



OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

July 23, 1952

WHITHER BOUND?

General Superintendent Williamson

THE THIRTEENTH General Assembly of the Church of the Nazarene is now recorded history. An inventory was taken of our accomplishments of the last quadrennium. It revealed that encouraging progress had been made in all departments and aspects of the work. Nevertheless, our gains are modest enough to cause us to engage in heart-searching and earnest supplication that the next four years may witness victories more nearly in proportion to our resources and our opportunities.

Evidence is conclusive that there is no disposition whatever to change the course which was clearly defined by our founders and leaders of the former years. There was not the slightest suggestion that our doctrinal positions should be altered; neither were the general and special rules modified in any degree. The people who compose the leadership and membership of the church manifestly

love its traditions and ideals and intend to hold fast the sound teachings that have formed the great depositum of our inheritance. They rejected overwhelmingly any attempt to multiply rules of conduct, because they know the dangers of legalism as well as those of worldliness. But they unanimously called upon our people to resist any encroachment of worldliness that would dull the conscience and cool the passion for a Christlike life and soul-saving service.

We have our feet on the way of holiness. Let us pursue it faithfully. We have our eyes on the goal of holy character. Let us never lose sight of it. We have made a wise choice to "seek those things that are above." We will resist all temptation to lower our aim.

*Here we raise our Ebenezer,
Hither by Thy help we've come;
And we hope, by Thy good pleasure,
Safely to arrive at home.*

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

NEWS IN BRIEF

Mrs. Zella Warner Deale, wife of Rev. O. P. Deale, died July 7 in Pasadena, California. Brother and Sister Deale are retired Nazarene missionaries; they served two terms in China.

After serving as pastor more than six years (from the beginning) as pastor of the Emmanuel Church in Miami, Florida, Rev. Frank D. Cline has resigned to accept a call to start the new North Miami Church of the Nazarene.

Rev. Spurgeon Lynn has resigned as pastor of First Church in San Angelo, Texas, to accept a call to pastor the South Irvington Church in Indianapolis, Indiana.

Miss Irene Imbler, graduate from the Nazarene Theological Seminary with the class of '50, who has been working in the office of the Department of Church Schools, has accepted a position with First Church of the Nazarene, Oklahoma City, Okla. She will be working as secretary to Rev. R. T. Williams, pastor, also assisting in the program of adult Bible teaching in the church.

Sanctification spoils one for the world. No longer will there be a hunger for the leeks and garlic of the fleshpots of Egypt. There will be no more slavery to human opinions, customs, fashions and pleasures.—*Select-ed.*

Reason for Testifying

By Mary Alice Holden

*My soul was happy in His grace,
Yet burdened down to see
I could not pay the debt I owed
To Him who died for me.*

*For just to thank Him in my heart
Did not quite satisfy;
I longed to tell of wondrous love
That saves and sanctifies.*

*And so I told how I was lost,
But Jesus saved my soul,
And how the cleansing by His blood
Made me completely whole.*

*It calmed the longing of my heart
And Jesus blessed me too.
Though such a very little thing,
It gave me joy anew.*

*Now, like the ancient mariner,
I oft must tell again
The story of redeeming grace
That saves and keeps from sin!*

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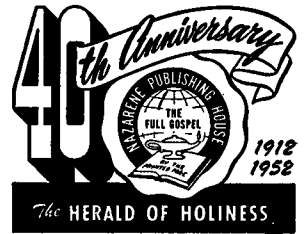
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Old "Heralds"

Make New Nazarenes

DURING World War II the HERALD of HOLINESS was sent to a serviceman stationed in New Zealand. This lad found hospitality in a Christian home there, and left a number of copies of the magazine with his hostess. They were all dated in 1944.

Recently, a young man from Scotland, working in New Zealand, received Christ as Saviour, and also found hospitality in this same home. Upon leaving that country, a few months ago, the lady gave him several copies of those old HERALDS. Aboard the ship he read them eagerly. They taught second-blessing holiness, and his heart became hungry for that experience.

Arriving at his home town of Paisley, Scotland, and learning of the Church of the Nazarene located there, he began attending the services regularly. The preacher at Paisley spoke of holiness just as did the HERALD of HOLINESS, and after a few weeks Frank Fisher entered into the crisis experience of entire sanctification. His heart aglow, he immediately joined the Paisley members in their regular period of visitation evangelism on Thursday nights. As a direct result of Frank's calling and continued interest, a young married couple attended the church, were converted after five Sundays, and show every promise of becoming wholehearted Nazarenes.

On Sunday night, June 1, 1952, Frank became a member of the Paisley church. Right now he is much in prayer over the question of a call to preach and about the matter of entering Hurler Nazarene College in the fall.

So the HERALD OF HOLINESS from a distant land where we have no organized work, and years after its publication, proclaims the message of full salvation and starts a chain reaction in holiness experience which will not end until Jesus comes.—sent in by REV. J. KENNETH GRIDER.

The Antiquity of Suffering

By W. B. Walker*

EVERY THOUGHTFUL person realizes that suffering is universal. We may escape it for a season, but sooner or later the blow will fall. As we look upon nature, we find it "red in tooth and claw." Man is born in travail, and all his days he walks in peril and suffering, from himself, from his neighbors, or from the physical universe. The innocent suffer for the guilty—children are blasted for the sins they never committed, trusting souls are betrayed, and faithful men and women are humiliated. We may try as hard as we may, but we cannot hide the face of suffering. What shall we say in the face of grief and suffering?

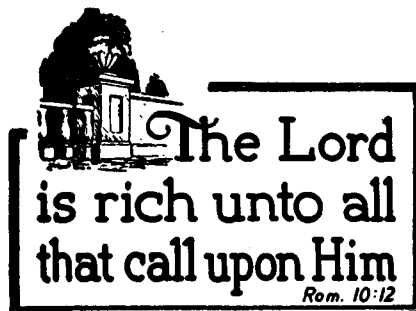
In the Book of Job, the problem of suffering is dramatically set forth. The narrative says, "Thy sons and thy daughters were eating and drinking . . . And, behold, there came a great wind from the wilderness, and smote the four corners of the house, . . . and they are dead." This ancient saint passed from one blinding experience to another in quick succession. The friends of Job accused him of having sinned against the Lord. They reasoned thus, "Job, you have surely sinned, for the righteous are expected to go free from suffering, and because of your sin these things have been sent upon you."

No doubt much pain is the direct result of wrongdoing, but this does not account for all suffering. One day Jesus passed a man who was blind from his birth. The disciples said unto the Master, "Who did sin, this man, or his parents, that he was born blind?" Jesus replied, "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." Many bear misery and grief that does not come from wrongdoing.

The quick conclusion of Job's friends was, "The righteous believer is suffering because of his own guilt." But the Lord said unto Satan that Job was "a perfect and an upright man." This ancient doctrine has not been entirely banished from the earth. I knew a minister who lost his little boy. Some careless souls in the congregation accused him of having sinned, and as a result of his sins the Lord had taken from him the child that had brought into his home so much sunshine. This is a dangerous error—it is so blighting and discouraging to the believer!

Another explanation given to Job was that suffering comes to correct and to educate us. We see this process every day in our lives and that of others. A transgression of the law of health or of the state will bring suffering to the offender. Likewise, a breach of the law of God has brought appropriate punishment. "Whatsoever a man soweth, that shall he also reap . . . he that soweth to the Spirit shall of the Spirit reap life everlasting." Often men grope their way toward spiritual

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illumination through tense suffering and hardships and the refining fires of adversity.

Out of struggle and effort will come strength and fortitude. Often out of failure, incompetence, and humiliation, will come the spirit of meekness which will inherit the earth. It takes those who have been battered and met the shocks of life to know the joys of the heights of the Lord. Cast iron is full of carbon and other impurities, and it is brittle and cannot withstand the stress and strain; but wrought iron has been refined by great heat, and can stand torsion, bending, and strain.

Out of great agony of soul, Dante wrote the *Divine Comedy*. Milton was blind, but in spite of his blindness he wrote, "My vision Thou hast dimmed that I may see thyself—thyself alone." Bunyan's twelve years in the Bedford prison produced *Pilgrim's Progress*; and Augustine's suffering made possible his great *Confessions* that have blessed the world. George Matheson was rejected by the one he loved because of his approaching blindness; and, knowing that he must spend the rest of his life in darkness, he enriched the Christian world with this hymn:

O Cross that liftest up my head,
I dare not ask to fly from Thee.
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be.

Yes, Job awoke to the fact that without suffering and grief and losses virtue would be impossible. He used his sufferings as steppingstones to higher and nobler things. He refused to permit them to be stones about his neck to drag him down.

But how can we explain suffering away? We cannot, for it is too continuous an experience to dismiss lightly. Yet, the explanations of others greatly aid us in its solution. Some suffering is as Job's friends indicated—a punishment for sins, while some suffering and pain comes to correct and to educate us. Suffering also offers the occasion for increasing the virtues, fortitude, and patience without which human life would be flabby and weak. Still for some there is no answer for suffering only in the mystery and the majesty of our God.

Let us remember that Job's religious character did not exempt him from pain and suffering. Although he lost his property, his children, his health, and was opposed by his wife and his best earthly friends, yet he kept true and loyal to

the Lord. His grief was intense, for he rent his clothes and shaved his head. But his humility was profound, for he sought the earth as one of his children. He exclaimed, "The Lord gave, and the Lord hath taken away." At the height of his resignation, he kissed the hand that brought to him sorrow, and exclaimed, "Blessed be the name of the Lord!"

Friend, do not throw away your confidence when you suffer pain, anguish, discouragements, and when you wade through the deep waters of sorrow. In all ages and in every clime, men have walked through the fiery furnace of suffering, but the Son of God has walked with them in the midst of the flames. Out of these experiences have come the world's greatest torchbearers. The ancient Job reached the place that he could say, "When he hath tried me, I shall come forth as gold." "Though he slay me, yet will I trust in him."

Epistle to the Philippians

By H. Orton Wiley

IX. The Mind of Christ

Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross (Phil. 2:5-8).

THESE VERSES furnish us with what the theologians know as the kenotic theories of the incarnation. The words "made himself of no reputation" may be literally interpreted, He "emptied himself." Of what did Christ empty himself—His relative attributes, His essential attributes? Did He so empty himself in becoming man that

Perfect Peace

By Marian L. Knorr

*Thou wilt keep him in perfect peace
Whose mind is stayed on Thee—
Because he trusteth in Thy Word,
From sin he shall be free.*

*Thou wilt keep him in perfect peace
Whose mind is stayed on Thee—
Thou wilt abide, close to his side,
And give him victory!*

*Thou wilt keep him in perfect peace
Whose mind is stayed on Thee—
Abundant life and hallowed bliss
His portion then shall be!*

He ceased to be God? It should be noted in this connection that St. Paul connects the profoundest truths with the most common, everyday affairs of life. Here he exhorts the Church to manifest the same mind as Christ when He submitted himself to poverty, humiliation, and suffering in order to enrich others in the things of God. The Christian's consecration involves self-abnegation in order to be fully devoted to God and to his fellow men.

The words "thought it not robbery to be equal with God" have a precious meaning. The Greek word signifies "to grasp and hold on to," "to clutch greedily," "to prize highly," or "to set store by." The idea of plunder is involved and hence the stolen articles are prized highly. Thus Adam sought to be God and fell into sin. But Christ as the second Person of the eternal Godhead had no such anxiety. Instead, He emptied himself, or "made himself of no reputation." What a wonderful condescension! Not having any selfish interests to maintain, He emptied himself that He might bring us back to God. This is His eternal glory.

Of what did Christ empty himself? Certainly not of anything which constituted Him God. He was as truly God when walking the dusty roads of Palestine as when seated on His Father's throne in the heavens. He indicates in His high priestly prayer that He divested or emptied himself of the glory which He had with the Father before the world was, and prayed that it might be restored to Him. He voluntarily denied himself of the glory of the divine initiative, and became a Servant under the guidance of the Holy Spirit in order to carry out the Father's plan for our redemption.

It should be noted here that there was in the life of Christ a twofold humiliation: (1) His humiliation in becoming man. While subsisting in the form of God, it is recorded that He emptied himself; that He took "the form of a servant," and that He "was made in the likeness of men." To relinquish the glory which He had with the Father in order to become man was humiliation beyond compare. (2) His humiliation as man in the flesh. Having come in the likeness of man, there was a still further humiliation. He might have appeared as a glorified Being—a great King or Deliverer, such as the Jews expected in their false conception of the Messiah. Instead, "he humbled himself, and became obedient unto death, even the death of the cross." Thus having spanned the gap between a holy God and sinful man, "he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25).

He that ruleth over men must be just, ruling in the fear of God (II Sam. 23:3).

Kings, dictators, and politicians, bereft of the fear of God, make a mess of things in attempting to bear rule over men.—EARLE F. WILDE.

Peace and Holiness

Follow peace with all men, and holiness, without which no man shall see the Lord (Heb. 12:14).

I REMEMBER a saying of golden-mouthed Chrysostom, "If I were the fittest man in the world to preach a sermon to the whole world, gathered together in one congregation, and had some high mountain for a pulpit, from whence I might have a prospect of all the world in my view, and were furnished with a voice as loud as the trumpet of the archangel, that all the world might hear me, I would choose to preach on no other text than that in Psalm 4:2, 'O ye sons of men, how long will ye . . . love vanity, and seek after leasing?'"

So I say, had I Chrysostom's tongue, head, and heart, and were I in every way competent or qualified to preach a sermon to the whole world, I would choose to preach on this text before any other in the Bible, "Follow peace with all men, and holiness, without which no man shall see the Lord."

My purpose in taking this text is the winning of souls, the salvation of souls, the establishment of souls. Our Lord left His Father's bosom for souls; He prayed for souls, He bled out His heart's blood for souls. What encouragement this ought to be to all His servants to spend and be spent for the salvation of souls! "He that winneth souls is wise." There is no work compared with it either in value or preciousness. Louis IX, king of France, was once found instructing his kitchen boy in the way to heaven, and being asked the reason of it answered, "The meanest hath a soul as precious as my own, and bought by the same blood of Christ."

Coming nearer to my text, as no means hath more enriched hell than beautiful faces, so no means hath more enriched heaven than the beauty of holiness. To follow after peace with all men signifies to pursue and press after peace. It implies an earnest, eager, affectionate pressing after peace with God and peace with conscience. "With all men"—with all orders and all sorts of men. "And holiness," for better is holiness without peace than peace without holiness. Holiness is happiness in the bud, and happiness is holiness at the full. Happiness is nothing but the quintessence of holiness. There can be no real happiness without holiness.

The expression "without which no man" is exclusive—"no man," be he rich or poor, high or low, young or old, Jew or Gentile, bond or free, "shall see the Lord," that is, to enjoy. Without holiness, no man can enjoy the Divine Presence. When Socrates was about to die, he comforted himself with this, that he should go to a place where he should enjoy Homer and other worthies who had lived before him. But what an unspeakable comfort is this to a holy man when facing death, to consider that he is going to a place where he shall see the Lord, not as

now, "through a glass, darkly," but in all His heavenly bravery, and in all His divine embroidery and bespangled glory! Let this suffice for the opening of the text.—Sent in by REV. JAMES IRISH, Watertown, Wisconsin.



while he may be found

This Thy Might

By A. M. Quick*

GIDEON felt that things were pretty tough in Israel, with the Midianites and Amalekites and the children of the East. To make things worse, these were the very people whose idols the Israelites had worshiped, forsaking the true God. But Gideon differed from the people around him. He didn't like heathen idols. He believed in the true God. He had moral and physical courage to go against the majority. An angel came and said, "The Lord is with thee, thou mighty man of valour" (Judges 6:12). It didn't seem that way to Gideon. In fact, he talks like a somewhat discouraged man, one who faces realities and knows the nation is in trouble because it has forsaken God.

But it seems that while an angel spoke at first, now the Eternal himself speaks, "Go in this thy might" (Judges 6:14). What might? A young farmer hiding by the winepress to flail out a few sheaves of grain to save the family from starving, helpless before the marauding horde, discouraged because of the backslidden condition of Israel—where is his might? We already have the answer, "The Lord is with thee." His "might" lay in the simple fact that God was with him.

Sometimes we must proceed without feeling—just obey God. Sometimes when we pray, we feel no sense of power, no divine afflatus, no great emotion. Well, we don't always have to feel. After all, power is not a feeling; it is the ability to accomplish something.

If we, as children of God, meet the conditions of definite separation from sin, of complete yield- edness to the Holy Spirit, of quiet dependence upon the strength of the Eternal, then I think we need not wait for some great surge of feeling, but "Go in this thy might"—God is with us!

Gideon and his three hundred defeated the enemy, simply and solely because God was with them. Let us make sure God is with us, then "Go in this thy might."

*Nazarene Elder, Galt, Ontario

Attention Equals Experience

By John T. Donnelly

YOUR EXPERIENCE is that to which you have given your devotion. If you have not given your attention and devotion, there can be no experience. You walk a street-length deep in your own thoughts, and the traffic streams alongside you, but you neither see it nor hear it. It does not enter into your experience because you are not attending to it. Your experience at that moment was what you were devoted to, thinking about so closely. It is what we select to attend to and devote ourselves to in life that both makes us and reveals us.

However, no person need wait for the big things to happen to him. The web of life as it reels off for each one of us is full of the revealed will of God if we look within for Him and desire to recognize Him. It is when we break through to the inside view, and gain a true perspective, that the hour of high spiritual visitation strikes which liberates us and transforms us, bringing us to the consciousness of His presence.

Our problem is how to "touch" God, how to "break through" and be able to extract from life's experiences what they hold for our good and God's glory. When Jesus was transfigured, there were three disciples with Him. For them, it was a great spiritual experience. But what qualified them for it was simply that they had been all the time in fellowship with Christ. It was not three men chosen haphazardly from the crowd that Jesus took with Him, but three that knew Him best. Those illuminated hours of Christian experience, when life becomes vibrant and radiant and we know that God's Holy Spirit is within, come to those, and mean most to those, whose face is set Godward, who are seeking Him. Those who find in some ordinary experience the unfolding of the consciousness of God within are those who are giving their attention, their time, their money, and their devotion to everything—every practice, every means of grace and service which point to Him.

And this also is heartening; faithfulness to the last hour of blessing and spiritual visitation will bring us by and by to the next, for we "live by faith." A ship, feeling its way up channel on a dark night, turns to and steers for one beacon after another. As each is passed and drops astern, the next guiding light is by and by seen ahead. So is it with the hours of spiritual consciousness and insight by which men live consecrated, consistent, Christlike lives.

"You do not love Him," urged Tolstoi to a Russian artist who asked the great man's opinion of the central figure in a painting of the Last Supper. "You do not love Him, or you would paint Him better." The poor workmanship of our lives, the feeble quality of our service, the poverty of our unconvincing discipleship depict

before men a Saviour in whom they behold no form or comeliness. "As I love Him more, I shall paint Him better," said Gustave Dore. Love is the secret of likeness; devotion, the secret of experience.

The Gospel

According to Judas

By Ray Dunning*

THE OTHER night I was reading in *Against Heresies* by Irenaeus, one of the early church fathers who lived in the latter part of the second century. He was exposing the heretics called Cainites who had a very conglomerated doctrine. They had produced, in the course of their heresy, a fictitious history which they named "The Gospel of Judas."

Then I suddenly wondered just what sort of Gospel Judas would have written if he could have slipped back from the shadows. We have the Gospel of Matthew and the Gospel of John—both men were close followers of the Master. But what would the traitor have to say?

His theme would have been constantly changing; yes, what could it possibly be? Matthew said He was the King—but He was no King for Judas. Mark said He was the Perfect Servant—but what use had Judas for a servant? He wanted money and fame. Luke declared Him to be the Son of Man, the compassionate Saviour, the Friend of sinners, of the poor, of children—but Judas had no time for such foolishness; you couldn't be that way and get ahead! John said He was the Son of God—but Judas entertained too many doubts to give Him this appellation. What could he say?

Maybe this would be the Gospel of the man who was a poor business executive, who missed all his chances and foolishly turned down the greatest opportunity of all—the chance to be crowned king. Without a doubt, Judas was in that crowd who tried to force a crown of earthly glory on the head that was destined to wear a crown of shame. Maybe Judas was the ring-leader, maybe he saw his chance—after all, he wasn't following Jesus for the fun of it. But, oh, the bitter disappointment when the Master failed to live up to Judas' expectations! What a poor, naive Prophet, this lowly Galilean!

I do not know all that Judas might have written, but I do know one thing that he could not have left out. His would have had to be a *Gospel of Love*. There was no way for Judas Iscariot to avoid the fact that Jesus loved him. He couldn't write of the cross, because he wasn't there; the Resurrection would have to be omitted—but not the love. That was the big thing for

*Pastor, Clarksville, Tenn.

him. If Judas could have written a Gospel, I'm sure he would have dipped his pen in the blood of his own heartbreak and remorse and written in burning words, "He loved me, He loved me, He loved me!"

The Sacrifice Alone

By Grover Van Duyn*

GOD'S WORD must remain infallible. The prophecies have been spoken. The law cannot be changed. To hold these unbreakable, a sacrifice for the sins of men must be offered. The sacrifice must be innocent. The sacrifice is not to be spared from suffering. The suffering is made to spare the guilty from sacrifice. The sacrifice atones for the guilty person's sins. Jesus took this place for each individual on that Friday He died.

Others have been crucified since He was crucified, but not to atone for sins. They have only appeased the wrath of a wicked persecutor. They are remembered only because they were willing to die rather than recant.

We sympathize with Jesus when we see Him agonizing in prayer just before His arrest while His disciples slept. We are moved to the depth of our souls when we see Him—the innocent—betrayed by one of His trusted followers. We are so moved that we wish we could hurry and stand by His side before the Roman officers.

There was physical pain when the thorns pierced the skin on His head. The blows were so great His face was bruised and swollen. Our emotions are stirred when we think of His agony of anticipation, while His most trusted ones were quietly sleeping. A deep sense of justice arises in us when we think of the gross deception, and the words of cursing used by Peter, hoping to identify himself with the persecutors. To us this part of the story is filled with pathos and emotions of sympathy. However, Jesus bore it bravely and willingly. He was conscious of the sustaining presence of the Father.

Many believe the suffering of Jesus consisted of physical pain while a Roman soldier's knee rested on His innocent arm and a rough iron nail was driven through His flesh without an anesthetic. I once accepted this thesis and found myself believing His greatest suffering was the excruciating pain endured as approximately one hundred and fifty pounds hung on nails which, no doubt, stretched and tore the skin of His hands and feet. I have also found myself believing that His great suffering was inflicted upon Him in the hot sun accompanied by pestering insects with no way to protect himself. At no time did He mention any of this physical suffering as He was being executed more cruelly than a scapegoat for the sins of men.

Thousands of American soldiers have died with great physical suffering on the battlefield and in

*Nazarene Layman, Indianapolis, Ind.

hospitals, yet always knowing their comrades were standing by in spirit and a whole nation bowing in honor. This must be a great comfort even in suffering to know we are upheld by our own people and our own great nation.

When Jesus was arrested and crucified, His own race turned to be His bitter enemy. His own church, in which He had been nourished, opposed Him even unto death. The government, under whose flag He lived, sponsored the cruel instrument of persecution and death. He bore all this without a murmur. However, when the last and most bitter dregs of suffering and sacrifice must be made, the Father stepped out of His presence and left Him alone in the darkness, unsupported, to bear *our griefs* and carry *our sorrows*. When the sustaining love of the Father was out of reach, He cried, "My God, my God, why hast thou forsaken me?" He had dedicated His life for the redemption of others. He had been completely abandoned by His friends, His enemies, and His country. The Father permitted Him to go to the bitterest depths without support. He was given over to be completely sacrificed.

After all hate had gone its full length inflicting suffering upon Him, and all evidences of death were clear to His persecutors, and the sacrifice was complete, the Father returned to shake the earth under Pilate's Hall, crumble the foundation of the Pharisees' Temple, and open the grave which held His Son.

Now, the inner, raging hatred of each Jew was revolting into uncontrollable fear. The glittering authority of the Romans was turned to awe and submission. The silence of God was broken. He confirmed His authority and prophecy by announcing to the world that His Son was not in the grave, but risen as King of Kings and Lord of Lords. The debt was paid!

J O Y!

(Psalms 126:5)

By Frances B. Erickson

*There was joy—floods of joy when God saved me
And whispered sweet peace to my soul.
There is joy just in walking with Jesus—
With the witness His blood hath made whole.
There is joy—joy unspeakable flowing
From His presence within, it is true;
But the sweetest of joys is in knowing
I have helped pray another soul through!*

*'Tis a taste of the rapture of angels
Who rejoice when one sinner comes home,
And I'm sure that our uplifted praises
Join the praise of the saints 'round God's throne!
He promised this joy for our weeping—
For travail, this soul born anew.
Use me, dear Lord, for Thy glory
To help pray a host of souls through!*

The Sun Must Come

By Clara Wendel Verner

*Lord, let Thy will be perfect done—
Through keenest pain, if not with sun;
Through deep distress and deeds unjust
Mold me thus—if Thou must!*

*We know that cactus thrives in sun,
While stalwart oaks are built by storm;
Small irritations prompt the pearl;
Sharp frustrations form the burl;*

*Yet, Nature's way is not all blast—
Warmest zephyrs breathe at last!
These, too, help to make the whole—
Needed, yea, to heal the soul.*

*Although delayed, the sun must come,
That Thy will be perfect done!*

vessel had drifted aimlessly with the icefield for thirteen years. Sepulchres! Some churches are like that.

This dead, human religion was organized first under the leadership of Nimrod. It developed in the usual manner. The purity of devotion and sincerity of ethics, growing out of the great revival under the ministry of Noah, became weakened through the innovation of selfishness after a few decades, and the inherent heart-hunger caused them to turn, for satisfaction, to material prosperity. Finding more fertile soil about the delta of the Euphrates, they left Armenia in a body and migrated to the land of Shinar. Their prosperity and culture were soon reflected in the beautiful cities that developed.

Nimrod, the national leader at this time, subverted the patriarchal government and introduced the Sabian idolatry or worship of the heavenly constellations. The Bible says, "He was a mighty hunter before the Lord:" which the Jerusalem paraphrast interprets, a "sinful hunting after the sons of men to draw them off from the true religion." His organization was symbolized in the tower of Babel, embodying devotion, sacrifice, labor, and resulting in symmetry and inspiring awe.

The tower was built of brick which were first dried in the sun, then burned in a kiln. They were three inches thick and thirteen inches square. I do not know what these brick represented. One might have represented theology, another psychology, another philosophy, and another ritualism—all of which are human achievements. They are not to be despised, but are impotent in lifting one to heaven. Those who depend upon a tower built of them will come to confusion and disappointment. Nimrod was trying to build a tower that would reach to heaven, making it possible for them to reach it by human achievement, leaving God out. On the Day of Pentecost, the disciples received the Holy Ghost. They did not receive theology, but a Person; not ritualism, but a Spirit-filled life.

The tower was immense. As it is in ruins, its height is problematical; but the base, we are told, is quite well preserved, indicating that its sides were between seven and eight hundred feet long. This attracted the multitude who, as a rule, do not think for themselves, but follow the popular crowd. They do not seek and find a personal Christian experience, or endowment of divine power, but copy the forms of others. Without conscious convictions of their own from which they refuse to swerve, it is easy for them to adopt the ethics of others. God's anger with this procedure is indicated by the well-preserved legend that near the foot of the ruins there is a well, invisible to mortals, in which those who had propagated it were condemned by God to be hung with their heels upward until the day of judgment as a punishment for their wickedness.

Do not confuse these people with base, disresponsible sinners. They are religious leaders,

Nimrod Religion

By Oscar Hudson*

HUMAN RELIGION is our greatest evil. It is more to be dreaded than communism or the armies of Russia. Its nefarious influence may be determined by the fact that the most scathing denunciations found in the Bible are directed against it. John the Baptist, addressing the Pharisees and Sadducees, leaders in the popular religious movement of that day, said, "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance." Jesus, speaking to the scribes and Pharisees, said, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" Again, He compared them to "whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness." He indicated that their moral state was worse than publicans and harlots. "I say unto you, That the publicans and the harlots go into the kingdom of God before you."

What a picture! They were the cultured religious leaders, maintaining a stately religious activity, but dead and decaying. Bill Thompson, captain of a Greenland whaling vessel, sighted a ship locked in the icefield. Coming alongside he shouted, "Ship ahoy!" There was no response. Peering through a porthole, he saw a man, evidently a captain, sitting at a table as if writing in a logbook. Again he hailed the vessel, but the figure did not move. Going aboard, he found the whole crew was frozen, dead at their posts. The last entry in the logbook indicated that the

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respected, intelligent, cultured and well mannered; but "whited sepulchres," "blind leaders of the blind," stumbling into the ditch together. They are the class who will not go into all of the will of God themselves, and those who would enter, they hinder.

The break in this rushing stream, sweeping a nation to eternal ruin, came when Abraham listened to the voice of God, instead of public sentiment, and received convictions of his own. It is said that his father was a manufacturer of idol gods. One day he went on an errand and left his son, Abraham, to take care of the shop. When he returned, he found his stock of idol gods broken to pieces. Called to account for the destruction, Abraham said, "If they are what you claim they are, they could protect themselves. As they did not, this proves the fallacy of all of this human religion." This required personal convictions, and led Abraham later to leave his kindred and the land of his nativity, and to go out, "not knowing whither he went." Nimrod, the popular leader, sank into oblivion. Abraham, who got in touch with God and followed Him, became the *father of the faithful*.

Take the Ferry

By E. E. Wordsworth*

Let us go on unto perfection (Heb. 6:1).

CANON LIDDON says, "The apostolic writer does not say, 'Let us go on unto perfection,' but, 'Let us be borne on to perfection.'" Dr. Clarke says, "The verb teaches the idea of our being borne on immediately into the experience." And Dr. A. M. Hills affirms this to be the correct interpretation. One writer explains it by saying, "Take the ferry."

We lived for several years in Seattle, Washington, and while pastor there we had members living on Vashon Island on Puget Sound. On many occasions we took the ferry across to Vashon Island for visits and pastoral service. Now in order to take the ferry it became necessary to drive in our car several miles to the ferry dock, wait the arrival of the ferry, then pay full fare, get on the boat, and trust the pilot of the ferry to take us safely across to the other side. We found when we met all conditions we never failed to be "borne on" to reach our destination.

After conversion, we should "be borne on to perfection," be carried over to the other shore of Canaan. We should make plans to be sanctified wholly immediately, travel in that direction, pay the full price of entire consecration to God, and then trust our Captain to guide us safely over to our destination.

Concerning Israel we read, "And he brought us out from thence [Egypt], that he might bring us in [into Canaan], to give us the land which he

*Pastor, South Tacoma, Wash.

sware unto our fathers" (Deut. 6:23). It was only eleven days' journey from Mt. Horeb to Canaan. It is God's plan and purpose to get His children sanctified wholly with dispatch.

Press your case. Get sanctified. Consecrate and trust, and He will not fail you. "Take the ferry" and reach your destination. "Faithful is he that calleth you [to holiness], who also will do it" (I Thess. 5:24).

Boyhood Pals Reunited



Left to right: Rev. David Anderson, Dr. George Frame, Dr. Samuel Young, and Rev. J. B. Maclagan

FOUR MEN who were converted to Christianity as boys nearly thirty-five years ago in the same church in Parkhead, England, enjoyed a special reunion at the Thirteenth Quadrennial General Assembly of the Church of the Nazarene in Municipal Auditorium.

They were reached for Christ under the ministry of the late Rev. George Sharpe, founder of the Nazarene work in the British Isles, and today all four men are taking a prominent part in full-time Christian service. They are:

Dr. Samuel Young, Wollaston, Massachusetts, re-elected on June 25 to a second term as general superintendent of the Church of the Nazarene; Rev. George I. Frame, superintendent of the Nazarene work in the British Isles and president of Hurler College in Glasgow, Scotland; Rev. David Anderson, pastor of the Church of the Nazarene in Ayr, Scotland; and Rev. J. B. Maclagan, superintendent of the International Holiness Mission with headquarters in London, England.

The Reverend Mr. Maclagan visited the Nazarene assembly in the interest of bringing his group of approximately four thousand members into union with the Church of the Nazarene. He served as pastor of the Parkhead Church of the Nazarene for eight and one-half years before accepting the superintendency of the International Holiness Mission church.

There is a great demand for true love in a confused world.—HENRY T. BEYER.

He Sings for Me

By James McGraw*

THE MOCKINGBIRD outside my study window sings unusually well this morning. The notes of his song bring me a feeling of calm and well-being in the midst of the cares of a busy life. His extravagant music turns my thoughts upon him, and upon God. He is singing for me. His song is a song of praise to God.

The song of this beautiful creature tells me of the power of God. Only God could create such a songbird and endow him with his talent for providing such an excellent variety of pleasing sounds from his feathery throat. The power of God was not wasted in the making of a bird, and His power is sufficient to "blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin." In his own way, this mockingbird is singing,

*All hail the pow'r of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all.*

The song he sings also tells me of the love of God. God's love is manifested in the very existence of this little fowl, who is provided with food and shelter, and whose life is sustained by his and my Heavenly Father. He won't die without God's knowledge and consent. Furthermore, I feel sure he won't quit singing of the love of God as long as he lives. God's love which is responsible for the song of this little air-borne messenger is also turned in my direction. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." I believe God sent him to sing his song for me, and, in his own way, he is singing,

*The love of God is greater far
Than tongue or pen can ever tell;
It goes beyond the highest star,
And reaches to the lowest hell.*

His song is of the faithfulness of God. There is no note of anxiety or worry in the melody of his voice this morning. He didn't seem to despair a few months ago when the wind blew cold and the storms of winter made his home in the tree seem bare and friendless. Spring always has followed winter close behind. Day always has followed night. The dark hour before dawn merely proves the rising sun will soon drive darkness from the earth. The faithfulness of God in providing the songbird his springtime assures me our Father will not forget my needs. "The Lord is not slack concerning his promise." He will give victory after the conflict. He promises a crown after the cross, and God is faithful.

The mockingbird's song this morning has reminded me that it's *always morning somewhere*, and somewhere the birds are singing. I am thank-

ful he came my way today. His jubilant melodies in many keys will make this day a happier one for me. In his own way, he has been singing,

*Praise God, from whom all blessings flow;
Praise Him all creatures here below;
Praise Him above, ye heav'nly host;
Praise Father, Son, and Holy Ghost.*

Why Mass Evangelism Fails

By E. O. Chalfant*

MASS EVANGELISM is scriptural. It is the most outstanding method as well as the most far-reaching and the most fruit-producing of all the New Testament methods. Pentecost was mass evangelism. The following days after Pentecost were mass evangelism. The fourth and eighth chapters of Acts were mass evangelism.

John Knox, George Whitefield, Jonathan Edwards, Charles G. Finney, D. L. Moody, Billy Sunday, Gypsy Smith, John Inskip, Savonarola, C. J. Fowler, P. F. Bresee were "mass" evangelists. Billy Graham's revivals are mass evangelism. From the days of Christ and Pentecost to the present time, mass evangelism has always accomplished the most for God. Jesus and John the Baptist practiced mass evangelism. Jesus preaching to a thousand than to one person—turned out to hear John as he preached at the Jordan.

The question now is, "Why does mass evangelism fail?" It has been successful in the past. God does not change His methods for any age or generation. One preacher can accomplish more by preaching to a thousand than to one person—yet the one person is important.

Mass evangelism fails because we fail to get the crowd. Why does the average meeting fail to get a crowd? (a) We do not go after them. (b) Why do we not go after them? We lack genuine interest in the souls of human beings. (c) We lack an organized effort on the part of pastors and laymen. There is a lack of promotion of visitation evangelism. (d) It is my thought after four years of observation of our Crusade for Souls that where personal evangelism has had a chance it has given the evangelist raw material to work on. If our feeling and love for Christ is shallow, our personal and mass evangelism will be shallow.

As one has said, "As far as the average revival effort is concerned in reaching the raw sinner, it is almost a joke." As the late Dr. H. C. Morrison said, "We are firing cannons, shooting up ammunition, and nobody dying."

There are some general reasons why mass evangelism fails. (1) We lack good advertising. (2) The deadness of evangelists and singers. A lack of old-fashioned soul passion in song and sermon. It is a seeking of "bargain counter" revivals. It

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*Superintendent, Chicago Central District

is a hoping that God will lower the price and make our church an exception.

The Chicago Central District put on a visitation program. We made 168,000 calls. At the end of the year, our statistical chart showed an increase of 400. It took 390 calls to get one person on our seats 52 times in our Nazarene Sunday schools. Visitation evangelism and mass evangelism go hand in hand.

Intercessory prayer and hard work will keep our mass evangelism where it will function. The lack of lay evangelism means the damnation of mass evangelism. Lay evangelism means home visitation. "The church that visits will find a people who go to church." "It is visitation or stagnation." "It is evangelize or fossilize." Will we pay the price?

If Only We

Could Have Gotten There First!

By H. L. Johnston*

EARLY this morning, in response to a telephone call, I hurried back to a home where a little five-year-old-boy was fast slipping away to be with Jesus. The doctor was there and, together with another man, was trying to administer oxygen to the dying child. The mother was sitting on the edge of the bed weeping.

I had been called two days before by the lady of the home who was taking care of the lad for his mother and father. She had remarked that it seemed that the mother and father had no concern for the child, since they hadn't been around to see him, though they knew he was desperately ill. My heart was moved toward the little boy when I laid my eyes upon him. It was a pleasure to anoint him and to pray that God would touch his little body. He told us that he loved Jesus. Later on in the day the lady called and said he was some better.

The next day I went back to see him and he looked up at me and said, "Sit on the bed and pray for me," which I did with pleasure. I told him that I'd be back tomorrow and bring him a nice flower. That was today. But when the call came this morning early it left no time for securing a flower, for he was dying, and I wanted to get there.

While we were around the bedside doing what we could for the dying lad, his father slipped in the front door, and began to weep as he looked upon his son. Someone suggested that it would perhaps be good if he could be lifted up a little to help his breathing. I gently shoved my arm under the pillow and lifted his little head and shoulders to a sitting position. While I held him thus, his breathing grew faint and he slipped out to be with Jesus.

*Pastor, Auburn, Indiana

The lady of the house began asking the unsaved parents to kneel and give their hearts to God. I looked toward the parents and asked if I might pray with them. If there ever was a situation that ought to melt the heart of stone and cause the heart of unsaved parents to be turned to repentance and salvation, surely this would do it. But instead, the mother rose with a defiant attitude and walked into the kitchen with a brassy remark about not believing as we did. The father also said that he didn't believe as we did and turned the suggestion of prayer aside. You see, they were of the "Jehovah's Witnesses" group. Someone had reached them first, and had poisoned their minds with heresy. There seemed no basis at all in their hearts for truth about the Way of Life.

I soon was in my car and on my way home. In just a few minutes after my arrival home, members of our church came by and I was telling them of the death of the child. One of the folk stated that the child had been on the Cradle Roll of our church. She told me where the parents lived. She said, "As I remember them, they attended no church at all." I told her of the belief they now had, and realized with horror that someone had reached them with lies and heresies which had undermined their possibilities of being saved and sanctified in the old-fashioned way. I cried out in my soul, If only we could have gotten there first!

If only we could have gotten to them with the truth about heaven and hell, the truth about having a Christian home, the truth about knowing you can be saved and have the assurance in your heart of sins forgiven—if we could have done that, things might be different now. Perhaps they would now have a happy home with love in their hearts for Christ and their little boy . . . full of life, if only we could have gotten there first!

A Song of Silence

By Norman C. Schlichter

*Be silent, would you be like Him
Who went for hours alone;
To gain new strength to bear His load
He left the crowded zone.*

*He often sought the desert ways.
He loved the shy wild birds,
Who brought the desert peace to men
In His own quiet words.*

*Be silent in His lovely world,
His woods and meadows fair;
Seek Him in nature's solitude;
He's always waiting there.*

*Seek Him beside a hidden lake,
When evening peace is there;
His presence can be clearly felt
As upward wings a prayer.*

MR. NAZARENE

Nazarene Both in Name and Spirit

THIS IS the third article on Mr. Nazarene. In the first one, I discussed two natural gifts—intelligence and the common touch—as essential to Mr. Nazarene. In the second, I emphasized two supernatural gifts—conversion and entire sanctification. No one can be Mr. Nazarene without being saved and sanctified. Now I present two natural relationships—being a Nazarene in both name and spirit.

MR. NAZARENE must be a Nazarene in name. This means that he must have his name on some local church roll. I thank God for the other holiness churches—the Nazarene in Name Free Methodists, the Wesleyan Methodists, the Pilgrim Holiness, and others—but Mr. Nazarene could not be a member of one of them, however good they may be.

Mr. Nazarene could not be a good saved and sanctified man who is not a member of any church, even though he regularly attends and supports some Church of the Nazarene. He must have his name down on a church roll, and that church roll must be Nazarene. It is not enough to be a member of the church triumphant, as wonderful as that no doubt is; you must also be a member of the church militant, and in this case that particular branch of the church militant which is known as the Church of the Nazarene. You must walk right up and have your name placed on one of our church rolls and at least formally and outwardly take on the responsibilities which go with it.

Esther Carson Winans was a member of the Church of the Nazarene. As a girl in her last year of high school, she was one of a little group of charter members in the Church of the Nazarene which was organized in Lompoc, California, by Drs. P. F. Bresee and John W. Goodwin. From then on she a faithful member of the Church of the Nazarene.

BUT IF a person would be Mr. Nazarene, it is not enough for him to have his name on some Church of the Nazarene roll, as necessary as that is. His membership must be much more than a dead-letter or formal affair. He must be a Nazarene in spirit as well as in name. He must be an active, enthusiastic Nazarene, a Nazarene in deed and in truth, and not just a passive, or inactive, member of his church. He must be interested in and active for the program of the whole church—local, district, and general.

I knew a man who was saved one Sunday, sanctified the next Sunday, and joined the Church of the Nazarene the next Sunday. He got a good case of religion, for he told his pastor as soon as

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he joined the church that he had become a part of the whole organization. He turned in a subscription for the *HERALD OF HOLINESS* at once, although he probably did not know much about the paper. He did this because he was determined to be a part of the whole church. He left nothing undone to prove his determination to be a whole-hearted member of the Church of the Nazarene. He was already well on the way toward being Mr. Nazarene.

Mr. Nazarene can be depended on to be in his place when there are services at his church if he is not sick or out of town. Moreover, he will not seek for opportunities to leave town when meetings are on at his church. He is not a “religious tramp”—going from one church to another rather than his own. He is loyal to his pastor, the leader that God has given his church. He brings his tithe into the storehouse and gives offerings besides. He will even stand by a pastor he did not vote for.

The Nazarene who is one in spirit as well as in name will gladly live according to the *Manual* of his church, as he promised before God and man to do when he joined the Church of the Nazarene. We may not always agree exactly as to what the position of the *Manual* is; this, however, is not the main thing. Differences at this point do not disturb me so much. What troubles me most is for a member of our church to admit that the *Manual* has a certain rule, but deliberately refuse to obey it. Such an attitude is very dangerous. It is the spirit of anarchy. A person who will take such a stand is already on the road to the place where he will affirm that the Bible teaches a certain thing and then proceed to act contrary to that teaching. Such an individual could not be Mr. Nazarene, the ideal Nazarene. Mr. Nazarene will be actively loyal to his church and its rules.

The testimony of the life of Esther Carson Winans and of those who knew her best points unmistakably to the fact that she was a member

Esther Carson Winans of the Church
Nazarene in Name and Spirit in spirit as well as in name.

Many quotations from her letters could be given to prove her supreme devotion to the missionary task which her God and her church had provided for her. This is indicated in a special way by the following words (which were written soon after the death of her first-born, Jedonne):

“Never, never, have I felt Him so close. ‘Underneath are the everlasting arms.’ . . . Jesus is coming soon. I do not feel that the separation between you and us, between us and our baby, between us

Stephen S. White

and *Jesus Christ*, is to be a long one, and after all, our Saviour is more and more the idol of our heart's affections! In a new and intense way Jesus Christ has become the darling of my life. He fills my thoughts more than ever in all my life before."

Then a few lines later in the letter, she gives this poem on consecration:

*Dear friends, be God's entirely, absolutely!
Leave not one cent, one talent, lying dormant.
Souls suffer here: despairingly and mutely,
No hope, no comfort, perishing in torment.
Give all you have, and all you are, to Jesus.
Forget not that on you He is depending:
He who alone can heal these souls' diseases
Will work through you in praying, giving,
sending.*

Such unbounded loyalty to Christ and her task in the midst of sorrow and the terrible need of the heathen about her proves full well that she was a member of the Church of the Nazarene in spirit as well as in name.

Two natural relationships, then, are necessary characteristics of Mr. Nazarene. They are membership in the Church of the Nazarene and an enthusiastic loyalty to all of its obligations and privileges.

"Behold, I Stand At the Door, and Knock"

THE MASTER stands at the door of the sinner's heart and knocks.

Man is a sinner. Christ is on the outside. He would not stand at the door and knock if He were already on the inside.

Man can let Christ in. He has the power to open the door and welcome the Son of Man in.

Christ wants to come in. He *stands* at the door and knocks. He is concerned about the lost soul. He lovingly and patiently perseveres in His effort to get the sinner to open the door.

Christ is courteous and respects human personality. He will not break in. He will not open the door by force. He will not come in until the sinner himself opens the door and welcomes Him in. The action of the Son of God at this point depends upon your action. Here Jesus Christ bows to your will. You must heed His knock and open the door or else He never will come in.

"If any man hear my voice, and open the door"—it is possible to be so engaged with other things that the Master's knocking is never heard, or it may be that the call has been ignored so many times that it is no longer heard. In either case,

there is no response on the part of the sinner—the door is not opened.

But if the knocking is heard and the door is opened, the Master will come in and be your Guest. He will eat with you and you with Him. In other words, He will fellowship with you and you with Him. He will come in as a friend and not as an enemy. He will come in to bless and not to rob or curse. He will come in to forgive and save, to lift the burden of sin from your heart.

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20).

Don't turn the Master away if He knocks at your heart's door today. Sinner friend, open the door now and let Him in!

Is It a Disgrace to Preach?

Is it a disgrace to preach? It seems so from much that is heard over the radio and read in certain articles. The speaker or the writer says, "Now I am not going to preach," as if it were a disgrace to tell anyone that he ought to do anything.

Of course, it's different when it comes to man's physical well-being. When the long week-end holiday comes around, there is plenty of preaching. At the end of every fifteen-minute program on the radio, they bombard us with safety rules and the number of people who will likely be killed or injured during the holiday season. They tell us what not to do, and what to do. Preach—yes, that's all they do.

On the other hand, the impression is left that it is a sin to preach to a man about the danger of becoming a devil. The world is on the brink of hell because of wicked men, but please don't tell anybody what he ought to do morally and spiritually. Don't warn him about the dangers or give him any safety rules—at least in any matter-of-fact way. Don't preach to him, for to do so will mark you with disfavor forever.

When we want to keep men from moral and spiritual pitfalls or from a hell which will engulf both body and soul, we should do it with great caution and skill. Warn them without their knowing that you warn them. Lead them into the paths of safety without letting them know that they are being led into them. Yes, so fool them that they will think that they are still doing as they please and having their own way while they really go God's way. We must get them to repent without knowing about it, to join the way of righteousness and self-denial without any consciousness of the fact that they have turned away from self and selfishness.

God save us preachers from the unpardonable sin of preaching! Of course, the Bible is full of preaching. Jesus and Paul and John and Peter were masters in the art of preaching. They stooped to such a disgraceful method and did it so often that it got out on them. Of course, leaders of their caliber should have known better.

They should have been able to get men who were born in sin, who from birth on wanted their own way at any cost, to face rightabout without knowing it. They should have had the ability to slip sinners into the house of righteousness through the back door of ignorance, rather than through the front door of understanding and conscious choice—this in spite of the fact that all should

realize by now that moral or ethical change can come only by means of conscious choice based at least on some knowledge of the facts. Poor, incapable preachers—they did not know how to come up on a fellow's blind side and entrap him for Christ without his being aware of it! In other words, they could not do the impossible. God help us preachers!

Home Missions and Evangelism

Roy J. Smee, Secretary

One Thousand New Churches

DURING the past two quadrennia we have had a goal of one thousand new churches to be organized. During the past four years we have seen what can be done, as we have set a new record of 736 churches organized. Nineteen districts reached or exceeded their quota. They are to be complimented in the example they have set.

We now have the vision, the resources, and the determination to make the goal of *one thousand new churches* a reality this quadrennium. Our people have seen what their home-missions dollars will do, and they have given for this cause as never before. For example, the churches of West Virginia pledged \$15,000.00 for home missions this year in their district assembly early this month. West Virginia is one of the districts that have exceeded their quota for the past quadrennium.

At the recent General Assembly, goals were set for 1,000 new churches and 175,000 new church members from 1952 to 1956. There are 1,500 young people in our colleges and Seminary preparing for full-time Christian service in the homeland or overseas. We will need every one of these thousand new churches if we are going to provide places of service for these young people. Some of them will be going to the mission fields. We need those thousand new churches to provide the necessary increase to send these new missionaries to new fields.

Beyond these factors, there are hundreds of towns and cities, and hundreds of sections and new developments in our cities, without the Church of the Nazarene. Most of these have no witness to entire sanctification as a second definite work of grace, and many of them do not even have an open altar where a sinner can kneel in repentance and find peace of heart through salvation. Millions of our neighbors need God, and it will take all that all of us can do to accom-

plish our evangelistic responsibility. May God help us to do our best for His kingdom and for souls this quadrennium.

Home Missions Book

At the Home Missions Rally at the General Assembly the new book on home missions, *Enlarge Thy Borders*, was presented, and it is being sold now at all our district assemblies. Here for the first time is the story of home missions in the Church of the Nazarene. You will be thrilled as you get the total impact of home missions throughout the whole church. The book contains a sermon on home missions, a brief history of home missions, and a description of how home missions operates at local, district, and general church level. Half the book contains fifty stories of home-mission churches on fifty districts around the world, and includes pictures of most of these.

If you do not yet have a copy of this book, send 75c to the Nazarene Publishing House today for a copy of *Enlarge Thy Borders*.

Home Missions Stirs a Church

Last September we wrote about the new San Pablo church in Northern California, that was organized at the altar of the Richmond church, which sponsored it. Did the effort strangle the Richmond church? No, indeed! The following is from a letter from the pastor, Rev. Robert I. Goslaw, written in March:

"The church board went on record last night to take steps to start our second church. We have the lots located and priced. The prospects are better here than in San Pablo. We have more people in the area. We gave San Pablo 42 members. They will end the year with over 50 members. We will come up with a slight increase in members, having made up through soul winning those given to San Pablo.

"We had 400 and 429 in Sunday school the last two weeks and look for 450 tomorrow. We are jammed out! A new church is essential! I have never had a greater thrill than in seeing this new church begun and winning souls to make up for their going, and to see God bless and make us larger in nine months than we were, while they have over 50 members and averaged 113 in Sunday school last month. Then to have a church united to obey God and spread out again and see our second church a realization! Even the driving around looking for lots, taking people out to see them, talking to the businessmen about a new church in the area, and seeing the owners and talking new church to them and praying with them as they agree to sell to the church at a loss—it's wonderful, and God seems so near and leads so beautifully! May I never get over it!"

We ought to have many more churches being blessed through home missions. We can make it one thousand new churches this quadrennium!

Attention— District Superintendents

Please do not forget to let us know of recent organizations. Send us the name and address of the pastor so that we can order the new pulpit Bible. The first week following the General Assembly four new church organizations were reported. These reports are a real stimulant. Keep them coming.

To take Jesus Christ out of my life would be like taking the melody out of a song—the tick out of a clock—the fire out of a stove. Life would be joyless, tickless, and without warmth.—DOROTHY B. KIDNEY.

John Wesley's mother was a remarkable woman. When he was in college, she once wrote: "Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes away your relish for spiritual things; whatever increases the authority of your body over your mind, that thing to you is sin."—*Selected*.

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

New Appointees

PRIOR to the General Assembly in Kansas City, the following candidates were placed under appointment as missionaries:

Rev. and Mrs. Charles Alstott . . . Haiti
Rev. and Mrs. C. Dean Galloway . . . India
Rev. and Mrs. L. Elward Green . . . India
Miss Avinell McNabb, R.N. . . . Africa

These appointments raise the total number of new missionaries appointed in 1952 to fifty.

Hungry Souls

God has greatly blessed in every village and town where special services have been held in Guatemala. So far 132 people have sought the Lord within the past month for pardon or purity. Thirty-five of that number are people who have found Christ for the first time.—WILLIAM C. VAUGHTERS, Guatemala.

Twenty-first Assembly Of Barbados District

The twenty-first Barbados District Assembly in April was a time of unusual encouragement and inspiration to the entire district. For many weeks the Nazarenes of Barbados had been looking forward to the visit of Dr. and Mrs. C. Warren Jones. The assembly felt highly honored in having Dr. Jones as the presiding officer.

Reports from the district superintendent, the pastors, and the heads of the departments showed an excellent net increase in all departments and every phase of the work. Through the extension program seven new stations have been added to the district, giving us a total of thirty-one stations. Through the building and reconstruction program the district has gained three parsonages, ten church buildings, and a fine Christian youth center. Local improvement projects have also been forwarded. Contributions received from the Barbados District for all purposes total over \$20,000.00. This is wonderful! Through the continuous evangelistic effort throughout the entire district the spiritual tide has lifted and many have sought and found the Lord for the first time.

Five great events brought immeasurable blessing to the district this year. At the great Silver Jubilee celebration on August 26, more than \$2,500.00 was placed on the altar of the Lord. In October, we had an outstanding district N.Y.P.S. Convention. On November 25 came the amalgamation of the Nazareth Holiness church and the Church of the Naza-

rene. On January 1, 1952, we had a great missionary convention and another love offering was given. During our great district assembly at Easter time God's presence was outpoured,

Religious News and Comments

Edited by Delbert R. Gish

MORE PEOPLE at least are coming into possession of Bibles these days than ever before. Distribution of Bibles by the American Bible Society has doubled in the last decade, and the increase of the number distributed has far exceeded the increase in population.

A resolution sent to the House of Representatives, sponsored by Rep. E. C. Gathings (D.-Ark.), would authorize the House Interstate Commerce Committee to conduct a probe into radio and television. There is a growing conviction that something must be done about the kind of broadcast material that goes into American homes. The proposed action would direct the committee to "make a complete investigation and study to determine the extent to which current radio and television programs available to the American public contain immoral or other offensive material or place improper emphasis upon crime, violence and corruption." The House Rules Committee has approved the proposal for the investigation.

July 4 seems to us not the best day that could have been chosen for a national day of prayer, but it is, of course, better than none. President Truman has selected it in accordance with the joint Congressional Resolution of April 17, 1952, which directed him to select one day each year, other than Sunday, as a national day of prayer. The suggestion came from Billy Graham, and was made by him during his Washington meeting early this year. Since July 4 is a traditional day of celebration and a time of holiday diversions, prayer is not likely to receive the attention it deserves.

Eight members of the staff of the School of Theology of the University of the South at Sewanee, Tennessee ("Sewanee") have protested vigorously against the exclusion of Negroes from the School of Theology. They

and our dear Nazarenes brought into the treasury of the Lord more than \$1,600.00.

Throughout the year "Showers of Blessing" has continued to be the leading program for Sunday. It has a listening audience of approximately 50,000. This is our biggest church on the district and has been of untold blessing.—Mrs. A. O. HENDRICKS, Barbados.

will resign unless the practice is changed. The group includes the dean, the chaplain, and the head of the department of religion of the college of arts and sciences, as well as five faculty members of the theological school. (The school is Episcopalian.) The protesters say they will serve until June, 1953, in order to give the trustees time to consider future policy. They declare that the position of the trustees is "untenable in the light of Christian ethics and the teaching of the Anglican Communion." No statute of the school's constitution requires the exclusion of Negroes, and the stand of the trustees appears to be founded in prejudice and fear of public opinion.

Not many men refuse high office and probably not many should, but it occurs so rarely that we note another instance of it. Dr. Ralph Sockman of Christ Methodist Church, New York City, withdrew his name as a possible candidate for bishop, saying that he prefers pastoral work to a strictly administrative office and feels that the pastorate must not be carried on with the idea of making it a steppingstone to the bishopric.

Roman Catholic authorities claim a total now of 29,407,520 members in the United States, Alaska, and Hawaii. This is said to be a gain of 772,642 over the total reported in 1951. Five American cities—Chicago, Boston, New York, Philadelphia, and Newark—have over one million each. Chicago reports 1,743,936.

The current Jewish Year Book reports a total of 11,532,000 Jews in the world. In the Americas are 5,282,000; in Europe, Asiatic Russia, and Turkey, 3,463,000; in Asia, 1,491,000, etc. In Israeli 690,000 Jews have arrived from sixty-nine countries. Among these are 4,500 from America. As of January 1, 1952, there was a total of 1,578,000 persons in Israeli, of which only 173,000 were non-Jewish.

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for August 3: Samuel, Judge and Prophet

Scripture: I Samuel 4:1—8:22; 12:14-25 (Printed, I Sam. 7:5-17)

GOLDEN TEXT: *Prepare your hearts unto the Lord, and serve him only* (I Sam. 7:3).

Samuel and Saul were quite a pair. Saul was the typical glamour-boy with public appeal galore, while Samuel was solid and far more dependable. Perhaps the reason for Samuel's unwavering spirituality was his ability to put first things first. He seemed to realize that there are not many absolute essentials in life and those must be grasped very firmly.

At least I gather that about Samuel as I read I Samuel 7:17, "There was his house; and there he judged Israel; and there he built an altar unto the Lord." There is something very homey about this, but there is something also that sounds like the wisdom

of the ages. Close by his bench of justice he kept a mourners' bench: perhaps we can learn some lessons from this.

It tells me first that he who would fairly dispense justice must first seek mercy from God, and must always remain in the favor of God. No man can mete out judgment in home or state or nation wisely if he does not first keep the blessing of God on his own soul. When God is ignored by judges and their hearts become calloused and hard, they cannot look with proper perspective upon the sins and failures of others. He who must administer justice during the day should begin the day pleading with God for mercy and wisdom. Yes, the bench of justice should not be far

from the altar of contrition. Samuel knew this full well, and so in his own house the prayer room was close by the hall of justice.

But I also learn that he who is on the receiving end of judgment, and who must tremble under the finger of the law, will also profit by a visit to the mourners' bench. And so, for him too, the altar should be close by the judge's bench. For if the prisoner will seek the favor of God it will do at least two things. It will help him accept the sentence of justice and will also prevent him from a return trip to the judge for further judgment. If we had a mourners' bench in our courtrooms, and judges who knew how to kneel with our delinquents, it would go far in solving our mounting tide of crime. So again it was wise to have an altar close by the bench of justice.

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

THE QUESTION BOX

Conducted by Stephen S. White

Q. *There is a Nazarene family in our church that always leaves after the Sunday school. This family never stays for any service except the Sunday school, no matter who is preaching. This has been the case for years. Should the names of the members of this family be dropped or what should be done? They certainly set a bad example before both the other members and outsiders.*

A. As I understand the *Manual*, you could not drop their names from the roll so long as they attend any of the regular services. About the only thing I know of for you to do is to pray for and work with them until they change their way for the better.

Q. *Could you give me some information on I Tim. 3:2-3 and verse 8 of the same chapter. According to these verses, bishops are to refrain from the use of wine and deacons from much wine.*

A. In the original Greek the teaching as to bishops and deacons is essentially the same. If you will read these verses in the Revised Standard Version you will see that what I have said is true. In essence, both bishops and deacons are prohibited from drinking much wine, or making drunkards of themselves. In this connection we must also remember that the most of the wine drunk then

was light wine—often very light since it had been diluted with water. It could hardly be classed with wine as we know it today. Further, the Bible at that time had to deal with people on the level of the light they had then and not with the light we have now. All forms of intoxicating beverage are a curse today and no Christian can afford to tamper with any of them. Human slavery is not specifically condemned in the Bible and yet we know now that it is not in accord with the principles Jesus taught.

Q. *Did King Solomon have other sons besides Rehoboam who succeeded Solomon as king of Judah?*

A. No. "And Rehoboam slept with his fathers, and was buried with his fathers in the city of David. . . . And Abijam his son reigned in his stead" (I Kings 14:31). See also II Chron. 12:16.

Q. *What about children born of those who are unmarried, or conceived before the parents were married? There are scriptures—Deut. 23:2; Zech. 9:6; and Heb. 12:8—which confuse some people in this connection. For instance, there is a young woman here who was told that she could never get to heaven because of her illegitimate birth. Nevertheless, she professes to be saved, sanctified, and*

happy in the Lord, and gives many evidences of the truth of her profession.

A. The parents of children born out of wedlock and not the children are the guilty parties. One's present or final salvation will never depend on something that he is not responsible for. God is just and men are free moral beings. Therefore the justice of God demands that the salvation of men depend upon their free choice and not upon something which they had nothing to do with. I am not surprised that the young woman has a good testimony and that her life points to the truth of it. Her chances of getting to heaven are far ahead of those who are so unkind or discourteous as to hound her with this misfortune. The scriptures referred to above can be interpreted in harmony with this conclusion.

Q. *What does the Church of the Nazarene teach and believe about foot washing?*

A. So far as I know, the *Manual of the Church of the Nazarene* says nothing about foot washing. This really means that, like most Christian churches, we do not look upon foot washing as a practice which should be observed today. There are a few Christian groups that do observe it, and we have no criticism to make of them, but we do not think it is necessary.

Q. *Does a minister's wife automatically become a member of the church when he is called for the first*

time to be pastor if her membership is on another district, or even out of the state?

A. If you will turn to page 61 and paragraph 79 of the 1948 Manual you

will find that it says that the pastor automatically becomes a member of the church which he pastors, but it does not give any such rule as to his wife and children.

NEWS OF THE CHURCHES

Merritt, Michigan—Butterfield Church recently closed a two-week revival under the splendid ministry of Rev. and Mrs. R. L. Sumner. This was one of the greatest revivals in the history of the church. The Holy Spirit met with us throughout the meeting with many souls finding God in saving and sanctifying power. The church is still reaping the revival benefits. We broke an all-time record in Sunday school with 107 in attendance. We thank God for the consecrated talents of Rev. and Mrs. Sumner in song and ministry.—Allen Cobb, Pastor.

Grand Forks, North Dakota—On June 13, a farewell was given in honor of our pastors, Rev. and Mrs. Mark Jensen. After scripture reading and prayer, the members and the friends of the church expressed by testimonies and song their appreciation for their services and friendliness. Special music was rendered. Refreshments were served, and a gift was presented to the pastor and his wife, who responded by humbly expressing their desire that their successors would far surpass them and then commended the church to God. The prayers of the church and its friends go with Brother and Sister Jensen as they go to their new field in Wisconsin.—Mrs. M. Paulson, Reporter.

Sandwich, Illinois—We recently closed a revival with Rev. Frank Roddy as the evangelist. This meeting was blessed of God. The spirit of prayer and the straightforward Bible preaching brought forth the desired revival. Forty-eight persons sought the Lord, and members were added to the church. Our previous Sunday-school record was broken. On the last night of the meeting, a generous love offering was given to the pastor to enable him to attend the General Assembly. We praise God for His goodness to us.—W. A. Wolfe, Pastor.

Evangelist Joe Norton writes: "This is my fourth year as an evangelist, and I thank God for His blessings. In more than eighty meetings, many souls have been saved, sanctified, and united with the church. I have been privileged to work with some of our finest churches and pastors. At this writing I am in the beginning of a good meeting at Muleshoe, Texas, with Rev. Sidney Patrick and his people. I have available time in the early fall and winter; write me, Box 143, Hamlin, Texas."

Gridley, California—We recently closed a meeting with Evangelist Thomas Hayes. We had a glorious revival, and around forty seekers bowed at an altar of prayer. We had record-breaking crowds in our night services; also we broke our Sunday-school record. The pastor received a raise in salary, which was deeply appreciated. There is new spiritual warmth, unity, and vision among both the people and pastor.—Theodore E. Underwood, Pastor.

Union, Maine—Rev. J. Lyal Calhoun came to us five years ago, and since that time the church membership has increased about 56 per cent, the Sunday-school attendance almost 100 per cent, and an annex of five rooms for Sunday-school classes has been added to the church. About one year ago the pastor's salary was raised from \$25.00 to \$40.00 per week. Brother and Sister Calhoun worked very successfully in the community and made many new friends for the church. The church regretted to see them leave to accept the pastorate of the Bath church, but we feel we are fortunate to have secured Rev. and Mrs. Irvin E. Koelker as our new pastors.—Helen M. Cramer, Reporter.

Evangelist Jim Ashcraft reports: "Recently I closed a ten-day revival with our East Waco (Texas) church. Pastor M. S. Burkhart is doing good work, and the people love and appreciate him. A good number of souls sought God and found definite help at the altar of prayer, and the church was encouraged."

Rev. Carl Bangs writes: "Our friends will be interested to know that Mrs. Bangs is making a satisfactory recovery after her recent serious operation and illness. We appreciate the many prayers which have been offered for her. During her convalescence and through October 8, I will be available for revival meetings. Write me, 1615 W. Beverly Glen Parkway, Chicago 43, Illinois."

The Emmaus Road—

*He comes to those who talk of Him,
As on the Emmaus Road;
And though these eyes of ours be dim,
His radiance to behold,
To those who follow on to know,
As morning follows night,
The risen Saviour will bestow
Glad resurrection sight!*

—JOHN E. STADLER

Beverly, Massachusetts—We are glad to report victory through Jesus for our church. Recently we gave Rev. G. H. Keeler a nearly unanimous call for the fifth year of his pastorate here. During these four years, three successful revivals have been held by Evangelist D. E. Patrone; one each by Evangelist Noble Berryhill and Evangelist A. F. Balsmeier, whose old-time holiness preaching was a great blessing to all; and Rev. R. E. Cochrane, who impressed the people with their privileges in soul winning. The church exterior has been greatly improved, and a fine parsonage purchased, so the old parsonage might be used for youth work. Beverly is the seventh church on the New England District to organize the Caravan groups, having all four groups active. Finances have increased, a number of outstanding victories have been obtained at the altar, the Holy Spirit is manifestly present in the services, and there is a vision for the unsaved of the community. We give God praise for every victory.—Reporter.

Evangelists Robert and Louise Sumner report: "We have enjoyed our work in the field of evangelism these past three years. God has certainly blessed, and we give Him the praise. We have one date open the first of December that we'd like to fill in Florida; this will follow our meeting at Ft. Lauderdale. Write us, 3916 Roland Circle, Dayton 6, Ohio."

The Leverett Brothers, evangelists, write that they have open dates for August, and will be glad to go anywhere to be of service to the Lord and the people. Write them, Lamar, Missouri.

Evangelist Fred W. Fetters reports: "My recent series of revivals took me to Lodi, California, where Rev. F. B. Bacon is the aggressive pastor. We enjoyed the fellowship here, God poured out of His Spirit, and a goodly number of folk were saved or sanctified. At the Wilson District Church, where Rev. Clyde Gollither is the faithful pastor, God gave us twenty-five persons seeking Him in pardon or heart purity. My next meeting was with Rev. J. O. Fennell in Pixley. This church is not large, but God met with us in salvation services; thirty-one persons found Him in pardoning or purifying grace, and twelve united with the church. For one week I was at Greenfield, where Brother R. W. Pitts is doing a splendid work in a rural church. God blessed and twenty-seven souls sought Him. At Nevada City, Brother William Wallace is pastor of a home-mission church, where services were held in the Union Hotel Building (built in 1880). Again, God poured out His Spirit in salvation with souls finding Him. Brother Wallace is teaching in the public school to support himself and family, and he has the confidence of the townspeople. When I returned to Southern California, District Superintendent R. J. Plumb asked me to go to Elsinore for

a home-mission campaign. The services were conducted in the Woman's Club building. Many splendid contacts were made, which we believe will help to build a Church of the Nazarene there. God gave us some souls praying through for salvation. Rev. D. W. Simpson is the appointed pastor. I am building my slate for 1953. At present I have some time open in August of this year, and some during the winter; write me, c/o the Nazarene Publishing House."

Pastor L. Lee Gaines reports from San Benito, Texas: "We are nearing the close of our third year with First Church here. It has been a record breaking year in our Sunday-school attendance, and perhaps in the preaching attendance also. All district and general financial obligations have been paid in full. We have made many improvements in our church building, having refinished the whole interior, installed new pews and pulpit furniture and a new grand piano. Our last revival was in May, with Rev. Odell Brown doing the preaching, and Mr. and Mrs. L. C. Messer in charge of the music. Brother Brown did good preaching, and the Messers are about at the top of the list when it comes to directing music for a revival campaign. Our vacation Bible school was supervised by Mrs. Cleo Luper—among the best our church has had. Some of God's 'elect' are among the membership of this church. We are closing our pastorate with this church at the close of the assembly year."

Evangelist H. N. Dickerson writes that he has had a cancellation of the date, September 24 to October 5, and he'd like to slate this time. Write him, 2235 N. Alabama, Indianapolis 5, Indiana.

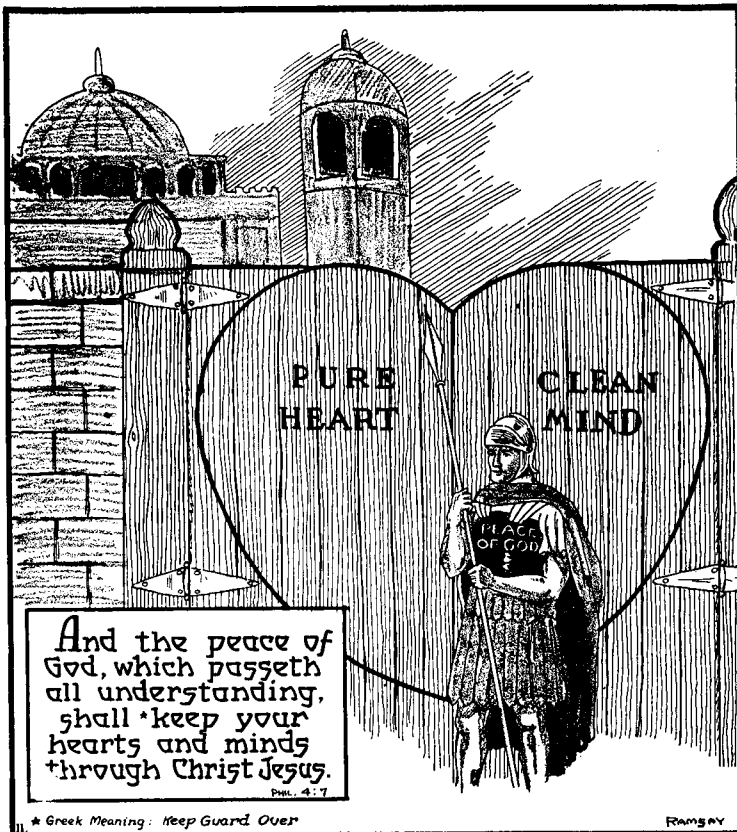
Cleburne, Texas—On June 22 we closed one of the best revivals this church has had. Evangelist Arthur E. Barkley and wife were the preachers, musicians, and singers, and they were at their best. The Lord met with us in every service, blessed our people, and twenty-one souls were saved and sanctified at the altar of prayer. During this year our Sunday school has increased 48 per cent, and our church membership 93 per cent.—T. Frank Keese, Pastor.

Paoli, Indiana—On June 22 our church closed a wonderful revival with Rev. Clifton DeBord as evangelist, and Mr. and Mrs. Norman Kendall and sons as song evangelists. Souls were saved, believers sanctified, and members added to the church. On the last Sunday morning God came on the service in an unusual way at the beginning of Sunday school, and eight souls came to the altar and were saved; six of these were heads of families. This revival spirit continued, with no place for the Sunday school that morning. Brother DeBord is a wonderful Bible preacher, and the Kendalls sing to the glory of God.—Carlton Gollither, Pastor.

Science Hill, Kentucky—We came to this church last February, and found a good church and a nice group of people who love the Lord. The Sunday school was down because the church had been without a pastor for some time, but it is now running good; for the month of June we averaged 212 per Sunday. We had a revival in which souls were saved and the church was greatly helped. A nice love offering was taken for the pastor by Evangelist W. E. Haggard. We had one of the greatest Bible schools in the history of the church; 90 enrolled, and about 35 of these boys and girls found Christ as their Saviour during the school. The church gave an offering to send the pastor to the General Assembly. We thank God for His blessings.—Roy Wells, Pastor.

Sidney, Ohio—Since the coming of our pastor, Rev. Kenneth Grandy, and wife, we have had three good revival meetings. One was with Evangelist E. E. Kimball and wife, with Rev. and Mrs. Clarence Royce as the singers; for our Youth Week revival we had Rev. and Mrs. Kenneth Matheny from our Olivet Nazarene College. Our pastor conducted our Holy Week services. In June we had a good revival with Rev. Philip Ewy as evangelist, and Rev. and Mrs. Carl Clendenen as the special singers. The entire church was helped, forty people sought God at the altar of prayer, and a fine love offering was given our pastor and wife on their expenses to the General Assembly. Sixteen new members have been added to the church this year. We appreciate the faithful services of our pastor, and in March the church extended to him a two-year recall.—Ruth Snyder, Secretary.

Overland, Missouri—Sunday, June 29, was a great day for our church. Our pastors, Rev. and Mrs. A. R. Aldrich, celebrated their twenty-fifth wedding anniversary. A silver tree had been sent to the pastor's home, and all day members and friends of the church came and hung money and checks on the tree; also they received some lovely silver gifts. The Sunday school presented them with a silver automatic percolator and silver bread tray, also an old-fashioned food pounding. It was "Aldrich Day." In the morning service, their son Paul preached; he is just out of the marine air force, and preparing for the ministry. Their daughter, Helen, sang; she plans to be a missionary nurse. Sunday evening their son Robert preached; he is preparing for the ministry at Bethany-Peniel College. Son Paul and wife, Dorothy, sang. God met with us, the people shouted, and the Spirit manifested His presence in old-fashioned, Holy Ghost power. Twelve years ago, Brother Aldrich felt led of the Lord to come to Overland and organize a church. He and his wife have served faithfully for these years. We have raised \$2,000.00 thus far this year for missions, the largest mission-



ary offering in the history of the church. The valuation of our church property is approximately \$90,000.00. Our Sunday school, so far this year, has had a 10 per cent gain in attendance, and on Easter Sunday we broke our record attendance—253 present. Average for the year is 170. We give God praise for all that has been accomplished.—Adeline Floyd, Reporter.

Evangelist Lum Jones writes that he has an open date, August 26 to September 7. He will be closing a meeting in Dalton, Georgia, on August 24, so would like to slate this open time in that section of the country, as immediately following the open date he will be in a meeting in Obetz (near Columbus), Ohio. Write him, Ada, Oklahoma.

Otter Lake, Michigan—Our recent meeting with Evangelist George J. Grimm was the greatest revival we have witnessed for several years. Conviction was strong, and the Holy Spirit moved in a mighty way. On one or two nights there was no preaching; Christians had been praying for a mighty Holy Ghost outpouring, and it came! God gave some marvelous victories. Rev. D. K. King was the song evangelist, and his wonderful songs and testimonies were a constant source of inspiration and blessing. Rev. Dallas Hudspeth also helped with the music. We praise God for His rich blessings upon us.—Herbert Nation, Pastor.

Mt. Carmel, Illinois—In our recent revival we had the Musical Wrights as the special workers; they are full of enthusiasm and faith. We had good crowds in spite of the heat, and our church was much encouraged. More than three thousand contacts were made for the church and Sunday school, with a definite increase in attendance. The Wrights have a good musical program, a fine spirit, and God gave victory at the altar. Pray for us that soon we may have a church building with adequate space for our Sunday school. We appreciate our good pastor, and were glad to be able to send him and his wife to the General Assembly.—Chester Peach, Reporter.

San Luis Obispo, California—The assembly year just closed was one of real victory and progress for our church. The work has gone forward in every department. Three good revival meetings—in October by Rev. M. L. Mann, a youth revival in February by Rev. Milton Poole, and the last one with Evangelist C. Wm. Fisher and wife—have contributed much toward the success in soul winning. Our Sunday school showed a 10 per cent increase in average attendance; and a net gain of seventeen in church membership, with fifteen of those by confession of faith. Our parsonage, purchased last year, was enlarged and redecored, increasing its valuation by \$5,500.00, giving the church a commodious \$13,000.00 property. We praise God for His continued

blessings upon us. Souls are finding Christ in the regular services. Pastor's salary has been increased twice in the last six months. It is a privilege to serve such a loyal, consecrated group of Christians as we have here.—Weldon H. Stone, Pastor.

Beaverton, Michigan—Our church is closing a year during which God has poured out many blessings upon us. We thank Him for those who have knelt at the altar and found victory. This year we have received more new members into the church than in any of the three years during our pastorate here. Also, our receipts for the year exceed our previous records of giving. All budgets have been paid in full, and local expenses have been met to date. A wholesome feeling of respect for the local church prevails in the community, and God is helping us to make many new contacts. We were helped and blessed by the ministry of our district superintendent in a short meeting last November. Rev. and Mrs. O. L. Maish were used of the Lord to encourage and inspire our people. Our spring revival with the Cooper Evangelistic Party did much to help our church. The preaching of Brother Cooper and the singing of Mrs. Cooper and the girls produced results that are reflected in the church today. More than five hundred contacts were made during that meeting, and a class of members was added to the church. It is a joy to work with the group of fine, devoted Nazarenes we have here.—Erma Pierce, Pastor.

Evangelists Billy and Helen Smith report: "We are closing one of the greatest years in our eighteen years of evangelism. God has been doing great things for us, and we give Him all the praise. We have seen many people saved, healed, and filled with the Holy Spirit. We were privileged to work with God in seeing our fifth new church organized this past year. We plan on purchasing a new tent, so will be busy in tent meetings this summer, making it impossible for us to attend more than one or two assemblies. We have two open dates, September 2 to 14 and November 4 to 16. We plan to be in the Southern states after January 1, and have two open dates we'd be glad to give someone needing our type of ministry. We carry the whole program: preaching, singing, and children's work. Write us, 818 McKinley Ave., Cambridge, Ohio."

Washington-Philadelphia District N.Y.P.S. Convention

The thirty-third annual N.Y.P.S. convention of the Washington-Philadelphia District was held May 8 and 9 in the beautiful new church at Ephrata, Pennsylvania.

The delegates who attended the convention were hospitably entertained by the host pastor, Rev. Claude W. Jones, and the people of the church and community.

SEMINARY CORNER

GENERAL ASSEMBLY HONOR ROLL

Districts with apportionments paid up:

1. KANSAS CITY
Dr. Jarrette Aycock
2. CANADA WEST
Dr. Edward Lawlor
3. NORTH DAKOTA
Rev. Harry F. Taplin
4. NEVADA-UTAH
Rev. Raymond Sherwood
5. CENTRAL OHIO
Dr. Harvey S. Galloway
6. WESTERN OHIO
Dr. W. E. Albea
7. KANSAS
Rev. Ray Hance
8. LOS ANGELES
Rev. Shelburne Brown
9. NORTHWEST OKLAHOMA
Rev. Mark R. Moore
10. SOUTHWEST INDIANA
Rev. Leo C. Davis
11. GEORGIA
Rev. Mack Anderson
12. COLORADO
Rev. C. B. Cox
13. NEW YORK
Dr. Oscar J. Finch
14. MINNESOTA
Rev. Arthur C. Morgan
15. ARIZONA
Rev. M. L. Mann
16. MICHIGAN
Rev. Orville L. Maish
17. HOUSTON
Dr. V. H. Lewis

The convention opened on Thursday morning with business sessions. A fellowship luncheon and a keynote address by our district N.Y.P.S. president, Rev. Don R. Hoffman, was held at noon. Most inspiring and challenging messages were brought in the devotional services by Rev. Morris E. Wilson, our convention speaker.

The people were warmly greeted by the Rev. Claude W. Jones, the host pastor; Rev. Knoll, the representative of the Ephrata ministerium; and Rev. E. E. Grosse, our beloved district superintendent.

Papers were presented by lay members on making Christ supreme in the home, church, vocation, and social life.

The convention with its business sessions, devotional and inspirational services, presented a well-planned program which was greatly enjoyed by all. As the delegates returned to the various local churches, they left knowing that this was the greatest N.Y.P.S. convention ever held in every way.

The outstanding messages of the Reverend Mr. Wilson left us with a greater challenge than ever before to make Christ truly supreme.

RICHARD R. KINDERMAN, Reporter

Arizona District

The Tucson Camden Avenue Church of the Nazarene was organized on June 15 in Tucson, Arizona. This is the fourth church in Tucson; it is located in the rapidly growing north-eastern part of the city. So far, a brick-and-stone chapel has been erected on the 225-foot corner, giving a property value of \$25,000.00, and plans are being formulated to provide the first portion of the educational unit this fall.

With the charter for membership still open, twenty-two have been received into membership, and Rev. Francis B. Moore has been installed as pastor at a salary of \$45.00 per week. We expect this to become one of our finest churches within a few years.
M. L. MANN, *District Superintendent*

New Mexico District Assembly

The thirty-ninth assembly of the New Mexico District was held at the Nazarene campgrounds near Capitan, New Mexico, June 4 and 5. General Superintendent D. I. Vanderpool presided with grace and efficiency, and his messages were blessed of God in an unusual way. A wonderful spirit of harmony pervaded all the services and business sessions.

Rev. R. C. Gunstream gave a wonderful report as district superintendent, and was re-elected, with but one dissenting vote, to serve his sixteenth term on the New Mexico District. His sacrificial spirit and efficient leadership are greatly appreciated by the district.

Especially impressive was the ordination service, when Hugh Edward Russell received elder's orders.

Dr. Vanderpool brought timely and uplifting messages to the conventions. Mrs. Fred A. Pierce was re-elected as W.F.M.S. president, Harold Morris as church school board chairman, and Wayne Hagemeyer as N.Y.P.S. president. Rev. L. J. Crenshaw was again chosen to be district secretary and Ivy Metcalf as district treasurer.

The New Mexico Nazarenes are praising God for victory and progress. We look toward a new quadrennium with confidence, faith, and vision. Our district is progressing faster than at any other time in its history and we have confidence in our leaders.

KENNETH L. JENKINS, *Reporter*

W.F.M.S. General Convention

The Seventh General Convention of W.F.M.S. in Kansas City, June 19-21, was one of the finest ever held. It was characterized by great challenge and unity of spirit. Mrs. Louise Chapman was re-elected by a very large vote to succeed herself as general president. She presided with ability and winsomeness.

The Council was reduced in size to nine. Six older Council members resigned for reasons of health and a few new names were added. The most far-reaching decision made was that which changed the name of the W.F.M.S. to Nazarene Foreign Missionary Society. This change was later

sustained and made legal by the General Assembly.

Nearly four million dollars was raised for the General Budget this quadrennium and a new goal of five million was set. \$330,000.00 came in through Alabaster Box giving, which built, among other things, over seventy church buildings. One hundred and seventy thousand subscriptions to the *Other Sheep* were reported, and \$65,000.00 was raised for Relief and Retirement. Dr. G. B. Williamson accepted for the church a check for \$5,000.00 for a new missionary home in Casa Robles, raised by the W.F. M.S.

Several of the nearly seventy furloughed missionaries attending brought thrilling and challenging messages from the field, of advance and revival and need. The new quadrennial motto is "I Must Work—The Night Cometh."

In keeping with this, the Convention theme was "Hold the Ropes." The high hour of the Convention was reached in a presentation of this theme as the Council members reported. Fifty new recruits, now under immediate appointment, were presented and, as a climax, Mrs. Chapman closed with the strongest, most virile missionary appeal one could have. She lifted every vision from self to our God-given responsibility.

An impressive memorial service honored the memory of general superintendents, W.F.M.S. Council members, missionaries, and district presidents who had died during the quadrennium.

MILDRED WYNKOOP, *Reporter*

North Dakota District Assembly

The forty-third annual assembly of the North Dakota District was held at Jamestown, June 4 and 5, with General Superintendent Hardy C. Powers presiding. The fine spirit in which Dr. Powers conducted the business of the assembly and his inspiring messages were greatly appreciated by all.

Dr. Lewis T. Corlett, president of Northwest Nazarene College, presented the college, and also brought a stirring message on Wednesday evening.

Dr. Delbert R. Gish represented the Nazarene Publishing House, presenting its books and literature in a most gracious way.

Rev. Harry F. Taplin was elected district superintendent for the fifth time by an overwhelming majority. The assembly further showed its appreciation for his fine leadership and sacrificial spirit by presenting him with a generous love offering. Rev. Arthur G. Hewitt was re-elected district secretary, and Rev. Arthur M. Long was re-elected district treasurer.

On Thursday evening Dr. Powers conducted an impressive ordination service with the following ordained as elders: A. E. Belzer, James H. Ranum, and Rudolph Sauter.

We praise God for the fine spirit of unity that is manifest throughout the district under the leadership of our good superintendent, and with the help of the Holy Spirit we are looking forward to great days ahead for this district.

C. DON REYNOLDS, *Reporter*

South Carolina District

On Sunday night, June 29, we organized our fifth new church for this assembly year, at Newberry, South Carolina, with ten members. This is the first on our goal of twenty-five new churches for the new quadrennium. The Sunday school is running over thirty, and there were forty people present on Sunday night in spite of the intense heat. Rev. and Mrs. Max Jones have been appointed as the pastors.

The special workers were Rev. Darrell Jauch, the Bob Jones Trio, Rev. J. P. Jernigan and his trio, Revs. Harold Liner and L. V. Davis, and the Shut-in Trio, with the district superintendent and family with their quartet. We were helped by the beachhead launched ahead of time by our own "Showers of Blessing" radio program. This is a ripe field; pray for us.

W. RAY CLOER, *District Superintendent*

DEATHS

REV. OLIVER ANDREW CROFFORD was born March 14, 1896, in Buffalo Gap, South Dakota, and died May 31, 1952, at Emmett, Idaho. He had suffered a long illness; health conditions forced his retirement from the pastorate four years ago. He triumphed in the faith, through long days and nights of suffering, and came to his end victoriously. His life and testimonies were a continual benediction to all who visited him. He was married to Mabel Jefferies on December 26, 1916. Genuinely converted at Yakima, Washington, he soon after answered the call of God to the Christian ministry. He pastored in the Church of the Nazarene at Union Gap, Washington; Troy, Idaho; Colfax and Kennewick, Washington; Casper and Cheyenne, Wyoming; Buhl and Idaho Falls, Idaho; and finally La Grande, Oregon. He lived to glorify God. His last words were, "Praise the Lord!" Many shall rise up in that day and call him blessed. His wife was ever faithfully at his side. She, with a daughter, Mrs. Clarence Berkley, and two sons, Dwight and Harold, survive. Funeral service was conducted by the writer, assisted by District Superintendent I. F. Younger. A delegation of the elders of the district served as honorary pallbearers. Interment was in the cemetery at Emmett.—A. C. Turner, Pastor.

MRS. MAE ETHEL CROY, of Anacortes, Washington, died June 6, 1952, in the home of her sister in West Hollywood, California. She had been in ill health for many years. She was the wife of Rev. A. E. Croy, Nazarene pastor at Anacortes, and had been his faithful collaborator in the ministry for many years. She was born May 1, 1900, and united in marriage to Rev. A. E. Croy on March 11, 1922. Besides her husband, she is survived by a daughter, Mrs. Dorothy Harris, and a son, Edwin. Funeral service was held in West Hollywood, with Rev. Kenneth V. Barnett officiating.

MRS. EFFIE LOUESE HOSTETTER (nee Lavering) was born April 22, 1865, at Washington, Kansas, and died May 6, 1952, at Nampa, Idaho. In 1893 she was married to S. J. Hostetter, who died in 1940. She was converted in Garfield, Washington, through reading a religious paper sent by a relative, and in 1907 joined the Church of the Nazarene in that place. In 1919 the family moved to Nampa, where they became members of First Church of the Nazarene. Mrs. Hostetter had been in ill health for many years. She is survived by two daughters, Miss Beryl and Mrs. Bessie Baker; also one sister, Mrs. Beryl Paxton. Funeral service was in charge of Dr. John E. Riley, assisted by District Superintendent I. F. Younger. Interment was in Cloverdale Memorial Park near Boise, Idaho.

KATHRYN E. ZOOK was born July 18, 1913, at Surrey, North Dakota, and died May 31, 1952, at Kankakee, Illinois. She was an active Christian of sterling worth, a witness for Christ and holiness by character, as well as by word and deed. For ten years she was a member of the fine arts faculty of Olivet Nazarene College, and at the time of her death was serving as dean of women. For the last three years she served as director of music for First Church of the Nazarene at Kankakee. She is survived by her parents, Mr. and Mrs. Homer Zook of Elkhart, Indiana; two sisters; and one brother. Funeral service was held in the college chapel, with her pastor, Dr. Lloyd B. Byron, of the College Church, officiating, assisted by Dr. Harold W. Reed, president of Olivet Nazarene College, and Rev. S. A. Smith, pastor of First Church of the Nazarene, Kankakee. Interment was in Memorial Gardens, Kankakee.

JOSEPH BIRD ODELL was born December 25, 1873, at Danville, Illinois, and died May 25, 1952, in a hospital at Pecos, Texas. To Mr. Odell and his first wife were born a son and a daughter, Roswell, and Mrs. W. M. Payne. His wife died and later he was married to Mrs. Emma Harwell, who survives him, together with one brother, Abb. He was deeply interested in the promotion of the gospel, and died in the triumphs of the Christian faith. Funeral service was conducted by Rev. Harold Morris, pastor of First Church of the Nazarene at El Paso, assisted by Rev. Mr. Rogers and Rev. Mr. Langford.

ANNOUNCEMENTS

RECOMMENDATIONS

I wish to recommend to pastors and churches Rev. Gene and Wanda Smith, 511 W. Walnut, Independence, Kansas. He preaches and plays the piano, she leads singing, and they sing together. They have held some good meetings on my district. They travel by house-trailer and will go anywhere. Call this young couple for your meeting; I commend them to you.—Jarrette Aycock, Superintendent of Kansas City District.

This is to notify our pastors and churches that Rev. Wilbur Brannon is giving full time to the work of evangelism. No church will make a mistake in calling this godly, sincere, and effective young evangelist. During his college days he was kept busy in week-end revivals, also during the summer vacation months. He has conducted meetings in some of our leading churches and district youth camps. He graduated from Bethany-Peniel College in June, and is now giving full time to the evangelistic ministry. He carries a burden for souls, preaches with unction and fervor, and God gives him revivals. Address him, Box 687, Bethany, Oklahoma.—I. C. Mathis, Superintendent of Northeast Oklahoma District.

WEDDING BELLS

Miss Ilene Twining, employee of the Nazarene Publishing House, Kansas City, and Raymond McIntire of the U.S. Army, were united in marriage on July 5, at the Banner Church of the Nazarene, Anderson, Missouri, with Rev. R. F. Twining, father of the bride, officiating.

Miss Ethel Marie Mullins and Wesley Elbert Tyler of Hillsboro, Texas, were united in marriage on June 23, at the Nazarene parsonage at Cleburne, Texas, with the pastor, Rev. T. Frank Keese, officiating.

Miss Virginia Lee Clem of Fort Scott, Kansas, and Rev. Hillis Herren of Bethany, Oklahoma, were united in marriage on June 1, in the Fort Scott Church of the Nazarene, with Rev. W. D. Ferguson officiating, assisted by Rev. Gene Hoskinson.

BORN—to Rev. and Mrs. C. H. Strickland, district superintendent of European work in South Africa, twin boys, on June 28.

—to Rev. and Mrs. Harry F. Salsbury of Andersonville, Indiana, a daughter, on June 26.

—to Mr. and Mrs. C. A. R. Johnson of Glen Ellyn, Illinois, a daughter, Virginia Ann, on June 20.

—to Rev. and Mrs. Roy Wells of Science Hill, Kentucky, a son, Marvin Roy, on June 20.

—to Rev. and Mrs. D. R. O'Kelley of West Columbia, South Carolina, a son, Phillip Kelleff, on June 10.

—to Mr. and Mrs. Paul E. Pepper of West Brownsville, Pennsylvania, a daughter, Darla June, on June 10.

—to Rev. and Mrs. Wm. Howard Bynum of Cedar Hill, Texas, a son, William Randolph, on June 9.

—to Rev. and Mrs. Robert Gray of Fillion, Michigan, a daughter, Davida Marie, on June 8.

—to Rev. and Mrs. A. D. Foster of Indianola, Iowa, a daughter, Nancy Lynn, on June 7.

—to Professor and Mrs. Ed. Taylor of Northwest Nazarene College, Nampa, Idaho, a daughter, Patrice Elaine, on June 2.

—to Mr. and Mrs. Waldo R. Campbell of Nowata, Oklahoma, a son, Stephen Ray, on June 2.

—to Rev. and Mrs. W. O. Hall of Langley Prairie, B.C., Canada, a daughter, Sharon Elizabeth, on May 16.

—to Mr. and Mrs. Edward Goodwin of Danvers, Massachusetts, a son, Warren Edward, on May 9.

SPECIAL PRAYER IS REQUESTED by a lady in Tennessee, that God will give them a real revival in that place, and especially bless their young people; by a lady in a hospital in Georgia, that God may touch and heal her body and restore her completely;

by a Nazarene brother in West Virginia, that God may undertake especially for his health;

by a lady in Idaho, that her husband may give himself completely to God, also that "I may keep my chin up and keep true to God."

Nazarene Camp Meetings

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. Moore, 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.

Northeastern Indiana District Camp, August 1 to 10 at the district campground, Marion, Indiana (East 38th St. Ext.). Workers: Dr. R. V. DeLong, Dr. Mendell Taylor, Boyce and Catherine Pierce. For information write the district superintendent, Dr. Paul Uptide, 123 North "D" St., Marion, Indiana.

Washington-Philadelphia District Camp, August 1 to 10, at North East, Maryland. Evangelists, Dr. L. A. Reed, Rev. Donald Snow; singer, Professor Paul Qualls; young people's speaker, Rev. Timothy Smith; child evangelist, Mrs. Wm. Snyder; organist, Mrs. Fred Bertolet. Rev. E. E. Grosse, district superintendent. For information write Rev. Boyd Long, camp manager.

District Assembly Information

SOUTHWEST INDIANA—Assembly, July 30 and 31, at Indiana University Auditorium on I.U. Campus, Bloomington, Indiana. Entertaining pastor, Rev. Franklin Moore, 731 W. Howe, Bloomington. Dr. Hugh C. Benner presiding.

EASTERN KENTUCKY—Assembly, July 30 to August 1, at First Methodist Church, 401 W. Main St., Richmond, Kentucky. Entertaining pastor, Rev. Asa H. Sparks, 516 North St., Richmond. Dr. D. I. Vanderpool presiding.

WASHINGTON-PHILADELPHIA—Assembly, July 30 to August 1, at the District Campgrounds, North East, Maryland. Entertaining pastor, Rev. Monroe Hand, North East, Maryland. Dr. Samuel Young presiding.

(Continued on page 24)



SERVICEMEN'S CORNER

DOYLE M. SHEPHERD, missionary to Japan, writes: "We thank you for the quantity of literature you are sending to the servicemen of Hokkaido. I distributed some to the men in Camp Crawford. Last week Lt. Leonard E. Wolfe from Camp Chitose and Sgt. John C. Atkinson from Camp Hagen were with us. It was very good to have the fellowship of these fine Christian young men. These men took some of the literature you sent to distribute in their respective camps. May God bless these men."



"I would like to send you my change of address so that I may receive my literature regularly. The literature means more to me than can be expressed in words. I don't have the opportunity to attend church like I had back home and the literature is a great help and a big blessing. My home church is the Golden Gate Church of the Nazarene in St. Louis, Missouri, where I was converted last April 29, 1951. I have never regretted it because God has helped me in so many ways in the past year. I am glad because I can feel the presence of the Holy Spirit and for assurance that all is well. Pray for me, as I know that my home church is. My prayer is that I may lead some buddies to the Christ I know."—WILBURN B. BITTRICKS.



"I am very glad to receive the church papers and enjoy them very much. God is so good to me here in these dark days. No matter where we are, God is the same everywhere. I am so glad to know that people back home are holding me up to God in prayer. I thank you so much for the papers."

WILLIAM R. SHOLLER
Korea

"Just a line to let you know that I am receiving my periodicals. I never did stop to realize how much that literature could mean to a fellow until I got in the air force.

"God is blessing us richly here in our Chandler church. Rev. Leo Baldwin is our pastor and is truly a man of God. I'm glad to be a Christian and a servant of God. It helps make friends in new places besides giving me a home in heaven. Pray for us all and God bless your staff."

CPL. JAMES W. CLARK
Williams A.F.B., Arizona

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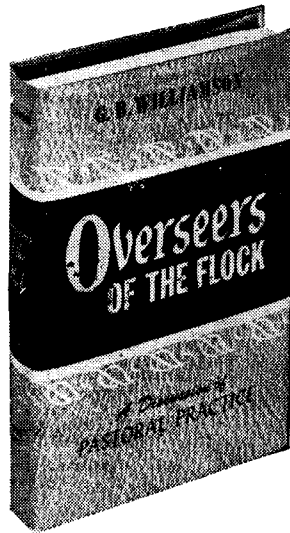
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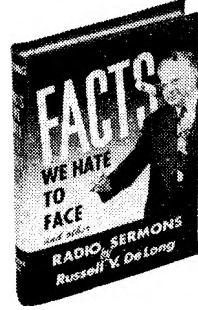
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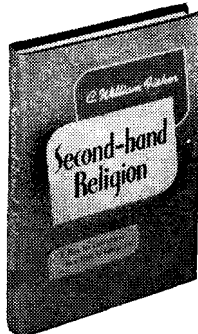


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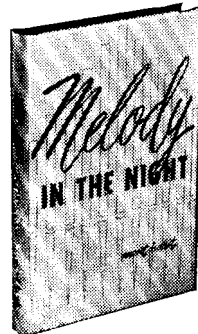


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WESTERN OHIO—Assembly, July 30 to August 1, at the St. Mary's Church of the Nazarene, R.F.D. (Route 29), St. Mary's, Ohio. Entertaining pastor, Rev. Robert L. Ellis, 420 Columbia Ave., St. Mary's, Ohio. Dr. G. B. Williamson presiding.

KENTUCKY—Assembly, August 6 and 7, at First Church of the Nazarene, 24th and Howard Sts., Louisville, Kentucky. Entertaining pastor, Rev. A. J. Frank, 2335 Date St., Louisville. Dr. G. B. Williamson presiding.

KANSAS—Assembly, August 6 to 8, at First Church of the Nazarene, 211 E. Fourth, Hutchinson, Kansas. Entertaining pastor, Rev. Mark Smith, 500 N. Plum, Hutchinson. Dr. Hardy C. Powers presiding.

MISSOURI—Assembly, August 6 to 8, at Pinecrest Camp, Fredericktown, Missouri. Entertaining pastor, Rev. A. L. Roach, 202 Saline St., Fredericktown. Dr. Hugh C. Benner presiding.

ILLINOIS—Assembly, August 6 to 8, at the District Campgrounds, Nazarene Acres, R.R. 7, Dawson, Illinois (15 miles east of Springfield). Entertaining pastor, Rev. Frank H. Watkin, 924 W. Edwards, Springfield. Dr. D. I. Vanderpool presiding.

IOWA—Assembly, August 13 to 15, at the District Campground, West Des Moines, Iowa. Entertaining pastor, Rev. C. E. Stanley, 2009 Beaver Ave., Des Moines, Iowa. Dr. Hardy C. Powers presiding.

NORTHWEST OKLAHOMA—August 13 to 15, at the Bethany College Church, 119 N.W. Main, Bethany, Oklahoma. Entertaining pastor, Rev. E. S. Phillips, 119 N.W. Main, P.O. Box 76, Bethany, Oklahoma. Dr. Samuel Young presiding.

NORTHWEST INDIANA—Assembly, August 13 to 15, at the District Center, Route 1, San Pierre, Indiana. Mail should be sent to Dr. George J. Franklin, District Superintendent, c/o the District Center. Dr. D. I. Vanderpool presiding.

SAN ANTONIO—Assembly, August 20 to 22, at First Church of the Nazarene, 1418 W. Woodlawn St., San Antonio, Texas. Entertaining pastor, Rev. Fred W. Reedy, 1737 W. Mistletoe, San Antonio, Texas. Dr. Samuel Young presiding.

HOUSTON—Assembly, August 27 to 29, at Houston First Church, 46 Waugh Drive, Houston, Texas. Entertaining pastor, Rev. L. P. Durham, 1003 Heights Blvd., Houston, Texas. Dr. Hugh C. Benner presiding.

INDIANAPOLIS—Assembly, August 27 to 29, at the District Campground, Camby, Indiana. Entertaining pastor, Rev. Curtis Shook, Route 1, Camby, Indiana. Dr. D. I. Vanderpool presiding.

DIRECTORIES

GENERAL SUPERINTENDENTS

Hardy C. Powers:
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

ASSEMBLY SCHEDULE

Kansas August 6 to 8
Iowa August 13 to 15
Dallas August 20 to 22
Abilene August 27 to 29
Louisiana September 3 to 5
Arkansas September 17 to 19

G. B. Williamson:
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

ASSEMBLY SCHEDULE

Western Ohio July 30 to August 1
Kentucky August 6 and 7
Northwestern Illinois August 13 and 14
Chicago Central August 20 and 21
Southwest Oklahoma September 17 to 19
North Carolina September 24 and 25
South Carolina October 1 and 2

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

ASSEMBLY SCHEDULE

Washington-Philadelphia July 30 to August 1
Virginia August 6 and 7
Northwest Oklahoma August 13 to 15
San Antonio August 20 to 22
East Tennessee September 3 and 4
Tennessee September 10 to 12

D. I. Vanderpool:
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

ASSEMBLY SCHEDULE

Eastern Kentucky July 30 to August 1
Illinois August 6 to 8
Northwest Indiana August 13 to 15
Indianapolis August 27 to 29
Kansas City September 3 to 5
Northeast Oklahoma September 17 to 19
Southeast Oklahoma September 24 and 25

Hugh C. Benner:
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

ASSEMBLY SCHEDULE

Southwest Indiana July 30 and 31
Missouri August 6 to 8
Wisconsin August 14 and 15
Houston August 27 to 29
Georgia October 1 and 2
Mississippi October 8 and 9

Work and Serve

Who then is willing to consecrate his service this day unto the Lord? (I Chron. 29:5.)

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