

Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

November 19, 1952

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Run for Your Life!

General Superintendent Young

I RAN FOR my life last night. But the race was not too close, for I had a good start. It was a hotel fire and I was on the second floor. About midnight when I was sound asleep, the hotel fire alarm and the bells of the fire trucks wakened me. Somewhat dazed and partly curious, I looked out of my hotel window to discover the flames leaping out of a basement window some fifty yards away in the same building. Hastily I dressed and then the lights went out. The darkness made me doubly serious, as did the running in the halls and the screams of a few women. Closing my window, I opened the door cautiously, only to discover that billows of smoke were blocking my way to the regular stairway. The fire was coming closer.

Then I decided I must make a run for the fire escape if I could find it in the dark. Abandoning hope of packing my bag, I dashed out without combing my hair or tying a Windsor knot. I found the fire escape loaded with people waiting for the final ladder to be lowered. Only one man was

behind me and he was half-dazed with drink. (He had been looking for his bottle in the dark.) On reaching the ground, I recalled that my pocket-book (with a fair-sized sum of money and a railroad ticket) had been left behind in the room, but I had no struggle to leave them there until a later, safer hour. I was on the ground, unharmed and almost amused, except for the thought that maybe someone was still sleeping and might suffocate in that smoke-filled hotel.

Now all is quiet again. I have recovered all and no one was hurt save one old lady who was overcome with smoke. But I know of a greater devastation that is surer and stronger than fire. Humanity calls it nature, but the Bible calls it sin. To all who are thus ensnared I would exhort: Flee to Jesus Christ! He is your Refuge and your Saviour. To all who would bid you stay, answer with the desperation of Bunyan's Pilgrim. Put your fingers in your ears and cry, "Life! Life! Eternal life!" Run for your life and do it now! Today is the day of your salvation!

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

NEWS IN BRIEF

Rev. J. Frank Simpson, pastor at Fostoria, Ohio, died on October 30, after an illness of several weeks.

Rev. Olen Emory has resigned as pastor of the church at Muldrow to accept a call to pastor the church in Arpelar, Oklahoma.

Pastor C. K. Lee of Richmond, Indiana, sends word: "Just closed a gracious revival with Evangelist H. E. Darnell and L. Brown. Sunday-school average for October, 545; received 12 new members into the church."

Evangelist Leon Chambers writes that he is leaving the field to accept the pastorate of First Church, Sylacauga, Alabama.

Pastor Odell Brown sends word from Abilene, Texas: "Great revival in First Church; 125 prayed through; Evangelist H. D. Burson mightily used of God."

Rev. C. I. Willwerth has resigned as pastor of the church in Worcester to accept a call to pastor the church in Waltham, Massachusetts.



There Is No Hunger . . .

By Frieda S. Dause

*There is no hunger
Like the ache within the breast
Of a convicted sinner
Who yearns for peace and rest.*

*There is no thirsting
Like the dryness of the soul
Who craves the Living Water
To cleanse and make him whole.*

*There is no filling
As full or as complete
As that which floods the empty heart
When God and seeker meet!*

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HERALD OF HOLINESS

STEPHEN S. WHITE, *Editor in Chief*

VELMA I. KNIGHT, *Office Editor*

Contributing Editors:

HARDY C. POWERS

G. B. WILLIAMSON

SAMUEL YOUNG

D. I. VANDERPOOL

HUGH C. BENNER

General Superintendents,

Church of the Nazarene

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*You Promote the GOSPEL
When You Promote the HERALD*

Think—

\$1.50 will not buy much any more—but it will take the HERALD OF HOLINESS to a home every week for a year. Its influence will reach into the life of every member of the family. How can you invest just \$1.50 better?

OVER THE TOP!

These churches, according to the district campaign managers' reports, made or exceeded the quota of 60 per cent of the church's membership:

Church	Percentage
Velva, North Dakota	66
Dubuque, Iowa	62
Fairfield, Iowa	104
Hamburg, Iowa	71
Indianola, Iowa	63
Ft. Worth, Texas, North	95
Levelland, Texas	109
Merkel, Texas	220
Hugoton, Kansas	60
Inman, Kansas	71
Palco, Kansas	78
Wilmington, New York	100
Altona, New York	100
Ogdenburg, New York	92
Ottawa, Ontario, Grace	166
London, Ontario	77
Egypt, Ontario	344
Hurdsfield, North Dakota	100
Jamestown, North Dakota	79
Kenmare, North Dakota	111
La Moure, North Dakota	61
Southgate, California	68
Costa Mesa, California	63
Winamac, Indiana	129
Muskogee, Oklahoma, First	88
Skiatook, Oklahoma	73
Cincinnati, Ohio, Eastside	142
Dayton, Ohio, Daytonview	103
Columbus, Ohio, Morse Road	95
Fostoria, Ohio	93
Mt. Gilead, Ohio	100
Shelby, Ohio	88
Warsaw, Ohio	84
Tuttle, North Dakota	63
Tulsa, Oklahoma,	
Carbondale	New Church
Findlay, Ohio	108
Hillsboro, Ohio	127
Campbellsburg, Indiana	67
Torrington, Wyoming	167
Clarinda, Iowa	63
Le Mars, Iowa	86

THAINE F. SANFORD,
Sales Manager

There's Victory in the Valley

By John W. May*

THERE IS little growth on the mountaintop but there is an abundance of growth in the valley. Each has its place, however, in the existence of man. The events surrounding the Transfiguration were also mountaintop and valley experiences.

We see the *inspiration* of the disciples who saw two worlds and three stages of human history meet. The appearance of Moses signified the law, Elias the prophets, and Christ the day of grace. It was here they got a view of another world. Here they were apart from this world and alone with Jesus. Here they also got a new revelation of the Master. We need the mountain-peak experiences today, the camp-meeting atmosphere when the spiritual tide runs high. This brings the courage and inspiration to face the problems and tests before us. We need to get alone with Christ and apart from the world, to get a new revelation to our souls. The everyday grind of things is apt to sap our spiritual stamina. We need the inspiration of the hour on the mountaintop with Jesus.

It is remarkable how Christ may call us apart for a little while in the midst of the battle. When our strength is waning and our spirit sinking, and we are hungry for a blessing, how wonderful is the mountaintop experience! It is no wonder that we shout, cry, laugh, perhaps do all three, when we reach that high place where we can look down on our problems. This is where one gains the courage to "shout in an empty flour barrel." The leaders of yesterday realized the need when they exhorted, "Get the glory."

We see the *aspiration* of the disciple Peter. Though his lot has been condemnation, what man of us would not have done the same thing? This was surely a good place to be. Peter wanted to stay. That man who has no mountaintops has little aspiration. It is on the high peaks of spiritual experience that one may see farther up, farther down, and farther out. Here the horizons broaden and the heart reaches out for greater conquests in the Lord. In this place our problems appear in their true proportions. Such a small thing as a penny will blot out the light of the sun if held close to the eye. Hold it a few feet from the eye and it appears much smaller in size. In the high altitude of joy in the Lord the hindrances to our ultimate goal will take on smaller proportions. Our aspirations will leap every hurdle to lead on toward that goal.

We see the immediate *destination* of the disciples. Even while they were being inspired and were aspiring, the needs of the valley were crying for them. The valley needs us today. We grow in the valley. It is in the valley that we find our work and conquest; and, thank God, there is victory with Jesus in the valley. On the Alps of

*Pastor, Marmet, West Virginia

spiritual experience we may be inspired and formulate our aspirations, but it is in the valley that we put them to work. It is work and sweat that applies us to the needs of the world. We need the *preparation* of the mountaintop but we cannot do without the *perspiration* of the valley. We need the highlands of revivals, camp meetings, and conventions, but we also need the lowlands of the everyday grind of church life. Here we may carry the Word of Life to our neighbors and to those with whom we associate daily. This may not stir the emotions so highly, the results may not be so spectacular, but here in the valley is a place for every man to work and every man to succeed in the Lord.

Let us climb the altitudes of inspiration with the Lord. Let us allow our aspirations to reach out as far as possible. But let us not grow weary or disheartened in the valley where needs on every side extend hungry hands for our help. There's victory in the valley!

Specific Holiness

By Helen E. Kelsea*

THE COMMON trend of holiness preaching is on the general principles of theory and doctrine with great emphasis on the joys, blessings, and rewards of Canaan land. All this is necessary, but do we not neglect teaching what the specific principles of holiness are? We used to hear much preaching on "death to the old man" and what was meant by the "old man." Such preaching dug out specific understanding of carnal attitudes, actions, motives, and principles.

Holiness is more than an emotional crisis. It is a life development. Holiness is the material with which to build a Christlike life. You must have the material before you can build. You may have a perfect understanding of the theory and doctrine of holiness, but no one will want it until the specific Bible teaching of godliness is inculcated in his disposition. A Christlike life is obedience to the New Testament teaching in living and association with others. The following scriptures teach specific holiness, in word, thought, and deed.

"Be ye therefore perfect, even as your Father which is in heaven is perfect."

"Judge not, that ye be not judged."

"Love thy neighbour as thyself."

"Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness."

"Bear ye one another's burdens."

"Walk worthy . . . with all lowliness and meekness, with longsuffering, forbearing one another in love."

"Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from

*Elder, Pasadena, Calif.

you, . . . be ye kind one to another, tenderhearted, forgiving one another . . . ”

“Submitting yourselves one to another in the fear of God.”

“Be sincere and without offence.”

“Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves.”

“Do all things without murmurings and disputings.”

“Walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God.”

“Put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another . . . ”

“Study to be quiet, and to do [tend] your own business.”

“Abstain from all appearance of evil.”

“Humble yourselves in the sight of the Lord, and he shall lift you up.”

“Speak not evil one of another.”

“Grudge not one against another.”

“Love as brethren, be pitiful, be courteous.”

“Women adorn themselves in modest apparel.”
Nudity is not modesty.

“Use hospitality one to another without grudging.”

“Be subject one to another, and be clothed with humility.”

“What manner of persons ought ye to be in all holy conversation and godliness?”

“Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, . . . And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful . . . But he that lacketh these things is blind, and cannot see afar off, . . . Wherefore . . . give diligence to make your calling and election sure; for if ye do these things, ye shall never fall.”

Epistle to the Philippians

By H. Orton Wiley

XXI. Christ, the All-sufficient Saviour For Our Spiritual Life

Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus (Phil. 4:6-7).

THESE VERSES are sometimes interpreted as follows: (1) Be anxious for no-thing; (2) Be prayerful for every-thing; (3) Be thankful for any-thing. The word careful, as used here, means to be anxious or worried. It is said that Queen Anne died of thought, that is, worry or care. The Apostle would not have us indifferent or careless, but make everything a matter of prayer. We are to take firm hold upon the provisions of divine grace and make the promises of God ours through faith. By supplication is meant prolonged and persistent prayer. Thanksgiving should accompany every prayer.

The committing of our spiritual life to Christ, the all-sufficient Saviour, finds its issue in peace which in both the Old and the New Testaments is symbolized as a river. It is this peace that keeps the heart from wandering and the mind from the fret of care. There are two kinds of peace mentioned in the Scriptures. (1) There is peace *with* God. This is found in justification, when the sinner ceases from rebellion and becomes reconciled to God. (2) There is the peace of God, which comes with entire sanctification. This peace is a bestowment—a gift of God's own peace—given to us through the incoming and indwelling of the Holy Spirit.

Peace as a river always has its source in the mountain heights of holiness, but its origin may take many forms.

1. The Lost River flows underground and then bursts out of a mountainside in southern Idaho, where it is known as the Thousand Springs.

2. The Rogue River in southern Oregon, a beautiful stream, has its source in a great rock in the high mountains.

3. At Bel Aire, near Bentonville, Arkansas, a stream flows out of a dark cave in the mountainside and, joined by its tributaries, becomes a great river.

Now the peace of God by the Spirit may pour its living waters from the upper sanctuary through the buried gifts of an individual and burst forth into a thousand springs; or it may flow out of the rocks of trial and perplexity, struck by the rod of faith; or again, it may flow out of the dark caverns of doubt and unbelief. But whatever its source, it is the peace of God that passeth all understanding. This is the ex-

In Gratitude I Pray

By L. M. Hearn

*God's saving mercies gently fall
Like healing rain from heaven;
I cannot hope to count them all—
The seventy times seven
Of infinite, unmeasured love
Transcends man's reckoning.
This mercy fountain from above,
Where Gratitude is beckoning,
Has been my hope through all the way
My stumbling steps have striven.
And, oh, I pray for you today
The joy of sins forgiven!*

perience of Pentecost and comes with the gift of the Holy Spirit to the children of God. That this is true is evidenced by the words of Jesus, who on the last great day of the feast stood and cried, "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this he spake of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified)"—(John 7:38-39).

We Must Be Awake

By Milton Harrington*

THE MOST natural illustration of the Christian being asleep is in the Garden of Gethsemane. Jesus was in the crisis of His life and the disciples were asleep. Surely they were tired, their bodies were worn, but the Son of God was depending upon them. Listen to His words, "Could ye not watch with me one hour?" Only one hour, but their eyelids were too heavy! Only one hour, but the flesh overruled the spirit—not a sinning act but a letting down in watchfulness.

The warning of Jesus is, "Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping" (Mark 13:35). The church world may be slumbering today but you must not slumber. Your spiritual eyelids may be heavy but—*arouse yourself*. We must be awake, or we will slumber on to the Second Coming with the rest of the faithless. We are tempted to weaken because others have weakened—and it is the hardest to stay awake when all around you others have gone to sleep. But we must stay awake!

Paul says, "Therefore let us not sleep, as do others; but let us watch and be sober" (I Thess. 5:6). Sleep deadens the body until it is without power of its own. Spiritual sleep deadens a church or individual until he has no spiritual power. No power in prayer—just a form! No power in revival—just another protracted meeting! If we do not shake ourselves and awaken out of the slumber we are already in, we will go the way of the church world and cease to have revivals, cease to have camp meetings, cease to burn and blaze for Jesus.

The world is in the crisis hour *now*, and the Church is asleep. Like a huge sleeping Samson the Church lies powerless. We Nazarenes must be awake. It is time to send a spiritual Paul Revere through our midst to warn us that the devil is marshaling his forces to give us the telling blow. We must not fail the world in this hour. Others may be asleep but, Nazarenes, **WE MUST BE AWAKE!**

*Pastor, Lovington, New Mexico

Reporting Results

"We have had over a hundred dollars each month for missions since adopting the plan (10 per cent giving), also more left in the treasury than before. God is helping us to retire the debt and make some very substantial repairs on the building."

These are the words of Pastor Harvey C. Miller of Central Church, St. Louis. It is another indication that God is blessing the churches who tithe their total church income for world evangelism.

—GENERAL STEWARDSHIP COMMITTEE

Sin Is Not for Fools Only

By H. M. von Stein*

A WEEK AGO yesterday a man lay on his face, miles from any road, underneath a huge forest tree, pinned fast, alone, and the tree was afire! Help could not possibly reach him before six to eight hours, and might not come then, because the little walkie-talkie upon which communication depended was fifty-odd feet away, up the mountain, where the horses were tied.

The predicament was desperate and the pain excruciating; but through the pain, the foolishness of the situation forced the thought: How on earth did I get myself in such a fix as this?

I know what that man thought—because the man was myself. It is unlikely that one could imagine the sensation of being trapped, with flames crackling, inches from one's shoulders, the unremitting weight pressing, pressing.

I shall finish the details of this predicament. But before I do, the equally vivid memory comes to mind of another man, a dear friend, who suddenly found himself overwhelmed in an odious mess of sin. The pain in his face was as real, and both of us felt the fantastic incredibility he expressed in almost the identical terms I had used under the log:

"How in the world did I ever get myself in such a fix as this?"

Through much agony of spirit, my friend got back to God. Perhaps the scars of his transgression will never wholly heal, although certainly God has wiped the slate clean. The injuries sustained by a falling tree will heal much more quickly and are trivial in comparison, although this heavy cast upon my leg is, at present, a miserable nuisance.

*Medford, Oregon

The point, of course, is that neither of us ever intended getting into a desperate situation. A falling tree is as tricky as sin, and either will get you if you do not take full precautions.

This smoke-chaser thought he had taken them, but he hadn't. There have been many fires—many trees. Perhaps a dullness induced by a partially sleepless night spent fighting fire—but no; carelessness because of familiarity was to blame. In one terrible instant it happened!

The shovel I somehow kept in my grasp was useless for digging in the rocky terrain, but under the urgency of the moment it was made to serve as a pry, and one leg was freed. The fire was getting hot. With my knife I managed to reach underneath and cut the shoe from the other foot and—squirm free. Saddling and packing two horses was a miserable business, beside which the ride home was nothing. But for the finger of God, of course, there would have been no escape.

There is no virtue demonstrated by a forester in escaping from a tree he has cut down upon himself. Neither is there much to be said for the Christian who, having known better for a long time, sins, then repents and is restored.

True, "There is rejoicing in heaven," but how much better it is not to have sinned! For not every man upon whom a tree falls lives to tell of it, and not every Christian who stoops to sin is able to get back!

Why I Quit Going to the Picture Show

By Mrs. Eva V. Beets*

AN ARTICLE picked up by one of my local ministers and reprinted in a weekly church bulletin, which headlined "Why I Don't Go to the Movies," attracted my attention. So impressed was I that I became thoroughly aroused, for it had not been too long since I'd quit going to the movies, which I'd ceased to enjoy.

Just why had I quit? Not that I had ever been a habitual attender but, nevertheless, the better pictures, as they are classed, I had managed to see.

Then there was another question that came to my mind: If it is sinful to attend the picture shows, why don't we as Christians put up a real fight against them?

Happiness is the one thing we human beings go searching for—some in one direction and some in another. Even in our earliest infancy we do our first seeking in the warmth and tenderness of our mother's arms, so that it is only a natural procedure. As we grow up we start bungling the job and end up getting hurt. We get up, frustrated, brush the dirt off, start over again, some trying one thing and some another.

For years—in fact, up until I was in my early twenties—I could have counted the movies I had

attended. At that time the small church I grew up in was against any worldliness; but as the years passed the atmosphere changed, becoming more and more lenient toward the modernistic trend of life. One day I discovered that I was a little out of tune, so to speak, just a little behind the times. Evidently the church leaders were considering me a bit queer. Even the pastor attended the movies as frequently as he pleased.

I asked myself, Who am I to question the authority of one I am to honor and respect, almost as I do my Lord and Saviour? How can I set up a standard of society against persons who are much better educated, and who are in a position to distinguish the right or wrong of things that are facing this modern world of ours?

One evening I accepted an invitation to go along with one of the church leaders to a movie. "It is fun," she exclaimed, "to drop into the darkened place and forget your troubles for a while."

Months passed and it became quite a habit to attend, putting my money in and coming out more depressed than ever.

The church that I loved wasn't doing too well financially or spiritually. Friction was present between some of the members. In my approaching some of the leaders they scoffed at me. I thought of how Christ had demanded to give all or nothing.

Deep down in my soul I felt uneasy. God had revealed in many ways His goodness to me. Was I playing fair?

Not that I felt that attending a movie would dissuade me from the right way of living, for I realized it was only vanity. But what about the youth who were sitting up front?

God was no longer their hero as they sat tensely on the edge of their seats. I realized this one evening as I sat alone in my dark corner watching. There were two tableaux as I weighed carefully the right or wrong of this modernistic problem.

"Look at the blood!" one small American shouted gleefully as his hero fell from his horse into the cool, bubbling brook as bullets were pumped into his breast. Out of the bloody water he came at his enemy, plunging a bayonet into his breast. More and more squeals of delight filled my ears.

Definitely it is hardening the hearts of our little ones—I pondered as I sat there quietly observing and thought of the billions of dollars that our government is spending to bring peace and happiness to this blessed land of ours.

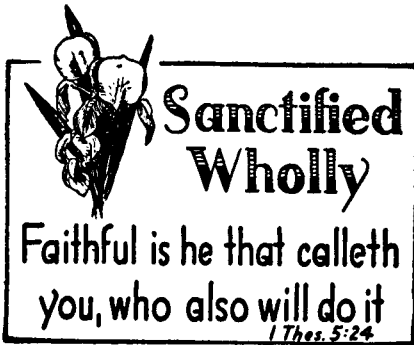
Then I thought of the millions that are being poured into the coffers of the ungodly to bring scenes of crime, drunkenness, robbery, and illicit love affairs to our very doors, teaching and accustoming the youth of our nation to its corruption.

Conviction that the movies are wrong came to me that night and, as I prayed, the thought came of what St. Paul said, "Come out from among them"—lest ye become like them.

*Columbia, Miss.

I have found peace and happiness in the little church where I now worship. Time is short and I must hurry, for there is much to be done and I must be about my Father's business.

If I can be an instrument in helping the bright young boys and girls around me to find the road to happiness, it will be all the recreation I will need.



How Are We Facing Up to Life?

By Arthur Hedley*

IT IS A GREAT thing to come through life with all its difficulties, disappointments, and disillusionments with a brave, trustful, tranquil spirit, with a cheery countenance and a song in the heart. The souring of the heart through disappointment, the loss of faith through trial, and sweet serenity replaced by fretfulness are the real tragedies of life. In the course of a lifetime we have seen some of the sunniest souls lose the joy of life and become morose, peevish, cynical, and hard.

To lose one's health or wealth is a tragedy, but it is a far greater tragedy to lose one's faith and hope in God, for when these go everything that is worth while goes. Tennyson tells of a husband and wife who, having lost faith in God, were held fast in the grip of Giant Despair. For them "life was without sun, without health, without hope, without any delight in anything here upon earth." A man's faith is his greatest treasure and must be guarded, cherished, and kept above all else.

If we face life with a calm and cheerful courage, a quiet, trustful, thankful spirit, we shall be saved from becoming embittered, skeptical, bad tempered, and from many ills of the body and of the mind. The Psalmist says, "It is a good thing to give thanks unto the Lord"; and it is, from every point of view. It is good for body, mind, and soul. A faithless, murmuring spirit brings untold misery to ourselves and those who have to bear with us. However hard and disappointing our lot, we have boundless cause for praise; and the cheerful, trustful soul never finds any lack of cause for praise. Billy Bray, at a Methodist love

*Dunstable, Beds, England

feast, when he heard someone telling a long story of troubles endured and sorrows suffered, jumped to his feet and exclaimed, "Bless the Lord, I've had my trials and troubles. The Lord hath given me both vinegar and honey, but He has given me vinegar with a teaspoon and honey with a ladle."

A firm trust in God and a grateful spirit enable a soul to be cheerful, courageous, and confident in life's darkest hours, for "faith can sing through days of sorrow, 'All, all is well.'" Nothing is more inspiring than to read or hear the joyous witness of some who have endured great sorrows and sufferings. The finest heroism is not that of the battlefield but of the home front: the sickroom, the hospital ward, the home where the Christian mother smiles and sings in spite of a hard cross to bear; the factory where a Christian lad or lass stands as a sole witness for Christ, and with cheerfulness and courage suffers much persecution for Christ's sake. One has been astounded at times at the joy of those who suffer much pain. They are effective witnesses to the power of faith and to God's grace.

When Dr. Payson, a celebrated preacher of his day, drew near to death after a week of great suffering, he said: "I have been ready to doubt whether pain is really an evil, for though more pain was crowded into last week than in any week of my life, yet it was one of the happiest I have spent. And now I am ready to say—come sickness, pain, agony, loss of friends, only let God come with them and they shall be welcome."

He who lives in the presence of God, abides in His Word, and seeks to do His will receives grace which enables him to face up to every emergency. Paul could say, "I have strength for anything through Him who gives me power" (Phil. 4:13, *Weymouth*). Though Paul was in a prison cell with his feet in the stocks, his back smarting and bleeding after being scourged, his fellow prisoners heard not groanings but glad hymns of praise. In a time when he was sorely tried by the weakness of his converts, the slanders of his enemies, we find him rejoicing in tribulation (II Cor. 7:4). When evil men tried to thwart his good work while he was held a prisoner, he rejoiced because he could see the good hand of God behind it all (Phil. 1:12-18). When he knew that soon he must be led forth to martyrdom, there was no murmuring, no fear, but a readiness to go forth to die for Christ, and to be with Christ (II Tim. 4:6-9).

Yes, the cultivation of faith saves us from becoming soured and helps us to be songful and cheerful, however hard our lot. The late Dr. J. H. Jowett tells how he had to go down a mine to see a coal hewer on urgent business. He found conditions in the mine almost intolerable and was full of dark foreboding as he walked in a stooping position to the face of the mine. As he drew near to the workings he heard a voice singing—what could a man sing under such miserable conditions he asked himself. This was the song that greeted him—

*I've reached the land of corn and wine,
And all its riches freely mine; . . .
O Beulah land, sweet Beulah land! . . .*

The singer was the very man he had come to see. His body was cramped and wet with perspiration, but his soul was flooded with joy as he thought of the land of promise. Christian experience right down through the ages witnesses to the fact that there is no circumstance of life that can quench the joy or disturb the peace of the soul that has its faith firmly fixed and rooted in Christ. Faith knows that it is held by God's omnipotent hand, and therefore remains calm and cheerful whatever life brings. The assurance that our trial lies in the way of God's will, and that it is designed for our good and His glory, helps us to sing and smile.

Euphia, one of George Macdonald's most lovable characters, who was a cripple, said one day, "Margaret dear, I begin to think I love my lameness."

"Why, dear?"

"Why, just because God made it and bade me bear it."

"Thou Art But a Youth"

By Mrs. Bessie York Craig*

TET'S TURN the searchlight on this youth and discover some clues to the caliber of his character. Ten C's will give us a good start.

Courage is a virtue born sometimes of necessity; surely made stronger by the help of God. A lion came to David's flock and took a lamb. What did David do? Succumb to the inevitable? Take a passive attitude of fatalism? No, sir, David went out after the lion and slew him. Youth has courage to face the odds and win (I Sam. 17:35).

Capability linked with the vim and vigor of youth is a mighty force against wrong. When

*Olivet Nazarene College, Kankakee, Ill.

No One Loves You More

By Lisa Holso

*When, a child, I'd wake up in the night,
Fresh from dreams, and stiff with fright,
Mother'd pull the bedclothes tight,
And bend and whisper in my ear,
"Hush, my child, I love you well,
And Jesus loves you more."*

*Now, full grown, when I would sleep,
And demons their dark vigils keep,
And doubts and fears and worries creep—
My Heavenly Father bends to say,
"Hush, My child, I love you well,
No one loves you more."*

God calls one to a work He sees the elements of capability there; He will teach and guide so that capacity will increase with demand (I Sam. 17:35).

Confidence in one's self comes from the certainty that God gave victory in previous battles and He wills victory in this crucial one. So, trusting our all to His care, we march on to victory. David slew the lion, and when the bear came he had confidence that he could slay the bear too (I Sam. 17:36).

Confidence in God rests on faith in God. One needs only a retrospective glance to recall the many times when God faithfully came to his rescue and wrought deliverance. David asserts his confidence in God by saying, "The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine" (I Sam. 17:37).

Cautiousness may at first seem incompatible with courage and confidence, but on closer examination it is in line with the divine injunction to "try the spirits whether they are of God" and "see then that ye walk circumspectly." In a momentous crisis, David could not accept an untried way of warfare, but chose to use that which he had proved to be effective. Christian youth will prove that prayer, faith, and trust are tried and proved ways of gaining victory (I Sam. 17:39).

Candidness is an admirable quality in Christian youth. A statement of one's belief or convictions at a proper and appropriate time will let others know just where one stands. Many times it provides a way of escape from temptations to compromise and puts the enemy to flight by resisting him (I Sam. 17:45-57).

Conqueror was David because he prevailed. When "the battle is the Lord's," youth can always be conqueror as he rests in the omnipotence of Almighty God (I Sam. 17:50).

Crowned by the prince, who stripped himself of his robe, his garments, sword, bow, and girdle and put them on David, is the sequel for the conqueror. We, too, shall be crowned by the Prince of Peace with a glory unknown on earth when we shall come forth as conquerors, because "in all these things we are more than conquerors through him that loved us" (I Sam. 18:4).

Conquest is to the conqueror as battle is to the soldier. Saul sensed the possibilities in this young conqueror when he questioned, "What can he have more but the kingdom?" Christian youth has the God-given facilities to win in conquest. What matter if giants or fortified citadels or lurking enemies hinder his way? He marches with a conqueror's tread because the mighty God goes before and leads the way to "blessed, Blood-bought victory." Hallelujah! (I Sam. 18:8.)

Copy is both valuable and useful. It provides a pattern and an example. The copy for the builder is the blueprint; for the art student, it is the master's painting; for the Christian youth, the copy is Jesus Christ, our Pattern; and St. Paul, our example.

In I Chron. 20:7, we discover that David was a copy that inspired his nephew to achieve victory for Israel.

Like David, Christian youth will behave wisely and heed the exhortation of St. Paul to the young man, Timothy, "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (I Tim. 4:12).

"Thou art but a youth," but "let no man despise thy youth."

Do Not Be Scared

By John T. Donnelly*

ONE OF THE most troublesome conditions on the way of life is often produced by that which is only partially seen and even less clearly understood. People, like horses, often experience fear as the result of something which is only half seen or which is mistaken for something else. They are thereby thrown into confusion which may result in peril of accident or disaster.

The Apostle Paul apparently saw a similar peril in the Christian life. As we journey along the way we may encounter apparently fearful presences which may break up our serenity, causing us to shy from our appointed goings and plunge into danger or moral disaster. In panic we may lose our treasure. But the Apostle tells how we can be so prepared and so strengthened and quieted that we shall go along the most menacing road with confidence, "in nothing terrified by your adversaries" (Phil. 1:28).

We are like Christian when he was climbing the hill Difficulty; we see the lions, but we do not see the chains which bind them. We can see the menace afar off, but we do not see the defensive grace until we get quite near. The temptation begins to loom before us, and we do not see a way of escape. The almost certain loss stares upon us, but we cannot see any sign of the promised Friend. The enemy seems to have done everything. Our Friend seems to have done nothing. We shy. We halt. We turn. We are filled with fear. And it is for just such emergencies that the great Apostle gives us his counsel, not to be scared. Forward! The threat is not the entire circumstance, as we discover by continuing our journey. Be still! Keep quiet! Look ahead, and go on! When we get a little nearer we shall find the lions are chained. There is cold water on this side of the wall! There is the oil of inexhaustible grace on the other. "As thy days, so shall thy strength be."

Then sometimes we mistake one thing for something else. This is another troublesome thing in life's way. The mist is about it and its outlines are exaggerated, and in form and proportions it assumes the shape of a menace. A form appears on the deep in the uncertain night, and we are

(Continued on page 10)

*Chaplain, Berlin, Germany

The Great Crusade for Souls

By F. W. Davis

O God, sweep down on our church today,
With power in Thy mighty name,
'Til every member in every church
Can feel the revival flame.

Defeat the forces of sin and hell,
And stir us at any cost,
Until we hear the groans and wails
Of a world that is wrecked and lost.

'Tis not so much for membership
We seek to meet our goals;
We plead for a great ingathering, God,
Of a half a million souls.

Oh, send it, Lord, once more we pray,
For Thou hast provisions made
Whereby, if we work, through faith we'll see
The goal of this great crusade!

LIBRARY
Marianne Col
KANKAKEE, ILL.

The High Place in Our Heart

(II Kings 15:3-4)

By M. R. Korody*

YOUTHFUL King Azariah began his career as king of Judah with a divine commendation; he "did that which was right in the eyes of the Lord." What a wonderful way for youth to begin the earnestness of life! But in reading the next verse of scripture we are disappointed and somewhat dismayed as the Word declares, He did all, save (or except) that the high places were not removed.

How difficult to understand this unless we have prayed the final prayer of consecration, unless we have experienced the refining fire of the Holy Spirit as He sanctifies us wholly when the last "high place" in our heart comes down! It is so easy just to go a day's journey into the wilderness, intending to travel on, but knowing that God has asked us to continue *all* the way into Canaan.

Refusal to do what was required of him by God as king of Judah resulted in a life of exile for Azariah, smitten with leprosy, abhorred by the people who once respected and admired him.

Satan always makes compromise attractive, promises respect, admiration, and friends. The results are always the same—a spiritual derelict on life's sea. Where once a leader and admired, now only scorn from the worldly crowd, sympathy and prayers from God's people.

Many have a good start in the Christian life, forgiven of their sins, only to listen to the clamor of the world for compromise. Holiness of heart so close, yet to obtain it Christ demands all the

*Pastor, Anchorage, Alaska

high places of the heart removed. He has promised to help by destroying carnal ambition and affection if I give Him my life, my love, my all. But failure to comply with God's plan for my life will find me adrift without "the blessing."

The Temple at Jerusalem was chosen by God as the place for His people to worship. All high places built before the Temple where sacrifice was offered and idol worship sometimes practiced were to be destroyed. Christ forgives sin and, once we are His, will not suffer it in the heart of the believer who has access to grace and a clean life. When Christ is enthroned in the high place of our heart, He has all our affection. Failure to walk in the light to holiness of heart, failure to heed the "come out from among them, and be ye separate . . . touch not the unclean . . .," results in only the inevitable—a leprous soul condition, doomed to hell for eternity.

God give us men and women with Holy Ghost convictions who are not ashamed to destroy worldly pinnacles, and allow Christ the high places of the heart!

Wholehearted Seeking

By R. A. Kerby*

IN AN ANCIENT cemetery there stand two headstones in rather close proximity but with inscriptions utterly diverse. The contrast between the two messages is one which should give full and solemn pause to every soul "in earnest to get to heaven." One stone, which has marked the resting place of a young man for nearly three-quarters of a century, has this glorious word: "He died in the assurance of that rest that remains to the people of God." Happy soul! In the short stay of only twenty-five years here upon earth he sought and found his Saviour and his God. His happy soul will go winging its way through endless ages to heights of glory and majesty undreamed of by this poor world.

Another stone nearby bears this unutterably sad inscription, "One who sought but never quite found." The body of this poor man lies in that portion of the cemetery dedicated to the unhappy people who have rejected their Messiah for nearly two thousand years. No individual or nation can find the living God while rejecting the One whom He hath sent. The message borne by this inscription is one which should make the ears of everyone who hears it to tingle. To have lived for several decades in this wonderful world so filled with the handiwork of God, to have been the subject of the Christ-glorifying ministry of the Holy Spirit, to have gone through every providence of God, and all this without ever coming into contact with spiritual reality, is tragedy eternal, irremedial, and supreme.

Such tragedy can only be the product of a heart which would not walk in the light of God.

*Pueblo, Colorado

This is not meant to be hard nor unfeeling but only the declaration that God is true to the soul of every man. God has declared in His holy Word, "And ye shall seek me, and find me, when ye shall search for me with all your heart." It is in this way and this way alone that we can find Him. Friends, wealth, position, influence, ease, reputation, loved ones, and life itself must be placed upon the altar before God will discover himself to us in saving, sanctifying, and fulfilling power.

Little can or remains to be said concerning the contrast exhibited by these two inscriptions. The two lives have been lived, two different choices made, two separate destinies entered in upon, and eternity itself cannot change matters. Dear friend, be encouraged by the happy state of the one and be warned by the sad state of the other and seek God with *all* your heart.

Bluebirds and Roses

By Dorothy Boone Kidney*

ONE TIME when I was a little girl, my school-teacher put a record on the old, yellow oak phonograph with the horn and asked me what I saw in the music while it played. I saw a shining fairy—an inch high—climb up the sides of the old phonograph, walk over to the front of the machine, and take a bow.

I have seen things in music ever since. Sometimes I see hundreds of hungry people with the shadow of communism on them marching ten abreast down a cobblestone street. Sometimes it's a wheatfield shining in the sun. And sometimes it's just the souls of men walking a slow road toward a sunset where long rays of eternity are mixed with darkness.

I see the things that live in my mind when I "look" at music. I still see the small, shining fairies and impetuous, darting bluebirds; but since my conversion, no matter how gay, how fascinating the melody may be, the world for me will never again be filled with just fairies and bluebirds and roses—not so long as some men walk where eternity deepens to a shadow.

Christian, what do you "see in the music"?

*Yarmouth, Maine

Do Not Be Scared

(Continued from page 9)

afraid, and we say, "It is a spirit." "But straight-way Jesus spake unto them, saying, . . . it is I; be not afraid."

"He that believeth shall not make haste." He shall not be urged into feverish haste. There shall be no panic. He shall not shy at the apparent antagonism. He shall be endowed with coolness and with calm. "Said I not unto thee, that, if thou wouldest believe, thou shouldst see the glory of God?"

Home Missions and Evangelism

Roy J. Smees, Secretary

Touring Northeast Oklahoma

Recently it was my privilege to tour Northeast Oklahoma District with Dr. I. C. Mathis, district superintendent. It was an eight-day tour over Sundays, October 19-26. Most of our contact was with the zones of the district. The objective of the tour was to secure at least five hundred members to the "District Founders League." Each member agrees to pay \$2.50 upon the call of the district superintendent. The money is earmarked for property investment only. This year Dr. Mathis has agreed not to make more than four calls. With marked enthusiasm we secured 550 members, and without doubt those on the district whom we did not meet will add another 200. This will bring the total membership of the League to 750.

Think of what this will mean during the year! Each call will mean \$1,750.00 in Dr. Mathis' hand to help provide a suitable place of worship. With this equity it will be possible to finance suitable buildings with small monthly payments which a young congregation can handle. This is a good plan. Give me a decent preacher and a decent place of worship and I can start a Church of the Nazarene in any decent community.

Dr. Mathis has the loyal support of a united district which has a mind to do things. Already two new churches have been organized since the General Assembly and others are in the immediate prospect. God bless Dr. Mathis and his Northeast Oklahoma Nazarenes.

NEW CHURCHES

District Superintendent Edward Lawlor has organized two new churches in Alberta on the Canada West District. They are at Joffre and Bowness, organized September 6 and 7.

A new church has been organized at Roark's Cove on the East Tennessee District by Superintendent Victor E. Gray.

District Superintendent J. W. Short has organized a new church at Vevay, a county seat town in southeastern Indiana, on the Indianapolis District. A tent meeting home-mission campaign was held, with a number of evangelists assisting. There were thirteen charter members and a nice hall has been rented on the main street of the town. Rev. K. F. Johnson has been appointed pastor.

All five of the zones on this district are planning to get a new church

this year, and the district N.Y.P.S. is also planning to support the beginning of a new church. This splendid spirit should have splendid results across the district.

District Superintendent Leo C. Davis has organized a new church at Chandler, a town of 2,000 population near Evansville, on the Southwest Indiana District. There were twelve charter members at the opening, October 19. Rev. Victor Cokley has been appointed pastor. A good corner lot has been purchased and paid for.

Home Missions In a Housing Project

Our church at Vallejo, California, in the San Francisco Bay area was recently asked by the Vallejo Ministerial Association to begin services

in Floyd Terrace, a housing project of between 3,000 and 5,000 population. Other churches had tried to conduct services in some of these housing areas and usually gave up after a short time. The Housing Authority furnished a building without charge for rent or utilities.

Rev. and Mrs. Earle Brewer were moved into the project and the district N.Y.P.S. of Northern California, which raises the home missions budget for the district, helped out with \$50.00 a month. The Vallejo church furnished some of its members. Here is the attendance for the first five Sundays: 29, 48, 56, 63, 89.

The Vallejo pastor, Rev. A. G. Hanners, writes: "This is one of the greatest thrills any of us has ever had—to be a part in the starting of a new church. There is complete harmony. The blessing and leadership of God are being felt and recognized all along. For these same Sundays our attendance here at First Church has been 242, 223, 221, 265, and 308."

Certainly home missions pays!

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

Thank You

Rev. and Mrs. William Russell, who toured the United States in deputational work following the General Assembly, have returned to Great Britain to complete their year of furlough. They write: "We are both very glad that we have had this opportunity of visiting so many churches. We received a warm welcome in every church. We appreciate our church as never before, and it is a great encouragement to know that we have such a great band of people who are doing all that they can to help us carry out the work God has called us to." The Russells are missionaries to the Hashemite Kingdom of the Jordan.

A New Missionary Reports

Greetings from Peru! We are gradually becoming adjusted to our new surroundings. At least I think we are because the roads don't seem so rough as they did, and the many odors don't seem nearly so potent as at first.

Our hearts go out to these people whom we have the privilege of serving. Poverty, superstitions, and fears have so mistreated them that they have been robbed of much of the happiness that life can hold.

Here in Piura we have begun Sunday schools in four different sectors of town and have been averaging over one hundred and sixty in them. Two

weeks ago we started Friday night services in the same homes and these services are progressing rather well also. The one I was in on October 24 had thirty people present and the one a week ago had seventy. We are praying that God will use this effort as the spark from which He will fan a revival fire for us.

The Lord is helping me with the language and has enabled me to preach fifteen times in Spanish. To Him be the praises!—CLYDE GOLLIHER, Peru.

Done Differently

It was obvious that we had arrived too early at the missionary meeting, for dona Blanca was still cleaning the floor with sawdust and water. Two rough benches were brought out and placed on each side of the room. Dona Blanca made her exit and soon came back, seated herself, and commenced to sew on the dress she was wearing. Her father seated himself in the doorway, chair balanced against the wall on two legs, and greeted each one who came, without getting up or lifting his sombrero. As I sat there, I thought of his need of the Lord. The rest of his large family, with a few exceptions, have been wonderfully saved out of Catholicism.

(Continued on page 14)

Righteousness and Progress

CONTINUING from last week my discussion of true righteousness as the first mark of "The Beautiful Life," I bring to you first Paul's position and then

Paul and the True Righteousness

In St. Paul we have an excellent example of the internal revolution which makes a difference in a man's external life. He who was Saul of Tarsus became the Apostle to the Gentiles. A Pharisee of the Pharisees, a fiery champion of Judaism—salvation by the works of the law—became a flaming evangelist and missionary for Jesus Christ. A very brief account of Paul's change is given in Philippians 3:3-9, and it reads as follows:

For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness, which is of God by faith.

The climax of the description of this transformation is found in the last verse, where Paul speaks of being found in Christ, not having his own righteousness which is of the law, but rather the righteousness which is by faith in Jesus Christ.

It is claimed by some that Paul taught a justification by faith alone and thus made little room for an inner righteousness which must manifest itself in deeds. They would use the passage which I presented above and others to prove this contention. However, I believe that there are many teachings in Paul's writings which point to an experience, a heart change, that is followed by different behavior—deeds which honor Christ and help to usher in His kingdom. For instance, in Philippians 2:12-13 Paul exhorts the Christians at Philippi to work out their salvation with fear and trembling, and then bases his demand on the fact that it is God who works in them to will and to do His good pleasure. Further, as he faces death, he declares: "I have fought a good fight, I have finished my course, I have kept the faith" (II Tim. 4:7). These words indicate that his faith must have resulted in action. Besides, when we consider the practical exhortations to Christian living which are given in I Corinthians 13, the last five chapters in Romans, and in many other places in Paul's epistles, we cannot hold

that he disregarded works. In addition, Paul's life after he met Christ stands as a constant and striking reminder of the truth that a man cannot accept Christ without doing something about it. Listen to his summary of his work for Christ:

Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches (II Cor. 11:23-28).

No one can read these verses and hold that Paul was guilty of inaction as a Christian. He had an inner righteousness which came by faith in Jesus Christ and manifested itself in works of righteousness.

FROM the standpoint of teaching, James was the great apostle of works. Some insist that James in his epistle contradicts Paul's emphasis

James and the True Righteousness

on the righteousness which comes by faith, but such is not the case. James does not reject

justification by faith, but he vehemently and rightly upholds the doctrine that faith without works is dead; and Paul, I believe, was ready to give James the right hand of Christian fellowship at this point. Paul proved by his life, even more than James, that faith without works is dead. The two men agree except that Paul largely emphasized one phase of the truth in his writings, while James brought the other aspect into the foreground in his epistle. If anyone doubts James's special interest in works, let him read the following words:

What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

Then James goes on to point out that Abraham's faith in offering Isaac was made perfect only by works, and also that Rahab's faith was accompanied by works. Thus the conclusion that James reached was that man is justified by faith and works—and not by faith only—"For as the body without the spirit is dead, so faith without works is dead also" (James 2:14-26).

Stephen S. White

THE SECOND MARK of the beautiful life is progress. The path of the just, or righteous, is as the shining light—that shineth more and more.

An Increase In Spiritual Values

As the sunlight shines more and more from dawn until noon, so the righteousness of the beautiful life shines more and more until the climax is reached. The morning twilight gradually develops into the bright light of the noonday. This is a vivid way of describing the progress of the Christian life in righteousness.

Progress in the Christian life as indicated in the verse of scripture before us is advancement in righteousness, a life transformed within by faith in Jesus Christ which manifests itself without in a new way of living. Thus this moving ahead is not an increase in material values—money, food, clothes, land, or houses. Rather, it is an enlargement in spiritual values, or virtues. According to Paul, faith, hope, and love are three of the greatest Christian virtues, and, therefore, advancement in righteousness means that we increase in them. As Christians, we should have more faith, hope, and love than we did when we started out in this way. Again, as we continue in the Christian life we should manifest more of the fruit of the Spirit, which is “love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law” (Gal. 5:22-23).

Peter is also thinking of this type of development when in his second epistle—which is addressed “to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ” (II Pet. 1:1)—he says: “And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ” (II Pet. 1:5-8). In accordance with this, then, I am not surprised that we are further exhorted by Peter to “grow in grace, and in the knowledge of our Lord Jesus Christ” (II Pet. 3:18). When I read all of these scriptures, I wonder where the most of us who name the name of Christ would stand if we were given a test to determine how much we have grown in grace since we began our walk with Christ. I am afraid that many of us would receive a very low grade—it would indicate that there is but little evidence that the light of righteousness in our hearts is shining more and more.

WHEN WE think of being examined for the purpose of finding how much we are growing in grace, how much the light is shining more and more, we are not comforted much as we read

two of Paul's great prayers for our growth in grace. I quote them in order that you may meditate upon them and learn for yourself how well they are being realized in your life. In Philippians he says:

I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the gospel from the first day until now; being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ: even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God (Phil. 1:3-11).

The prayer for the growth in grace of the Philippian Christians is recorded in the last three verses, and it embodies an excellent measurement for the spiritual progress of all Christians. I am inclined to believe that the Philippian Christians would have made a good showing in the light of this measuring rod. I come to this conclusion because verses 3 to 8, the first part of the quotation, point to the fact that the followers of Christ at Philippi were living an up-to-date Christian life and were in an A-1 condition for growth in grace. However, I am not at all sure that most of us would fare so well in the light of this standard.

The other prayer of Paul that I would call to your attention does not make me feel much better as to my growth in grace. In it Paul declares:

For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God (Eph. 3:14-19).

Just following this prayer of petition Paul gives one of his great benedictions which emphasized the superlative, or miracle-working, power of God. The implication clearly is that we need not come up lacking in the prayer which he has prayed for our spiritual development, for we have a God who “is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us” (Eph. 3:20).

BUT WHAT do all of these tests for growth in grace really mean for you and me today? More love for God and our fellow man, and a

Progress for You and Me

better understanding as to how to realize, or practice,

this love day by day. This will mean more prayer, more faithfulness in doing the work of God as it is set forth by our church, and more liberality—more willingness to sacrifice and give for the cause of Christ. But let's break this down still more. More faithfulness in doing the work of God as set forth by our church will manifest itself in better attendance upon the services of our church—Sunday school, the two worship

services on Sunday, prayer meeting, the revival meeting, the camp meeting, and more time given to the Crusade for Souls Now. More liberality will be accompanied by more careful tithing and an increase in our offerings for the cause of Christ. Then to all of this there will be added a more dynamic and intelligent faith, along with a hope that will make us worry less about what may come here and rejoice more about the coming glory. We increasingly will realize that God is still on the throne and that all will be well if we are in the path of the just and the light of righteousness is shining more and more.

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for November 30: Jesus' Law of Doing Good Scripture: Matthew 12 (Printed, Matt. 12:1-14)

GOLDEN TEXT: *Follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God (III John 11).*

One of the most difficult arts in the world is the art of asking good questions—and notice that I said "good" questions. And the Master of all question-askers was Jesus. In each of the Gospels we are amazed at the number of questions He asked, and also surprised at the perfect timing of the questions. They all were placed with telling effect. It was thus with the question that I want you to notice in today's lesson, "How much then is a man better than a sheep?"

Notice that Jesus did not give any stated answer to that startling question. He gave no quotations from the Jerusalem Stock Exchange, nor did He even suggest the current price of wool or mutton on the local markets. He didn't intend to give out information; He was asking them to do some digging far deeper than the pages of the farm journals. What Christ actually meant was this, "The trouble with you Pharisees is that you don't know the difference in value between a man and a sheep." There stood in His audience that day people who would gag at a gnat and easily swallow a camel. Their sense of values was as much out of proportion as to see a fat man riding in a Crosley automobile.

Now notice this: Jesus didn't mean to suggest that sheep were valueless. To the contrary, they were highly valuable, even a staple part of the Palestinian economy—so Christ was not comparing man with some cheap trinket. It was common to estimate a man's financial rating by the number of sheep he possessed. But with all

the value of a sheep, Christ wanted them to realize that it was relatively worthless when placed alongside a man. And that being the case, it was always right to help a man if it was right to assist a sheep—even on the Sabbath. For soul-saving knows no calendar, neither is it conscious of hours or special days.

You will remember when it was said humorously that man was actually worth only about \$1.98. That was the chemical evaluation based on the market value of the iron and other chemicals found in a man's body. But that was before the day of atomic science. Now we are told that the energy in the atoms of a man is equal to about 11,400,000 kilowatt hours per pound, worth about \$570,000,000.00 per pound. That would make an average 150-pound man worth more than eighty-five billion dollars. (So, women, take good care of your husbands—they are priceless!)

You see, Christ really had something when He spoke about the value of man, especially the value of his soul.

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.

FOREIGN MISSIONS

(Continued from page 11)

The walls of the meeting place were covered with Sunday-school papers and cards. Out the back door was the kitchen. The floor of the kitchen was dirt, the room wide open to the animals. In one corner was the native stove—a dome-shaped oven made of clay. Smoke went in all directions and the flames leaped from the hole.

We had our largest group that day. I counted seventeen. We sang to the accompaniment of the accordion. The ex-priest's mother (a recent convert under her son's ministry) led in prayer. The devotions were given by Mrs. Stanfield and foreign mission study followed. When dona Maria began her story, a little brown kid goat entered to enjoy the service. He cried loudly, and from the outside we could hear the mother calling the little kid. He finally crawled under the chair that one man was seated in, and enjoyed the soft strokes on his head. All of a sudden I heard a thud and looked out into the kitchen to see a huge billy goat put two feet up on the kitchen table and begin nibbling some corn that had been placed there.

The meeting closed with business and a chorus. Everyone went home feeling that the time was well spent. How different from the formality of the homeland!—MRS. LOUIS RAGAINS, Nicaragua.*

*On furlough

Furloughed Missionary Returns

The day I left New Orleans, the Lord gave me a new assurance that I was in His will in coming back to Guatemala. Isn't it wonderful to know that God is guiding! Just as the children of Israel were led by a cloud by day, He showed me that the cloud for me was lifting from the United States and was moving toward Guatemala. Praise His dear name! I can say from the depths of my heart that I am ready to follow Him anywhere. Just to know He is leading is enough for me.

We had a very enjoyable furlough. How happy we were to see many old friends and to meet many new ones while in the States! It was a real joy. We appreciate every kindness you have shown us. It is a real inspiration to us to think of you and to know you are praying.—MAYME ALEXANDER, Guatemala.

Ignoring Bible truths is no sign that one is ignorant of them.—H. T. BEYER.

The Young People's Society

L. J. Du Bois, Secretary

Thanksgiving-to-Christmas Reading

EACH YEAR the American Bible Society sponsors a Thanksgiving-to-Christmas Reading program. Since Thanksgiving this year is the beginning of the Bible-Emphasis Year in the Church of the Nazarene, we are listing again the selected scriptures which are contained in this special list. Let us join in this reading and make plans to read the Bible through during this coming year.

WORLD-WIDE

Bible Reading

"The Word of Life"

Thanksgiving to Christmas
AMERICAN BIBLE SOCIETY

These 29 readings were listed by 1,096 ministers as their favorite selections on this theme.

NOVEMBER

- 27 Thanksgiving Psalms 103
- 28 Psalms 91
- 29 Psalms 121
- 30 Sunday Psalms 1

DECEMBER

- 1 Psalms 27
- 2 Psalms 46
- 3 Psalms 90
- 4 Isaiah 40
- 5 Isaiah 55
- 6 Matt. 5:1-26
- 7 Sunday Matt. 5:27-48
- 8 Matt. 6:1-18
- 9 Matt. 6:19-34
- 10 Matthew 7
- 11 John 14
- 12 John 15
- 13 John 17
- 14 Universal Bible Sunday..Psalms 23
- 15 Luke 15
- 16 Romans 8
- 17 Romans 12
- 18 Ephesians 6
- 19 Philippians 4
- 20 Revelation 21
- 21 Sunday John 1:1-18
- 22 Isaiah 53
- 23 Hebrews 11
- 24 I Corinthians 13
- 25 Christmas Luke 2:1-20

If you want free copies of the Bible reading bookmark, write, American Bible Society, Dept. U., 450 Park Ave., New York 22, N.Y.

News of Youth

Youth Leader Passes

From the earliest beginnings of the Nazarene Young People's Society, Dr.

L. A. Reed was actively engaged in its program. He served two quadrennia on the General Council, during some of the formative days when money was scarce and the general policies were being built. He had active contact with our schools and some of our largest and best churches. He always had a vital interest in the young people of the church and maintained to the last a spirit of youth which was contagious wherever he went. The N.Y.P.S. joins in tribute to a great life lived and a great influence wrought.

Recent new and re-elected district N.Y.P.S. presidents are: Oren D. Thrasher, Kentucky; B. W. Downing, Mississippi; Buford Blair, Southwest Indiana; and Don Hoffman, Washington-Philadelphia.

Prayer Tower Requests

November 23-29, Bible-Emphasis Year

There is to be a church-wide emphasis upon the Bible from Thanksgiving, 1952, to Bible Sunday, 1953. During this time all of us will be giving special attention to Bible reading, Bible study, and Bible memorization. There should be not less than 30,000 young people who will pledge to read the Bible through during this year. May we endeavor to be a "Bible conscious" people. Let us pray for this entire project, and then become a part of it.

November 30-December 6 Italy

The story of the beginnings of the work of the Church of the Nazarene in Italy is a thrilling one. Brother Alfredo del Rosso has a real vision for a widespread revival of vital religion and holiness. At present there are six churches and preaching points and three other native pastors. Pray that more preaching points may open and that God will lead in the opening of a Bible school.

THE QUESTION BOX

Conducted by Stephen S. White

Q. In the Bible it speaks of streets of gold in heaven. Will there really be streets of gold? This question was brought up in my Sunday-school class, and the teacher said that in heaven the streets would not really be made of gold, nor would the twelve gates have the twelve precious stones or the foundations be made of twelve precious metals. Then it was explained that if the Lord had really described heaven as it is our small minds would not have been able to comprehend what He said. Therefore, He spoke in words which mean a lot to us in this present world, but when we get to heaven gold will not be precious, nor the stones and metals.

A. Your teacher answered your question as many good Christian people would today. There are other Christians who, like you, would not be satisfied with such an answer. They would interpret the Bible more literally than your teacher. Neither group should be too sure, or dogmatic, about its position. None of us know much about heaven now in comparison to what we shall know about it if we get there. Dr. J. B. Chapman used to say that we shall know more about heaven after we have been there five minutes than we do now, even with all that the Bible says about it. I am inclined to believe that he was right in this statement. Anyway, if the streets are not made of gold and the walls, gates, and foundations are not built of what

the Bible says, that is, if this language is not to be taken literally, we know that the city will be far more wonderful than it is pictured to be by these literal things. No Christian will be disappointed by what Christ has prepared for him in that land of endless day.

Q. And, too, I'd like an answer through your paper on the question page—What do you think about working in a Church of the Nazarene to win a prize? I'll be proud to read your answer in our paper, and thanks a lot.

A. A prize is defined as an "honor or reward striven for in a competitive contest; anything offered to be competed for, or as an inducement to, or reward of, effort." The word prize is used in other senses, or has other meanings, but I know of no Church of the Nazarene giving prizes except in the sense just explained. To rule out prizes as thus defined would be to exclude all inducements, or rewards, for effort. I can't see how any of us would want to do this. No doubt prizes in connection with competitive contests can be overdone, but I certainly do not believe that the offering of such prizes is in itself out of place in connection with the work of the church.

Q. Could Jesus have sinned when He was tempted in the wilderness? If He could not have sinned, how can

Hebrews 4:15 be true? When we had the lesson recently on the temptation of Jesus, one in my class declared most vehemently that we were totally wrong in saying that Jesus could have yielded to temptation, that all of the holiness preachers believed as he, and that the only one he had ever read after who believed as the rest of my class did was a commentator who was a modernist. To me that is strange doctrine.

A. There is a difference of opinion as to whether Jesus could have sinned when He was tempted. There are good, conservative men on both sides of this proposition. I certainly class myself as a conservative and as a holiness preacher, and I believe that Jesus could have sinned when He was tempted. Like you and the most of your class, I can't make any sense out of Hebrews 4:15 if Jesus could not have sinned when He was tempted. However, there are those who certainly think that they can make sense out of this verse and at the same time hold that Jesus could not have sinned when He was tempted. You and I are not modernists, even if we do believe as we do, and we must not accuse all of those who disagree with us of being modernists. The main thing, after all, is that Jesus didn't sin when He was tempted.

Q. *What do you think of a person who professes to be a Christian talking trade and going on Sunday to see a horse which he wants to trade for?*

A. If he does, he is breaking the Sabbath, and many of us are careless about keeping the Sabbath. On the other hand, it is easy to misjudge a person at this point. Therefore, it is best for each of us to keep the Sabbath carefully and watch our criticism of others in this connection.

LEARNING TO PRAY:

One learns to pray by praying. The subject of prayer is beset with problems, but there are no problems of prayer to the man who prays. They are all met in the fact of answered prayer and the joy of fellowship with God. We know not what we should pray for as we ought, and if prayer waits for understanding it will never begin. We discover by using. We learn by practice. Though a man should have knowledge about prayer, and though he should understand all mysteries about prayer, unless he prays he will never learn to pray.—*Selected.*

THE HOME CIRCLE

Conducted by Grace Ramquist

For What Shall I Be Thankful?

ONE OF THE MOST difficult tasks for any of us to do is to be thankful for undesirable situations and incidents. I believe that if you will sit quietly for a few moments with paper and pen in hand, you can write as fast as possible for at least ten minutes just making note of things for which you might legitimately complain as far as the world is concerned. For an example, let me now try my luck.

1. I do not have enough physical strength to keep up a house and yard as they should be kept.

2. My husband has a traveling job and is necessarily away from home at least half of the time.

3. There are many so-called luxuries which a great number of my friends and most of my neighbors have, but which I cannot afford.

4. Taxes are much too high.

5. We have had a great deal of sickness in our household this year. This has incurred much expense and anxiety.

6. Our car uses too much gasoline.

All of these complaints are simple, but they represent problems in my life and problems which I must face and solve as best I can. They all seem unnecessary situations and surely are inconvenient for me. Yet, if I choose, I may look at these same complaints and find in them reasons for thanksgiving and rejoicing. Would you like for me to prove this?

1. Although I could use more physical strength in caring for my household duties, yet through all these last fifteen years I have not been forced to spend one whole day bedfast, but have been able somehow to prepare my own food without having to call on friends or kin to help me. What a great deal I have for which to be thankful! Many people do not have the strength to do even the washing of the clothes, of the dishes, or the sweeping of the floors. I have. Thank the Lord!

2. While my husband is forced to be away from home for long periods of time, yet the days and weeks and sometimes months which he is home he can spend all the hours with his family. Sometimes I am sure he is thus enabled to spend more hours with his family than are many men who live at home all of the time. I am so thankful for this!

3. Although there are many luxuries which I cannot have, yet all the necessities of life I do have. I and my

loved ones have much more of the good things of life than we deserve. My God hath supplied all our needs. I thank Him for His watch care over us!

4. Oh, yes, taxes are too high. But I am thankful I live in a land where I can still worship as I please; where I can vote as I choose, where I can live in peace with my neighbor. God is good to me.

5. Sickness has been with us this year. God has delivered us miraculously. Death has not entered our ranks. I am thankful that, through everything, God has been near and has heard our prayers.

6. It does take too much gasoline to run our car, even as it does to run yours. I thank God we have a car. We can go to church, to school, to work and shopping. God has been good to grant us this convenience.

Perhaps even as you read these lines you are saying, "But she doesn't know what real trouble is. Death has come to our home! Shame has entered our ranks! For what have we to be thankful?" I ask you to follow the simple directions above. Write down the complaints first. Then turn your eyes toward God and His mercy and allow your complaints to melt away before your very eyes.

Why, we could spend much time writing down our thanks for "general blessings," and much, much more time thanking God for detailed blessings. I believe that "behind every cloud there is a silver lining," for even though death and sickness may have come your way, yet God has stood by you and has never failed when you have called upon Him. Praise His holy and matchless name!

Offer unto God Thanksgiving

At this time of the year, let us "offer unto God thanksgiving."

Let us thank Him:

1. For His unspeakable gift (II Cor. 9:15);

2. For the peace of God which rules in our hearts (Col. 3:15);

3. Because He giveth us the victory through our Lord Jesus Christ (I Cor. 15:57);

4. Because He causeth us to triumph in Christ (II Cor. 2:14);

5. Because the Lord is good (Ps. 100:5);

6. Because His mercy is everlasting (Ps. 100:5);

7. Because His truth endureth to all generations (Ps. 100:5);

8. Because we are the sheep of His pasture (Ps. 100:3).

NEWS OF THE CHURCHES

Carmi, Illinois—Our church was blessed and helped by a recent revival with Rev. A. K. Jones as the evangelist and Mr. and Mrs. Dale Fritsch as musicians and singers. There were several seekers and some new additions to the church. These workers are among the best. Their ministry is spiritual, their lives godly, and their fellowship congenial. It was a joy to work with them. The church is encouraged and going forward to greater achievements. A fine love offering was given the pastor and his wife.—C. E. Fritsch, Pastor.

Pataskala, Ohio—Last February our church called Rev. W. W. Loveless for a revival. His rugged gospel messages and the prayers of our good people resulted in the best revival we had had in this church for years. We loved the ministry of this old middle-of-the-road preacher so well we called him for our autumn revival which closed with the altar filled with seekers on Sunday night, October 19. Brother Loveless' unique gospel messages revealed unto us Bible truths we had never heard before. The Stethem quartet of four sisters did fine singing during the revival. Twenty-five new people attended this revival. Our sister church in town, the Evangelical United Brethren, with their good pastor, Rev. William Snider, dismissed their two Sunday night services to attend our revival. Finances came easily; all expenses met without a pull, and the evangelist raised a love offering of \$73.50 for the pastor and family.—A. E. Beckwith, Pastor.

Wichita Falls, Texas—Central Church has recently enjoyed a very fine revival with Rev. T. H. Stanley, who fasted, prayed, visited, and preached with the anointing of God upon him. God honored, the spiritual life of the church was definitely deepened, and souls were saved and sanctified. Ten new members united with the church on the closing Sunday—all a direct result of this revival. We begin our ninth year as pastor here; the work was new when we came to this community. God has made it possible for us to build a church with eight classrooms, to convert the building first used as a parsonage into a four-room annex, and buy a parsonage, in this time. Last June when Rev. Bert Daniels was here in a meeting, \$1,500.00 was raised as a start on building a two-story annex with places for departments. We have just started this building and, with the wonderful cooperation of the people, our plans are to complete it with mostly donated labor and pay as we go. God has marvelously opened the doors to this project and we feel that it peculiarly has upon it His smile.—Oliver Newsum, Pastor.

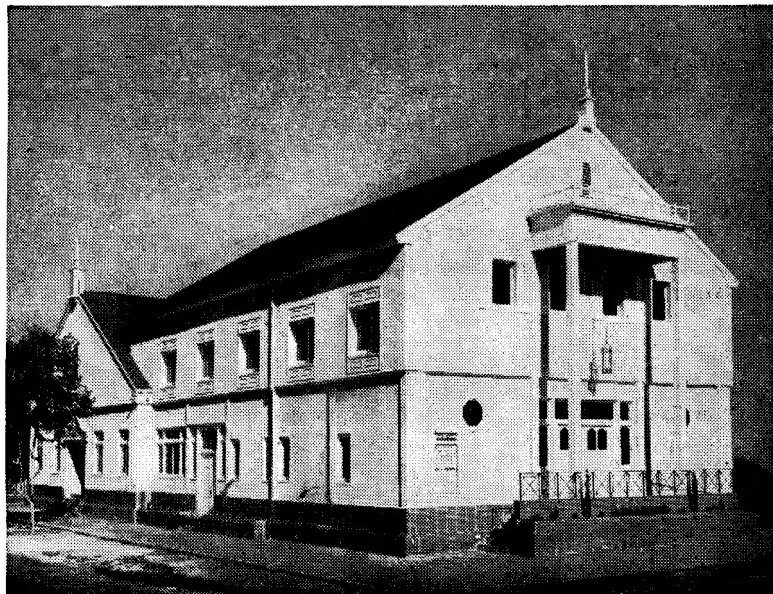
Santa Maria, California—We became the pastor of the church here in June, following the Los Angeles District Assembly. Our predecessor, Rev. Elbie D. Green, built well and God has given our church a loyal, sacrificial group of people. Dr. U. E. Harding and wife, who were our pastors during our school days in Pasadena, recently gave us a very helpful meeting. The people responded to his messages. The

church was much encouraged and some were definitely helped. Several attended our church for the first time during this meeting. Sister Harding's messages in song, which correspond to her living, were given under the anointing and a blessing to all. We are within twenty-five miles of the Camp Cooke Army Base. If you know of any boys there, write us; we would like to contact them in order to be a blessing to them. Our church-school attendance has been slowly rising. Each month shows a gain over the previous one. The presence of the Lord is manifest in the services and we are encouraged to press on.—M. W. Gunn, Pastor.

Decatur, Alabama—On October 12, our Sunday school broke all records for our little church. How we praise God for His blessings on our people and our church! We had with us that day Brother and Sister Charles Brand and son from Lanett church. The son, J. W., a thirteen-year-old boy preacher, brought the message to 214 on this day. In Sunday school Brother Brand taught both the ladies and men's Bible class, a total of 91 people. From the beginning the presence of the Holy Spirit was very real. Our little church has never had so many packed into it at one time; so we decided it was time to build an annex—giving us a larger auditorium, a choir loft, and thirteen Sunday-school rooms. The estimated price for this annex was \$1,600.00. In ten minutes the pastor had raised pledges for \$1,300.00, and some have already paid in full. Truly God is good to us. We thank God for our good pastor and wife, Rev. and Mrs. W. R. Sessions. Without their vision, zeal, love, and determination and the Lord's help we would never be doing so well along all lines.—Mrs. Edna Story, Reporter.

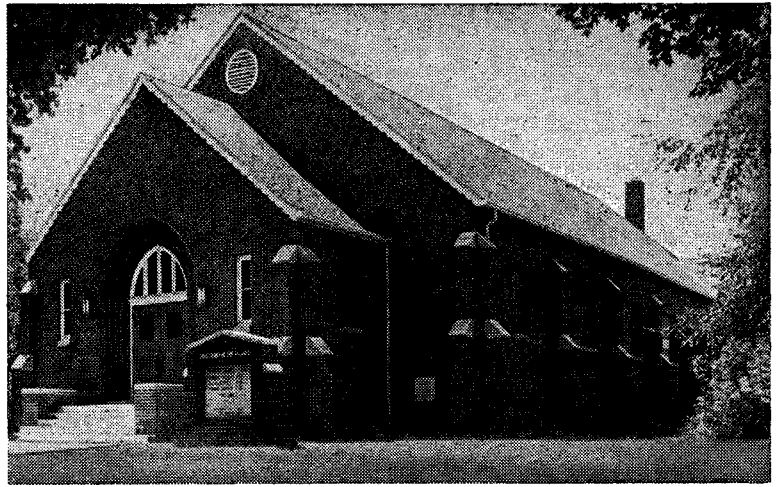
Pictured here is the recently remodeled building, which over a period of two and one-half years has had the exterior completely remodeled, new seats, new lighting, nursery, and other structural changes on the interior. The improvement program was completed at an estimated cost of \$20,000.00, which now gives us buildings valued at between \$75,000.00 and \$100,000.00 on which there is a total indebtedness of less than \$6,000.00. Over the past four years we have seen a steady growth in membership until today it totals 196, a Sunday-school enrollment of 284, and an average attendance of 164. There are now three Nazarene churches and a Nazarene mission in Fresno, a city of approximately 100,000 population; and last Easter the Sunday-school attendance reached almost 1,000 in the four churches. Our present pastor, Rev. A. G. Blacklock, has served this church four and a half years, and is on the second year of a three-year recall. Trinity Church is located within a few blocks of the downtown section of Fresno, and the four churches reach a large portion of the population of the city.—Reporter.

Trinity Church, Fresno, California



First Church, Adrian, Michigan

During the last seven years God has been graciously blessing in all departments of First Church, and all departments have more than doubled. Last year the Sunday school averaged 216, the N.Y.P.S. average for the year was 90, and this year shows a 10 per cent gain in practically all departments. People are getting saved and sanctified, and the blessing of the Lord is upon the church. Our greatest thrill has been the completion of a beautiful cement-block-and-brick church, 100 x 45 feet, which will seat 500 people in the auditorium, and accommodate a Sunday school of 750. The building is finished with light oak trim, oak flooring, and the seats are of the body-form type in white oak; the basement partitions are of knotty pine. The entire cost of the building and the furniture is about \$50,000.00, with a conservative estimate having already been placed on the property of \$87,000.00. The building and furniture would have cost more than \$99,000.00 if done by contract labor, but the people had a mind to work, and much labor was donated by members and friends of the church. We were thus able to



secure the building and furniture at about 50 per cent of the amount it would have cost otherwise. At the present time the entire debt is only \$22,000.00. The church was dedicated

last year by Dr. W. M. McGuire, district superintendent, with Rev. E. W. Martin, pastor of Detroit First Church, preaching the dedicatory sermon.—Albert F. Raloff, Pastor.

Harpers' Ferry, West Virginia—Evangelist Twyla Pittenger gave us the best revival we have experienced in the Loudoun Valley Church since we came here as pastor two years ago.

Miss Pittenger carries a great burden for souls and a concern for the lost. In this revival, October 8 to 19, we had approximately thirty seekers in this small rural church. We had 110

in attendance on October 19 for our Sunday-school rally, combined Sunday-school and church service. We received five new members into the church and dedicated five babies in the morning service. This service was crowned with God's richest presence and glory. This was a Spirit-filled and God-sent revival. Miss Pittenger is a Spirit-filled, wide-awake evangelist who carries a burden for souls and is a great help in the altar services.—A. L. Lепley, Pastor.

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Young People's Journal	1.25	5 or more, \$1.00 each
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Preacher's Magazine	1.25	

Longmont, Colorado—Almost three years ago, feeling it to be the definite leading of the Lord, we accepted the call to pastor this church. These have been years filled with the blessing of the Lord upon both pastor and people. Our predecessors had all built worthily and well, and upon our arrival we found that the church was enjoying the wholehearted esteem and confidence of the entire community. Numerous improvements, totaling nearly \$2,000.00 in value, have been made upon both church and parsonage. Substantial progress has also been made towards complete liquidation of the modest indebtedness upon our entire church property. At the present time the church possesses assets, in its church and parsonage buildings, valued at \$50,000.00, with an indebtedness of only \$3,000.00. Revival meetings have been conducted during these years with Revs. Ruth Teasdale, O. C. Weigel, F. C. Savage, George Brannon, George Talbert, and District Superintendent C. B. Cox. All of these meetings have been times of fruitfulness, and we thank God for the consecrated labors and ministry of our fine Nazarene evangelists. In last Sunday night's service there was no place for preaching as the Spirit of the Lord took over and our people were moved

to tears and shouts of victory. Two hungry-hearted individuals stepped out, without any solicitation, and knelt at the altar to seek the Lord. Largely as a result of the position of esteem our church holds in the community, doors of service have been opened for us outside the regular ministry of the church. We have enjoyed the frequent opportunities which have been offered to broadcast the gospel message over our local radio station KLMO, and are currently serving a term of office as president of the Longmont Ministerial Association. We thank God for the opportunity of serving Him and the wonderful people of the Longmont church.—Merrill G. Bassett, Pastor.

Princeton, West Virginia—Since coming to this church three and one-half years ago, we have seen it grow numerically, financially, and spiritually. When we came, we found a faithful few worshipping in a basement. By Thanksgiving of the same year, our people had rallied and had worked untiringly until we were able to have our Thanksgiving service in our new auditorium. Since then we have painted the inside of the auditorium, built new pews, purchased a piano, built a spacious vestibule in front, and completed eight Sunday-school rooms in the basement. Our Sunday school averaged eighty-eight during the month of August. Our membership has risen from fourteen to fifty-five. God has graciously given us some spiritual revivals, for which we give Him praise. Our church was dedicated in June of this year by our good district superintendent, Dr. Edward C. Oney. We are happy to be the pastor of such a loyal and spiritual group of people.—Vane M. Anderson, Pastor.

Covington, Kentucky—East Side Church has had three good revivals during the past year. The first was held by the pastor. During this meeting good crowds attended and the people showed good interest. Harry and Ruth Huff helped in the special singing; also the Melodyettes from Newport First Church came several times and we enjoyed their singing. The Dixieland Quartet also were with us a few nights. Our second revival was held by Rev. Robert Altman, of Mt. Sterling. He did some great preaching, and our hearts were blessed from night to night. Our Sunday school received a great boost, reaching 120 on the closing Sunday. The people were encouraged in the Lord. Our recent revival was held in October by Rev. Harold Maish. Wonderful messages were brought from night to night. Brother Maish, his wife and daughters, Gladys and Judy, did the special singing, which was enjoyed by all of our people. Our people made over four hundred personal contacts in the interest of the church and Sunday school during the revival period. We shall not soon forget this meeting.—E. Stanley Wagner, Pastor.

Pastor D. E. Clay reports: "Coming to Circleville, Ohio, on the second day of August in 1948, we found a fine group of people with a vision for the future. During these four years, we have built a commodious parsonage (six rooms) and have it well financed. The young people's society purchased a cabin at the district center for the pastor. The church has made some commendable strides numerically; the Sunday school has averaged around 170 for the last two years, and the preaching attendance is encouraging. We have received over 40 into church membership, with some wonderful gains financially as well. The total giving for all purposes for the last assembly year was a little under \$12,000.00. The pastor's salary has been raised \$35.00 on the week, plus all utilities during the past four years. The folk of the Circleville church are good to their pastor—we could not pastor a finer people. Feeling the leading of the Lord, we have resigned and have accepted the call to pastor the Parsons Avenue Church in Columbus."

Chicopee, Georgia—We had a wonderful revival recently with Rev. C. B. Fugett as the evangelist. His effective ministry is deeply appreciated by the church and the many friends he made for the church during the meeting. The altar services were scenes of victory with people really praying through under the power of God. The last night of the meeting the altar and front pews on both sides were filled with people finding Christ in His saving and sanctifying grace. Certainly Brother Fugett is a man of prayer and preaches under the anointing of the Holy Spirit. I am starting my fourth year as pastor of this church. Last year was the best of my ministry; total giving increased over one-third, church and Sunday-school attendance was the best in the history of the church. We have completely outgrown our present facilities and plan to build before the end of the assembly year.—F. M. Digby, Jr., Pastor.

Moundsville, West Virginia—It was with great joy that I began my nineteenth year in the full-time ministry, September 9. During this time I have been a member of but two districts, Pittsburgh and West Virginia, serving under four fine district superintendents: Dr. C. Warren Jones, Rev. O. L. Benedum, Rev. R. F. Heinlein, and Dr. Edward C. Oney. Coming here in July, we found a people who seem, not only willing, but anxious, to co-operate with the pastor and the church program. During this time the Sunday school has grown from an average in July of 111 to an average in September of 153. This has been done without any pressure—the people have a mind to work! On October 12, we closed a very fine revival with Rev. and Mrs. L. B. Matthews as the evangelists. I think everyone felt that God had sent Brother Matthews

to us "for such a time as this." The crowds came, God visited His people, and many prayed through. The church was helped spiritually, financially, and numerically. This is my sixth year on the West Virginia District. It is a distinct pleasure to work with our good district superintendent, Dr. Edward C. Oney, whom we revere and love.—Robert E. Long, Pastor.

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Rev. Wade L. Nelson writes: "I was granted evangelist's commission at the recent assembly of the Southwest Oklahoma District, and shall be glad to accept calls anywhere. I am entirely the Lord's and willing to do or go as He may lead. Write me, 3005 S.W. 14th St., Oklahoma City 8, Oklahoma."

Crestline, Ohio—Our church has had one of the best revival campaigns in years. The church has grown deeper spiritually and the blessing of God lingers with us yet. There were some thirty-two who sought the Lord for pardon and heart purity, for which we do thank and praise God. Evangelist A. G. Meadows was the special worker. Also, having the pastor's burdens on his heart as well as the revival, he raised in pledges close to five hundred dollars to be used in remodeling the church building. Brother Meadows is a man of prayer, a booster, and a preacher of the Word.—A. J. Laird, Reporter.

ANNOUNCEMENT

The Conference of General and District Superintendents will meet in annual session Wednesday and Thursday, January 14 and 15, 1953, at the First Church of the Nazarene in Kansas City, Missouri.

BOARD OF GENERAL
SUPERINTENDENTS
G. B. Williamson, *Secretary*

Evangelist Donald K. Ballard reports: "I have just finished a wonderful revival at Inez, Kentucky, First Church, where Rev. Martin Stepp, Jr., is the pastor. God blessed with forty-one seekers at the altar. At present I am in a glorious meeting with Sioux City, Iowa, First Church, where Rev. Guthrie Hughes is the fine pastor. Last evening (Sunday) the altar was lined with hungry seekers, for which we praise God. From here we go to Albany, Kentucky, and then to

Somerset, Kentucky, for November revivals. I have an open date, December 3 to 14, and also a January date which is open. As I have just entered evangelistic work, my slate for 1953 is not filled. If interested write me at 1005 W. Greenwood, Nashville, Tennessee."

Jasper, Alabama—The month of December marks the close of our fifth year as pastor of First Church. These have been good years and we can say, "Hitherto the Lord has been with us." A new attendance record, for the history of the church, was made by our Sunday school last year. Our loyal people worked hard for the new high mark. As a result of about 16,000 contacts during the year, the Sunday-school average was 249. Our church is a charter member of the Nazarene denomination, and I am glad to be able to say that we are continuing in the same old-fashioned path which the church started in about forty-five years ago. We closed a good revival on October 5 with Rev. W. M. Tidwell as evangelist. He worked hard, preaching twice a day most of the time. He carries a burden, preaches straight, loves lost souls and the church to which he has given his life, and in which the Lord has made him a great blessing. We have received a good class of members, as a result of the meeting. The church at Jasper moves forward, with pastor and people desiring to do more for Jesus and the cause of holiness.—M. E. Perkins, Pastor.

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Evangelist C. M. Whitley and wife write: "Recently we closed a fine revival in Perry, Oklahoma, with a call to return in '53. We are now in the midst of a gracious revival in Shafter, California; God is blessing in a wonderful way. We have an open date that we could give here in California, then we go to Illinois. We have some time we would like to give to the Chicago Central District. Write us, 2233 So. West 34th, Oklahoma City, Oklahoma."

Evangelist Billy Smith writes: "We have an open date November 25 to December 8. Write us, 818 McKinley Ave., Cambridge, Ohio."

Irvine, Kentucky—The Barnes Mountain Church of the Nazarene recently closed the greatest revival in its history. Rev. Harry McCubbin was the evangelist; his Spirit-filled and God-anointed messages were a revelation to the majority that attended. A good number prayed through to definite victory and were saved or sanctified. Several were both saved and sanctified during the meeting. Five new members were received into the church. The future looks much brighter for the Barnes Mountain Church. We thank God for His blessings and for the assistance of the pastors and members of the churches in Irvine and Ravenna.—Reporter.

Song Evangelist Marjorie Granger writes, "I have an open date December 2 to 14, and also one in '53, January 6 to 18. Write me, 4322 Manchester, St. Louis 10, Missouri."

Evangelists Paul and Hallie Smith report: "It has been a great pleasure to serve the Lord in the field of evangelism. We are now in our second year and God has given us some gracious revivals with precious souls finding victory. The pastors and people have been very kind to us and we have enjoyed working with them. Our meetings have taken us into Oklahoma, Texas, Missouri, Kansas, Florida, Tennessee, and West Virginia. We recently closed a meeting with Pastor C. N. Monnett at Bristol, Pennsylvania, who is doing a wonderful work with a loyal group of Nazarenes. They have built a nice basement church and plan to build on a beautiful structure in the near future. They have also completed a very nice eight-room parsonage. We are now in a revival with Rev. M. L. Brown and his fine people in Camden, New Jersey. It seems that it is God's time for a revival here and souls are praying through. Brother Brown worked hard in preparing his people for an old-fashioned revival. Pray for us as we continue in the battle against sin. There are no finer people to work with than Nazarenes."

Bossier City, Louisiana—We have recently closed a very profitable revival with Rev. Ray Davis as the evangelist. Each night the power of God came on the services and Brother Davis preached with the anointing of the Holy Ghost. Many souls bowed at the altar seeking God for pardon or entire sanctification. At the closing service six fine people were received into church membership. After seven years of labor with this fine group we are beginning a third three-year call as pastor. We are located near Barksdale Air Force Base. Anyone having friends or loved ones in this vicinity you would like to have get acquainted with our church, please write me at 316 Edwards Street, Bossier City, Louisiana.—V. Dan Perryman, Pastor.

Saugus, Massachusetts—The Cliftondale Church enjoyed a Bible Conference with Dr. Adolph F. Mahler, Christian Jew, holiness Bible teacher, and evangelist. Dr. Mahler's messages were very enlightening on orthodox Jewish customs and presented the glorious message in a new light. Dr. Mahler demonstrated in full the orthodox Jewish Passover Feast, the prayer robe, the phylacteries, and prophetic chart. These meetings were the best attended ever in the memory of our oldest church members. The Spirit of God was upon all the services and many outsiders were awakened to their spiritual need. Dr. Mahler was born in Austria and traveled the world, which helps to make his messages richer.—Samuel S. Cole, Pastor.



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Osseo, Minnesota—Rev. Paul Thoreen conducted a very fine revival in our church during ten days in September. The folks responded well to his preaching with ever-increasing attendance. The members of the church responded to his plea for visitation, and accordingly the attendance at the regular services has shown a good increase since the meetings. We praise the Lord for victories won and look ahead to new territory.—Edward J. Johnson, Pastor.

Excel, Alabama—We have just closed one of the best revivals of the church's history with Miss Sandra Cox, thirteen-year-old girl evangelist. The Holy Ghost was upon her in great power. Many were saved, reclaimed, or sanctified and nine received into church membership. Miss Cox stays on her knees in prayer more than any preacher I have ever had for a revival. We are completing four new Sunday-school rooms.—Enoch Johnson, Pastor.

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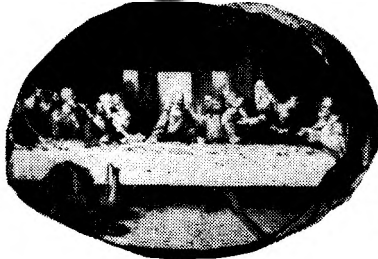
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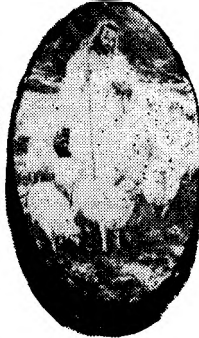
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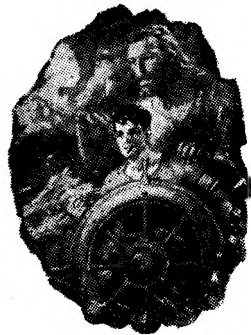
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Akron District Sunday-School Convention

The fourth annual Sunday-school convention of the Akron District was held in the Barberton, Ohio, church, October 17 and 18, with over two hundred delegates registered.

District Chairman Milton Bunker presided at all sessions. The program was well planned from the opening session of Friday morning until the concluding session Saturday evening. The entire program of the Church Schools was given consideration, including the Junior work, with Rev. Minnie Wiandt, district supervisor, presenting this program. Rev. J. Donald Freese, director of the Caravan program, and Rev. John Mayberry, director of summer camps, emphasized this phase of the Sunday-school program. Time was allotted to the presenting of Christian Service Training by Director Kollar, who also introduced to the district the Church School Reading League as one of the important parts of the Achievement Program for the year. Rev. C. D. Taylor spoke briefly of Vacation Bible Schools, dealing primarily with branch Sunday schools and the need for expansion on our district home mission project with a Crusade for Souls Now!

An interesting feature of the convention was the discussion groups held for one hour each morning. Some of the discussion groups were: Junior Work, Achievement Program using Guide as basis of discussion, Nazarene Caravans, Opening and Closing Sessions, Superintendents and Officers. According to the reaction of the delegates, these were profitable sessions. Here many of the problems on the local level were discussed, to the enlightenment of all. Rev. J. Donald Freese led a large chorus choir each night; the choirs were from the Akron area. Best camper awards were presented on Friday evening before a large and appreciative audience.

Rev. Ponder Gilliland has been engaged for the district convention, to be followed by a district tour covering six zones. He stirred the convention with his unique presentation of the program of personal visitation, using as his theme for the series "Ye Are My Witnesses." His ministry in our midst was a source of enrichment of soul with a desire born of the truth to be "witnesses for Christ."

Akron District is determined that the Crusade for Souls Now will be evidenced in larger, better Sunday schools, more effective teaching, a greater passion for souls, branch Sunday schools everywhere, revivals born out of the fire of visitation, and soul-winning outreach of our members.

Rev. Milton Bunker, the able and efficient chairman, with a vision of the possibilities of the Sunday schools of our district, has by dint of hard labor and application of himself to the task brought a challenge to the church for over ten thousand average attendance for this year. We are determined to "Know God—Be Strong—and Do Exploits," for Him!

L. L. KOLLAR, Reporter

DEATHS

REV. M. W. BURGESS was born December 16, 1870, in Taladega, Alabama, and died October 19, 1952, at Denison, Texas. In 1923 he was united in marriage to Mrs. Hattie Solomon. Besides his widow, he is survived by two stepsons, two half brothers and one half sister. He was an elder in the Church of the Nazarene, an active minister for over fifty years. He pastored several churches in Texas—at Hico, Dublin, Cedar Hill, Corsicana, Lufkin, and Denison; also he conducted revivals in Texas, Missouri, Arkansas, Oklahoma, and California. He was a member of the Denison church. Funeral service was conducted in the Denison church by his pastor, Rev. H. F. Crews, assisted by Rev. Charlie Johnson and Rev. Paul H. Garrett, district superintendent.

MRS. J. B. O'NEAL, the last charter member of the Church of the Nazarene in Morrilton, Arkansas, died July 30, 1952. She was born December 7, 1867, in Bradford, moving to Morrilton in 1894. She and her husband, the late J. B. O'Neal, were instrumental in the organization of the Morrilton Church of the Nazarene. She is survived by a daughter, Mrs. O. N. Hargis, and a son, J. DeWitt. Funeral service was conducted in the Morrilton church by her pastor, Rev. W. E. Latham.

PEARL GARFIELD REESE was born in Lennox, Iowa, in 1881, and died on May 6, 1952, in Golden, Colorado. She was converted in the Church of the Nazarene in 1925, and was a member at Pueblo for a number of years. For many years she was a member of First Church of the Nazarene in Denver, where she was very active in the W.F.M.S., and as a Sunday-school teacher. Her last service was with the Daniels Gardens Church, near Denver. She felt called of God to the service of sewing for the needy, and teaching Bible stories to Primary children through the medium of the sand table; she was a success in her field of labor. She will be missed from the church circle and from the Colorado District Camp, where she always testified to full salvation and shouted the praises of God.

MRS. ANNIE GIBSON DE SILVEY, better known as "Mother" De Silvey, died on September 23, 1952. For the past eight years she had been a member of First Church of the Nazarene in New Orleans, Louisiana. She is survived by her husband, four sons, and two daughters. In the absence of the pastor, Rev. M. M. Snyder conducted the funeral service in the church, and interment was made in the Garden of Memories.

MRS. SARAH MARITTA CARTER, age eighty-five, died on August 16, 1952, at the home of her daughter, Mrs. C. W. Wall, in Greenville, Texas. A native of Richmondale, Ohio, Mrs. Carter (nee Sarah Marittha Griffis) was born November 7, 1866. She came to Texas when eighteen years of age. Since 1938 she had made her home with her children. She was a faithful Christian, and for ten years had been a member of the Peniel Church of the Nazarene. She is survived by two sons, W. S. Carter and Rev. Jack A. Carter, Nazarene evangelist; two daughters, Mrs. Wall and Mrs. Robert Philpot; a brother, J. W. Griffis; and a sister, Mrs. Laura James. Funeral service was conducted by her pastor, Rev. C. H. Wilson, with burial in the MacWright Cemetery.

JOSEPH HARRY GASSIE, charter member of First Church of the Nazarene, in New Orleans, Louisiana, died on September 26, 1952. He is survived by his wife, a son, Herbert, and a daughter, Mrs. Forest Turner. He was taken to Baton Rouge, where he had been residing for the past few years, for burial. The service was in First Church, with Rev. M. M. Snyder officiating; he was a veteran of World War I. Burial was in the Roselawn Memorial Park Cemetery.

ANNOUNCEMENTS

RECOMMENDATION—This is to introduce and recommend Rev. I. W. White, 614 Minnesota St., Indianapolis, Indiana, an elder on our district, for evangelistic services. Brother White has done good work as a pastor and now is available for revivals and holiness conventions. He is a fine Christian gentleman with good experience, and we trust a great door of service will open for him.—J. W. Short, Superintendent of Indianapolis District.

BORN—to Mr. and Mrs. Eugene Noffsinger of Memphis, Tennessee, twin daughters, Constance Lee and Candice Lynn, on October 12.

—to Mr. and Mrs. Russell C. Speer of McMinnville, Oregon, a son, Robert Russell, on October 3.

—to Rev. and Mrs. Carl C. Ingersol, of El Dorado, Kansas, a son, Stephen Carl, on September 21

WEDDING BELLS—Miss Geneva Elaine Hall of Bethany, and Mr. Coburn W. McPhail of Midwest City, Oklahoma, were united in marriage on October 1, in Midwest Church of the Nazarene, with Rev. W. E. Hall, father of the bride, officiating, assisted by Rev. R. S. Ball, local pastor.

SPECIAL PRAYER IS REQUESTED by a lady in Tennessee for the healing of her husband, God's help for all the family along all lines, also that her mother's body may be healed;

by a lady in Alabama for loved ones who are discouraged about their church work, for the salvation of unsaved loved ones, for grandchildren who need God, and for the work of the church in that place;

by a lady in Illinois, "for me concerning a problem which has come up at the office";

by a brother in Pennsylvania "with many requests";

by a Christian friend in North Dakota for a family about to be ruined by sin, that God may undertake—for a real revival in our town—for a friend who has moved and seems lost to the church—also an unspoken request.

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SERVICEMEN'S CORNER

CHAPLAIN Charles Crouch writes from Okinawa: "Recently we conducted a Protestant Bible Conference. Our speaker was Rev. Richard Hillis, missionary in China seventeen years and in Formosa two years. Rev. Robert Shelton, missionary representing Formosa Gospel Crusade, directed the music, and George Bostrom, representing the Navigators, assisted in personal work. Our purpose was to challenge Christians to a deeper walk with God. We trust this is only the first of a series of such meetings climaxing in a real island-wide evangelistic effort among the GIs."

"Dr. William Eckel surprised us when he stopped in Okinawa on his way to the United States on September 22. He arrived in time to speak briefly to our Saturday Youth for Christ congregation. We Nazarenes, drawn to him as if by a magnet, all met for a short time of fellowship at the home of Sgt. and Mrs. Norman Brumund. Dr. Eckel's faith, joy, and optimism inspired us all to be better Christians and made us glad to be Nazarenes. Mrs. Talbot Eckel accompanied him ashore while Husband Talbot stayed aboard ship to care for the children.

"The Wesleyan Fellowship twice a month keeps me in touch with holiness people on the island. If any of our pastors or people know of other Nazarenes here, I would like to have them get in touch with me."

"I have been receiving the *HERALD OF HOLINESS, Conquest, and Come Ye Apart* ever since my arrival here in the Far East and I find them to be a real comfort to me since there are no Nazarene missionaries or churches here in Nagoya. The blessing that I have received from this literature can never be expressed in words of thanks. I do wish to have the literature continued, as several of my buddies and myself enjoy them very much. After we are through with them we place them on the chapel literature racks and in the squadron day rooms. Thank you again from all of us servicemen here in Nagoya.

"I am a welfare specialist and the job that I do affords me the privilege of meeting all in-coming personnel of this Headquarters. The first thing that I do when Nazarene personnel are processed in is to see that they have some literature from our church until such time as their own begins to arrive. I count it the greatest blessing that can be afforded to do service for my Lord and Master, Jesus Christ."

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Life in a Nazarene Parsonage

By Paul Martin*

"Living by Faith on a Hundred a Week"

NAZARENE preachers are never overpaid; at least, I cannot remember that Father was. We were always close to the line. We rather figured that our creditors could be our pallbearers—they had carried us thus far; they could carry us to the end! Mother and Dad spent many anxious hours balancing the budget, then budgeting the balance. But in this struggle for an honest dollar, a few, probably too few, well-defined principles were deeply impressed upon our mind. Living by faith on a hundred a week? No, living by faith with a hundred places for each dollar, and a hundred opportunities to trust God.

Principle number one: Salaries big or small were never enough to get rich on. God seemed to provide places to spend, give, and sacrificially invest every dollar and then some! If the salary was small, the Lord stretched it to meet every need. If the salary was large, He seemed to find needs galore. The salary and the needs always came out even.

Principle number two: Salary and wages were never the primary consideration in Father's choice. (When I say Father's choice, I would not want to leave Mother out; for only a kind and confidential God knows how Mother helped him choose!) A clear-cut conviction in this matter caused

Father to resign the largest church on a district and accept the newest home-mission church; led him to resign his district superintendency, not knowing where to go; drove him to ask only one question all his life, "Is this God's will?" My father left every task in better condition, physically, financially, and spiritually, than he found it.

Principle number three: Prayer is the answer to financial problems! It might not be the only answer—but when we prayed in the parsonage with a fervent spirit, it helped us to be careful with the charge account. God supplied our needs with amazing regularity. It just looked like the Lord had a storage building in every town we pastored. (Don't let the *we* in that sentence trouble you, for when E. E. Martin came to town, the whole family felt they were the pastors too.) Prayer helped keep faith with the creditors and helped us leave every town without the slightest stain upon church or calling—helped us borrow on a shoestring, and pay back on time, with the shoestring tied securely. It is yet to be disproved—"My God shall supply all your need according to his riches . . ." If there is any life more radiant, dramatic, or satisfying than truly "living by faith," it surely must be the life of heavenly realization!

*I would rather walk with God in the
night*

Than to walk alone in the light.

*Pastor, Porterville, Calif.