to pull heaven and earth together in the secret place. Together, we accomplish the will of God. We are now in the fourth year of our ministry with our First Church and are enjoying our work with some of the finest people in the Church of the Nazarene.—Arthur F. Grobe, Pastor.

Southwest Indiana District Camp and Institute

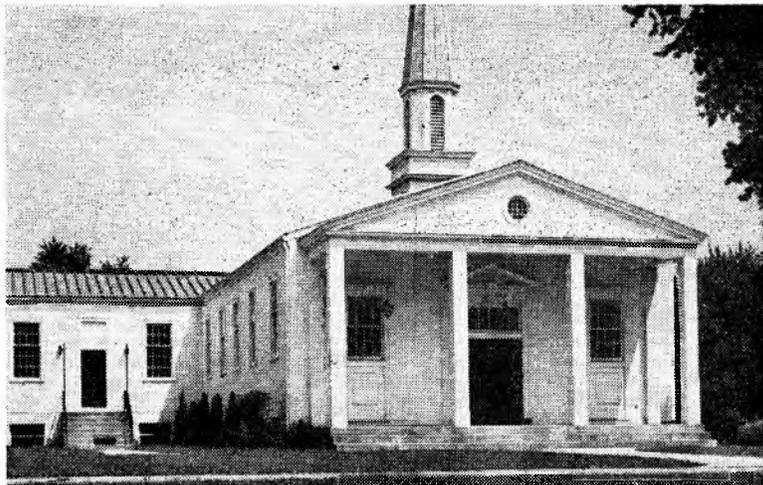
August 12 to 17 was a happy time for 132 young people who attended the Southwest Indiana District camp and institute. The enrollment was not quite so large this year, but all felt that the camp in general was one of the best. All worked together for a good time for everyone.

Our own district superintendent and wife were on the grounds taking part. Our young people appreciate Brother and Sister L. C. Davis. Rev. Guy Nees, Olivet College pastor, was our camp evangelist. Brother Nees endeared himself to all of us. There were not more than two or three who left the camp without spiritual victory.

Santa Claus campground is becoming a favorite spot for our youth one week every summer. Come visit us next year.

CLYDE MONTGOMERY, Director

In 1946, a lot, 92 x 250 feet, about two blocks from the post office, was purchased by this church for \$1,500.00. When this amount was paid, a building fund was started with the idea of erecting a new church building which was greatly needed because of a growing Sunday school. In April of 1951 ground was broken for the new building. Many thousand man-hours of work were donated by the men of the congregation, with the pastor acting as contractor. The result was beyond all of our expectations. The beautiful church edifice of early American colonial architecture has a commodious auditorium 36 x 82 feet, which will seat 300 people, with wings 28 x 28 feet which will seat 150 more. The building is the shape of a Roman cross with a soundproof nursery, 16 classrooms, and auditoriums arranged and equipped for a fully departmentalized Sunday school. The cost of building construction and equipment was \$75,000.00. Contractors estimate that it would cost more than \$125,000.00 to construct same of conventional type material. It is an all-steel structure. When Dr. Samuel Young dedicated the building about six hundred people came in to help the congregation rejoice over what God has wrought. Many of them were friends of the local community, to whom we are very grateful for so many kind-



nesses, including contributions of more than \$3,000.00 cash. Characteristic of this loyal and faithful people is the fact that they have cheerfully assumed the responsibility of meeting the church indebtedness in regular monthly payments. Since moving to our new building the Sunday school has averaged 206. The morning worship services are much better attended. The largest increase has been in

the Sunday evening services with visitors present in every service. As we begin our eleventh year as pastor of these good people, the challenge and vision of what God is able to do for us and through us in this community is greater than ever before. In our three prayer meetings each week we are praying earnestly that God will give us a great harvest of souls.—J. D. Poole, Pastor.

Nazarene Theological Seminary

At the beginning of its ninth year of operation the Seminary is enjoying good days, and God is already honoring prayers that "this may be the best year in its history." Prior to registration on Wednesday, September 16, President Corlett directed a two-day faculty workshop, which proved to be most helpful. Staff members exchanged ideas, voted upon policies, and on both days had opportunity to talk as they had lunch together. The final session on Tuesday night was a dinner meeting which the faculty wives attended with their husbands. Dr. Jarette Aycock, chairman of the Board of Trustees of the Seminary, addressed the group, stating it as his conviction that the Seminary should develop students loyal to God and to every branch of the church.

New students were welcomed by the faculty, middlers, seniors, and Seminary friends at a reception on Tuesday evening, September 22, at First Church. During the reception it was announced that 242 students had enrolled. This number is 9 more than were enrolled at the same time last year, which is somewhat surprising in view of the new tuition fee and the fact that little effort to recruit students has been made. Members of the student body come from various parts of the United States, and from such distant places as Alaska, Canada, Scotland, and Japan. Seventy-two seminarians have senior standing, so that the graduating class of this year should be the largest to date.

The staff has remained at a constant number. Dean DeLong's resignation was balanced by the addition of Dr.

J. Kenneth Grider, who comes to teach in the field of theology. Dr. DeLong felt the call to full-time evangelism, having had outstanding success in this field. Dr. Grider comes with excellent scholastic qualifications, a record of success in teaching, and a quality of spirit that promises blessing to those who sit under his instruction.

Completion of the new building has been long delayed by steel shortages and by strikes in the building trades, but there is a reasonable hope that it can be occupied by the second semester of this year. The extended illness of the architect has created new problems for the administration. Additional money is needed to buy furniture and to landscape "Seminary Hill." But those who began this work built wisely, and when it is completed it should be a monument to the wisdom and the labors of many.

REPORTER

Southwest Indiana District Youth—Boys' and Girls' Camps

The fifth annual boys' and girls' camp was held August 17 to 22 in McCormicks Creek State Park, located two miles southwest of Spencer, Indiana, on State Road 46. The girls occupied Camp Na-Wa-Kwa and the boys took over Camp McCormick. The enrollment was 178 boys and girls. The staff and personnel boosted the total number of campers to 206. Rev. and Mrs. Lawrence McAllen and "Gospel Pete" served as our efficient campfire evangelists. All but two of the boys and girls reported real victory in Jesus.

Our teaching staff was tops; courses in Bible, missions, first aid, and nature study were given. Tasty meals were prepared by Rev. and Mrs. O. W. Rees and Forrest Wells. Our counselors did a very efficient job with the campers. They co-operated fully with our dean of boys and dean of girls.

Our good district superintendent and wife, Rev. and Mrs. Leo C. Davis, proved a great blessing to the camp. Rev. and Mrs. David Krick served as camp directors.

REPORTER

Northwest District Church Schools

The summer program for the Northwest District church school board was unusually successful. There were four boys' and girls' camps this summer, with 316 boys and girls enrolled in the camps. There were 55 Junior boys, 74 Junior girls, 107 Intermediate boys, and 80 Intermediate girls. Fifty-three churches were represented in these camps.

The vacation Bible schools program has been concluded with the district breaking every previous record. Fifty-two of the churches had vacation Bible schools.

The Sunday-school attendance during the summer reached the highest peak for summer attendance in the history of the district.

A very successful district church schools tour covering all eight of the zones on the district has recently been concluded. Dr. E. E. Zachary, district superintendent, the district

church schools chairman, and Miss Mary Latham as guest speaker conducted the tour. This tour was acclaimed by the people in attendance as one of the most successful and interesting tours to be sponsored by the church schools. Sixty churches of the district were represented in this tour. Plans are now being laid for the rally-to-rally visitation program with intention of breaking every previous record in connection with the Sunday-school attendance.

Northwest District church schools are in full accord with the goals outlined by our efficient and effective district superintendent in connection with the Golden Anniversary program.

J. PAUL DOWNEY, *Chairman*

Cape Verde Islands Assembly

The third Cape Verdean assembly convened in Praia, August 20 to 24. It was outstanding in several ways. Both missionaries and pastors declared it one of the most spiritual and blessed times ever witnessed anywhere.

As Brother Earl Mosteller, our fine superintendent, opened the assembly by prayer, it seemed that Pentecostal fire descended upon us and remained throughout the sessions and devotional services. We thrilled in singing choruses, all of which were translated by our fine Humberto Ferreira, who has resigned from his post as government administrator to give full time to the mission.

Missionaries, pastors, and delegates were united as one! There was no talk of persecutions nor "hard luck stories." There was a spirit of rejoicing in the victories of others. Pastor Antonio Gomes, new pastor at Mosteiros, Fogo, gave a glowing report, saying that since his moving there three months ago there have been about 300 conversions. The offerings of these three months were more than that received in the entire year. However, he quoted I Cor. 3:6 and said, "Brother José Coreia had watered what Brother Luciano planted, and now I'm reaping the increase." All the while the above-mentioned pastors were rejoicing. Theirs was a victory, too! Without holiness down deep inside they would have felt jealousy—as one admitted having previous to the cleansing of the Holy Spirit.

There was a spirit of *humility*. A pastor, at the close of his report, with tears streaming down his face, cried out, "O missionaries! O brother pastors! If I have said or done anything to hurt you . . . forgive me!"

The Cape Verdean church has changed from an *asking* to a *giving* church. Counting the fine Easter offering, the church as a whole has given more than 10 per cent for foreign missions. The tithes and offerings jumped from \$2,450.00 last year to \$3,150.00 this year. Most of the churches are in the process of building a church or chapel. All are working hard raising their building fund

to assist the funds that have come from headquarters. Some are raising the funds for small chapels all on their own—not even wanting the missionaries to help. We rejoice in this spirit!

The Sunday schools in Cape Verde have made a gain of 200 in weekly average attendance. After hearing the inspiring message of Mrs. Mosteller, the superintendents of the different churches took on new goals, one being a 20 per cent increase by May, 1954.

The missionary society is growing and has a good group in each of our eight main churches. We hope to double our membership since the men are joining. The Alabaster boxes were presented for the first time and received joyfully.

The reports and testimonies of the N.Y.P.S. presidents were outstanding. Thank God! The cleansing power of the Holy Spirit changes completely the young and old of every land!

In the report of Brother Mosteller we were all challenged to work for greater gains and victories. His cry is still, "Not by might . . . by my spirit, saith the Lord." He also gave us a great message on "Faith and Courage." The sacrifice and faith of our superintendent and his good wife are contagious.

As the delegates and pastors left our shores, their voices came back clearly over the water, singing, "I wish you knew my Jesus." They who left and we who remain on this great island of S. Tiago will thus continue to seek the lost and hold up the standards of the great Nazarene, with faith and courage, and with the Spirit of God leading us.

LYDIA WILKE, *Reporter*

Northwest Indiana District Assembly

The eleventh annual assembly of the Northwest Indiana District convened at San Pierre, Indiana, August 12 to 14. Dr. Samuel Young, who was in charge, added much to the spirit of the assembly with his timely and inspiring messages.

The district superintendent, Dr. George Franklin, who has served the district faithfully for many years, gave an encouraging report of a successful year with gains in membership and total giving for the district. This year property improvements and purchases have reached a new high of over \$110,000.00 increase for the year. Also, the assembly voted an increased budget of over \$5,000.00 for home missions for the coming year.

Upon the withdrawal of Brother Franklin from the office of district superintendent, the district elected Rev. Arthur C. Morgan, superintendent of the Minnesota District, as the new superintendent.

On Friday morning, Dr. Young conducted a most impressive ordination service, with four receiving elder's orders: John A. Dittmer, Anton Ends, Dwight P. Millikan, and Maurice B. Kent.

ROBERT E. ROSS, *Reporter*

Akron District N.Y.P.S. Institute

The youth of the Akron District responded in a wonderful way to the call of institute, August 24 to 28. Rev. E. W. Martin, of Detroit First Church, was our speaker. Brother Martin's appeal to youth is outstanding. In the morning chapel services he challenged our young people with the beauty and wisdom of the Christian life. In the evening services the invitation to go all the way with Christ was extended. As always, the climaxing part of institute was the altar scene from night to night in which our young people found Christ and went on to holiness.

Nine courses were offered besides crafts and a full schedule of athletics. The courses were as follows: The Meaning of Holiness, Questions Young People Ask, The Story of Our Church, The Crusade for Souls, Song Directing, The Nazarene Caravan Program, Learning to Teach, Planning the N.Y.P.S. Program, and Youth and Recreation.

This year it was necessary for us to rent a Y.M.C.A. camp on Turkey-foot Lake, and registration was limited. Including a wonderful staff, our enrollment was 133. Next year we plan to hold institute at our newly purchased district camp center.

As institute director, I wish to state that I deeply appreciate the wonderful spirit of our enthusiastic young people. I am proud to belong to a church which is interested in its youth and is offering a constructive and aggressive program for them.

J. DONALD FRESE,
District N.Y.P.S. President

Oregon Pacific N.Y.P.S. Institute

In the fir-studded slopes of the Cascade Mountains, the Oregon Pacific District young people's institute met for five thrilling days, July 27 to 31. The spirit of prayer and vigorous faith typified each morning prayer meeting in the log chapel, setting the pattern of a week with God and Nazarene youth at White Branch.

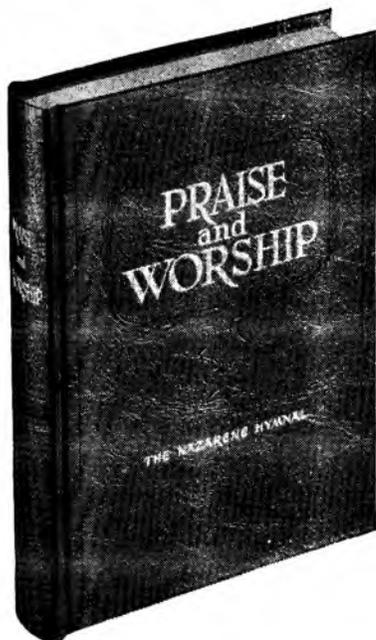
Under the leadership of Director Robert Hempel, the institute reached a record attendance of 210. Days of classes, fellowship, and sports were climaxed with the spiritual impact of the ministry of Rev. Orval J. Nease, camp speaker. Pointing youth to the will and power of God, Brother Nease led scores of seekers into victory.

High lights of the institute were the Friday morning communion service beneath a rugged cross upon a mountainside, and the crowning of a king and queen of youth. Rev. Vernon Wilcox led the communion service. King and queen were Donald Overby and Mary Lou Oldenkamp, who were elected by the 1953 institute group.

With praise and joy the young people closed this year's institute with testimony around the outdoor fire, pledging Christ their love and loyalty in the days ahead.

EDWARD L. DOWD,
District Secretary

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Eastern Nazarene College

Dr. R. Wayne Gardner, former president of Eastern Nazarene College, now professor of mathematics at Olivet, keynoted the coming college year as special speaker in the opening convention held September 17 to 20. Many of the college family, both new and

former students, found victory, and all were blessed by his practical approach to Christian truth.

Dr. Gardner's messages were enriched by his keen insight into the problems of young people, whom he has been associated with as educator and former army chaplain.

With 161 new students on the campus, total enrollment above 500, and a beautiful spirit of devotion to the task before her, Eastern Nazarene College (Wollaston, Massachusetts) faces this new year with confidence in God.

STEPHEN W. NEASE, Reporter

**Hawaii District
Camp and Institute**

The fourth annual camp and institute of the Hawaii District convened August 10 to 15, at the beautiful Camp Kokokahi, overlooking the great Pacific Ocean.

Chaplain (Major) Everett Penrod, one of our own Nazarene chaplains, was the special speaker at both chapel and evening services. Chaplain Penrod is stationed at Johnston Island. He was used of the Lord in a mighty way, and imparted a great influence on our Hawaii young people. There were many definite victories won around the altar.

Seventy-seven young people enrolled in our institute. This is an increase of twenty-five over last year's enrollment. These young people took an active part in each of our classes and recreational activities.

All churches on the district were well represented by pastors and laymen. Our good district superintendent, Rev. Cecil Knippers, presided over the camp in a wonderful way.

Our services were well attended and with enthusiasm, a high spiritual tide, and good co-operation. We are trusting God for a brighter future in these Hawaiian Islands, the "Crossroads of the Pacific," under the capable leadership of our good district superintendent.

ED. PHILLIPS, Reporter

**North Carolina District
N.Y.P.S. Convention**

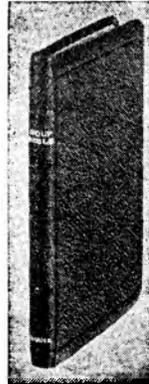
Rev. C. William Ellwanger, pastor of First Church in Roanoke, Virginia, was the special speaker at the thirteenth annual N.Y.P.S. convention of the North Carolina District, held in Charlotte First Church, September 7.

Judging from the record attendance, the interest and enthusiasm manifested, the splendid progress reported by District President O. E. Smith, and the emphasis placed on our quadrennial theme, "By My Spirit," this was the very best convention that the North Carolina Nazarene youth have ever experienced.

The following officers were re-elected: Rev. Ottis E. Smith, president; Rev. Albert Johnson, vice-president; Mr. Earl Freeman, treasurer; and Miss Frances Tucker, secretary.

Of keen interest and inspiration was the oratorical contest. Several young people, winners of their own zone contests, spoke briefly on "By My Spirit—Stand." All were good and indicated much study and preparation. The judges selected Miss Barbara Russ from Charlotte First Church as the winner, and presented her with a Thompson chain reference Bible. Ronnie Evans, from the newly

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17 from Judæa, and from beyond Jordan.
& 29, 23
Is. 67, 15
& 66, 2
Lk. 18, 61, 2, 3
John 6, 21
John 16, 20
2 Cor. 1, 7
Rev. 21, 4

CHAPTER 5

AND seeing the multitudes, he went
up into a mountain: and when he
was set, his disciples came unto him:
2 And he opened his mouth, and taught

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organized church in Waynesville, won second place.

The day was climaxed with a splendidly attended banquet and a very pertinent message to our youth by Brother Ellwanger.

DOYLE C. SMITH, Reporter

DEATHS

REV. CALVIN R. CHILTON, for many years an elder in the Church of the Nazarene, died July 20, 1953. He was born in Henry County, Kentucky, on August 7, 1874. He is survived by his widow, the former Emma C. Sewell, and three sons: Floyd of Akron, Ohio; John Fletcher of Decatur; and Newton Hillis of Atlanta, Georgia. Brother Chilton was saved and sanctified in a Methodist revival, called to preach, went to Asbury College, and then preached in the Ohio Conference of the Methodist Church for ten years. He then joined the Church of the Nazarene, and from 1916 to 1921 served as pastor of the church in Warren, Pennsylvania. He served two years as superintendent of the Ohio District, and under his leadership the great Columbus, Ohio, campground was started. He pastored other churches and also did evangelistic work before ill health stopped his active ministry in 1935. He lived with his son in Decatur, Georgia, and was a member of First Church in Atlanta. Funeral service was held at this church, with the pastor, Rev. Wendell Wellman, in charge. The family wishes to express thanks for the many cards of sympathy received.

REV. GEORGE WEBSTER CORNELIUS, retired Nazarene elder, Illinois District, died September 19, 1953, in a hospital in Clinton, Illinois. He was born March 17, 1871. He is survived by his wife, Gertrude, of Clinton; a son, William D., also of Clinton; Mrs. Opal Farris, of Dayton, Ohio; also three brothers and three sisters. Funeral service was held in the Clinton Church of the Nazarene, with the local pastor, Rev. G. Edward Gallup, officiating, assisted by the district superintendent, Dr. W. S. Purinton, and Rev. Dave Milby.

MRS. ALICE RAYPOLE was born June 12, 1880, and died July 19, after a serious illness of eleven months. She was a native of Lagrange County, Indiana, but had been in Churubusco, Indiana, since 1912. She was a member of the Church of the Nazarene and a faithful attendant at the services. In 1910 she was married to Carl Raypole. In addition to her husband, she is survived by four sons and three daughters, also three brothers and two sisters. She loved her Lord and her testimony was a blessing to all who knew her. Funeral service was held in the Church of the Nazarene with Rev. Jesse R. Martin officiating, with burial at the Blue River Cemetery.

CLAY WARD was born in Findlay, Ohio, July 27, 1886, and died June 2, 1953, at Vinton, Iowa. In 1892 he homesteaded near where the town of Rosholt, South Dakota, is now located. He continued to farm until his age prevented. Since 1941 he has spent his time living with three of his daughters, Martha, Edith, and Shirley. He was a faithful member of the Rosholt Church of the Nazarene since 1924; he was a charter member of the church. His victorious Christian life was an example for many. He is survived by seven children, six daughters and one son; a daughter and Mrs. Ward died in 1937. Funeral service was conducted in Rosholt by Rev. H. T. Nyhus, assisted by Rev. S. C. Taylor, with interment in Hillside Cemetery at Rosholt.

MRS. FLORENCE A. KELLEY of Hewitt, Minnesota, died July 28, 1953. She was born in 1890 in Leadville, Iowa. She was a faithful member of the Hewitt Church of the Nazarene, working in the church and missionary society. Funeral service was conducted by her pastor, Rev. Vernon H. Willard.

MRS. PRISCILLA RIGBY (nee Millward) was born August 7, 1887, in East Liverpool, Ohio, and died July 29, 1953. In 1907 she was married to Joseph E. Rigby; to this union were born five children. In 1928 they moved to West Somerville, Massachusetts, where they were faithful members of the Church of the Nazarene. They helped to organize the Church of the Nazarene in Waltham, Massachusetts. In 1940 she and her husband returned to East Palestine. She was converted when a young girl, and continued to serve her beloved Lord until He called her home; she was faithful to God and the church. She is survived by her husband, two daughters, two sons, one sister, and one brother. Funeral service was conducted in the East Palestine Church of the Nazarene with the pastor, Rev. Paul Baxter, in charge. Interment was made in the Riverview Cemetery in East Liverpool.

ANNOUNCEMENTS

NOTICE—Thirtieth annual session of the Brooklyn Holiness Convention, at the Brooklyn Rescue Mission, 560-62 Atlantic Ave., Brooklyn, N.Y., beginning Friday, October 30, at 2:30 p.m. and closing Sunday, November 8, with Dr. H. M. Couchenour as evangelist. Services daily at 2:30 and 7:30 p.m. For information write the secretary, Rev. Clifton T. Matthews, 53 Nassau Ave., Freeport, New York.

BORN—to Mr. and Mrs. Calvin Norwood of Sherman, Texas, a son, Garry Dewayne, on September 19.

--to Rev. and Mrs. Wm. Pirtle of Kankakee, Illinois, a son, William David, on September 16.

--to Rev. and Mrs. Warren M. Christian of El Paso, Illinois, a son, Donald Karl, on September 13.

--to Rev. and Mrs. Fred Fowler of Mt. Vernon, Washington, a daughter, Susan Annette, on September 12.

--to Mr. and Mrs. Dale Eades of Mt. Sterling, Ohio, a son, Dennis Dale, on September 5.

--to Mr. and Mrs. Shural Knippers of Bethany, Oklahoma, twins, a son and a daughter, Kenny and Kathy, on September 4.

--to Mr. and Mrs. Walter W. Buckminster of Mabton, Washington, a daughter, Marcia Jean, on September 4.

--to Mr. and Mrs. Bob Middendorf of Trevecca Nazarene College, Nashville, Tennessee, a son, David Allen, on September 2.

--to Mr. and Mrs. Herbert Isgrigg of Nampa, Idaho, a son, Wesley Bryan, on September 1.

--to Professor and Mrs. Arnold Airhart of Red Deer, Alberta, a daughter, Carolyn Joyce, on August 28.

--to Mr. and Mrs. James D. Rinebarger of Bradley, Illinois, a son, Gary Wayne, on August 28.

--to Mr. and Mrs. Oscar Ahlemeyer of Valparaiso, Indiana, a son, Larry Jon, on August 3.

--to Mr. and Mrs. Milton W. Brasher of Bethany, Oklahoma, a son, John Marvin, on August 1.

--to Cpl. and Mrs. Wm. G. Moore (Korea) of Kinsley, Kansas, a son, William Michael, on July 5.

SPECIAL PRAYER IS REQUESTED by a Nazarene mother in Illinois for a son in a state hospital in New York, that God may save and heal him—he needs help and he needs God;

by a lady in Pennsylvania, once had a wonderful experience in Christ, but a backslider now, and wants to get back to God—where He can use her and where she can pray effectively for her unsaved loved ones;

by a lady in Ohio "an urgent silent request," also for the complete healing of her husband, who has been ill for years;

by a lady in Colorado for a sister in West Virginia, suffering with cancer, the doctors offer no hopes—she is a Christian and desires only God's will; for a nephew on the verge of a mental break, that he may have the healing touch of God on both soul and body;

by a lady in a small Nebraska town for the reviving of the work of God in that place, also that she may be healed if it is the Lord's will;

by a father in Ohio, that he may be able to get his children back from ungodly influence.

DIRECTORIES

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

Hugh C. Benner:

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



SERVICEMEN'S CORNER

Ladell Morgan has entered the air force chaplaincy. His address is: Ladell H. Morgan 1st Lt., USAF, Hq. Sq. 1707 ABW, Palm Beach Int'l Air Port, West Palm Beach, Florida.

Chaplain Drell Allen (Air Force) has been stationed in France. His address is: Ch. (1st Lt) E. Drell Allen A02251019, Hq. 843rd Engr. Avn. Bn., APO 83, % Postmaster, New York, N.Y.

Chaplain Lyle Robinson is now stationed at Ft. Lewis, Washington. His address is: Chaplain (Capt.) Lyle W. Robinson 0931415, Office of the Division Chaplain, Hqs. 44th Infantry Division, Ft. Lewis, Washington.

Chaplain Conley Pate moved earlier in the summer from Alaska to his present address: Chaplain (Capt.) Conley D. Pate, Chapel No. 4, Hq. & Hq. Co.—CC "A," 5th Armored Division, Camp Chaffee, Arkansas.

Chaplain Boyd Davis is returning home from service in Korea.

"Many of the publications you have sent me have been placed in the hands of the young people of a Korean church. I have been trying to teach them English through reading the Bible. They are so eager to learn and try so hard to speak English and like to read the Bible. So many times we work so hard to win our friends to Jesus and they are bound in sin by the things of the world; but here the young people cry for someone to tell them of Jesus and explain to them the way of life. It has been a privilege to labor, while in the army, in a vineyard that needs tending. How great the need in this country! Easter here found close to 4,000 Koreans out for the service. In this poverty-stricken nation it did something to me in spite of the damage by the war. The conditions here tear your heart out. You feel as though you are standing in the midst of a great, hungry people with nothing in your hand to help them, for the hand of flesh is short.

"I hope to return to Olivet College when I get out of the army. God called me to preach, but this war has slowed things for me in some ways, but I intend to do the work God has for me."—TOM HILL.

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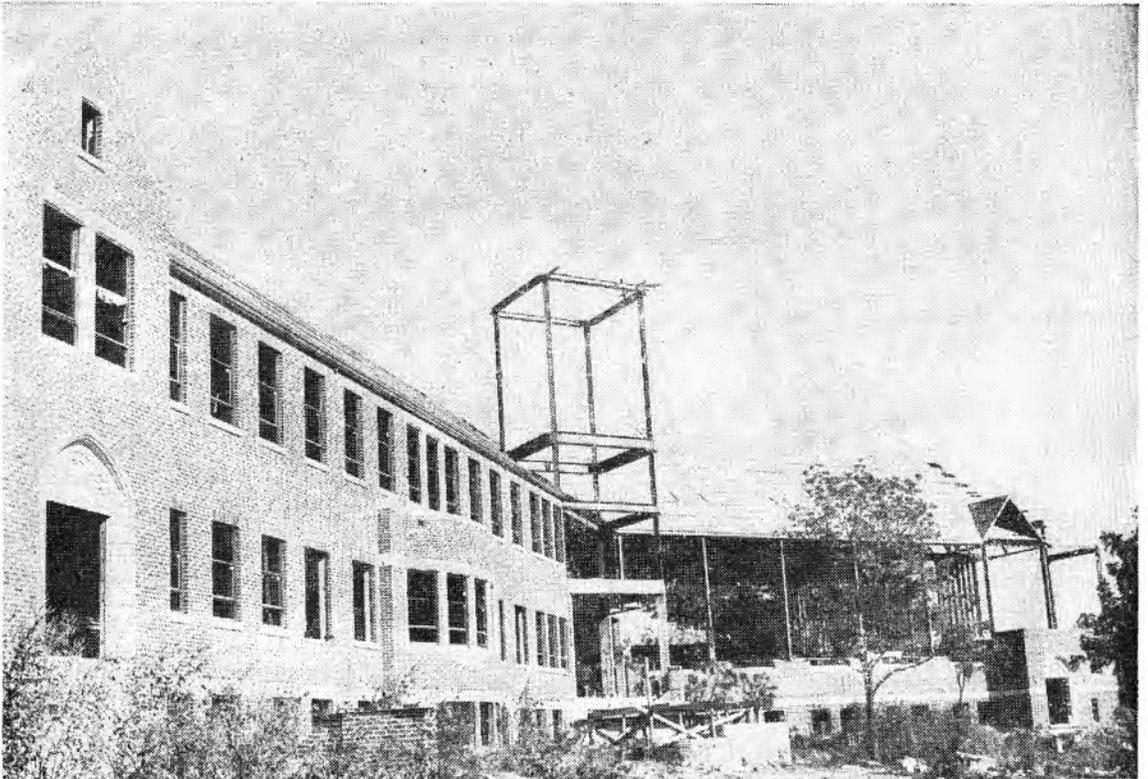


Photo: Paul M. Unterkircher

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70 PERSONS to give \$100 each to provide pews for the Seminary Chapel.

Each one giving this amount or more can memorialize some person, and the name will be placed on a plaque in the foyer of the Chapel wing.

Wanted

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There are other needs such as office furniture, piano, organ, carpet, and numerous smaller articles. Pray about making some contribution to provide furniture for the Seminary building.

For further details, write

Lewis J. Corlett, President

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