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July 2, 1952

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Without One Plea—Bankruptcy!

By Stephen S. White

THE SINNER must come to God confessing complete bankruptcy. From his own standpoint, he does not have one plea. "Just as I am, without one plea." All of us have sinned and come short of the glory of God. As a race of mortal creatures, we had our chance and deliberately threw it away. Now stark hopelessness stares us in the face as far as anything we can do about it is concerned. We are hopelessly "in the red"—our liabilities far exceed our assets. The recognition and confession of this fact is the beginning of wisdom.

Jesus emphasized this truth in a brief but very significant parable. In it He contrasts the attitude of a Pharisee with that of a publican. Both men were praying in the Temple, but the former gave not the least hint of his need. One wonders why he came to pray, for his prayer was only a recital of what he thought were his assets. He was not conscious of any lack. Instead of being "without one plea," he had plenty of pleas to present and seemed to feel that he was a moral and spiritual millionaire. It is needless to add that he got nowhere in his praying. Bankruptcy which is known and admitted is the only gateway into the kingdom of God.

Here's Jesus' account of the Pharisee's prayer: "God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess" (Luke 18:11-12). How different was the publican's prayer! It was brief and to the point—"God be merciful to me a sinner" (Luke 18:13). Further, his approach to God was a decided contrast to that of the Pharisee. The latter "stood and prayed thus with himself" (Luke 18:11), while the former, "standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast" (Luke 18:13). The publican realized his bankrupt state—he came to God without *one* plea.

God met the need of the publican. Of him Jesus says, "I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted" (Luke 18:14). The way up, with God, is down. All of us have sinned and come short of the glory of God, and our only hope is to come to Jesus without one plea, thus recognizing our utter bankruptcy.

"SANCTIFY THEM THROUGH THY TRUTH: THY WORD IS TRUTH"-John 17:17

Kankakee, Illinois—Dr. and Mrs. C. B. Strang and the First Church, Chicago, had a great ground-breaking service Sunday, June 15, at noon, on our new location worth \$50,000.00. All departments co-operating. A great crowd in a new and growing community. With more than \$25,000.00 cash on hand, and \$130,000.00 in good pledges, and the present church and parsonage free of debt, we are in a very fine condition to proceed in building at once. Dr. Strang and the First Church are moving with increasing momentum.—E. O. CHALFANT, Superintendent of Chicago Central District.

NEWS IN BRIEF

After five years in the pastorate of South Irvington Church, Indianapolis, Indiana, and building a beautiful new church in that city, Rev. Elic Wain-scott has accepted a call to pastor the church in Jackson, Michigan.

Rev. William Chambers is going to the pastorate of the church in Homestead, Florida (instead of Uleta, as previously stated in this column), and Rev. R. P. Hennigan is continuing as the pastor of the Uleta church.

Rev. Jack H. Lee has resigned as pastor of the church in Hooker, Oklahoma, to accept a call to pastor St. Paul's Church of the Nazarene in Kansas City, Missouri, beginning his duties there on July 13.

Safe with Thee

By Marian L. Knorr

*In the shadow of Thy wings
There's a resting place for me;
In the shelter of Thy love
There are peace and victory!*

*In the precious crimson flood
There's a healing balm I know;
There are life and health and joy
Where the healing waters flow!*

*In the shadow of Thy wings,
Keep me, Lord, from Satan's snare;
In the shelter of Thy love,
Let me feel Thy constant care.*

*In the fount so deep and wide,
Let me plunge by faith and be
Saved and wholly sanctified.
O Saviour, hear my plea!*

The best results are brought about by working, not wishing.—HENRY T. BEYER.

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The Circle Of Our Christian Influence

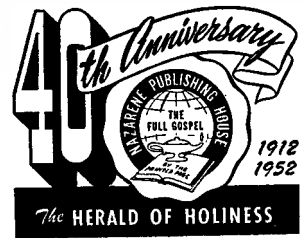
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William H. Terry

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Rightabout-face

By Arthur H. Townsend*

BILLY Sunday said, "They accuse me of rubbing the fur the wrong way. I don't. Let the cat turn around!" Billy Sunday was right. When God's servants go with the gospel and declare "all the counsel of God" as recorded in the Book, they will be accused of rubbing the fur the wrong way. The accusations will fall like Niagara and be just as noisy.

However, when gospel truth rubs the fur the wrong way, we should not condemn the messengers. When God's arrows of conviction pierce the soul, "let the cat turn around!" Sinners need a rightabout-face. God has declared, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:7-8). He who is dead in trespasses and sins needs to turn from a walk in the flesh to a walk in the Spirit. There must be a rightabout-face.

When fur is rubbed the wrong way, sparks fly. I repeat, it is not the fault of the message or the messengers. It is far better to have sparks fly in this life than to have everlasting fire for eternity. God's Word does not change; and the messenger must declare God's Word. There is no alternative. Paul said, "Woe is unto me, if I preach not the gospel!" (I Cor. 9:16).

The world is facing the wrong way. Everybody realizes this fact. Individuals are facing the wrong way. There should be rightabout-face everywhere. We need to face Calvary, and look to the Christ of the Cross. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

Billy Sunday was right: "Let the cat turn around!"

*Prince George, B.C., Can.

I am nothing (I Cor. 13:2).

Eloquence plus prophecy, plus knowledge, plus benevolence, plus martyrdom, without divine love, reduces all we have to zero.—EARLE F. WILDE.

HERALD OF HOLINESS

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Can We Be Perfect?

By E. E. Wordsworth*

Be ye therefore perfect, even as your Father which is in heaven is perfect (Matt. 5:48).

FOR A MOMENT let us lay aside the consideration of perfection in relation to Christianity and consider it elsewhere. A person can be a perfect sinner. The scripture says that the devil has sinned "from the beginning." He has a record of perfect sin-service for thousands of years. Furthermore, every sinner about you is a perfect sinner, one who never does other than sin; one who never breaks with sin's master or fails to do his bidding.

We also see perfection apart from personality. We speak of a perfect timepiece, a perfect day, a perfect flower, a perfect poem, and perfect pitch. A piano tuner had tuned a concert grand, and when it was finished said, "There it is, tuned to 522, the perfect pitch. If anybody wants that organ [pointing in that direction] to synchronize with that piano, he must tune the organ to the piano, not the piano to the organ." Therefore, we aver that if perfection is desirable and possible aside from religion, it is reasonable to assume its possibility in the Christian faith.

What then is Bible perfection, or the perfection possible for the child of God here and now? We answer, It is not the perfection of angels, Edenic, nor that of glorified saints. It is not physical, mental, or even spiritual in the highest sense. We have infirmities, weaknesses, shortcomings. Our knowledge, judgment, and behavior reveal our imperfection. There is room for much improvement in our conduct, devotional life, sacrificial giving, wholehearted service for Christ, soul winning, and entire devotement to God.

Christian perfection is perfection of intention, or correct motivation. But this does not imply perfection of conduct. My grandson helped (?) me weed my strawberry patch. We were both in the same row working away; but I soon discovered, when I looked around, he was pulling out strawberries rather than weeds, but boastfully said, "Grandpa, I'm helping you lots"—purity of intention, but poor in practice! And sometimes our "practice" in home life and church is not just what it ought to be. No, sanctification did not fix you up in all things.

There is also a perfection of Christian love, the loving God with all the heart, soul, mind, strength, and the neighbor as oneself. John wrote about "perfect love." Love loves: it is lov-ing. Love is the state of the nature. But it seems to have no passive voice. It is too strong a sentiment to be non-moving. "God so loved . . . that he gave." A husband with a perfect love for his wife, and a wife with a perfect love for her husband, give to each other with a perfect devotion and delight.

Anything less is not perfect love in human relationships.

Holiness is also perfect purity of heart and life. "Blessed are the pure in heart: for they shall see God." Dr. F. B. Meyer said, "Purity of heart means the control of the imagination and the rigorous care of the affections." Matthew Henry, the eminent commentator, said, "The heart must be kept pure from fleshly lusts, all unchaste thoughts and desires, and from worldly lusts; purified by faith." St. Paul kept his conscience "void of offence toward God, and toward men."

"Who shall ascend into the hill of the Lord? . . . He that hath clean hands, and a pure heart," said the Psalmist. Paul testified, "I am pure from the blood of all men." And to Timothy he wrote, "Keep thyself pure."

I heard the sainted Amanda Smith say in Sebring, Ohio, at a great camp meeting, "Oh, that my body were transparent glass, that everyone might see nothing there but the image of Jesus!" Preaching around the world, she had demonstrated her profession of heart purity and Christian holiness. So can we. The text used above says "Be ye . . . perfect." It is moral perfection, having a heart freed from all sin and filled with divine love.

The Levy for the Levites

By Louis McCurdy*

As workers together with him (II Cor. 6:1).

THE ONLY work that we can imagine that would be important to Paul is the work of spreading the gospel—by carrying on the various phases of the work of the Christian Church as we see it organized today. We feel sure that Paul meant for all Christians to have a part in that work, and that that part was to be an equal part. Contrary to a minority belief, we can all work without all being leaders. But we do need some leaders, and many preachers, and hundreds of Christian workers, specialized for some field of labor. And we need multitudes of good Christian laymen—just plain laymen, to be "workers together," sacrificers together, boosters together, pray-ers together, victors together, and—if need be, martyrs together!

This levy for the Levites of the Old Testament, or the tithe for the Christian ministry of our day, is reasonable not only because we are workers together but because the amount that has been set by God is in correct proportion. God had twelve tribes and He set aside one for the full-time ministry. He forbade them to have any other business or income (Num. 18:20). This arrangement left eleven tribes to pay the bill. As in churches of today, the regular expenses of the church would probably take the tithe of two tribes, leaving nine tribes for the personal support of the Levites. The tithe from the nine tribes would

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give the Levites nine-tenths, and leave every tribe with nine-tenths left for themselves. Thus God's plan equalizes the work of carrying on the work of the church, which is the greatest work of all time.

This tithe for the ministry has been divinely appointed. The Holy Spirit commanded the church at Antioch to "separate me Barnabas and Saul for the work whereunto I have called them" (Acts 13:2). It was a separation much the same as that of the Levites of the Old Testament. In fact, God's plan for a full-time ministry hasn't changed with the passing of the centuries. Those who truly separate unto God, the ministers of today, are the ones who sacrifice with them after they are separated. It is the same God who made the levy for the Levites who calls ministers into full-time service today. Notice that the Holy Spirit called them to work—not play, not some hobby-like, week-end diversion, but work.

In II Cor. 11:23-28, Paul's ministry involved outward physical dangers, hardships, and persecutions. Added to these was "the care of all the churches," involving a deep sense of personal responsibility, the burden of prayer, that saps the energy and weakens the heart. The full-time ministry takes a longer period of training, gives a shorter period of active service, and retires its prematurely old warriors of the Cross at an earlier age, than does any other occupation. God was wise, and reasonable, and fair when He commanded the tithe to be brought in so that His work and His workmen might be cared for.

Everyone is included in the command to bring in the tithes. Christ addressed "scribes and Pharisees, hypocrites" who ought to bring in the tithes (Matt. 23:23). If we are not one of those, then we are probably among those who bring in the tithes because we love to do it. Let us not do it from a wrong motive, but from a burdened

heart full of love and desire for the salvation of lost souls. It should become our weekly testimony to our love for God and His Church.

This responsibility to tithe seems to be impressed upon the conscience of a Christian. When Jacob made his vow to God, it seems that he naturally included the observance of the tithe as a part of that vow. Every layman should include the tithe in his own Christian covenant that he makes with God.

The Afflictions of Jesus

By Peter Wiseman*

I would make up the full sum of all that Christ has to suffer in my person (Col. 1:24, Moffatt).

OUR LORD may have been called a Man of Labor, for He said, "I must work the works of him that sent me." He may have been called the Man of Love, for "greater love hath no man than this, that a man lay down his life for his friends." He may have been called the Man of Eloquence, for "never man spake like this man." He may have been called the Man of Power, for He spoke and the work was done. He is called the Man of Afflictions, the Man of Suffering and Sorrow. St. Paul desired to enter into this suffering.

Moffatt translates these words thus, "I would make up the full sum of all that Christ has to suffer in my person." No human being could share with Christ in the provision of human redemption. He did that. "I have trodden the winepress alone; and of the people there was none with me." God's people, however, may become the medium through which Christ may carry on the work He procured on Calvary. Christ suffers in and through His people.

The principle of the cross of Christ is an eternal principle. "Without shedding of blood is no remission," no revival, no spirituality, no soul concern, no progress, no victory. Redemption is by blood. This means a living, vital relationship: Christ for man through man, heart to heart, affection to affection, blood to blood, all plus Christ. In the words of Dr. Jowett, "The gospel of a broken heart demands the ministry of a bleeding heart. We bleed to bless." Yes, and we lose to find. "He that loseth his life for my sake shall find it." We die to live. "Except a corn of wheat fall into the ground and die, it abideth alone." We give to receive. "Give, and it shall be given unto you." The principle is that of vital relationship; not mechanical, not theoretical, but vital. Vient, in his theology, said that a minister of Christ should reproduce in his life all that in the life of the Master, except His merit.

We fill up that which is behind in the suffering by a felt relationship to a needy race. We are humans redeemed and washed by the precious blood of Christ. The Christ of afflictions can

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A Summertime Prayer

By Norman C. Schlichter

*God of all summertime glories,
Help me to feel anew
A sense of their eternity,
Their agelessness in You.*

*Help me to catch new glimpses
In all their wonder bright
Of the measureless, awesome wonder
Of Your creative might.*

*Help me to reap new comfort
From the mercy in sweet shade,
A priceless boon to man and beast
By Your infinite mercy made.*

*Help me to bow beneath pure clouds,
Snow-white in heaven's blue,
And know that all earthly purity
Has its springs in You.*

touch them only through us. He carries on the work for which He died, the work of His dear heart, by putting it on our heart. We are His medium of activity and accomplishment. "I have been entrusted," said one, "with a great sorrow." True. "Give me . . . or I die," cried Knox. "The world is my parish," exclaimed John Wesley.

Another outstanding implication of this great concern of St. Paul as expressed in this text is that of divine dependence: God in Christ, through the Spirit, through His people. This fact is further expressed in Romans 8:26-27, "The Spirit itself maketh intercession"; the intercession of Christ, "He maketh intercession for the saints." The Holy Spirit illuminates our minds; He teaches us how to pray. The intercession of the Church connects the benevolent purpose of God with the needs of humanity. Without this connecting link, failure would ensue.

We fill up that which is behind in the sufferings of Christ by suffering with Him in many ways. We suffer with Him in temptation, for He suffered being tempted. We suffer with Him in the same cause—the cause of human redemption in the process of carrying it on in the world. We suffer with Him from the same source—the world, the flesh, and the devil. We suffer with Him for the same objective—the salvation, sanctification, and finally the glorification of human beings. We suffer with Him in the same spirit—the spirit of Calvary. He suffered, leaving us an example, that of purity, "who did no sin"; an example of the true spirit of life, "who, when he was reviled, reviled not again"; an example of the principle of life, "Christ also suffered for us, leaving us an example"; exemplary suffering—His suffering ours, His redemption ours, His burden ours, His concern ours; the order, the law of suffering. There is of course corrective suffering, "good for me that I have been afflicted"; but this is true in suffering with Him as well.

There is no difficulty in getting an analogy from human life to support the subject in hand. It is life for life in the world. The mother goes into the very valley of death to give the world a life. Parents love, sacrifice, and serve; they give their lives for their off-spring. Vicarious sacrifice is everywhere illustrated, including the defense of one's country. Physically we live because something died. So it goes.

We live in a world of suffering, despite the outward appearance of things. Christianity is a religion of suffering. The Cross stands for suffering. The blood of the Cross is a further confirmation of this fact. We are called to suffer with Him, suffer for others, suffer with others. Someday God shall wipe away all tears and there will be no more sorrow nor suffering.

Apology is the only tool that can fix a breach with an offended neighbor.—HENRY T. BEYER.

The Christian's Charge

By Lloyd M. Hearn

Christian, this be thy charge:

*To carry a lamp to all the lost,
To give a treasure to all the poor,
To tell all wasters the fearful cost,
To find the homeless an open door,
To point the captive to sweet release,
To show the weary the way to rest,
To spread the news that the Prince of Peace
Has love enough for both East and West,
To sing a song to every child,
To plant a church on every hill—
Till every sinner is reconciled,
And every man shall seek God's will.*

Christian, this be thy charge!

"Drink Ye All of It"

By Mrs. Eugene H. Hamblin*

AT THE event known as the Last Supper, Jesus took bread and blessed it, broke it, and gave it to His disciples. He also took the cup, and, giving thanks, He gave it to them with the words, "Drink ye all of it" (Matt. 26:27). Jesus never used an idle word. He said nothing without meaning. To have done so would have broken one of His own injunctions, for in Matt. 12:36 He said that man would be judged by every idle word. He could not use "idle" words, for He was holy.

There is much meaning in this command of five one-syllable words. Given at a time when the disciples could not see the bitter trials that were to confront them, it takes on a bigger meaning than ever before. The disciples would need the cup of full salvation, of complete and final consecration, to sustain them. They were told by their Lord, "Drink ye all of it."

How many times have I noticed as the tray was passed to collect the communion glasses, some were scarcely touched, while other folk had taken only a part of this cup! To me, these words are just about as symbolic as the whole original symbol of the Last Supper, and I'm sure it would be so to many others if they would think of it in this way. These words symbolize a complete acceptance of Jesus and all that comes with following Him.

There are those who would go a part of the way with God. They go only as far as it suits them to go. Some will give of their time, but keep their money. Some cheerfully give money to send others, but refuse God's call to go themselves. Many will gladly go to church on Sunday, but prayer meeting? Oh, no! They just do not have time!

Then there are those who refuse to go all the way in drinking the cup of salvation. They are

*Cedar Springs, Mich.

glad they are saved, but sanctification is just too much. It's all right if you like it, but they just do not want it. They are so afraid they will get fanatical. That's all right, but true sanctification will not make you fanatical. It will give you a pure heart with pure thoughts and motives through the sanctifying blood of Jesus, following forgiveness of sins.

Oh, how blessed it is to go all the way with Jesus, to "drink . . . all of it," including the sacrifice, persecution, trial, and temptation! And we find that with the bitter comes the sweet. In fact, it is soon found that the sweetness of God's love, God's peace, and joy is so strong it blots out the bitterness. Praise God!

Epistle to the Philippians

By H. Orton Wiley

VII. Paul's Exhortation to the Church

And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith; that your rejoicing may be more abundant in Jesus Christ for me by my coming to you again (Phil. 1:25-26).

ST. PAUL had a personal conviction that he would be allowed to tarry for a while, and this is borne out by the facts. But he was prepared, whether his peril ended in life or death. Hence this section begins with the word "only," that is, in either event they were to walk worthy of Christ.

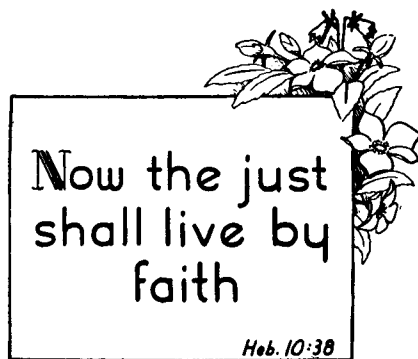
1) "Let your conversation be as it becometh the gospel of Christ" (Phil. 1:27a). The word "conversation" was not originally restricted to language as at present, but included the whole conduct of life. The word "live" also has a specific meaning, and refers to the use of one's citizenship aright. Hence St. Paul says, "I have lived as a citizen to God," and have used this citizenship in all "good conscience" (Acts 23:1). As people living in a foreign country have hopes of returning to their native land, and therefore teach their children the language and live according to the standards of their own country, so Christians are to live as citizens of the heavenly country.

2) "Stand fast in one spirit, with one mind striving together for the faith of the gospel" (Phil. 1:27b). In a later chapter St. Paul compares the Christian life to a race in a Greek stadium; here he refers to a combat in the Roman amphitheater. As captives were compelled to struggle for their lives in the arena, so Christians have arrayed against them all the forces of worldliness and sin. The words "jointly striving" refer to *athletes striving together in the Olympian games, and signify the greatest exertion of courage and strength.*

3) "And in nothing terrified by your adversaries" (Phil. 1:28). Literally, refuse to be scared out of your steadfastness by your opponents. This

firmness against Judaism was to the unbelieving Jews a proof of their damnation; and to the heathen it was considered an obstinacy in atheism, which would bring them to the punishment of Tartarus. But to them, St. Paul said, this was a mark of their salvation.

4) Look upon your sufferings for Christ as a badge of honor. "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake; having the same conflict which ye saw in me, and now hear to be in me" (Phil. 1:29-30). The Greek word signifies "has been graciously given," or given as a favor. For this reason St. Paul instructs the Philippians to consider their sufferings for Christ as a badge of honor. This agrees with the teachings of the other apostles, for of them it is said, "They departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name" (Acts 5:41).



A Testimony I Could Not Forget

By Fletcher Galloway*

"I am always glad when I am off on prayer meeting night and can come to prayer meeting." She was a nurse, and this was one of the rare occasions when she was free and could be present. Then her testimony continued with this statement, so simple, direct, and straightforward in its logic. "I always come to prayer meeting when I can. I love the prayer meeting because—" and here came the simple, direct statement which gripped me, "because a number of years ago Jesus forgave my sins and then cleansed and sanctified my heart." And she sat down.

There was nothing new or startling about her testimony. It was just an effort to put into words her love for the Master, and her appreciation for the fact that He had met her spiritual needs. I remember that Jesus himself had said, "Where two or three are gathered together in my name, there am I in the midst of them." He was there!

How strange it is that some who profess to have found Jesus as Saviour do not seem to be gripped by that simple logic! "I love the prayer meeting because—Jesus forgave my sins and then cleansed and sanctified my heart."

*Pastor, First Church, Portland, Ore.

Is Christ Real to You?

By J. M. Yarbrough*

SUPPOSE you had been one of those on the Emmaus Road when Jesus came along, overtaking the two as they walked. Would you have recognized Jesus? Or would you have gone on, not noticing or not discovering that the Master was alive and walking among His followers?

Are you well enough acquainted with Him that you would not have had to wait until "he sat at meat" with you before your hopes could have been raised and revived and restored?

Jesus characterized the two who walked that day as "slow of heart to believe." Are you living so close to the Lord that you would have fared any better, or that today you would be classified any higher?

Too many are up and down in their religious experiences today. It may be that the reason is because Christ is not real to them. He was a mighty Conqueror twenty centuries ago. He moved among the kingdoms of men in centuries past. We quite agree that He was a marvelous Miracle-Worker when He was here in person. He could break up funeral processions and interrupt the reign of death. But now is a different day! "My duties are too numerous, my burdens are too great, my life is too complicated for Him to enter into and meet its needs." Not so! He can still be as real as He was to Thomas when in glorified form He said, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing."

Are you being persecuted in school? Does the teacher make it appear that God neither sees or cares? Do classmates jeer and sneer and pass you by? No reason for discouragement—for *Jesus is real!* "Reach hither thy hand" and touch Me, He is still saying.

Does the man who works next to you criticize and make fun? Are the ostracism and faultfinding nearly unbearable at times? No reason to be downhearted, for *Jesus is real!*

Do the household duties seem too much for your physical strength? Does the fretfulness of the children, or do the sorrows and disappointments of life, seem beyond endurance? These are not the questions which deal with true values. The basic question is, "Is Jesus real?" Does He have the permission of your spirit to walk close enough so your heart will burn as did those of the two on the Emmaus road?

Suppose Jesus came and sat beside you as you rode along the highway of life. Would you know Him well enough to bare your heart and unburden your spirit to Him? Would He claim your adoration and praise? Would you want to fall before Him and worship? Further, would you turn to Him as a frightened child turns to a parent? Let Christ become real to you, and watch the problem

*Pastor, Oak Lawn, Ill.

of sin in your life dissolve and disappear. Oh, that each of us might ever have burning hearts, hearts so aflame that we would see the world's need, and the needs of earth's confused and lost millions! No despondency and gloom then! We have a Christ, ample and able, waiting to bring peace and joy, both personally and to a whole world. Let Jesus be real to you!

THE EVANGELISTIC PULPIT:

Illuminated Question Marks

By R. A. Kerby*

SCRIPTURE: John 1: 19 to 37; Acts 2: 12 to 24, 33, 36; Rev. 7: 9 to 17.

QUESTION, "*Why baptizest thou?*"

ANSWER, "*This is he,*" the Deliverer.

John's ministry pointed to the Lamb of God, who should bear the sins of the world and baptize with the Holy Ghost. "And the two disciples heard him speak, and they followed Jesus." John's ministry was successful, for he decreased and Jesus increased.

QUESTION, "*What meaneth this?*"

ANSWER, "*This is that,*" the Deliverance

The Lamb was slain, resurrected, and installed at God's right hand and now sheds forth His own glorified life. This burning baptism with the Holy Ghost brings full moral and spiritual deliverance to the disciples, and they now devote their lives to carry out the Great Commission. The disciples are now as *sheep among wolves*. The world hates them, persecutes them, and oftentimes kills them. This ever has been the history of the Church. The method of persecution has varied, but the hatred ever has been the same—Stephen, the early Christians at Rome, etc. Oftentimes the wicked have seemed to triumph. But is this all, or is there a Great Beyond where these things will be adjusted?

QUESTION, "*What are these?*"

ANSWER, "*These are they,*" the Delivered

Heaven is now opened, and John the Revelator sees a great company of delivered ones.

"White robes"—"Washed . . . in the blood of the Lamb."

"Psalms"—"Because I live, ye shall live also."

No "hunger"—"The Lamb . . . shall feed them."

No "thirst"—"The Lamb . . . shall lead them unto living fountains of waters."

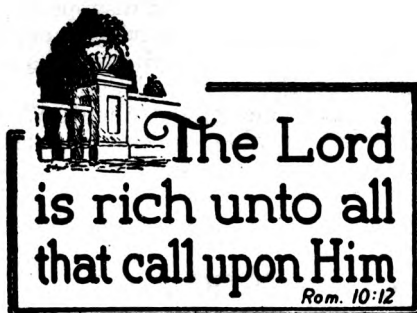
"Nor any heat"—the sun shall not "light on them."

No "tears"—"God shall wipe away all tears."

*Pueblo, Colorado

Are not these evils come upon us, because our God is not among us? (Deut. 31:17.)

Our national and international troubles and difficulties are caused by the fact that God is not wanted, and is intentionally left out of our deliberations.—EARLE F. WILDE.



The Circle Of Our Christian Influence

By Rupert Cravens*

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth (Acts 1:8).

THE GREATEST power for good in human life is that of Christian influence. And the greatest need in our world today is that of more genuine, godly, Spirit-filled characters who will wield such valuable influence. To be Christian is to be Christlike, and to be Christlike one must have the power of Christ within. This inward divine power is given to us through the baptism with the Holy Spirit in His continuation of the ministry of Christ through this dispensation.

Jesus stated the secret of vital spiritual power to His disciples just before His ascension in the significant words of the text, "But ye shall receive power, after that the Holy Ghost is come upon you." The greatest Christian influence can be realized only by the divine empowerment of the Holy Spirit, and those who seek to obtain it by any other means are doomed to failure. Jesus did not cast a reflection upon intellect, talent, eloquence, or any other human qualification, but He clearly indicated that the power He promised does not lie in these. Nothing but the descent of the Spirit would suffice for the disciples' need.

The Holy Spirit's power in one's life must begin at home, then work outwardly in positive expansion and effectiveness. The apostles were to witness first in Jerusalem, then in Judaea and Samaria, and to "the uttermost part of the earth." There was to be not merely a "circle of the influence," local and limited, attended with small vision and lagging zeal, but there were to be circles of their Christian effectiveness, reaching from the most immediate need to full world evangelization.

The first circle of our Christian influence is that of our local environment. Every child of God should be a good witness at home. Just as Jesus

*Lawrenceburg, Tenn.

puts great value upon each individual person, seeing each one as of more value than many sparrows, so He puts equal value upon one's personal influence in society. Each Christian should know by the witness of the Spirit that his life measures up in everyday living. Thus others may know of the great realities of the Christian faith to be experienced by all who will come to Christ in full surrender.

The second circle of our Christian influence is that of county, state, and nation. God would have us to evangelize this larger circle with the same motive of love and the same purpose of the redemption of lost mankind by the salvation of Jesus Christ. Every minister of the gospel and every layman within the church should have an active part, by both mass evangelism and personal evangelism, in this great endeavor. There must be in our personal lives the power and the urgency of the Holy Spirit to "lift us out of ourselves" into positive effort to save others from the great condemnation.

Studying the phenomenon of the descent of the Spirit at Pentecost, we observe that there was the sudden coming of the "sound from heaven as of a rushing mighty wind," symbolizing the mighty power of the Spirit; "there appeared unto them cloven tongues like as of fire," the tongue symbolizing the miraculous which immediately followed, and the fire denoting the holy zeal and inspiration which were to be kindled in the hearts of the disciples, and to be seen in (daily) outworking in their lives.

The completion of this occasion was the internal filling of all who were assembled. This filling brought new life to the hearts that had been cleansed and purified, and quickened and supported the voice by the divine fire which the Holy Ghost alone has power to confer. We may consider the tongue of fire as pointing to the place of importance in the Church's life and in the spread of the gospel which *prayer, praise, and preaching* would hereafter occupy. These harmonize perfectly with the thought of "witnessing," which is the purpose of the endowment of power as pointed to in the text.

The third circle of our Christian influence is that of the whole world. In giving the Great Commission, Jesus said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." World evangelism is a vital part of the program of the Church. Missionaries and church budgets and gifts for their support are necessary to the advance of Christianity in our day. Paul did his utmost by the guidance of the Holy Spirit to carry out this commission "in all the world."

It was not necessary that the disciples be permitted to live until all the then civilized world, or even the very remotest habitation of man, be reached: It was only necessary that they be permitted to live long enough to sow the good seeds of the Kingdom; then the power of God in newly transformed lives would continue the program of world evangelization.

Just as Paul and Barnabas were the missionaries destined by the Spirit in the beginning of missions, so there are those today who are chosen by the Spirit to tell the story of salvation "unto the uttermost part of the earth." Others are called to give of their means to support those who are called to go. All Christians may have a part in the *greatest circle of missionary activity*.

What is the circle of our Christian influence today? We are debtors to give the gospel in the same measure as we have received it. Lives completely yielded to Christ and filled with the Spirit will have Christian influence commensurate with His holy purpose.

Language Betrays Us

By William H. Terry*

DURING the latter half of the first world war, I was plunged with little ceremony into a new world. After the initiation, I became a cipher on the lowest rung of an aquatic ladder.

One dark night I arrived at Devonport and was escorted to a landing place in company with two or three other enthusiastic ciphers. A little later a ship's boat glided silently alongside. Out of the darkness came a voice obviously well seasoned with years of salt air and spray, commanding us to "take a thwart." I thought and thought till at last the heaving boat came to the assistance of my fuddled brain and compelled me to take a seat. Something told me that was what I had been commanded to do, but I was not at all sure.

Out of the sea of blackness I saw a tiny light toward which our boat was heading. Suddenly, without warning, a great voice shattered the night air. "Boat ahoy," it boomed, the tar at our tiller answered "calling."

Within a few minutes I stood aboard ship for the first time in my life. After replying to a number of questions we gathered round a simple meal. Each of us had a basin of soup. At least it looked like soup—colors of green, blue, and purple intermingled and overlapped, giving the surface of the liquid a greasy effect. I dropped a piece of bread into this uncertain course of the menu, and conveyed the first taste rather gingerly to my lips. It was sweet and nice, but had a sickly tendency. To thousands of men in all parts of the world this drink was known as "kie"; but to a cipher, enthusiastic or otherwise, it was ship's cocoa.

The first day in my new world was drawing to a close. By methods new, I had learned a little of this strange aquatic language, thwarts, ahoy, and "kie," and so to bed, or so I thought. To end my first day's lessons I was instructed to sling a hammock. The seagoing hammock is a very poor relation to the type usually reposing on some green and trimmed stretch of lawn. The former is collapsible, convertible, and will support you

in water when correctly lashed. In fact, many uses can be found for a hammock. Men have been known to sleep in them—the very first night. Within the space of eight hours, I had entered the company of satisfied men who had learned this particular technique.

With the morning came an invitation to "show a leg." In almost no time the bedroom for the night had again become the mess-deck.

During the forenoon of the second day, the immensity, the strangeness, and the strictness of this new world burst over my head and under my feet. The whole thing was made up of component parts among which I felt small and alien. All seemed unknown and unfriendly as I gazed upon funnels and decks, hatches, hawsepipes, hulls, and hitches, portholes and pennants, gallies and gigs, keels, crows'-nests, cutlasses and compasses, bollards, booms and bulwarks, lead lines, log lines and lanyards, flags and forecastles, stanchions, splices and sheepshanks, whalers and cutters, and a thousand other jigsaw pieces. All these fitly joined together made the material world in which I now moved and had my being.

The confusion increased when I learned my left and right hands had lost their identity and had become port and starboard respectively. Local geography was not unscathed in this new world. I was no longer in front or behind, but ahead or astern; and if by chance I was late, I was adrift.

Only a Few!

By Alice Hansche Mortenson

*Only a few were gathered together
With Christ on that night*

*In that large upper room;
Only a few were there when He told them
Of His coming betrayal
And sacrifice soon.*

*Only a few, though multitudes heard Him
And hundreds of people*

*Had looked on His face;
Only a few who walked with Him daily
Could follow Him into
That closed secret place.*

*Only a few are gathered together
On prayer meeting night.*

*Is the journey too far?
Oh, He who went "farther" than all to redeem us
Might sorrowfully ask
Where His followers are.*

*Only a few! Am I of that number?
Drawn by a love*

*Compellingly sweet,
Into a fellowship richer than earthly,
Mingling prayers and praise
At His feet!*

*Holiness Mission, Chesterfield, Derbyshire, England

Father Time, the controller of one's appointments, interviews, and dates, whom I thought was unalterable and unchangeable, was also a casualty. The "Aquatic fathers" never tolled more than eight bells. This would he do at 4:00 a.m., 8:00 a.m., and 12:00 noon, repeating himself for p.m. tolling of time. When he struck one bell, the time was for 12:30 p.m. and two bells for one o'clock, four bells for two o'clock, and six bells for three o'clock, just to tease the uninitiated.

The first watch of a new day was called the middle watch, from midnight to 4:00 a.m.; from 4:00 to 6:00 p.m. was the first dogwatch; and from 6:00 to 8:00 p.m. was the second dogwatch. In astonishment, I learned the first watch occupied the last four hours of the day.

I retired to my swinging hammock on the second night with many thoughts chasing one another through my mind. Uppermost lay the bare fact—it was up to me whether I remained a stranger very long in this world which had completely swallowed me.

* * *

About 8:00 p.m. on Sunday, March 20, 1921, I left the world that I knew behind and entered a new world, an everlasting Kingdom, the kingdom of Heaven. I sat in my first holiness meeting with a week-end supply of cigarettes lining my pockets.

The preacher's name was not announced. I cannot remember his text nor his message. In emphasis the preacher held his hand aloft; my roaming eye followed and was pleasantly shocked. His hand was huge and calloused, yet his words came as from the pen of a ready writer. My immature judgment had learned only to distinguish preachers by their dress. I had seen many, I had listened to some, and of these it seemed they said so much and yet so little.

Although the preacher's message cannot be remembered in detail, the height and depth of it can never be forgotten. From my unique vantage point I followed the calloused hand and saw the Eternal City built without hands and the next minute I was swiftly escorted to the corridors of hell. Finally, the light broke through upon my dark soul. It was all mine, whether above or below; my decision was all that was required. My drooping soul responded magnificently to the ultraviolet rays of God's love, and in answer to the invitation my hand reached upwards toward Him who loved me and had given His life for me. In loneliness I walked slowly towards the front; all heaven looked and waited. As I knelt, the tears fell and the angels began to sing and every heart present seemed to rejoice, but none so much as mine.

Since I had repented, the Lord had forgiven and I became born again of His Spirit. From my head to my heels I was really in a new world. Old things passed away and everything became new. The things I once loved I began to hate and

the things I once hated I began to love. The first effect of this law took place immediately. My week-end supply of cigarettes found new company with the dirt and refuse in a neighboring ditch.

During the coming days I discovered that this new world was one of peace, joy, and supreme happiness without parallel or precedence in my experience. New words and phrases were born within me. The seafaring language of other days had gone, but words and actions appertaining to faith and prayer were on my lips and uppermost in my mind. The wishful expression of "good luck" ended abruptly. Words far more wholesome and heavenly were used. "The Lord bless thee, and keep thee: the Lord make his face shine upon thee," was gloriously spoken in lieu.

The keeping of fingers crossed was now old and outdated. Indeed, the hollowness of worldly conversation was completely replaced by the solidarity of the Scriptures and the Word of Life.

It was a new world void of shadow or doubt. A new tongue had the good Lord given me and a new language. If through error, mishap, or miscalculation I inflicted hurt or damage to myself it was no longer followed with an angry outburst. The old eruptions so spontaneous under certain conditions were now extinct.

A few days after I first met the Lord, I did further business with Him and He with me. I surrendered to Him all I had or knew, which in each case amounted to very little. As I consecrated my life to Him, He sanctified me wholly and gave me His Spirit to abide forever. The tremendous attraction by which the world once held me was now redundant and its power to satisfy had gone. A great new interest had been inserted into my soul; new avenues to happiness opened up leading me to services, prayer meetings, and open-air activities.

It does wonders to one's personal religion to give it an airing; it drives out the moths, and to continue this practice will keep them out. A friend of those days asked, "How is the world using you?" and I replied, "Not at all." For though we are in the world, we need not be of the world, nor need we walk any more according to the course of this world but we can walk with Him. My reply to this friend's inquiry was not understood. Then I vividly remembered the night I was commanded to "take a thwart."

Thus I was inquired of and thus I reasoned and replied, speaking the heavenly language, counting it an honor and a pleasure to be identified as a native of that "far country." Even so, some have been made eternally happy while others have talked with me no more and acted as though I had some malignant disease.

The language a man speaks will betray the land of his birth. So does every true Christian, whether he is living on the mountains of great endeavor or dwelling quietly in the suburbs of glory.

THE QUESTION BOX

Conducted by Stephen S. White

Q. *There seems to be a marked trend toward classical organ music for prelude, offertory, and classical Sunday-morning solos, both of which are definitely not characteristic of the worship service of our church in its day of glory on local services. Don't you think we should get back to the glorious hymns whose words and melodies are so inspiring?*

A. You have asked an interesting question, and you have asked it of one who knows little about music from the technical standpoint. Nevertheless, I will answer your question, although I probably won't please you nor many others who may read what I write. You speak of "our church in its day of glory on local services." Well, I must say in the face of this statement that I am attending today some of the best worship services I have ever attended. This does not mean that I am a newcomer in the Church of the Nazarene, for I have been attending its services a good many years.

Then you ask, "Don't you think we should get back to the glorious hymns whose words and melodies are so inspiring?" The trouble about this question is that much of our singing back in the early days was not made up of glorious hymns. Instead, we had a lot of jazzy, light gospel songs which could not be called hymns at all. I do not mean by this that such songs had no place in our services then, and I would not rule them out altogether now. When I think about some of the poor poetry and the jazzy music in these songs, I am against them and would rule them out altogether. On the other hand, when I hear them I sometimes get blessed through them. Therefore, I just could not be consistent and declare that we should never have songs of this type in our services. Also, when I think about this classical music which is creeping into a few of our churches, I am against it. However, I admit that sometimes I get blessed while listening to it. On the whole, then, I would say that I hope we do not go back to the good old days when most of our music was of the hillbilly type, and I also hope that we do not ever come to the time when the major portion of the music in our churches is highly classical. Why not major on real gospel hymns—new and old—with only a minor place for the hillbilly and classical hymns and songs? Too much religious jazz cheapens our religion and dissipates our religious emotions. On the other hand, too much

classical music, although it has a very definite place in the field of music in general, places a part of the worship beyond the appreciation of the average Christian.

Q. *In our 1944 "Manual" on page 67, paragraph 87, it says: "The stewards, under the direction of the church board, shall give special attention to raising money for the support of the pastor," etc. Does this mean that no one on the church board can suggest a raise in the pastor's salary except the stewards, or does it just mean they are to see that the offerings are large enough to cover the pastor's salary, so that the church is not embarrassed?*

A. I have always thought that anyone on the church board could suggest an increase in the pastor's salary, even though he may not be a member of the board of stewards. The raising of money for the pastor's salary is especially a part of the responsibility of the board of stewards, as you indicate in your question.

Q. *Isn't there supposed to be a Christian solution for all of the problems we face today, if we would seek for it and pay the price?*

A. Yes, there is a Christian solution for every problem we face today. However, the Bible doesn't promise that all of the problems will be solved until Jesus comes. No doubt more of them would be solved if all Christians would seek for the solutions with all of their hearts. Let's all do better.

Q. *Can we expect the non-Christian people, who are neutral on many questions, to clean house in our state and national offices without the help of the Christian voters? Shouldn't the latter unite with the former for better officials and the enforcement of our laws?*

A. Yes, certainly the Christian voters should help in cleaning up our government.

Q. *Isn't it more important to get people saved and sanctified than it is to try to change social and governmental conditions by the ballot?*

A. Yes, but we do not have to neglect the former in order to do the latter. Christians can and should vote as well as work to get people saved and sanctified.

Sermon in the Dust

By Charles Hastings Smith

Into the temple courtyard from off the streets of shame
They brought a fallen angel who wore a scarlet name.
They cast her down before Him—a tarnished piece of clay.
With wagging tongues they jested, "What will the Master say?"

"Now, we know what is written; we know what Moses said,
If the Pentateuch is legal, we should stone her dead.
Let judgment be enacted—let penalty be made—
Upon this painted woman who plies an ancient trade."

He never seemed to hear them, He never spoke a word.
They closed in tight around Him—they were a rotten herd.
Their eyes burned with anger, and they wondered when and how
The Nazarene would answer; but wait, He's writing now.

And for a pen, His finger; His page, the yellow dust.
What literature of satire, exposing their lust!
Then He stood, like a cedar, and His eyes fairly shone:
"Let him who is guiltless be the first to cast a stone."

Again the Master Penman stooped down to write a line,
Incredible Discerner, a Man and yet divine.
How could He read the secrets of the pale, sordid past?
They flee, they flee before Him, from eldest to the last.

His face is like a sunrise. I see Him gently stand.
He smiled, then He left her—with a pardon in her hand!

MR. NAZARENE

Is Saved and Sanctified

IN MY FIRST article on Mr. Nazarene, the ideal Nazarene, I emphasized two natural gifts—intelligence and the common touch—as necessary characteristics. Now I discuss two supernatural gifts as essential to Mr. Nazarene. These are, that he must be saved and sanctified.

THAT Mr. Nazarene should be saved, or a Christian, no one would deny. Surely a member of any Christian church should be a Christian, or a follower of Christ.

Mr. Nazarene Saved Esther Carson Winans
—who is serving as Mrs. Nazarene in this discussion—was saved when she was four years old. Her account of this experience is given in these words:

“Across the road was the little brick church. My mother and father, in whom I had the most absolute confidence, took me to church and Sunday school there ever since I can remember. After one childish tantrum I well remember, Mama had one of her serious talks with me and went to the Blue Room to pray. I fell asleep, and dreamed of an angel telling me that all Mama had said about being made a new creature, and broken hearts where Jesus’ way was not chosen, was true. That week I thought a great deal and finally determined that in Sunday school, where God was not angry and Jesus loved little children, I would give myself to Him and obey God and Papa and Mama forever after. While the superintendent prayed, and I at Papa’s side knelt with all the rest of the congregation, one little prayer went up to God as fast as my heart could utter it: ‘Dear God, please forgive my sins and make me a new creature, for Jesus’ sake. Amen!’ It did not occur to me as the least possibility that God was not doing it as fast as I could ask Him, and intense joy filled me at the thought. As soon as possible, I told Papa, then Mama (she played the organ), and then Grandpa and Grandma; and before the week was over, even Grandpa was convinced that the event was real, for there were no more ‘tantrums’ nor kicks at his door again.” On the preceding page, Esther had let us know that her age was four. What a wonderful transformation for a four-year-old child! Truly, she was born again!

You may not have been saved at four, and when the supernatural crisis did come into your life, it may not have followed the same pattern as Esther’s, but it was just as revolutionary for you as it was for her. No person can be Mr. Nazarene who has not been saved and who is not now saved.

AS MUCH as we believe in being saved and as important as conversion is, no one can be Mr. Nazarene—an ideal Nazarene—who has not gone

on and obtained the second blessing, or entire sanctification.

Mr. Nazarene Sanctified A person who is saved and meets certain other requirements can join the Church of the Nazarene. You can become a Nazarene without being sanctified wholly, but you cannot become an ideal Nazarene without entire sanctification. I hope that it will always be possible for a saved person who believes in the fullness of the blessing to join the Church of the Nazarene, even though he may not have yet actually received Christian perfection. I do not want to change this rule for membership in our church. Nevertheless, I assert again that it is impossible to be Mr. Nazarene until you have been both saved and sanctified. The Church of the Nazarene was called out especially to promote the mission of John Wesley—the spreading of scriptural holiness over the world. This cannot be done at its best by those who do not themselves have this second blessing. Therefore, the ideal Nazarene can only be the person who has been sanctified as well as saved.

Esther Carson Winans was not only saved, she was also sanctified. She tells us that at eight, four years after she was saved, she was sanctified. She obtained this blessing after earnestly seeking for it. During her first year of high school, she backslid. However, after the family had moved from Ohio to the state of Washington, she was reclaimed and sanctified wholly and continued to live on that level from then on until her death. She not only had the two natural gifts essential to being an ideal Nazarene—intelligence and the common touch—but also the two supernatural gifts—conversion and entire sanctification.

I wish that every member of the Church of the Nazarene who is not now sanctified wholly would take to heart what I have said about the need for entire sanctification if one would be Mr. Nazarene. You belong to our church and at least seem to like it. You believe in the doctrine of entire sanctification, work and pray for us, help pay our bills, and defend us before our critics. We appreciate all of this very much, but we cannot understand why you do not go all of the way with us. Why not go on now and get the second blessing? It is a wonderful experience and will bless and help you beyond measure.

Some months ago, I read an article written by Bishop Fairbairn of the Free Methodist church. It dealt with the hindrances to revivals in holiness churches. It mentioned these three—dissension without division, prayerlessness, and the members in our churches who do not go on and get entire sanctification. What he said about the first two was excellent and certainly needed, but I am especially interested now in the third reason—failure on the part of our unsanctified members

Stephen S. White

to move on and obtain the second blessing. We like these members and appreciate their help in the church, but they cannot do much toward forwarding the spirit of revival as long as they refuse to make a full and unconditional surrender themselves. If the unsanctified in our holiness churches would go on and get sanctified, I believe that it would precipitate a revival such as we have not yet had. The Church of the Nazarene is a holiness church, and its ideal members should be sanctified as well as saved.

Criminal Negligence

A CAMPAIGN is on now in Kansas City to get people to register. This is a good move, and no doubt similar campaigns are being fostered by better-government groups all over our country. Certainly, if there ever was a time when all of us needed not only to be ready to vote but also to vote it is today. In countries where people still have the right of the ballot, they should by all means exercise it. The United States is one of those countries where citizens continue to have this privilege, and we ought surely to avail ourselves of it. The same is true of the British Empire and some other sections of the world where the Church of the Nazarene is ministering to the needs of the world.

Every member of the Church of the Nazarene, every Christian, yea—even every liberty-loving citizen of any country—ought to vote if he gets a chance. The coming elections in the United States are very important. Their outcome will be felt around the world. It could well be that the destiny of our nation and of the whole world could hinge upon what transpires in our November presidential elections. Mankind is at the crossroads, and we should not fail to use the ballot in this crisis.

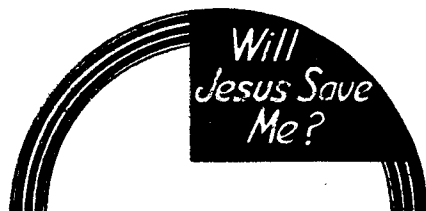
To ignore the right to vote in such a perilous time is to be guilty of criminal negligence. Criminal negligence, from a legal standpoint, is negligence of a very strong type, kind, or degree. It is negligence which endangers the life or physical well-being of another person, and, therefore, negligence for which one may be punished. If you fail to vote, we may not be able to force you into court, prove you guilty, and fix a penalty for the same. Nevertheless, your neglect of the ballot might ultimately bring more harm to you, your relatives, nation, and world than would be involved in most cases where there has been conviction and punishment for criminal neglect. Before God, you could be judged guilty of a criminal neglect more serious than that usually tried by the courts of men.

But someone may say that he is too busy to vote. He may claim to be too much taken up with the work of God, but such could not be the case. No one is ever too busy to do his duty, and he who neglects it on such a basis is guilty of criminal neglect.

Then there are those who seem to think they are too good to bother with politics. They can't afford to run the risk of being smeared with some of its corruption. They are saved and sanctified and cannot take a chance on getting dirty. All this sounds good, but when weighed in God's balances it will be found wanting. Jesus did not stay away from the sin of this world. If He had, where would we be today? No, He ate with sinners and declared that it was the sick, and not the well, who needed Him; the sinner, and not the righteous, who should be called to repentance. God expects you and me to get into the middle of the fray and do something with our votes as well as with our prayers about the corruption in politics. Otherwise, He will charge us with criminal negligence.

Still others tell us that their votes will do no good, that all of those who are running for office are politicians and grafters. In the first place, such is not the case. Any person who will intelligently study the situation will find out that there are those in official position today who have not "bowed their knees to Baal." They are not absolutely perfect, just as none of us is, but they have a worth-while concept of righteousness and are striving as best they can to reach their ideal. We will be guilty of criminal negligence before the Judge of all the earth if we fail to go and cast our ballots for the best candidate we can find.

This brings me to the final word. I am not here to tell you whom to vote for in the coming elections, but I insist that you are obligated to cast your ballot for the best men who are running. You have a mind and a conscience—use them and vote as they direct. Do it for your own sake, the sake of your home, your country, your world, and, most of all, your God. Don't be lazy or silly, or an excuse-maker—vote! Don't be guilty before God of criminal negligence.



If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

1 John 1:9

Home Missions and Evangelism

Roy J. Smee, Secretary

Touring Southeast Oklahoma

RECENTLY, with District Superintendent Glen Jones, I toured the Southeast Oklahoma District. This was the first home missions tour the district has had in many years. The response of the people was grand, and everything indicates a united district backing Brother Jones in his home missionary zeal. Over \$7,000.00 was raised during the tour.

Southeast Oklahoma is a most fertile field for home missions. There are many towns and cities with open doors to our church. The pastors especially showed great concern for entering neighboring doors and there planting a new church. This was beautifully demonstrated by our church in Ada, where Brother J. E. Lansdowne is pastor. Ada is a wonderful church. Their present building is inadequate for further growth. Pastor Lansdowne caught a vision for a new second church in Ada. He feels that such a move will bring more souls to Christ and more glory to God than to enter into the building of a mammoth new church and thus keep all the Nazarenes in the city under one roof and under his own ministry. He sold the idea of a second church to his people and made it easy for us to raise over \$2,000.00 in one service toward this new project. That new church is now organized, and over twenty-five people welcomed a new field of sacrifice and left the comforts of a large church to become home missionaries in a new area. May God bless Ada First Church, its splendid pastor, and consecrated district superintendent.

"Go thou and do likewise."

NEW CHURCHES

Final reports are coming in on churches organized during the closing days of the quadrennium, steadily increasing the record we have made in home missionary gains during this four-year period.

District Superintendent W. H. Johnson organized the Rose Hill Church at North Little Rock, Arkansas, on May 25. This is the thirteenth new church for the Arkansas District for the quadrennium.

District Superintendent Victor E. Gray has organized the Immanuel Church at Friendsville, Tennessee, and the Yukon Church near Fayetteville. The quota of new churches for the

quadrennium for the East Tennessee District was sixteen. It has organized twenty-five.

On the Nebraska District, the superintendent, Rev. Whitcomb Harding, has organized a new church at McCook, the seventh for the quadrennium.

Two new churches were organized in June on the Northwestern Illinois District by Superintendent Lyle E. Eckley. They are at DeKalb and Dixon. This brings the district total to sixteen, which is its quota for the four years.

The eighteenth new organization on the Northwest Oklahoma District has been completed at Waynoka by District Superintendent Mark R. Moore.

District Superintendent R. J. Plumb organized a new church at Elsinore on the Southern California District. This is the twelfth on the district for the quadrennium.

On June 1, District Superintendent Leo C. Davis organized a new church at Freetown, Indiana, with thirteen charter members, all adults. They have secured a place of worship and the expenses of getting this new church started have been paid by the nearby sponsoring church at Kurtz. This is the twenty-seventh new church for the quadrennium for Southwest Indiana, so that it now stands at the top of the list in total number of churches organized, along with the Tennessee District, which has the same number.

District Superintendent Charles H. Strickland has organized a new church at Thabazimbi in Transvaal in our South African District (European). This fine district was begun after the quadrennium opened, but we now have fifteen active churches, thirteen pastors, and over \$170,000.00 in property evaluation.

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

July Missionary Schedule

Anderson, J. W.
June 29—July 7 S.E. Oklahoma
July 8-27 Kansas
July 28—August 1 N.W. Oklahoma
Bevill, Dorothy
July 1-11 Arkansas
July 13-17 Nebraska
July 20-27 N.E. Indiana*
Broyles, Mrs. Lucille
July 6-8 N.E. Indiana
July 13 Bloomington, Illinois
Chung, Robert
June 30—July 1 E. Michigan
July 14-16 Michigan
July 28-30 S.W. Indiana
Cochran, John
July 16-18 Central Ohio Assembly
July 27 Tennessee District Camp*
Hampton, Harold
July 6-20 Illinois
Hetrick, Paul
July 5-13 Alabama
July 17—August 3 S. Carolina
Koffel, Irma
July 2-3 New York*
July 30—August 4 Wash.-Phila.
Camp

Lebron-Velazquez, J. R.
July 16-27 Akron*
Poteet, Henry
July 11 Amarillo Zone Rally
July 13 Hooker, Oklahoma
July 20-30 Abilene

Ragains, Louis
July 6 Mitchell, South Dakota
July 16-27 Northern California*
Russell, Rev. and Mrs. Wm.
July 2-13 Dallas

Willox, Agnes
July 20-30 Abilene*

Send mail for these missionaries c/o Dept. of Foreign Missions, 2923 Troost, Box 527, Kansas City 41, Mo.
*Tentative

African Youth Camp

On April 9, early in the afternoon, our young people began to come to the main station from the various outstation churches for the second annual youth camp to be held at the Arthurseat Station. Brother Schmelzenbach went for some of them in his pickup, but most of them walked—several for a distance of about thirty miles. We felt at once that the decision to have the camp was a wise one if they were willing to walk that far to receive Christian instruction. Altogether, nearly two hundred attended the camp and at least eighteen or twenty were definitely saved or sanctified in the classes, in addition to several others in the evangelistic services.

We started at six in the morning with a prayer meeting and closed with

an evangelistic service in the evening. There were classes in Bible, holiness, Nazarene church history, social life (especially adapted to their needs). Besides our own staff, we were assisted by Rev. and Mrs. C. S. Jenkins, our missionaries from Boksburg, and by Rev. Norman Salmons and Dr. Harold Jones from the nearby International Holiness Mission.

Following are typical reactions to the camp. A Catholic boy in our high school said, "Until I sat in Rev. Jenkins' class on holiness I had never been conscious of my sins. Now I realize that I am a sinner and I am praying that God will save me from my sins." One girl said, "I never enjoyed anything so much in my life. I wish we could have this sort of thing all the time." Another said, "Now we can be better Christians after the wonderful instruction we received in the camp." A Nazarene girl said, "I see more than ever now the need for the Nazarene church to be a holiness church."

We feel greatly encouraged with the results of the camp and feel that such gatherings for our young people are a must for the future.—D. H. SPENCER, *Transvaal*.

Dying Grace

Many times in past years I have been a witness to those facing death, but never have I had the privilege of being with a Christian until the last time I was on night duty in March. There was an elderly man in his seventies in the male ward who was very sick. One night he asked me to send for his wife and minister, for he wanted to say "Good-bye" to them. It was about one-thirty and we were not used to sending the ambulance out for relatives, but as he pleaded we sent for the driver. They soon arrived and he prayed and then testified to them. They stayed with him the rest of the night and most of the next day. I was surprised and yet pleased to know that he was still there when I went on duty the following night. About one in the morning as I was sitting doing my charting, I heard someone talking very loudly. Upon investigation I found this same man testifying and praising God. As he sang with his hand raised toward heaven his face shone with the glory of the Lord. He sang, prayed, and testified for about forty-five minutes. He was in a ward of about thirty-two men, and you can be assured that no one else was asleep while he was thus rejoicing in the Lord. My first thought was to compel him to be quiet, so the others could sleep. Then I realized that this was one of the best witnesses of the grace of God and a great opportunity for others to know that it was possible for one to

be "happy" in his dying moments. He was taken home later in the day to die, as many of the natives want to go home when they feel they will not live much longer.—RUTH BRICKMAN, *Swaziland*.

Emphasizing Evangelism

Since placing the emphasis on evangelism in the activities of our students, we have seen many conversions. Our

student body is divided into four groups, each group being responsible for a certain section of our city. Since the time school began, April 1, we have had approximately fifty new conversions in these Friday-night evangelistic services and our Sunday afternoon Sunday schools conducted by our student groups. The Lord certainly is blessing our work here in Peru.—HARRY J. ZUCHER, *Peru*.

The Young People's Society

L. J. Du Bois, Secretary

The Idle Mind

IDLE MINDS like idle hands are indeed the "devil's workshop" as we are reminded in the age-old adage. The mind which is not kept busy with good thoughts will soon be filled with those which are evil. The degradation of the human personality is not a passive process. The enemy of men's souls is constantly on the offensive to pollute the mind and to fill it with thoughts that are to his liking.

And once the impure thought is planted in the mind it begins to grow. Human intelligence is active; it will produce some kind of crop, like well-watered, fertile soil. And so even the evil is expanded and developed and added to by the processes of the creative mind until even the normally decent person is horrified by the result. It goes even further. If one does not call a halt, there will be a continuation in meditation in which these evil pictures are recalled over and over again. They will even become pleasant and the mind immediately turns to these scenes when it has the least possible opportunity.

The Christian person must guard his mind and control his thinking so that such processes of degradation cannot take hold. He must not co-operate with Satan by allowing the mind to be empty of the good. He must guard against an idle mind. He must throw out the seeds of impurity the moment they are planted. He must refuse to allow them to be enlarged upon. He must not give them any cultivation or nourishment. And above all, he must not allow the pattern of even suggestive thoughts to be built up in his mind. And this principle applies not alone to immoral and vulgar thoughts; it applies as well to evil thoughts about other people, those thoughts which are the seeds of gossip and the breaking of Christian confidences.

We speak of an "idle mind." In some respects there is no such thing. The

mind refuses to be idle long. Unless it is given wholesome and constructive ideas upon which to work, it will take hold of those which are degrading and destructive.

Prayer Tower Requests

July 6-12

Japan

Japan continues in the spotlight of Christian missions as tensions created by non-Christian forces mount in the Orient. The Christian task has never been more clearly outlined than here and now. Our missionaries on the field, the Eckels and Davises, and Rev. and Mrs. Helling and Rev. and Mrs. Bennet, new appointees to go this year, need our prayers. Let us pray for our national pastors, the sixty-eight churches and outstations, the Bible school, and the Japanese people.

July 13-19

Argentina

The forces at work in the world which are opposed to Christianity are at work in Argentina as well as in all South America. Let us pray for Superintendent Cochran, the other missionaries, the twenty national pastors and workers, and the twenty-eight churches and preaching points.

*I gave my heart to Jesus,
I did it long ago;
And since I have accepted Him
A greater peace I know.*

*It's true I still have trials
And oft my path is rough,
But I know His blood avails for me,
And that is quite enough!*

*And so I simply trust Him—
The dearest Friend I own.
He brings my heart contentment
Since the blessing I have known.*

*And I would not exchange Him
For all earth's shine and gloss;
He is my blest Redeemer
And I accept His cross!*

—by HILDA B. MORRILL

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for July 13: Deborah, a Courageous Leader

Scripture: Judges 4—5 (Printed, Judges 4:4-8; 5:1-7)

GOLDEN TEXT: *Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest* (Josh. 1:9).

Whoever started calling women the weaker sex hadn't met Deborah of Mt. Ephraim, for Deborah was strong on most any count. To tell the truth, this matter of suggesting women as the weaker sex just reminds all of us men that we are the weak sex.

A good look at Deborah and her strength of leadership will be helpful, I think. Notice:

1. She realized the value of height, for she "dwelt . . . in mount Ephraim." No one can lead from beneath; he

must be above and beyond. This is especially true of women's leadership. This prophethood seemed to realize that women will always be able to exercise strong leadership as long as they stay on the moral and spiritual heights. Some men may sneer at feminine leadership, but all men rejoice when that leadership is high and pure. Smart women know that men will follow them if they live on the moral mountains; but men will despoil them if they descend to the moral morasses where some men dwell.

2. Deborah also possessed courage. When she ordered Barak out to war, he refused to budge until she promised to go by his side (4:8). Did Deb-

orah throw her hands up in panic? Never. She promised to stand by the spineless general, but she reminded him that his fear would demand a heavy price—he would lose the laurels and they would be handed to a woman. Courage may be expensive, but fear is more costly still. Yes, Deborah had it when it came to courage.

This business of moral militancy in women is something to behold, even if it is of the Carrie Nation type. Anger never flashes hotter nor abhorrence burns deeper than in the breast of womanhood. So, women of the world, don't be satisfied to gather up the reins of leadership into your hands; don't be satisfied just to drive—please steer! It is moral guidance we need. Steer this unsteady chariot of civilization back onto the road of moral certainty again. Do this and we will hail you and gladly let you garner the laurels!

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THE HOME CIRCLE

Conducted by Grace Ramquist

Eating with Publicans And Sinners

Do you remember the story of Jesus eating with the publicans and sinners? The Pharisees made it appear that Jesus was going out of His way to be in the society of sinners. They made it seem that Jesus was not only enjoying the friendship of these people but was seeking to be one of them.

Last week I was invited with a group of forty others to a dinner out in the country. The table was loaded with good things to eat. It reminded me of forgotten experiences of my life. When I was quite young, during the summer months when our family traveled over the country evangelizing, because it was impossible for many folks to get home and back for the evening services on Sunday, they brought huge baskets of food. After the morning service, they would spread the food out on linen-covered benches. The evangelist and his family were always guests. They went from bench to bench tasting of the best from the dinners. Food was so plentiful and so delicious!

Well, at the country home of the Uphauses the other night, the food was much like those camp-meeting Sunday spreads. There was lots of

it; there was a great variety and, by the way, there were country butter and whipping cream galore!

While seated at the table, I looked around me and knew that I was privileged. I was eating, not with publicans and sinners, but I was eating with Christians. All there were intensely interested in working in the church and in building the Kingdom! They were God's good people.

The fellowship in that group was something akin to heaven. There was love throughout. There were no contentions of any sort. There was no gossiping, no backbiting, no sarcasm, no sneers, but all was graciousness and kindness toward one another. There was no doubt about it. Jesus was there. He was there in spirit, for it pervaded the entire group.

My mind went back to the dinner where Jesus ate with the sinners. His presence there must have stopped the mouths of the foul-minded, must have created a spirit of love and good will. I'm sure that Jesus' presence at any place, whether there be eating or visiting, makes the place one of enjoyment and love. When I go any place and at once begin to hear criticism for the Christian brethren, I cannot but feel that Jesus is absent. It is so easy to criticize when there is no love for the brethren. But wasn't it Jesus who said, "By this shall all

men know that ye are my disciples, if ye have love one to another"?

I'm sure there were those seated at the dinner table out in the country who did not agree with me in all things. My interpretations of Christian living were not the same as theirs. Nevertheless, there was no doubt in my mind of their love for God. My father used to tell me to be hard on myself and easy on others. I have found this Christian principle of living somehow kills all desire to pick flaws in others' ways of living. This principle engenders in the heart a love for the brethren and a leniency toward them.

God help me to take the spirit of Jesus with me, whether I eat with my Christian acquaintances or whether I eat with the publicans and sinners. For I know that where Jesus is, there is love, and faultfinding fails to do its destructive work.

"I Know What I Want!"

I HAVE heard it said that the wheel which squeaks the loudest gets the grease. Naturally, when the wheel of your bicycle squeaks, you grease it.

Sometimes it does not pay to be the squeaky wheel. When my mother was living, she enjoyed taking her grandchildren to town with her. One day she took her three grandsons and one granddaughter with her and, before coming home, she took them into the dime store.

"Now, children," she said, "pick out something you want."

Two of the grandsons and the granddaughter promptly chose fifteen-cent gifts. The third grandson, which chanced to be my son, walked to the ball counter and chose a dollar ball. "I want that," he said.

"No, no, you must choose one of the smaller things like the other children," my mother answered.

"But, I want that," the persistent child insisted.

"Come over here," my mother said as she pulled on the rebelling child.

Once in front of the smaller items Mother said, "Now choose from these things. What do you want?"

This method did not work. The child looked over the smaller gifts, but his eyes continued to stray back to the big ball.

"I know what I want," he repeated and quickly rushed back to the expensive ball.

This continued for some time. In fact, the grandmother became disgusted and, purchasing the small gifts for the three older grandchildren, left the store without buying the persistent

child any gift at all, for he refused the lesser gifts.

Boys and girls, you and I should choose high goals; but when we get to the place where we cannot be content with the simple things of life, then we lose half the joy of living. If we have to have only the best, we will end up many times with nothing at all. This all comes under the heading of "and be content with such things as ye have."

It is good to "know what you want," but it is much better to accept with contentment those things which you may have.

NEWS OF THE CHURCHES

La Crosse, Wisconsin—We have had an excellent revival with Evangelist George Brannon, and Lloyd and Addie Mitchell as the musicians and singers. An all-night prayer meeting brought victories from God. Charter members say this was the best revival in the history of the church, both in attendance and spirit. New people were won to the Lord and workers were given the best offering ever paid, both to singers and evangelist. At the suggestion of Brother Brannon, about \$100.00 was quickly pledged to send the pastor and wife to the General Assembly. God has helped the church to reach many new records in the past year. Sunday-school attendance has doubled; pastor's salary has been raised twice; missionary giving at all-time high; beautiful large neon sign erected over entrance of the church; four new Sunday-school rooms constructed in what was the kitchen of the property. Best of all, more prayer is going up than ever and a deepening of spiritual life is felt among this fine people.—Clifton B. Nixon, Pastor.

McComb, Mississippi—First Church has recently closed the greatest revival in the history of the church. We had great crowds, with our new auditorium filled almost every night. There were 93 seekers who bowed at the altar to be saved, sanctified, or reclaimed, with 9 new members added to the church. Four years ago the Sunday-school attendance averaged 102, and for the last four Sundays we have averaged 264, for which we give God the praise. Rev. and Mrs. W. E. Boggs were the evangelists. God anointed the message nightly, and the songs and pictures of Sister Boggs were a blessing. Brother and Sister Boggs are among our best evangelists, and we have re-slated them. Our new church is almost completed, and I think we will have it fully finished by district assembly. We can seat 500 in our auditorium, balcony, and choir loft. We have two assembly rooms in the Sunday-school department, and nineteen classrooms. We have seekers almost every Sunday night in the regular services.—C. B. Carleton, Pastor.

Littlefield, Texas—We recently closed the greatest revival in the history of this church; Evangelist and Mrs. Homer Land were the special workers. Attendance was good from night to night, as Brother Land preached the old-time gospel with the anointing of the Holy Spirit. Conviction prevailed in each service, with 29 seekers praying through to definite victory. On the last Sunday, we had a record attendance of 118 in Sunday school. A nice love offering was given the pastor at the close of the revival. Rev. C. E. Townsend came to us as pastor about eight months ago, and God has blessed his ministry. We have received 15 new members into the church, and some redecorating has been done on both the interior and exterior of the church and parsonage. We deeply appreciate our pastor and his wife. Brother Townsend is a man of prayer and a good pastor, and Sister Townsend is a faithful and sincere helper. They are good and efficient leaders. We are encouraged, and there is a spirit of unity among our people. The church recently gave Brother Townsend a unanimous call for the coming year.—Mrs. Minnie Davidson, Secretary.

Gosport, Indiana

The new Gosport church has been completed and was dedicated on Sunday afternoon, May 18, with the district superintendent, Rev. Leo C. Davis, officiating. The church is built of glaze tile and stone trim, with beautiful art-glass windows, hardwood floors, balcony, and a unique Bible stand which is made of sassafras. The church is equipped with automatic gas heaters, and the capacity for seating is about 250. One year and one week after the church was organized, services were held in the new building, with no revival meeting conducted previous to the organization. Services were held in the homes of various people while the church was being built, except for a tent meeting conducted by Rev. Roy Bettcher. We rejoice that Southwest Indiana District has another lighthouse for God, and we rejoice over the great things God hath wrought.—Clyde E. Sciscoe, Pastor.



In September of 1950, we came to Grace Church and found a group of about fifty people. At the close of our first six months, our faithful little crowd voted to follow the pastor into a financial plunge by buying a new church location. The old location was sold for \$6,000.00, and a wonderful location was bought on the corner of Broadway and Atlantic Avenue at a cost of \$19,000.00. The large residence on this property was soon transformed into a landmark of beauty on busy Broadway. Partitions were taken out, beams were installed, making a neat auditorium as a sanctuary. Also, a parsonage apartment was soon set in order. Weeks were spent in repairing and beautifying this structure as a temporary church and parsonage building. Later we expect to have a beautiful stone structure on this spot. This location is fully worth \$50,000.00. It has been a staggering undertaking, and it has been met with sacrifice and loyalty. Our friends have helped us, and every obligation has been met on time. The total indebtedness has been reduced to \$7,700.00, including all repairs and improvements. All of our local, district, and general budgets have been kept paid in full, and General Budgets overpaid. After voting to purchase this property, we were given a three-year call. There is unity and fellowship among the people at Grace Church. On May 25 we closed our fifth revival campaign with special workers since coming here. Two of these campaigns were in charge of Rev. and Mrs. L. B. Garvin (a son of the pastor); one campaign was held by Rev. Charles Oakes, pastor at Maryville; then a Youth Week Revival was held by Rev. James Neal, pastor of the White Wing church near Lenoir



City. Each of these revivals has been a step of progress with good results. The revival which has just closed was in charge of Rev. and Mrs. Bernard Greene and son Cawood, assisted by their little daughter Rudell. Brother Greene is pastor at Plymouth, Indiana. Seldom have I seen a revival more blessed of God from the very first night of the meeting, and the interest grew steadily to the closing service. Many new people were contacted for the church, people prayed through to God, and our Sunday-school record was broken on the last Sunday. Finances came easy for the workers, and

\$2,300.00 of the church debt was underwritten the last Sunday morning. A great divine healing service was held in the afternoon with a packed house, and a great closing service with seekers at night. The Greene family was called back for a thirty-day campaign in June of 1953. Twelve-year-old Cawood Greene played the Hammond organ, sang, and blessed the people; Rev. and Mrs. Greene and little daughter sang with unctious, and the evangelist preached with old-time power with the Spirit of God on every service.—H. B. and Florence Garvin, Pastors.

Evangelist J. N. Tinsley reports: "We began our revival work in September of last year, with the Clearview, Washington, church where Rev. Newton Kendall is pastor. We had a splendid revival with a number of souls praying through. Mrs. Goldie Coonrod was in charge of the singing. At Fargo, North Dakota, we gave Brother S. C. Taylor and his good people three Sundays. Brother Taylor was not permitted to be in the services but a few times on the account of the serious illness of Sister Taylor, who passed away soon after the meetings closed. Brother Taylor is doing a good work in the Fargo church; the people love him and are standing nobly by him. Returning to the Northwest, we were with Rev. E. E. Wordsworth in the South Tacoma, Washington, church. Brother Wordsworth had been there only a few weeks when we arrived for the special meetings, but he had everything in readiness and God met with us. Our next engagement was with the Bremerton, Washington, church of which Rev. G. F. Allee is the progressive pastor. Brother Allee came to this church in '51. This is his second term as pastor here. He was there during the war years and, in spite of the handicap

of scarcity of material, he was able through God's help to erect a beautiful church building. Mrs. Coonrod was a great blessing as she led the singing and sang special numbers. Our next meeting was with the Puyallup, Washington, church, where Rev. M. M. Mockler is the much-loved pastor. He has been greatly used of God since coming here three years ago. The Sunday-school and church attendance has almost doubled. Improvements have been made on the church building, and Brother Mockler now has a weekly radio program. Next we joined in the battle with Rev. John Leih and his good people in the Tacoma First Church. We had a good revival with a number either saved or sanctified. I have never worked with a more conscientious and faithful pastor than Brother Leih. At the present time we are with the Myrtle Creek, Oregon, church for a week-end convention. Rev. James Kratz is the progressive young pastor. From here, we go to Roseburg to be with Rev. Forrest Hill and his church. We solicit the prayers of the readers of the HERALD that God will continue to open doors, so that we may keep busy. Our address is 2725 West Crown, Spokane, Washington."

Hemet, California—The blessings of God have rested upon our church this assembly year. Each department has achieved at least one major attainment under the able leadership of the department heads. The Sunday school set a new record in attendance. At our recent annual W.F.M.S. district convention, our missionary president was awarded a plaque for the highest percentage increase in membership of the district. Also, our N.Y.P.S. president was awarded an honor-rating certificate by the District Convention. The presence and power of the Holy Ghost have been manifest in our worship and evangelistic services, resulting in gracious and helpful altar scenes. Among the fine group of new members were ten who were received into the church on profession of faith. These are all new Nazarenes, most of whom are the results of our visitation program. Our church recently gave a fine nucleus of members for a new church in the city of Elsinore. We are thrilled with the wholesome atmosphere of our services, the beautiful Christlike spirit of harmony and oneness among our members, and most of all we are grateful for the gracious presence of the Holy Ghost.—Hugh E. Hines, Pastor.

Los Angeles District Assembly

The forty-sixth annual assembly of the Los Angeles District marked a milestone in the history of this great district. This closed the superintendency of Dr. A. E. Sanner, who has served this area so creatively and faithfully for the past nineteen years. Last year at the assembly, Dr. Sanner declared that this past year would be his last as district superintendent.

When Dr. Sanner first took office in 1933, there were 66 churches on the district, and now on the combined Los Angeles and Southern California districts (which were one district until two years ago), there are 114 churches. This expansion is the result of a thriving home-missions program. On a small budget, expanded by creative ingenuity, Dr. Sanner has established 55 churches and 2 missions—three per year for nineteen years. These have paid back the church 3,216 members, \$2,967,869.00 for all purposes, and have properties valued at \$1,486,750.00. That is a big return on a small investment!

During Dr. Sanner's administration, 73 new church buildings have been constructed and 46 annexes have been built with a total valuation of \$2,750,000.00. Besides these, 75 new parsonages have been erected or purchased with a valuation of \$658,750.00. In the early forties Dr. Sanner inspired, planned, and worked for the successful completion of the great District Auditorium on Pasadena College campus, large enough to seat 3,500 people and valued at \$250,000.00.

All these figures are only representative of the great passion for souls and for the advancement of the work of the Kingdom that has inspired our leader to give without reserve of his many gifts, talents, and the best years of his life.

This brief review, factual and statistical, tells us in every line and



figure that in Dr. and Mrs. Sanner we have had great district leaders. At a time like this, words are poor vehicles to express our appreciation and the tribute we would like to give. But it must be said that these choice saints have done something—something for the work of the Kingdom in the publishing of the good news—something for us in leading us in this wonderful work and church. To God be all the thanks and the glory for having given to us for these many years Dr. and Mrs. Sanner.

In a special order of the day, tributes were given to Dr. and Mrs. Sanner by Rev. W. Shelburne Brown,

Rev. Lyle Potter, Dr. R. J. Plumb, Dr. H. O. Wiley, Dr. Henry B. Wallin, and Dr. G. B. Williamson. The assembly added to a previously prepared gift of \$2,500.00, and a gift from the Southern California District, to make the total gift \$5,000.00.

God's presence was keenly felt in all the deliberations of the assembly, and particularly in the election of a man to succeed Dr. Sanner. It seemed that the hand of the Lord fell on Rev. W. Shelburne Brown, pastor of the church in Alhambra, California, and he was elected to the office. For this too, we thank God!

J. H. MAYFIELD, *District Secretary*

Chandler, Oklahoma—On May 11 our church closed a wonderful revival with Rev. Alva O. and Gladys Estep as our evangelists. The Lord was present in every service, bringing blessing to the hearts of the Christians, and conviction to the unsaved. Through Brother Estep's preaching, scene-of-felt pictures, and Sister Estep's fine and God-blessed singing, many new people were reached for the church and Christ. There were people at the altar almost every service. Special emphasis was placed on a Sunday-school rally. A love offering of \$131.00 was pledged in order that the pastor could attend General Assembly. We have enjoyed the labors and fellowship of the Esteps. These services have drawn us all closer to Christ.—Bill R. Johnson, Pastor.

Dr. and Mrs. A. S. London report: "Pastor Charlie Harrison, of Southside Church, Springfield, Illinois, is doing good work. It was a joy to be with this pastor and people. They are going forward. Pastor Harold Gravvat, of Mattoon, Illinois, is a unique man, doing a unique piece of church work. He is winning many men and women to Christ and the church. His work

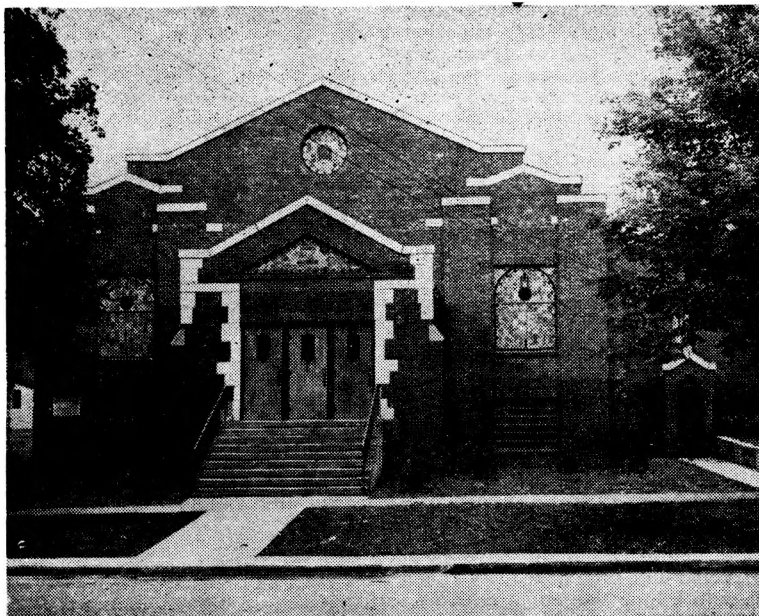
has the attention of the city; his school is above 200, and a miracle has been worked in his financial program. The people gave \$2,500.00 in pledges during our convention for more Sunday-school rooms. We can never forget the Sunday morning service. We gave a Sunday to Pastor Zimmerman, near Calumet, Oklahoma. The people were kind and responsive. This is a needy field with scores of young married people in their territory. A thousand pastors are needed across the nation to give themselves to rural fields! A week end was given to Pastor Minkler and his people at Garden City, Kansas. Mother's Day service will not soon be forgotten. A visitation work is carried on, and the pastor and laymen are united for an aggressive school."

Sandstone, Minnesota—We have recently closed the greatest revival our church has had, with Rev. Bernard W. Culbertson as the evangelist. A work has been done through his sound and sane holiness preaching which will greatly help our church. Evangelist Culbertson is an old-fashioned holiness preacher, and is a blessing to the people. We also enjoyed his tenor solos.—Robert L. Burch, Pastor.

Hammond, Indiana—The Maywood church has enjoyed what proved to be the greatest revival in the history of the church. Sandra Cox, twelve-year-old evangelist, was at her best. Mr. and Mrs. Carl Cox, her parents, were a real blessing to the meeting. Many nights there were overflow crowds with people standing. For two weeks there was not a barren altar service; more than two hundred sought the Lord for salvation and sanctification. Sandra Cox preaches under the anointing of God. Finances came easily and a nice love offering was received for the pastor and his wife. This is the seventh and, I believe, the best year of our ministry with this fine church. We have accepted the call to return for another year. During our ministry here, a new building, 40 by 80 feet has been constructed with a janitor's apartment in the back. This is all free of debt. The preaching attendance and finances have more than doubled, with a substantial raise in the pastor's salary. All our budgets have been more than doubled and are all paid in full for the year. We give God all the praise.—William E. Crossman, Pastor.

Sturgis, Michigan

The building of our new church has taken about five years of hard work and sacrifice. The blueprints were purchased and the basement started in June of 1947 and was finished two years later during the ministry of Rev. Walter F. Jacobs. The super-structure was started in June of 1950 and dedicated by General Superintendent Hardy C. Powers, assisted by District Superintendent Orville L. Maish, on March 23 of this year. The new blond oak pews in the auditorium will seat over four hundred, and the balcony and choir loft each have a seating capacity of about seventy. The entire auditorium is done in texture-finished plaster and has indirect lighting throughout. The new structure is connected to the old church by a sixteen-foot corridor at both the basement and auditorium levels. The solid brick walls and pilasters are finished with red oak bark brick. The basement has two auditoriums and twelve classrooms. The church is conservatively valued at \$100,000.00 but, with most of the labor donated, it was built at a cost of about \$50,000.00. Both pastors and the congregations did much of the work. We have been here as pastor of the church since February, '50. The church is united



and pushing ahead in all departments.—J. E. Estelle, Pastor.

Calhoun City, Mississippi—One year ago God led us to this church whose doors had been closed except for a few who attended Sunday school. We have labored, and God has honored our efforts with a wonderful revival with Rev. T. E. Holcomb of Memphis, Tennessee, as the evangelist. The last Sunday of the meeting, we had fifty in Sunday school. During the two weeks of the meeting God gave us twenty at the altar, and we received four members. The shouts of victory were the first to be heard in this church in years. There was a general revival spirit among all of the regular church people. We thank God for His blessings and help.—J. E. Bannister, Pastor.

Lufkin, Texas—This has been a "banner" year. Good gains have been made in all departments, with the Sunday school making the highest gains. Easter Sunday broke all records, with 334 present, and an average for April of 247, and 239 for May. All budgets are paid for the year including the Seminary, college, and N.M.B. fund. We are a 13 per cent church; tithe the tithe for foreign missions and the Sunday-school offerings for home missions above our home-mission budget. Our N.Y.P.S. led the district in subscriptions for the HERALD OF HOLINESS, and W.F.M.S. for the *Other Sheep*. We purchased forty-eight new Samsonite chairs to care for the many new people attending our services. Best of all, a constant revival spirit is on, and for months there has not been a Sunday but someone has sought God for pardon or purity. Our fine Sunday-school superintendent is building the school with the co-operation of the

church school board and excellent teachers. The Vacation Bible School closed this week with the highest enrollment—179. On May 11 Dr. V. H. Lewis, district superintendent, conducted the vote for pastor. The board and church gave us our seventh three-year call. We close nineteen years here on the first of September. We have a wonderful people to serve. We have had three fine revivals this year: with Dr. A. S. London and wife; Rev. Charles Hastings Smith, and Professor Bruce Wade as singer; and Evangelist C. L. Henbest and wife. We appreciate these efficient workers. The parsonage has been remodeled and decorated and improvements on the church are all paid. A building fund is started to erect a larger auditorium to take care of the growing congregation.—Mrs. Emma Irick, Pastor.

Rome, Georgia—Recently our church had a fine revival with Rev. Marvin S. Cooper and his family as the special workers. Brother Cooper preached Bible truth under the inspiration of the Holy Spirit, while Mrs. Cooper and their two young daughters, Harriet Louise and Evelyn Mae, inspired our hearts with the special music. The Holy Spirit was faithful in His office work, and several sought and found the Lord either as their Saviour or Sanctifier. A good group of young people dedicated themselves to the will of God for their lives. The crowds were the best in the history of our church with many new people being contacted for the church. The people of the church voted to pay all of the rent on the parsonage, which will relieve the pastor of a great burden. We surely thank God for the

ministry of the Coopers. We feel that their ministry had a wholesome influence on all departments of our church.—Jack Sanders, Pastor.

Akron, Ohio—Cottage Grove Church recently closed a splendid revival with Rev. W. M. Tidwell as evangelist and A. C. Wakefield as song evangelist. Brother Wakefield sang the glory down, and God blessed with shouts of praise. Brother Tidwell preached with fire and power under the anointing of the Holy Spirit; he is still at the front of the battle. There were good altar services in the evening, and the day services were profitable, as God used Brother Tidwell and Brother Wakefield to help our people in faith and determination. A good class of members was received into the church.—James C. Warren, Pastor.

Evangelist H. J. Hart writes: "I have just finished nearly four months of revival services among the churches in North Dakota. Grand Forks was our first meeting, with Pastor Mark Jenson. He is a hard worker; organized the church nine years ago and has pastored it until the present. They have a nice plant with small debt, and a substantial congregation. Fessenden was our next meeting with the splendid pastor, Rev. Loyd Birks. Some wonderful victories were witnessed. Carrington was next, with Ralph and Helen Hull. Brother Hull is a young pastor from Northwest Nazarene College, and is pulling together a fine congregation. The church was helped and some sought God. They have a nice little church and have plans for a parsonage. Then we went to Fargo, a city of 40,000. Our church here was led by S. C.

Taylor, who is lovable, generous, and amiable. The meeting was attended well and a good number of victories were won. Next we were with the Hillsboro folk, pastored by Herbert Ketterling, a new Northwest Nazarene College pastor. We spent ten days with our church at Rosholt, South Dakota, where H. T. Nyhus is doing a good work. The attendance was six or eight at first, but closed with nearly fifty the last Sunday. The people were encouraged. Now we write from Hurdsfield, a small village in central North Dakota. Although this is a home-mission church, the Sunday-school attendance on June 11 was forty-five. Rudy and Lois Sauter from Northwest Nazarene College are the zealous pastors. I spent two days at Jamestown at the district assembly. Early in June, I was at a dedication of a remodeled church at Denhoff, where C. Don Reynolds is the pastor. It was a time of freedom and victory. There is evidence of good days ahead in North Dakota. Thank God for the Dakota Nazarenes."

Hawthorn, Pennsylvania—We have recently closed a great revival meeting with Rev. Huey Gillispie and Rev. Fred Myers as evangelists. Brother Gillispie is a rugged gospel preacher, hewing to the old landmarks against sin and worldliness, and Brother Fred Myers sang the gospel songs under the anointing of the Spirit. The church enjoyed capacity crowds and there were near fifty seekers at the altar. At the close of the meeting, four new members were added to the church. The Hawthorn congregation and pastor are inspired to press on for greater victories in the new church year.—George Emmitt, Pastor.

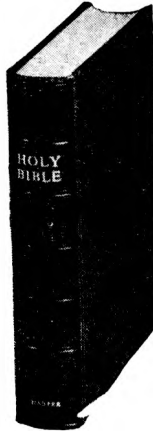
O'Leary, Prince Edward Island—On June 1, our church closed a profitable ten-day revival meeting with District Superintendent J. H. MacGregor as the evangelist, and Paul Mullen as special singer. Mrs. MacGregor illustrated a hymn with a chalk-art picture each night. The spiritual life of the church was deepened by the heart-searching messages of Brother MacGregor. The crowds were good through the week, and on Sunday the house was filled to capacity. This year our church will be host to our district assembly.—Owen F. Underwood, Pastor.

Newton Falls, Ohio—We are happy to report the organization of the Church of the Nazarene in this town. We organized following a glorious revival with Rev. Clyde Williams, who brought old-fashioned gospel messages. We saw a number of people kneel at the altar of prayer and receive complete victory. We appreciate the ministry of Brother Williams, for he is truly a man of God and carries a burden for souls. On April 10 Rev. O. L. Benedum, our district superintendent, came and we organized with seventeen charter members.—Willis R. Scott, Pastor.

Harmattan, Alberta—Recently, we had a series of revival services with Rev. C. E. Thomson as the evangelist. Brother Thomson was obliged to take a retired relationship due to a heart condition four years ago, but has made a recovery, so that now he is able to take an occasional series of meetings.

He was at his best. He is a great man of God and carries a heavy burden for the work. His ministry has surely blessed and helped our people, and the meeting was crowned with a number of our people digging deep and finding the experience of heart holiness.—William Barber, Pastor.

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You will be notified by special letter about four weeks prior to the expiration date of your subscription.

NAZARENE PUBLISHING HOUSE

Rev. O. F. Ring writes: "I wish to express my appreciation to the Akron and Northern California district assemblies for their prayers for me when I was in the hospital with a very bad heart attack. God heard and answered prayer, and I am now able to take short walks. I do give God praise and thanks to the people."

Rev. N. Edward Scott writes: "I am entering the field of evangelism, feeling God is calling me to this work. I am a commissioned evangelist on the Southern California District. I shall be glad to go anywhere, to preach old-fashioned, second-blessing holiness; will go to small churches as well as larger, and ask only a freewill offering for my services. Write me, as I am now making up my slate for the fall and winter months. Address, 591 C St., Upland, California."

Regent, North Dakota—We recently closed a fine twelve-day meeting with Alva O. and Gladys Estep as the evangelists. Their messages, songs, and scene-o-felt pictures were soul-inspiring and thought-stirring. We had good crowds every night, also had a good healing service.—A. E. Belzer, Pastor.

McCall, South Carolina—We came here in January when the church was less than three years old, with just a few loyal members. We began calling and praying. The Sunday school for the year had an average of 36 when we came; however, by the help of God, through prayer and visitation, our average has now reached 56, which is six more than last year. On June 1, our Sunday-school record was broken with 134 present. On June 8, we closed a very good revival with Rev. Sam Jones as our evangelist. There were 138 victories at the altar. People prayed through in their homes, at the parsonage, and in the hospital. Many new friends were made for the church.—M. E. Haynes, Pastor.

Trevecca College Commencement Season

Commencement this year at Trevecca Nazarene College, Nashville, Tennessee, marked one of the finest in our history. Included in the many exercises was the baccalaureate sermon by Dr. Roy Cantrell, president of Bethany-Peniel College. The commencement address was given by Dr. W. T. Purkiser, president of Pasadena College. Both of these addresses were of the highest order, and those present will not soon forget them.

There were twenty-six being graduated from college, twenty-eight from high school, 8 from Junior Theological, and two from College Theological. A very large percentage of these young people will find their way into Christian service in one field or another. Several are beginning graduate work at the Nazarene Theological Seminary this fall.

One special feature at commencement was the gathering of the people around the new Fine Arts Building to pray for the completion of this building in order to dedicate it free of debt. Dr. A. B. Mackey, our president, has the confidence and support of this entire zone in a greater way today than ever before.

The spiritual atmosphere of our college is of the highest type. Pray for us.

CLIFFORD E. KEYS
Field Representative

Ontario District Young People's Convention

The seventeenth annual N.Y.P.S. Convention of the Ontario District opened Friday evening, May 9, with the president, Rev. S. Roy G. Hall, in charge. After the preliminary business of the convention was taken care of, we joined with the district assembly in the closing ordination service. A fine class was presented to General Superintendent Samuel Young for ordination in an impressive service.

The convention continued Saturday morning with the president in charge. A time of devotion, ending with an inspiring message by Rev. L. Guy Nees, got the day off to a good start. Special music was enjoyed throughout the convention, arranged by Stan Rycroft. The district superintendent, Rev. Ted Martin, presided over the election of the district president; Rev. S. Roy G. Hall was again elected.

Interesting reports were received from the local presidents, as well as reports from the district officers and chairmen. Reports from the various convention committees were presented and accepted. The district was able to report success in the HERALD OF HOLINESS and Conquest campaigns. In both campaigns, the general goal was reached and passed.

Rev. L. Guy Nees brought the closing message of the convention, which proved to be another time of blessing and inspiration. We feel with God's continued presence, there are many good things in store for the Ontario district N.Y.P.S.

R. BRADLEY HARRISON, Reporter

A Home-Mission Tour Maritime District

May 2 to 18 was the time of one of the most interesting district tours that it has been my privilege to make—twenty churches in seventeen days. Rev. J. H. MacGregor, district superintendent, knows how to arrange a tour to make it easy on his special speaker and most effective for his churches.

Brother MacGregor has organized four new churches during this quadrennium, one new church a year. That is good for that country with its firmly entrenched traditions and churches. Holiness, generally, is not a part of their thinking. Rev. Walker Tink, while district superintendent, sang his way into the minds and hearts of the Maritimes. The Nazarene radio broadcast, "Showers of Blessing," is a great asset there now. Brother MacGregor has taken advantage of all this, and by his untiring efforts, his pleasant smile, the help of his wonderful people and a great God, has performed miracles.

Although this is a home-mission district, these 20 churches, with a reported membership last year of 500 members, pledged and paid over \$4,000.00 for home missions on this tour.

The Maritimes is a great district. The Maritime Nazarenes are awake and working for God and His kingdom through the Church of the Nazarene. Rev. and Mrs. J. H. MacGregor are consecrated and energetic workers.

FRANK McCONNELL, *Pastor*
Williams Memorial Church, Bethany, Okla.

Albany District Assembly

The fifteenth annual assembly of the Albany District met May 28 and 29 in the Binghamton, New York, church with Dr. Samuel Young presiding. From the opening song to the benediction, the assembly was blessed with a spirit of vision, efficiency, and unanimity. Requests for increased giving for home and foreign missions received a ready response. Pastors' and district officers' reports were briefly and interestingly presented. The long list of General-Assembly-year elections was completed methodically and rapidly. Copies of all committee reports were on the chairman's desk by noon of the second day.

Much credit for the smooth working of the assembly is due to the presiding officer's detailed and workable knowledge of our church's polity and policy, and parliamentary procedure. Lubricated with characteristic wit and loaded with wisdom, Dr. Young's morning and evening messages brought just the right mixture of inspiration and challenge. Pastors were greatly affected by the helpful, friendly, and uncritical demeanor of the gracious chairman. Rev. C. P. Lanpher, an attendant of general and district assemblies since 1908, told the assembly that Dr. Young's spirit and efficiency were excelled by none clear back to the beginning of the church.

District superintendent Renard Smith's re-election on the first ballot was a nearly unanimous vote. The

district expressed their love and gratitude for Brother Smith's spiritual and wise leadership in a generous love offering. Secretary Morris Wilson, always meticulous in his minutes and correspondence, was re-elected. Dalph Fry, the faithful and painstaking layman who has been serving as treasurer the past three years, was re-elected.

Host Pastor Arthur Fallon and his staff entertained with efficiency and grace that would be hard to duplicate. Free rooms for all who wanted them, meals at prewar prices, a newly decorated church were only a few of the attractions they provided.

For a ten-month year, the statistical report showed increases in church membership, Sunday-school enrollment, Sunday-school average attendance, Junior Society membership, Church Missionary Society membership; also in church property values, parsonage values, and in General Budget.

HOMER M. SMITH, *Reporter*

DEATHS

S. EDMUND SLOCUM was born May 31, 1858, and for more than fifty years enjoyed and testified definitely to the experience of entire sanctification. He died April 26, 1952. He served on the General Board of the Church of the Nazarene during one quadrennium, and on Eastern Nazarene College board for several years. He was also instrumental in starting the Church of the Nazarene in Orlando, Florida. He is survived by his wife and one daughter. Funeral was held in Central Church of the Nazarene, Orlando, with interment in Greenwood Cemetery.

CHARLES A. CRAIN, of the Church of the Nazarene in Murphysboro, Illinois, died May 27, 1952. He was born in Gorham, Illinois, in 1927. He was a veteran of World War II. He is survived by his wife, Esther, two daughters, his parents, four brothers, and seven sisters; one sister preceded him in death. Funeral service conducted by Rev. E. L. Carter, with interment in Pleasant Grove Memorial Cemetery.

WILLIAM SAMUEL SHUEE was born August 2, 1862, in Stockton, Missouri, and died April 3, 1952. As a young man he moved to Idaho, and later to Arkansas, where he married Cora Bell Hill. To this union were born four children: Cora Elizabeth, William Herman, Leona, and Clara. At the age of fifty-four he was gloriously converted, soon after was sanctified wholly, and joined the Church of the Nazarene in Caldwell, Idaho. He was a faithful member until the time of his death. For the last several years he was not able to attend church because of poor health. He is survived by his wife and four children. Funeral service was conducted in the Caldwell Church of the Nazarene, with the pastor, Rev. Carl J. Kinzler, officiating.

ANNOUNCEMENTS

RECOMMENDATION—I am happy to recommend Rev. Harry L. Mann to our people. He has been evangelizing for some time, and serves the Lord with spirit and zeal. He has had pastoral experience and knows the problems of the church. He is a wonderful Christian gentleman and works hard and earnestly.—Paul Updike, Superintendent of Northeastern Indiana District.

WEDDING BELLS

Rev. Miss Esther B. West of Salida, Colorado, and Cornelius D. Franz of Katy, Texas, were united in marriage on June 3, at the Salida Church of the Nazarene, with Rev. Flossie Plummer officiating.

Miss Jean Kirkpatrick and Cpl. Randall Krauss, both members of the Church of the Nazarene at Walla Walla, Washington, were united in marriage on May 4, at the headquarters chapel at Camp Kokura, Kyushu, Japan, with Chaplain S. W. Cowles officiating.

SPECIAL PRAYER IS REQUESTED by a brother in California, that "all illness of body that in any way hinders my efficiency in perfectly serving God in His chosen way may be removed from my body";

(Continued on next page)



SERVICEMEN'S CORNER

Nazarene Chaplains' Retreat

IN HARMONY with the policy of the Chief of Chaplain's Offices, to allow denominations to sponsor spiritual retreats for its chaplains, we desire to plan such a gathering for our men. However, since there are so few from the Church of the Nazarene in any one branch of the service and because it would be impractical to conduct retreats in several areas of the country, it was decided to arrange such a retreat in connection with the General Assembly. The program worked into the program of the Conventions and the Assembly. Beginning with the Memorial Service Thursday night at the close of the N.Y.P.S. Convention, the chaplains were in evidence in every service.

Monday and Tuesday afternoons a special program was arranged where chaplains met together for fellowship, prayer, and study. The first day Dr. S. S. White spoke to the men on "The Place of Doctrine in Today's Ministry." The second day Dr. Hardy C. Powers, general superintendent, spoke on "The Responsibility of Nazarene Chaplains to the Denomination." A round-table discussion followed each message.

Tuesday noon a luncheon was held for all chaplains and former chaplains, at which time they were the guests of the Nazarene Servicemen's Commission. A rich time of fellowship was enjoyed.

The Retreat adjourned at noon June 25.

Chaplain Charles Crouch writes: "You may tell our folks that Nazarene young people in the armed forces are not hiding their talents or their convictions. They are spiritually aggressive and interested in personal evangelism. This fact is my most gratifying experience to date. The Lord is helping me to stick to one major theme—the necessity of personal salvation for all men."

"A few lines to let you know I'm receiving the Nazarene literature again. I certainly enjoy reading them, and after I've read them I pass them on to some of my shipmates. When we are out here where we cannot attend church, and have no chaplain aboard, it is truly good to have good papers to read to help pass the time away. The temptations are many over here in the foreign ports, but I keep trusting my Lord and don't let Satan get me down."—LEONARD TIBBS.

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by a brother in Louisiana, that God may help them in a new work started in that place, that they may have a good church there to be instrumental in the salvation of souls;
 by a Christian in Oklahoma for help in a problem which only God can handle—"will not be able to stand much longer without definite help from Him";
 by a lady in California for health and spiritual welfare of herself and family.

CANADA WEST—Assembly, July 8 to 10, at Church of the Nazarene, corner of 50th Street and 48th Avenue, Red Deer, Alberta, Canada. Rev. A. R. Gunwer, 4806—50th St., Red Deer, the entertaining pastor.

COLORADO—Assembly, July 8 to 10, at the Nazarene Campground, 1755 Dover St., Lakewood, Colorado. Entertaining pastor, Rev. J. B. Miller, 503 Delaware, Denver, Colorado.

ALABAMA—Assembly, July 9 and 10, at the Alabama District Campground, Millport, Alabama. Entertaining pastor, Rev. H. E. Benson, Route 1, Millport, Alabama.

NORTHEASTERN INDIANA—Assembly, July 9 to 11, at the Nazarene District Campground, East 38th Street Extended, Marion, Indiana. Entertaining pastor, Rev. J. R. Shadownes, 1016 West Fifth St., Marion, Indiana.

SOUTH DAKOTA—Assembly, July 10 and 11, at Church of the Nazarene, West 11th and South Duluth (301 S. Duluth Ave.), Sioux Falls, South Dakota. Entertaining pastor, Rev. Ellwood R. Tame, 613 West 11th, Sioux Falls, South Dakota.

MARITIME—Assembly, July 16 and 17, at Church of the Nazarene, O'Leary, Prince Edward Island. Entertaining pastor, Rev. Owen Underwood, Box 17, O'Leary, P.E.I.

NEBRASKA—Assembly, July 16 and 17, at Hastings Church of the Nazarene, 5th and Saunders Sts., Hastings, Nebraska. Entertaining pastor, Rev. A. A. Schneider, 2009 West 6th St., Hastings.

CENTRAL OHIO—Assembly, July 16 to 18, at the Nazarene Campground, 2657 Morse Road, Columbus, Ohio. Entertaining pastor, Rev. Miles A. Simmons, 481 Arden Road, Columbus.

MICHIGAN—Assembly, July 16 to 18, at the District Campgrounds, Indian Lake, Vicksburg, Michigan. Entertaining pastor, Rev. Joseph Polmounter, Route 2, Indian Lake, Vicksburg.

PITTSBURGH—Assembly, July 16 to 18, at the District Campgrounds, Alameda Park, Butler, Pennsylvania. Entertaining pastor, Rev. Paul R. O'Brien, 201 1/2 Fifth Ave., Butler.

MINNESOTA—Assembly, July 21 to 24, at the Methodist Church, on East Third St., Redwood Falls, Minnesota. Entertaining pastor, Rev. Ben D. Lemaster, 108 E. Chestnut St., Redwood Falls.

Nazarene Camp Meetings

Louisiana District Camp, July 3 through 11, at the district campground, five miles north of Alexandria on U.S. Hi-way 71 (two blocks off the highway). Workers: Dr. T. M. Anderson, Rev. Joseph Pitts, returned missionary, and Rev. and Mrs. Leon Cook. For information, write to the district superintendent, Rev. Elbert Dodd, 1611 Henry St., Pineville, Louisiana.

West Virginia District Camp Meeting, July 4 to 13, at Summersville Campground (one-fourth mile off U.S. Rt. 19, on State Route 41), between Summersville and Craigsville, three miles east of city limits of Summersville, West Virginia. Workers: Dr. Russell V. DeLong and Rev. Paul Stewart, evangelists; Professor Boyce Pierce, music director; Mrs. Catherine Pierce, pianist; Mrs. Louise R. Chapman, missionary speaker; Rev. Giles M. Graham, young people's leader. Dr. Edward C. Oney, district superintendent and platform manager. For information write, Rev. H. Harvey Hendershot, camp manager, Box 1455, Parkersburg, West Virginia.

Central Ohio District Nazarene Camp, July 18 to 27, at the campgrounds, on Morse Road between U.S. Hi-way 3 and Cleveland Ave., Columbus, Ohio. Workers: Dr. D. I. Vanderpool, Dr. L. T. Corlett, Rev. J. E. Williams, evangelists; Rev. Charles Ide, youth evangelist; Olivet Nazarene College Viking Quartet, youth singers; Mrs. H. C. Little, children's workers. Dr. Harvey S. Galloway, district superintendent, will be service director. For information write the secretary, Rev. C. D. Westhafer, 319 Elm St., Ironton, Ohio.

Colorado District Camp, July 28 to August 3, at the district campground (follow Hi-way 50 to 8600 W. Colfax, then north two blocks on Dover Street). Workers: Dr. S. S. White, Rev. R. N. Raycroft, Dr. T. W. Willingham; Professor Ronnie Lush in charge of music; Mrs. Harry W. Dickerson in charge of children's work. District Superintendent C. B. Cox, platform manager. For information, write the camp secretary, Rev. Wm. Lambert, 1755 Dover St., Lakewood, Colorado.

Suwannee River Camp meeting of the Florida District, July 28 to August 3, at the Suwannee Campgrounds, three miles north of White Springs on U.S. Hi-way 41. Workers: Rev. Glenn Griffith, Rev. W. L. French, Rev. and Mrs. Wm. Abersold, and Mrs. Ben Marlin. For information, write Mrs. C. R. Moor, Box 1049, Lake Worth, Florida. Rev. John L. Knight, district superintendent.

Northern California District Camp Meeting, July 31 to August 10, at Beulah Park, two miles north of Santa Cruz, California, on State Hi-way 17. Workers: Rev. Howard W. Sweeten, Rev. C. Wm. Fisher, Dr. H. Orton Wiley, preachers; Bob and Madge Killion and Charles Higgins, musicians and singers; Paul and Monica Martin, youth activities and people's meetings; Rev. T. H. Stanley, prayer meeting director. Dr. George Coulter, district superintendent. Camping facilities, rooms, meals, all available on the grounds. For further information, write to Beulah Park, 100 Beulah Park Drive, Route 4, Santa Cruz, California.

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