



Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

October 21, 1953

Smoking Lights

General Superintendent Young

A NEIGHBOR I once talked with confessed that the conduct and spirit of certain members of the church he attended during his tender adolescent days had caused him to stay away from that church for twenty years.

It seems that this church had become so engrossed in malice-bearing strife that this teen-age boy left in bewilderment and rage because he concluded all church members were hypocrites. My neighbor, now a grown man with sons of his own, has resumed his church attendance at a nearby Sunday school because of a growing conviction that he needs the help of the church in the moral education of his own two boys.

But what of the church whose light was smoking and dim during that controversy? And what of the Christians who failed in their God-given mission at a critical hour in a teen-ager's life? How often have good people fought for a good cause in a bad way? They have forgotten Jesus' words: "How can Satan cast out Satan?" Their weapons became carnal, and the young and the lame in the church were soon turned out of the way.

How easy to forget that there is an

orthodoxy of the spirit as well as of the letter which even the worldling and the youth can discern when they are unable to define! John wrote with finality: "In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother" (I John 3:10).

During the early Christian centuries one who had wandered from the church into deep sin was later reclaimed. After years of a fruitful ministry and church administration he confessed: "I had not believed the gospel unless the church had persuaded me." The impact of the body of believers whom he had once despised had restored him. Their redeemed lives, their prayers, their faith, and their love had overwhelmed him.

For the Church of the Nazarene it is crusade or confusion. We must let our lights shine in humble personal witness now, or they will be darkened by the smoke of contention and the blackness of malice. May our lights so shine before men that they may see our good works, and glorify our Father which is in heaven!

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

TELEGRAMS

Birmingham, Alabama—New church started at Tusculumbia, Alabama; tent campaign sponsored by pastors and people of Sheffield, Florence, Marys Chapel, and Russellville churches; over \$2,000.00 raised in cash and sixty-day pledges for property.—C. E. SHUMAKE, *Superintendent of Alabama District.*

Columbus, Georgia—Georgia District closed wonderful assembly last night (Oct. 2) in Atlanta, with impressive ordination service; six received elder's orders. Dr. G. B. Williamson guided sessions with grace and efficiency. District Superintendent Mack Anderson re-elected unanimously with 135 votes; 5 new churches last year. District Superintendent John L. Knight of Florida, home-missions speaker; \$10,000.00 pledged for coming year. Georgia moving forward, united.—BYRON E. LEJEUNE, *Reporter.*

Santa Ana, California—Southern California District Sunday schools set aflame for visitation and souls on the annual Sunday-school tour, with Rev. Nicholas Hull of San Diego as speaker. Ten area rallies reached fifteen hundred workers. Tour led by Dr. R. J. Plumb, district superintendent, and the church school board members with Rev. Harold Sanner, chairman.—WM. HOWARD, *Reporter.*

Columbia, South Carolina—South Carolina District Assembly convened at Langley, with Dr. Hugh C. Benner presiding officer. South Carolina will forever be indebted to Dr. Benner for his timely messages and godly leadership. The high light came with the report of Rev. D. W. Thaxton, district superintendent. He reported an outstanding year, and was re-elected district superintendent with almost a unanimous vote and hilariously given over \$700.00 in love offering. Brother Thaxton is an outstanding young leader; South Carolina is moving forward under his leadership.—AUBREY PONCE, *Reporter.*

NEWS IN BRIEF

Rev. Arthur Brown, Jr., has resigned as pastor of the church in Columbiana to accept a call to pastor the Bolindale Church in Warren, Ohio.

First Church of the Nazarene, 83rd and Damen, Chicago, will be having special dedication week services: November 4, Salvation Army Staff Band; November 5, Hymn Concert; November 6, Orpheus Chorus of Olivet Nazarene College; and November 7, Bluejacket Choir of U.S. Naval Train-

ing Center of Great Lakes. After the program on Saturday evening there will be a reception and open house in honor of Dr. and Mrs. G. B. Williamson and other guests. Dr. Williamson will be speaking at the dedication service on Sunday afternoon, November 8, at 3:00 p.m.

Rev. Murray L. Morford has resigned as pastor of the Woodlawn Church in Hammond, Indiana, to accept a call to pastor the church in Anaheim, California.

Rev. and Mrs. W. P. Jay are celebrating fifty years in the ministry, as well as of marriage, with a special open house on Saturday afternoon, October 24, 2:00 to 5:00 p.m. in the Nazarene Church Annex, Upland, California. Their home address is 17608 McWethy Drive, Fontana, California.

The Lord's Supper

By Nona Keen Duffy

*This cup of wine,
This bread that's broken
Are each a symbol
And a token
Of Jesus' blood
Which freely ran;
Of His pierced body,
Bruised for man.*

*"Take, eat: this is
My body, broken;
This cup, My blood,
Drink, as a token
Until I come
Again to you.
This in remembrance
Ye must do."*

HERALD OF HOLINESS

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*You Promote the GOSPEL
When You Promote the HERALD*

GLEANINGS

From the Office Editor's Desk

"We enjoy the HERALD very much, for it truly is a *herald* of holiness and that's what we must have and maintain. It is being sent to a family in England and we just heard from them again lately and they think there is nothing like it and are so thankful for it and the plain and powerful way in which it explains the Scriptures—salvation from sin and holiness and eternity. . . ."—A Subscriber in Washington.

"In the Western Ohio District HERALD OF HOLINESS campaign of 1949, a Springfield layman sold a HERALD subscription to a reluctant pressman of a large printing firm in that city. The new subscriber was twenty-nine, married, with four small children, and was rapidly succumbing to the liquor habit. In 1950, the same subscription sale was repeated with considerably less difficulty, and in January of 1951 the subscriber and his wife were gloriously converted in the city-wide union revival of that city. When asked his church affiliation, he replied, 'We haven't any, but we're going to be Nazarenes; we've been reading their HERALD OF HOLINESS for two years.' This man is now an outstanding layman and teacher of Intermediate boys in the Springfield High Street Church of the Nazarene."

"We always enjoy reading the HERALD, and especially your editorials and question box . . ."—Retired Nazarene Elder in California.

"I happened to run across the August 26 issue of your publication [HERALD OF HOLINESS] in the home of a relative, and in this issue I found the beautiful poem, 'If Jesus Came to Your House.' This is one of the most meaningful and thought-provoking poems I've ever read, and I would appreciate very much your sending to me two or three copies of this issue. Although I am a Methodist . . . I am glad for the work you are doing through this publication . . ."—A Methodist Brother in Iowa.

"We read the HERALD regularly in our home—look forward to its coming and enjoy it. We like all its features, your editorials, the articles, Question Box, and other features.—Pastor in Washington State.

AN OPEN DOOR

By G. B. Williamson*



MANILA is one of the great cities of the Orient. Its population is nearing the two-million mark. That is one-tenth of the total inhabitants of the Philippine Islands, of which it is the capital. It is the center of culture and commerce for the young, independent, restless, growing nation. It is the logical center of operations for the

Church of the Nazarene in the Philippines. Nevertheless, we have not as yet undertaken to establish a church or a mission in that great city.

There are many reasons why this metropolis should be occupied. It is the gateway to the nation. Most of the contact with the rest of the world is through Manila. Ships of many nations anchor in its harbor. Airlines make it accessible from other countries in a few hours. An aggressive, spiritual ministry in Manila would exert an influence throughout the Islands and in other lands. All the Asiatic races are represented among the people of this city. If they could but feel the impact of revival in personal salvation from sin, some would without doubt return to native lands to share the good news.

For over half a century American influence in Manila has been strong. This means that, while many languages are spoken there, yet most of the people know English. Consequently language barriers are not so great as in other great centers of population.

But there are difficulties to be overcome. Everything known to man in the nature of sinful pleasure is found in Manila. The people are bent on money-making and self-gratification. Furthermore, property and living costs are high. It will take many times as much money to establish and maintain a church in Manila as it does in the average village. We are happy with our beginnings in Baguio City, Iloilo, and a number of smaller communities, but we must occupy Manila in the near future. Our failure will weaken our attack upon this nation immeasurably.

This is another challenge to the faith of the Nazarenes. And it is a convincing argument for an all-out Thanksgiving Offering in 1953.

Rev. and Mrs. Joseph Pitts recently bade good-bye to their two older children. With the two younger ones they are now at sea en route to the Philippines. When these lines are published, they will be back on the field for their second term of service. Pray for them? Yes, by all means. But let us implement our prayers with generous support so that their burden for Manila will be shared by the church at home. This is

*General Superintendent

one of their first objectives. We can help them realize it with our expression of gratitude to God for numberless blessings.

Why I Believe in Sanctification (I)

By E. E. Wordsworth*

But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: having a good conscience (I Pet. 3:15-16).

The text does not require that I give a logical definition, but a reasonable experimental account of the Christian hope within me and how it should be done—"with meekness and fear." However, the writer wishes to set forth some reasons for believing in what is generally known as the Wesleyan doctrine of holiness. I prefer to call it Pauline and scriptural, with all deference to the great Wesley.

I believe in sanctification because the definitions satisfy my demand for exactness of derivation, etymology, and moral and spiritual meaning. Every standard dictionary and encyclopedia supports the position of moral cleansing from all sin. Rev. C. W. Ruth took the pains to trace said definitions in this way, wrote a brief tract, *Definitions of Sanctification*, and said in this connection, "All lexicographers are substantially agreed in their definitions of the word sanctification." The definitions strongly support the two major facts of sanctification; namely, moral purity and perfection in Christian love toward God and man.

The doctrine of heart holiness is supported by sound, orthodox, Biblical scholarship. From the days of Christ and the apostles this truth has been taught, believed, experienced, and exemplified. It is not a freakish, fanatical doctrine, but one based on dependable, conservative, and spiritual erudition. It would be easy to present quite an array of illustrious names down the centuries, but we must be sufficed by mentioning but a few: Dr. Adam Clarke, Richard Watson, John Wesley, Dr. E. F. Walker, Dr. Daniel Steele, Dr. Daniel Whedon, Bishops Foster, Hamline, McLaughlin, Helm, George Watson, Folsom, Lowrey, Wood, Upham, Hills, Wiley, Winchester, Keen, John Paul Morrison, Fowler, Sheridan Baker, R. T. Williams, J. B. Chapman, Thomas Cook. This brief list could be added to, but we have especially selected these names because they experienced, preached, taught, and wrote scholarly works in defense of Christian perfection or sanctification.

The simplest, untutored, and humblest persons have enjoyed this grace. While the doctrine stands the exacting tests of the scholar, it also meets the moral needs of the underprivileged. The washerwoman, scrub woman, backwoods farmer, man of

*Pastor, Goldendale, Wash.

humble toil, and the heathen in his darkness have come to experience the wonders of full redeeming grace in cleansing efficacy and power, and the blessed infilling of the Spirit. This is sanctification.

I believe in sanctification because it is the burden of the Scriptures, the making of men holy. It is not redemption, but redemption applied and appropriated. Redemption is objective and provisional; sanctification is subjective and personal. Redemption is something done *for* man; sanctification is something done *in* man. The one is outward; the other is inward. The Scriptures mention three salvations—justification, sanctification, glorification. The first two are obtainable in this life, the other at the resurrection morning. For one mention of initial salvation or regeneration, there are twenty-five mentions of sanctification in the Scriptures. Therefore, to be strictly scriptural we ought to preach twenty-five sermons on sanctification to Christians for one sermon on justification to the unsaved. The entire body of Scriptures is given to bring us to perfection. "All scripture is given by inspiration of God . . . that the man of God may be perfect" (II Tim. 3:16, 17). This perfection is for the present life, that we might be "thoroughly furnished unto all good works."

(To be continued)

THE CURE

By Frances B. Erickson

Trust is simple when our faith glows brightly;
Christ is real when feeling matches faith.
But feelings are as fickle as the weather;
Despondency would hinder in the race.

Two weapons God has given for bleak feelings,
Guaranteed to bring the victory:
Prayer and praise—twin antidotes of darkness.
When faith is low, just try them—you will see!

Studies in the Epistle to the Hebrews:

By H. Orton Wiley*

XII. The Nature of Entire Sanctification

THE TRUTHS expressed by the terms "captain of our salvation" and "bringing many sons into glory" (2:10) are here repeated as the "sanctifier" and the "sanctified" (2:11-13). Adam Clarke holds that the word *sanctify* is used in the sense of an atonement or reconciliation, and answers to the Hebrew word *caphar*, "to expiate." It is therefore through sanctification that the many sons are led to glory, and He who leads

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them does it by himself sanctifying them (see John 17:19). But whether in the sense of atonement or of holy character, sanctification is by union with Christ. It cannot be merely by word of mouth or display of power; sanctification is always by blood. The writer tells us that "both he that sanctifieth and they who are sanctified are all of one," literally, "of one piece." Man was made in the image of God, and it was in this image that Christ himself became incarnate. He could not remain in heaven and witness man fallen in sin without giving himself for our redemption and sanctification. And when we are one with Him in sanctification, He is not ashamed to call us brethren. We must never be ashamed of God's words, especially this word *sanctification*, which many appear to shun.

The characteristics of Christ's incarnate life mentioned in these verses become the true evidences of our own sanctification when united with Him. Note them briefly.

I will declare thy name unto my brethren (2:12a). The name is the nature, and for Christ to declare the name was to manifest the divine nature. We are likewise to be "partakers of the divine nature," and are to manifest the spirit of holiness among men. This spirit of holiness is the first and most fundamental evidence of sanctification. Entire sanctification, as we understand it, is loving God with all the heart, soul, mind, and strength. This, our Lord tells us, is the "first and great commandment."

In the midst of the church will I sing praise unto thee (2:12b). The indwelling of the Comforter is our unfailing source of inspiration and joy. This manifests itself in glowing testimonies and songs of praise. Discouragement has no place in the sanctified life. Sorrows may come but, as with one of old, they are the mantle of peace in which the soul wraps itself as it dwells in God. This is the second characteristic of the sanctified life.

And again, I will put my trust in him (2:13a). A third characteristic of the sanctified life is a calm trust in God. Nothing is more manifestly an indication of a holy heart than an abiding faith in the promises of God. With St. Paul it says, "All things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28). Nothing is more needful in these troublesome times than a calm and certain faith in God and His providences.

And again, Behold I and the children which God hath given me (2:13b). The fourth characteristic of a holy heart is that of fruitful service. This fruit may not be great in the eyes of men, but God knows the obedient heart and rewards it according to the love which inspires it. The life of a sanctified person may not be long in years, but it will be filled full of fruitful and joyous service.

These, then, are the characteristics of the sanctified life—a spirit of holiness, a life of praise, a calm trust in God, and fruitful service.

DO YOU

Have Family Prayers in Your Home?

By C. P. Lanpher*

WE RECOGNIZE that a question like this would not apply in this day of hurry and hustle in any but a Christian home where the Bible was believed and delighted in. It is natural to suppose that real Christians take seriously the admonition of Jesus when He said, "Men ought always to pray, and not to faint" (Luke 18:1), recognizing that He did not mean always in the posture of prayer, but in a praying attitude.

Every real Christian recognizes the value of prayer in the home; and of course in a united home, family prayers cannot be a spasmodic practice that is indulged in now and then. Other claims of the home must be laid aside and the Word of God brought to the front as the monitor and instruction Book which points out the path for today and tomorrow. What seasons of blessing have been realized at the shrine of the family altar! The writer has been amazed and alarmed at the absence of this means of grace in some homes where he has been a visitor, and in the quiet of his room has carried on this gracious habit which had been a life custom.

Perhaps one of the most common excuses for not observing family prayers is that it is difficult to get the family together at one time, and yet the ordinary family meets around the table for at least one meal through the day. The average family finds time to peruse the morning or evening paper, listen to the radio, or watch some questionable portrayal on the television. What will the final judgment re-echo when the vehicle of memory brings back the wasted moments which might have been used in blessing and fortifying the family at the family altar?

This ought to be a serious question with every Nazarene. It must interest heaven to see the family circle gathered about the family altar and hear the childish voices of Mary and Helen, with Harry and little Samuel; and then Mom and Dad commending this family to God for the day with its temptations and serious places for young feet, as well as the larger burdens which all parents must carry.

Some of the most precious memories of the writer's life revert back to when the family were all at home, as before the school hour the Bible was read and every member's voice was heard in personal petition for the day and its needs. O my brother, my sister, don't rob your children of the cherished memory of "family prayers" when you were all at home. Remember that the strength of the family, the church, and the nation will be measured by the piety of the home, and one source that aids family piety is "family prayers."

*Retired Nazarene Elder, Wollaston, Mass.

WORSHIP THROUGH +++ Giving

The Church of the Nazarene never has sufficient funds to do the things that need to be done. We always feel when we put our money into the General Budget that it is placed where the need is great. What are the results? We not only have helped to meet the needs, but God has blessed us for giving.

When we attempt to help others, we seem to reap more benefit than those we help. We have worshiped through our giving. It is more blessed to give than to receive.

—JOHN STOCKTON
General Treasurer

Faith's Historical Application

By Kenneth Meredith*

The just shall live by faith (Rom. 1:17), is one of the passages that lives with us the year around, but is impressed upon us particularly as Reformation Day draws near.

As these words flowed from the pen of the Apostle Paul in his letter to the Romans, they carried a message that was fresh and vibrant. They were words that applied to the people of that day. Wherever Paul preached among the Gentiles, he was plagued by the Judaizers. His proclamation in answer to this doctrine of ritual and works was, "The just shall live by faith." The Romans, being a conquering nation, placed their trust and reliance in armed might and military force. It was to this nation that Paul gave answer in proclaiming, "The just shall live by faith."

Martin Luther lived in a different age and a different society, but he had a consciousness that truth was eternal. It was in the midst of ritual and penance by works that the reality of the eternal truth of Paul's words came with fresh application upon his heart and mind and caused him to arise and declare to his age, "The just shall live by faith." Ere the end of his influence upon the Reformation, violence broke out in the form of the Peasant Rebellion. To this violence Luther stood opposed, for the same truth which Paul had delivered to the Romans had found firm lodging in his life as well as in his teaching. He stood in opposition to force and violence with the consciousness that "the just shall live by faith."

We stand far removed from Luther and Paul in the social problems of the world today, but the historical application of truth falls upon us as

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fresh as the morning dew. In our society of strife and drive, with output demands, and where the measure of man is his quality of works, we find ritual and works again becoming a central factor in religious behavior. Pray that God will give us a fresh understanding of Paul's words to the Romans, "The just shall live by faith."

As never before, our world is plagued by an armament race that can end only in self-destruction. May God give to the world a realization that A-bombs and H-bombs are not the answer, but the answer lies in the renewed and fresh application of history's truth that "the just shall live by faith."

"Be Still, and Know"

By Merrill G. Bassett*

Be still, and know that I am God (Ps. 46:10).

THIS psalm is one of furious activity. The reader stands, as it were, upon the side lines and beholds cataclysmic changes occurring both in nature and in the world of humanity as well. Waters are roaring; mountains are being removed and carried into the midst of the sea. The earth itself seems to be in the process of being dissolved. Heathen are raging, kingdoms are moving, fierce and bloody wars are being waged.

Herein is a symbol of the change, decay, devastation, and wreckage of our times. Who among us has not felt that appalling sense of insecurity as we observe the fluctuation and change that are so prevalent in the world round about us? Things in which we have formerly trusted are being swept overboard. Decay is written boldly over many of the cherished institutions of former days. We live in the days predicted by the Master himself when He said that the time would come, immediately preceding His second coming,

*Pastor, Longmont, Colo.

My Vineyard

By Ora I. Claress

*My vineyard's small, how little fruit it yields!
Such scant return, why should I try to glean?*

Why, over yonder are such wider fields;

To labor there for Christ I often dream,

To fast and pray until is found each soul,

With humble grace pray for their Pentecost.

Oh, that would be my joy, my earthly goal,

To ransom the lost sheep at any cost!

To which the faithful Master low replies:

"My child, I gave this vineyard here to you.

Look at the harvest spread before your eyes;

The field is Mine, but yours the work to do.

Your meager land is rich in more than measure.

Each human jewel there—a priceless treasure!"

when men's hearts would fail them "for fear, and for looking after those things which are coming on the earth" (Luke 21:26).

How restful then it is for the Psalmist to suggest: "Be still, and know that I am God"! How comforting to know in a world of flux and change that some things are constant and abiding! God and Christ are still the same.

Yes, dictators may rise and fall; political alliances and balances of power may be contrived; treaties may be negotiated, and then as swiftly broken; the ruthless tramp of marching armies may be heard across the face of the earth, striking terror to the heart of defenseless peoples; frightful weapons of war and devastation may be invented, spelling the doom and destruction of our present civilization. But God and Christ are still the same. Every promise in the Book is still yea and amen in Christ Jesus to every child of God. You can always count on God.

Now, I feel sure that the knowledge of God, of which the Psalmist here speaks, is more than a mere theoretical knowledge. The knowledge here mentioned is the knowledge of joyful and personal experience. It is to know God as a man would know a bosom friend. It is to summer and winter with Him. It is, in the crucible of fiery test and trial, to have opportunity to test for yourself the adequacy of His boundless and illimitable resources.

It is worthy of note that there are some voices and some revelations that cannot be heard or known save as we grow quiet and still. Scientists would tell us that the entire universe is instinct with sound. But these sounds, at least many of them, do not become vocal for us until we cultivate the ability to become still and receptive.

Travelers tell us that there are rivers flowing beneath the streets of the ancient city of Shechem. During the hours of the day you cannot hear them, for the noise of the narrow streets, the moving commerce, and the strident bazaars. But evening comes, the clamor dies away, and the dews of kindly sleep rest on the city; then quite audibly, in the hush of the night, you may hear the music of the buried streams.

There are many voices like those hidden waters. You never can hear them save when things are hushed and still. I do not alone refer to the hushing of physical sound, but to those silencings of the human spirit that many times are so necessary if we would hear those whisperings of conscience within our breasts.

Indeed, God and Christ are forever broadcasting to the hearts of men and women; but the difficulty that most of us face is that, so much of the time, we are not "tuned in" on heaven's wave length. So much of the time we are listening in, instead, on the din, the furor, and the cacophony of the siren voices of this present age.

I well remember, in the early days of radio, "listening in" for the first time to a local broadcast. That primitive crystal set over which I tuned in that day many years ago was a far cry

from the powerful and expensive radios of today, many of which afford not only AM reception but FM also, and multiplied thousands of which offer to their owners the delights and satisfaction of television as well.

All down through the history of the ages the sound waves were in existence out in space. All that was needful was for man to perfect a machine capable of drawing them in and rendering them audible to his ears.

So it is, my friends, in God's great spiritual world. Constantly and all the while, there are voices sounding and revelations being made. But so much of the time we do not hear those wonderful voices; our lives are not permanently enriched by those divine revelations, because we have not cultivated or developed our powers of spiritual receptivity.

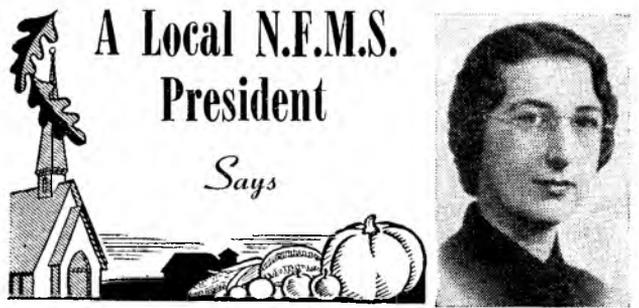
I have spoken of the necessity of "growing" quiet and still if we would hear the voices that are continuously sounding in the spiritual world all about us. And I am sure that I use the word "grow" in this connection advisedly; for it is definitely a mark of spiritual growth when we have acquired the ability to become still before God.

One of the most thrilling and inspirational promises of the entire Bible is that sublime passage found in Isa. 40:31: "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

Please notice that there is suggested in this verse a gradual ascending order or scale of progression in the Christian life. The ability to "run, and not be weary" is an improvement upon that capacity to "mount up with wings as eagles," while the strength enabling its recipient to "walk, and not faint" represents the very zenith or acme of spiritual accomplishment.

Mounting up upon wings of exhilaration and jubilation, the young convert begins the Christian life. Upon seemingly tireless pinions he soars through the trackless blue; over his head is a cloudless heaven. He flies amidst the mighty crags of the majestic mountains of God's exhaustless grace. Real living, this! Could anyone ask for more? But the joy and exuberance will subside a bit with the passing days. Betimes clouds will roll up, black and threatening; for the sky will not always be serene and smiling.

Blessed and happy is that man or woman who, for the long and hard pull, gradually acquires that priceless ability to "run, and not be weary," and to "walk, and not faint." It is not so glamorous to walk as it is to run or to fly, but it is so necessary. There are times for all of us when we must "stand still, and see the salvation of the Lord" (Exod. 14:13). And it is in those moments when we wait on the Lord and grow quiet and still that He gives us the most glorious revelations of himself.



Not one thing about Thanksgiving Day is half so important to any of us as the missionary offering. When hungry souls need the Bread of Life we must not ask our Lord to take away the responsibility of feeding them. If we do, we may hear Him say, "Give ye them to eat."

Let us give joyfully unto the Lord.

—MRS. VERA NYLIN

FORGIVE

By Helen E. Kelsea*

JESUS' most poignant prayer was, "Father, forgive them." Wherever we turn, people are crushed under bitter circumstances. The night is so dark and hope so dim! There are always others to blame. If they had only done differently—if!

What people do to us depends on what life finds in us. Victim or victor depends on us. When unfair, harsh, or unjust situations arise, discouragement is the devil's first wedge. Trailing in its wake are resentment, bitterness, self-pity, disruption, and destruction. God himself can't help the man who will not forgive. The choice is ours—dissipation of bitterness or integration of forgiveness.

Last Saturday it was my privilege to hear a missionary speak who just three weeks prior was released from two years' imprisonment under Communists, and most of that time was in solitary confinement. As he sat alone in that cold, dim cell there were those to blame for his agony. Deprived of life's necessities and of any communication from his family, he said that he faced a hell of resentment or a heaven of forgiveness. As he looked up in submission to divine love, the healing streams of the peace of forgiveness filled that prison cell and made it a heaven. The presence of Christ surrounded him.

He had never before written a poem, but as he stood before us that day he quoted a number he had written—poems divinely inspired from the very heart of God. One began something like this, "To live with myself I must forgive. I must forgive if God with me would live." Though his body was thin, his face glowed with a heavenly radiance. He said that there were times when

*Nazarene Elder, Pasadena, Calif.

God's presence was so great he walked his little prison cell and wept for joy. The Lord continually gave him deep revelations out of the New Testament he was allowed to have.

There is spiritual wealth for those who submit to the Cross and forgive. In submission, stumbling blocks become steppingstones to depths in Christ. We learn that He takes away human comfort that He might give us divine comfort, security that we might learn faith and trust, health that we may be strong in Him, self that He might give us himself, the earthly that He might give us the heavenly, the temporal that He might give us the eternal. He uses people to do this. Do we with resentment see people, or in love and submission see God?

Victims or victors—it is up to us! Hate brings hell; forgiveness brings heaven, here and eternally.

Think on These Things—

By F. Lincicome*

LIBERAL evangelism denies emotion its legitimate place in New Testament evangelism and Christian experience. It blocks the manifestation of the Spirit," says W. E. Sangster. The dread of emotion in religious experience has gone to extreme lengths, and some critics appear to suspect any conversion that does not take place in a refrigerator! No doubt there have been dangers in emotionalism. The evangelism that attacks the heart without an appeal to the mind snatches "pathetic decisions" from folk—swept by feeling but quite unaware of what they are doing. This is unworthy and dishonoring to God. But that does not cut out emotion. The man who screams at a football or baseball game, but is distressed when he hears a sinner weeping at the Cross, and murmurs something about the danger of emotionalism, hardly merits intelligent respect.

Someone has said: "The alarming thing is that evangelism is dying inside the church—not merely outside of it. An emotional display of any sort is anathema to thoughtful people of this generation. There has emerged in the church a sophisticated pose that masquerades under superficial gentility. The average American is more fearful of exhibiting his emotions than he is of losing his soul, and this fear of emotionalism that haunts the average cultured church in America effectively short-circuits the evangelistic interest and fervor."

The coldest churches in America are the liberal, ritualistic churches which have substituted beautiful words for the living Spirit, whose rituals of embalmed orthodoxy hide from the congregation the unbelief of the church and the pulpit. Passion for souls is discredited as fanaticism, travail

*Evangelist, Gary, Indiana

of soul is obsolete, shouts of joy are undignified, and amens are excluded.

"No man makes progress who deals in generalities." Finney had a sermon on "How to Preach So as to Convert Nobody." One rule was to preach about sin in general, but never mention any of the sins of your present congregation. The woman at the well did not get under conviction while Jesus preached about the water of life and where was the best place to worship; but when He said, "Go, call thy husband," things began to happen. She told her townspeople, "Come, see the man, which told me all things that ever I did." Jesus did not generalize. He particularized.

This shows up in prayer meeting when some dear brother gets no farther than, "We have done things we shouldn't and left undone the things we should have done." But when you hear a man or woman confessing to gossiping, covetousness, backbiting, bad temper, worldliness, and evil habits, unmistakably that is a revival.

Isaiah wasn't generalizing when he made his confession. It was a particular confession, "I am a man of unclean lips." Isaiah seemed to have trouble with his lips. Most people do—your two greatest enemies are your carnality and your mouth. Carnality gets up at the wrong time and your mouth goes off at the wrong time. Ninety-tenths of the trouble in our homes and churches comes from an improper use of the tongue.

Speaking about sin in general will not disturb the people too much. It is when you specify and particularize that it pricks.

Heaven's Christ

By Mary E. Olson

*Sinful soul on evil bent,
Heaven's Christ for you God sent;
Angels made acknowledgment—
The heavenly choir voices lent;
Shepherds heard in astonishment.*

*All the way to hell He went,
Suffering agony and great torment.
Even death and the grave He rent;
At God's right hand made His ascent
To settle Satan's embezzlement—
All for your redemption spent.*

*So do not spurn God's covenant.
Salvation is no accident
And you are God's recipient,
Sinner, careless—indifferent.*

*Christless soul in sin's ensnarement,
Make Jesus Christ your soul's endearment;
Accept Him now for your enjoyment
And give your life in His employment*

*Sinful soul on evil bent —
Heaven's Christ for you God sent.*

No Immunities—

God does not promise immunities; for sometimes the immunity is against the good, contradicting its very purpose. We are told that the rains come to the just and the unjust, and that everyone must share alike in the storm. If the storm is tempered for the wee lamb, then in fairness every other lamb must receive the same consideration. Both houses that Jesus talked about were in the same storm. There was no partiality there. One survived, not because of a special dispensation, but because of his foundation. Human suffering is universal. It comes to saint and sinner. The big difference is what we do with it. The "God-guided pain" is the one that helps to build character. God does not destroy thorns, but He does say, "My grace is sufficient for thee" (II Cor. 12:9). It is not the storm, circumstance, pain, sorrow, devastation, nor death that we find ourselves in that determines our tomorrow, but it is our attitude, our response, the way we come out of the storm.—GEREN C. ROBERTS, *Pastor, First Church, Minneapolis, Minnesota.*

JOHN WESLEY:

Counselor to Christians

By Norman R. Oke*

WISER is that man who is able both to enunciate great principles of life and also to advise his followers about practical, everyday problems—that man is a great leader. For leadership consists in more than launching mighty movements; it requires the direction of the work and the workers with wise counsel and cheerful encouragement. At this point it is appropriate to introduce John Wesley.

Among the many other activities of his arduous ministry John Wesley took time to advise his followers on the practical problems of their lives. Wesley knew that hours of good preaching to great congregations could be counteracted by some unwise, careless action on the part of one Methodist; and for instruction to be effective Wesley knew it must be given very explicitly and repeated frequently.

Having introduced this particular facet of the life of Wesley, now let me include some of these bits of practical wisdom chosen at random from his writings:

To *Mr. S., a Methodist layman*, in a letter dated April 24, 1769:

"Be active, be diligent; avoid all laziness, dirt, indolence. Fly from every degree, every appear-

ance of it; else you will never be more than half a Christian.

"Be cleanly; in this let the Methodists take pattern from the Quakers. Avoid all nastiness, dirt, slovenliness, both in your person, clothes, house and all about you. Do not stink above ground. This is a bad fruit of laziness; use all diligence to be clean . . .

"Whatever clothes you have, let them be whole; no rents, no tatters, no rags. These are a scandal to either man or woman; being another vile fruit of laziness. Mend your clothes, or I shall never expect you to mend your lives. Let none ever see a ragged Methodist."

From a pamphlet entitled Thoughts on Marriage and a Single Life, published in 1743:

"Keep at the utmost distance from foolish desires, from desiring any happiness but in God . . . Make full use of the leisure you have; never be unemployed, never triflingly employed; let every hour turn to good account . . . In particular, see that you waste no part of it in unprofitable conversation.

"Give all your money to God. You have no pretence for laying up treasure on earth. While you 'gain all you can' and 'save all you can,' and 'give all you can,' that is, all you have."

From a letter to a friend concerning tea:

"Twenty-nine years since, when I had spent a few months at Oxford, having, as I apprehended, an exceeding good constitution, and being otherwise in health, I was a little surprised at some symptoms of a paralytic disorder. I could not imagine what should occasion the shaking of my hand; till I observed it was always worse after breakfast; and that if I intermitted drinking tea for two or three days, it did not shake at all. Upon enquiry, I found tea had the same effect upon others also of my acquaintance; and therefore saw that this was one of its natural effects, especially when it is largely and frequently drunk; and most of all on persons of weak nerves. Upon this I lessened the quantity, drank it weaker, and added more milk and sugar."

Into the *Minutes of the 1756 Conference* this bit of very humane and practical advice was injected:

"Are all the preachers merciful to their beasts? Perhaps not. Every one ought— 1. Never to ride hard. 2. To see with his own eyes his horse rubbed, fed and bedded."

This is appropriate to us today in the treatment we give pets, or, if you will, each other; for friends have feelings just like horses or cats, you know.

A John Walsh was a great preacher and soul winner. Wesley said he knew no man who in so few years had been used to save so many souls. Yet Walsh died at twenty-eight years of consumption. Wesley considered Walsh a martyr to loud and long preaching. He carefully entreated his preachers to beware lest excitement should lead them to commit the same error.

There is Wesley, the man who soared in his preaching right to the gates of heaven, but also donned working clothes and advised his people in the most practical details of life.

*Director of Christian Service Training

Landing a Big One

By Charles Mack Todd*

A CHRISTIAN father daily carried a burden for a godly church in his community where he could take his family to worship. He daily prayed to God for one, for there was none of that kind in his small home town.

At the close of day, after family worship, he retired for the night. Being overanxious for the church, he did not fall asleep immediately, but wrestled with God in prayer and meditation, beseeching God for the church.

After he had wrestled with God for more than three hours, he fell asleep. He dreamed that he stood on a dock by a lake near where he lived, fishing. While he fished, casting for bass, in his vision he saw his neighbor, another godly man, struggling in the water. Instantly, he cast him a lifeline, which the neighbor grabbed and was pulled ashore.

The excitement of the dream awakened the Christian father. It seemed quite clear to him that God had shown him someone who would help him get the church if he tactfully approached him about it.

The following day, he went to the Christian neighbor and told him of his anxiety for a godly place of worship. He told him of his intentions of getting an evangelist, erecting a tent, and holding a campaign, hoping to have a revival and to organize a church. He learned that the neighbor, too, was anxious for such a church.

In a short time, the Christian father, with the help of the Christian neighbor, got the evangelist, erected the tent, and held the campaign. Because most of the needed prayers had already been prayed, God came early to the meetings and a great revival broke out. Many repented, believed, and were converted—so many that, at the end of the campaign, the much-desired church was organized.

This Christian neighbor whom the Christian father had landed in a dream, while fishing on the dock, became the biggest catch of them all after the campaign; for it was he who furnished most of the money, brains, and godly patience in getting the church organized and into running condition.

As time passed by, this Christian father, who was a poor man, became unemployed and had to move to another town for employment. But because he had to move away, the work of the church did not lag. The Christian neighbor, whom he had landed that night, put his all into the church, and with God's help and with the assistance of the rest of the people ran the church as a real soul-saving station, all of them being fishers of men. Now when the Christian father wants a real feast from the Lord, he visits the little church and is fed. He has never been sorry that

he daily carried a burden for the church, wrestled with God for more than three hours after retiring, and in a vision landed his godly neighbor, who became the biggest catch of them all. (This was a Church of the Nazarene.)

The "Right" Approach

By Katherine Bevis*

THERE is an Eastern legend that says that somewhere in the deserts of Arabia there stood a mass of jagged rock, the surface of which was seamed and scarred by the elements; but whenever anyone came to the rock from the right direction he saw a door shape itself in the sides of the barren stone, through which he could enter in and find a store of rich and precious treasures which he could carry away with him.

There may be some things in life that seem barren and unattractive as bare and fissured rocks, but which contain an inwardness of warmth and sweetness inconceivable when the inner holies of God are in that life. When that heart is open and receptive to the voice of God, as approaching Him in the right direction (*prayer*), we see the door shape itself in the side of the jagged problem or trial.

Today Christ speaks to us through the dark shadows of life as well as in its sunshine. He does not tell us today about goats, fishermen's nets, and wheat, as He told the people in the day that He walked the earth with them, but He still speaks to us. In those days of long ago He thought, lived, and acted in keeping with the times, the customs, the ways of the society in which He was a member; and today, in keeping with the times, He speaks to us through the radio: the boat on the lake is now the flagship in the sky, and the knock on the door the telephone bell in the middle of the night.

As He speaks to us, He is our unseen Ally in the darkness and, opening the door of the difficulty or problem, He stands ready to help.

After the famous British surgeon, Lord Moynihan, had performed a very delicate operation before a group of fellow surgeons, he was asked how he could do what he did with such a crowd around him.

"Well," he said, "it's like this: there are just three persons in the room when I operate—the patient and I."

"Three?" queried the questioner, "but that is just two. Who is the other?"

The surgeon answered, "God."

Remember, by approaching the problem or difficulty at hand, with prayer, the door will shape itself in the thing that is troubling, and inside that door will be the store of help that we need.

*Pahokee, Florida

*Houston, Texas

Religious News and Comments

Edited by Delbert R. Gish

VARIOUS kinds of schools are being crowded to the limit with increases in their enrollments. It is estimated that about three million, three hundred thousand new pupils have entered grade schools in the U.S. this fall to take the place of about two million who graduated last spring.

Theological seminaries are flourishing. New Orleans Baptist Theological Seminary is credited with nearly eight hundred students for the current school semester. They will be privileged to enjoy a new four million dollar campus.

Fuller Seminary at Pasadena has a new six hundred fifty thousand dollar administration and classroom building at 135 Oakland Avenue, Pasadena, California. We have no figures on the enrollment, but understand that it has made new quarters a practical necessity.

Nazarene Theological Seminary has enrolled more for the first semester this fall than were enrolled for the entire year of 1952-53, when 240 registered. For it also, the new administration and classroom building has become a practical necessity.

Interesting changes have occurred in certain statistics about seminaries over the years. Once there were very few married students in seminaries, and many theological schools frowned upon accepting married students. There was a general feeling that it was beneath a man's dignity to marry, expecting to complete seminary training, with any dependence upon partial or complete support from his wife. Today most people feel differently about this, and many seminary men and others as well do rely upon the support of their wives for the limited period. In most seminaries (where ministers are permitted to marry at all) married men are in the majority. Dormitories for married students are maintained for a great many institutions of higher learning and even by a great many four-year colleges.

According to a report, two-thirds of Roman Catholic students in American institutions of higher learning are enrolled in public and non-Catholic colleges and universities. The enrollment in Catholic colleges is said to be one hundred seventy thousand, while about three hundred twenty thousand Catholic students attend other colleges. The case is similar in the case of high schools, also, more Catholic

students being in the public high schools than in the high schools of their church. We feel that this situation is wholesome both for Catholics and for the rest of the country.

Oil well drilling equipment is being delivered to the Dead Sea area in Israel. President Kerr, head of one oil company, says, "We are confident that oil will be found in Israel. . . ."

After having been sentenced to serve a term of thirty years to life for murder, John Cacopardo has been ordered released from Sing Sing by Governor Dewey so that he can enter theological school to study for the

ministry. He has satisfied the authorities that he is acting in good faith. He was sentenced for murder committed in Brooklyn in 1936.

A definite concern for religion has been manifested on the University of Wyoming campus, where thirteen courses in the Bible and religious subjects now are offered, and nine hours of religious subjects may be applied toward a college degree. During the year there will be a religious emphasis week with panel discussions, lectures, and personal counseling services.

Dr. J. A. Huffman, president of Winona Lake School of Theology since 1939, has resigned his position and is being succeeded by his son, John A. Huffman. For the past five years the son has been vice-president and dean of the school.

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for November 1: God's Plan for the Home

Scripture: Gen. 1:27-28; Deut. 6:4-9; Prov. 22:6; Matt. 19:3-9; Luke 10:38-42; Eph. 5:21-6:4; II Tim. 1:5-7; 3:14-17 (Printed, Deut. 6:4-9; Eph. 5:21-6:4)

GOLDEN TEXT: *God setteth the solitary in families* (Ps. 68:6).

THAT THOU MAYEST LIVE LONG

The bit of scriptural promise which we head this article strikes a fine response in all our hearts, for deep in all our hearts is a yearning to have a full and long life. God linked this promise up with home obedience early in His dealings with our race. In the thinking of God the home was the basic unit for government, for religious observance, for redemption. So, naturally, whatever contributed to the welfare of the home contributed to extended life for the race.

The Old Testament applauds the fifth commandment with its promise and shows the truth of it both by precept and example. St. Paul picks up this important truth in our lesson today and it is well that we return to this scripture often, for it applies to our modern life like a hand fits a glove. "Obey your parents," Paul admonished; and to remind the people that it was more than an arbitrary demand, Paul added, "that thou mayest live long on the earth."

Is there, then, an actual connection between home discipline and length of life? There most certainly is. Look at it first from the national angle. No civilization has ever survived when the home life has decayed. No solidi-

ty of government or prosperous economy can guarantee length of life for any nation where children do not reverence or obey their parents.

Then, thinking of the individual, how does home discipline affect his length of days? Doctors tell us that tranquillity and calm and happiness of home atmosphere have much to do with the actual condition of our health. Let there be naggy wives, or tyrannical husbands, or spoiled, disobedient children, and life begins to diminish. That atmosphere is certainly not conducive to health.

I wish that this scriptural advice had been heeded in the past generation rather than the nonsense spawned in some of our educational institutions where theorists taught that children should be permitted to have complete self-expression. The sad shadows of delinquency fall across our cities now because foolish parents were persuaded to believe that rather than the Bible relative to home discipline.

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

Jesus . . . saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! (Mark 10:24.)

RECENTLY an automobile company wrote me about my car. The manufacturers of this car wanted me to rate it. They requested that I tell them whether it was “good, fair, or poor” in this or that respect. Two or three pages of such ratings were asked of me. As I thought of this request, the Thanksgiving Offering came to my mind. I wondered how God would rate the offering which I shall present through my local church. Would He think of it as good, fair, or poor?

You might ask, “But what about your pastor or your friends in the church? Aren’t you interested in how they would rate you in your Thanksgiving offering?” Yes, I am, but I am more concerned about how God would rate me. After all, He’s the final Judge; and further, He knows more about me than any human being could possibly know. If He should rate me poor, or even fair, rather than good, then certainly I ought to be disturbed.

In thinking along this line, I did not stop with myself. I thought about you and all of the other members and friends of the Church of the Nazarene. How will God rate you when it comes to the Thanksgiving Offering? Will it be good, fair, or poor?

I do not know exactly what God’s measuring rod is in such matters, but I can think of some things that probably would enter into it. Will your offering be good, fair, or poor, from the standpoint of your ability to give? Will it be good, fair, or poor, according to what you have received from the gospel of Christ, and the blessings that have been yours? Think of what Christ has meant to you, think of what Christ has done for you. Will your gift be at all commensurate with these blessings which have come to you?

Then there is the need on the field. How will your gift measure up from the standpoint of the tremendous need out yonder in India, Africa, Japan, and the other countries where we have missionaries? Again, will your offering indicate your concern? Would God have to say that your concern about the heathen, about those who sit in darkness, is very meager indeed, if measured by what you give in the Thanksgiving Offering? God cared enough about you and me to give His only begotten Son for us; He “so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” How much do you care about our missionaries and the lost over there?

What about your loyalty to God and the Church of the Nazarene? Can we rate your Thanksgiving offering *good* on this basis, at this time when the whole church is striving to do something special for foreign missions? Can God and the church depend on you to do your part? If the facts were actually faced, would they have to say when the day of giving is over, that your loyalty to God and the Church of the Nazarene was *poor*?

God help us all as we come up to the Thanksgiving Offering so to give as to be rated as *good* in our giving on that occasion from the standpoint of our ability, the blessings we have received from the gospel, the need of the field, our own inner concern, and, finally, our loyalty to God and the Church of the Nazarene.

DEEDS (Matthew Seven)

WE COME now in our study of Matthew to the seventh chapter, the last of the three chapters in the Sermon on the Mount. As I have read and reread this chapter, I have been unable to get the thought of doing, or deeds, out of my mind. Of course, I realize that the whole of the Sermon on the Mount, Matthew 5, 6 and 7, deals largely with doing; but it seems to me that this chapter may be classified especially under this head as the preceding chapter was under sincerity.

THE CHAPTER begins by urging us not to judge others, for the judgment of others always boomerangs, sooner or later. “For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again” (v. 2). If you hunt for the splinter in the other fellow’s eye, someone will soon uncover a beam in your eye. There is no place that I know of where people reap what they sow so much as in connection with judging. Here, as never before, your “chickens will come home to roost.” People will see right off that you are a hypocrite. Be careful, my reader, not to pass judgment on the other person’s life. This is the truth that comes to us in the first five verses of this seventh chapter of Matthew.

In verse six we have these words, “Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.” Matthew Henry, very logically, connects this sixth verse with the preceding one. There “we are given the privilege,” as he says, “of reproving some.” He also points out that they can see clearly to “cast the splinter out of their brother’s eye after they have first cast the beam out of their own eye.” Then Matthew Henry goes on to say in explanation of the sixth verse: “Some people however are not ready to be reproved. They are so sinful and profane that if you approach them about Christ they will insult you; it will be like casting your pearls before swine, and they will ‘trample them under their feet, and turn again and rend you.’” We must remember, however, that almost all people who are away from Christ can sooner or later be approached. We may have

Stephen S. White

to win their friendship before we can talk to them about Christ, and that may take a long time; nevertheless, if we are willing to pay the price, we can usually find a way at least to talk to any who may be in need of help from God. If we do it without the proper preparation, however, it will be like casting "that which is holy unto the dogs," or "pearls before swine." They will rebuff us if they don't insult us.

With these first six verses let's connect the Golden Rule, which certainly has to do with deeds: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets" (v. 12). A general principle is laid down here for dealing with our fellow men.

Verses seven through eleven in this seventh chapter deal with God's deeds as over against our deeds. If we as human beings, and even sinful human beings, are willing to do that which is good for our children when they come to us with their requests, how much more shall our Heavenly Father do that which is good for us when we ask Him! Therefore: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." There is a way to God; He will give us good gifts when we seek them from Him. God's giving of the good far surpasses man's beneficent deeds, or activities.

Next, in verses thirteen and fourteen we are exhorted to avoid the wide gate and the broad way, and instead to enter into the narrow way through "the strait gate." No individual ever did a greater deed than to accept Christ and find his way into the narrow way "which leadeth unto life."

IN VERSES fifteen through twenty we are told about deeds as revealers of character; "By their fruits ye shall know them." What one is will finally get out on him in life. In the long run you can tell what kind of person the other fellow is by what he does. A "good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit."

Talk versus action is discussed in verses twenty-one through twenty-three. I believe in Christian testimony, in talk; but this, in order to have value, must be backed up by deeds—a life. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work

iniquity" (vv. 21-22). These are among the saddest words to be found anywhere in the Bible. Talk is cheap, but talk that is not paralleled with living has no meaning. Talk will not get you and me by at the Judgment.

The chapter closes with a parable about the wise man and the foolish man—the man who built his house upon a rock and the man who built his house upon the sand. Here the contrast is between doing and hearing. "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: . . . And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand." It is one thing to hear the Word; it is another thing to obey it. It is one thing to know the commandments; it is another thing to keep them. The man who hears and does not heed and do in accordance with what he hears will find his house going to pieces when the tornado of the Judgment sweeps in. Your only safety, and my only safety, lies in doing that which we know we ought to do, in following the exhortations of Jesus Christ.

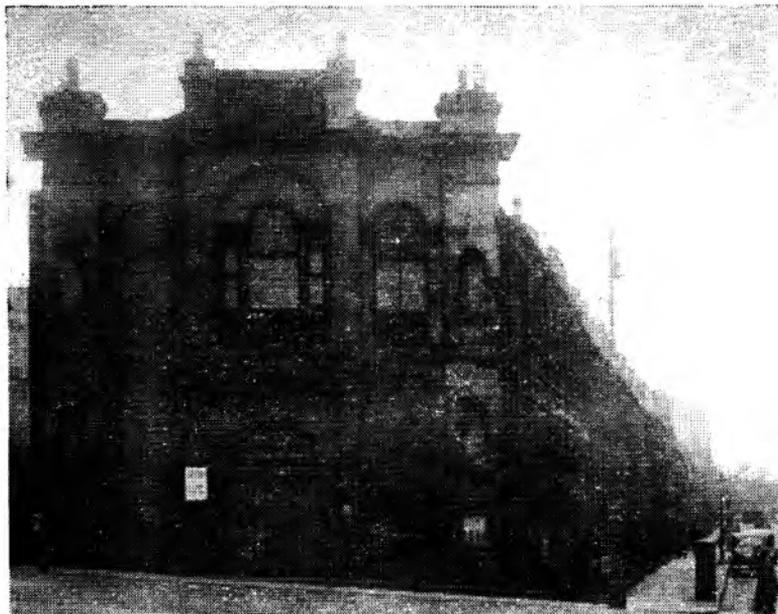
THIS chapter, which is built almost wholly around the idea of doing, may be summarized thus: We must not judge another's actions; we can reprove if first we are sure that we are where we ought to be.

Summary However, some are not yet ready to be reprov'd; there must be preparation both from our standpoint and from the standpoint of God's working upon their hearts before we can bring to them that which is holy, before we can truly reprove them. After all, in all of this, a good rule is, "Do unto others as we would have them do unto us," and only that. Next, God is ahead of men in doing that which is good toward His children, in giving good gifts to them that ask Him. Above everything else we must avoid the wide gate and the broad way, and enter the strait gate into the narrow way. Good fruit, good deeds, point to a good heart and a good character; bad deeds, bad fruit, point to a bad heart and a bad character. What we are will get out on us through what we do. It is not enough to talk about that which is good; we must back up our talk with living, with doing. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." And finally, we must not only hear the truth, we must heed it, we must act in accordance with it; and if we do so, we shall build our house, not on the shifting sands, but on the Rock, Christ Jesus; and when the Judgment comes, we can withstand the winds and not fall. As I study this chapter again, and think about the Sermon on the Mount (Matthew 5, 6 and 7), I'm not surprised that the last verses in this seventh chapter are: "And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes."

Home Missions and Evangelism

Roy F. Smee, Secretary

Edinburgh, Scotland



Cablegram—Edinburgh church organized. Thirty members. Rev. and Mrs. Neil Robertson, pastors.—DR. GEORGE FRAME, Superintendent, British Isles North District.

For some time there has been a monthly and annual holiness convention in Edinburgh, the capital city of Scotland. Recently Dr. Frame was able to make arrangements for the purchase of a church building at a remarkably low price. The building is of stone, located five blocks from the heart of the city. Fine oak pews,

a pipe organ, and other furnishings were included in the purchase. The district was not able, in view of many financial demands occasioned by the merger with the International Holiness Mission and the division of the entire British Isles into two districts, to finance the purchase at once, but a loan from the Department of Church Extension made it possible to go ahead.

Rev. Neil Robertson, the pastor, is blind, but is greatly aided by his wife. He is very active and knows Edinburgh thoroughly. He is much loved by his people.

This is a wonderful opening in an important part of Scotland. Pray that it may lead to many other churches in this area.

Seattle Crusade Conference

"We just concluded another of the Crusade for Souls conferences for the Washington Pacific District. It certainly proved to be a blessing to all. Our workers were Rev. Andrew W. Young of Phoenix, Arizona, Dr. L. J. Du Bois, and Rev. Alpin P. Bowes. Truly these men brought the message of soul winning to us and every service proved to be a time of moving in our souls.

"The conference was held in the Seattle First Church with Rev. Roy Yeider as host pastor. It seemed as though all present had but one desire, and that was to receive more of a burden to go out and do the job that is before us. Our hearts were moved by the challenge to work and claim souls for Christ. The conference began Wednesday night, September 9, and closed Friday evening, September 11. The meetings during the day were very well attended by both pastors and laymen, and in the evening services the church was filled."—Rev. E. K. BRYANT, Reporter.

Dr. B. V. Seals, the district superintendent, wrote us following the conference: "Our convention is now history and I think it's the best thing of its kind we have ever had on the district. In fact we haven't had anything just like it. We appreciated every part of the arrangement. We had a fine representation of pastors—about the best we have had to any district meeting of this type. The Lord poured out His blessings upon us again and again. I believe this will be the best year the district has ever known."

THE QUESTION BOX

Conducted by Stephen S. White

Q. What is the significance of the "blood" of Christ? Does it have any meaning beyond being just a symbol of Christ's death and atonement? If not, why all the fuss about retaining the term?

A. In Lev. 17:11 we have these words: "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." This verse gives the basis for the emphasis upon the blood in connection with the ceremonial system of the Old Testament. The animals

sacrificed for sin pointed to, or were a type of, the death of Jesus Christ, who was the Supreme Sacrifice for our sins. In the New Testament, blood is used some forty or fifty times as a symbol of Christ's death, or the sacrifice of His life for sinners. It is one of the New Testament's favorite ways of describing Jesus' death and sacrifice. In the mind of the writers of the New Testament, the blood was more than a symbol of the death and atonement of Jesus Christ; it was a synonym used as frequently as or more frequently than the term death itself for the supreme sacrifice

which Jesus made. The doctrine of the death of Jesus Christ is the most important of all Christian doctrines. Without it nothing is left of Christianity, for all of the other doctrines depend upon it. If the references to the blood were eliminated from the New Testament, about half of the foundation for belief in the atonement of Christ would be destroyed. Therefore, the blood of Jesus has always been referred to much by true Christians everywhere, and they are not willing to give up the word, for to do so would go far toward destroying the doctrine of the atonement. But some may say that blood is a very uncouth word, and we should substitute something more refined for it in this highly civilized age. I am surprised that anyone in this day of slang, vulgarity, and brazen words would

have the audacity to ask anybody to use a more refined word for Jesus' sacrifice than the blood.

Q. What do we mean by inbred sin? How is it so inbred?

A. Inbred is a synonym of innate, or inborn. Whatever is inbred is native to individuals, and not acquired. Inbred sin, then, is an inborn trait, attitude, characteristic, or bent. W. E. Hocking, a famous Harvard professor of recent years, has put it this way: "My preferences I cannot modify in any way so immediate as I can a deed. Suppose that whether by birth or by acquired habit, I simply do not prefer righteousness—at the price of moral effort. I might not call this condition depravity. I should certainly not call it holiness. . . . I doubt whether this apparently somber judgment of original human nature is primarily a product of speculation. It has at least a strong support in common experience." It is interesting to note that this writer, who is a champion of liberal theology, leans toward a belief in human depravity. However, he left out the fact that the Bible teaches that man is born with a preference for sin and that only God can deliver a man from this preference. But he rightly insists that we cannot call such a preference holiness. He also says that there is strong support in experience for belief in such a preference. In spite of the fact that he says he might not call this inborn preference depravity, I would call it exactly that. Thus inbred sin might be called an inbred preference for sin as well as an inbred trait, attitude, characteristic, or bent. Inbred, as a term, is also connected with inbreeding as well as with innate. Inbreeding is a technical word in genetics which has another meaning from inbred, which refers to something that is innate. This inbred, or inborn, sin is a racial condition which affects all human beings because of the fall of Adam.

Q. Was the wine which Jesus drank fermented wine?

A. No. According to some reliable authorities, there was unfermented as well as fermented wine in Jesus' day. I believe that He drank the unfermented. His wisdom coupled with His supreme interest in man's welfare would have caused Him to use the kind of wine which was harmless. Further, the Bible is opposed to the use of intoxicating liquors.

Q. What method did the Church use in placing pastors during the life of the apostles and until the Christian Church was made the state religion of Rome? And, don't you think that the

Church of the Nazarene would get along better if it would give the business of placing pastors somehow into the hands of the district assembly?

A. The organization of the Church during the life of the apostles was very simple, and its work was carried on in a very simple manner. It was undoubtedly much nearer our type

of church government than it would be if we followed the plan you suggest. Local churches must have chosen their leaders rather than giving this prerogative over to any more general organization. I do not believe that the placing of the pastors by the assemblies would be as good as the method we use now.

THE HOME CIRCLE

Conducted by Grace Ramquist

"I Thank My God"—

MY HUSBAND read his letter, then handed it to me. It was from a friend of his whom I had never met. For me there was nothing in it especially interesting except at the end I read Phil. 1:3.

"What are the words of the scripture verse mentioned here?" I asked.

"Oh, I don't know," my husband answered absent-mindedly as he continued reading his mail.

"Well, I want to know," I answered promptly and went to the desk for a Bible.

"What does it say?" my husband asked, noticing I was intently reading from the Bible.

"It says, 'I thank my God upon every remembrance of you.' My, that friend of yours must think a great deal of you!" I said.

My husband slowly repeated, "I thank my God upon every remembrance of you." That is a fine thing to say." And then the man of our house was back at his mail.

But I did not stop thinking of those precious words. I studied them and went over them in my mind. I decided I would add them to my letters. I said to myself, "I must be truthful." When I started to add them the first time, I carefully asked myself, "Do I really mean them in this case?" I found I was often a little reticent in placing Phil. 1:3 at the end of my letters.

Then last summer I had a new experience. I thought that my companion would no longer be with me here on earth. I had many hours to think over our life together. I have always secretly laughed when I have heard an old man say of his departed wife, "She and I never spoke a cross word to each other." I always said to myself and to others, "Well, I don't believe any couple ever lived who never spoke a cross word to each other. It's a sure fact, if they did, that one of them was a mouse and not a human."

Each time I thought of losing my husband, I would remember the won-

derful times we had had together. When I'd wax pretty sentimental, I'd laugh aloud at myself, "Aha, so you, too, are going to say, 'We never spoke a cross word to each other.'" So I would then seek to remember those instances when we had disagreed. For the life of me, they would not come to my mind. They were forgotten. I could have placed Phil. 1:3 at the close of every letter to my loved one.

What had happened? I had forgotten the miserable situations because of the glow which came from the wonderful experiences. Love had erased misunderstandings. Understanding had canceled the effects of faults.

That was a lesson to me. When I find I cannot truthfully place Phil. 1:3 at the close of a letter, I ask myself why I cannot. Then I seek to love more and understand better.

Is not that the true Christian way?

"I Didn't Feel Like Playing"

Once upon a time there was a teacher who tried her best to teach the little children in her school to be patient with others who did wrong. She would say, "Others must be patient with you, so you must try to return the favor."

One afternoon while she was putting her rooms in order, Charlie, a nine-year-old pupil, came in. With some hesitation he said, "Miss Annie, I left my knife on a bench outside. I don't want to say that Frank took it, but, Miss Annie, he was the only one there."

"Well, Charlie, you must be patient and I will see about it."

"Can I help you any, Miss Annie?" he asked.

"No, thank you, Charlie."

With a pleasant "Good afternoon" off went the little fellow to his play.

Not long after Charlie had gone out, Frank came into the room. He did not seem very happy. After walking around the room, handling one thing after another, he said, "Miss

Annie, I didn't take that knife."

"Why, Frank, I didn't say anything about a knife," and the teacher went on with her work. Frank hung around for a little while, then he too asked if he could help. Being told that there was nothing for him to do, he in turn went his way.

Nothing more was said of the knife until a month later, when Miss Annie called upon Frank's mother. She had scarcely reached the house when the

mother called Frank in and said, "Now, Frank, if you stole that knife and don't say so, I'll punish you."

Frank denied again and again that he had touched the knife, so was allowed to go. The mother, turning to Miss Annie, said, "Now, you see, he never could have taken the knife, or he would have owned up to it."

However Miss Annie did not feel at all sure that Frank would have owned up.

About six weeks later, one day Frank sat alone at recess. Miss Annie, going to him, sat down beside him. "Why aren't you playing with the other boys, Frank?" she asked.

"I didn't feel like playing," answered Frank.

Miss Annie talked to him about school and lessons for a time, and then, drawing the seven-year-old boy to her, she asked gently, "Why did

(Concluded on page 18)

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

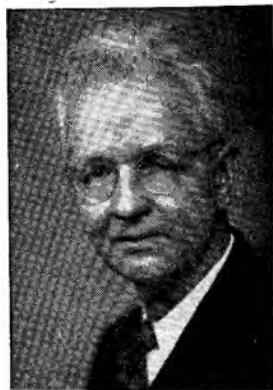
Coast-to-Coast

FOURTH SERIES (Contd.)

DISTRICT MISSIONARY CONVENTION WORKERS



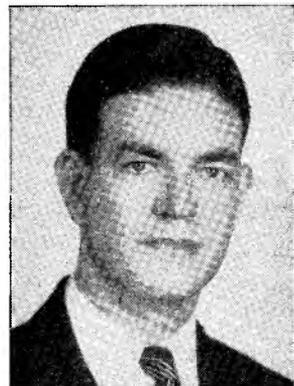
Dr. Williamson



P. L. Beals



Mrs. Chapman



Lyle Prescott



George Hayse

Dr. G. B. Williamson, General Superintendent
Prescott Beals, India
Lyle Prescott, Cuba
George Hayse, Africa
Mrs. Decker Yazzie, North American Indian District
Mrs. Louise R. Chapman, N.F.M.S. President

NORTHERN CALIFORNIA Oct. 27-28

Oakland and Fresno

Dr. Williamson, Beals, Prescott, Hayse, Chapman

LOS ANGELES Oct. 30—Nov. 1

Los Angeles First

Dr. Williamson, Beals, Prescott, Hayse, Chapman

SOUTHERN CALIFORNIA Nov. 3-4

Long Beach First

Dr. Williamson, Beals, Prescott, Hayse, Chapman

NEW MEXICO El Paso First, Nov. 9-11

Beals, Prescott, Hayse, Yazzie, Chapman

ABILENE Nov. 13-15

Beals, Prescott, Hayse, Yazzie, Chapman

SAN ANTONIO Temple First, Nov. 17-18

Beals, Prescott, Hayse, Yazzie, Chapman

HOUSTON Houston First, Nov. 20-22

Beals, Prescott, Hayse, Yazzie, Chapman

Attend in Car and Bus Loads

NEWS OF THE CHURCHES

Indianapolis, Indiana—The East Side Church is making splendid progress along every line; twenty-one new members were received into the church last year, more than \$15,000.00 was raised for all purposes, all budgets were paid or overpaid, and very few weeks went by without seekers at the altar. The Sunday school made a gain in average attendance, and the revivals were well attended, with many victories at the altar. The pastor, Rev. Ermel Short, was extended a three-year call with a love offering at the time of recall, and a raise in salary, making it \$100.00 per week. In addition to this, a splendid six-room, modern parsonage in a fine location was purchased and the pastor's family moved into it last January. The parsonage is valued at \$14,000.00 and it is said by many to be the finest on the district. Best of all, God meets with us and many are the shouts of victory around our altars. We are off to a good start in the new year; we have received twelve into the church already since the assembly. The Sunday school shows an increase of thirty-three per Sunday over last year at this time. East Side is on the march in the Crusade for Souls Now.—Reporter.

Gastonia, North Carolina—First Church recently closed a one-week revival with twenty-five souls praying through to definite victory. Five members were added to the church. The evangelist was Rev. P. D. Montgomery, and S. O. Russell was the singer.—Jake E. Black, Reporter.

Rev. Otto C. Perry writes: "After serving for eight years as pastor of our church in Yukon, I resigned to accept the call to pastor the church in Elk City, Oklahoma. I was in the first year of my third three-year recall and preached my farewell message to a capacity crowd, including many of the businessmen and people of the community. I began my work in the Elk City church on Sunday morning, September 20."

Knoxville, Tennessee—It gives me joy to report progress and victory in the work of Grace Church. The assembly year closed with a reduced church debt, and the debt refinanced so that it could be carried with ease; also with all budgets paid in full, and the General Budget overpaid. On September 20 we closed a very successful revival with Rev. George and Flora Brinkman and their son Willard as special workers. Willard, a student at Trevecca, played the organ and assisted with the singing. The interest was good throughout the revival; new people were reached, and a goodly number prayed through at the altar. Besides reaching new people, this revival has definitely done something for our people that will

Gulf Central District Assembly and Convention

The annual assembly of the Gulf Central District and convention in the interests of our colored work will be held February 23 and 24, 1954, at Institute, West Virginia. Sessions will start at one o'clock Tuesday afternoon, February 23. Business of the assembly will be conducted on Wednesday.

D. I. VANDERPOOL,
General Superintendent
LEON CHAMBERS,
District Superintendent

carry over into the months to come. There was a richness and fullness of spirit in their work that has become contagious among our people, and seldom have I worked with evangelists that have left the church in better working spirit. The Brinkmans are invited to return in the fall of 1954. At the close of this revival the young people's society took on the project of buying a new Hammond electric organ for our church, and the organ has now been installed. The interest is definitely on the upswing; a hymn sing will be conducted at our church the first Saturday evening of each month. Finances came easily, and on the last Sunday of the revival all Sunday-school attendance records were broken for Grace Church in this new location. Travelers through Knoxville will see our beautiful road signs, and the beautiful neon sign at the church. Write the pastor (3107 Broadway, N.E.) about any contacts you may desire us to make of relatives and friends at Knoxville; also any students attending the state university.—H. B. Garvin, Pastor.

Evangelist Ira L. Campbell writes: "I will be closing a revival in Allerton, Iowa, the first of November, after which I have some time which I could give for revivals or Sunday-school conventions. Write me, 4120 N.W. 21st Terrace, Oklahoma City, Oklahoma."

Hagerstown, Indiana—We have recently closed a good revival with Rev. and Mrs. C. E. Pendry. In every service the power of the Holy Spirit was evident. Many friends of the pastor, Rev. Ora W. Sciscoe, and old-time friends of Rev. and Mrs. Pendry from surrounding churches were visitors in the meeting. There was a 25 per cent gain in Sunday-school attendance during the revival. A love offering of \$100.00 was taken for the pastors. We greatly appreciated these fine workers, who had a wonderful spirit toward the church and pastor. God was greatly in our midst, for which we give Him praise. The blessing of the Lord is upon our church. Brother

and Sister Sciscoe are beginning their third year with us. If you have friends or relatives in the community, write Rev. Ora W. Sciscoe, P.O. Box 149, Hagerstown, Indiana.—Mrs. Lucille Dale, Secretary.

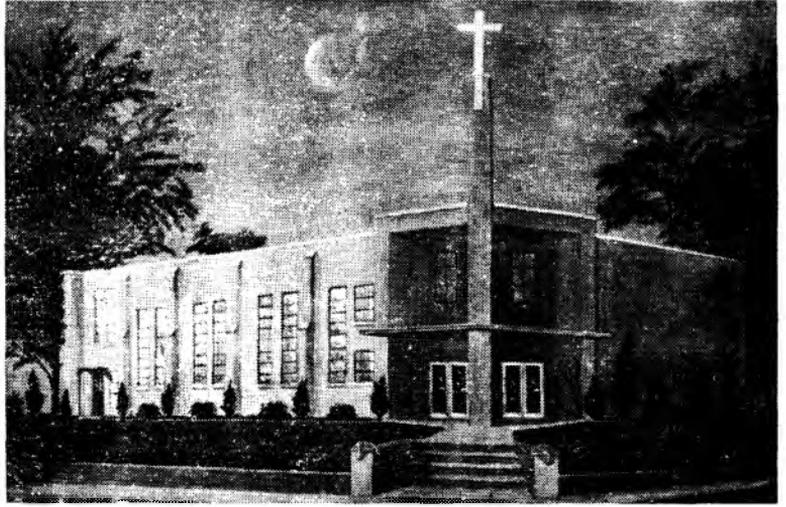
Evangelists Ralph and Lillian Mickel write: "Because of God's many blessings which He has bestowed upon us, we feel that we want to praise and thank Him. We are now in our sixth consecutive year of evangelism. This past year has been the best, with larger meetings and better results. Our travels during these six years have taken us into thirty-five states and two provinces of Canada, reaching from the Atlantic Ocean to the states of Washington and Nevada; from Edmonton, Alberta, to Aliceville, Alabama. Most of our meetings have been on the Washington-Philadelphia District, of which we are members and where we pastored eleven years. It has been a pleasure to labor with our faithful pastors and good laymen. Our two sons have traveled with us each of the six summers, singing, playing the piano, clarinet, flute, vibraharp, and marimba, and drawing chalk pictures. Ronald began his first year in Eastern Nazarene College this fall, while Hubert is in his last year of high school. They are slated to help us in our meetings again next summer. We look to the future with confidence in the Lord, rejoicing in His will for our lives."

Rev. Charles W. Weagley writes: "Wife and I have resigned the pastorate to enter the field of evangelism. We have enjoyed a number of years in the pastorate, but now feel the Lord has called us to the evangelistic field, where God has given us some wonderful times. We will be glad to go anywhere for freewill offerings. We go to Nebraska for our first two meetings. Write us, 312 Brad Street, Waukesha, Wisconsin."

Pastor J. A. Duncan reports: "After seven years of wonderful ministry with our fine people at the Five Points Church in Muncie, Indiana, we resigned to accept First Church, Selma, Alabama. While we were at Muncie, God helped us to take into the church more than 200 members, with an average in Sunday school for the last three years of 210 per Sunday. On our last Sunday with them we had 320 present. We have a very nice church here at Selma, and a beautiful little city to work in—about 32,000 population. We have recently closed a wonderful revival with Rev. C. E. Shumake, our very efficient district superintendent, preaching for us the first week with wonderful success. Mrs. Felix Miller, our good pastor at Alabama City, preached the last week. The entire church was stirred and helped, and many prayed through to definite victory. We are all looking up and trusting God for great things. These are great days for us."

High Street Church, Springfield, Ohio

Climaxing twenty-three months of construction in which the men of the congregation contributed over 4,000 hours of voluntary labor, the High Street Church in Springfield enjoyed its grand opening on Sunday, September 6, with Rev. Holland London as the special speaker. Formerly this church was known as Springfield East Side. The new building pictured here represents six years of wonderful progress with over 1,000 per cent increase in all departments under the leadership of our good pastor, Rev. Walter Vastbinder, who came to this church direct from the Nazarene Theological Seminary class of '47. Built on a beautiful estate, 380 x 180 feet, on the main residential thoroughfare in the rapidly expanding east side of the city, this modern brick auditorium unit measures 100 x 50 feet with adequate seating for 600. All furnishings are new throughout, including red oak furniture, radiant floor heat, public address, recording, and broadcast facilities. An additional two-story, 90 x 42-foot Sunday-school and youth auditorium unit is planned for the future. Early in 1952, the Kroger Grocery Company purchased for a new supermarket site a modern 60 x 30-



foot, two-story, eight-room, double-bath home for \$15,000.00, which they sold to the church for \$3,000.00; more than \$20,000.00 had just been spent by its former owner in remodeling the entire structure. This building was then moved to the new church

lot, set on a new, eight-foot basement, and now serves as an ideal parsonage. A wonderful spirit of harmony and fellowship characterizes our people as we anticipate the continued blessings of God in this new field of labor.—Elizabeth Smith, Reporter.

Pastor Ralph L. Morris writes: "After five years of progressive ministry at Bell Gardens, California, we felt it the Lord's will to resign. We appreciated the fine people, and saw the church increase in membership, the Sunday school more than doubled, a wonderful group of young people gathered in, and the N.F.M.S. jump from three in membership to nearly forty, under the leadership of Mrs. Morris. During our ministry God enabled us to pay off the mortgage on the church property, and we were in the process of planning relocation of the church in a better residential area and selling the present property, which is in the downtown area, at the time of our resignation. During the five years, some remodeling was done on the church to provide an N.Y.P.S. and fellowship hall; a large neon cross sign was erected; and the old parsonage was sold and a six-room, white stucco home purchased one block from the church for the new parsonage. The Lord gave us some wonderful revivals and victories, and we feel the work will continue to go forward under the direction of Rev. George Wise, who succeeded us. We have accepted the call to First Church, Toronto, Ontario, Canada. After the long trip here we were privileged to rest for several days at the Cedardale Nazarene Camp, near Pefferlaw, Ontario. Rev. Ted Martin, district superintendent, is doing a wonderful work here and we rejoice to know the camp is growing each year. Canada Central District is on the stretch and forging ahead to greater victories. We left the Cedardale Camp and drove into

Toronto, fifty-two miles southward, and are thrilled and challenged with the prospects of this section of the great city of Toronto. Our address here is 371 Eglinton Avenue, East, Toronto 12, Ontario."

New Richmond, Ohio—We recently had one of the best revivals in the history of the church with Evangelists Harold and Flossie Richardson as the workers. The felt-o-graph pictures and singing were an inspiration to all. The messages were Spirit-filled, which proved to be a blessing, as well as fruitful. During these services we had many seekers, and on the last night we received six members into the church.—Gail Moorman, Pastor.

Jacksonville, Florida—We recently closed a week's meeting at Memorial Church with our district superintendent, Dr. John L. Knight, doing the preaching, with wonderful results. Our long altar was filled more than once with seekers and finders. The preaching was outstanding in simplicity and unction, for which we praise God.—T. J. Giddens, Pastor.

Evangelist Gerald W. Everist writes: "After three pastorates, in which all of the work prospered, I am entering the evangelistic field. At this writing I have an open date in November and one in December, and am making up my slate for 1954. I will gladly consider calls from any district, but especially from any of the southern, southwest, and western districts at this time. I am a graduate of Trevecca

Nazarene College and an elder with Dallas District evangelist's commission. My address is P.O. Box 921, Texarkana, Texas."

Hammond, Indiana—First Church recently closed what many consider to be one of the best revivals in many years. The workers were Dr. and Mrs. A. L. Parrott, evangelists, and Ray Knighton, Jr., singer. There were nearly one hundred seekers during the eleven-day campaign. The Sunday morning services were outstanding. Dr. Parrott is an old-fashioned preacher of the Word; Brother Knighton does excellent work with the music. They did fine work as a team.—Ralph E. Perry, Pastor.

"I Didn't Feel Like Playing"

(Continued from page 16)

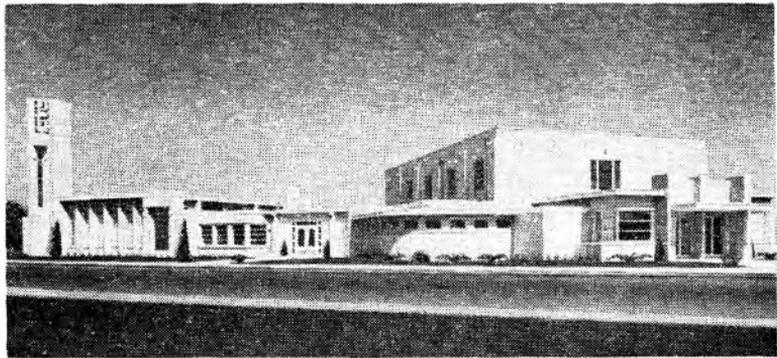
you take Charlie's knife, Frank?"

The question was too much for the poor, conscience-stricken boy, and, breaking down, he confessed all to Miss Annie. She talked to him kindly of his sin and his sorrow.

"The knife is gone," she said, "but another must be bought for Charlie." Frank worked for Miss Annie until enough money was earned to replace the stolen property. When the new knife had been bought and given to Charlie, Frank was a happier boy than he had been through all the weeks in which he had hidden the wrong deed.—Arranged from *Over Sea and Land* (1895).

First Church, Chicago, Illinois

First Church of the Nazarene was organized in Chicago in 1907, and for the last forty-one years has been located at 64th and Eggleston. The present property at 83rd and Damen was purchased three years ago and construction began in July of 1952. If you will use your imagination we'd like to take you on a tour. Let us enter the south doors, which open into a lovely foyer; to your right is the study of our pastor, Dr. C. B. Strang. The foyer also opens into the sanctuary, which will comfortably seat 650 persons. Had you taken a sharp turn to the right and descended the stairs, you would have entered the first floor, which houses the children's division of the church school and includes lovely facilities for the Nursery, Beginner, Primary, and Junior departments. Now let us enter through the west door and we find ourselves in a lovely corridor which runs the full length of the building north and south, and enables one to traverse freely from one part of the building to another without disturbing



any group. By making a sharp turn to the left upon entering the west entrance you will find the lounge room, which opens into the fellowship hall, which has been provided for special activities of the church as well as to provide housing for the youth division of the church. At the extreme north part of the fellowship hall you

will find the offices of Bennett Dudley, minister of Christian education, and Elizabeth Thompson, secretary. One cannot fully appreciate the work of Murray Hetherington, the architect, and Albert Kner, the color consultant, without seeing the blend of the colors and the flowing lines of the building. —Reporter.

The Rushing-Drye party writes: "We have held nineteen revival meetings this assembly year. These revivals have taken us into thirteen different districts. We do thank God for the many souls which we have seen saved and sanctified. We have some open dates which we would like to fill. These dates are: November 25 to December 6, January 6 to 17, and January 20 to 31. Write J. T. Drye, Box 1, Coffeyville, Kansas."

gelist for the first half of the meeting, and gave us a great start. I preached the last week. There were 44 seekers, and in the last service the altar was lined with 17 and a great closing out. The old-timers say that it was the greatest in twenty years here in Atlanta. There is perfect unity and harmony here in the church. We have a great crowd and are going forward in the old-fashioned way."

with Rev. L. A. Ogden as special speaker.

We were delighted to have among the many visitors Dr. E. O. Chalfant, Dr. I. C. Mathis, Dr. Roy H. Cantrell, Dr. C. Warren Jones, Rev. L. A. Ogden, Rev. Morris Chalfant, Rev. Curtis Smith, Rev. L. P. Roberts, and Mr. Elvin Hicks. The Southeast Oklahoma District is on the march for greater exploits for God and His kingdom.

W. H. DEITZ, Reporter

Evangelist James L. Hull writes: "The Lord has been blessing His Word, and I have been having a great time in the evangelistic field since leaving the pastorate. I will be in Evansville, Indiana, during the last part of November and will be available for meetings in the section during the months of December and January. Those desiring to contact me, write me, Box 392, Salina, Kansas."

Pastor Thomas Huff reports: "Accepting the call to pastor the Bethel Church in Atlanta, Texas, last May, we found a newly organized group of 37 old-fashioned Nazarenes, with a Sunday-school annex valued at \$10,000.00 and their first Sunday-school attendance 56. This month we averaged 132; the record is 153 since coming here. The church is self-supporting, and has taken on the full program of the church as far as possible. We have installed window fans, an organ, ceiled all the Sunday-school rooms, and are sponsoring a Sunday morning, thirty-minute radio program over KALT, Atlanta. God has blessed us with two good revivals. I preached in the first one in May, with many seekers and 8 received into the church. We recently closed the Mountain of Blessing Camp, which we sponsored. God came in a mighty way in every service. Rev. R. F. Lindley was the evan-

Southeast Oklahoma District Assembly

The second annual assembly of the Southeast Oklahoma District was held September 23 and 24 in First Church at Henryetta, Oklahoma. Dr. Samuel Young, our highly esteemed "General," presided with characteristic efficiency and great grace. His pointed, persuasive, and practical devotional messages were informative, instructive, and inspirational.

Rev. Glen Jones, our appreciated district superintendent, was re-elected by a splendid majority on the first ballot. He gave a very comprehensive report of the year's activity, indicating some commendable progress.

In a very impressive service conducted by Dr. Young, the following were ordained: Olen Emory, Orville Williams, Bill Butcher, John Harrison, and Winnie Neal.

In the missionary convention, Miss Gladys Owen, missionary from Africa, brought a most gripping message and showed colored slides of the work in Africa. Mrs. Earl Johnson, of Durant, Oklahoma, was re-elected as the district N.F.M.S. president.

During the N.Y.P.S. convention, Rev. Thomas Gilham, of Tishomingo, was re-elected as district N.Y.P.S. president. Rev. R. T. Williams, Jr., of Oklahoma City, was the youth convention speaker.

An enthusiastic Sunday-school rally was conducted by Rev. John Ellis

Bible Conference Olivet Nazarene College

From September 8 to 10 occurred the first annual Bible conference on the campus of Olivet Nazarene College. Sponsored by the Division of Religion and Philosophy, the conference marked a unique and significant departure in the extra-curricular activities of the school. Dominant in all its sessions was the general theme of the conference, "The Centrality of the Bible in Christian Life, Training, and Service." Viewed from many angles, this basic importance of the Bible was presented in five public addresses, four departmental lectures, and eight special seminars. The public addresses were presented by Dr. Westlake T. Purkiser, president of Pasadena College, as principal speaker at the conference.

One of the additional high lights of the conference was the departmental lecture given by Dr. J. Russell Gardner, chairman of the Division of Religion, and director of the conference. He spoke on the theme, "The Function of the Bible in Systematic Theology." Other timely and illuminating departmental lectures were: "Great Epochs in the Life Story of the Bible," by C. E. Demaray; "The Homiletic Methodology of the Bible," by Professor R. L. Lunsford; and "The Place of the Bible in Religious Educa-

tion," by Dr. John H. Cotner. The eight additional seminar speakers were Dr. Harold W. Reed, Dr. A. Bond Woodruff, Professor Paul L. Schwada, Professor William P. Sloan, Dr. J. F. Leist, Rev. Donald E. Snow, Rev. L. S. Oliver, and Rev. Sylvester A. Smith.

Another interesting feature of the conference was the display of Bibles and Bible manuscripts arranged by the Department of Biblical Literature, including a valuable exhibit from the Oriental Institute Museum at Chicago. Additional emphasis on the Bible was added by the colored films on great Bible themes, shown each evening after the lectures. Special music for the conference was provided by the Division of Fine Arts under the direction of the chairman, Dr. Walter B. Larsen.

Opening the conference was the address of welcome given by Dr. Harold W. Reed, president of the college. The conference was brought to a close with a beautiful and impressive ceremony involving the burial of the conference Time Capsule. In a metal box, especially constructed for the purpose, were placed all the main documents relating to the first conference, along with a number of important collegiate publications. These, including a copy of the Holy Bible, will lie buried near the base of the flagpole

on the Olivet campus until 1963. At that time the capsule will be unearthed, and the greetings of the first Bible conference to the tenth annual Bible conference will then be read.

Plans for the second conference, to be held during the academic year of 1954-55, are already being laid.

C. E. DEMARAY, Reporter

Chicago Central District N.Y.P.S. Convention

The annual convention of the Chicago Central District N.Y.P.S. convened on Monday, August 17, in the Kelley prayer chapel on the campus of Olivet Nazarene College, Kankakee, Illinois, with President A. T. Smith in the chair. Before the business session was opened, Rev. Wilford N. Vanderpool, pastor of the Austin Church in Chicago, and a member of the General N.Y.P.S., brought a very thoughtful and inspirational devotional message, pointing up the year's theme, "By My Spirit—Speak."

The manner in which the business was conducted indicated that careful planning by the district, council, and officers had preceded the convention. The reports—officers', committee, and society—gave specific evidence that a good job had been done by the entire district throughout the year. Of special note were the records of the societies, a large number of which were

"Honor Societies"—thanks to the constant and clever reminders of the president throughout the year.

When the elections were held, Rev. A. T. Smith was returned to the office of president with a good vote. His close assistants for the new year are: vice-president, Millard Potter, of Danville; secretary, Jack Jones, of Olivet Nazarene College; treasurer, Woodrow Evans, of Hoopston, Illinois.

WILLARD H. TAYLOR, Reporter

Houston District Assembly

The Houston District assembly, August 26 to 28, under the able leadership of Dr. V. H. Lewis, district superintendent, and Dr. D. I. Vanderpool, was a source of great blessing and inspiration to all who could attend. The air-conditioned Central Park Church was enjoyed by those who attended in the day sessions, the night meetings being held at First Church, Houston. Most of the pastoral reports showed substantial gains, and a wonderful spirit of unity and fellowship prevails on our great district.

Dr. V. H. Lewis was re-elected by a unanimous vote for his seventh year. We think no finer district superintendent exists in the movement.

Dr. Vanderpool's tender messages of encouragement were a great source of help in facing the tasks of the new year.

God is blessing! His people are obeying! We are going forward and upward!

REPORTER

Albany District Sunday-School Tour

Rev. Frank McConnell, pastor of Williams Memorial Church in Bethany, Oklahoma, recently closed a most profitable district Sunday-school tour. District Superintendent Renard D. Smith accompanied him on part of the tour and the writer finished up the tour with Brother McConnell.

On each of the seven zones of the district, Brother McConnell had a dinner with all the teachers, Sunday-school superintendents, pastors, and officers of the Sunday school, after which he spoke relative to leadership qualifications. Then on each zone he spoke in the evening at the church. In each of these services he stressed points of interest to the Sunday-school workers.

Many people feel it was one of the most effective and helpful district tours ever conducted; already schools are beginning to show an increase. All the schools on the district are paired off for a twelve-week drive to increase interest and enthusiasm. Two new projectors are going to be given away to the schools in each of the two divisions of the district for the largest average increase over last year.

Brother McConnell spoke in the following churches and the other churches concentrated on these points: Elmira with Stanford Ernest; Binghamton with Arthur Fallon; Owego with John Moran, the secretary of the

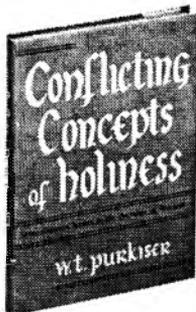
Some Current Issues In the Doctrine of Sanctification CONFLICTING CONCEPTS OF HOLINESS

By W. T. Purkiser

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district church school board; Schenectady with Howard Park; Plattsburg with Merwyn D. Gray; Gouverneur with Frank Heberle; Fairmount with Glenn Tyner; Buffalo with E. E. Herron; Niagara Falls with Paul Gilmore; and Lake Avenue Rochester with Morris E. Wilson. Nearly 100 per cent of the pastors attended, and the dinners for a workshop averaged approximately fifty-five each night.

Sunday schools on the Albany District are on the march and Rev. Frank McConnell, a Sunday-school specialist, certainly gave one and all a transference of life, enthusiasm, and vision.

MORRIS E. WILSON,
Church School Board Chairman

Canada West District "Crusade for Souls Now" Tour

The "Crusade for Souls Now" tour began at Vancouver, British Columbia, on September 14, with an area conference of the province. Seven such conferences were held in the following days, four in Alberta, and two in Saskatchewan, until September 23. Dr. Edward Lawlor, district superintendent, presided at all these meetings. From the beginning the response of the people was most enthusiastic. A fine spirit of fellowship and blessing was evident in all areas.

The Canadian people of this district rose to the challenge of their district superintendent to distribute 100,000 pieces of holiness literature on the district this year. More than 1,000 people pledged themselves to do four items this entire year—to give away a tract a week, to invite someone to church once a week, to deny themselves of something each week, and to speak to one soul a month.

At 6:00 p.m. Brother Lawlor, with this touring party—Mrs. Edward Lawlor, district N.F.M.S. president; Rev. Carey Campbell, N.Y.P.S. president; and Mrs. Janet Williams, district "Crusade for Souls Now" director—met at a supper meeting with the pastors and their heads of church departments.

At 7:00 p.m. the representatives went to a conference room, where they discussed the district plans of their department with the district leader. The director of the "Crusade for Souls Now" met with each department for fifteen minutes to discuss their part in the crusade.

At 8:00 p.m. there was a great public service challenging Nazarenes (some who had come 500 miles, some who had come by airplane, bus, train, boat, and car) to the distribution of literature and the personal soul winning of men and women. Dr. Lawlor stirred the people, and each service concluded with men and women covenanting with God to do their best this year.

Special emphasis was laid on two tract-distribution weeks, November 15 to 22 and January 25 to February 1; on Christmas literature distribution gifts; and on the Crusade Club.

In addition to traveling 8,000 miles during the tour, the various members

conducted 28 church services. The spirit manifested in all the services was heart-warming. Surely God is leading the Canada West District under the capable leadership of Dr. Edward Lawlor.

REPORTER

India Council Meeting

The forty-fourth annual council meeting of the India Mission met at Basim, Berar, September 1 to 3. On Monday evening, August 31, a service was held in which Dr. Orpha Speicher gave an inspirational message. On Tuesday morning Rev. Leslie Fritzlan, our chairman, gave an inspiring message on Hebrews 11, emphasizing that the heroes of the faith are perfected in us.

Eighteen missionaries were present and reports were received from each

one. We were all happy to have Miss Agnes Willox back with us from her first furlough. We also look forward to the return of Rev. Earl and Hazel Lee and their children, and Dr. Evelyn Witthoff, all of whom are to arrive this month.

The Indian preachers' meeting was held the week before the council. During that time a rising tide of revival spirit was felt, and this carried over into the council session. We are looking forward to a real revival in the Indian church. Please pray with us that a real revival might break forth.

God's hand has been upon us in the past year and we are seeking His leadership for the coming year. Rev. Leslie Fritzlan was re-elected as chairman. We are united behind him. God blessed in every part of the council meeting.

C. CLEVE JAMES, Reporter



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THE SUNDAY SCHOOL REACHES OUT

By J. FRED PARKER

Home Department Director, Department of Church Schools, Church of the Nazarene

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East Tennessee District Assembly

Dr. G. B. Williamson directed East Tennessee Nazarenes through a wonderful assembly, which climaxed another good year on our district. Dr. Victor E. Gray, district superintendent, gave an excellent report, indicating gains in each department. The average attendance in Sunday school had climbed to an all-time high of 5,550. Six branch Sunday schools were reported to have been started during the year.

The climax of the assembly was the announcement of the re-election of Brother Gray as superintendent for another year. The election was followed by a love offering on a new car. During the year a lovely cottage has been erected on the campgrounds for the district superintendent's family.

A comparative study revealed the following evidences of progress in

recent years. In 1949 the value of parsonages was \$128,500.00, now increased to \$186,500.00; church property \$534,050.00, increased to \$715,900.00; total giving \$243,914.00, increased to \$328,204.00; general interests \$12,000.00, increased to \$19,901.00; pastors' salaries \$65,330.00, increased to \$112,458.00.

God is blessing the East Tennessee District, and the people are grateful for the godly leadership that is leading on to greater conquests for Christ.

K. W. PHILLIPS, Reporter

Northern California Institute and Convention

Northern California young people enthusiastically pledged \$19,431.00 for home missions following a challenging message given by our district superintendent, Dr. George Coulter. Last year's home-mission pledges totaled \$16,186.00, of which 96.9 per cent was paid. This year the home-mission pledges increased \$3,155.00. This en-

larged spirit and vision will challenge our youth to greater service and sacrifice for the kingdom of God, and it assures the organization and support of more home-mission churches.

The N.Y.P.S. convention was well attended by zone and local presidents and delegates, who gave reports of progress among our youth of Northern California.

Rev. Wilson Lanpher was re-elected district president. Dr. Coulter and the convention expressed appreciation for his capable leadership.

The institute, which preceded the convention, was one of the best. Rev. Barrett Kirby, institute director, says, "Surely our hearts have been drawn closer to God as a result of this inspiring week together."

The ready wit, sparkling personality, and inspirational messages of Rev. Norman Oke made institute, 1953, a week memorable in the lives of 330 Northern Californians.

REPORTER

Northeast Oklahoma District Assembly

The second annual assembly of the Northeast Oklahoma District convened at the First Methodist Church, Muskogee, Oklahoma, September 16 and 17, with Dr. Hugh C. Benner presiding. Rev. W. R. Donaldson, pastor of Muskogee First Church, was host to the assembly and entertained in a most gracious fashion.

From the opening gavel until the final amen, God's choice blessings were in evidence. A beautiful spirit of Christian harmony prevailed, with wonderful fellowship enjoyed by pastors and laymen alike. The reports were given with thoroughness and yet with dispatch. All business of the assembly moved smoothly and without difficulty.

Dr. Hugh C. Benner proved to be a most capable presiding officer, handling the assembly business like a veteran of many seasons. His wise leadership, efficiency, and unhurried manner were greatly appreciated by all in attendance. His morning and evening messages were used of God to bring great blessing and inspiration to the services. Surely, in the great providence of God, a great new leader has been raised up to "man the ranks" in the Church of the Nazarene.

The climactic moment of the entire assembly was reached in the report and re-election of Dr. I. C. Mathis as district superintendent. His report, given in a spirit of humility, was an added occasion for rejoicing. He was enthusiastically elected with an overwhelming majority. Each pastor and church on the district realizes that in Dr. Mathis we have a Christian brother who is interested vitally in souls and will spend himself continually for the Kingdom interest. Dr. and Mrs. Mathis were presented following their election for another year, and a fine love offering was given by the assembly.

On the closing evening a most impressive ordination service was conducted with the following being

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ected to elder's orders: Sterling Acton, Gene King, Bill Rough, and Bill Livingston. Mrs. Martha McDaniels was consecrated as deaconess. This wonderful group would add immeasurably to the ministry of any district.

Each pastor returned to his field of labor determined to lead his church in a genuine revival this year. A great harvest of souls is expected to be reaped. Northeast Oklahoma "marches on" in faith and triumph.

H. C. THOMAS, Reporter

DEATHS

MRS. ELIZABETH BARBARA PEASE, age eighty-five, died at the home of her daughter in Winnipeg, Manitoba, on July 10, 1953. She was a loyal, faithful member of the Church of the Nazarene in Prince Albert, Saskatchewan. She was greatly interested in the foreign missionary program, and supported the work with her prayers and offerings. A saintly mother has gained an abundant entrance into heaven. She is survived by one son and three daughters. Her husband, George A. Pease, died in 1941.

MRS. MARY ELIZABETH EUDALEY was born in White County, Arkansas, January 25, 1872, and died August 17, 1953, at her home in Marlow, Oklahoma. She was converted at the age of eleven, later sanctified, and became a member of one of the Holiness Bands. In 1911 she joined the Church of the Nazarene at Sulphur, Oklahoma. She was married to J. B. Eudaley in 1890. She is survived by three sons and three daughters; also two brothers and two sisters. Funeral service was in charge of her pastor, Rev. Joe Chastain, assisted by Dr. E. S. Phillips of Bethany First Church.

CHRISTIAN PETERSON BOVRE was born May 10, 1891, and died August 11, 1953, in Eugene, Oregon. He was born in Norway, coming to the U.S.A. as a young boy. In 1922 he was united in marriage to Ella Lane. Besides his wife, he is survived by his mother, Agatha Severson, two sisters, and two stepchildren. He was converted at the age of seventeen, and joined the Sellwood Church of the Nazarene, Portland, in 1923. He served the church faithfully for over thirty years; active in the choir, served as a member of the church board, and for years as the local church treasurer in Eugene, resigning because of ill health. He was an outstanding Christian whose godly life was a blessing and benediction to all who knew him. Rev. Orville Kleven and Rev. Duane E. Muth officiated at the funeral service.

JOSEPH B. BRANDON was born in Nashville, Arkansas, November 22, 1879, and died April 11, 1953. He came to Texas in the early twenties and had lived here for the past twenty-eight years. He was one of the earliest Nazarenes and loved God and the church. He is survived by his wife and six children. Funeral service was conducted in a funeral chapel, with interment in the East Greenwood Cemetery, Weatherford, Texas.

MRS. ELLEN STATES MYERS was born at Thayer, Kansas, August 15, 1880, and died July 30, 1953, at Enid, Oklahoma. A strong advocate of holiness, she had served as a commissioned evangelist of the Free Methodist church before uniting with the Church of the Nazarene many years ago. She had been a faithful member of the Church of the Nazarene at Helena, Oklahoma. Two of her surviving children are ordained holiness ministers: Rev. Mrs. Menelva Rawlings, who, with her husband, is the Nazarene pastor at Hennessey, Oklahoma; Rev. Mrs. Effie Ross, of Erie, Kansas, a minister in the Wesleyan Methodist church. Funeral service was conducted by Rev. Paul Temple, assisted by Rev. Carl Kruse.

MRS. LOLA RENEAU HARVEY was born at Oneonta, Alabama, December 3, 1899, and died at Compton, California, August 12, 1953. She was definitely converted at the age of nine. In 1924 she united with the Church of the Nazarene in Alabama City. Moving with her husband and family to south Texas later that year, she transferred her membership there. In 1927 they moved to Compton, California, where they united with First Church of the Nazarene, when the church was two months old; they transferred to the South Gate Church in 1945. She has been a faithful and loyal Nazarene throughout the years. To Lola and Daniel Harvey were born seven children, two of whom preceded their mother in death. She is survived by her faithful Christian husband, five children, also five brothers and four sisters. One son is in Pasadena College preparing for the ministry. Mrs. Harvey will be greatly missed; she was active in the church and added greatly to its spiritual life. Funeral was conducted by her pastor, Rev. W. Herman Burton, assisted by a former pastor, Rev. Edward E. Mieras.

ANNOUNCEMENTS

NOTICE—Rev. J. W. Short retired from the district superintendency at the assembly of the Indianapolis District held on the campgrounds at Camby, Indiana. This marked the close of the district superintendency of Brother Short. In an appropriate retirement service held Wednesday evening, August 26, high tribute was paid to the lives and ministry of Rev. and Mrs. Short. Brother Short has served as district superintendent for thirty-three years and, although no accurate report was kept of the number of new churches he was instrumental in organizing, yet the estimates ran as high as two hundred. Thousands of souls were brought into the Kingdom and uncounted numbers into the membership of the Church of the Nazarene through his ministry. Brother Short, during this time, served on the General Board of the church, on important commissions, on college trustee boards, and his voice was often heard and carried great influence on the floor of eleven general assemblies. Mrs. Short was a member of the General Council of the Woman's Foreign Missionary Society for about fifteen years. Although they have now retired from the work of the district superintendency, this does not indicate that the scope of their ministry has been curtailed; in fact, I am sure it means that the scope has been greatly enlarged because now with their rich background of experience they are available for camp meetings, conventions, and home-mission tours throughout the church. I trust that our people will use all of their available time. They may be reached through their home address, Route 3, Greenfield, Indiana. The entire church salutes these faithful leaders, and our prayers and best wishes will follow them as they carry on in the great task.—Hardy C. Powers, General Superintendent.

WEDDING BELLS

Alberta Pfost of Mendon and Harvey Shock of Rockford, Ohio, were united in marriage on September 27, at the Rockford Church of the Nazarene, with the pastor, Rev. O. W. Bowsher, officiating.

Miss Joyce Leta Yates of Grangeville and Thomas C. Lealie of Buhl, Idaho, were united in marriage on September 4, in the Grangeville Church of the Nazarene, with Rev. A. F. Twist officiating.

Miss Wanda Lanning and Mr. Roy Nichols were united in marriage on August 30, in the Church of the Nazarene in Kenton, Ohio, with Rev. Donald Hough officiating.

Miss Virginia Pace of Dexter, Missouri, and Mr. Allen Dace of Odin, Illinois, were united in marriage on August 28, at the Dexter Church of the Nazarene, with Rev. C. F. Transue of Poplar Bluff, Missouri, officiating.

SPECIAL PRAYER IS REQUESTED for a Nazarene evangelistic singer who has been stricken with polio and is now in the hospital;

by a mother in Missouri for the salvation of her son in the U.S. Air Force;

by a brother in Texas for the church in that place—they are just starting and need a building;

by a lady in Illinois, that her family may get the light on holiness and not oppose her attending the Church of the Nazarene; also that the Holy Spirit may direct her father in the reading of good literature;

by a Christian brother in a hospital in Iowa, that God may touch and heal him.

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SERVICEMEN'S CORNER

CHAPLAIN Van Vorce writes from Germany: "This has been one of the most blessed months since we have been in Europe. There was a wonderful spirit in every service and twelve precious souls knelt at the altar during the month and claimed real victory in Christ. We feel we have much for which to give praise unto the Lord."

"During my stay in Tampa, Florida, I attended First Church of the Nazarene. Rev. Rogers is the pastor. My son, A/2C Earl L. Sprowls, was saved on April 12. The good pastor's wife and his people held on and God answered prayer, a prayer that had been prayed for years. On May 3 he was sanctified, praise the Lord. I'm so glad I am serving a God that answers prayer. My son wants to preach. He wants to go to Trevecca Nazarene College when he is discharged. Much credit is given to one of our good Christian boys at MacDill Air Base—they call him 'Dubbs'—for his faithfulness, sticking to Earl and encouraging him. To you boys that are Christians in the service, go the extra mile to help those boys that don't know God. There are hungry hearts among them and God can use you to be a soul winner for Him. May God bless our servicemen. They need our prayers."

MRS. NELLIE SPROWLS

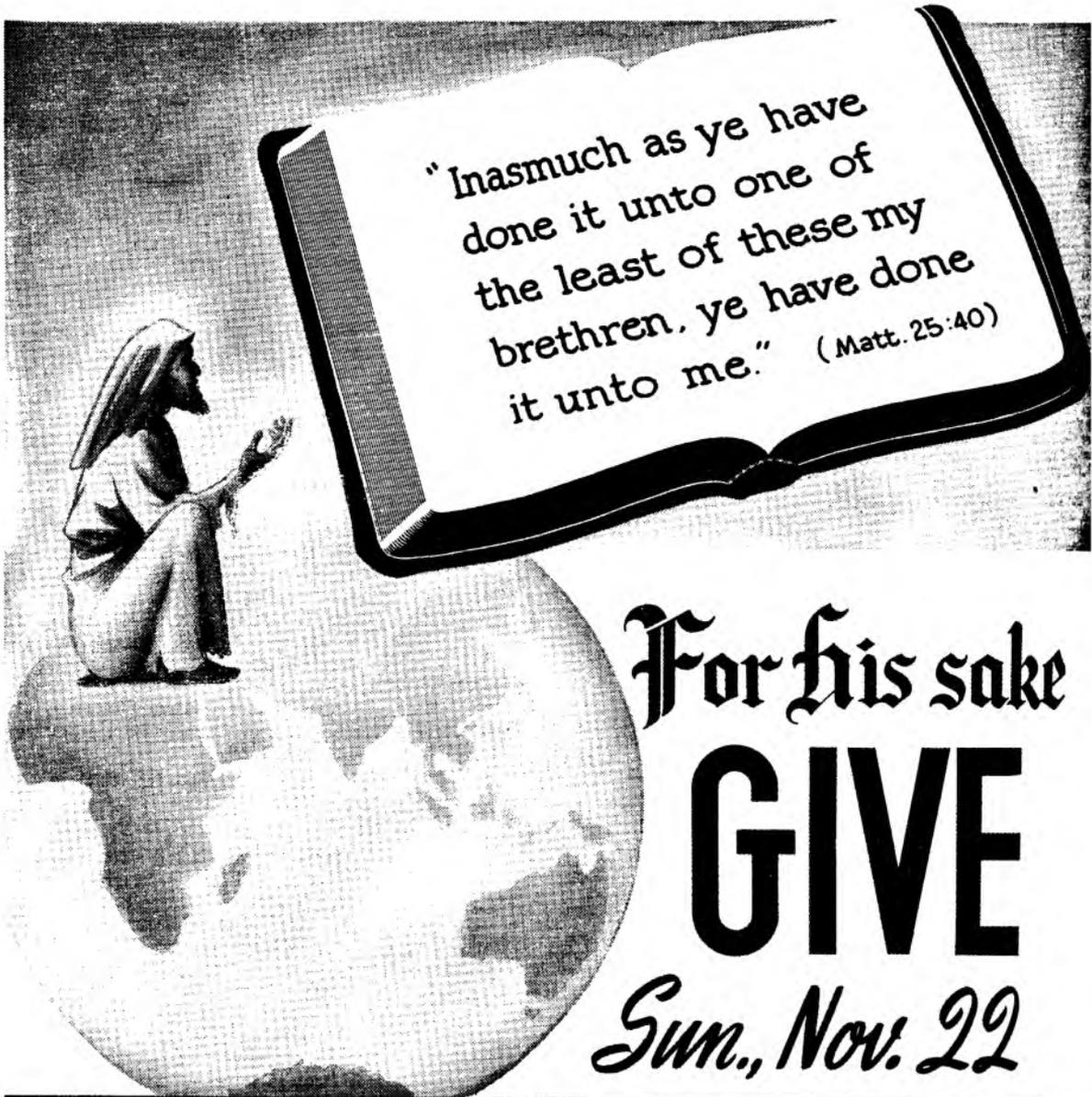
"Just a line to tell you how I appreciate and enjoy receiving all of your literature. I have been receiving the *HERALD OF HOLINESS*, the *Other Sheep*, *Conquest*, and *Come Ye Apart* regularly. You'll never know what a blessing they have been to me. It seems that they help me to keep up with all the church news, and most of all encourage, bless, and help me to keep in touch with God. I've found a real Saviour in Jesus, and I'm happy to report victory here in Germany. I'm looking forward to being back and being able to work in the church, as I'm sure many other boys are too. I will inform you of my rotation date. I thank you again for the inspiring literature."

GERALD E. GASSETT

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Sun., Nov. 22

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