



Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

November 18, 1953

The Summum Bonum

General Superintendent Williamson

FIRST quality love is the highest good. It is love unmixed with any other passion of the soul; love without alloy or adulteration; love, supreme, pure, absolute. It is love for God and all He loves, balanced by hatred of all that is evil. It includes in its benign grace all men, whether saint or sinner, friend or foe.

This love divine never runs out. It is never exhausted. No insult or injury can turn it to wrath or contempt howsoever deeply the wounded may be cut. The hands of steadfast love are sometimes tied because a rebel will is unyielding; but patient love mourns its loss. It suffers long and is kind even while the blighting destruction of awful judgment is administered to the impenitent sinner.

Pure and perfect love is a rare virtue. Its scarcity enhances its value. If gold were as common as clay, its worth would be almost as little. If diamonds were as easy to find as flint,

their costliness would be forgotten. Long-suffering love is as infrequently found as gold or diamonds.

The world's classic example is seen at Calvary. There the Eternal Father dipped His pen in the blood of His only begotten Son and spelled out, "*God is love*," in universal language. There among the false witnesses, the bloodthirsty murderers, the cowardly, self-saving officials, the traitors, deniers, and deserters, Jesus prayed, "Father, forgive them; for they know not what they do."

Under comparable circumstances St. Stephen, with countenance shining like the face of an angel, prayed, "Lord, lay not this sin to their charge."

Christ taught, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; . . . Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5: 44-48).

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

TELEGRAM

Lakeland, Florida—Organized new church in Palmetto, across river from Bradenton, Rev. Edward Watson, pastor; also organized in Wauchula, Rev. Jack Watson, pastor; lots bought. Florida fields white unto harvest. Seven new churches since General Assembly. Onward in great Crusade for Souls Now.—JOHN L. KNIGHT, Superintendent of Florida District.

NEWS IN BRIEF

Word received from Rev. Ted Martin, superintendent of the Canada Central District (Toronto, Ontario) that his wife, Mary, died November 2 at 11:30 p.m., after suffering a stroke two hours previously.

After twelve years of pastoring on the Abilene and Dallas districts, Rev. D. D. Wilson is entering the full-time evangelistic field.

Dr. S. T. Ludwig, general church secretary, will be special speaker at the North Dakota Christian Workers' Convention, November 26 to 28, and spending the remainder of the week in a home-mission tour with District Superintendent Harry F. Taplin.

Word received from Pastor Wallace Bell of Sheffield, Alabama: "First Church broke all-time Sunday-school record, October 25, with 245 present. Evangelist C. C. Burton at his best. Eight members received into the church; 10 per cent gain in membership since the assembly."

Rev. Claude W. Jones has resigned as pastor of the church in Ephrata, Pennsylvania, and is entering the evangelistic field.

A Meditation

By Ruby Blanchard

*Cleanse me, Lord, from inbred sin;
Purify my soul within;
Make me holy as Thou art;
Sanctify this carnal heart.*

*Perfect love without alloy,
Boundless blessing, wondrous joy!
Sweetly resting, Lord, in Thee,
From pollution now I'm free.*

*Instantaneously wrought,
Satan's weapons are as naught;
Holy Spirit, faithful yet—
Christians never ought to fret!*

Unconscious Influence

By E. E. Wordsworth*

Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them (Acts 5:15).

ONE DAY a young nobleman on horseback rode impatiently up and down the streets of a village in Cornwall. He was seeking for a tavern where he might get a glass of that concerning which the great Shakespeare said, "Alas, that men should put an enemy in their mouths to steal away their brains!" But his intent search was all in vain.

Coming upon a white-haired peasant on his way home after the day's toil, the young man said, with rising anger: "Why is it that I cannot get a glass of liquor in this wretched little village?"

The old man recognized to whom he was to speak and, taking off his cap, made humble obeisance as he replied, "My lord, about a hundred years ago a man named John Wesley came to these parts." And the old man walked on. A hundred years, and Wesley was living still!

Day by day, by word and act we are exerting an influence for good or evil, and our disposition and spirit are reflected on those we contact. The kind look, the radiant countenance, the warm handclasp, the very tone of voice, or the harsh word, insolent look, or stinging rebuke manifest the inner character and state of the person and start an influence that never ends.

*Pastor, Goldendale, Wash.

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GLEANINGS

From the Office Editor's Desk

"I enjoy the HERALD OF HOLINESS very much; have been a subscriber for a number of years."—A Lady in Indiana.

"Some kind soul has been sending me the HERALD OF HOLINESS for three years, and I really enjoyed every one of them, as I am saved and I'm a child of God, also a mother of thirteen children. . . . I'll admit I never miss any Christian magazine like I have missed the HERALD, so I'm sending a check . . . please send the HERALD to me for one year. . . . Before I went to bed I always prayed for the 'special prayer requests'—you never know how to count your blessings until you follow those special requests."—A Lady in Massachusetts.

" . . . your HERALD OF HOLINESS paper is much enjoyed, and so helpful in my learning and living closer to our Lord."—A Subscriber (non-Nazarene) in California.

"We enjoy reading the HERALD OF HOLINESS, as it is a help to us in our Christian life. We are so thankful for what Jesus means to us and that He is living in our hearts."—A Subscriber from Ohio.

"Just a year ago I was sanctified and your paper (HERALD OF HOLINESS) surely has helped me understand the principles and standards of the Church of the Nazarene. I have read many church periodicals and to me yours is much the best. I am looking forward to receiving many more issues of the HERALD OF HOLINESS."—A Subscriber in Illinois.

"I am enjoying reading the HERALD OF HOLINESS these days. The special issue on John Wesley was especially fine. I heard a number of comments from my own people on it."—A Pastor in Tennessee.

QUERY

By Alice W. Norton

*Why do I hesitate to sing
The praises of my Lord
When I rely implicitly
Upon His every word?*

*Sometimes, when honest with myself,
I bow my head in shame
Because I fail to testify
With reverence in His name.*

*Why do I hesitate—with saints
To pray in sweet accord—
When all the time I long to be
A witness for my Lord?*

How God Classifies Men

(1) Natural (2) Carnal (3) Spiritual

Basis: I Cor. 2:6—3:7

By Harry E. Jessop*

THE PASSAGE before us is one of the most comprehensive in the entire range of Holy Writ. It is God's own classification of the human race as seen with the spiritual eye. Here, humanity is divided into three classes: "The natural man" (2:14); "he that is spiritual" (2:15); "you as . . . carnal" (3:1).

Often we are told that the Bible is not a book of *systematic doctrine*, but rather a mine of raw material from which truth is to be drawn and doctrine is to be systematized. In general, such a statement is true; yet if the passage before us is not systematized truth, we would suggest that it comes as near to it as any theological textbook we have ever read.

Three groups stand out before us, classified according to their measure of spiritual receptivity. We shall take them up in the order in which they come to us in actual experience.

There are three phases through which a soul determined to walk with God must of necessity pass. These never vary, and they never alternate. They begin where all men naturally are, and advance in successive elevations until they reach the highest rung on the ladder of grace to be known this side the glory land.

I. THE NATURAL MAN

To the surface reader this expression is apt to be misleading. What could be more desirable concerning any man than that he should be perfectly natural? In these days of make-believe and unreality, is it not refreshing, once in a while at least, to discover somebody who is simply *natural*? We hasten to say that in this case the thought of *naturalness* as thus understood is not in the Apostle's mind. The word here used is not to denote the *natural* as contrasted with the *unnatural*, but rather to describe man as he is by nature in contrast with man as he is by grace.

The *natural* man is man as related to the race of which he is a part. "We all . . . were by nature the children of wrath, even as others" (Eph. 2:3). It will help us in our estimate of the natural man if we consider, first, the portrait that is here presented and, further, the need that is here implied.

I. *The portrait presented.* The description is wholly negative and strikingly so. Godward, man by nature has *no positives*. Spiritually, the best unsaved man the world has ever known is nothing more than a negation.

Chapter 2:14 registers three things against him: "But the natural man [a] receiveth not the things of the Spirit of God; for [b] they are foolishness

unto him; [c] neither can he know them." The reason given for this is: "Because they are spiritually discerned."

Here then is a divine statement which is definite and clear-cut. It has neither qualifying adjective nor modifying verb. From the human viewpoint individuals may differ widely. The expressions of the natural life are so diverse that only divine revelation could convince us that they spring from one and the same source.

One may be reprobate—as vile as the Samaritan woman whose background was hidden in shame (John 4); or as Mary Magdalene, who was possessed by seven devils (Luke 8:2); or as the maniac of Gadara who was possessed and driven by the legion of devils (Mark 5).

Another may be respectable—as straight in the eyes of men as the young ruler who declared that he had kept all the commandments of the law from his youth up (Luke 18:21).

Another may be religious—as keenly so as Nicodemus, the Jewish high-churchman who came to discuss Kingdom truth with Jesus while others slept (John 3).

However difficult it may be to believe it, apart from saving grace every one of these is as near a hopeless eternity as the other.

If *reprobate*, they are in the grip of the devil.

If *respectable*, they have a spiritual lack.

If *religious*, they need to be born again, or they can never see the kingdom of God.

Of every one of them this apostolic statement is true: "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them" (2:14). Of all these three types—reprobate, respectable, religious—the most amazingly dull is the religious intellectual, who says in amazement, "How can these things be?" (John 3:9)

Human intelligence, though the highest product of the schools, can never penetrate spiritual realities without the revelation of the Holy Ghost. The natural man is a complete stranger in the spiritual realm for three reasons:

1. *He lacks spiritual receptivity.* He "receiveth not the things of the Spirit of God" (v. 14).

(a) Quite often he is not able to grasp the idea when it is presented. Talking with an intellectual about divine things, we introduced the truth of the new birth, and with an amazed look he said: "You puzzle me; I'm afraid I don't understand what it is all about."

(b) Sometimes the mind will take in the teaching but the spiritual values do not register. The

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result is a cold, dry, formal profession, without life and power.

2. *He lacks spiritual perceptivity.* "They are foolishness unto him" (v. 14). The great themes of redemption are beyond his comprehension.

3. *He lacks capacity.* "Neither can he know them" (v. 14). The reason is that "they are spiritually discerned."

The natural man lacks three great essentials which only a divine impartation can supply. *He lacks life, light, and love.*

(a) Though naturally animated, he is without spiritual life. He is "dead in trespasses and sins" (Eph. 2:1). He is "alienated from the life of God" (Eph. 4:18). "He that hath not the Son of God hath not life" (I John 5:12).

(b) Though highly educated, he is without spiritual light. "Having the understanding darkened . . . through the ignorance that is in them, because of the blindness of their heart" (Eph. 4:18).

(c) Though naturally affectionate, he is without divine love. The two different Greek words used in the New Testament concerning this give their own testimony.

Being spiritually *dead*, all his efforts are *dead works*.

Being spiritually *dark*, his general trend is *contrary to God's plan*.

Being spiritually *dull*, all his endeavors to find the *truth are of no avail*.

The world has its prodigious workers, generous givers, mighty thinkers—men and women whose names have lived through the centuries—but apart from saving grace their best efforts are only *their best*. Work done by men and women outside Christ will ultimately die, no matter how good it may be. The natural man at his best is just a splendid tragedy.

II. *The need implied.* Being by nature what he is, he can do only what he *does*, and nothing but a miracle divinely wrought can save him. Hence, our Lord declared: "Except a man be born again, he cannot see the kingdom of God. . . . Ye must be born again" (John 3:3, 7). Those *excepts* and *musts* are divine imperatives. There are no exceptions.

"That which is born of the flesh is flesh" (John 3:6). Whether cultured flesh or illiterate flesh, college flesh or gutter flesh, church flesh or dance-hall flesh, it is simply *flesh*.

There can be no salvation without regeneration, for "there is none righteous, no, not one" (Rom. 3:10).

(To be continued)

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again (John 3:5-7).

THREE ESSENTIALS

- Swift to hear,
- Slow to speak,
- Slow to wrath.

James 1:19

Light Through the Clouds

By Mary E. Cove*

LIGHT—not on the clouds, but *through* them; for when the light is *on* them, it comes from this side. When light shines *through* them, it comes from the other side, beyond them.

We thought of this as we watched the mountain from our cabin on the Saco River in beautiful New Hampshire. Someone had just said: "We haven't seen much color in the sunsets yet, have we? They have all been just gray." Heavy black clouds hung over the mountaintop. It seemed so dark that we wondered if it were too late for any sunset, when suddenly a blinding flash of light shot through the very midst of the dark mass, as if it had split open a barrier and shouted down to us, "See, nothing can stop me. I have been here all the time!"

It was then that we noticed that there could be wondrous beauty with no color but gray: deep gray, almost black, in the heavy clouds still hanging there; lighter gray as our eyes followed the clouds rolling nearer the shaft of light that was shining through; dazzling gray in the direct line of the sun's rays. It was a picture in grays, a lovely picture. Then suddenly we noticed in the dark woods across the river a tiny, sharply penciled path of brilliant light. Beyond it the woods remained dark, but on this side of that tiny glowing path the dark pine trunks stood straight and proud, and the white birches shone as if with a soft, heavenly radiance. Just one tiny ray from the victorious sun had slipped between two heavy clouds and shot for a moment down through the forest, lighting one side of it to those of us who watched.

There was something about that scene that thrilled us. Sure, we are on this side, and there are plenty of clouds, heavy, threatening, frightening—if we forget, even for a moment, the Light on the other side that can break through. The difference in forgetting and remembering this is the difference we saw beyond and on this side of that bright, penciled path in the forest. Forgetting, we are in the dark; remembering, we see difficulties, pain, disappointments, and world situations in the light of the Power beyond—that was, and is, and is to come!

*Wollaston, Mass.

"I Have Come Back to Say Thank You!"

By Kathryn Blackburn Peck*

"I have come back to say thank you!" said a laughing child. She had started to leave, but remembered in time her mother's injunction. Rather shyly she touched my hand, and admitted that she had been having such a good time she almost forgot the one who had planned the party.

"I get things so mixed up," said a thoughtful child, "but you make the hard problems seem almost easy when you help me. Thank you, Teacher."

"Thank you, Doctor Martin," said a child, with tears drying on his cheeks. "You had to hurt me some, but the tooth is better now. I won't have to cry all *this* night, like I did last night, I betcha!"

I, too, am but a child, my Father, forgetting so often to thank Thee for the bounties of Thy mercy and love!

When the sun shines and skies are blue above my pathway, and health and prosperity are mine, it is often easy to hurry through the days, working and singing; spending little time praising Thee for strength with which to work, and the joys that make me sing.

Only this morning I hurried through my prayer, for time was so precious, and many tasks were waiting. But I have come back to say thank you.

Thank You, Father, for the amazing gifts I sometimes take for granted, but without which I could not live: the warmth and healing of the sunshine, fresh air to breathe. All the scientific genius of man could not invent a substitute for these, yet the supply is unlimited and tax-free!

Thank You for water! Thy hand hath set the cataracts foaming down a million mountainsides, to fill the channels of mighty rivers that flow into the oceans.

The thirsty earth drinks deeply, and fields of grain and fruitful trees thrive and ripen for the sustenance of mankind and cattle. Every tinkling fountain, every rushing brooklet, every well-spring deep in earth's heart, and each drop of dew that rises to meet the clouds sing peans of praise for Thy great gift of water.

Let me not lift a sparkling cupful to my lips without a thought of gratitude.

Thank You, Father, for Thy nearness when I seek Thee in times of perplexity and anxiety.

Often I have reached out in my bewilderment, with the questioning spirit of a child, and Thou hast been closer than my dearest friend, and hast patiently smoothed out the threads of my faulty weaving, and bidden me try again.

It has taken long to come to the place where I can be grateful for that darkest night of all, when my pillow was wet with bitter tears and my heart heavy with a pain like the coldness of stone. Like the child who experienced suffering,

I now can say, "You had to hurt me, but the hurt is better now." I have grown in the process. Tonight I shall not have to weep.

But if another grief should come to me, I shall be better able to face up to it realistically, for I have learned the simplicity of trust and obedience.

For all of life, especially those experiences which draw me nearer to Thee in spirit and in deed, I thank God, my Father!

THANKSGIVING

By Margaret S. Connelly

I've tried to name my blessings o'er.

I cannot count them all;

There's more than all the burnished leaves

That dot the garden wall.

So I'll enumerate a few—

Some that I love so well,

Like knowing that You care for me.

But there is more to tell—

For privilege of sending food

To those in far-off lands,

For sheltering roof over my head

And clasp of friendly hands;

For beauty of Thy lovely earth;

For waving fields of wheat;

And I am glad for liberty

Where friends may often meet.

Dear Lord, You know what's in my heart;

It's full as it can be.

For everything Your kindness sends

I'm grateful as can be.

OUR VERY LIFE:

The Nazarenes' Midweek Service

By Don Coonrod*

A FEW nights ago I had a young man in my home who is in the United States Navy. He made this statement, "Thank God that the Nazarenes have a midweek prayer meeting service." He had been a Christian for about three months. His conversion dates back to a Wednesday night while he was stationed in San Diego, California.

He had been living in deep sin when one day as he and one of his buddies were on their way to a party something strange happened inside of him. He stopped in the street, turned to his friend, and said, "I'm sick." He made his way to the naval doctor. He could find nothing wrong with him, although he asked him all sorts of questions. Finally the young sailor happened to pass by a Church of the Nazarene and, in desperation, he made his way inside. After telling the pastor about his feelings, the wise man of God diagnosed

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*Lay Member, Grace Church of the Nazarene, Kansas City, Mo.

the illness as an "old-fashioned case of conviction."

This sailor found God in a Wednesday night prayer service, and now he tells that every night he kneels in the barracks in front of all his buddies and thanks God for saving him from the life of sin which he was living.

Upon hearing his story I recalled a Wednesday night prayer service in a town where I had no relatives and very few friends—a night when I felt sick from the pollution of my sins. I thought about my little mother, who had spent hours praying that I would find God, and about a father whose heart was broken because of a boy who was deep in sin. That night I made my way to a little building that had a sign out in front which read, "Church of the Nazarene." Inside I found a group of people gathered around the altar calling upon God to save their lost loved ones and to make them a blessing to a sin-sick world. That night I prayed through to an experience that no combination of skeptics could talk me out of; and the Christ who lifted my load of sin and guilt that night has been by my side ever since. He reigns supremely in my heart and life.

*And now unto others I'm telling
How He saved a poor sinner like me.*

We thank God for our church, and especially we thank Him that our churches are not dark on Wednesday night, but that there are those people who gather to meet their Saviour in worship and praise.

More of God

By Ruth Williams Crooks

*Have you prayed for loaves and fishes?
Daily, hourly, do you plead?
Heed this message straight from heaven:
More of God—your greatest need!*

*Have you pled for gifts, for healing,
Health and happiness? Oh, heed!
Put Him first and there'll be added
More of God—your greatest need!*

*Has the enemy oppressed you,
Has he broke the bruised reed?
Oh, believe with all your being—
More of God—your greatest need!*

*Do forgiven sins still haunt you,
Broken vows your anguish feed?
Here's a message sure and certain:
More of God—your greatest need!*

*Have you prayed He'd heal the sorrow
That has caused your heart to bleed?
Till you enter heaven's portals,
More of God—your greatest need!*

Holiness and Freedom

By Edward L. Dowd*

ONE of the clearest and quickest ways for us to envision the relation between holiness and freedom in the individual Christian is to think of the life of the saint in heaven's final glory. We see him in the glory world, established in perfection and ideal moral character, free from any defection of motive toward evil. But we see him also as free, not automatic nor mechanical in his moral relation to God. Having entered the realm of permanent perfection, he is nevertheless free in his obedience and love to Christ and God.

In this life the sanctified believer is free from bent to moral evil in his nature. We call this freedom from sin. But can we say that this freedom is automatic? Never. Rather, it rises out of man's highest faculty as a moral being, his willing choice of the holiness of God. Indeed, in his embracing of the holy will of God is man most conscious, most free, and most decisive. It is here that he rises to his full manhood, employing his intelligence and freedom in all their God-given totality.

Prior to the sanctifying baptism of the Holy Spirit the believer cries with Charles Wesley:

*He wills that I should holy be;
That holiness I long to feel,
That full divine conformity
To all my Saviour's righteous will.*

Here he sees God's will in holiness, though the experience is not yet made real in his heart. Then he prays:

*See, Lord, the travail of Thy soul
Accomplished in the change of mine;
And plunge me, ev'ry whit made whole,
In all the depths of love divine.*

We observe the believer employing his will in prayer—asking, seeking, knocking at the door of God's storehouse of holiness. He makes a complete consecration to Christ, asking Him to cleanse and fill what has been offered in voluntary submission.

*Here I give my all to Thee:
Friends, and time, and earthly store;
Soul and body Thine to be—
Wholly Thine, forevermore.*

It is a freely chosen decision by the believer all along the pathway to perfection. He is determined to co-operate with the Holy Spirit of God, so that He may be sanctified wholly.

The one last step taken by the believer in order that he may receive the baptism with the Holy Spirit climaxes in one grand act of the will. It is the step of faith.

*The cleansing stream, I see, I see!
I plunge and, oh, it cleanseth me!
Oh! praise the Lord, it cleanseth me!
It cleanseth me, yes, cleanseth me!*

*Pastor, Newport, Oregon

Leaving behind him a complete consecration of his all to Christ, the child of God steps out by faith, trusting the Blood to sanctify *just now!* Grasping the promise of God with the full assurance of faith, he shouts,

*Jesus comes! He fills my soul!
 Perfected in love I am;
 I am every whit made whole.
 Glory, glory to the Lamb!*

The child of God is now entirely sanctified by faith in Christ. The Holy Spirit has come to abide in His temple. The life of perfect love is begun in the believer's heart. He is free from carnal affections, from the divided heart, from the plague of pride, and the root of bitterness. He knows in experience that "if the Son therefore shall make you free, ye shall be free indeed" (John 8:36). He has now entered the life of spiritual freedom, freedom to do the will of God unhindered from within. He has been *freed* that he might be *free*. Being made free from sin, he has become the servant of God, with his "fruit unto holiness, and the end everlasting life" (Rom. 6:22).

The freedom of choice exerted in the beginning in coming to Christ for salvation, and which rises to its highest expression through faith for sanctification, is now lifted to a new plane of freedom, the freedom of perfect love.

But it is at this point that the enemy of our souls may deceive us. Freedom from sin through sanctification does not nullify our freedom of choice. Holiness clarifies and empowers our wills, but it does not protect us from temptation nor from deliberate turning back into sin once again. The devils would have us, if they could convince us that no dangers attend the sanctified life! Before sanctification, the devils insist that the experience is unattainable. After sanctification, they would have us think that we cannot lose the experience. In the first instance the devils are "roaring lions"; in the second they come as "angels of light," to deceive, if possible, the very elect.

True, sin is destroyed by the baptism with the Holy Spirit in entire sanctification, but the possibility or occasion for sin is not destroyed. The believer's heart is purified in the work of holiness, but that purity is a conditional cleansing, based upon his constant relationship to God. Once *obtained*, the freedom of the soul from sin's pollution may be *retained* by the development of habits of holiness. Growth of spiritual stature may take the believer through the valley of the shadow of death. He may meet unaccountable heartache, misunderstanding, sorrow, or loneliness. But as he develops the habit of keeping his will and choices in the obedience of Christ, he finds the blessed assurance of holy love to be the fruit of his obedience.

He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name (John 1:11-12).



Why give to the Thanksgiving Offering? Every Christian should believe in doing something for others. This offering is an opportunity to do something for those that are not privileged as we are. Giving is something that all can do in a measure and it gives to all an opportunity to pay their debt to others, which every Christian should want to do.

Let's all do our part; let's not be satisfied to do our bit; let's all do our best.

—A. F. BALSMEIER
 Kansas District

Think on These Things

By F. Lincicome*

EVERYBODY lives three lives. There is the life you live up to the graveyard, the life you will live beyond the grave in the great eternity, and the life of your influence that will live on down here. After time has worn your name from your tombstone, you will continue to live. What is said of Abel will be said of you, "He being dead yet speaketh." We are speaking, whether dead or alive.

Cain is still speaking in his jealous passion. Judas is still speaking in his betrayal. Dorcas is still speaking in her almsdeeds. Luther is dead, but the Reformation still lives. John Bunyan is dead, but *Pilgrim's Progress* lives on. Robert Raikes is dead, but the Sunday school—the greatest development of the twentieth century, the largest organization in the world, a great force to be worked and a great field to be reaped, a great feeder and auxiliary of the church, a great disseminator of Bible truth, and a beautiful supplement to the home—still lives.

Your influence is indestructible. It is as immortal as God. Every life sets into motion currents of influence that death cannot stop. That man you gave the first drink turned out to be a drunkard; he touched the life of another, etc. You started an influence that never can be stopped. You may have been converted later on, but that won't stop the influence you started. You put something into motion that nothing can stop. Shakespeare makes one of his characters say, "The evil that men do lives after them; the

*Evangelist, Gary, Indiana

good is oft interred with their bones." But not so—both the good and the evil survive to bless or curse.

Is the influence you are exerting good or bad? A bad influence is like letting loose a black-winged bat which will go on cursing and blighting and damning the race until the end of time; and when the gates of doom are opened, it will dart through and curse you all along the craggy coasts of dark damnation. A good influence is like losing a white dove that will be the messenger of love and good will to all centuries to come and, after you are dead and gone, will live on to bless the world; and out yonder in the realm of glory it will come to you and make you glad. Oh, influence, how awful! Oh, influence, how solemn! Oh, influence, how momentous!

Nobody prepares for life's work by four easy lessons through the mail. Moses was eighty years getting ready to do a forty years' job. Never did it require a better preparation to succeed than it does today, due to the keen competition. No matter what you decide on doing, thousands of others are headed for the same goal. Carlyle was right when he said, "The race of life has become so intense the runners are treading upon each other's heels and woe to him who stops to tie his shoe-strings."

The world's wisest Leader said to His disciples, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high"—until you are fully equipped for your work. Christ did not want them to engage in a work so momentous until they were ready. The world's greatest spiritual leaders have tarried before they started. Some of them trained at Oxford, others at Princeton, Harvard, Yale; but they all tarried at Jerusalem. They tarried at Yale to prepare their heads and at Jerusalem to prepare their hearts. You can go to the Old Testament—perhaps the greatest man was Moses, who tarried at both places. Go to the New Testament and we find St. Paul, of whom I think it could be said that he was the greatest of the New Testament, and he tarried at the college and also at Jerusalem. Three days after he was converted he was baptized with the Holy Ghost. There is no other profession that demands a twofold preparation, head and heart, in order to succeed. The lawyer and doctor can have hearts as black as the night and succeed, but not so with the preacher. Yes, the world's greatest spiritual leaders have been men who tarried at the college and tarried at Jerusalem. You can go to church history and find a short sketch of thirty of the most successful preachers and soul winners and they were all college men but one. Some of them were so well equipped that they became college presidents—Finney, president of Oberlin; Jonathan Edwards, president of Princeton College.

Perfect love excels all other gifts we may possess.—H. T. B.

Unending Source

*The Bible, blessed Book of Books,
Is like a rippling rill,
And from its waters sparkling clear
Each day I drink my fill.*

—ALICE W. NORTON

The Pre-eminent One

By A. M. Quick*

THERE is One with whom all must reckon. All things were made by Him and for Him. He is before all things. He holds all things together. Without Him the world would dissolve and heaven cease to be. He is the pre-eminent Christ.

He is infinite in duration. Our minds reel in their endeavor to comprehend the meaning of "from everlasting." The most vivid imagination fails to picture the "to everlasting" of His existence. Yet "from everlasting to everlasting" He is God.

His is the infinity of space. Men make telescopes of greater and greater power to bring into view objects whose distance from earth is indescribable in terms of our understanding; yet they cannot see to the end of the creative work of Him "that stretchest out the heavens as a curtain, and spreadest them out as a tent to dwell in" (Isa. 40: 22).

In His relation to the earth He is the Creator, not only of the material globe and its surrounding atmosphere, but also of its every inhabitant. Thus His is the rightful sovereignty over all things animate and inanimate.

He is pre-eminent in the affairs of men. His figure towers over all humanity. He cannot be hidden, ignored, or forgotten. Men may close their eyes and pretend not to see Him; they may act as though He is not; they may persuade themselves that they have forgotten Him; but in the sudden hour of need they call on Him for help. Even in the centuries-old darkness of deepest heathenism, weary eyes grope for the Light of the World.

Men hate Him, refuse to admit His claims, deny His existence. But their very hatred acknowledges His presence, their refusal admits the crisis He brings to their thinking, their denial brings into startling relief the fact that He challenges to decision.

In the councils of the nations men seek for some way of peace. There are those who have cried out that only through a renaissance of the spirit can our present civilization be saved from destruction. Some point timidly to the Sermon on the Mount, refer hesitantly to the teachings of Jesus. Others in demon-like madness would declare war on Him and all that He stands for. They

*Nazarene Elder, Galt, Ontario

Testimonies over a Coffee Cup

By Fletcher Galloway*

Two young couples who have been saved during the last year asked us to come by for a cup of coffee after church on Sunday night. Jim, who had been saved only four months, started us off with this:

"Preacher, the church is going to have to buy me a whole new wardrobe."

Of course I knew he was saying it lightly, but I asked, "What's the matter?"

His reply was, "Since I quit smoking I have gained sixteen pounds."

"Well," I said, "my life ambition is to weigh two hundred, and it looks like you are going to beat me to it." Incidentally, he and I are both only five feet six inches tall.

What happened to Jim has happened to thousands when they quit smoking. When they quit taking nicotine, one of the most potent poisons known to man, their bodies responded with a new surge of vitality and health. Jim's deliverance was a battle, but he and God won.

Joe's experience was different. "You know," he said, "I did not gain a pound. I was smoking three packages a day. When my wife got saved, I wanted to be saved too, but I just knew it was not for me. I knew that I could not quit smoking. I got under such strong conviction, however, that one day as I was driving the oil truck along the highway, I pulled over to the side of the road and stopped. I said to the Lord, 'I will throw away this package of cigarettes, but after that it is up to You. I know I cannot make it unless You take over.'" And then Joe said, "He took over!" Joe has been saved a year, and until a year ago had never attended church in his life. Not too long ago he was a bartender, but today he is one of the most enthusiastic members of the church.

Juanita too, Joe's wife, had something to add. She had once been a member of a church that disapproved of smoking, but she had been a backslider for many years. She had married outside the church and for ten years had not been a Christian. God began to talk to her heart and she began to pray at home. She had been praying for several days, and finally was saved at her own bedside. She had been so long out of touch with spiritual influences that she had convinced herself that cigarette smoking had nothing to do with a Christian experience and she had no other thought than to keep right on smoking.

"But," she said, "a strange thing happened. After I got saved, cigarettes tasted different. I thought at first I had a faulty cigarette. It tasted so bitter!"

But after trying another one she decided that she herself had changed and not the cigarettes. She told no one about her conversion, at first,

*Pastor, First Church, Grand Rapids, Mich.

not even her husband. He noticed, however, that she had quit smoking and he wanted to know why. When she told him she had been saved, to her surprise he said, "You know, if I thought I could live it, I would get saved too."

I thought to myself, What would have happened if Juanita had not been delivered from the habit? It is doubtful if God would have had the opportunity of getting to the heart of her husband.

Tobie, Jim's wife, had been reared a Catholic and she too had been saved only four months. She said, "When God saved me, He just took care of my cigarette habit like He did everything else I needed. Oh, it is so wonderful and we are so happy!"

I had forgotten my coffee, and it was cold.

"Lord, Don't Let It Happen"

By L. I. Weaver*

RECENTLY while rereading *Perfect Love*, by J. A. Wood, I ran across a statement taken from Dr. Lovick Pierce's book of *Sermons Before General Convention* which struck me with much force. This statement was made several years ago to one of our sister churches that has the same basic doctrine as we have. The statement is, "The desire for entire sanctification is dying out in the church, because the grade of religion our people have been running upon is below the level where sanctification begins" (page 27). I went to prayer, asking the Lord not to let that ever happen in our great church. The thought came to me that the Lord is not willing that it ever should happen, and it will not happen if we as a church will preach it, seek it, and experience it.

I am not a rabble-rouser, and I believe that there is more in the Bible to preach than nonessentials, but this doctrine of sanctification is an essential if we ever expect to get to heaven. I asked myself the question, "Am I seeing those of my congregation seeking the experience? If not, why not?"

The basic principle for the experience of sanctification is a high standard of living in regeneration. A high standard of living in regeneration creates a hunger and desire for heart purity. The outward life of the individual who claims only to be saved is as high, holy, and clean as the one who claims to be sanctified. There are not two standards—one for the regenerated and one for the sanctified.

If I am not seeing those of my congregation seeking the experience of heart purity or sanctification, then I am preaching a low standard of regeneration. If such be true, then I am not the preacher that our forefathers were, and I am not true to their vision for the church.

My prayer is, "Lord, don't let it happen."

*Pastor, First Church, Redlands, Calif.

would call His good evil, and teach that the things He declared evil are really good.

As the hour of fear moves upon the earth, all in some form or other—by lip service or by wicked words of blasphemy—acknowledge the claim He has upon their attention.

What a tragedy it is that in the affairs of nations so few will realistically face the implications of Christ's pre-eminence!

We promulgate world social schemes, make grandiose plans of defense and offense, search feverishly for more powerful and more sinister means of destruction, but fail to seek the will of God. In our anxiety we seek alliances with ungodly rulers like Franco and Tito, but reject the sure way of peace held out to us by the Prince of Peace.

In spite of the puny self-exaltation and foolish rebellion of man, the world plan of the pre-eminent Christ will be carried out. This King will rule in righteousness. Men raise the puny arm of rebellion against Him, but the Eternal has "given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2: 9-11).

Studies in the Epistle to the Hebrews:

By H. Orton Wiley*

XIV. The Household of God

Who was faithful to him that appointed him, as also Moses was faithful in all his house. . . . But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. (Read 3:2-6.)

THE TASK of exalting Christ above Moses was a delicate one, but the author of this Epistle is equal to the situation. He seizes upon the words house and servant, and with rhetorical skill points out that Moses was faithful in his house as a servant—as faithful as a servant could be, but yet only a servant. Christ, on the other hand, was a Son, not a servant. It is this difference between a son and a servant that marks the superiority of Christ over Moses, and what a difference it is!

The comparison of Christ with Moses. Olshausen points out that there was a threefold comparison between Christ and the angels as follows: (1) The Messianic redemption was an act of God himself and not that of a servant; (2) It is everlasting, not mutable; and (3) It is founded on the moral relation of God to man. So here also there is a threefold comparison between Christ and Moses: (1) Christ was a Son; Moses was a ser-

vant; (2) The ministry of Moses was temporary—looking forward to the things that should be spoken afterward by Christ; and (3) The Christian community is now the household of God, not merely the Jews.

The house of God. The word house as here used means "household"; that is, it refers to the family and the servants as an establishment, and not merely to a building or furniture. The text which marks this point of departure is Num. 12: 7, "My servant Moses . . . who is faithful in all mine house." The context will show that the reference is to the Tabernacle and its service, in which Moses served so faithfully. Previous to this, the writer has spoken of Jesus as a *merciful* High Priest; now in comparison with Moses, he shows Him to be also a *faithful* High Priest. We may say, then, that Moses was faithful as a servant over a household of servants; but Christ is faithful as a Son over a household of sons.

A lesson in consecration. "Whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." There is here a beautiful lesson in true consecration. Both in the corporate sense and as individuals, we are God's house. God's house is His people in whom He dwells by His Spirit. The first disciples under the Christian dispensation were devoted believers and greatly used of God, but they were not in the full New Testament sense the "house of God" until the Day of Pentecost. Only then were they cleansed from all sin and filled with the Holy Spirit. Being sons of God, we become heirs to an inheritance among those who are sanctified by faith (Acts 20: 32). If therefore, as Christians, we would know the faithfulness of Christ and the fullness of joy, we must enter through the veil into the holy of holies, where dwells the abiding presence of the Comforter. If we are to be His house, we must surrender the keys of our lives, and let Christ come in, not as a guest, but as the Host. We are His house, and the management and control must rest undisturbed in His hands.

The test of true consecration. "If we hold fast the confidence and the rejoicing of the hope firm unto the end." The test of consecration does not lie in keeping the keys in His hands during times of prosperity and joy alone; they must be kept there in seasons of sorrow and distress. It is in adversity that we need Him most. It is by grace alone that we are given the necessary strength to continue in obedience and steadfastness, but yet it is we who must hold firm unto the end. Hence this exhortation and warning. There is indeed a "gracious security," but it is folly to deny both the facts and the scriptures to support a popular theory of "eternal security" apart from our own obedience and the rejoicing of the hope.

He that is not with me is against me; and he that gathereth not with me scattereth abroad (Matt. 12: 30).

*President Emeritus, Pasadena College, Pasadena, Calif.

Guard Well the Home Base—

THE CHRISTIAN HOME SERIES*

THE home base desperately needs guarding. It will not fill its place without careful planning, fervent prayer, and applied wisdom. No one can tell another how to build a successful Christian home. There is no guaranteed formula. But those who have studied the problem and have succeeded to some degree can help others by suggestion and advice.

One of the finest contributions ever made to the well-being of our church has been the planning and supervising of the Christian Home Series by Dr. A. F. Harper and Dr. R. E. Swim of our Department of Church Schools. The result is four books, each one a masterpiece.

OPENING DOORS OF FAITH, by Mildred Speakes Edwards, deals with the home where there are preschool children. And right there is where guidance, atmosphere—the intangibles as well as the tangibles—should start. There's a bare smattering of theory but lots and lots of practical help—and that's what is needed.

TOGETHER WITH GOD, by Elizabeth B. Jones. Here you have the problems and solutions of the "six-to-eight" period. And let no one shrug them off as casual matters. This book is in reality the story of a young couple, their first-born daughter,

then another, then a son, and a third daughter. It's refreshing and delightful in its straightforward style of narrating the incidental as well as the major difficulties of maintaining a Christian home in this day of shattered ideals.

IN FAVOR WITH GOD AND MAN, by Kathryn Blackburn Peck. Now we advance to the "nine-to-eleven" stage. The author, whom many readers know by way of her poetry which has appeared in many of our periodicals, takes us behind the scenes of her own home sanctuary, where she did such a commendable piece of work with her own children.

YOUR TEEN-AGER AND YOU. For this unenviable assignment, Mrs. G. B. Williamson was chosen. And a more courageous and competent mentor I should hate to have to find. In superb fashion, with no pussyfooting or apologies but with frequent touches of delightful humor, Mrs. Williamson reveals, confesses, counsels, admonishes, and comforts all parents who yearn and aspire to guide their "twelve-to-eighteen" youth into lives of Christian experience and service.

I urge you to get and read these books. No serious-minded parent can afford to miss the book that applies to his group. Each volume is priced at \$1.00.—P. H. LUNN.

*Any of these books may be ordered direct from the Nazarene Publishing House, P.O. Box 527, Kansas City 41, Mo.

Religious News and Comments

Edited by Delbert R. Gish

THE NEW nation, Israel, is a veritable beehive of activity. In shipping, she is now increasing rapidly. More than thirty vessels fly her flag, and last year her own ships carried 28 per cent of her foreign trade as compared with 4 per cent in 1949. Plans are on foot or already in operation to produce rain by modern artificial methods, with the aid of the American Institute of Aerological Research. In every way possible attempts are being made to increase agricultural output of sweet potatoes, Irish potatoes, peanuts, citrus fruits, sugar beets, olives, and other crops. Dairy and beef animals are increasing, and sheep are to be one of Israel's main industries according to present planning. Artificial ponds are being utilized for fish breeding. Dams, reservoirs, and wells are being built or dug in order to provide more water for the thirsty land. Great efforts are being exerted in order to develop home industries of various kinds, and along some lines the new nation is becoming self-sufficient. It is a remarkable story that is still being written.

What appears to be a significant decision was handed down by the Canadian Supreme Court in favor of the Jehovah's Witnesses. By a 5-4 vote the opinion was given that the Witnesses may distribute their literature anywhere in the Dominion without securing permission from local authorities.

The Roman Catholic doctrine of the Immaculate Conception is to be celebrated in its 100th anniversary in 1954, which is to be proclaimed an "Extraordinary Holy Year" by the Pope. The doctrine pertains to the supposed freedom of the Virgin Mary from original sin as proclaimed by the Holy See a century ago.

November has been set aside for special advertising in behalf of religion and church attendance by the nonsectarian Religion in American Life Committee, headed by Charles E. Wilson (former president of General Electric Corporation) and group of co-workers. Approximately \$5,000,-

000.00 worth of advertising will be used in the form of car cards, automobile stickers, newspaper and magazine advertising, radio, and television. The theme for this year is: "Light their life with faith—bring them to worship this week."

Dr. Roy G. Ross, a former executive of the Disciples of Christ, will become administrative head of the National Council of Churches when Dr. Samuel McCrea Cavert retires in February, 1954. His duties will include the direction of a staff of 600 persons and looking after the interests of thirty denominations which belong to the National Council.

Calculations on the power of atomic bombs: Improved A-bombs are said to be equal to 200,000 tons of TNT. They will devastate an area two miles in diameter, and do considerable damage up to seven miles from the center of the target area. The hydrogen bomb is said to be equal to 2,000,000 tons of TNT, and will devastate an area ten to twenty miles in diameter. It will produce damage and death from burns in an area forty miles in diameter. It has been reported that H-bombs can be varied in size, so that still larger areas may be devastated.

That Word "Eradication"

IN YELLOWSTONE PARK I talked with two rangers who lead groups in the study of the trees, flowers, and animals there. One of the things I noticed especially in their talks was their use of the word "eradication." They were talking about the white pine blister rust which is destroying many of the lodgepole pines in Yellowstone Park.

The first year this rust stays in the currant and gooseberry bushes; then it is blown by the wind from them to the lodgepole pines, where it begins its destructive work. Next it is blown by the wind to other gooseberry and currant plants, and from them again on to other lodgepole pines. In a big place like Yellowstone Park, where there are thousands of these lodgepole pines and plenty of the small wild gooseberry and currant bushes, it isn't easy to break into this cycle and save the trees from destruction.

Both men said it had been decided that the best way to save the trees was to destroy the wild gooseberry and currant shrubs; therefore, they are working at this job systematically. The thing that especially interested me was that each of these men said, "We are hoping to 'eradicate' this white pine blister rust from the lodgepole pines by destroying the wild gooseberry and currant plants." This blister rust, remember, is not a root disease. It affects the leaves, branches, and body of the trees.

"Destroy" and "eradicate" are synonyms, but not once did the rangers use the word "destroy" except in connection with the wild gooseberry and currant bushes. The word "eradicate" was not used in connection with the wild gooseberry and currant plants, where the process is to cut down and dig up by the roots, but it was employed in connection with the blister rust that blights the leaves, limbs, and body of the lodgepole pines. They expect to "eradicate" the disease—the white pine blister rust, which is killing so many of the lodgepole pines—by destroying the wild gooseberry and currant shrubs, by means of which the rust is really passed from tree to tree, or from one group of trees to another group of trees.

In accordance, then, with this usage, it is not out of place for us to speak of the "eradication" of the old man of sin, or that which is described in the New Testament as being "crucified." On every hand the word "eradicate" is being used as a synonym of complete or total destruction; and in this usage, no attention is paid to whether that which is destroyed has roots or not, or whether the destruction has anything to do with digging up by the roots or not. The important thing is not how the destruction comes about, but that the destruction is complete and thorough. It may be a physical, animal, vegetable, or psychical disease—a complex or an evil habit; but if it is done away with, or eliminated, then it is perfectly proper to speak of it as having been "eradicated." Likewise, the term "eradicate" can be

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used when the moral and spiritual disease of carnality, or the sin in nature, is destroyed.

I thank God that after a person has been saved he can be sanctified; he can be made morally clean; he can have the old sin nature, which was his because of the fact that he was a part of a fallen race, eradicated, or completely destroyed.

You Are Making Your Eternity

RECENTLY I heard this statement, and I thought it was very significant. Therefore, I pass it on to you: "You are making your eternity." Then these words were added, "Don't blame anybody else."

This statement does not mean that you are deciding whether or not you are going to have an eternity, an everlasting conscious existence. There are some people who try to twist the Bible and make themselves think they can make their own eternity in that sense. We are all immortal by nature. My immortality, the fact that I'm going to live forever, does not depend upon my choice or your choice. I won't live forever, in the future, because I accept Christ, and be eliminated or annihilated if I don't accept Him. Once again I emphasize the fact that by nature every human being is immortal; we'll live on forever somewhere, consciously.

After saying this I do want to insist that the kind of eternity we're going to have in the future will depend upon our choice. In that sense, we are making our own eternity; and that is the sense which the individual who used these words had in mind, "You are making your eternity." You are the arbiter of your own destiny. You are deciding now whether you will live with God in heaven forever, or in hell with the devil forever; and you can't blame anybody else for the kind of eternity you make for yourself.

The rich man went to hell, not because he was rich; he went to hell because he lived for himself and forgot God. Hell was his because he chose the kind of life here that resulted in hell. The poor man, Lazarus, was not borne away by angels to Abraham's bosom because he was poor, but because he made a place for God in his life. He went to heaven because the kind of life he chose to live here led him to heaven, or made it possible for him to become an inhabitant of heaven. You are making your own eternity! That's the teaching of the parable of the rich man and Lazarus, which Jesus himself gave us.

Jesus gives us a picture of the last judgment in Matt. 25:31-46, when the sheep are placed on the right hand and the goats on the left. To those on the right these words came: "Then shall the King say unto them on his right hand, Come, ye

Stephen S. White

blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." To those on the left, the goats, the Judge said these words: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." What was the difference between these two groups? Was it something God did arbitrarily? Did He decide the kind of eternity they were to have? No. It was something which these people did of their own choice that brought them to the places to which they went: one group to heaven, to everlasting life, and the other group to everlasting punishment. That it was beyond any doubt their own doing, their destiny, is indicated by these words: "For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." The righteous received their reward because of what they had chosen to do. On the other hand, the wicked failed to do these very same things, and the result was everlasting punishment.

You are making your own eternity, and don't blame anybody else for the heaven or hell which finally will be yours!

Dying with Tuberculosis

A COMPARATIVELY young woman was in a tuberculosis hospital; she had only a few months to live. A minister in our church and his wife, an uncle and aunt of this young woman, sent the *HERALD OF HOLINESS* to her. She had plenty of time to read it and, largely through its influence, she was saved and prepared to meet God when the hour of death came. This was not all; before she died she led her mother to Jesus. Thus two souls were reached through this one subscription to the *HERALD OF HOLINESS*. Don't you think that money was well spent? Certainly, her uncle and aunt think that it was. They have no regrets at all over the money they used to pay for that subscription to the *HERALD OF HOLINESS*. The young woman did not live long enough to read all the issues that were printed that year, but she read enough of them to find her way to God.

This is only one of many stories that have come to us about the blessing that the *HERALD OF HOLINESS* has been to people who were the recipients of the gift of a year's subscription. In the various district campaigns many of our people not only subscribe for the *HERALD* for themselves but also pay for subscriptions for one, two, three, or more persons, relatives or friends. We not only hear about these gift subscriptions from those who gave them, but also from the persons who received them. Every little while we receive a letter from

somebody who writes of the blessing that the *HERALD* is to him, and he wants to know who it was that sent it to him. Others who know who made the gift to them write us about the blessing they receive from the paper.

It's worth while to pay for a year's subscription to the *HERALD OF HOLINESS* for someone any time during the year—especially when the district campaigns are on and at Christmas time. Doing the latter is one way in which you can help to put Christ into Christmas. Therefore, among the gifts which you bestow at this Christmas time, don't forget the *HERALD OF HOLINESS*; \$1.50 will send fifty-two issues to someone who needs it. That \$1.50 will be well spent and, in most instances, it would be superior to many of the gifts which are presented at Christmas time.

Send the *HERALD OF HOLINESS* to someone at this Christmas time! Through this you may reach a soul for Christ who isn't far from death or one who will yet live many years to serve Him; it may be the medium through which a Christian is brought into the blessing of entire sanctification; or it may help some harassed sanctified Christian to keep true to God and win a crown of righteousness at last.

THE SPECIAL ISSUE

THE MATERIAL for the special issue of the *HERALD OF HOLINESS*, which will be dated March 12, 1954, has all been assembled. The artists, under the direction of Mr. Dave Lawlor, are arranging the material now. So many people have contributed to this issue in so many different ways that it is almost impossible to give the public an idea of the work that has been put into it. Among those who have given invaluable advice and assistance are the general superintendents, all of the headquarters leaders—especially the Department of Home Missions and Evangelism, under the direction of Dr. Roy F. Smee, and his secretary, Rev. Alpin Bowes—and the office editor of the *HERALD OF HOLINESS*, Miss Velma I. Knight. In listing these and the artist, Mr. Lawlor, we have not begun to call the roll of all of those who have contributed to this number. Those who have actually written the articles have, of course, also made an essential contribution to this special issue. Their names will appear in the issue, and I need not mention them here.

However, I am writing this brief note chiefly to tell you that everything indicates that this will be the best special issue we ever have had. Those who have gone over the material and know something about what is being done as to its arrangement all agree that it should surpass any that we have had thus far. Churches who have ordered copies of it will not be disappointed, and I am frank to say that I believe there will be quite a few who, when they see the paper, will wish they had ordered more copies than they did. I know of no better advertising to put into the homes of

new people than this special issue of the HERALD. The response we have had to the special issues in the past certainly indicates that they have been of almost inestimable value from the standpoint of contacting new people.

The subject of this special issue, as many of you already know, is "The Holy Spirit in Life,"

and I believe that the Holy Spirit is going to use it even more than He has used any previous number of the HERALD OF HOLINESS. Pray that God will bless this special issue; and if you want more copies than you have ordered, get the word in at once, for the copy will soon go to the presses and the printing will begin.

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

Prayer Request

WE ARE planning a revival in Basim, India, the second or third week in November. We earnestly covet your prayers for this meeting, that souls will be won, believers sanctified, and the whole church unified and blessed by God's special touch.—JEAN DARLING, *India*.

Answered Prayer

We are glad to report that Mrs. Carter's health is still improving. She feels remarkably better since her operation last June.—CLARENCE CARTER, *India*.

A New Nurse Reports

"I am enjoying the work in the hospital, also the Sunday activities which take us out to the people who do not come to us. The kraal visiting and witnessing each Sunday afternoon is a valuable way of contacting those who might keep away from the church and hospital, but listen well as we sing, speak, and pray with them at home. Some of the nurses and house-girls are among the party, and they witness among their own people; this is also a help to them. We trust that when their nursing training is finished they will go as witnesses to their own families, and so extend Christ's kingdom in places that we cannot reach. What a responsibility we have to so train them that they may be useful not only medically but evangelically when their training here is ended!"—LOIS PASS, *Acornhoek, South Africa*.

Guatemalan Meetings

Our work here is going along well. The Kekchi camp meeting in San Juan was a real success. Great numbers of people sought the Lord for pardon and purity at the altar of prayer. Over twenty-five new people found salvation. There seems to be a growing interest in spiritual things among the Indians and I believe we are going to see greater results in the future.

We enjoyed a very splendid Preachers' Retreat in Coban. For four days the preachers sang, studied, prayed,

and played together and with the missionaries. It was a blessed time of fellowship and our pastors are greatly encouraged to push on the battle. They are facing great odds at the present time, but in spite of all they are looking up. I believe there is a greater spirit of unity than ever before which can only lead us to greater victories in the tomorrows. Pray for our Guatemalan brethren.—WILLIAM C. VAUGHTERS, *Guatemala*.

Progress in Nicaragua

The seventh annual district assembly, in the spring, was filled with reports of progress by every department.

In spite of great opposition many towns and villages are being reached and enlightened with the message of full salvation.

Crowning the day's activities were the evening evangelistic services. Various ones of our national pastors brought timely, Spirit-anointed messages. The Spirit of God was wonderfully manifest throughout these services. Not only were the benches filled but the sidewalk, doorways, and aisles were jammed with needy hearts. To us the high light of these services was the thrilling message on holiness brought by Don Augusto, who was once known well as a vile, degraded, drinking coach driver; but, thanks to the miraculous power of Jesus, he has been divinely transformed and is now dynamic for the cause of Christ. God's message through this humble servant brought rows of hungry seekers to the altar.

As the assembly closed, missionaries, pastors, and laymen alike went away with the blessings of God filling their souls—determined to march forward with Jesus for Nicaragua.—OLVETTE CULLEY.

THE QUESTION BOX

Conducted by Stephen S. White

Q. In Rev. 2:6, 15, the Nicolaitanes are spoken of. What are their doctrines and deeds?

A. They were a minority group in the churches at Ephesus and Pergamos. They were condemned because they were not true Christians. They had let the standard down. All of the authorities I have consulted connect Rev. 2:14 with the two verses you have cited. In this verse your question is answered. The Nicolaitanes were idolaters and fornicators. "But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication" (Rev. 2:14). These self-styled Christians were not willing to break completely with the pagan religion of their day. Eating meat offered to idols (really a form of idolatry in that day) and fornication were forbidden to Christians. Some have tried to connect the Nicolaitanes with

Nicolas, one of the seven deacons selected in Acts 6:5. However, this view has not been widely accepted. It is probably better to connect the Nicolaitanes with Balaam since Nicolas is likely a translation of Balaam.

Q. I am engaged to a fine young Christian man, but we won't be able to get married for about two years. My question is, Should I have an engagement ring? What about the teaching of the Bible and the position of the "Manual" of our church on this subject?

A. There is a difference of opinion in our church as to the answer to both of your questions. However, I have a suggestion to make. While I was teaching in one of our colleges, a fine saved and sanctified young woman who was in a class I was teaching, with a very happy smile showed me a new wrist watch she was wearing. It did not take me long to guess from what she said that it had been given to her as a sign of her engagement

to a saved and sanctified young man. Later they were married and are now, so far as I know, living happily together. I think that these two young people solved the problem which is facing you and your friend in an excellent way.

Q. *We have a church gossip. She is a very strict and religious woman, but she runs to our pastor with everything. What can be done about it?*

A. First, I would exhort you to pray for this lady. She probably doesn't realize how much harm she is doing. Most of our pastors, I am sure, have better judgment than to encourage the church gossip or anyone else coming to them with what people say about them, others, or the work of the church in general. It is strange how some good people will permit the devil to use them in passing on a lot of information which should not be repeated. God help us all at this point!

Q. *Do you think it could be possible that God has never spoken to a person around fifty years of age when a Christian has had a burden for him and has fasted and prayed for him? Do you think that the individual could be mistaken in what the call of God to repentance is, and how would you help a person like this?*

A. I certainly believe that the person of whom you write might be mistaken as to the voice of God—that is, God may have spoken to him and he did not realize it. Again, this individual may be trying to evade you and God by refusing to admit that God has called him to repentance. Whatever the explanation may be, if I were you, I would keep praying for this one. Further, I would not accuse or bemean this person in any way, but I would do my best to show him that reason and the light of the Bible are enough in themselves to put him under conviction for repentance if he faces them fairly and squarely.

Q. *Why was James 4:17 omitted from the Moffatt translation of the Bible?*

A. This verse, which emphasizes the fact that sins of omission are just as much sources of guilt as sins of commission, is not omitted from the Moffatt's translation. It is placed at the end of the second chapter instead of at the conclusion of the fourth. I don't believe that the reason for doing this was well founded.

He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much (Luke 16:10).

Home Missions and Evangelism

Roy F. Smee, Secretary

Four "Grass Roots" Crusade Conferences

DURING the first week of December, three Crusade for Souls "Grass Roots" Conferences will be held. These follow the pattern of other conferences that have been well received on other districts, with an excellent corps of workers. Every pastor on these districts is urged to be present at their conference, with as many of the laymen as can attend.

ALABAMA DISTRICT CONFERENCE

Birmingham First Church
November 30—December 2

General Superintendent Williamson, Rev. Ponder W. Gilliland, and Rev. W. A. Strong

NORTHEAST OKLAHOMA CONFERENCE

Tulsa Central Church
December 1-3

Dr. Roy F. Smee, Dr. S. T. Ludwig, and Rev. Nicholas A. Hull

FLORIDA DISTRICT CONFERENCE

Lakeland, Florida
December 2-4

General Superintendent Williamson, Rev. Ponder W. Gilliland, and others

Another of these conferences will be held the following week. It is the fourteenth that has been held, covering eighteen districts. Nine more conferences are already tentatively scheduled for the early months of 1954.

ARIZONA DISTRICT CONFERENCE

Phoenix First Church
December 8-10

General Superintendent Hardy C. Powers, Dr. Roy F. Smee, and others

them that Middletown was starting at the bottom, but I felt God wanted our church growing there and to pray about it. They did, and God spoke to Rev. and Mrs. Leslie Cook and promised them a way through. I appointed him as pastor on August 2, 1953. Brother Cook moved to Middletown, rented a house, found a job to support himself, cut the tall weeds in the church yard, cleaned the building, and opened these formerly closed doors for Sunday school and church services.

"They started out with eleven in Sunday school, and each week the number increased until on their first rally day they had fifty-one present. Their average attendance for September (the second month after opening, was thirty-three. The morning worship services are almost as well attended and the evening services have better than half that number present. They are now holding N.Y.P.S. meetings, prayer meetings, and have an active boys' and girls' Caravan program, with over twenty attending on a week night. In these two months God has answered prayer and rewarded them with a total of twenty people seeking the Lord at the altars of this church. What times of victory and blessing and cause for rejoicing!

"We cannot call this a new church organized, but we praise God for this resurrection of a dead church. We thank God for young couples like Rev. and Mrs. Leslie Cook, who have vision, energy, and a consuming passion for souls which makes sacrificing a joy. It can happen in New York!"
—REV. ROBERT I. GOSLAW, District Superintendent.

It Can Happen In New York!

"The birth of a new church is cause for rejoicing. Likewise is the resurrection of a dead church.

"Our district records have carried Middletown, New York, as an inactive church for several years. They have not had a pastor for over three years and have not held even a Sunday school for eight months. Only one couple called themselves Nazarenes in this town of 30,000 people. After hearing 'prophets of gloom' say it couldn't go in Middletown, we sought God's leadership and He began to burden our hearts for this town. I met a young couple who were looking for any place to begin serving God and the Church of the Nazarene. I told

Thank Offering Challenges Support

The annual Thanksgiving Offering for the world-wide missionary program of the church again offers us an opportunity to express our love for God, the church, and souls. Let every Nazarene give joyously, as God has prospered him, with confidence in God's blessings through his giving, both to his own soul and to the many the church will be enabled to reach through his offering.

Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it (Luke 17:33).

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for November 29: Opportunity for All

Scripture: Deut. 24:14-15, 19-21; Amos 5:10-15, 24; II Thess. 3:7-10; Jas. 5:1-5
(Printed, Deut. 24:14-15, 19; Amos 5:11-15, 24; II Thess. 3:7-10)

GOLDEN TEXT: *But let judgment run down as waters, and righteousness as a mighty stream* (Amos 5:24).

St. Paul was not only profound in his depth of thinking; he also was bold and blunt, at times, in his manner of expression. I want you to notice a phrase that has been repeated many times and certainly could never be called double-talk. The words are in II Thess. 3:10, "This we commanded you, that if any would not work, neither should he eat."

Paul is announcing that neither God nor society should put up with loafers, and announces his plan of thrusting such out to the whip-lash of starvation. Nowhere in the Bible does God suggest that any person can refuse to

do creative work and still have the blessing of heaven. God is pictured as a working Deity in sharp contrast to the luxurious, pleasure-seeking, idling deities of the pagan peoples. Jesus said, "My father worketh . . . and I work."

There is one place for sure where all can have equal opportunity—all can work if bodily strength permits. All may not receive equal remuneration; but to all there may come the sense of a job well done—and that is pay of a sort that cannot be emaciated by withholding taxes. Yes, all can have the thrill of labor, of the pleasure of creating something new, and good.

Paul's blunt remark comes with re-

newed vigor to us in our modern world, where so many plot to make a living easily and with as little expenditure of energy as possible. Here in Kansas City, as I write, a man and a woman wait in Federal custody, to face the charge of kidnaping and murder. Mr. Hall and his companion, Mrs. Heady, wanted to subsidize the remainder of their lives with the \$600,000.00 ransom they obtained after luring away little Bobby Greenlease to a gruesome death. But from the past comes back the admonition, "If any man will not work, 'neither should he eat.'" Swift justice has caught up with those despoilers of society, and grim justice takes a toll of all who plan to sponge off society the living for which they should labor.

God still honors honest toil, and abhors the lazy, loafing, non-creativity of the world.

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THE HOME CIRCLE

Conducted by Grace Ramquist

Blessing for Breakfast

(As printed by members of the staff of Lassen Hotel in Wichita, Kansas.)

THERE were businessmen, clerks, students, a family with a little girl and a sullen teen-ager impartially distributing lipstick between her coffee cup and cigarette.

The counter was quiet except for the occasional sharp crack of an egg shell in the fry-cook's expert hand, the sputter of frying bacon, and the bored voice of a customer, ordering more coffee.

Twenty or more odd people, each engrossed in his own thoughts, encased in his own shell—inconspicuous, anonymous, brought together by nothing more binding than the tribal custom of eating in the morning. They did not even have real, ravening hunger in common—just eating because people do.

And then at the end of the counter a little girl said in a carrying voice, "Mother, don't we ask the blessing here?"

The waitress stopped wiping and grinned at her suddenly.

"Sure we do, Sister," she said. "You say it."

She bowed her curly little head. The waitress turned and glared briefly at her customers and bowed her head, too. Up and down the counter heads went down, the nurses', stu-

dents', the man's with the brief case, and then, slowly, the teen-ager's.

The breathless little voice was loud in the room:

"God is great, God is good. Let us thank Him for our food. By His hand we are fed. Give us, Lord, our daily bread. Amen!"

Heads went up all along the counter. Eating was resumed, but somehow the atmosphere had subtly changed. The man with the brief case smiled and remarked to the nurses that he had a new baby in their hospital.

Conversation became general. The guests became jovial, left healthy tips, smiled at the cashier when paying their checks.

Somehow the tenuous bond of friendliness and mutual confidence had grown up in the room and the little girl, oblivious to what she had done, lathered her waffle with syrup and ate it happily.

"The first hour of morning is the rudder of the day."—Henry Ward Beecher.

I read the above little story while seated in my hotel room. After reading it, I went downstairs to the coffee shop of the hotel. There on each table I saw a little stand-up card. At the top of the card were the words, *For Those Who Want to Pray a Table Grace*. Then following those words three prayers were printed. One

prayer was for Roman Catholics, one for the Jewish people, and the third was for Protestants. At the bottom of the card were the words, "You may bow your head in prayer if you so desire."

Well, who did that? The story is that one day Rev. William R. Fairman, minister of the St. John's Evangelical Church of Manaroneck, New York, took his wife and two children to a restaurant to dine. As he sat at his table he overheard people at the next table say that they would like to ask the blessing, but they didn't know how. Dr. Fairman decided right then that he was going to do something about it. He sat down and wrote the prayers which appeared on the little card. I would like to have you read them. Prayers are beautiful and it would be well if all of us would read many of them. If we did, I am sure our hearts would be moved to do more praying to our Father.

THE THREE PRAYERS:

For the Roman Catholic—"Bless us, O Lord, and these Thy gifts, which we are about to receive from Thy bounty, through Christ, our Lord, Amen."

For the Jewish People—"Lift up your hands toward the sanctuary and bless the Lord. Blessed art Thou, O Lord our God, King of the Universe, who bringest forth bread from the earth."

For the Protestant—"Bless, O Lord, this food to our use, and us to Thy service, and make us ever mindful of the needs of others. In Jesus' name. Amen."

This is the Thanksgiving season. For the average American this is a season when the table is spread with good things to eat. Let us not forget to thank the Lord for the supply of good things which have come our way.

One day Jesus was preaching and teaching. The people who listened to Him had nothing to eat. Jesus took five loaves of bread and two fishes into His hands and, looking up to heaven, He blessed the food. Then He brake it. Another time before He fed the thousands who listened to Him, He gave thanks and brake the loaves of bread.

After Jesus arose from the dead, He

walked on the road to Emmaus with Cleopas and another disciple. He stopped to eat with them. "As he sat at meat with them, he took bread, and blessed it, and brake, and gave to them." Then it was the disciples knew He was Jesus.

The little girl in the hotel restaurant knew she should pray and thank her Lord for the food she was to eat before she started the eating. How wonderful if we all would pray wherever we may be! The little girl knew that God would hear her anywhere, and He will hear any of us who will bow our heads in prayer and in thanksgiving.

have one of the finest architects in this area, Mr. Perry Eades. The cornerstone laying was conducted on Sunday, November 1, with Dr. L. T. Wells, district superintendent, in charge. Professor W. R. Hallman, of Asbury Seminary, furnished special music. The walls are going up rapidly and the contractors hope to have the building under roof before severe winter weather sets in. The building is being constructed on our present location, building around the old frame structure. Our Sunday school is running above 300 in the fall round-up program, an increase of 90 above our last year's average. We recently closed a wonderful revival with Dr. Howard Jerrett and Jack Bierce as the special workers. The building was filled to overflowing in many of the services, with hundreds of new people in attendance. Many fine victories were witnessed about the altar, and 8 new members were received into the church. There are no finer workers than these. A wonderful spirit of unity and harmony prevails in this church. We thank God for past blessings, but look forward with great delight to the future.—Ralph Ahlemann, Pastor.

NEWS OF THE CHURCHES

Middleport, Ohio—We closed a revival meeting on October 4, with Evangelist C. C. Coolidge and wife. Both pastor and members were helped by his sound preaching. The church is revived and some results have already been reaped.—R. F. Styers, Pastor.

Beverly, Ohio—Rev. W. M. Hodge held our revival, October 6 through 18, and we are confident that the revival fires will continue to burn. Brother Hodge's messages were anointed each evening. They had in them the unction of the Holy Spirit. God came on the scene time after time. The "impossibles" were broken up by His Spirit, and night after night they came—some for His saving power, others for heart cleansing. Capacity crowds were present each evening, and many have said this was the best revival the church has had in its ten-year history. The people's love for their pastor was manifest when they gave him a large love offering in the concluding service. Brother Hodge will be long remembered by our people.—Norman E. Anderson, Pastor.

Evansville, Indiana—North Side Church recently closed a wonderful revival with Rev. Ray Davis, evangelist, and Robert and Delores Hungate, singers. There was hardly a barren altar throughout the meeting. Many prayed through to victory, and ten united with the church. Our people have been praying for some time for a definite outpouring of the Spirit. God always answers in His good time. We greatly appreciated the ministry of Brother Davis. He is a fearless preacher of the gospel. He is truly a "man with a message." The Hungates, as usual, sang their way into the hearts of the people. We love and appreciate them. These are good days for the church here, with an increase along every line. The Sunday school is running about 25 per cent above last year. A good spirit is in our midst, and we are encouraged to press on.—Don Scarlett, Pastor.

ANNOUNCEMENT

The Superintendents' Conference and the Conference on Evangelism, January 11-13, 1954, will be held in the American Legion Memorial Building, Linwood and Paseo, Kansas City, Missouri.

This auditorium is located five blocks from the Nazarene Headquarters Building at 30th and Troost Avenue.

Sandusky, Ohio—In October we had a very wonderful revival with Evangelist W. J. Strack and Miss Helen Quillin as the special workers; they are among the best. Brother Strack has a message for our day; he preaches old-fashioned Bible holiness in a practical way. Miss Quillin is a fine song evangelist and a successful altar worker. Our church is now in a building program—the walls are up, ready for the beams. Our people are cooperating in a great way. When completed, the building will seat 250 people, and have ten Sunday-school rooms. We have been with this church since 1949; all departments are on the increase. We paid over one thousand dollars for missions while in the midst of raising money for our building. The present membership is 77.—J. N. Lakin, Pastor.

Lexington, Kentucky—God has marvelously answered prayer for the Kenwick Church in opening the way for us to proceed with the construction of our new church building, a brick and masonry structure, 60 x 84 feet, which will seat approximately 450 in the sanctuary. There will also be added classrooms, a pastor's study, church office, and sound-equipped nursery. The contract price for general construction is \$37,238.00. With plans to finish the interior by donated labor and a greatly reduced cost of materials, we feel that this building will cost little more than 50 per cent of the usual cost of construction. We

Evangelist Dave Hall and wife report: "God is blessing us these days and giving us souls. We love the church and holiness. We have an open date, December 9 to 20, and also some open time in January and February. We carry the entire program. Write us at 629 E. Kansas Avenue, McPherson, Kansas."

Madison, West Virginia—We are all rejoicing over the revival we recently closed with Rev. J. S. Brannon, evangelist. In every service there was evidence of God's Spirit working in our midst. Brother Brannon has been a great blessing to our church. The truth was made so plain, under the anointing and power of the Holy Spirit, that all who attended the services were persuaded to live more consecrated lives. Several prayed through to definite victory. Brother Brannon has been called back as soon as he can give us an open date. The finances came easy, and our church is in good condition to advance in the Kingdom's work.—A. Roeland Smits, Pastor.

Griffin, Georgia—On October 25 we closed a wonderful revival with Rev. W. W. Geeding and wife as evangelists; they are wonderful workers. Our people love and appreciate them and gave them a unanimous recall for 1955. About fifteen prayed through, and the finances came easily. Brother Geeding is a good chalk artist and Sister Geeding plays the accordion. They have a wonderful spirit. Mrs. Geeding gave a missionary address on the closing Sunday, and our Sunday-school record was broken. In a few minutes our church gave in cash and pledges \$250.00 for missions. The Lord is blessing the church. We have purchased five lots in a new development in Griffin. The man from whom we bought the lots gave us \$500.00 off

and eight years to pay with no interest, saving us \$2,500.00. We need to build as soon as possible. Our people are united in spirit and love God and souls. We have from the beginning been a tithing church. We are moving forward under the leadership of the Holy Spirit and trusting God for a new church soon. A wonderful spirit of co-operation exists between pastor and people.—W. E. White, Pastor.

Kenneth J. Harris, singer and chalk artist, writes: "I have an open date, December 2 to 13, and shall be glad to slate this time with any church desiring my services. Write me, 432½ Frederick Street, Huntington, Indiana."

Evangelist E. O. Chalfant writes: "I have been busy since my last report. I spent two Sundays at Bentonville, Arkansas, preaching holiness, and God gave some souls. I stopped at the Iowa District Assembly for two days, and then went on to my own district assembly. I went over and helped Brother J. W. Short close up his thirty-four years as district superintendent. On August 30 I preached the funeral of Brother John Harris, a boyhood friend, at the old country church of Harris Chapel. September 8 to 13 I was with Dr. S. S. White in a six-day holiness convention at Peoria, Illinois. We had fine crowds three times a day, and closed with thirty at the altar on Sunday night. It was holiness all the way through. I spent September 20 to 27 with Rev. Morris Chalfant at Bartlesville, Oklahoma. God helped us to preach. They are building a new \$100,000.00 church, and have a very wonderful crowd. We attended the assembly of the Southeast Oklahoma District; then I spent eleven days at Vassar, Michigan. Many souls were at the altar, and we had a very fine meeting. Wednesday over Sunday, I was in Fayette, Ohio. The Lord and the people are mighty good to me. My address is: 471 South Osborn, Kankakee, Illinois."

Pastor Carl Powers, of First Church, reports from Columbia, Tennessee: "God's smile of approval is upon our church. In keeping with the aggressive program of home missions and evangelism on the district, under the capable leadership of our good district superintendent, Rev. D. K. Wachtel, a tent revival was conducted by Rev. C. C. Knippers, and sponsored by First Church. At the conclusion of the campaign, Grace Church was organized. This new group had as a nucleus seventeen members and about forty Sunday-school pupils from First Church, with a number of other new folk as a result of the revival. An excellent corner lot has been purchased, Rev. John A. Knight called as pastor, and plans laid for immediate construction of a building. This baby church is moving for God and souls. Since the organization of Grace Church, First Church has been blessed of the Lord. We recently closed a

gracious revival with Rev. and Mrs. W. A. Peck being marvelously used of the Lord. Their ministry in sermon and song was the need of the hour. Attendance at the services was excellent, many souls sought and found God, and many new friends were won for the church. On the last Sunday all attendance records were broken, a nice class of members was received into the fellowship of the church, and a good love offering received for the pastor. God blessed the ministry of the Pecks. A marked spirit of unity and enthusiasm prevails, and the future is bright. It is a real pleasure to serve the Lord and our good people. If you have friends in or around Columbia, I shall be happy to contact them. Write to 309 W. 10th, Columbia, Tennessee."

Handley, West Virginia—God mightily blessed in our first revival held since the church was organized last May 29. Rev. Dennis E. Wyrick, pastor of Davis Creek Church, was the evangelist, and his messages were God-given, timely, appropriate, and inspiring. Our church is still reaping benefits. The meeting closed on October 4; and on Sunday, October 18, it was our privilege to receive seven persons into church membership. Among those uniting with the church were a fine young couple who were sanctified gloriously during the meeting. Our Sunday school is making wonderful progress and the number of classes is growing. For sixteen years this church had been an independent holiness tabernacle, but its founder, C. E. Shaver, decided that it should be an organized church. He deeded the church property to the Church of the Nazarene and the congregation is now purchasing a \$10,000.00 parsonage adjoining the church. We left a job as a newspaper reporter to answer God's call to the ministry, and He has poured out blessings, both spiritual and material, upon us. Our people gave us a wonderful love offering totaling \$130.00 during the revival. The revival spirit is continuing.—John J. Hancock, Pastor.

Uleta, Florida—We recently closed a week's revival with Rev. Robert Rutherford, a young evangelist. The young people's society sponsored this revival. Brother Pendry of Miami preached in both services on Sunday, and several souls found help around the altar. The revival began on Monday night with Brother Rutherford. From the first night we had good crowds. Sister Pendry, song evangelist, took charge of the music and singing. She is a fine worker. All the young people of the church took great interest in the revival, and many were helped and inspired. Around forty found help at the altar; many were new people. We had the co-operation of some of the young people of other denominations. Special singing and music were added features and gave inspiration each night. The church was blessed and helped by Brother Rutherford's sincere and

forceful preaching of the gospel. We have some fine young people here at Uleta. The Lord is blessing our efforts in all the departments of the church. If you have friends in or around Miami, we will be glad to contact them for the church.—J. V. Frederick, Jr., Pastor.

Owen Sound, Ontario—We recently closed a revival meeting with the Lacy Gospel Singers. The services were well attended and the church helped in every way; expenses were met and the people were spiritually refreshed and uplifted. The new pastor, Rev. L. G. Tattree, preached with fervor each night, and God blessed his ministry to the hearts of the people. The closing service saw a capacity crowd with people seated on chairs outside the windows of the basement church, to hear the inspirational and deeply spiritual music of the trio. With confidence we press on to the future for God's glory.—D. Henderson, Reporter.

Georgetown, Kentucky—We recently closed a series of gracious revival services with Rev. and Mrs. George Brinkman as evangelists. The Lord was with us in a very special way and blessed the ministry of these splendid workers. On the last day of the revival, a great rally day in our Sunday school, the record attendance of 459 was broken by 99, with a total of 558 in classes that day. Our Sunday school continues in the district contest with Louisville First Church through November 22. Our Fall Roundup, under the leadership of Sunday-School Superintendent Kenneth Rice and Pastor Hugh S. Clark, has built up our average to nearly 400 since the plan was inaugurated five Sundays ago. We have been having many extra prayer services, climaxing with an all-night prayer meeting the Friday before the revival began. Some unusual cases of divine healing have taken place both before and during the meeting. To God be the praise and glory for all that has been accomplished. We are going forward with the Holy Spirit as our Guide.—Grace S. Clark, Reporter.

Roseville, California—Recently we enjoyed a very good revival with Evangelist T. H. Stanley, who preaches with the anointing and unction of the Holy Spirit. A spirit of deep conviction prevailed in the services, and many victories were won at the altar, with the church blessed and lifted spiritually. The church is moving forward under the capable and spiritual leadership of Pastor J. W. Roach and wife, who came to us last May. Membership has increased in both Sunday school and church. Capitalizing on the musical talent of the church, an orchestra and choir have been started. New chairs have been bought for both, and new pews ordered for the church. We give God praise for His blessings.—C. Laube, Reporter.

Nappanee, Indiana—God has blessed our church with a good revival and healthy gains. We had a wonderful revival with Rev. C. E. Lykins and Mr. and Mrs. Sherman Gillispie as the special workers. They worked together in harmony and love, and the Lord blessed and gave souls at the altar. The Sunday school responded in a good rally on the closing day with ninety in attendance. The spirit of the people is wonderful, and the church is moving up for God.—D. Stalter, Pastor.

Allerton, Iowa—In October we had a two-week meeting with Rev. Ira L. Campbell as the evangelist. God richly blessed the ministry of this humble servant. Souls were saved, our faith enlarged, vision increased, and doors of opportunity opened. The community has been stirred. We thank God for His blessings.—Carl C. Green, Pastor.

Minneapolis, Minnesota—Sunday, October 25, marked a great rally for our Springlake Park Sunday school, with fifty-three in attendance and an offering of \$21.00. We came to this new, home-mission church last March, and found a charter membership of seven and twenty-two in Sunday school. We have seen a gradual increase both in Sunday school and church; membership is now twenty-seven. Much credit must be given to our good Sunday-school superintendent and our fine teachers and workers. The church is located eleven miles north of Minneapolis.—Wesley Stites, Pastor.

Pastor J. W. Hoffert writes from Sikeston, Missouri: "Sunday night, October 18, was the closing service of a very good revival meeting with Rev. Ellis Lewis as evangelist, and Boyce and Catherine Pierce and daughter Linda in charge of the music and singing. The attendance held up from the first service throughout the last one, and the interest did not wane. Holy Ghost conviction was manifest frequently during the meeting, and a goodly number of folk bowed at the altar. The evangelist has been recalled, which will make about his fifth meeting with us; also the Pierces are slated to return. We are having victories here and the Lord is blessing in this our fourteenth year as pastor."

Clarksdale, Mississippi—Our church recently closed one of the most successful revivals in its history. Evangelist Joel Danner preached wonderful gospel messages and carried a burden for the revival. His continued fasting and praying was honored by God to the extent that many souls were gloriously saved and sanctified, nineteen new members were added to the church, and all of our people are united in spirit with a new vision and zeal to win the lost for Christ. We are greatly encouraged. Our church recently was redecorated inside and out in a very attractive manner.—Paul Blackmon, Pastor.

Evangelists Lawrence and Lavona Walker write: "Sunday, September 20, we closed a five-year pastorate in our church at South Euclid, Ohio. Throughout those years God blessed and helped in a very wonderful way. The Sunday school more than doubled and we had the happy privilege of receiving forty-nine into membership during our stay there. We believe the church was never more spiritual. God gave us an outstanding revival in February with Brother P. E. Kuykendall. It was not easy to leave this loyal crowd of Nazarenes, but for some time we have had a growing conviction that God wanted us to return to the work of evangelism. At this writing we are in a meeting with Brother George Wolf at Orbisonia, Pennsylvania. This is our third revival at this fine church and our fourth time with this good pastor. We close a meeting with Brother Harold Wood in Lansing, Michigan, November 29. We have an open date, December 2 to 13; also some open time in January and February. Write us: 223 Ray Avenue, N.W., New Philadelphia, Ohio."

Rochester, New York—East Side Church was opened on September 13. Rev. Roy E. Carnahan, formerly of Potsdam, New York, has been appointed by the Albany District home-mission board as the pastor. First Church and Lake Avenue Church are assuming the pastor's salary and the home-mission board is standing by with the pastor's rent and other current expenses. A fully equipped 40 x 60-foot building, well located and owned by the Advent Christian Church, has been leased by the home-mission board for one year with option to buy at the close of the year. Rev. Clyde Rodgers conducted an opening revival campaign, September 21 to October 4. The expenses of this meeting were largely met by the other two Rochester churches. During this

meeting many new personal contacts were made, and the future seems promising for a good third church.—Reporter.

Evangelist Sammie Martin writes: "I am happily engaged in my second year of full-time evangelism since graduating from Trevecca Nazarene College. Last year was the busiest year of my life. I conducted twenty-seven revivals on thirteen different districts. We give God the glory for every victory won. Since the present assembly year began, September 1, I have been laboring at Cumberland, Kentucky, with Rev. John Hamley; with Brother and Sister J. A. Biggs at Woodbine Church, Nashville; and at Science Hill, Kentucky, with Rev. Roy Wells, where God gave us a wonderful revival. At this writing I am at home in Nashville for a month, conducting revivals at the Donelson and Fatherland Street churches. My 1953-54 slate carries me into fourteen states for revivals. I have an open date December 9 to 20. I would like to fill it somewhere in Washington, Oregon, Idaho, or Wyoming. Write me, % Trevecca Nazarene College, Nashville 10, Tennessee."

Red Deer, Alberta—Our church recently closed a one-week revival, styled "Spiritual Emphasis Week," with Rev. Robert Coulter, pastor of the Toronto Main Street Church. Citizens of the city as well as Canadian Nazarene College students heard outstanding messages, and around fifty sought the Lord at the altar. Under the aggressive leadership of Pastor D. George MacDonald, the church has been witnessing a revival of giving. Over \$2,000.00 was recently given in cash and pledges in the fall home-missions rally. Also, new elm furniture and new floor covering throughout the sanctuary have been ordered. With courage and faith the church moves ahead.—Leo D. Steininger, Reporter.

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Evangelist W. Frank Wiggs reports: "I am in the closing of two months' work in the evangelistic field on the Canada West District, under the leadership of Superintendent Edward Lawlor. New Westminster, B.C., is a very small church, but with wonderful opportunities; only fifteen members, but a Sunday school of near one hundred. Rev. Miss Olive Killshaw is the hard-working pastor. At Victoria, with Pastor Maurice Westmacott, God met with us and gave some gracious services and victories. In a special healing service we anointed and prayed for ten people; nine testified to a definite divine touch on their bodies. At Prince Albert, Saskatchewan, with Pastor A. E. Petersen, we enjoyed wonderful cooperation on the part of both pastor and people. God gave us a splendid revival. It took a night of prayer to break through, but surely God heard and answered prayer. On the closing Sunday the altar was lined with seekers and happy finders. At this writing I am in Melfort, Saskatchewan, with Pastor Stewart M. Abel, another fine pastor. He and his people are co-operating beautifully. The services are well attended and the Lord is giving some outstanding victories. I have tried to preach the Bible with special emphasis on prayer and second-blessing holiness. I have been invited to return to western Canada for a series of meetings next fall. I have some open time in January and February of '54; write me, corner E. Nettleton and Sycamore, Jonesboro, Arkansas."

Pastor C. Tom Davis of Rose Hill Church in Little Rock, Arkansas, writes: "I recently closed a meeting with Rev. A. M. Wilson and his fine people of Trenton, Ohio. Brother Wilson, a God-filled man, has made remarkable strides in the past twelve years, serving the church as its only pastor. Broad has been his vision, and faith has been his constant path. God brought many new people into the services as well as the members, and record attendance was made in the Sunday school. Jack Bierce was at his best for God; on two occasions he sang with such fervency that the fire fell, and people were blessed to such a measure that sinners literally ran to the altar. There were approximately one hundred seekers for spiritual help. The Trenton church is now beginning a building program with plans for an addition to their educational unit and a complete new church edifice."

Pastor Earl Marvel writes from Richmond, Indiana: "St. Paul Church closed the greatest revival in its history on October 25. Many said it was the greatest in Richmond in several years. The Rushing-Drye Party were the workers. The scriptural preaching, the anointed singing, and the faithful praying of these consecrated workers were what we needed to inspire us all for a great revival effort. October 25 marked the first anniversary of our church in this newly acquired property. We broke all records for Sunday-school attendance with 288 present. Our average for October was 204. God gave 50 seekers at the altar during the revival, most of them new people. We took 15 members into the church Sunday evening, 10 by profession of faith. Finances came easily and a nice love offering was given to the pastor. We count it a privilege to pastor this fine people."

South Carolina District Assembly

"Victory" is the word that will best describe the South Carolina District assembly, which convened in Langley, South Carolina, with Rev. Harold Liner as host pastor. He will not be forgotten for his ability to entertain. Dr. Hugh Benner was the presiding officer, and he endeared himself to the entire district. He conducted the assembly with grace and ease, and his morning messages were owned and blessed of the Holy Spirit. They seemed to be just what was needed, as he dealt with the problems at hand.

The report of District Superintendent D. W. Thaxton was received with expressions of sincere appreciation. He reported a growth along all lines, with a new height reached in giving to the district and general church. He was promptly re-elected with only six negative votes. The members of the assembly expressed their appreciation for his work by joyfully subscribing over \$700.00 in love offering.

Rev. Luther Jenkins was elected district treasurer. Mrs. Myrtle C. Braham was re-elected district secretary. The ordaining of O. K. Quick and V. R. Okelly to elder's orders came as the climax of a great assembly. Dr. Benner's message will never be forgotten.

South Carolina Nazarenes are united behind the church. This year promises to be one of the best in the history of this young district.

AUBREY PONCE, Reporter

Church School Convention North Arkansas District

The North Arkansas District Church School Convention was held at Conway, Arkansas, October 22 and 23, with Miss Mary E. Latham as the special worker.

Every phase of the church school was presented in the workshop, the lectures, or special sessions. Enthusiasm ran high, and the attendance was excellent. Our new district superintendent, Rev. J. W. Hendrickson, was a constant enthusiast in action.

District Church School Chairman Boyd Hancock and the church school board, in conjunction with Miss Latham, had everything one could wish on the agenda.

Plans are under way for greater days on this new district.

A. G. JOHNSON, Secretary

Southern California District Sunday-School Tour

The church school board of the Southern California District held its annual Sunday-school tour in September. As before, the members of the board formed the team of workers.

Our vision was enlarged and our interest stirred as Rev. Nicholas Hull challenged us in the matter of personal soul winning, with Chairman Harold Sanner directing each meeting in an efficient manner. Rev. Trueman Shelton gave information about our district promotional program; Rev. Wm. Howard boosted the program of the general church; Rev. W. Herman Burton encouraged the Christian Service Training program in each church; the writer reported on the vacation Bible school and boosted the Cradle Roll and Home Department, and Rev. Donald Leetch encouraged visitation as a program.

Dr. R. J. Plumb, our beloved district superintendent, encouraged us all and reported about the home-mission work on the district that is being done through the Sunday school. Ten zone rallies were held with over fifteen hundred workers in attendance.

At the conclusion of the tour our chairman resigned, since he is leaving to work on another district. Rev. Wm. D. Howard was elected as the chairman, and the writer was elected to take his place as the secretary. Rev. Orval J. Nease, Jr., was appointed to fill out the term of the vacancy on the board.

The Sunday schools of the Southern California District are on the move—and there will be more in '54!

FRANK C. WATKINS, Secretary



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Fourth Educational Conference

The Fourth Educational Conference held its sessions on the campus of Bethany-Peniel College, Bethany, Oklahoma, October 7 to 9.

The keynote address was delivered by General Superintendent Samuel Young on the subject, MAINTAINING AND EXTENDING THE IDEALS OF OUR HOLINESS COLLEGES. Dr. Young's varied experience in educational work as college pastor, teacher, and president has given him unusual background for his ministry at the conference. His counsel in various group sections of the conference made his presence among us a rewarding experience.

Dr. John Stockton, the general treasurer of the denomination, addressed the conference on the theme, WILLS, ANNUITIES, AND SPECIAL GIFTS. His understanding of the financial problems of our colleges, coupled with his experience in this type of fundraising, was especially helpful to our college administrators.

Dr. Lewis T. Corlett, president of Nazarene Theological Seminary, spoke to the conference concerning Seminary matters and gave helpful insight

into the graduate training for ministers and missionaries in the Church of the Nazarene.

The conference itself consisted of the college presidents, deans, business managers, and field representatives of our own educational institutions in the United States and Canada. Hurler Nazarene College in Glasgow, Scotland, was represented by its president, Dr. George Frame.

The effective work of the conference was carried on in the several division meetings, which in reality were "workshops" for the specialized groups represented. In these meetings and the joint sessions, all phases of the educational task were discussed, compared, and analyzed. There was a feeling of unity and purpose as our college leaders looked at our common task. The work of Christian education among our schools and colleges was greatly strengthened and the results of this meeting will be far-reaching.

The conference enjoyed the hospitality of President R. H. Cantrell and Business Manager C r a d d o c k of Bethany-Peniel College. The Nazarene businessmen of the community showed

special interest in the work of our several institutions by inviting the members of the conference to a luncheon at which they were the hosts.

The next conference is planned for the fall of 1955 on the campus of Northwest Nazarene College, Nampa, Idaho.

S. T. LUDWIG, Executive Secretary
Department of Education

Be ye therefore ready also: for the Son of man cometh at an hour when ye think not (Luke 12:40).

Georgia District Assembly

Sessions of the thirty-ninth assembly of the Georgia District were held in Atlanta First Church, September 30 to October 1, with Rev. Wendell Wellman serving as host pastor. Working with his faithful members and the other Nazarene pastors and their people in greater Atlanta, Brother Wellman did a fine job of entertaining the assembly.

Dr. G. B. Williamson guided the business of the assembly with dispatch and efficiency. His devotional messages beamed to the clergy and laity were full of profitable instruction and proved a real blessing. The Nazarenes of Georgia hold General Superintendent Williamson in the highest esteem and have a great appreciation for his splendid leadership.

The high note of the assembly was sounded when District Superintendent Mack Anderson was unanimously re-elected on the first ballot to serve his seventh consecutive term. Brother and Sister Anderson have more than proved their worth as able spiritual leaders, and God is enabling them to build rapidly yet solidly. Five new churches were organized during the past year, which brings the total for Brother Anderson's administration to twenty-eight, including two that were reorganized.

The district church schools, district N.F.M.S., and district N.Y.P.S. held pre-assembly conventions in which Dr. John L. Knight, Florida District superintendent; Miss Gladys Owen, missionary from Africa; and Rev. W. E. McCumber, pastor at Thomasville, Georgia, were the respective speakers. In each of these branches of district activity the leader was re-elected: Rev. W. Q. Sheridan, chairman of church schools; Mrs. Herman Ward, president of district N.F.M.S.; and Rev. H. W. Mingleorff, president of district N.Y.P.S.

Dr. John L. Knight challenged the assembly to home-mission endeavor on Wednesday evening, and before the sessions were ended on Thursday evening, \$10,000.00 had been pledged for home missions during the coming year.

Dr. A. B. Mackey and Rev. Clifford Keys were present to speak in behalf of our Trevecca College. Rev. Walter Eichenberger very faithfully represented our publishing house at Kansas City, and the people were very much impressed with his wonderful

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spirit. Rev. Leon Chambers represented our colored work in the United States.

Among the visitors present were Rev. C. E. Shumake, district superintendent of Alabama; Dr. Grover Van Duyn, of Indianapolis, Indiana; and Rev. Doyle C. Smith, pastor of our church at Asheville, North Carolina. Mr. Elvin Hicks, also a publishing house representative, was present for a short while to greet his many friends in Georgia.

The assembly closed on Thursday evening, October 1, with a very impressive ordination service conducted by Dr. Williamson, in which six licensed ministers received their elder's orders: Hugh W. Hill, Clifford E. Keys, Jr., Pleas Hampton, T. F. Ellison, Robert Maner, Jr., and Ralph Goodwin.

Certainly every pastor and layman on this district can face another year and move forward in the confidence of God's presence today and the assurance of His faithfulness and blessing on the Georgia District in the days ahead. We are united! We are on the offensive!

BYRON E. LEJEUNE, Reporter

DEATHS

MRS. IDA SLOAN was born July 9, 1875, in Logan County, Kentucky, and died September 10, 1953. Her membership in the Church of the Nazarene dates back to May 30, 1915, when as a young convert she sought the blessing of holiness. She was a member of the Tennessee District, a consecrated deaconess, and at this task she worked faithfully to the end. Funeral service was held in the Church of the Nazarene, Paris, Tennessee, with her pastor, Rev. John D. Lunden, bringing the message.

FRANK E. FARROW of the Burquitlam Church of the Nazarene, British Columbia, Canada, died suddenly on July 27. He was a faithful and loyal layman of the Church of the Nazarene, both in Alberta and British Columbia, and served for many years on various district boards. At the time of his death he was the active treasurer of the church. His wife, his son John, his daughter Lurene, and sister Joyce are all members of the Burquitlam church. Funeral service was conducted by Rev. J. R. Spittal and Rev. William Bahan.

MRS. WINIFRED B. LESTER was born May 30, 1869, in Mt. Upton, and died September 9, 1953, in Binghamton, New York. She was converted when twelve years of age and remained faithful down through the years. She had been a member of the Binghamton Church of the Nazarene for twenty-three years. She attended Sunday school on the Sunday preceding her death. She was a deaconess on the Albany District. At one time she was dean of women at E.N.C. She is survived by one daughter, Wilma A. Lester, a missionary in South Africa; she had just returned for her third term. Funeral was held in the Binghamton church with the pastor, Rev. Arthur M. Fallon, officiating, assisted by Rev. A. A. Wright. Burial was in the Maplewood Cemetery at Mt. Upton.

MRS. FANNIE LOU FLINT was born October 14, 1881, and died October 14, 1953, in Monrovia, California. She asked to be taken home on her birthday—the seventy-second. She is survived by her husband, two daughters, and three sons. She had been a Christian for sixty years. She was a member of the Monrovia Church of the Nazarene.

MRS. RHODA NITE of Red Rock, Texas, died August 27, 1953, of a heart ailment. She is greatly missed by her children, many relatives, and the friends in the church to which she belonged. She was eighty years old.

LYNNETTE APPELEGATE. Graveside services for the infant daughter of Mr. and Mrs. Donald Applegate were held at the Wichita Park Cemetery on October 1, with Rev. J. W. Youngman, pastor of Eureka Gardens Church of the Nazarene, Wichita, Kansas, officiating. Survivors include two brothers, Warren and Melvin; the maternal grandfather, O. S. Newberry; and the paternal grandparents, Mr. and Mrs. Chester Applegate.

REVA JEAN NEUENSCHWANDER, wife of Paul Neuenschwander, died August 27, 1953, of tumor of the head. She was loved dearly by all who knew her. It is heaven's gain and the family's loss. She was only twenty-three years old. She is survived by her husband, a five-year-old son, Gary, and a two-year-old daughter, Lela Kay.

ROBERT MC WILLIAMS was born July 3, 1925, and died September 15, 1953, at McArthur, Ohio. In 1948 he was united in marriage to Lola Murie Bartoe; to this union a son, Stephen, was born. He is also survived by father and mother, Mr. and Mrs. James McWilliams, five brothers, and three sisters.

FRANK L. MC NEAL was born September 14, 1868, at Seneca, Illinois, and died September 10, 1953, at Augusta, Kansas. He was a devout Christian, and a faithful member of the Augusta Church of the Nazarene since 1922; he was sanctified in 1924. He was an invalid for the last eight years of his life, but maintained a close walk with the Lord. In 1898 he was united in marriage to Amy C. Webb. He is survived by his wife, a nephew, Roy Skeels, whom they had raised from infancy, and three sisters. Funeral service was held in the Augusta church, with his pastor, Rev. Charles M. Spicer, officiating. Burial was in the Elmwood Cemetery.

ANNOUNCEMENTS

NOTICE—Crusade for Souls Conference, First Church, 923 Graymont West, Birmingham, Alabama, November 30 to December 1. Opening rally, November 30, 7:30 p.m. Special speakers, Dr. G. B. Williamson, Rev. Ponder Gilliland, Rev. W. A. Strong.—C. E. Shumake, District Superintendent.

RECOMMENDATION—Miss Miriam Finch has united with the Church of the Nazarene at Shawmut, Alabama. She has been singing in various churches on our district, and her work and wonderful spirit are being well received by our people. She is open for revivals anywhere in the church, and I believe her ministry in song will be of great blessing to our people. Address her at Shawmut, Alabama, % Rev. C. R. Johnson.—C. E. Shumake, Superintendent of Alabama District.

WEDDING BELLS

Miss Jeanne Psaute of Auburn, Illinois, and Mr. Curtis Middleton of Indianapolis, Indiana, were united in marriage on October 17, in the Auburn Church of the Nazarene, with Rev. George Psaute, brother of the bride, officiating.

Miss Berdella Tonk of Milan and Mr. Bruce W. Wilkinson of Willard, Ohio, were united in marriage on October 17, in First Church of the Nazarene, Columbus, Ohio, with Rev. Miles A. Simmons officiating.

Marie N. Sonntag and Frank V. Short, both of Olympia, Washington, were united in marriage on October 16, at the Nazarene parsonage in Olympia, with the pastor, Rev. Merritt M. Mockler, officiating.

Miss Marie Hagood and Rev. Robert Barker, both of Ontario, Oregon, were united in marriage on September 25, in the Ontario Church of the Nazarene, with Rev. A. L. Turner officiating, assisted by Rev. C. C. Whittington.

Miss Dolores Brough of Chattanooga, Tennessee, and Mr. Michael Anthony of Porterville, California, were united in marriage on September 4, in the Porterville Church of the Nazarene, with Rev. C. Wesley Brough, father of the bride, officiating, assisted by Rev. J. Wilmer Lambert.

SPECIAL PRAYER IS REQUESTED by a lady in Illinois for her son whose home was broken up by drink—he and his wife are both seeking God and want to restore their home—they have a child; by a lady in Ohio.

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SERVICEMEN'S CORNER

CHAPLAIN Pate writes: "The past year in Alaska has been one of the best that I have spent in the army chaplaincy. The path of duty has not always been easy, but God has been a very present Help. Encourage our people to pray for the chaplains as we strive to bridge the gap between the civilian and army life; not only through our worship services, but also through our lectures, counseling, and examples in daily life. We hope the chapel will be the soldier's closest link to home."

"I received your letter informing me that my name had been submitted to receive several of your magazines. It was on that same day that I accepted Jesus Christ as my personal Saviour.

"For quite some time I had been weary and in need of an inward rest. When I found Christ I found also that rest which He promised in Matt. 11:28, 'Come unto me, all ye that labour and are heavy laden, and I will give you rest.' I am thankful for the inward peace that He has given me.

"I am in the navy and stationed at the N.A.S., Agana, Guam. Since I was saved two months ago, I have helped lead two souls from the darkness of sin to the light of God.

"There is a great deal of work to be done here on Guam, and there's only a handful to do it. There are two Bible studies going on Guam and a Youth for Christ organization. A few of us belonging to the Youth for Christ pass tracts from door to door at each village once a week. On the afternoons of Saturday we hold street meetings in various villages. Today we started services at the Guam prison, where they are really in need of Jesus.

"Pray for us and the many wonderful people that are working for Christ."

JOEL KEITH WALLACE

For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? (Mark 8:36-37.)

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TRANSFIGURATION

By Francis B. Erickson

Up the rugged mount they went,
Climbing on their steep ascent
To Hermon's brow;
Up above a troubled world
Where winds were pure, and clouds unfurled
Beneath them now.

The Lord withdrew a little way
And stood to lift His heart to pray;
Three men, exhausted, slept!
They woke! The Saviour was not there,
But, oh, a Figure—shining, fair—
So wonderful, they wept!

Two dazzling figures stood with Him—
The light from heaven's portals dimmed
All else beside!
'Twas Moses, and Elijah, too,
And Christ was God, they somehow knew—
Their Jesus glorified!

James and John could scarcely speak,
But Peter cried, "Lord, this is sweet!
We shall forever stay;
Three tabernacles we shall build—"
But as he spoke, his ardor chilled—
The vision slipped away!

Back down the mountainside they went—
From ecstasy a little spent—
To the vale of sin and pain;
But when the horrors of the Cross
Would seem insufferable loss,
God's vision would sustain!

And so in rapture, you and I
May find ourselves 'twixt earth and sky,
With heaven bending low;
But on the peak we must not rest,
For hungry souls and sin-possessed
Are needing us below!
