



Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

November 4, 1953

Our Common Salvation

General Superintendent Young

THE genius of the gospel of our Lord Jesus Christ lies in its ability to meet the needs of the human heart and life everywhere, in all generations. Whenever a gospel is preached that requires a religious genius or a special temperament to meet its terms or follow its call, then it is "another gospel" than that recorded in the New Testament. Likewise, whenever a gospel is propounded and offered to a limited order or state in society, that gospel is thereby less than Christian.

In this vein Jude writes of "the common salvation." Here the reference is not to the commonplace or cheap, but rather to the resourcefulness and adequacy of divine grace.

The Scriptures themselves are clear in declaring that all mankind is under sin—heathen and favored Jew alike—but they are equally emphatic in asserting that Christ died for all and that His salvation reaches to all both in intent and in power.

The truth of God's grace revealed in the gospel has always been in more jeopardy from its friends than from its enemies. It is more readily thwart-

ed or corrupted by the Church than by the world. In the first generation after Pentecost the most serious danger that the Church encountered came from those Jews who had accepted Christ and who then endeavored to make the gospel an enlarged Judaism rather than an emancipation message for the whole world, untrammelled by the trappings of Judaism.

Even in the holiness church of the twentieth century how easy to indulge our own temperament and to reflect our own sectionalism or nationalism rather than to give free rein to divine grace! How easy to divide into "camps" or "schools of thought" and pronounce anathemas upon others, rather than share in the benefits and fellowship of our "common salvation"! With fear and trembling we should work out our own salvation, for we know it is God who works in us to do His good pleasure.

It was Jude who also wrote: "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life" (verses 20-21).

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

TELEGRAMS

Twenty-ninth annual Guatemala Missionary Council closed in wonderful spirit of unity. William Vaughters elected Council president. Great victories in Peten and San Juan camp meetings, with some five hundred seekers. New work in Guatemala growing. New Bible schools in Coban and San Juan complete.—JAMES HUDSON, *Reporter*.

Houston, Texas—The Houston District Home Missions campaign by Dr. V. H. Lewis and Dr. Hardy Powers was launched with a great service at Houston First Church Sunday morning, October 18, with people hilariously subscribing \$3,500.00 to start the Bellaire church. This was in addition to \$2,000.00 they gave last year for property. First Church pledged to sponsor this organization and see it successfully started.—L. P. JACK DURHAM, *Reporter*.

Birmingham, Alabama—Thirty-ninth anniversary services held at Florence, Alabama, Sunday, October 18. It was a great pleasure for the superintendent to bring two sermons on that day, and take the offering raised to liquidate indebtedness on church; \$8,100.00 was given in cash and pledges. Rev. John E. Compton, being pastor for about six months, is leading the church on to greater victory.—C. E. SHUMAKE, *Superintendent of Alabama District*.

NEWS IN BRIEF

On Sunday, October 18, First Church of Clarksville, Tennessee, celebrated their fortieth anniversary, with services morning, afternoon, and evening. The special workers were Rev. Robert Chung of Korea, Rev. D. K. Wachtel, district superintendent, and the male quartet from Trevecca College. Rev. W. M. Great-house is the pastor, having come to the church in 1949.

Rev. Paul E. Cable has resigned as pastor of the church at Linton, Indiana, to accept the pastorate at College Corner, Ohio.

Pastor Donald K. Ballard sends word from Tuscaloosa, Alabama: "Holten Heights Church records greatest Sunday-school attendance in history of church on October 18, with 422 present, breaking previous record of 282. Average attendance for year thus far 227, an increase of 82 per Sunday over last year. Had glorious revival with Rev. and Mrs. Leon Chambers as evangelists; many defi-

nite victories; new contacts made. Pastor and people wonderfully united and going forward for God."

Dr. S. T. Ludwig, general church secretary, was guest speaker at Eastern Nazarene College, Wollaston, Massachusetts, October 12 to 16, to give the Kauffman Lectures on Personal Evangelism.

Rev. James D. Holstein has resigned the pastorate at Paulding to accept the call to the church in New Hampshire, Ohio.

After more than five years as pastor of the church in Freeport, Illinois, Rev. Harry E. Grimshaw has resigned to accept a call to pastor the church in Litchfield, Minnesota.

Rev. Charles L. King has resigned as pastor of the church in Washington, Iowa, to accept a call to pastor First Church in Idaho Falls, Idaho.

"First Church of the Nazarene, Chicago, with Dr. C. B. Strang as pastor, moved into new building, October 18. 509 present in Sunday school; 700 for morning worship. Dr. Mendell Taylor in opening convention, October 18 to 25."—Bennett Dudley.

Evangelist E. L. Cornelison has left the field to accept the pastorate of the church in Boulder, Colorado.

Ken S. Armstrong, associate minister, sends word from Wichita, Kansas: "First Church moves ahead; 1,004 in Sunday school on Rally Day; 54 at altar in regular services last four weeks. Love offering taken to

send Pastor Galal Gough on trip around the world. Expansion program in full swing. God is blessing pastor and people."

Rev. Robert Owen recently resigned as pastor of the church at Gooding, Idaho, to accept the call to Fremont Church in Stockton, California.

Herald of Holiness

Herald means to tell the news; Holiness is the subject used.

Fifty-two times in every year, It carries sermons far and near.

From north to south, from east to west,

We hear of people who are blessed; They read of holiness and power, And then pray through and get on fire.

We send it to the heathen lands, To India's dark, and Africa's sands, To China's hungry, war-torn race. They send it 'round from place to place.

Old Mexico, they read it there; While it's in Spanish—we don't care. We send it to the Holy Land. Yes, more and more it's in demand.

The "Herald" is a missionary; It travels cheap and does not weary. Will you not help her reach the goal?

Send a subscription to a needy soul.

—EMMA FRENCH, Pastor, *Riverside Drive Church, Los Angeles, California*

TEARS

By Myrl D. Jutras*

Great men have need to cry and are not ashamed. A man is indeed great who can admit he is wrong and stand firmly and proudly when he is right. A man who can see his own weaknesses and correct them, believes firmly in God and says so, will never be in the ranks of a coward's place. The coward cannot cry because he cannot stand others' tears; he cannot endure others' viewpoints if they are not his own; he cannot be criticized because he is afraid of himself; he cannot rise above his own weaknesses, for he cannot stand weakness of others; he cannot lead, he can only force; he cannot give, he can only take; he is the makings of a dictator, but he could never be a king. God is Love; God is Hope; God is above man, and God is my God!

*Worcester, Mass.

HERALD OF HOLINESS

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Seven Reasons for Boosting The Thanksgiving Offering

By D. I. Vanderpool*



SOME folks may wonder why we lay plans and urge that a generous Thanksgiving Offering be received in each one of our local churches.

I can see many reasons why we should do it, but I will submit only seven.

First: The Thanksgiving season is an appointed time for offering thanks to God for His manifold blessings. Certainly bringing a generous offering to God is one way of expressing love and gratitude to Him for His loving-kindness. I know we can express our love and thanksgiving in words, but it adds depth and meaning to our thanksgiving when we supplement our words and prayers with a generous material offering.

Second: In giving to the Thanksgiving Offering we give favorable response to the Great Commission, "Go ye." This offering is received primarily to support world-wide evangelism, and it affords a distinct opportunity for each one to vote for missions in a most convincing manner.

In the *third place* a great Thanksgiving Offering is an answer to the earnest prayers of hundreds of missionaries who are trying to carry on with meager funds and at the same time properly represent Christ and the church among the needy people whom they have adopted as their very own.

My *fourth reason* for boosting the Thanksgiving Offering is that we have a host of friends who wish to invest their missionary money in a program where a well-rounded, heart-warming, soul-saving gospel is presented to the people, and where there is a dependable organization which gives the gospel endeavor assurance of permanency. The Thanksgiving Offering affords them a chance to join in a great united effort for missions.

Fifth: The Thanksgiving Offering brings a feeling of relief to the Foreign Missions Department, the General Board, and the Board of General Superintendents, who know that commitments have been made to Kingdom interests that are many thousands of dollars above the allocated General Budget. It helps my faith to know that our people and friends will have an opportunity to present an offering devoted to these interests.

Sixth: A satisfactory response given to the Thanksgiving Offering will enable the Foreign and Home Missions departments to strengthen the lines and enlarge the beachheads in fields where we now labor, and possibly to have some funds with which to enter a few of the doors in other fields that are now wide open and calling

for the Church of the Nazarene and her message of hope.

My *seventh reason* for boosting the Thanksgiving Offering is that this is an approved set time for a united, church-wide, clarion call to be made for our prayerful best in bringing an unselfish offering for world-wide evangelism. This presents a great challenge to our people for sacrificial giving for Kingdom interests.

Why I Believe in Sanctification (III)

By E. E. Wordsworth*

I believe in sanctification because it meets the needs of my moral nature and total personality. My intellect must know I am right, my will needs harmonization with the will of God, and my sensibilities must be responsive to grace. Dr. Lewis T. Corlett wrote a classic, *Holiness, the Harmonizing Experience*. Holiness does more for me than mere psychiatry, psychology, education, eugenics, environment, culture, refinement, philosophy, sociology, ethics, and so forth, though we do not discount these in their proper sphere and relationship to mankind. They are on the human level, but grace lifts me to a much higher level, even to the very heart of God, and brings me into a vital relationship with Him in fellowship divine.

I am perfectly satisfied with Jesus. Praise His name! I was converted when a boy fourteen years of age. I struggled on with the carnal nature within, not knowing the way of deliverance. One night I heard John Gould, a layman then, but later a minister of the gospel, testify to two works of grace. This was the first gleam of light I ever received and I immediately embraced it; that very night I was gloriously sanctified wholly.

I believe in sanctification because of many eminent and reliable witnesses to this grace down through the centuries, from apostolic and post-apostolic days down to the present. Rev. C. W. Ruth used to say, "What a man knows he knows, he knows he knows." Paul said, "I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ" (Rom. 15:29). A veritable multitude of satisfactory witnesses could be marshaled to give their testimony to this grace—men and women of every walk of life, rank, and station; men from every nation and tongue; men from all the evangelical denominations and Christian cultures; men from every century of the Christian era and from the remotest parts of the earth. It is utterly impossible to call the roll of the millions who have been fully cleansed from sin and filled with the Holy Ghost.

I believe in sanctification because the devil hates it. John Wesley said of it, "That word [sanctification] which the devil peculiarly hates." I think there is no other one word the devil hates so much. Those who have been promoters of

*General Superintendent

*Pastor, Goldendale, Wash.

this doctrine and experience have been lied about, misrepresented, scandalized, and hated perhaps more than any other religious people. Even gospel preachers have been very unfair. I cite three reasons why people oppose holiness: *ignorance, prejudice, infidelity.*

I believe in holiness because it meets divine requirement, will see me safely through the Judgment, and give me a passport to heaven. "Now the end of the commandment is charity out of a pure heart" (I Tim. 1:5). I submit to you that there is nothing beyond the "end." And, "Herein is our love made perfect, that we may have boldness in the day of judgment" (I John 4:17). Once more, "Follow peace with all men, and holiness [the evangelical sanctification in contradistinction to ceremonial, official, general, etc.], without which no man shall see the Lord" (Heb. 12:14). Then it is evident that it will give me a passport to heaven, and I promise you that once I am inside that city I am never coming back.

Studies in the Epistle to the Hebrews:

By H. Orton Wiley*

XIII. The Apostle and High Priest

WE ARE NOW about to leave the beautiful gate and enter into the spiritual temple itself. The writer has lingered long at this gate, noting both the divine and the human aspects of Christ, and drawing from both phases valuable lessons in spiritual experience. He has also uttered a serious warning against neglecting this great salvation, and is now about to utter a similar warning against hardening the heart.

The spiritual temple. As the divine-human nature of Christ is the gateway into fellowship with God, so also the spiritual temple itself is but the expanding of this same divine-human nature. The plan of the writer is simple. He is to consider the work of Christ in the spiritual temple in relation to Moses, the apostle of the Old Testament, and Aaron, its high priest. It will be readily seen that the subject is to be presented under the symbolism of the ancient Tabernacle service. We may then view the Epistle to the Hebrews as a divinely inspired interpretation of the Old Testament—its history and ritual, its laws and legal precedents.

Holy brethren (3:1). This form of address is evidently derived from the words sanctification and brethren in the previous chapter. The two words are now combined as "holy brethren" and form a fitting characterization of those who are about to pass through the beautiful gate into the spiritual temple of God's presence.

Partakers of the heavenly calling (3:1). The Christian's calling is heavenly, not merely a call

from heaven or a call to heaven, but as a calling to a life fulfilled in heaven—the power of the Holy Spirit which works the heavenly life into our being to make it heavenly. It is a reference to the gift of the Holy Spirit on the Day of Pentecost, through whose power man is purged from sin by the blood of Jesus, and transformed into the likeness of the spiritual Christ.

Consider (3:1). The word consider is an astronomical term from *con*, "with," and *sidere*, "the heavens," and carries with it the thought of intensity. As astronomers gaze long and intently at the heavens in order to inform themselves concerning the wonders of the solar system, so Christians are likewise to gaze at Jesus, the Heavenly One. Furthermore, the sense is not to "regard Jesus, who was," but to regard Him *who is now*, at this present moment, our Apostle and High Priest.

Christ, our Apostle (3:1). Four phases of the apostolic work are presented in this and the following chapter under the symbolism of (1) the house, (2) the voice in the house, (3) the Sabbath, (4) the land, and (5) the throne in the land. It will be noticed that there is a gradually deepened conception of the work of Christ in these symbols, the whole finding its culmination in the "rest of faith."

Christ, our High Priest (3:1). Here begins the discussion of a new and greater order of priesthood than that of Aaron; a priesthood based, not on human relationships, but on intrinsic worth, the power of an endless life. Aaron was a priest of death; Christ was a Priest of life. Aaron ministered the word; Christ ministers the Spirit. The succession of priests in the Aaronic order was interrupted by death; Christ is a Priest forever after the order of Melchisedec. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25).

THE MARKS OF THE MASTER

By F. W. Davis

*Am I bearing the marks of the Master
In this world of envy and strife?
Am I daily reflecting His image
Since Jesus came into my life?
Am I sacrificing for others
Whose lives are hopeless and dim?
God help me with love and compassion
To tell the poor sinner of Him.*

*Am I set to take the resentment?
Do I have the grace to endure
The hurts and misunderstandings
That come to a life that is pure?
Lord, give us more mark-bearing Christians,
Who'll take the reproach of the Cross,
With the added scars of the battle
In trying to rescue the lost!*

*President Emeritus, Pasadena College, Pasadena, Calif.

The Shepherd Psalm

By James W. Humble*

"The Lord is my shepherd." It is vital that we should define God's relationship to us and our relationship to God. An individual may have an image peculiar to himself, an image which most clearly typifies the divine nearness and care, and through which he can see most of God and understand Him best. God is the infinite name: Shepherd, Father, Healer, Deliverer—these are the incarnation of the name God; not limiting it, but in the sense of focalizing its glory, and subduing it into daily use and comfort.

"I shall not want"—an indirect tribute to the earthly shepherd. Some titles are characteristics as well as designations. A shepherd that allowed his flock to want would divest himself of his character, and rank himself with the horde of hirelings whose business it is to fleece the flock, and deliver it as a prey to the world. The assurance of nurture here has important meaning. It may be paraphrased in various ways and manners: I am God's child, so I need not yield myself to anxiety; I am a Christian, therefore provision has been made for my well-being. The reasoning may start from a better point of view—God is for me; therefore, who can be against me? God is the Husbandman, so there will be bread enough. God reigns; the universe is safe. There is no selfishness in reasoning thus. The Psalmist is not magnifying a personality; he is stating the practical and universal sequence of universal reasoning. The violet is not boasting when it says in its mossy dell, "The sun shines and I shall be warmed."

"He maketh me to lie down in green pastures: he leadeth me beside the still waters." He knows what I need and treats me accordingly. He proves by easily comprehended blessings that higher benefactions shall not be withheld. Pasture and water are the earnest and pledge of truth and grace. Providence is the visible and historical aspect of theology. If God clothes the field, will He not clothe the husbandman? If He clothes the body, will He not clothe the soul? If He feeds the flesh, will He starve the spirit?

"He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake." Soul restoration is a work peculiar to God. He alone knows that wonderful instrument; He only can keep it in tune. "The inward man is renewed day

by day" (II Cor. 4:16). Day by day the soul must be fed and comforted by the indwelling Presence. Experience will be crystallized into character. Do we know in our innermost being that He who made the rainbow to shine forth as a promise to mankind also made the Cross the only way to heaven? These are thoughts that ought to shock the complacency of self-satisfaction and bring men to the place of repentance and restitution.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil." It is indeed the valley of shadows, the valley of night. Regardless of how much the expression may be Hebrew etymology and usage, we know what the valley is. It is ever before even the youngest—it must be traversed by all; the darkest part must be traversed alone. The loving mother cannot follow her child through to give a word of comfort or cheer; and ardent love, the love which unites two souls as one, must stand back in wonder and be made dumb with awe. Opinions may come and go; laughter and madness have their times of riot and triumph; attention is arrested by politics, business, war, or pleasure. But there is a black, silent, gloomy valley waiting for all!

Is there no escape? May we not fly away on white wings to the city of light, the eternal home of bliss? We know the answer. Thank God—"For thou art with me; thy rod and thy staff they comfort me." Thus the pious boast is not irrational, or presumptuous, or sentimental. It is a sanctuary built upon a rock. The Christian will be without fear simply because of his vital relationship with God. The peculiarity of the Christian religion is that it means the most to us when we need it the most. The night cannot frighten it, the storm has no effect upon its courage, death retires before its approach. It is the magnificent necessity of the case, for God can know no fear, and to be in God is to be like God, or Godlike. "Thou art with me"—my hand is locked in Thine; my future is involved in Thee. God and the saint are one.

"Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over." God is a hospitable Host; He furnishes or spreads the table on a high mountain and the enemy looks on with rage and impotence from the valley. Truly, my soul, God treateth thee as a favorite and setteth on thee special seals, so that every believing one



*Pastor, Sullivan, Indiana

can say, "Each of us seems to be God's only child, God's chosen delight."

"Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever." It has been thought by some that this reference to the house of the Lord is a decisive voice against the Davidic origin of the psalm. Perhaps so, in a purely literal sense, but certainly not in the spiritual interpretation of the sweet singer's thought. The house of the Lord is a scriptural term. Jacob saw "the house of God" in an unexpected place. Surely there is a house—"a tabernacle, not made with hands," "a hiding place," and a "covert from the tempest." Is not this suggested by "for ever"? No man can literally abide in a literal house "for ever." Man dies, stones crumble, all things earthly vanish as the daylight when night approaches. The house of God is truth, wisdom, holiness, worship, sacrifice—it signifies nearness to God, communion with Him, a perpetual abiding under the shadow of the Almighty. My soul, seek thou no other home! In my Father's house there is "bread enough and to spare." "They that seek the Lord shall not want any good thing" (Ps. 34:10).

I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment (Matt. 12:36).

NAZARENE CHAPLAINS—

A Vital Factor in the Armed Forces

You would have been thrilled, as we were, in a recent week-end visit with our brother at Camp Chaffee, Arkansas, where we were privileged to attend one of the three Sunday morning worship services conducted by our own Nazarene chaplain, Captain Conley D. Pate. We attended the second service and the chapel was filled to capacity. Chaplain Pate brought an encouraging message especially suited to that soldier away from his family, friends, and the influence of his church. We were delighted with the uplifting service and breathed a prayer for Chaplain Pate as we left the crowded chapel and walked into the autumn sunshine, where the steps and area in front of the chapel were filled with soldiers preparing to attend the third service.

The interest shown by company officers and especially by the regimental commander, Colonel McClure, was a pleasant surprise. One of the soldiers credited Colonel McClure with the statement that the best antidote for communism was Christianity.

M. A. (BUD) LUNN

Member of

Nazarene Servicemen's Commission

THE EVANGELISTIC PULPIT:

The Two Ways

By D. F. Steininger*

There is a way that seemeth right unto a man, but the end thereof are the ways of death (Prov. 16:25).



EVERY mortal stands at the fork in the road. Not one but two ways lie before him and he must decide for one or the other.

To his carnal mind one way seems to be right, but he knows it is wrong. The other seems to be wrong, but he knows it is right. Ignoring the wrong and the right of the two ways ahead, and forgetting to consider the end of them, he chooses the way that *seems* to be right. Why does he make this choice?

First, because *it is the way of least resistance*. His carnal flesh continually contends for ease and comfort as well as its own will and way. It resents the harness of duty and responsibility. The interest of others as well as consideration of his own best welfare fades out in the fog of the way of least resistance.

E. Stanley Jones wrote, "The sinner is free to do what he wants, but the Christian is free to do what he ought." What a difference!

Second, *the majority are taking the way that seems to be right*. "Can the vast majority be wrong and the meager minority be right?" he would ask, forgetting that God always has had a small minority on His side.

Eight were right and millions were wrong when Noah and his family escaped the flood. Lot and his two daughters were saved from the destruction of Sodom while thousands perished. Gideon and his three hundred with God's help defeated the multiplied thousands of idolatrous Midianites. To stand with the majority is to stand against God and right.

Third, *Satan and his allies have falsified and misrepresented the way that is right*. False representatives and sham witnesses have given many a false and hideous conception of the true way. The wonderful joy and happiness to be found on the true way of salvation is all but hid from many—they consider it a toilsome way of drudgery. But God said, "The way of transgressors is hard" (Prov. 13:15), and the Master said, "My yoke is easy, and my burden is light" (Matt. 11:30).

Fourth, *the awful end of the way that seems to be right has been hid from the eyes of its deluded victim*. So on down he goes to the awful end thereof, which is the way of death.

Sinner friend, don't take the way which seem-

*Evangelist, Terre Haute, Indiana

eth right. Take the right way which leadeth to life eternal. Accept Jesus Christ now, for He is "the way, the truth, and the life."

WE ARE DEBTORS

By Kathrine Bevis*

AT THE eleventh hour of the eleventh day of the eleventh month, thirty-five years ago, the order was given to cease fire and Armistice Day was born. It has become a day set apart for the solemn remembrance of those who gave their lives that you and I might retain our precious heritage of freedom.

It is not victory that we remember. We have learned that there can be no enduring victory in this old war-torn world until Jesus comes. After three victories in one generation, we still move in a fragile simulation of peace that could shatter at any moment into a ghastly demonstration of man's new genius for destruction.

What is victory? Victory is that which must be bought with the lives of young men to retrieve the errors of the old. Victory is a battered thing courage must salvage out of the wreckage which stupidity has wrought. Victory is redemption purchased for man's hope at a cost so terrible that only defeat could be more bitter.

We are all debtors to sacrifice. We are told in the Bible that when David stood before the hosts of the Philistines which were encamped in Bethlehem, he wearily said to the mighty men about him, "Oh, that one would give me drink of the water of the well of Bethlehem, which is by the gate!" (II Sam. 23:15.)

Three of his devoted men took this remark literally, broke through the hosts of the Philistines, drew water from the well of Bethlehem, and brought it back to David. Then, recognizing his own folly and the danger he had brought to these men of valor, David refused to drink, saying, "Is not this the blood of the men that went in jeopardy of their lives?"

David refused to drink the water of sacrifice, but it is not possible for us to escape the sacred chalice. It is inseparable from our freedom, purchased at so great a price.

We remain forever debtors to sacrifice. We honor the memory of these Knights of the Grail of Freedom. We offer our prayer of remembrance in reverence, thankfulness, and humility.

Yes, Armistice Day is a time for remembrance—of greater things than victory, measured by the spirit.

*Houston, Texas

God is faithful, and expects us to walk by faith . . . We have our definite lines of working; we must not leave them, or grow weary in them.
—J. HUDSON TAYLOR.

WORSHIP THROUGH +++ Giving

THE PEOPLE who have given to the General Budget are numerous. They have made it possible for the Church of the Nazarene to go into many countries with the gospel and, besides the work of missions, have promoted Christianity through the radio, the Sunday school, stewardship, Church Extension, and Christian education.

It isn't necessary to urge people to give to such a program. They do so because they want to. They are in partnership with God and worship Him through giving.

—JOHN STOCKTON
General Treasurer

The City by Night

By Dolores S. Douglas*

I WALKED along the vacant sidewalk of that modern, metropolitan city. It was a warm, summer evening and the cooling breeze from the lake shore was welcome as it blew across my face. As I looked aside, I saw the elaborate fountains in the park as they sprayed upward in a changing array of colors.

A short distance away, the bright neon lights glared from the busy streets. The skyscrapers stood tall above the hurrying humanity down below. It was a city that had come awake to play. I heard the faint strains of a modern dance orchestra, as it crooned the latest songs from some dim-lit cafe.

I stood silently and gazed at the indifferent, careless world. Bright! Gaudy! Brazen as a jeweled harlot of the streets. The world in tune with iniquity, and swaying to and fro to the wild, mad tempo of sin. Oh, how the world beckons to "come and walk with me!"

In despair, I shook my head and walked on, asking myself, "Where are the souls who were tempted and gave in to the world? Where are the ones she has used so shabbily and flung aside?"

Suddenly, I stopped; for without realizing, my steps had led me to the less desirable section of the city. I looked down the side street, ill-lit and dingy. There was my answer! There in the shadows, sprawled in the gutters, lost souls with no hope in sight! There were the ones the world had discarded and cast to destruction.

"O God," I cried out, "have mercy on the lost. Show them that the very stars in heaven shine

(Continued on page 10)

Holiness and the World**

By Kenneth Bedwell*

THE RELATIONSHIP of the sanctified soul to the world is an urgent and inescapable problem. We are in the world, bound to it by birth, and compelled to touch it at every moment throughout our earthly life. What then must be our attitude as Spirit-filled believers towards the world? Furthermore, what is the world's attitude towards the sanctified? The Word of God leaves us in no doubt upon this question. So then let us consider carefully what it has to say.

1. HATED BY THE WORLD

"If the world hate you, ye know that it hated me, before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15: 18 and 19).

These are the words of Jesus given in warning to His disciples, just before He went to the Cross, so that they might be prepared for the antagonism and persecution which they were to receive at the hands of the world. Again in His prayer to the Father in John 17 He declared, "The world hath hated them" (see verse 14). The very holiness of Jesus was the disturbing factor which aroused the active hatred of His enemies. He was different. Their hypocrisies, their religious and racial pride, their narrow bigotry, their air of superiority, He could not endure. His whole life was a standing rebuke to men and women who were living in sin. They could not stand Him, so they crucified Him.

Jesus warned us that the servant is not above his master (John 15:20). For the very same reasons they will persecute the followers of Jesus. The more like Jesus we are, the more likely is the world to want to crucify us! Methods change, but the spirit of the world is the same. It is remarkable that whenever God's children have been truly filled with the Holy Ghost, and revivals have swept the land, then persecution has arisen, bitter and fierce in proportion to the measure of the revival. The devil hates holiness, and so he inspires his minions to hate and persecute holy people.

The revival in Jerusalem following Pentecost was immediately followed by the persecution which began with the imprisonment of the disciples, the stoning of Stephen, and ended with the scattering of the Christians from the Holy City. It was not long before Rome, too, became incensed, and thousands of Christians perished in the amphitheater. It has continued so down through the centuries. The early Methodist preachers were pelted with mud, stones, and rotten eggs by the

mob and thrown into prison by the authorities. The early Salvationists suffered the same fate. They recognized that holy men and women were a threat to all that they stood for, and so they tried to silence them. Persecution in our day has taken on the more subtle form of intellectual skepticism, and superior contempt, combined with a callous indifference. Make no mistake about it—the world hates Jesus Christ, and with Him all who are Christlike.

2. SEPARATE FROM THE WORLD

"They are not of the world, even as I am not of the world" (John 17:16). The very reason why the world hates the sanctified is that in spirit and life they are separate and different from the world. Society demands conformity, and where it is not given it persecutes. The Christian becomes a speckled bird. The sanctified soul is IN the world, but not OF the world.

The revolution wrought in the heart by the cleansing of the blood of Christ brings in new ideals, a new outlook, new principles, new sources of pleasure, and a new vision. Instead of being conformed to the world, the mind is transformed by a complete renewal of the disposition. Ponder Rom. 12:1 and 2. The Spirit-filled soul and the world are like paraffin and water; they may be thrown together, but they cannot and will not mix. A worldly Christian is a freak—a contradiction in terms—and a traitor to his Lord. James declares that friendship with the world is on a par with adultery. It is in fact spiritual adultery, for it is an unlawful, a demoralizing alliance. See James 4:1-10. In strong terms the apostle affirms, "Whosoever therefore will be a friend of the world is the enemy of God."

John exhorts God's people: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (I John 2:15). One love is a rival of the other for the affections of the soul. We cannot love God without reserve and love the world at the same time. It is spiritually and morally impossible. This applies to worldliness in dress, in pleasure, in business, in society, and in the home. A heart experience of holiness results in the realignment of every department of human living. You cannot be sanctified and worldly at the same time.

3. VICTOR OVER THE WORLD

"This is the victory that overcometh the world, even our faith" (I John 5:4). Thank God, we need not succumb to the pernicious and persistent influences of the world. We can be "overcomers." In the minority—yes; but overwhelmed—no! The tribulation that comes by our refusal to hobnob with the world throws us into the best society in

*Nazarene Missionary in Africa

**Reprinted from October issue, the *Other Sheep*, by special request

the universe—that of Jesus Christ. He said, “In the world ye shall have tribulation: but be of good cheer; I have overcome the world” (John 16:33). The world rejected Him, mocked Him, misunderstood Him, and crucified Him—but they could not defeat Him. He came through it all “more than conqueror.” Praise God, He overcame the world! Because He overcame, we may overcome. His victory becomes our victory. He overcame by meeting and defeating the prince of this world. He could say triumphantly, “Now is the judgment of this world: now shall the prince of this world be cast out” (John 12:31). So completely did Jesus defeat him that He could say, “The prince of this world cometh, and hath nothing in me” (John 14:30); and again in John 16:11, “The prince of this world is judged.”

The secret of separation from the world and victory over the world lies in the appropriation of that which Jesus has accomplished. To be born again from above means that a new life—an unworldly life—has begun. To be sanctified wholly means that the old life has been crucified. If the new birth takes us out of the world, spiritually, then the blessing of sanctification takes the world out of us. We need both experiences to be masters of the world. When He resides within in undisputed possession, then it is true that “greater is he that is in you, than he that is in the world” (I John 4:4). The victory has been won for us, and it becomes ours when we exercise faith in the Victor. “This is the victory that overcometh the world, even our *faith*.”

4. SENT INTO THE WORLD

“I pray not that thou shouldst take them out of the world” (John 17:15). “As thou didst send me into the world, even so have I also sent them into the world” (John 17:18). God does not propose to protect us from the cruel blasts of the world, or to remove us to a place where the world cannot touch us. He sends us back into the cold, uncongenial, and antagonistic world, to win from its clutches the precious souls of men. The world has been defined as “organized society in opposition to God.” But Jesus never forgot that within that organized society, blinded and deceived, there were men and women who could be won back to light and life and love and holiness. He was crucified by the world, but He died to save it. He was hated by the world, but He loved the souls of men, and bore their sin in His own body on the cross. Our task is to go back into the world from which God has delivered us, and from which He has separated us, to snatch men as brands from the burning. We are not to be so “heavenly minded that we are of no earthly use.” This otherworldliness does not become preoccupied with its own sanctity, while souls are perishing. No, it takes off its coat, rolls up its sleeves, and goes down to the very gates of hell, until it can feel the very scorching of the fire, in order to rescue poor, deluded, and wrecked humanity.

The doctor sterilizes himself and his instruments, not that he might avoid the responsibilities

of his calling, but that he might be able to operate without endangering the lives of others. He is separate that he may save. You cannot reach out a helping hand to save a drowning man if you yourself are being sucked down by the treacherous current. Deliverance from the world is a prerequisite for being made a blessing in the world. Worldly Christians are never successful soul winners. When I want to find those who have a burning zeal for souls and who have skill in winning men to God, I do not go to the selfish, worldly crowd, but to those who have been separated and sanctified and baptized with the fire of the Holy Ghost, and fitted for the Master's use.

Yes, this is the divine order: hated by the world—separate from the world—victor over the world—sent into the world.



Why give in the Thanksgiving Offering? In an adjusting world, Nazarenes are giving “needs” and “wants” prayerful consideration. The “pinch” is being felt. The question comes to us, “How much can I do? How will it affect me? the church?”

Alaska Nazarenes, with other overseas home-mission groups, have the 10 per cent plan in action. Is it enough? Hardly—we ask members to tithe and give offerings. Should the church do less?

The 10 per cent comes out of our tithe—we hardly feel that. However, the offering is sometimes met with varying degrees of reaction. Can you do without something you “want” to help supply someone in “need”? Overseas home-mission churches are started with General Budget money. We are returning it gladly because we believe in “giving thanks.”

Scores of people are being saved and sanctified; many are in college preparing for full-time service.

If your son or daughter, through military or civilian life, should find himself in a strange world overseas, how much would it be worth to you to have a Church of the Nazarene waiting to receive him into fellowship and encourage him in the Lord? Privileges like this call for the sacrificial yoke-team of prayer and giving.

Missionaries will go and give. What about *you*? I believe in this method of reaching the lost through offerings that show our “thanks.”

—M. R. KORODY
Anchorage, Alaska

The Preacher and the Ice Cream

By H. M. von Stein*

WHEN I was a bit younger, there was a vision of a wonderful mountain, purely of ice cream, which was mine. I would climb its golden slopes, eating big handfuls at each upward step, finally becoming blissfully immersed in the heavenly sweetness. The fact that it would be cold did not bother me, because I had a hard enough time getting hold of a mound of the stuff big enough to fill a cone. My mountain was definitely a dream—until our pastor said God would give a person anything he asked for if he did it in “faith, believing.”

I never did doubt what he said, but it wouldn't work. I figured that if I could have money like our pastor had, then I could also have “achieving faith.” He had money, because I saw it once when he gave me a nickel for a cone—big, green dollar bills in his purse, which smelled of old leather and age, sort of moldy.

Why he did not buy himself all the ice cream a person could want was beyond me. He could even have enough to buy those shiny little rifle cartridges that were more than fine gold to me—even superseding ice cream—because they were of the serious stuff of life. Why, a man like that might even have enough to buy a rifle.

Watching him, beside his pulpit, preaching, I thought of it—a mountain of ice cream, cartridges, a rifle. He would have plenty of time to shoot, too, because he had nothing to do except on Sunday. I speculated on becoming a preacher, but something held me back.

As the years added stature both to my imagination and to my ambitions, the concept of my pastor remained peculiarly the same. I had my ice cream; have eaten a mountain of it and started on another. And one day I bought the new, wonderful rifle and shiny cartridges.

But in my soul I looked upon my pastor, thinking that if I could live as he did, literally im-

*Nazarene Layman, Medford, Oregon

TODAY

By Maggie Culver Fry

*Each morning I open my eyes and say:
“I am thankful, Lord, that it is today!”*

*While the future may hold untasted good,
This is my day of discipleship.*

*With mountains to climb, and rivers to ford,
I know that food will be outpoured,*

*Water to drink and honey to eat;
A bath of light and communion sweet;*

*A book that is faithful, a map to guide
My way on the path of the sanctified.”*

*So I rise, and challenge what comes my way,
And whisper, “I thank Thee, Lord, for today!”*

mersed in the atmosphere of religion, it would be easy for me, too, to serve God and be good. The way things stood, it seemed my pastor was at one end of a rope pulling, with me at the other; and, though I never did resist intentionally, it seemed I never could quite get my spiritual balance, either to go all the way, as he preached, or to pull him mine.

The pastor seemed to have all the advantages still! How could a poor guy like me, in a cursing, godless, and wholly attractive world, with all the pressures of life against me, have more than enough religion to get by and—well, get by?

I do not remember whether it was at a class party or one of those Gideon dinners where I saw my pastor did not eat his ice cream. No, he wasn't sick. “They have it everywhere—so often,” he murmured.

I knew there were such people. In fact, our children do not care much for ice cream right today; but that is no mystery, for they have had too much of it.

I also saw a preacher one day with his shirt collar open, his head on his chest, and his eyes bleak. We talked, and he told me some of his difficulties.

At first I felt naked, helpless, and shocked. How could a man, immersed in spiritual activity, ever doubt God or not know what, exactly, to do next? It did not take me another half lifetime to realize that I had been dead-wrong; as a layman I have every advantage over my pastor, both to do good and to feel religious. Being immersed in religion can have inadvertent effects, like being immersed in hot water can react beyond keeping you warm. I know now that every pastor, if he keeps the glow of spiritual fire, must suffer and die daily.

And I know that it is far easier for me, as a layman, in unsheltered contact with evil, to maintain a “know-so” spiritual experience, just as it is easy for the soldier in the battle line to know that he is indeed a soldier, because they are shooting at him.

I realize now that sometimes my pastor must eat ice cream when he does not especially care for it, just to help weak people who have “feelings,” while I—I can eat ice cream at any time, and say, “No, thank you!” when I do not want it (which, come to think of it, is a very poor allegory)!

The City by Night

(Continued from page 7)

brighter than any lights from the city. Let them hear Thy voice, Lord, that it is sweeter than all the melodies of the world. Let them see that to take the hand of the world is to take death; but to take Thy precious hand is life eternal.”

I walked away from the shadows—weeping.

*St. Petersburg, Florida

Behold, the Lord!

By Margaret S. Connelly

*Behold God in the wind-blown canyon,
In the rockbells under the falls,
In the shadows of the lone desert,
And the lilt of the wild bird calls.*

*Behold the Lord in the rose-tinted sweeps
Of the clouds across the grass,
In the tangent-speeding meteor
And the crystal quartz glass,*

*In the shell-drift upon the shore
When the sun drops into the west.
God can be seen in everything,
For His ear to the earth is pressed.*

Peoria Holiness Convention

IN SEPTEMBER I was in a holiness convention at Peoria, Illinois. It was held in the First Church of the Nazarene and was sponsored by the southern half of the Northwestern Illinois District. Rev. Lyle Eckley, the superintendent of this district, had charge of the services; and I do not see how they could have been conducted in any more fruitful way. Plenty of time was given for singing, testifying, praying, and preaching. The services began on Tuesday evening and continued over the next Sunday, with three services each day. People were urged to tell when they were saved and especially when and how they were sanctified. I wish that all of the testimonies could have been preserved just as they were given. Time and time again we realized that God had worked in miraculous ways His wonders to perform.

Dr. E. O. Chalfant was my colaborer in the preaching, and he kept the subject of holiness before us in every message. I enjoyed and profited much by his ministry. He knows what holiness doctrine and living are, and he coupled with this knowledge a long and varied experience in the propagation of this great truth. There are few men preaching holiness today who have had as manifold a background in this field as he has had. Along with Dr. Chalfant, I tried to preach on second-blessing holiness every time my turn came to take the platform. Rev. and Mrs. Harry Huff of Middleboro, Kentucky, were in charge of the music, and they held up their part of the convention well.

Rev. C. E. Fleshman, the pastor of First Church, and the other pastors of the zone stood by the services with their attendance and prayers. And, of course, we could not have made it without the help of the good laymen from the various churches. God was present in every service. A few were saved during the week, with the climax coming

on Sunday. At night on that last day God broke in and something like forty people bowed at the altar, most of them praying through to victory.

I stayed in the home of Brother Fleshman. He and Mrs. Fleshman and their daughter, Linda Lee, treated me with the greatest kindness, and I felt perfectly at home. It was a joy to fellowship again with Brother Eckley and family and to work on his district with Dr. Chalfant and the Huffs. Brother Eckley and his people have a live district, and they are doing things for God in the old-fashioned way. May God continue to bless the Northwestern Illinois District!—THE EDITOR.

The Book That Is Alive

“THE LIVING WORD”*

By Earl C. Wolf

BECAUSE the Bible is “the Living Word” it is a vital factor in keeping faith alive. For the young Christian particularly, a genuine love of and appetite for the Bible present a serious problem. Here is a book with help at just that point. The purpose of this book is to give inspiration for and guidance in the reading, studying, and memorization of the Bible. The approach is practical rather than theoretical. Abstract mouthings are noticeably absent, as are nicely turned phrases and flowery passages designed to extol the Bible and the beauty of its literature. With commendable good judgment the author has employed an objective technique in the hope that each reader might be moved to a more serious study of the Bible and to a definite program of scripture memorization.

A careful reading of the book plus a modicum of effort cannot fail to yield results both in qualifications for more effective service and in a deepening of the devotional life and a marked quickening of the entire spiritual man.

There are two sections in the book. The first one, with sixty-four pages, emphasizes the value of Bible study and gives suggestions for methods that will give gratifying results. The second part is a plea for and a guide to scripture memorization. A few general rules of memory techniques are given, followed by charts and lists of topics designed to build a balanced program of scripture memorization.

This book will be a boon to parents, to pastors, to all Sunday-school teachers, personal workers, and especially to new converts. It will transform Bible reading and study from a duty and exercise into an absorbing, rewarding pleasure. It will make of your Bible reading periods effective training in rightly presenting the Word of God to both scoffers and seekers.

No inflationary tendencies are reflected in the price of \$1.00 for this book of 112 pages.—P. H. LUNN.

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

Hurrah for Dayton!

HURRAH for Dayton, Ohio! That's exactly the way I feel. You wonder why? Well, it's because a number of different organizations in that city have united in their purpose to put Christ back into Christmas this year. These organizations met together and passed the following motions:

(1) A religious display in every Dayton store window; a full window in the bigger ones, posters in the smaller ones.

(2) A religious downtown parade in 1954. The group decided not to undertake such a parade this year because of the time needed for preparation.

(3) A life-size Nativity scene at some centrally located spot.

(4) A promotion campaign urging the sale of Christmas cards with a religious rather than secular motif.

All of these seem to me to be excellent suggestions, and I am certainly delighted that the city of Dayton, Ohio, is taking the lead in this matter. Christmas, as all of us know, has become too commercialized, and all of us can help to change this picture. Let's be faithful in going to church during the Christmas season, and not let all of our work in getting ready for Christmas and buying Christmas presents wear us out until when Sunday comes we are not able to attend the services as we should. Of all times in the world when we should not forget our church services, it is at Christmas. Let's observe family prayers, if possible, more faithfully than we have at any other time in the year. Let's add to these family prayers more singing than perhaps we have had; let's sing the hymns about Christ, those that exalt Christ, as well as the Christmas carols. I love the Christmas carols, they are wonderful; we should keep them ever before us, and especially at the Christmas season. Then there are other great hymns about the Christ that will fit into such a season of rejoicing. Let's buy only those Christmas cards which have the Christian motif; don't send secular Christmas cards. Along with the presents we buy for the children, let's see to it that there are books which will interest their age, books that tell them about Christ and the meaning of Christmas.

These are only a few of the ways that we can put Christ back into Christmas. Christmas programs that exalt and honor the Church and put Christ and His ministry before the people should characterize our churches and our schools. Hurrah for the people and the various organizations in Dayton, Ohio, which have combined to put on a campaign in that city to put Christ back into Christmas! God help us all to do our best to emulate them in this respect.

They shall call his name Emmanuel, which being interpreted is, God with us (Matt. 1:23).

EDITORIAL

A Balanced Program of Living

A FEW Sunday evenings ago I spoke to a teenage group about the value of going to a Nazarene college. One of the things which I emphasized was that there they would be introduced to a balanced program of living. A person, in order finally to make a success of life, must arrive at a balanced program of living. He should come to know the values of life and the relative significance of each. Further, he ought to be taught to live according to such a program, or scheme of evaluation. I know of no better place for young people to learn this than in our Nazarene schools. As I have already implied, a balanced program of living is not only essential to those who are in college, but also it is necessary for those who are older and out of college, and who have less supervision, or are more on their own.

BUT just what do I mean by this balanced program of living? The answer is that all the legitimate factors of life, the real values, should be included if we would have a balanced program of living.

Its Meaning

A place must be made for the body by means of food and the proper recreation; the social life should not be excluded; then we owe a debt to our nation and are obligated to give time to politics, in the true sense of that term. Also, the development of the mind and, finally, the enlargement of the soul and the spirit are essential. It is necessary that no phase of life be neglected.

We must also recognize the fact that there is a hierarchy of values; that is, that all of these activities are not on the same level, they do not all have equal significance for life. Spirit and soul stand first, mind next, social life third, the political responsibilities fourth, and the physical recreational values last. If we put all of these interests on exactly the same plane, we are headed for trouble. We should be sure to recognize that some values in life are more important than others. First things are to be kept first, second things second, third things third, etc. In addition, when we are giving attention to one of these levels, we cannot afford to permit anything to conflict with the realization of our lives on a higher level. No secular activity should be so carried on as to harm the moral and religious life.

Young people in our colleges are taught to respect their obligation to our country and, insofar as they are old enough, to vote in the right way, or in accordance with the dictates of their own consciences. Besides this, provision is made for recreation, for the social life; and certainly education—mental development—is emphasized.

Stephen S. White

A World in Turmoil!

But the moral and spiritual needs of our students are placed above everything else. If a revival meeting is on, the satisfaction of these other values is not allowed to conflict with the revival; that is placed first. In fact, none of our colleges would think of allowing a basketball game during a service in a revival meeting, nor would they allow such a game on prayer meeting night or, of course, on Sunday. Classes are important, but even some provision is made for changes with reference to them, if necessary, when a revival meeting is on.

A BALANCED program of living should characterize, not only life in our colleges, but also life after we leave college. This does not mean

For Everyday Living

which we belong can, or should, carry on the same sort of supervision of our lives that was given to us while we were in college. It does mean, however, that as human beings we still need to recognize the various values and their relative significance. A Church of the Nazarene which permits a recreational or social program to conflict with a revival meeting, or with any of the established services of the church, is certainly on the wrong track. Those things are not sinful in and of themselves, but they are sinful when they take precedence over that which has a higher value.

The same is true from my standpoint as an individual member of a church. I just don't go to anything else on Wednesday night except prayer meeting. If I can't get to prayer meeting on account of sickness, or some other reason that is sure to be legitimate, then I don't go anywhere. My duty for prayer meeting night is at prayer meeting, and not at some musical program or some recreational program, however good it may be in itself. I use this only as an illustration of what must hold good for all of the activities of life. No Christian will get very far in his living for God unless he can arrive at a balanced program of living, unless he can get to the place where he not only has a sense of values but also a sense of the relative significance of values. God must be first, and then all the phases of life should be given their place in harmony with this general principle that God must be first. Holiness people, especially, should believe in a balanced program of living, for if holiness means anything at all it means *whole-ness* for life. It means that we have come to the place in our relation to God where we can live a *whole* life, and not one that is fragmentary or one-sided. God is holy; He has a balanced program of living. Likewise He expects His children to be holy, and to have a balanced program of living.

NO ONE can keep abreast of the times today without realizing that we are living in a world of turmoil. I am writing this on Wednesday, August 19—there has just been a revolution in Iran, the Shah of Iran has come back to take over and Mossadegh has been driven out. Nobody knows yet just what this may mean. France is in the midst of strikes; her condition seems almost hopeless, as one looks on the surface today. There has been first one prime minister, and then another; now the most recent one is faced with almost a complete shutdown of industries in his country. The man who has been at the helm in Italy has been forced out, not by revolution, but by votes. He got in by a bare margin in the last election, but could not keep the support of the legislative bodies. There is almost no place in the world toward which one may turn without finding trouble. Germany—west Germany, east Germany; Russia; Korea; China; Formosa; and on and on, almost everywhere, crises are facing us. The theme of the day is chaos! chaos! We live in a world of turmoil.

Nevertheless, we must not lose heart. Especially is this true of the Christian. Of all people, we ought to be able to stand; and having done all, to stand. God is still on the throne! There have been other dark days, and yet the world has continued to exist.

In this connection let me present an editorial which has been going the rounds in papers and over the radio, recently. It appeared in *Harper's Weekly* in October, 1857. Here is the quotation:

"It is a gloomy moment in history. Not in the lifetime of most men has there been so much grave and deep apprehension. Never has the future seemed so incalculable as at this time. The political cauldron seethes and bubbles with uncertainty. Russia hangs, as usual, like a cloud, dark and silent, upon the horizon of Europe while all the energies, resources and influences of the British Empire are sorely tried, and are yet to be tried more sorely in coping with its disturbed relations in China. It is a solemn moment, and of our trouble no man can see the end."

Yes, it is a "solemn moment" today for all the world, but there have been other solemn moments in history. God still holds the destiny of men and nations in His hands. Let's trust in Him. Who knows? This may be the final dilemma that nations will get themselves into; it may be the beginning of the end. It may be that Jesus' coming is at hand. There are many signs which point in that direction. Above everything else, we must be ready for His coming. Therefore, "Be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matt. 24:44).

Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven (Matt. 6:1).

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

New Missionaries

BRITISH HONDURAS—Paul Edward Bishop—arrived October 4, 1953.

INDIA—Rebecca Jean James, arrived September 27, 1953.

AFRICA—Timothy Lee Stockwell, arrived October 5, 1953.

Our congratulations go to the proud parents and a hearty welcome to these latest additions to our missionary forces.

Prayer Request

Pray especially for Rev. and Mrs. Donald Ault in British Guiana. Mrs. Ault is seriously ill. Mr. Ault is carrying an extremely heavy missionary load in the midst of tremendous problems. Pray also for our national Christians there. They need God's help and guidance.

Revival at Chilchinbito

A short time ago we were privileged to be the workers in a revival service among the Navajos at Chilchinbito, Arizona, where Mrs. Gertrude Jones is serving as a missionary. Chilchinbito is more than two hundred miles from a railroad—the farthest outpost for mail service in the United States.

More than fifty Navajos prayed through at the altar in three days. Many had heard the gospel for the first time in their lives. A church was organized with nineteen charter members, and a number of others to come in later. During the meeting a Navajo baby was healed by the touch of God—truly a modern miracle of divine healing, for which we give Him all the glory. God certainly has blessed this ripe harvest field. We can never be the same since seeing this wonderful working of God among the Navajos.—**EVANGELISTS REV. AND MRS. J. B. GATLIN.**

A Challenge to Prayer

The reports of the students this morning in chapel challenge us to more prayer. On Monday morning the students report on the evangelistic services they have held over the week end in four different sections of Chiclayo. The Lord has blessed them and used them in this work but the opposition forces are putting forth their best efforts to keep the children away from the services. There are many who are much opposed to the preaching or teaching of the Word of God.

We have a very fine Christian professor in our church. Both he and his wife are members but he has been the more active in church and Sunday school. He even used to read the Bible in the school where he taught, and had a nice group of boys who stood by him for the gospel. Recently he was elected the superintendent of our Sunday school but the religious authorities have forbidden him to attend any more and have told him they will relieve both him and his wife of their teaching positions if they fail to obey. He is not coming to the services now and I know how he must be suffering under this difficult situation. We look to Him who alone can help in these serious situations.—**NEVA LANE, Peru.**

God's Work Moves On

Brother Stockwell, Rev. Machava, one of our fine native elders, two of our Bible women, two of our Bible school students, and I recently were in a revival for the heathen. We had

a gracious time. Over forty Africans sought the Lord, and we received thirty-five names for the establishment of another believers' class. This new work will be shepherded by the nearest church which sponsored the meeting. The following week end we had another like meeting in another direction. At the same time my wife and Miss Cooper were out working in meetings. So while waiting for furlough we are trying to do something for the Lord and the work here.

We had two wonderful annual meetings. These are district assemblies in embryo. This is the first year we have had two but, owing to the growth of the work, one meeting was becoming much too unwieldy. When I say they were wonderful, I mean just that. Having been with the work since its inception, we were led many times during the meetings to praise the Lord for what our eyes were beholding. Our faith never reached to this, back in 1922! We now have 126 churches in P.E.A. Each district—northern and southern—has four circuits, each one presided over by a district elder. Our human set-up is good. We are praying earnestly for more of God to come upon the situation.—**C. S. JENKINS, Africa.**

Religious News and Comments

Edited by Delbert R. Gish

CCOURSES in religion in state universities are on the increase. Beginning at the next session the University of Virginia will offer a major in religion for the undergraduate degree, and at the graduate level will offer additional work in religious education. Students will be equipped to take positions in church schools and to teach courses in religion in public schools and elsewhere. At the present time seventeen courses are taught in the department of religion at this university, which began such classes in 1897.

Thirty-five thousand requests for copies of his sermon "The Bible and Dr. Kinsey" came to Billy Graham after it was delivered a few weeks ago. He declared that it is not possible to estimate the degree of harm the book will do to the already deteriorating morals of America, and that Dr. Kinsey's conclusions are morally wrong. This is the consensus among ministers and religious-minded people generally. Some would be willing to agree that a scientific study of sexual behavior in human beings could be beneficial, but the majority condemn Dr. Kinsey's methods and conclusions. Typical comments: The book "smacks of pseudoscience." It "is probably the most overplayed thing that has ever been published." "Nauseating." "A great peril to morality."

Fire in the First Church of the Nazarene at Kansas City recently brings to mind the need for checking carefully in our church buildings for the causes of fire. Weather that requires heat should be a reminder to make sure that the system is in good order as well as the insurance that covers such casualties. Insurance cover: the cost of the First Church fire, at least in major part. There seems to be no doubt that the fire was set, but in any case the damage is covered.

In America there are libraries on wheels—but in London there are churches on wheels. They are used to take religious services to some of the population in London's embankment section. A large truck 23 feet long, 10 feet high, and 8 feet wide

is used, and the body is divided into two compartments. One of these is a canteen in which food is distributed, and the other is a compartment which will seat twelve people, and which is used when the weather is bad. In good weather services are held outside.

Iowa's Attorney General Leo Hoegh passes out the ruling from his office that public schools in Iowa may legally release pupils during regular school hours for religious instruction off the school premises. Some programs now in operation send pupils to nearby Protestant churches for instruction.

A fortnight or so ago we gave some figures on enrollments in the various seminaries of the United States. The record enrollment so far as any yet noted is that of Southwestern Seminary at Fort Worth, Texas—1,758 (soon after the beginning of the fall

semester). Dallas Theological Seminary had an enrollment of 299, which marked ten consecutive years of increases in size.

A late official report says that there are about 3,000 Christian Jews in Israel. This is not a large figure in comparison with the near 1½ million total, but is significant and interesting from the standpoint of the policy which tolerates them there.

In 1952, according to records of the Department of Commerce, Americans contributed a record for all time to religious organizations—\$1,296,000,000.00. This was \$90,000,000.00 more than in the previous year.

After a break of five years Israel is producing potash again at a plant or kiln in Sodom. The present output of sixty tons per day is likely to be increased. It should help the land to "blossom as the rose."

constructed adjoining it. For the present the congregation is worshipping in a rented building.

District Superintendent Leo C. Davis has organized the Indian Springs, Newbern, and Chaffin Memorial churches on the Southwest Indiana District.

On September 23 District Superintendent E. E. Grosse organized a new church at Easton, Maryland. Rev. James Bailey is the pastor. They have a new church building. This is the fifth organization for the Washington-Philadelphia District this quadrennium.

New Slide Set For Overseas Bible Colleges

We have just received slides from Dr. Richard S. Taylor of our new Bible college in Australia. These have been duplicated and script prepared. The script also has information on our South African Bible college. There are fifteen full-color slides in cardboard mounts. Any church organization wanting to use these for a service may send in date desired and address to the Department of Home Missions and Evangelism, Box 527, Kansas City 41, Missouri. Rental charge for this special Bible college set is only one dollar. These slides will be particularly interesting to any young people's society that has not yet taken the special offering for the Bible college project.

Overseas Slide Sets Also Available

Our full-color, glass-mounted slide sets of our overseas home-mission districts may be rented by missionary societies, Sunday-school classes, youth groups, and other church organizations. All scripts have been brought up to date and some of the sets enlarged with new slides. Rental charge is \$2.00. Write for request form.

Alaska, 84 slides
Australia, 80 slides
Hawaii, 64 slides
South Africa (European), 36 slides
United States Negro and Chinese (combined set), 63 slides
Nome, Alaska, 56 slides

And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened (Luke 11:9-10).

Home Missions and Evangelism

Roy F. Smee, Secretary

NEW CHURCHES

Rev. J. B. Maclagan, superintendent of the British Isles South District, organized the first new church on this district on September 29 at Shelton, Stoke-on-Trent, England. There had been a group of people associated with the International Holiness Mission in this place, but it was very small and had never been organized. A pastor is being sent in and prospects are good. They have a church property, free of debt, seating 200 and with Sunday-school facilities.

District Superintendent W. Shelburne Brown has organized two more churches on the Los Angeles District. On September 13 the Reseda church was organized with 35 charter members and 118 in Sunday school. They have purchased property with a house that is used as parsonage. Services are being held in a tent while the first unit of their building is being erected. Rev. Denver Brown is the pastor. The Canoga Park and Van Nuys churches co-operated in making this new church possible.

The Duarte church was organized on September 20. It is the result of a Sunday school begun in the community over a year ago by the Pasadena Central Church. Property was purchased with two houses on it. The larger house was to be remodeled for church and Sunday school; but a week after the pastor, Rev. Herbert

Cummings, moved into the smaller house, the latter burned to the ground. Now the insurance receipts will be used to build a chapel instead.

District Superintendent J. H. MacGregor organized a new church at Dartmouth, Nova Scotia (Maritime District), on September 18. The building has been remodeled to provide living quarters and chapel. Rev. Lyle Miller has been appointed pastor.

District Superintendent R. C. Gunstream recently organized a new church on the New Mexico District at Van Horn, Texas. Rev. J. Walker was appointed pastor.

On the Oregon Pacific District the Sixth new church for this quadrennium was organized August 16 by District Superintendent W. D. McGraw, Jr. The new church has in part been made possible by the Astoria church. Organization followed a revival campaign by Evangelist Joe Wright. Rev. Miss A. Grace Hartley has been appointed pastor.

District Superintendent Glen Jones (Southeast Oklahoma District) has organized a new church at Maud, Oklahoma. A large property has been purchased with a nice home for parsonage, and a church building will be

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for November 15: Good Stewards of God's Gifts

Scripture: Lev. 25:18-22; Deut. 8:11-18; Ps. 24:1; Mal. 3:7-10; Matt. 25:14-30; Luke 12:13-34; I Cor. 16:2 (Printed, Ps. 24:1; Deut. 8:11-14, 17-18; Mal. 3:7-10; I Cor. 16:2)

GOLDEN TEXT: *The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein* (Ps. 24:1).

The twenty-fourth psalm will always be a favorite. In our home we repeat it from memory around our family altar quite frequently and it is loved by our teen-agers as well as by us who are older. It has a strong appeal because of its world-wide scope, because of its pointed suggestion regarding the qualifications for heaven; then it closes in a majestic crash of splendor—truly a great psalm!

But note, just now, how this psalm underlines the sovereignty of God.

Without a quiver of hesitation the writer launches out with, "The earth is the Lord's, and the fulness thereof." Yes, in a very real way this is God's world. True, satanic forces have all too largely come into domination of the human realm—but remember, even this is only by divine permission. This is still God's world; He will have final disposition of it; He has the full right to determine the conditions of our salvation.

And just as truly, heaven is God's heaven. We may disagree with the rigid conditions for entrance, but after all it is God's heaven and He alone has the right to determine who shall enter. This is plainly stated in

verse four. Many would prefer to have heaven's gate open for all who have done nobly in the arena of life, where the eyes of the crowds could behold. But God demands that the heart be pure. And after all, if it is God's heaven and we want to go, is it not wise that we quit quibbling and meet the conditions?

Granted that all are tempted to feel injustice when strong forces tear through the world leaving heart-break and death—we ask, Why does God not intervene? One thing we do know: God will bring out a final state of justice. And in the intervening years, it is ours to trust His goodness and obey His Word. After all, God owns the world, and will control eternity—so let us yield in love to His mighty hand. God is sovereign!

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

THE QUESTION BOX

Conducted by Stephen S. White

Q. *The people in the Church of the Nazarene which I attend seem to have a lot of pride and look worldly—more like sinners than Christians. If we expect to make it through to heaven, we can't have any pride. I'm glad I'm an old-fashioned Christian and belong to the Lord. What do you think about this?*

A. One meaning of pride is inordinate self-esteem, unwarranted egotism, haughtiness. No doubt some Nazarenes are guilty of this form of pride. They are sinners and cannot hope to make it through to heaven with this pride. Also, some are worldly and look that way. They are more like sinners in their dress than Christians. I admit all of this, but along with this admission I must tell you several other things. Pride has another meaning—a sense of one's worth, or a lofty self-respect. It is just as sinful to lack this second type of pride as it is to have the first. There are those who are ever ready to expose the first form of pride when they themselves are guilty of the second. They have little sense of their own worth and do not take enough interest in their looks. In fact, sometimes they are even proud (in the first sense) of their own plainness. They do not have enough of the sense of their own worth, or of a lofty self-respect, to dress and be-

have in such a way as to honor and dignify the Christ whom they serve. I have seen a few who claimed to be old-fashioned Christians who were like this. There is one other truth which I must mention in this connection. Worldliness has a much wider application than just to dress and amusements. It does apply to these two realms all right, but it also reaches into many other spheres of life. Not to pay your tithes and give offerings is worldliness. It is worldliness to criticize others. Not to go to church when you should is worldliness. The truth is that worldliness may manifest itself in connection with any realm of life. Any failure to live up to what one ought to in any field of life may be labeled worldliness. God save us all from any and all kinds of worldliness and sin!

Q. *The law of the state of Missouri says that gambling is any game of chance for money or other valuable property. During the month of September two different Sunday schools had a contest in which the losing Sunday school had to get the pastor of the other church a hat and the Sunday-school superintendent of that church a tie. Would that be under the head of gambling? I have heard some people say that it would be.*

A. What you refer to would not be gambling according to the definition which you give. Chance is always a primary factor in gambling, as your definition states, and one side or the other has to be what might be called a complete loser. In the case of the contest you mention, both sides profited by their efforts, and the outcome was based on honest-to-goodness work, and not on chance. I believe there is a danger of overdoing such contests, but I certainly do not think that such contests are gambling.

Q. *Were Adam and Eve physically blind before they ate the forbidden fruit. Some think that this is implied by Gen. 2:25 and 3:7.*

A. No, they were not physically blind before they ate the forbidden fruit. They became aware of, or conscious of, their physical state when they sinned. Their moral eyes, so to speak, were opened. Gen. 3:5 suggests this: "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

Q. *How can a person who is sanctified wholly be tempted? Some seem to think that a holy person could not be tempted. What would temptation appeal to in a person who has no sin nature within?*

A. The people of the holiness movement from Paul on down through Wesley to the present day taught that obtaining entire sanctification in this life does not place

a person beyond temptation. As long as we are on probation we will be tempted, and we will be on probation until we die. Temptation arises out of legitimate appetites, or desires and the freedom to choose. The devil and the carnal mind are not necessary to temptation. The angels in heaven were tempted. Adam, who was holy, was tempted. Adam was tempted

when he had no carnal mind, or sin nature, and the angels who fell were tempted before there was any carnal mind or devil. All that is necessary for temptation is free will and legitimate natural desires. Of course the devil can and does aggravate the situation and makes the temptation more severe when he is present. The same may be said as to the presence of

the carnal mind in the heart. James rightly says: "But every man is tempted, when he is drawn away of his own lust [strong desire], and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" (Jas. 1:14-15). No mention of the devil or the carnal mind is made in this verse.

THE HOME CIRCLE

Conducted by Grace Ramquist

Our Boys—

It is my opinion that the women of the United States will never be forced to serve in the armed services of our country. Our boys, on the other hand, are required to serve whether they want to or whether their parents wish them to. They must serve!

Each time a boy of our church is called to the service, I feel sad and anxious. "Will he come through all right? Will he be able to face the problems in a Christian way? Will he come back pure in mind and body?" These and other questions become more acute as our own son draws close to the age when he will be commanded to register for service call.

Last Sunday morning, Dr. M. Kimber Moulton, wonderful servant of God, and pastor of Los Angeles First Church, stepped to the pulpit and began to read the following letter, which two of his members had received from their son.

"DEAR MOM AND DAD,

"I got bad news. We are leaving Newport October 16 and will be gone for five weeks. Last Monday seemed like I would never get out of the navy, but today things are right again. It's all right with me, 'cause I see things different now since last Monday evening. I have some good news for you, too.

"I have been getting a long way from church lately, and it was getting to bother me more all the time. Last Monday night when I was just getting off watch and going to hit the rack, Fred and Roxy said a kid started a Bible class and wanted me. I thought he was kidding but went anyway. It was held in one of the five-inch gun mounts. We started reading the Bible and had a little prayer meeting after. When we left, I knew I wasn't right with God.

"The next night, Bill came back with me and we studied a little more

and had prayer later. Wednesday night it was quite rough out and it was about six-thirty in the evening when I was talking to the kid who started it all. He, Bill, and I went into the mount. We talked and then got down on our knees in the bottom of the mount and I prayed. I felt like a new baby. What a change it has been with me since! I need your prayers a lot. We pray for all our folks at home.

"I think it was sometime Wednesday morning or afternoon, I was reading and came across the verse, Matt. 5:16, 'Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.' It was marked in the Bible. I don't know if you put it there or not but it means a lot to me now.

"I would like you to ask the preachers if sometime in their prayers at church or home they will remember us. We have five of us who are here all the time and know that more will come. We need your prayers from back home to help us here. God said that as many as gather in His name He will be there also, and He sure has been. I would like you and Dad to remember us every day in your prayers. There are a lot of kids who don't seem to care what becomes of them. We are sure there will be more kids coming in later.

"God bless you both.

"MICK"

Just in case any of you have forgotten the boys! They are all *our boys*, you know, for they go out to protect us. We must continue to remember those who are out there "pitching."

For Boys and Girls—Especially

"IF WE LOVE ONE ANOTHER—"

There was a little red-haired girl who lived in our community. She was a pretty little girl and she was a smart little girl. In fact, she usually received the best grades in her class. Just as

sure as anything happened that she didn't get the best grade, then when recess came she would not play with the one who got the better grade than she.

Not only would she not play with the one who received the best grade, but Shirley would call her "best" friends around her and start talking.

"I don't think Donnie should have had a better grade than I. You know what? I just believe he cheated. Look at his clothes. Isn't he tacky? Let's don't let him play with us."

What was always more than I could understand was why the other children allowed her to guide them in what they did and did not do. Yes, it was pretty dangerous to receive honors when Shirley did not receive any.

If things went along pretty smoothly for a while, Shirley couldn't seem to stand the peace and quiet. She would start saying mean things about someone she didn't like. Oh, she went to Sunday school faithfully, she attended church regularly, and she never failed to attend all the church affairs, but I don't think anyone thought of her as a Christian. She just didn't love other people. She loved Shirley. You remember the words of Jesus in John 13:35: "By this shall all men know that ye are my disciples, if we have love one to another."

Jesus gave us no other way in which to tell who were Christians and who were not. It never sounds good for someone who calls himself a Christian to pick flaws with others who also are trying to be Christians.

If we love one another, we will try to help one another. If we love one another, we will pray for one another. If we love others, we never, no, never, say evil things about them; and, you know, if we really love one another, we don't believe every evil tale we hear about one another.

Remember, "By this shall all men know that ye are my disciples, if ye have love one to another." Would those with whom you associate know you are a follower of Jesus?

• • •
And Jesus said . . . No man, having put his hand to the plough, and looking back, is fit for the kingdom of God (Luke 9:62).

NEWS OF THE CHURCHES

Memphis, Tennessee—The first Sunday in June Rev. and Mrs. Carl M. Brown came to pastor Calvary Church. One of the accomplishments during these four months has been a complete revision of the organization to comply with the program of the general church and the program of the district; each department is now fully organized. Finances have doubled in this period, and our Sunday-school average has increased some 30 per cent. We have seen more than one hundred souls find Christ at our altar during these same four months; the spiritual condition is wonderful. Our people have pledged to support this godly man and his very efficient wife. We are looking for a new building in the near future. We thank God for making them feel that Calvary Church was the place He would have them to serve.—Melvin Thompson, Reporter.

Evangelist C. M. Whitley writes: "Wife and I recently closed our fifth revival in Illinois, then started to California by way of Denver, Colorado, Utah and Nevada. We had a good revival in Vacaville, California; now at Tracy with the Grahams. They are doing a wonderful work and plan to build a new church. From here we go to Shafter, and on to Hanford. We would like to spend the winter here, but have two open dates: January 6 to 17, and February 3 to 14. Write us, % our publishing house, P.O. Box 527, Kansas City 41, Missouri."

Naomi, Kentucky—Our church was wonderfully blessed through a recent revival with Rev. and Mrs. Charles Hazelwood as workers. A number of souls prayed through to glorious victory. Our church has been on the upward climb the past year, and this revival has been a great blessing. A good love offering was given the pastor. Brother Hazelwood is a wonderful man of God, and preaches the full gospel and shouts the victory. He is the pastor of our Delmer church.—Oscar Lobb, Pastor.

Lucasville, Ohio—The congregation has recently moved into the new church building in the heart of the atomic energy plant area. In a revival that recently closed with Brother W. M. Hodge, many new friends were reached for the church. Crowds were the best ever in attendance, and eighteen seekers at the altar found God in pardon and purity. Brother Hodge is a good worker and was greatly appreciated by the church and friends. He was given a unanimous call to return in the spring of 1955. On the closing Sunday we had a record attendance in the Sunday school, with ten babies being dedicated to the Lord. Finances came easily for the evangelist, with a good love offering for the pastor and family. Lucasville

is going forward for God. Many new people are coming into this area as a result of the huge atomic energy plant being built by the government. If you have friends or relatives coming to this area, contact Rev. W. A. Tolbert.—Mrs. Ella B. Bryan, Secretary.

Patchogue, New York—Sunday night, October 4, brought to a close one of the best revivals the church has enjoyed in years. Rev. Albert Lewis and wife and two sons, Alvin and Philip, were the evangelists. Their singing and the playing of their instruments, combined with the faithful, sane, solid preaching of the old-fashioned gospel by the evangelist, resulted in the blessing of God coming down in the services in an outstanding way. A number of souls knelt at the altar seeking the blessing of God and became happy finders. The evangelist and his family were given a call to return next fall. The problem of entertaining was made quite easy, as this good family travel in their own trailer. The revival services were preceded by cottage prayer meetings in the afternoons and seasons of prayer in the evenings. In the closing service of the revival the members and the friends of the church gave the pastor and his wife a fine love offering. We give God all the glory for these rich blessings.—Stanley Dixon, Pastor.

Rev. Robert S. Harris writes: "It has been several months since I have done any evangelistic work, but I am returning to the field where I have spent ten years. I am an ordained elder on the Northeastern Indiana District. I am willing to go to any church desiring my services; write me, Route 7, Huntington, Indiana."

Evangelist Hubert W. Slayton writes: "I have open time, December 2 to 13, also, December 30 to January 10. Will be glad to go as the Lord may lead and direct. Write me, 237 North 5th Street, Elwood, Indiana."

Evangelist U. E. Harding and wife report: "On April 1 we left our home in South Pasadena for our first meeting in the Northwest at Vancouver, Washington, and two short meetings on the Northwest District. We enjoyed the privilege of attending a part of the assembly at Spokane. We had two meetings in Wyoming with gracious results. Three of our meetings in the Northwest were with our college and seminary boys. Wherever we meet or labor with our graduates, we find them really doing the job. God bless them. It seemed the camp meetings were better this season than they have been for years. It was our privilege in these camps to have as our collaborators Rev. F. Lincicome and the Byron Crouses. Brother Lincicome was rich in his ministry, and when it comes to getting folks to sing

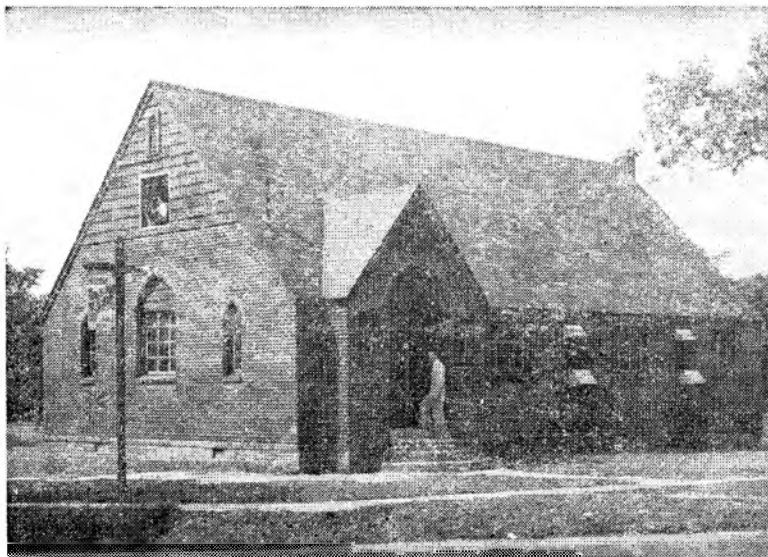
you can't beat the Crouses. One of the camps was at old Kearney, Nebraska. It was established years ago by the holiness people of Nebraska, but in recent years it has been turned over to the Nazarenes. We had a good camp; they said it was the best in years. From there we went to Sidney, Nebraska, with Rev. C. B. Johnson and wife as pastors; they are wonderful folk. Then we went to Greeley, Colorado, where God gave us a wonderful outpouring of His Spirit. Rev. Franklin Moore, formerly of Indiana, is the new pastor. He is greatly beloved by the Greeley church. We are now in a meeting at Hastings, Nebraska, with Rev. Thomas Burton, pastor. God is with us, and the fire is burning."

Dr. Henry B. Wallin reports: "At long last, our dream has come to fruition. We left the airport in Vancouver, B.C., on August 4, and landed at the airport in Tokyo on the morning of August 6. The luxury Canadian Pacific DC 6 carried sixty Youth for Christ leaders to the World Congress in Tokyo. What a splendid company they were, all full of enthusiasm to minister to the Sunrise Empire! Over sixty groups were organized and instructed to fan out through the empire to bring Christ to the people. With songs and prayers we dedicated the 'Big Bird' that flew us to our destination. Dr. and Mrs. W. A. Eckel met us at the airport along with the Youth for Christ band. The district secretary, representing the Japan district, presented Mrs. Wallin with a beautiful bouquet of flowers. With the invaluable aid of Dr. Eckel we soon passed through customs without one piece of baggage being opened. After a good breakfast at the district parsonage, we were soon on our way by automobile to Karuizawa, a mountain resort, where over five hundred missionaries of the various evangelical faiths were engaged in a 'Deeper Life Conference.' It required seven hours, over roads that we would regard impassable in the States, for us to reach the camp. This was my first assignment, and it was a thrilling experience. My collaborators were Dr. Armin Guiswein, Dr. Robert Cook, and Dr. Stam, relative of the martyred missionary. How we did enjoy their fellowship and ministry! At the conclusion of this engagement we returned to Tokyo to the Youth for Christ Congress. This was a most inspirational meeting of Christian leaders throughout the world. The note of evangelism was clear and the enthusiasm ran high. The youth leaders and workers were presenting a united front, regardless of denominational affiliation, for a month of intense evangelism in Japan. Dr. Eckel, our honored Nazarene leader in Japan, had our tour well planned and arranged. We left Tokyo in company with him and Mrs. Eckel, Rev. Kida, our interpreter, and Mrs. Wallin. We traveled the first night by train to Kyoto; then a short distance by electric train to Kobe; thence by boat, which required about fifteen hours,

Portlock Church, Norfolk, Virginia

to Beppu. This was a most restful and delightful trip across the Japan Sea. We passed many cities of thousands along the coast that had no missionary, no doctor, no nurse, and, in many cases, no midwife. What an opportunity to present Christ! The need was most appalling. We reached this resort city, known for its hot mineral bath, at 1:00 p.m., Saturday, August 15. We were soon taxied to the hotel, where we were cordially escorted to our room on the third floor, which looked over the Japan Sea. We slept on the floor, Japanese style, and ate our meals with chopsticks while seated on the floor, much to the amusement of the nationals. Dr. Eckel had arranged this three-day conference in Beppu in the interest of all the churches in this area. Sunday morning I gave my first message on holiness through an interpreter. I found Brother Kida thoroughly capable of taking a poor message and working it over until it was a good one. He made me feel perfectly at ease and translated with spiritual anointing. God helped us and thirty-two people responded to the invitation. The evening services were conducted in a girls' school building nearer the heart of the city. This sewing school is conducted by a gifted Nazarene national, with four hundred enrolled. The audience in the night meeting was much larger, composed principally of young people. The response to our first message on 'The Meaning of the Cross' was gratifying. Fifteen young people and one older man responded to the call for seekers. The day services were conducted in the local church, one special service being dedicated to preachers and Christian workers only. This was a most significant service. One splendid young national was sanctified in this meeting and settled his call to preach. We were treated with every courtesy by these wonderful people with scores seeking the Lord during the conference. At the close of the last service, the group leader of these Southern Island preachers presented Mrs. Wallin with a beautiful bamboo bowl in the name of all the churches. Thus closed our first Japanese conference in Beppu; our next engagement is in Hiroshima."

Dr. and Mrs. A. S. London report: "Eighteen hundred miles of travel took us to Broadmoor, Corpus Christi, Texas, where the Turners have seen almost a 100 per cent increase in Sunday-school attendance. Then in Florida we were with the Abersolds at Sulphur Springs, the Genarros at Sebring, and Wheelers at Hialeah, all Seminary graduates, and good, devout, sincere Christian gentlemen. It was a joy to be with them. They are kind, co-operative, and all building their schools. Pastor Nixon of St. Petersburg is seeing a wholesome growth in his school, and recently purchased more property for their work. It was a great week with this pastor and people. Pastor Don Irwin of Orlando



Portlock Church was dedicated on August 9, with District Superintendent V. W. Littrell giving the dedicatory address and charge to the trustees, with neighboring pastors taking part in the service. The church has been in process of building for three and one-half years—having been built by members and friends of the church

under the direction of the pastor. The sanctuary is 30 x 52 feet, with a Sunday-school annex 23 x 33 feet. There is an indebtedness of \$2,000.00 on the property. The church was organized with 35 charter members, and the present membership is 66. Last year's average in Sunday school was 145, with a record attendance of 229.—Robert Rapalje, Pastor.

saw 200 in Sunday school and a great altar service during the convention. The new educational plant speaks of vision, faith, and good leadership. The church membership has gone from 90 to 145 in three years. Superintendent John Knight has seen around a 100 per cent increase in Sunday schools in Florida during his term of leadership. It is a great country with unlimited possibilities for our work."

Evangelist Joe Bishop writes that due to an unavoidable cancellation he has an open date, November 18 to 29. Write him, Yukon, Oklahoma.

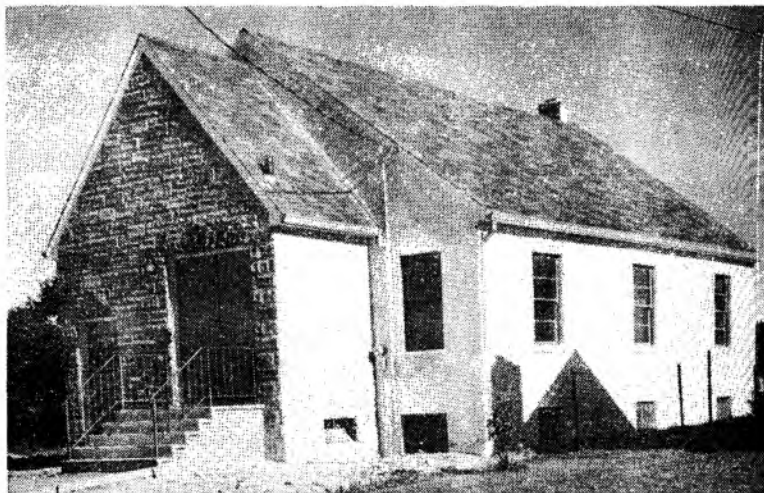
Pastor Curtice L. Powell writes from Zanesville, Ohio: "This year Northside Church has witnessed its two most outstanding revivals. In our spring revival last March God met with us in an unusual way, with Evangelists A. E. and Pauline Miller as special workers. Many souls sought and found the Lord in saving grace and sanctifying fullness. Ten new members were received into the fellowship of the church as the result of that meeting. A new Sunday-school record was set and average attendance in Sunday school since then has maintained an all-time high for the spring and summer season. The wonderful spirit and earnest efforts of the Millers endeared them to the hearts of our people and we look forward to their return in the spring of 1955. We recently closed our fall

revival with Rev. Alva O. and Gladys Estep. Certainly, God met with us once again. Seldom does one see a greater groundwork of prayer and co-operation from any people than that which preceded and continued throughout our recent revival. Night after night the Lord used the singing and preaching of His servants to move hearts to seek Him in salvation. Seventy-two sought and found God in victory at the altar. The effective use of Scene-O-Felt pictures to illustrate both sermon and song did much to capture the interest of young and old alike. We had record-breaking crowds night after night and set a new record for our Sunday school of 112 on rally day. The church program has been given new impetus, and our people are unitedly going ahead, encouraged by what God has done."

Dublin, Georgia—Our church closed an eleven-day revival on Sunday, October 11, with Rev. Doyle Smith, well-known pastor and evangelist. Our musical program was in charge of Mrs. Nell Simpson. Her singing was a blessing to all who attended. The revival was successful; God blessed and gave victories. Several souls were saved. A class of new members has been received into the church. On Sunday, October 4, we had 113 in Sunday school. There were good crowds throughout the meeting. Our good pastor, Rev. W. P. Smithson, was given a nice love offering.—Glenn Ladson, Reporter.

Harrisonburg, Virginia

After serving our church in Oshkosh, Wisconsin, for three and one-half years, we accepted the call to this new, home-mission church in Virginia, fourteen months ago. These have been months of constant victory, with the consciousness of being in divine order. We have received eighteen adults into membership, our Sunday school is growing constantly, the altars are bathed with the tears of penitents, and souls are being reclaimed, saved, and sanctified. We have had three good meetings: the first with the pastor doing the preaching and Professor Gerald Greenlee as the soloist; last winter with Dr. C. A. Gibson as the evangelist; and this past June with Evangelist W. W. Geeding and wife as the special workers. In all these meetings souls met and found God, and the believers were encouraged. We have a fine group of people in this city of eleven thousand population; they treat their pastor well. The chapel pictured here was constructed at a cost of \$9,000.00 and is to be remodeled into a parsonage and the church built on three adjoining lots



in a new section of the city. Last assembly year we raised for all purposes \$11,000.00, and recently the congregation voted that we become "a 10 per

cent church." If you have friends in this section, write us and we shall be glad to contact them.—H. W. Meadows, Pastor.

Evangelist E. L. Bryant reports: "Due to changing from the Bryant-Stone Party, and rearranging our slate, we have January and February open and would like to book this time wherever the Lord may lead. Wife and I will travel now in our trailer and provide our entertainment to take that burden off the church. Write us at 519 Wood Street, Maysville, Kentucky."

Sistersville, West Virginia—We recently closed a very fine revival with Rev. C. S. Nutter, evangelist. The prayers of the people and the humble spirit with which Brother Nutter preached enabled God to move upon the church, which resulted in souls at the altar. Brother Nutter's ministry was a great blessing to the church.—R. O. Welch, Pastor.

Kingston Springs, Tennessee—It is with great joy that we report the blessing of God on our work here. We closed the best year of the church, with a 70 per cent gain in Sunday-school attendance. We greatly appreciate our pastor, Rev. Horace E. Duke. He and his good family have been a blessing to our church. We have given him a call for another year. During the past year we ceiled the church and Sunday-school rooms, put in stained-glass windows and a new heating system, and improved and seeded the church grounds—all free of debt. Recently we had a twelve-day, old-fashioned tent meeting with Rev. L. B. Matthews. The revival was well attended and the mighty power of God was in every service. A number bowed at the altar and found definite help from God. Finances came in easily, and we gave our pastor a \$50.00 love offering. Pastor and people are united and happy together.—Martha Thomas, Secretary.

Evangelist Joe Norton writes, "I have some open time in January which I would be happy to slate with some church. Write me, Box 143, Hamlin, Texas."

Evangelist Mel-Thomas Rothwell writes: "The flame of holiness still burns vigorously in the great American camp meeting. The summer of 1953 reaffirmed this belief as I traveled in parts of eastern United States and Canada, preaching in three Nazarene district camps: Pittsburgh, Canada Central, and Washington-Philadelphia. Each camp was characterized by an abiding glory in which preaching was easy and victory was clean-cut and effective. At Pittsburgh, Dr. Russell V. DeLong, a great revivalist, was my collaborator. Rev. R. F. Heinlein, district superintendent, who has led the district over a period of vital growth, directed the camp under evident divine inspiration. In the Central Canada camp Rev. Jimmie Rogers, a versatile soul winner, divided the preaching with me, and Rev. T. E. Martin, superintendent, directed the camp program. This thriving district is moving forward under the capable leadership of its godly superintendent and the brooding presence of God. In the Washington-Philadelphia camp my collaborator was Dr. E. W. Lawlor, superintendent of the Canada West District. His able ministry was a delight to me. Dr. E. E. Grosse, superintendent, carries the burdens of the district gracefully, and his efficient leadership has enabled this district to become one of the greatest in the Nazarene movement. In these camps there was no retrenchment of old-fashioned truth or loss of spiritual vigor. Such waves of holy joy, such sweetness of God's lingering presence, and such wholesome fellowship we experienced! An interdenominational

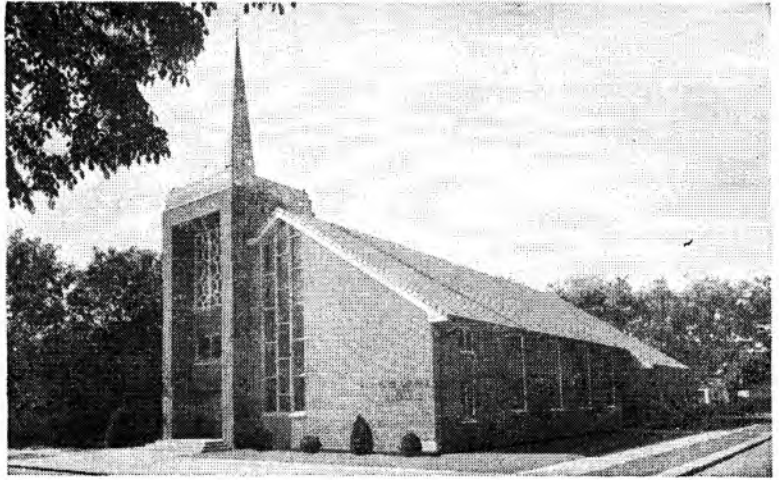
camp in West Terre Haute, Indiana, followed by the Albany District youth institute, closed my summer work. It was my second call to the Albany institute, and with the help of God and the untiring work of the director, Rev. Stanford Earnest, and his staff and the district superintendent, Rev. R. D. Smith, we witnessed a true revival among the youth of the district. Rev. and Mrs. Ross Emrick provided excellent musical support as well as spiritual help throughout. The summer included seven engagements, two being church revivals sandwiched in between the closing of Eastern Nazarene College and the opening of the camp season."

Brooklyn, Indiana—We recently closed a four-week revival, ending October 4, during which we used local preachers. The Spirit of the Lord was in the services. About eight went forward for prayer. One who was saved was a lady past seventy-five years of age. Our Sunday school is moving forward. We had 150 in attendance on Sunday, October 4. The spiritual outlook is good. Our church has a burden for Brooklyn. Rev. Edward McFarlyn is a wonderful pastor.—Alice Williams, Reporter.

Quanah, Texas—We recently closed a very good revival with Rev. John R. Ferguson, Sr., as our evangelist. Souls prayed through in every service with the exception of one. Five adults were received into the church. The attendance and interest were good and the finances came easily, with a nice love offering for the pastor's wife. Brother Ferguson's ministry was very much appreciated, and the revival spirit still continues. We are encouraged to press the battle for King Jesus in Quanah.—Clinton C. Calhoun, Pastor.

In approximately three years a beautiful church and parsonage have been completed by the congregation of First Church in Eugene. In December of 1949, the pastor and family moved into a newly constructed parsonage, which made possible the use of the old parsonage adjacent to the church as an annex to house a growing Sunday school. By February of 1950 the need for a new sanctuary was apparent and plans were laid to build a new church building. Construction was begun in the fall of 1950, and the sanctuary was completed in the fall of '52. It was dedicated on November 2, 1952, by Dr. Samuel Young, who brought a challenging dedicatory message. God signally blessed the services of the day with His presence. The sanctuary is conservatively valued at \$110,000.00, and the debt at present is only \$11,200.00. In these three years the Sunday school has grown from an average attendance of 217 to 306, and the church membership has increased steadily from 164

First Church, Eugene, Oregon



to 250. The Easter attendance last year broke all previous records with 622 present. The pastor, Rev. Duane E.

Muth, has been extended a second three-year call.—Mel Graves, Secretary.

Mansfield, Ohio—Dr. R. V. DeLong's messages to this city shall never be forgotten. Each night, September 22 to October 4, people were awakened to their need and came forward to renew their vows to God, or make their first decisions for Christ. With over 600 recorded decisions, we are sure that the spiritual impact of this crusade shall do much to the religious life of our city. Backsliders, drunkards, and Catholics were moved by God's Spirit and on the closing night 120 out of the 1,200 in attendance came forward at the invitation. Dr. DeLong's message was consistently that of heart holiness through a consecration of our lives to the Master. He was accompanied by Professor J. Byron Crouse as song evangelist; Mrs. Reita Bernice Rundlett, an outstanding pianist; and Jerry Renkenberger at the console of the Hammond organ. Mrs. DeLong also brought messages in song on several occasions. Besides preaching to the great crowd at the Johnny Appleseed High School auditorium each night, Dr. DeLong and the workers provided a half-hour program over the local radio station each day. It was estimated that half a million people heard the messages. The crusade was sponsored by the Richland County Association of Evangelical Ministers.—Jay H. Keiser, Secretary-Treasurer.

for the Church of the Nazarene, as well as for second-blessing holiness. It was good to shake hands with our first convert—still a faithful attendant. We praise God for the fruit that remains across the years. Under the district superintendency of Rev. W. F. Collier, we came to Knoxville, Tennessee, also to pioneer—Loudon was the eastern frontier of the state. Within two years we organized two more churches—Knoxville First and Reidtown, in the vicinity of Newport. We became pastor at Knoxville First, remaining there until three years ago, when we resigned to become full-time pastor at the Reidtown church. God's providences and the leadings of His Spirit have been filled with romance. The thrills of His divine leadership in the touch of His Spirit have far exceeded the battles and struggles. We have a fine band of people here in Reidtown, especially young people, and the Lord has blessed our hearts together. We have seen many go deeper in His grace and at present a young couple from our midst are at Trevecca College preparing for the ministry. Across the years we have endeavored to walk in the old path and the good way, contending earnestly for the faith."

Catlett, Virginia—This church is on the march for God. We recently closed a very successful revival meeting with the Cooper Evangelistic Party as our special workers. Preaching the Word without fear or favor, Rev. Marvin Cooper's ministry inspired the saints, convicted the sinners, and encouraged believers to be sanctified. Our revival was climaxed by three services on the last Sunday and God met with us in a wonderful way as we received seven new members from five families into the church. The Sunday school is growing rapidly; the average for September was double that of last year. We give God praise.—George L. Boggs, Jr., Pastor.

Spencer, West Virginia—Recently we closed one of the greatest revivals in the history of our church, with Evangelist W. F. Miller in charge. Rev. Aaron Bess, our local pastor, directed the singing, and local talent was used in special songs. Brother Miller's dynamic, soul-stirring messages caused as many as fourteen souls to fall at the altar at one time. The power of God was so wonderful that some ran to the altar. We are thankful to God for the many souls who prayed through to definite victory.—F. W. Davis, Reporter.

Pastor R. C. Morsch of Tennessee writes: "Recently it was my privilege to visit our First Church in Ottawa, Illinois, where Rev. Ernest Rice is pastor. It was there and in my home community that I conducted my first evangelistic campaign. My co-worker was John McKay, missionary to India. At that time we were unmarried young men, and we lived and slept, as well as preached, in the tent. God gave us a gracious revival out of which came the present church; I served as the first pastor. We were pioneers in that part of the country



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CKUA	Edmonton, Alta.	530 kc.	2:00 p.m. Sunday
CKUA-FM	Edmonton, Alta.	98.1 meg.	2:00 p.m. Sunday
CFOS	Owen Sound, Ontario	1470 kc.	5:15 p.m. Saturday
CJRW	Summerside, P.E.I.	1240 kc.	8:30 p.m. Sunday
CKOX	Woodstock, Ontario	1340 kc.	6:00 p.m. Sunday
CKOX-FM	Woodstock, Ontario	106.9 meg.	6:00 p.m. Sunday

New "Showers of Blessing" Stations

WCPA	Clearfield, Pa.	900 kc.	10:05 a.m. Sunday
KBMX	Coalinga, Calif.	1470 kc.	10:15 a.m. Saturday
WCBI	Columbus, Miss.	1340 kc.	8:30 a.m. Sunday
KCKY	Coolidge, Ariz.	1150 kc.	9:00 a.m. Sunday
WMBN	Joplin, Missouri	1450 kc.	4:15 p.m. Wednesday
WMBN-FM	Joplin, Missouri	96.1 meg.	4:15 p.m. Wednesday
WMTM	Moultrie, Georgia	1300 kc.	10:15 a.m. Saturday
CFOS	Owen Sound, Ontario	1470 kc.	5:15 p.m. Saturday
WTRR	Sanford, Florida	1400 kc.	5:45 p.m. Sunday
FOREIGN STATION			
WTTV	Johnston Island	1250 kc.	2:00 p.m. Sunday
WTTV	Johnston Island	1250 kc.	11:45 p.m. Sunday

Evangelist George Brannon writes that he has one open date this winter following the evangelists' conference in Kansas City. The open date is January 14 to 24. Write him, 125 N. Wheeler, Bethany, Oklahoma.

Moline, Illinois—The past four and one-half years of our lives have been blessed of God in a very distinct fashion. In this period of time we have been privileged to start a new work in this great area, and shepherd it as it grew. We have a splendid group of people in our constituency, and all departments of this church are growing in good style. We have constructed a new Sunday-school unit which will take care of seven classes. It is of masonry construction and will alleviate the crowded conditions under which we have been working since starting this church. We have had good revivals this year with Evangelists J. H. and Maggie Crawford, District Superintendent Lyle Eckley, and Evangelist Spencer Johnson; also we enjoyed the ministry of Mrs. W. G. Heslop and the Olivet Ambassador Male Quartet in the past few months. —Harold Mongerson, Pastor.

Maritime Preachers' Meeting

The annual preachers' meeting of the Maritime District was held in Summerside, P.E.I., September 22 to 24, with Rev. David R. Morrison as host pastor. Dr. G. B. Williamson endeared himself to all pastors and their wives, with his challenging, heart-searching messages. Every pastor returned to his church with a deeper and clearer understanding of the quadrennial theme, "Crusade for Souls Now." Dr. Williamson's manner of presentation and fervent spirit, coupled with the desire of the pastors to do more for the Lord, made this meeting outstanding. The presence of the Lord was manifest throughout, and a beautiful spirit of blessing and harmony prevailed.

Rev. J. H. MacGregor, our good district superintendent, planned a splendid program for the ministers. The following pastors presented the various papers: Rev. J. H. MacGregor, "Holy Ghost Revivals—the Need of the Hour;" Owen Underwood, "The Pastor and Visitation;" Oscar Snyder, "Making the Church Effective in the Community;" E. H. Brewer, "Keeping the Church Roll Alive;" D. R. Campbell, "The Pastor and the Sunday School;" R. T. Sabine, "The Local Church and Missions;" H. P. Amos, "Paying Our Budgets;" and R. T. Albertson, "Our Heritage—Our Young People."

A banquet attended by Dr. G. B. Williamson, Brother and Sister MacGregor, and all pastors and their wives, was enjoyed by all, and a lovely gift was presented to the MacGregors. The closing service was outstanding with Dr. Williamson at his best. The building was filled to capacity and the blessing of God was in our midst. Pray for the Maritimes, the district with a great challenge.

E. H. BREWER, Reporter

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Home Missions In Northwestern Illinois

It was the privilege of this writer to spend a few days touring in the interest of home missions on the Northwestern Illinois District. This district, which is one of the three districts in the state of Illinois, includes a vast amount of both agriculture and industry. Thousands of acres of corn make cattle raising a very profitable business itself.

District Superintendent Lyle Eckley is keeping the Church of the Nazarene abreast with the material progress of the area. With three new churches organized during the past year, prospects are good for six or eight new churches this present assembly year. Property has already been acquired with parsonage chapels built in several of these prospective places. Brother Eckley is giving the Northwestern Illinois District some sound and aggressive leadership. Nowhere have we seen better home-missionary work in progress.

The Nazarenes of this area are united in their efforts to build the Kingdom through the church. They are good, solid, second-blessing people, sacrificial in their giving. In fourteen of the rank and file of their churches, \$10,000.00 was raised in cash and pledges. Other churches are to be contacted later, which will swell their total for home missions to an all-time high.

It was a personal joy to look in on our work in this great section of our church. May all of us strive for 1,000 new churches by '56. God helping us, it can be done!

JOHN L. KNIGHT

Superintendent, Florida District



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DEATHS

REV. EARLE L. PERRY was born at Wylliesboro, Virginia, August 12, 1882, the youngest son of Rev. John M. Perry, a Baptist minister. As a young man he went to Los Angeles, California, where he was gloriously converted, and began to preach at once. After attending Deets Pacific Bible College, and the Nazarene University (now Pasadena College), and graduating in 1913, he accepted his first pastorate at Fairfield, Idaho. He spent his entire life in service for the Church of the Nazarene on the Idaho-Oregon District, with the exception of four years when he taught at Cascade College in Portland, Oregon, and one year teaching at Northwest Nazarene College in Nampa, Idaho. He pastored churches at Fairfield, Idaho; Ontario and Enterprise, Oregon; Marsing, Parma, and Gooding, Idaho; Harper, Halfway, and Baker, Oregon; and Rupert, Idaho. In 1926 he was united in marriage to Elva Guy Herrin, who was an ordained Nazarene elder. Together they were instrumental in starting several churches. He was a man of God, a devoted student of the Word, and a good preacher; also a wise counselor for both young and old. In the late years of his life he was a faithful member of First Church in Nampa, Idaho. His presence was an inspiration, also his glowing testimony and fervent prayers. He is survived by his wife, Mrs. Elva Perry; one brother, Rev. Wm. Perry of Homestead, Florida; and one sister, Mrs. Clifford Lush of Bertsville, Virginia. Two sisters and three brothers preceded him in death. He died August 15, 1953, in Nampa, after a brief illness. Funeral service was held in Nampa First Church, with Dr. Thomas E. Mangum, Sr., in charge, assisted by Rev. I. F. Younger and Rev. Lester Bradlock. Burial was at Cloverdale Cemetery.

REV. CYRUS V. BRYSON was born October 30, 1899, in Clark County, Wisconsin, and died at Vancouver, Washington, September 7, 1953. He was united in marriage to Inez Taylor in 1930. To this union were born two sons, Carlton and Gerald. Brother Bryson was converted at an early age under the ministry of Dr. J. G. Morrison, and dated his call to preach from that time. Upon completing his studies for the ministry at Northwest Nazarene College, he was ordained by Dr. J. W. Goodwin. He held pastorates in Cottleville, Oregon; Vista, Kirkland, Ridgefield, and Stevenson, Washington. He was a successful pastor and evangelist; had a great passion for souls and was a man of effectual prayer. The Church of the Nazarene has lost a good and loyal shepherd. He is survived by his wife, Inez; two sons, Gerald and Carlton; a sister, Mrs. John Williams of Minnesota. Funeral service was held in the Church of the Nazarene in Ridgefield, Washington, where he had pastored for seven years, with Dr. B. V. Seals officiating, assisted by Rev. Howard D. Stephenson.

REV. J. A. YOUNG was born March 1, 1860, near Stockholm, Sweden, and died August 22, 1953, in his home near Hamlet, Texas, where he had lived since 1883. In 1884 he was united in marriage to Wilhelmina Carlson. To this union were born three sons and four daughters. His wife, one son, and one daughter preceded him in death. Brother Young was converted at an early age, and licensed to preach in 1891. God greatly honored his ministry and many souls were led into the Kingdom through his efforts. Sunday school work was especially near to his heart; he worked in that capacity over sixty-five years. He was a faithful member of the Church of the Nazarene. Funeral service was conducted in Hamlet by his pastor, Rev. Dan Jones, assisted by Rev. W. F. Rutherford, Rev. Miles Hayes, and Rev. Diane Bruce. Interment was made in the Swedenia Cemetery.

REV. THOMAS KEDDIE was born April 16, 1884, and died September 29, 1953, at Pasadena, California. He was ordained into the ministry of the Church of the Nazarene at Hutchinson, Kansas, in 1910. During his many years of evangelistic and pastoral work on the Kansas District, he held pastorates at Plainville, Garden City, Lyons, and Burr Oak. In 1926 he moved to California, and in 1933 was called as pastor of the South Pasadena Church of the Nazarene. During his ten years there the present church building was constructed. In 1943 he retired from the ministry, but remained active in church work, teaching a Sunday school class at Breese Church in Pasadena. He is survived by his wife, Lottie; a son, Howard; a daughter, Dorothy; a brother, Henry; and a sister, Ann. Funeral service was conducted in Breese Chapel, Pasadena, by Dr. J. George Taylorson, assisted by Rev. I. W. Young.

REV. C. C. McNALL died at his home in Denver, Colorado, October 12, 1953. Memorial services were conducted at Denver, and also at Goodland, Kansas. He is survived by his widow and five children. His son, Rev. L. D. McNall, is pastor of the Amador Grace Church of the Nazarene in Goodland, Kan., and is doing graduate work at Eastern Nazarene College in preparation for the ministry. Brother McNall spent forty-seven years in active service as evangelist and pastor in the holiness movement.



SERVICEMEN'S CORNER

Chaplain Charles Crouch writes from Okinawa: "August 18-19 we sponsored a Teen-Age Youth Camp-Bible Conference. Thirty-three boys and girls responded. Mr. and Mrs. Robert Shelton, Orient Crusades missionaries, took charge of the program. The kids had a lot of fun and fifteen of them accepted Christ as their Saviour. Christians are almost ignored here, for the emphasis is placed on soldiers' morale and morals.

"August 23-30, the Crusaders Quartet, representing Asbury College, conducted an evangelistic campaign. In many of the sermons there was a distinct holiness emphasis. The results were good.

"Dr. and Mrs. William A. Eckel are scheduled to arrive September 8 and will start a meeting the ninth."

"It was about the first of the year that I received a card from your office giving the name and address of a marine and his wife. We contacted them and they kept coming to our services. One Wednesday night they both came to our altar and really swept their way through and were gloriously saved. Since then he was shipped overseas. He wrote me from Occanside before sailing for Asia, and he gave a beautiful testimony. He had never been saved before. I intend to keep writing him.

"I knew that you would be glad to hear that your effort was not in vain in this case, and I also wanted to make sure that he gets the literature from the Servicemen's Commission and the Publishing House.

"We are glad that our little home-mission church here in the Mohave Desert could point him and his wife to Christ. God is blessing us with new people and seekers at our altar. Remember us in prayer that we might help the servicemen of this area. We have several marines attending our services. God bless you in the work you are doing."

JAMES J. THOMAS, Pastor

The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest (Luke 10:2).

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ANNOUNCEMENTS

RECOMMENDATIONS

I wish to recommend Rev. W. Frank Wiggs, elder on our district, as an evangelist who preaches second-blessing holiness in the true, rugged Nazarene style. He will be a blessing to any church and will go anywhere that God directs. Address him, Jonesboro, Arkansas.—J. W. Hendrickson, Superintendent of North Arkansas District.

This is to recommend Rev. Walter J. Smith, 323 Madison Ave., Covington, Kentucky, who is entering the evangelistic field after a very successful pastorate at Dayton, Kentucky. While there he led the congregation as they erected a very nice church building. Brother Smith is a very fine Christian gentleman, with a dynamic message and a compassion for the lost. I heartily recommend him to you as a good evangelist.—D. S. Somerville, Superintendent of Eastern Kentucky District.

I have pleasure in recommending Rev. R. O. Johnston, 46 Fairfield St., Portland, Maine, evangelist, to our people and churches everywhere. He is an ordained elder on our district.—J. H. MacGregor, Superintendent of Maritime District.

NOTICE—Crusade for Souls Conference, November 30 to December 2; opening rally November 30, 7:30 p.m., at First Church of the Nazarene, 923 Graymont West, Birmingham, Alabama. Special workers: Dr. G. B. Williamson, Rev. Ponder Gilliland, Rev. W. A. Strong, and Rev. C. E. Shumake.

WEDDING BELLS

Rev. Erma Pierce, pastor of the Quanicasee Church, Fairgrove, Michigan, and Mr. Ray Havens of Beaverton, were united in marriage on October 1, at the Lansing North Street Church of the Nazarene, with Rev. Herbert Thomas officiating.

Miss Inez Ratcliff of Denair and Mr. Jack Vernon Butler of Corning, California, were united in marriage on September 4, in the Denair Church of the Nazarene, with Rev. Herbert Ratcliff, pastor of Exeter Church, and brother of the bride, officiating.

Miss Ruth Morrison and Rev. David R. Morrison of Summerside, P.E.I., were united in marriage in the Summerside Church of the Nazarene, on September 2, with Rev. J. H. MacGregor, district superintendent, officiating.

Miss Gertrude Stanford and Mr. Clarence Rapp of Halifax, N.S., were united in marriage on August 23, in the United Church at Trenton, N.S., with Rev. J. H. MacGregor, district superintendent, officiating.

Miss Barbara Townsend of Vincennes and James J. Carlisle of Evansville, Indiana, were united in marriage on July 26, in Vincennes First Church of the Nazarene, with Rev. A. B. Schneider officiating.

SPECIAL PRAYER IS REQUESTED by a Christian lady in Indiana for her husband, who has cancer, that he may be saved before it is too late—he is seventy-three, and blames God—needs Him so much;

by a lady in Illinois that a "much desired adjustment and relation may be immediately brought about, as it looks like I am going to have to move; please pray for my deliverance";

by a lady in Missouri that she may be able to get a good, part-time job; also that they may be able to build a church in that place;

by a lady in Oklahoma for a man who has preached the gospel for years and has now lost God—needs much prayer;

by a Christian lady in Kansas that the Lord will heal her sister, also open her eyes to holiness—also for an unspoken request;

by a lady in Illinois for healing, that she may have a strong body to live and work for the Lord better, and also be able to carry on her daily tasks; also for her youngest brother and nephew, that they may quit drinking and get saved.

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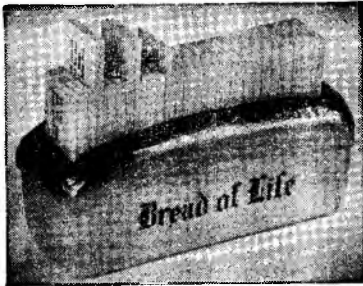


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