

October 20, 1954

Stewards of God's Grace

IN POINTING up the foolishness and evil of partiality in the church, the Apostle Paul asks the question, "What hast thou that thou didst not receive?" (I Cor. 4:7.) This barbed question comes to me today as we face another Thanksgiving season. It carries its own answer with it, for we are but stewards of the wonderful grace of God. What generosity and kindness He has expressed toward us in Jesus Christ, our Lord!

The experience of salvation that we enjoy today has its only source in Calvary's cross, and that is why it may only be received through faith in Christ. No merit, works, or devotion will do.

*In my hand no price I bring,
Simply to Thy cross I cling.*

The very fellowship we enjoy as Christians—the richest thing in the world—is free. It is afforded by the gospel of God's grace. The blood of His Son redeems us. His love is shed abroad in our hearts by the Holy Spirit. It makes all men our brothers and breaks down the barriers of human hate and prejudice.

We now have a story to tell, a message to give. God has revealed himself to us in His Son for, "The Word was made flesh, and dwelt among us." Now He sends us out to tell of Him. "As the Father hath sent me, even

so send I you." The mystery or secret of the ages is now revealed. Our redeemed lives become a light, and our Christian communities like cities set on hills that cannot be hid.

Then what of the future and world order? Is the present system of experience the final will of God, or is there a better day coming? We have received the Holy Spirit to be our abiding Guest, but His very coming is but a guarantee of the final redemption that God has promised. Sin and Satan will finally be destroyed, and all human history shall be consummated in Christ. Then shall be brought to pass the saying, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

At this Thanksgiving season let Nazarenes everywhere offer God praise from hearts and hands. Let us sing joyfully, but also let us give gladly. May the spontaneity and generosity of our gifts testify to the love and gratitude of our hearts. Let everyone join in this offering for world missions as distributed through the General Budget. May we all give proportionately—"as God has prospered us." Let the words of Jesus be inspiring and controlling: *Freely ye have received, freely give.*

SAMUEL YOUNG, *Secretary*

BOARD OF GENERAL SUPERINTENDENTS

NEWS IN BRIEF

Superintendent I. F. Younger of the Idaho-Oregon District sends word: "Organized a new church in Caldwell, Idaho; 31 adult members; Sunday-school attendance 112. Rev. William Griffin appointed pastor; salary fifty dollars per week. Purchased acreage with lovely parsonage; \$4,300.00 hilariously pledged for new church chapel."

Pastor Joe Chastain of Central Church sends greetings "from the mission field of Hawaii. We are happy to be serving on the great Hawaii District, and believe that God is going to help us in reaching the natives here. They respond very slow, but we love them, and God is able. We would like to hear from parents or friends who have servicemen in Honolulu, or this area; 18,000 with the 25th division arriving by end of October. We'd like to reach them for the Lord. Write us at, 1819 Makiki Street, Honolulu, Hawaii."

After serving for four years as pastor in Alexandria, Virginia, Rev. E. W. McDowell has resigned to accept the pastorate of First Church in Charlotte, North Carolina.

Rev. Mrs. Amanda Bass, wife of Evangelist M. V. Bass, has accepted the pastorate of the Indian Church at Mt. Pleasant (Route 5), Michigan.

Mr. and Mrs. S. Ross Schurman of Oxford, Nova Scotia, celebrated their golden wedding anniversary on September 14. They are pioneer Nazarenes, being among the first to see Nazarene churches organized in Oxford, N.S., Calgary, Alberta, and Toronto, Ontario. They have subscribed to and read the *HERALD OF HOLINESS* down through the years—even before it was called by that name. They love the cause of holiness and are still active in praying, giving, and working for their Master.

Rev. H. W. Mingleorff has resigned as pastor of the church in Brookhaven, Georgia, to accept a call to pastor the church in Dalton, on that district.

Reporter Sadie Zobel sends word from St. Louis, Missouri: "Sunday, October 3, was a day of great victory for Lafayette Park Church of the Nazarene. Our pastor, Rev. B. G. Wiggs, presented to our congregation, the 'year of improvement' program sponsored by the church board. The Lord came on the scene and within fifteen minutes, without solicitation

from our pastor, \$4,300.00 was pledged by friends and members of the church; 688 in Sunday school; victory in the evening altar service. 'Praise God from whom all blessing flow.'"

After almost five years as pastor of the Longmont, Colorado, church, Rev. Merrill G. Bassett has resigned to accept a call to pastor First Church in Reno, Nevada.

NEVER GIVE UP!

By Katherine Bevis*

And I have also given thee that which thou hast not asked (I Kings 3:13).

IF YOU have any trial which seems intolerable, pray—pray that it may be relieved or changed.

A preacher, watching a marble cutter at work, exclaimed, "I wish I could deal such clanging blows on stony hearts!" The workman replied, "Maybe you could if you worked like me, on your knees."

There are two ways to begin the day—with prayer or without it. You begin the day one of these ways—which?

Dwight L. Moody tells the story of a wife who had an unconverted husband. She resolved that she would pray every day for twelve months for his conversion. Every morning she went to her room alone and cried to God. Her husband would not allow her to speak to him on the subject of religion, but she could speak to God on his behalf.

The twelve months passed. There was no sign of his yielding. She resolved that she would try six months longer. The six months passed—still there was no sign, no answer.

The question arose in her mind, "Can I give him up?" "No," she

*Houston, Texas

HERALD OF HOLINESS

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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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answered her own question, "I will pray for him as long as God gives me breath."

That very day, when he came home to dinner, instead of going into the dining room, he went upstairs. She waited and waited, but he did not come down to dinner. Finally she went to his room and found him on his knees crying to God to have mercy on him.

Thus God answered the prayer of this Christian woman. She knocked, and knocked, and knocked, until her answer came.

"The effectual fervent prayer of a righteous man availeth much" (James 5:16).



Honest to the Penny, but

Loyal to the Dollar

By James W. McNeely*

HONESTY in financial matters is a virtue both expected and required of the Christian. Both Old and New Testament writers were careful to admonish us not to defraud our brother, and to cry out against the sin of the false measure.

Christianity is deeper than the outward work of honesty. There are, indeed, some who are honest to the penny, but loyal to the dollar. These would not stoop to dishonesty, yet they would not stop in the mad scramble for things to be genuine servants of God.

Honesty has to do with conduct; loyalty deals with character. The one is outward—physical, while the other is inward—spiritual.

The God who is our Judge sees our outward conformity to the law, and He also sees attitudes pertaining to the deeper values; and these latter, we are led to believe from the Scriptures, are the more important.

Where is our loyalty? Is it to home, family, friends, church, religion, God? Or is it to accumulating greater wealth and more gadgets?

The rich young ruler who came to Jesus was honest enough. According to his testimony he had attained an exemplary mode of conduct—having kept all the commandments from his youth up. Yet he went away sorrowful, for he had great possessions.

God grant us deliverance from traps of expediency which ensnare and enslave us, leaving us perhaps with a true sense of outward laws, but blinding us to the deeper values of life, making us "honest to the penny, but loyal to the dollar!"

*Nazarene Elder, Chandler, Arizona

REVIVAL IN INDIA

General Superintendent Powers

BY CABLE and letter the reports have been pouring in of a marvelous outpouring of the Spirit upon our work in India. There are evidences of a genuine Holy Ghost revival. Since the first of the year, many have been fasting and praying for just such a divine visitation. At last God brought glorious victory. It began at the preachers' retreat the last of August and has involved the missionary staff, the national church, our Bible school at Basim, and the coeducational school at Chikhli. Old grievances have been resolved; fellowship has been restored; backsliders reclaimed; believers sanctified; and the people of God are enjoying a new unction from the Holy One.

I quote from some of the letters: "It started at preachers' retreat among preachers and missionaries. It then hit the Basim church and has moved on to the Chikhli school. Thank God! As I write, I can hear the young people and children praying at the other bungalow, and I want to go and join them. The meeting continues day and night around the clock. This is the third real revival I have witnessed, and it is far above anything we could ask or think. Please urge the people to keep praying. It is under the leadership of the Holy Spirit. It beggars all description. Praise the Lord!"

And again from another letter describing one of the services: "The glory of God came and engulfed them. Tears and shouts characterized the service. Such scenes I have never heard of before in this land of suppressed emotions. This work of the Holy Spirit has come through hours and nights of prayers. We had three all-nights of prayer, and the Indian men led the way. There was a sense of *this is it!* and we must have a revival or perish. God came on Rev. Bhujbal with great boldness. Differences were brought into the open and cleared in love and tears.

"The climax came on Sunday morning in the Basim church. Rev. Bhujbal preached on 'If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.' What blessing fell! And then he asked the Basim church members to get on board the heavenly chariot. They came to the altar, and then the preachers began to go out in the neighborhood to bring in those that needed God. The Spirit fell on them in a wonderful way as person after person came into the church only to fall on their knees and beg for forgiveness. The service lasted for three and one-half hours, but it seemed like only one hour. Following this service four volunteers are going into the Mogolai this week to ask God to spread revival fires in those small, discouraged churches.

"I can't begin to tell you how the Lord has worked. 'That no flesh should glory in his presence,' there seems not to have been a human

instrument. The Lord set plans aside and took over himself. It was amazing. An important fact that was noted throughout was the use of the Word of God. I have never seen anything like it. When the Indian people stood to testify or exhort, the Bible was open, and they had a promise. And these people do not have a concordance at the back of their Marathi Bibles. The theme of the revival in Marathi was faith, mighty faith. The promise sees, and looks to God always, and laughs at impossibility, and cries: 'It shall be done.'"

Let us continue to pray for our work in India that the revival will reach the furthestmost outpost of the field and spread to other lands. The God of revivals still lives today and answers prayer in the same old-fashioned way. We humbly praise Him for His outpoured blessings.

AUTUMN SONG

By Clara S. Hoff

*It does not matter that the leaves have turned
To tints of rose and burnished gold and damp,
Just so the heart is ready for the change
From sunny days to bitter cold and snow;
It does not matter when the leaves have gone
And trees stand empty-like and very changed
Like one who stands alone by an open grave.
So much in life are things we do not want
And many joys we never planned are ours . . .
But He who orders all our ways will grant
The grace we need for things we do not want!*

NOT ABLE!

By Louis McCurdy*

*Strive to enter in at the strait gate: for many,
I say unto you, will seek to enter in, and shall not
be able (Luke 13:24).*

ACCORDING to the context which follows this text from verse twenty-five to twenty-eight, there are many who make some attempt to find entrance into heaven. But Christ knew the hearts of men, and according to Him there would be many not able to accomplish an entrance.

A natural deduction is that this first group in verse twenty-five were ones who thought that their soul's salvation was such a trivial matter that it could be attended to after all the rest of life had been lived and its pleasures had been enjoyed. But they found the door shut. They were not able to enter, even though they wished to enter.

Let me imagine that the same group had a lot of ego. They knocked even after the door was shut. The rest of the world was locked out, but not so with them. God would have to be partial

*Nazarene Elder, Canada West District

to them! They were important. If they could only knock loudly enough, and call persistently, Christ would hear them, recognize them, and come on the run. Hadn't they been busy about the Master's service? Hadn't they been high officials in the church? Surely their salvation would be taken for granted without *them* "hitting the sawdust trail." But with all of their importance, and with all of their works, Christ had not yet made their acquaintance. He "knew them not." They found that God was not partial to anyone. They knocked brazenly because of their conceit, but were not able to enter.

The next group in verse twenty-six may deserve a bit of pity, for such are deceived. They made sumptuous banquets to raise money for the poor, old church. They had served teas in His sanctuary. For this service, they fondly hoped to gain heaven; in fact, their pastor had told them as much. That was the way they worked out their salvation. He had soft-soaped it to them on many a Sunday from the pulpit. But they were not able to enter in on the merits of their service.

Another claimed to have been present in a meeting that Christ had held in the streets of His old home town. Some people keep themselves so busy that they think they are doing God a favor if they attend church at all. This one might have said, "Surely you remember me down there in that meeting when You taught in our streets?" Pitiful indeed, is the person who has no more claim on Christ than his attendance at one meeting in some long-forgotten past. Neither shall they be able to enter in.

Verse twenty-eight infers that there was left a Biblical example of some holy men of God, such as Abraham, Isaac, and Jacob, and many of the prophets. These men lived their lives before us in the pages of the Bible. And yet, how great is the multitude of people in all ranks in the church, who have failed to develop the meek and humble spirit of those Bible characters, left for our example. Imagine an official of the church of today, doing as Abraham did—giving an inferior official the first opportunity of choosing the best church, while he, himself retired to that obscure hill-country, hard-scrabble, as Abraham did. They shall not be able to enter because of a lack of humility. They shall not be able to enter because of their unwillingness to serve God in the lowly places, where they get neither notice nor praise from men.

Shall we study the Biblical example of holy men and follow them. May we never be satisfied with one attendance at meeting. Let us not expect salvation through our social service. Let us strive for the salvation of our souls now. Let us enter in while the door is open, and Christ is calling us to enter in while it is still His appointed time.

I can do all things through Christ which strengtheneth me (Phil. 4:13).

Jesus still stands over against the treasury observing our gifts; He knows what we give and how much we have left. Remember the Thanksgiving Offering.

Two Descending Cities

By E. Wayne Stahl*

IN THE *Standard* of June 20, 1954, was an interesting and startling account of Mexico City. We learn that the great metropolis is steadily sinking. This is because it is built "on a thin crust of soil," which in turn rests on a "slippery mush of volcanic ash and water."

In a certain eight months Mexico City went down fourteen inches! One of its largest structures is fifteen feet lower than when it was first erected.

The arresting title of the article was *The City That's Going Down*.

As I read it, I thought of the sub-title of a song that has often been sung in the Church of the Nazarene, *The City That's Coming Down*, (*Glorious Gospel Hymns*, 444). The main title of the song is *The Pearly White City*. I was struck by the similarity of the caption of the factual story in the *Standard* to the sub-title of Arthur Ingler's beautiful lines.

Perhaps the writer of *The City That's Going Down* was familiar with them, and from them adapted the subject of his little history.

The Nazarene hymnist obtained his sub-title from the words of John, the writer of the Apocalypse, where we read, "And I John saw the holy city, new Jerusalem, coming down from God out of heaven" (Rev. 21:2).

How Ingler's glowing stanzas reflect some of the splendor of the metropolis of the holy as we see it in that wonderful twenty-first chapter of Revelation! It is in glorious contrast to the somewhat somber picture of Mexico's sinking city.

God's golden city, like the cities of time, has a directory of its inhabitants, "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life" (Rev. 21:27).

As we think of that celestial directory, let us thank God that we need not sing the words of the refrain of the song, "Is My Name Written There?" with a question mark. For Jesus said "Rejoice, because your names are written in heaven" (Luke 10:20). For we can use an exclamation point, and jubilantly sing, "My name's written there!"

Because John, the apocalyptic seer, wrote in one of his letters, "We know that we have passed from death unto life" (I John 3:14).

*Nazarene Elder, Lowell, Mass.

Little Things to Think About:

By Viola E. Hodge*

The Challenge of Church Membership

Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit" (Eph. 2:19-22).

ONE of the greatest blessings that God has given is that of Christian fellowship—fellowship with Him and with His children. From the earliest days of the Christian era these little groups of believers have been known as "churches" and those who belonged as "church members."

Membership in a church is not just the same as that of other organizations; it carries with it a challenge and an obligation that are unique and blessed. In a club or fraternal organization one may pay his dues and thereby receive certain rights and privileges without any special responsibilities or obligations attached thereto; he may attend its meetings and social functions if he finds it pleasant and convenient to do so; if not, well, it just doesn't matter.

Church membership is something altogether different; it is, or certainly should be, something sacred and binding—a sort of spiritual union of believers. In the early days of our denomination, our founder, Dr. P. F. Bresee, invited to church membership only those who considered it a privilege to "sweat blood," shed tears, and endure any kind of hardship, and to count anything and everything of less importance than the joy of giving their lives to the great task of winning souls and spreading scriptural holiness throughout the earth.

Today we are many years and thousands of members away from those early days, but the challenge still stands. We have, presumably, joined ourselves to this group with a sincere belief that it is where God wants us to labor for Him; but we have no right to consider ourselves good church members unless we are doing our best to carry out His will in the church every day in the year.

Did you ever help to start a new little church? If so, you remember that every single person was terribly important and never missed a service if it could possibly be avoided, because each one felt a burden and an urgency to help along with the encouragement by his presence and prayers. It was such a blessing to all to see the attendance and interest increase week by week. That's the way, I believe, God wants it to be in every church, big or little, old or new.

*Long Beach, California

What's that you say? It isn't the same in a big church; there are so many you're not missed if you go away for a week end or stay at home Sunday night? And as for prayer meeting, do I hear someone say, "That's mostly for old people, isn't it? Anyway, I can't seem to manage to get there very well—work late, tired, you know how it is"?

Yes, we know. We know, too, that you would be surprised if you knew how much you really are missed when you are absent. It is not only your pastor who feels a little "let down," disappointed feeling when your place is empty, a wonder if there is illness in your home, and a bit depressed at the thought that perhaps you just haven't cared enough to make the effort; but your fellow members feel it too, with a keen sense of regret that everyone is not there to enjoy the blessing of the fellowship of worship and praise. We know also that God understands and smiles on you if your reason is valid.

We made some promises to God when we joined the church, and certain covenants that we are responsible to Him for keeping, and we may not with impunity hold lightly a covenant made with God. Let us all look to Him for help as we say with Paul: "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13-14).

**When they have so little and we have so much,
God would have us share. Remember the
Thanksgiving Offering.**

GENESIS 8:22

By Elma Roberts Williams

Not satisfied to drink earth's surface dry
The drought crept down the cracks to seek out
root
Of shrub, and grass, and tree, and take a loot
Of dwindling moisture from their scant supply.
A thieving sun stalked through a cloudless sky
Week after week in tireless pursuit
Of lingering drops that fattened grain and
fruit;
Gray dust-swirls followed every passer-by.

Dismayed, the farmer lacked the heart to look
Upon his lean, ribbed stock, his yellowed field,
Until that day his memory revealed
The promise he had read within the Book:
"While earth remaineth . . . harvest shall not
cease."

Do you have troubles and burdens to bear?
There's One who understands and cares.

The mountains so high, the valley so deep,
Your soul and body He longs to keep—
So trust Him today,
As you go on your way;

The load He will lighten,
The path He will brighten
As you travel this pilgrim way.

This race you will not have to run alone;
Jesus stands by to calm the storms—

His strength, His grace, His mercy, and love
Will carry you through to the Home above!

—ZAIDA ATKINSON

Ousting the Canaanite

By E. E. Wordsworth*

No more the Canaanite in the house (Zech. 14:21). They (the Canaanites) shall not dwell in thy land, lest they make thee sin against me: for . . . it will surely be a snare unto thee (Ex. 23:33).

THE Canaanite was the figure of offense and presented a real danger to the Israelites. The new settlers were required not to be mixed up with them in their social, national, or religious life. Neither were they to intermarry. The Canaanites were to be regarded as enemies devoted to destruction. No covenants were to be made with them. They were to be driven out and ousted from the land.

History tells us that these warnings and specific instructions from God were unheeded. Israel was unwilling to separate; they compromised. "They did not destroy the nations, concerning whom the Lord commanded them: but were mingled among the heathen, and learned their works" (Psalms 106:34-35). They went so far as to serve their "idols: which were a snare unto them." Thus they brought upon themselves untold suffering, shame, and punishment for their sins. The marginal reference indicates that they traded with them. The word "trafficker" seems to show this fact. We are reminded of Christ who, hundreds of years later, drove the traffickers from the sacred Temple.

The teaching of ousting the Canaanite brings before us the awful fact that sin must not be countenanced anywhere. Saul spared King Agag, the man of flesh, and brought evil upon himself and his kingdom. Achan was wont to save the Babylonish garment, the shekels of silver, and the wedge of gold through covetousness, but this troubler in Israel came to the valley of Achor and was stoned to death.

Let the Canaanite stand for sin and the lesson is clear. Sin must be ousted, expelled, expurgated, destroyed from the human heart and life. It must be allowed no quarter whatsoever. Noth-

ing short of expulsion is required. When the Lord sanctifies us wholly, the body, soul, and spirit, the inner chambers of our being are cleansed through and through. The German translation for "sanctify you wholly" (I Thess. 5:23) is "through and through." It is an internal, through-and-through sanctification.

Let the Canaanite also stand for evils and associations of any sort that are against God and His righteousness, and their ousting has meaning for us. They were an extremely vile, unclean, and wicked people. And, we are told in the New Testament, "Have no fellowship with the unfruitful works of darkness" (Eph. 5:11). Christian believers must maintain a complete separation from the world, the flesh, and the devil. We are told to come out from among them and not to be "unequally yoked together with unbelievers" (II Cor. 6:14). We believe this applies in a large measure to social, business, religious, and marital relations.

Sin in the moral nature of man and sins in the life must be dealt with without tolerance, complacency, or any sort of approval. The Canaanite must be ousted from the land, the heart, the home, the nature, the life, and all associations. Expediency smacks of unholiness, lack of ethics, and spirituality. The only safe procedure is to oust the marauder from your home, and drive him completely off the premises. It is suicidal to tolerate evil. Let sin be crucified. Sin and holiness are antipodal. These are forever diametrically opposed to each other. There is no middle ground. Oust the Canaanite!

God's Hidden Treasures

By Justa Lee Allen*

AMONG the wisest words ever spoken to the writer were those of a high-school teacher, while standing on the depot platform waiting to begin the journey to a distant town where I would enter college. The parting admonitions of friends and relatives were: "Don't work too hard." Finally, when this teacher approached, she said, "Young lady, I'm going to be different. I am going to tell you to work hard!"

That was good advice. Since then I have learned that "working hard" is not only a choice, but a necessity, when in partnership with God.

It is generally agreed that God directs and controls His universe by a system of laws. It is obvious that His laws spring from love, and are for the benefit of His creatures—especially man. It is obvious, too, that God had no desire to spoil man by making life too easy for him. This is seen in the way He has seen fit to hide away somewhere in the universe practically every gift, or blessing, that He has provided for mankind, making it necessary for man to put forth effort

*Pastor, Goldendale, Washington

*Tallahassee, Florida

in order to have those gifts for his own use. This law is applied to the physical and spiritual realms alike.

For example, one of the most important material gifts to man from God is coal. We need coal to run our industries, to generate power, to furnish heat; to name only a few of its uses. But God certainly does not deliver that coal into our bins; neither is He so accommodating as to make it easily accessible. On the contrary, He has seen fit, through the laws of nature, to hide it away in the bowels of the earth, making it necessary for man to descend into the earth and dig out the coal before he can use it; and that, after he has located the vein of coal. And long before that, man had to discover fire and its uses before he could recognize the value of coal to himself.

The same applies to the scientific world. One of the greatest gifts in this realm that God has given to man is electricity. Electricity always has been in the universe, but man had to discover it, and learn how to harness it. Then scientists had to spend long hours in the laboratory experimenting and inventing before he could have the electric light, electric power, and the many electrical appliances which make life more pleasant today.

The same rule applies to God's spiritual gifts to man. Here, too, we must put forth effort. While eternal life is God's gift to us—and we have not the price of so great a possession—to make it our own, we still must turn our faces toward God, even as the sunflower finds life by keeping its face ever toward the sun.

It is necessary that man seek truth, for truth is the only firm and lasting foundation upon which we can build Christian life and Christian character. But whoever reads the Bible carelessly, indifferently, or even casually, will not find God's greatest and deepest truths therein, for they are hidden away underneath the words which, at times, we read so glibly. To find God's truth in the Bible means an open mind, and a willingness to use time and effort to study, to reason, to meditate, to pray, and to receive, before we can claim those spiritual blessings as our own.

God respects the gifts He bestows upon man, and He expects man to respect them, too. In hiding them away, He makes sure that only those who prove their sincerity shall be able to appropriate those gifts to themselves.

Suppose no one had been willing to dig coal, or master electricity, or study deeply, and translate and interpret, the Bible? The human race would still be in the primitive state with its rubbing stones, its oil wicks, and living in fear and superstition because of things not understood.

Every individual life is a little universe all its own where much *digging* is needful in order that there be warmth, light, power and—spiritual security, with God over all.

DIVIDENDS OF GIVING

An Overseas Home-Mission

District Superintendent Reports

"I have learned, with conviction and regret, that I could have done more for missions as a pastor. Viewed in the light I possessed at that time I thought I was doing well along this line. However, as I view those days and look at my efforts from this 'other side' I know I could have done better. I could have preached more earnestly on missions; I could have prayed harder for the missionaries; I could have challenged my people more; I could have lived on less and given more of my money to missions."

GIVE MORE IN '54

THANKSGIVING OFFERING—NOVEMBER 21

The All-sufficient Christ

By a Nazarene Pastor

I CALLED in several homes today. Among them were three especially that touched my heart. In the first home there was a little semi-invalid mother, whose son had been in an accident and had had his arm amputated. As she lay on the bed and wept, telling me of her sorrow, I told her of our wonderful Christ who could understand all about our sorrows and troubles. We prayed and the Lord came and helped her troubled heart.

In the second home another brokenhearted mother told me of a tragedy that had come to her life. Her youngest daughter had married a man who was not what he should have been. He left her and she had a complete breakdown and was in an institution. It was almost more than the mother could stand. As she sat there with tears of sorrow streaming down her face, I tried again to tell her of our blessed Lord, who could meet the need of every situation in life. We talked and encouraged her as best we could to trust all her sorrow to the Lord and He would see her through. Again the blessed Lord came down and helped a needy soul.

Into the third home I went only after hearing a newscast telling of a young married man being sentenced to five years in the penitentiary. This home was only four doors from our church and we had never been there before. As we entered we found a young wife deep in sorrow and tears; also an old mother with a heart that was broken. We sat down in the living room and began to try to comfort and solace them with the words and promises of the Master. I told them how Christ could help them in all circumstances in life. Again we went to prayer and the Lord

came down and with His blessed presence helped to comfort their sorrowing hearts. They promised to attend church.

Today I returned home from calling with a renewed faith that I am in the biggest business on earth—that of helping poor, bleeding, broken, and suffering humanity. I am glad to offer the all-sufficient Christ to all people.

The Promises of Jesus Christ

By Peter Wiseman*

IF JESUS was not divine, and we have no doubt but that He was, how could He perform what He promised to do? How wonderful it is to know that He can, and does, and will fulfill all His promises.

There is the promise of *rest*, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11: 28-30).

There is the promise of *eternal life*, "That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:15-18).

There is the promise of *the Holy Spirit*, "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he 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 7:37-39).

There is the promise of *fruitfulness*, Jesus said, "Follow me, and I will make you fishers of men" (Matt. 4:19). "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. . . . Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you" (John 15:7-8, 16).

There is the promise of *salvation and spiritual sustentation*, "And Jesus said unto them, I am the

bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. . . . I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture" (John 6:35-37; 10:9).

There is the promise of *answered prayer*, "And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. . . . And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (John 16:23-24; Luke 11:9-13).

There is the promise of *peace*, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27).

There is the promise of *life beyond the grave*, "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. . . . Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 6:44-45; 14:1-3).

There is the promise of *His return*, for He said, "I will come again." In these words, we have His own promise of His personal and visible return.

There is the promise of *a place in glory*, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you" (John 14:2).

These are but a few of the many promises of Jesus. Why not complete the list?

Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise (Heb. 10:35-36).

*Evangelist, Nyack, New York

SIMPLICITY

By W. Shelburne Brown*

JESUS gave us ample warning of the deceitfulness of riches. It is astonishing to see how much of His message has to do with our relation to material wealth; the "things" of the world. The counsel to set our affection on "things above, not on things on the earth," strikes right at the heart of the problem. It is eternally, as Jesus said, "Ye cannot serve God and mammon." For this reason there is a mutually exclusive relationship between Christ and worldly values. One cannot live with desires, ambitions, and goals set on both spiritual and material good.

This was what John Wesley saw in his beginnings of the Methodist church and for that reason urged his people to "give all" above their actual needs. As one observer has indicated, this rule, if carried through, would have changed history from that day to ours. But the "deceitfulness of riches" crept in again, and there arose more of those who believed that both riches and God could be coveted. It was the spiritual life that suffered, and so Christianity was conformed to the world until the good citizen became synonymous with the Christian life. Once again heaven and hell were confused.

It is out of this same consideration that the Church of the Nazarene draws its *Manual* rules recommending simplicity in dress and in life. The idea was never to regiment our people, but to warn them of some of the enemies to the truly spiritual life. It was never in the mind of the founders of our church that anyone would desire to join the church who was not seriously interested in the deepest spiritual type of life. And if you find within your heart an inward rebellion and a desire to conform merely to the letter of the law without entering into the spirit of Christian simplicity, you have already missed the way. The *Manual* rules are suggested ways by which seriously intentioned Christians may find guidance for a voluntarily imposed discipline of the everyday life in order that Christ may be more real and spiritual power increased.

Anyone who has faced the question knows how difficult are the decisions involved in this problem. "How much may I spend on myself?" is the inevitable question. Have I the right to buy a \$3,000.00 Buick instead of a \$2,000.00 Ford? The answer may be either "yes" or "no" depending on your needs and your work, but at least the questions should be asked. How much shall I invest in my home, furniture, clothes, hobby, in view of a world need? No one can tell you except God. There are plenty of clever rationalizations on hand for any expenditure, but devout Christians will ask the aid of the Holy Spirit in finding God's will for life. What the Lord tells you will be different from what

He tells anyone else, but it will exactly fit your life and help you to develop into the person you want to be. Others may possibly not understand, and all will differ, but without regard to this, the way of spiritual power lies out in front of the one who takes the way of the simplicity which becomes holiness.

God only keeps the books; you and I supply the entries. Remember the Thanksgiving Offering.

GOING ABROAD While Staying at Home

By W. T. Purkiser*

FOR MANY years, I read Acts 1:8, "The Marching Orders of the Church,"* as if it said, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me *either* in Jerusalem, *or* in all Judaea, *or* in Samaria, *or* unto the uttermost part of the earth."



Most of us were witnessing in Jerusalem, right at home. Others witnessed in Judaea, the community around. Some witnessed in Samaria, the fertile field of home missions. But only a very few, it seemed, were witnessing unto the utter-

most part of the earth.

Then one day I saw that Jesus did not say "either . . . or." He said "both . . . and." He said His sanctified people should bear His witness unto the uttermost part of the earth.

Such a command as this cannot be fulfilled by all of us working singly, no matter how hard we try. Such a command as this can be carried out only by all of us working together. By sharing my life with others in the body of Christ, I may witness unto the uttermost part of the earth, and never leave the county where I was born.

When I give my Thanksgiving Offering for world-wide evangelism, I am "going abroad while staying at home." This is because money is not just a stuff of paper or metal. It is the storing up of strength, of work, of life itself. It represents time which I have invested in my work here at home. These hours and days I now transfer to Africa, or India, or the islands of the sea.

So when I give to missions, I send my time, my strength, a portion of my life itself, to carry out my Master's orders: witnessing "in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

*Superintendent of Los Angeles District

*President, Pasadena College, Pasadena, Calif.

Radiant Journey's End

By A. F. Harper*

TODAY I attended the funeral services of Frank E. Kraft, a good friend, a man of God, a layman in our church. The pastor chose as his text for the memorial message words originally spoken of another great Christian, "For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord" (Acts 11:24).

In his closing comments the pastor pointed out how Mr. Kraft's good and godly life had been influential in winning others to Christ. There were acquaintances who had been saved as a result of his efforts in personal soul winning. But most significant, all of the family, three grown sons and two married daughters, are devout followers of Christ, now parents in their own Christian homes where there are twelve grandchildren.

Christian families of that kind do not come by accident. Every unbroken family of grown Christian children is the fruit of wise and godly parents. If Frank Kraft and his beloved wife had made no other contribution to Christ's kingdom than this Christian family, their contribution was a glorious one. They started life together as two Christians; in the second generation there were five where there had once been two. If their children succeed as well, there will be twelve Christians where there were formerly only five. Wherever God can find a good parent, truly full of the Holy Ghost and faith, "much people" will be added unto the Lord.

I went from Frank Kraft's memorial service earnestly asking God to permit my friend's epitaph to be my own. I went from that service resolved by God's help to be the kind of Christian

*Editor in chief, Church School Periodicals

HE WILLS IT SO

By Frances B. Erickson

*I do not know where God's dear hand will lead
me,
Or what He hath in store for days to come;
Problems may perplex—life's burdens grieve me,
Yet I shall trust my Guide 'til day is done.*

*To Abraham, the way seemed trackless desert,
And Moses' natural eyes saw endless sand;
Long years divided promise from fulfillment,
Yet faith brought victory, and Canaan land!*

*I, too, shall march with girded loins—my lamp
aglowing—
God's truth, my shield and buckler from the
foe;
The balm for every sorrow, just in knowing
My Father loves me, and He wills it so!*

parent who at life's end would see the Kingdom increased because I had lived. In my heart of hearts I know that if such a testimony can be given of my life, I shall be ready to say, "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation" (Luke 2:29-30). I know that if such a testimony can be mine it will be a radiant journey's end.

**Your Thanksgiving Offering may save a soul
—and God keeps the record!**

The Power of Love

By Clyde W. Rather*

THE MOST wonderful thing in the world is love. All the great blessings and good things we enjoy are the outcome of love. It is the greatest aggressive power, for it never fails, and there have been more victories won by it than by all the armies that ever trod the earth. Heaven and earth are peopled with those who have been made captives by its power. It is also the greatest protective power, for nothing can pierce its shield. It is the very nature of God, for "God is love." It is the foundation grace of the fruit of the Spirit, and the testing grace of the Christian life, for "we know that we have passed from death unto life, because we love" (I John 3:14).

Love is a very practical thing, and its power is both objective and subjective. True love will control us in our conduct toward others, for it "doth not behave itself unseemly." There are plenty of people who are professing to love God who have no regard for their fellow men. This is impossible, for "he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (I John 4:20.) Love prevents us from saying things to hurt the feelings of others, and from saying things behind their backs to injure their reputation, and will so control us in our conduct that we shall be kept from putting on an offensive mannerism.

But love has another side. Besides controlling us in our actions and words towards others, it enables us to control ourselves and keep sweet under perverse treatment by others; for love "beareth all things . . . endureth all things." There is no retaliation in love. While the truth stirs up opposition and persecution, love is the grace that bears them. Salvation does not set us free from trials, but gives grace to bear them. So love is subjective as well as objective, and in it is the power to remain calm and sweet under the offensive words, acts, and annoyances of others. Anger, slights, revilings, and meanness are slight things to bear when love controls, for love is the best oil to make the spiritual

*Pastor, El Centro, California

machinery run smoothly.

"Thou shalt love," was God's deathblow to the devil's power, and Jesus proved it, for "when he was reviled, [he] reviled not again" (I Pet. 2: 23).

Do we not all need this double nature of love for our own comfort and victory, for the sake of our influence over others, and for the glory of Jesus, whose last command was that we "love one another?"

FOREIGN MISSIONS

Change of Address

Rev. Bartlett McKay
193 Sangenjaya
Setagaya Ku
Tokyo, Japan

Did you see the recent notice from the post office department of the United States Government asking that the words *c/o Postmaster* be omitted from servicemen's overseas addresses? That would include Rev. Donald Owens, also. His mail should be addressed:

NAZARENE MISSION
c/o Rev. Donald Owens
APO 301, San Francisco, California

Prayer Request

Please pray much for Guatemala. Unless God intervenes we fear that religious liberty may not continue. We need your earnest prayer.—
RUSSELL BIRCHARD

Safe Arrival

Rev. and Mrs. C. S. Jenkins have arrived safely in Australia on their way back to Africa. They will hold services for Rev. A. A. E. Berg while there. They traveled 7,706 miles in 29 hours. They request that we express their thanks to everyone for his prayers, and covet your continued interest as they return to take up their service in Africa once more.

Effectual, Fervent Prayer

Mrs. Ira Taylor of Peru writes: "We were in Lima at the time the Douglasses were awaiting their baby. When we learned that all over the church special prayer had been made for us—as you know Jane's baby was miraculously saved through those prayers—I went and had another X ray of my arm, much earlier than the time the doctor had told me to come. The X ray showed "marked improvement," (those were the exact words of the doctor) and the cast came off just five months after the bone graft. The doctor had told me to resign myself to another year with my arm in a cast. I felt that from the time prayer was made the arm began to speed up in getting healed. Now the pins have been removed and how I do appreciate having its

REMISS REHFELDT, Secretary

use again. I might say, too, that it has been a precious experience with the Lord."

Rev. John Hall's new address is Lista de Correos, Santa Clara, Las Villas, Cuba.

Rev. Cyril V. Blamey sailed for Southampton, England, today. He will be in England six months before returning to Africa.

We Have Seen Revival

By Mary McKay

If our baggage never comes, if we should have to leave India tomorrow, I sincerely feel that it has been worth all the money, the hard work, the worries, the agony of leaving loved ones, and all else that was included in the days of packing and getting ready, just to have seen the things which I have seen the last few days, for we have really seen *revival!*

If every missionary on the field wrote you today and told you one special thing, you still could not know much more than the beginning. The best words I know to express it are the words of Dagadu Dongerdevi—the preacher about whom Hazel Lee has written in her book *Treasures of Darkness*, chapter four. On Monday night after the services had closed the day before, I heard him testify at the Chikhli school. He said: "Ask me how much water is in our rivers when they are in flood stage; ask me how long are the rivers—how deep. I could never tell you. Ask me about the stars, who placed them in the sky, how are they held there? Ask me to count them; ask me to measure the sky—certainly I could never, never answer you. Ask me to measure the ocean—its breadth and its depth. You know I could not begin to do it. And neither can I begin to tell you how great, how wonderful, how mighty has been God's presence in our midst; how precious is His presence in my heart—how full His love in all our

hearts. I cannot tell you, but He is SO wonderful, so mighty, and He is mine, and I am His. Praise His name!"

The price in prayer—nights of prayer—fasting and prayer—was big, but oh, the rewards! It is a New Day in India.

NO ROOM!

On Sunday evening, after the European service at Acornhoek was over and we were leaving, Dr. Stark asked us if we would like to see the hospital by night. We were interested. On the way over I asked the doctor how many beds he had in the hospital (Ethel Lucas Memorial Hospital) and he told me ninety-one.

As we arrived we saw that the place was fairly well lighted even though it was evening. But what a sight met our eyes when we opened the doors! In the men's ward the beds were all occupied and beneath the beds on mats lay a second line of patients practically shoulder to shoulder. In the center of the room there was a table and an African nurse in charge. All was quiet and many were already asleep. The outpatient building was filled to capacity. There were no beds, but patients lined the room lying on mats and sheets of cardboard on the floor.

We moved on to the women's ward and this was even more crowded, for in addition to the bed patients and the under-the-bed patients, rows of babies in little cots hung over the beds in a "three-deep" effect that was indeed startling.

The doctor himself is amazed and wonders where the people come from.—G. H. POPE, Africa

THROUGH Daily Word and Deed

By Edna Hamilton

*Wait upon the Lord,
The need today is great,
Wait upon the Lord
Before it is too late.*

*Wait upon the Lord,
Meet each Christian need,
Wait upon the Lord
Through daily word and deed.*

The Reformation—a Restoration

SOMETIMES the Reformation is thought of as a new beginning. Such is not the case. It was not the creation of a new movement; it was the restoration of that which had already existed. In other words, *it was a restoration of Pauline, or primitive, Christianity.* Justification by faith was restored to its proper place. Paul had said, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). In this verse we have the central thought of both Romans and Galatians, and no other two books in the Bible have had more to do with the forwarding of Christianity than these. The basic principle of Christianity is justification by faith in Jesus Christ.

This teaching had been lost, overlaid, and largely hidden by the doctrine of justification by works. "Faith without works is dead," but there can be no works without faith. The foundation principle of all Christian action is saving faith. This truth is emphasized in the fourth chapter of Romans, where Paul devotes his time to emphasizing the fact that Abraham was justified by faith, and not by works. Again, in Philipians 3, verses 1 to 11, Paul sets forth his high standing before the law and then tells of the futility of that position, which he finally exchanged for justification by faith, or the righteousness which comes by faith in Jesus Christ. Here are the words which give this story:

"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" (Phil. 3:3-9).

To put this same truth in another way, we may say that *it is justification by direct contact with Christ rather than through any human mediation.* The Old Testament ceremonialism was done away with by Christ. He became our High Priest and Sacrifice. In Him full atonement was made, and only through Him immediately can we have our sins forgiven. "Believe on the Lord Jesus Christ,

and thou shalt be saved" (Acts 16:31). "There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12); the reference here, of course, is to the name of Jesus. "For there is one God, and one mediator between God and men, the man Christ Jesus" (I Tim. 2:5). Human mediation has been done away with, and the sinner may now approach the throne of grace directly and believe on Jesus Christ for himself.

The Reformation, in the third place, was a *restoration of personal religion, religion that is given directly to the individual;* it does not come by way of the church. It isn't the church that saves, or that makes the Christian, it is the individual that is saved and makes the church. The Church is the body of Christ, and Christ is the Head of the Church, but the individual Christians are the members who make up the church. The life of the Christian flows out from the Head of the Church, Christ, and not from the church. The Reformation restored a supreme and glorious individualism to the religion of Jesus Christ. This does not mean "free-lance-ism," or an individualism that does not know what co-operation is, but an individualism that is so moved by a common experience that it seeks communion and fellowship with those of like faith. The church is an inevitable outcome of the personal salvation which is bestowed upon the individual by Jesus Christ through faith.

Again, *the Reformation was a restoration of a lay religion in contrast to a priestly religion.* The ministers in the New Testament Church didn't belong to a different class religiously from the laymen. They were called to give themselves wholly to the work of God because the organization and growth of the church demanded it. This special function didn't place them in a relationship to God where they could know any more of His peace and blessing and salvation than the least Christian who had not been given such a call. When the Christian movement has returned to its primitive form, it has always re-emphasized the significance of lay rather than priestly religion.

The Reformation, let me say in concluding, was a restoration, and not a new beginning. It was a return to original Christianity, the Christianity of the New Testament. As such, it emphasized justification by faith rather than by works; justification by direct contact with Christ rather than by means of any human mediation; justification that is personal and individual rather than something which comes through the church; and, finally, a restoration of a lay rather than a priestly religion, or a re-emphasis on the truth that all

men, whether laymen or ministers, stand on the same level before God, although their functions may be quite different from the standpoint of the organized church.

Woe to Sunshine Avenue Church

(Matt. 11:20-24)

FOR SOME time I have been studying with you, in occasional articles, the Gospel of Matthew. The eleventh chapter is now being considered. In the *HERALD* of June 2, verses one through seven were discussed under the title, "John the Baptist, a Doubter." In the June 16 issue the subject, "Jesus Complimented John the Baptist," or "John the Strong," was brought to you. It is based on verses seven through fifteen. Third, "A Contrary Generation," described in verses sixteen through nineteen, was presented in the *HERALD OF HOLINESS* for August 18. In this issue the topic, "Woe to Sunshine Avenue Church," will engage our attention. Its scripture foundation is set forth in Matt. 11:20-24:

"Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee."

In this passage, there is a lesson on light, the light of God—apprehended truth. It has to do with repentance here, but the teaching would be the same as to any other Christian truth. The more light a city has without obedience thereto, the severer its judgment will be. The same principle holds for individuals as well as cities.

However, it is as to churches that I would make the application at present. Light will have much to do with the judgment of churches. Jesus might well have said:

"Woe unto Sunshine Avenue Church! for if the mighty works which were done in you, had been done in Twilight Boulevard Church, they would have heeded the light and honored God

with much greater achievements than you have. But I say unto you, It shall be more tolerable for Twilight Boulevard Church in the day of judgment than for you. And thou, Noonday Street Church, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sunset Road Church, it would have remained until this day. But I say unto you, That it shall be more tolerable for Sunset Road Church in the day of judgment, than for thee."

There is nothing more terrible than light which has been turned down, light which a church has refused to walk in. What will the members and friends of a church be able to say for themselves when they stand at the Judgment—those members and friends who have come under the blazing light of the gospel of full salvation and yet have only halfheartedly walked in it. They are trying to limp their way into heaven instead of running up the shining way and through the gates of pearl! I am afraid that they will be worse off than those who didn't try at all. Why? Because they have rejected so much more light than those who have made no attempt to follow Jesus. "Woe to the Sunshine Avenue and Noonday Street churches when their people, or the majority of them, fail to walk in the light of God! In the day of judgment it will be more tolerable for the members and friends of Twilight Boulevard and Sunset Road churches!"

"A 'Howling' Revival"

I DON'T like the subject of my article, but it embodies the words spoken to me by a certain person. He was talking about a revival which was going on in the Church of the Nazarene to which he belonged. He said, "We would have 'a howling revival' in our church if every member would get so stirred up and helped that he would come not only to Sunday morning services but also to Sunday school and Sunday night services. Also, he would begin attending prayer meeting and our revival meetings regularly, and make himself a real part of the 'Crusade for Souls Now.' Of course if he did all this, he would tithe and give offerings."

What this person actually meant was that in the revival meeting which was going on then they would have a glorious, wonderful, mighty revival, if this should happen; if every member of the church would begin to live up to what he should in his relation to the church. He did not mean to emphasize by his use of the word "howling," noise or demonstration. He was not opposed to such as that, but he didn't especially champion it. And I might add that in using this title, I do not mean to call special attention to demonstration in meetings, though I personally like it. I mean to say by my topic, as I think this person meant to say, a "glorious" revival.

Yes, there would be a glorious revival in many of our larger churches if all the members began to do what they ought to. Especially would this

be the case if they began to do it during the revival meeting, though it would ultimately lead to the same thing if they began to do it on any particular Sunday and kept it up.

I said to this person, "If the members of this church, to which you belong, where this revival meeting is now going on, were to begin to do this, there would not only be a revival in the church from the standpoint of its membership, but also there would be others coming in, and new people who would be reached for the Kingdom. Many outsiders would begin to attend the services and be saved and sanctified, even during that meeting." There would be a "howling" revival in more than one sense, if the members should begin to do what they ought to. Sometimes getting the members of a church revived in a meeting is discounted, but there would be value in it if the most of them could be brought to see and do their duty. In such a case the revival meeting would reach out beyond the membership of the church.

Certainly, I believe there would be a "howling" revival in many of our churches if, during the revival meeting, the members of the church—all of them—or at least the majority of them, would

begin to do what they ought to. They wouldn't stay at home half or more than half the time; they wouldn't be disgruntled about the singing, or about the preaching; they would just face their duty, and face the need of their church and the need of the world and say, "I'm going to attend this revival meeting and do everything I can, even if the preacher or the song leader should happen not to be everything that I would like for him to be. In fact, I am not going to permit any real or imaginary shortcoming of any organization or individual in the church to prevent me from doing my best in this revival meeting. I'll not even allow extra work or a little physical indisposition to hinder me from being at every service. Here and now I serve notice on the devil that I am determined not to let anything get in my way. I'm going to this revival meeting, and put everything I can into it and stand by as I shall wish I had when I appear at the Judgment."

Do it, brother, sister, in your church, and get the rest of the members, or the majority of them, to do it, and you will have a "howling" revival in your church. It will reach not only the membership, but also some other people you'll get in and get to Christ.

THE SUNDAY-SCHOOL LESSON



By J. George Taylorson

Topic for October 31: Christian Simplicity

Scripture: Col. 3:1-2; I John 2:15-17; I Peter 3:3-5; I Tim. 2:8-10
(Printed: same)

GOLDEN TEXT: *The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart* (I Sam. 16:7).

The relation of Christian living to the subject of dress is one of delicate importance. It can safely be said that usually those who are ready with glib answers provide only further confusion and succeed in revealing personal inconsistency.

The adornment to be sought after is not to be "outward adorning with braiding of hair, decoration of gold, and wearing of robes, but is to be the hidden person of the heart . . . which in God's sight is very precious" (I Pet. 3:3-4, R.S.V.). Here we see the transfer of the soul's supreme attention from the outer to the inner man.

There is no substitute for modesty and, especially in this age which glorifies the physical man, we may well study to dress and behave in keeping with the Christian conscience. Carnal man is primarily interested in his outward appearance

before men, and time and effort are devoted to this goal. On the other hand, the Church urges us to be concerned with how we may appear before God. Our Father may be dishonored by His children giving too much time to self-glorification—time that could be better used in Christian service. We may waste time, become spendthrifts in such a way as to bring condemnation upon our hearts and our cause. Of course it is also possible to become slovenly and draw attention to our own carelessness rather than to our Christ. As God's personal representatives we cannot afford to dress or conduct ourselves in any fashion that is not in His good taste. As children of God we can well afford to follow His Son in simplicity and purity.

The words of J. A. Wood may well be given prayerful consideration: "Adornments serve to engender pride, excite unhallowed passions, and love for the gilded trifles of a depraved world. They not only develop and

cultivate the passion for display, but excite envy, jealousy, evil speaking, covetousness, hypocrisy, hatred, and discontent. Christians should be models of neatness, economy, and plainness, and should not conform to the irrational and sinful customs of a depraved humanity. 'Thou shalt not follow the multitudes to do evil.' This evil is a distinguishing mark of the multitudes who through the broad way to destruction. Their customs lead to extravagance, dishonesty, and dissipation, and consume a vast amount of time. They pervert the judgment and foster habits of self-indulgence, which eat out all spiritual vitality in thousands of professing Christians."

Our secret will be to throw wisely all of our weight toward that inner adorning.

For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's (I Cor. 6:20).



The Young People's Society

What More Can I Give?

By Paul Skiles*

WE LIVE in a time unprecedented in gratis, services especially for youth . . . free public school education . . . free public recreation . . . free community facilities and services . . . free air . . . free chest X-rays and on through the list, until the attitude and philosophy of life of many becomes, not "What can I put in?" but "What can I get out of it?" Not, "What can I contribute?" but, "What's in it for me?" There is a dangerous possibility that this kind of thinking will be transferred into the area of church privileges and Christian responsibilities. Some are willing to let others do the work, pay the bills and they take a nice free ride only when it is convenient and of interest to them. To combat the lack of gratitude and genuine appreciation, we, as young people, must be convinced and really feel that, "It is more blessed to give than to receive." Our lives must show we mean it.

Thanks to the vision and sacrifice of many we have the wonderful privilege of being part of the Church of the Nazarene. We are blessed with fine buildings, good pastors, straight doctrine, high standards, wonderful Christian fellowship, and

a spirit of urgent evangelism. All of this did not come about with ease, nor by accident. We have our church, and all that it means, only because someone realized, "It is more blessed to give than to receive," and because God was pleased, added His blessing, and allowed the increase.

Several typical members of the N.Y.P.S. with whom I visited recently have agreed on this single observation in their own personal experience . . . "The time in my life when I first saw my attitude toward the church as one of gratitude and helpfulness was when I first began to carry my part of the load." One fine young lady said, "When I think of it, I'm ashamed. We were a good family, but never dependable until we were forced to take seriously our obligation to the church." It is true then, that the accepting of responsibility will cause young people to think more seriously about their church privileges. True also—the accepting of privileges should cause us to think more seriously about our responsibilities.

We are constantly trying to bring about improvement in the N.Y.P.S. and personal spiritual development in its members—not for the sake of

mere achievement nor to set a record, but that we will be better able to give more to the lives of others. What we possess in the way of blessings and spiritual experience and grace, we must SHARE with those in need. The young person whose life and lips are committed to the task of spreading the wonderful story of redeeming grace will find the present emphasis in the program of the Nazarene Young People's Society a fine and timely aid in personal soul winning. Basic preparation includes—(1) knowledge of our church, its history and position, (2) knowledge of the Bible, its clear teaching on "What must I do to be saved?" (3) simple understanding of people, their needs, and how they can be approached. Combine, if you will, these elements with a heart full of concern and prayer for others and combustion will produce a flame that cannot be put out. As the youth of our church lose themselves in the task of Lamplighting, the problem of their basic attitude and philosophy of life will be solved. They will not ask, "What? Give more?" but, "What more can I give?"

*MEMBER-AT-LARGE

General N.Y.P.S. Council

THE QUESTION BOX

Q. Recently in our Sunday-school class the question was asked, "What is evil speaking?" It was discussed somewhat, but perhaps not answered to everyone's satisfaction. I would like for you to give your opinion on it.

A. One answer that I can give you is a definition of gossip which I often quote and may have given before in the Question Box. It is something, however, that all of us need to think about often. Here's the statement: "Gossip is talk about a person not present which tends to lower the status of the absent party." In the broadest sense, however, gossip is not the only form of evil speaking. Nevertheless, it pretty well covers what most of us think of when anyone talks about evil speaking.

Conducted by STEPHEN S. WHITE

Q. Were the Old Testament saints born of the Spirit in the same sense that we are in the Holy Spirit dispensation?

A. Most Bible scholars would say that as a rule most Old Testament saints were not born of the Spirit in the same sense as we may be now. Still, some of them would make room for exceptions to this rule. This is the position that I would take.

Q. I enjoy the articles in the HERALD OF HOLINESS. Some are exceptionally good, and I would say the same as to the Question Box. But there is one answer you gave which I wish you would clarify for me. If

a born-again Christian backslides and is reclaimed, does he have to be born again into the family of God? Your answer is, yes. What I would like to know is, Would a Christian who has strayed away from God through temptation several times in the course of twenty-five years and repents of his sins and returns to God need to be born again each time? Please give Bible verses in answering this question.

A. First, I would say that a Christian when he deliberately strays away from God ceases to be a Christian and becomes a sinner, a person who is on the road to hell. When he comes back to God he will have to repent and seek forgiveness just as he did the first time. Then he will be just-

fied, or forgiven and regenerated. To be regenerated means to be given a new life, a spiritual life. Old things will have passed away and all things will have become new. To regenerate literally means to recreate—to bring out of the deadness of sins into newness of life. When a person backslides he not only severs his fellowship with God but he also severs his relationship to God. I have never found any way for people to backslide without backsliding. "Born again" is a phrase used in the New Testament only in one chapter—the third chapter of John. Here Christ was talking to Nicodemus who needed to repent, believe, and be saved. "Born again" is a figurative expression used to describe what happens to a sinner when he is saved. It is really used to describe regeneration, or the quickening into life of a person who is dead in trespasses and sins. A sinner is dead in trespasses and sins

whether he has never been saved before or has been saved and backslidden a dozen times. Therefore, in either case he needs to be regenerated, born again, given the Christ spirit instead of the spirit of sinning. Paul told the jailer to believe; he didn't say anything about being born again, and yet he was talking about the same thing that Jesus was when He commanded Nicodemus to be born again. We come to God by conscious moral choice, and we can leave Him in the same way. Then when we come back, we come back in the same way—by conscious moral choice. At that time we believe on Christ and are saved, we follow Christ, we become His disciples, we are regenerated, or we are born again.

Q. I have noticed in other churches and also in my home church—a Church of the Nazarene—the tendency to call the persons in the Trinity:

Father, Son, and Holy Spirit "You" instead of Thee, Thou, Thy, and Thine. It seems to me that we are getting too familiar and irreverent in addressing God in such a manner. Is this not another wedge that the devil is driving in as he attempts to abolish the distinction between God and man?

A. I agree with you one hundred per cent in your criticism of referring to the persons in the Godhead as "You." I can excuse it occasionally in laymen, but certainly not in preachers. Further, one thing I have against the Revised Standard Version is that it does this in some instances. I can't denounce the Revised Standard Version as some have, but I can see no reason for it to have deviated from the King James Version at this point. It certainly will not hurt us to try to maintain a little reverence toward God in our speech.

HOME MISSIONS and EVANGELISM

NEW CHURCHES

District Superintendent W. M. McGuire organized a new church on September 5 on the east side of Adrian, Michigan. This is the sixth organization for the East Michigan District this quadrennium.

On August 29 a new church was organized at Toccoa, Georgia, by District Superintendent Mack Anderson. Toccoa is a thriving mountain town that offers a real opportunity to build a strong church. Several months ago some prayer meetings were started in homes by a few Nazarenes and other interested people. A store building was rented and Rev. F. M. Digby assisted on Sunday afternoons. Rev. W. O. Hand has been appointed pastor. This is the tenth new church for Georgia since the General Assembly.

District Superintendent I. F. Younger, of the Idaho-Oregon District, has organized a new church in Caldwell, Idaho, with 31 adult members. Rev. William Griffin has been appointed pastor. A fine parsonage on a good acreage has been purchased and \$4,300.00 pledged for building a chapel. Sunday-school attendance is averaging 112.

Two new churches have been organized on the Illinois District by Dr. W. S. Purinton. Rev. Mable Allen has been appointed pastor of

ROY F. SMEE, Secretary

the new church in Oakland. A brick church building has been purchased for the new congregation. Rev. R. W. Meier has been appointed pastor of the Rosewood Heights church, organized September 12 with nineteen charter members. A lot has been purchased and plans made for erecting a building next spring. There are now eight new churches on the Illinois District this quadrennium.

District Superintendent Otto Stucki recently organized the Grace Church in Jackson with twenty-five charter members. A fine well-equipped church building has been purchased, including a Sunday-school annex located in a new subdivision. Rev. M. C. Garrison has been appointed pastor. This is the fourth new church for the Mississippi District this quadrennium.

A new church was organized at Wolcottville, Indiana, on September 19 by District Superintendent Paul Updike. Rev. Lorin Schorey is the pastor. This is the sixth new church on the Northeastern Indiana District this quadrennium.

Two new churches have been organized on the Northwest Indiana District by Rev. Arthur C. Morgan. The Oxford church was organized September 5 with Rev. John Dittmer appointed pastor. The Forest Lawn

Church was organized in Kokomo on September 13, with a substantial membership. They are purchasing a property with a building for \$22,000.00 and have already raised in cash and pledges over \$7,100.00. Rev. F. D. Lamneck is the new pastor.

The Grace Church has been organized in Cheyenne, Wyoming, by Rev. Alvin L. McQuay, district superintendent of the Rocky Mountain District. Rev. Clinton A. Rock, Jr., has been appointed pastor.

Three new churches have been organized on the West Virginia District by District Superintendent E. C. Oney. They are located at Wiley Ford, Gassaway, and Goodland. Rev. L. A. Fahringer has been appointed pastor at Wiley Ford, and a church building has been purchased. The new church at Gassaway was the result of a three-week tent meeting conducted by Evangelist Clarence Jones and Rev. Arnett Hughes, pastors of the Dille and Tesla churches. There are fourteen new churches on the West Virginia District since the General Assembly.

Branch Sunday Schools

The churches on the Pittsburgh District are being challenged to organize twenty branch Sunday schools this year. Churches and zones are co-operating to make this goal a reality.

(Concluded on page 18)

A Thought for the Day

By Bertha Munro

"TIME"

Monday:

Of all the enemy's bag of tricks it has been suggested that the most effective is the idea he gives a man that his time is his own (C. S. Lewis—*Screwtape Letters*). Actually it is only a short span lent him for investment. And a Christian's time, like everything else he possesses, has been consecrated to God. "I am not my own," nor is my time (I Cor. 6:20).

Tuesday:

Every person has the same amount of time; the busiest man who can't find a minute has as much as the idler who has time hanging heavy on his hands. Each of us has twenty-four hours a day. The only differ-

ence, they tell us, is what we have decided we wish to invest it in (John 11:9).

Wednesday:

"God says, Give Me your time and I will give you My eternity"—Wm. Fisher (Matt. 6:20).

Thursday:

"God says, Give Me your time and that is, the best of your day. The hour you prize most, when your brain is clearest and the interruptions are fewest.—But you need that time! Still He says, "Make Me a cake first" (I Kings 17:13).

Friday:

You could not spare those moments, you thought. You forgot that the terrific spiritual law of blessing and cursing applies to time: "Cursed be he that hath a sound lamb and offers a maimed." But, "Bring ye all

the tithes into the storehouse and I will pour out blessing" (Matt. 1:14).

Saturday:

We cannot outdo God in generosity. He never yet let a child of His go in the red through an alabaster offering of time (Mal. 3:10).

Sunday:

Plenty for pleasure, but little for Jesus,

Time for the world with its troubles and toys;

No time for Jesus' work; feeding the hungry,

Lifting lost souls to eternity's joys.

If we were honest with ourselves, I wonder if we should not admit that we will allow our time to be "interrupted" by anyone and anything but the voice of the Holy Spirit suggesting an hour of prayer or service.

Is it surprising that a returned missionary, looking at our program of living said, "Americans need to reorganize their lives" (John 21:15).

NEWS of the Churches



Louisville, Kentucky—Lynnhurst Church recently closed the very best revival in its short history. Rev. David Hail was the evangelist. He is a very able preacher and carries a burden for lost souls. We all appreciated and enjoyed his messages. Boyce, Catherine, and Linda Pierce were special singers. They were at their very best as they sang the glory down in every service. The Pierces are among the very best we have in our church. We had great crowds in each service, a steady increase from the first night, with the altar full night after night. Although we have only forty-five members, we paid our workers well; and the good people gave the pastor a nice love offering of \$65.00. Our people are very loyal in every way and love one another and the pastor. Since organizing April 10, 1953, with seventeen members, we have had a steady increase in every department. The pastor is giving his full time to the church, since the good people have raised his salary from \$30.00 to \$70.00, paying all the utilities and furnishing a parsonage.—Robert Altman, Pastor.

Denver, Colorado—Since Rev. E. W. Damon and his fine family came as pastor to the Lowell Church, God has been blessing in the salvation of souls. September 19 we had a fine altar service with Brother Damon preaching under the anointing of the Holy Spirit. Our attendance goal for prayer meeting is fifty, and we are not far from it now. We are also gaining in our Sunday school; every department of the church is going forward. We are soon to break ground for a new

parsonage on the north side of the church, which will cost an estimated \$8,000.00.—Othniel Amburn, Reporter.

Evangelist C. M. Whitley and wife report: "This has been a wonderful year; we have enjoyed the blessings of the Lord. We have held revival meetings in five different states, with some of the finest pastors and district superintendents in our movement. I want to thank God and the fine people for giving us this great privilege. We will be in California, on both Southern and Northern districts, and have some open time that we would like to slate while in that section of the country. If interested write us, c/o P.O. Box 527, Kansas City 41, Missouri."

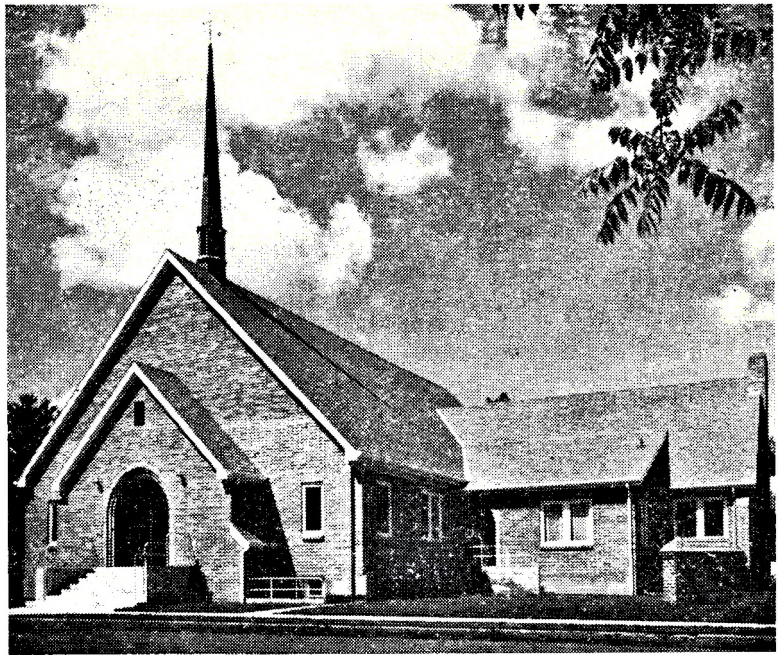
Mobile, Alabama—Sunday night, September 12, First Church closed a meeting with Evangelists Paul and Monica Martin. Crowds were good every night, finances came without a pull, many new friends were won for the church, and souls found definite help at the altar. Brother Martin has such a radiant and optimistic spirit and is so genuinely Nazarene that this pastor rejoiced in the effect he had on our old and new Nazarenes. This evangelist boosts our church from the generals down to the laymen; and, oh, what a way he has with teen-age folk! Our people prayed, attended faithfully; we had a full choir of between twenty-five and thirty voices every service, and over fifty brand-new folk attended for the very first time during the week. God is blessing Mobile First. There is a wonderful spirit of freedom

and unity among our folk; our Sunday school has steadily increased since the beginning of our new church year. Our folk are beginning to taste the thrill of soul winning, and new folk are being brought in. We hope to build a new educational building this year as well as becoming a 10 per cent church. These people are kind and considerate of their pastor and family and are easy to live among. We're back of the total program of the Church of the Nazarene.—C. W. Elkins, Pastor.

Evangelist O. C. Mingleddorf writes: "We have just closed our first year in the field of evangelism, after pastoring for seventeen years. However, it is not a new field to us; for, prior to our pastoral work, we evangelized for a number of years throughout the eastern part of the nation. As God was with us then, so has He been with us during the past year. He has given us some of the best revivals of our entire ministry. It has been our blessed privilege to witness more than 300 souls bowing at an altar of prayer in search of the new birth or for heart purity. A goodly number of these united with the church. It has also been a glorious privilege to see approximately twenty-five young people dedicate themselves to God for special service at home or abroad. Working with our pastors and their fine people has really been enjoyable. We have found them a fine group. We are making up our slate for 1955-56, and will be glad to assist our brethren in churches or camp meetings anywhere. Write us, P.O. Box 43, Douglas, Georgia."

McMinnville, Oregon

The McMinnville church had its beginning in 1911 as a mission, with the little white church being built in 1913. The church was blessed throughout the years with faithful ministers of the gospel. In 1947, Rev. Lowell C. Ellis accepted the call as pastor, and under his capable leadership the church has had a steady increase in members, attendance, and all-purpose giving. The Sunday school averages 145, membership is 103, and money raised for all purposes \$15,-862.00. In 1951, the pastor caught the vision of building a church adequate for our needs and, together with the people, added faith to prayer and works to faith. At that time there were 66 members. With many friends donating and subscribing, \$66,000.00 was raised. With much sacrifice of labor and material, the initial cost of the structure was reduced by \$15,-000.00. On May 18, 1952, the building was dedicated with Dr. D. I. Vanderpool, and District Superintendent W. D. McGraw officiating. The church is modern in every detail and is an architectural achievement of structural beauty and facility. The exterior is of brick construction, Gothic arches, steep roof and spire, Cathedral glass windows, and a copper spire towering 35 feet above the permanent asbestos cement roof, carrying out a combination of old English and Colonial style architecture. Floors are oak throughout, covered in the aisle and rostrum with rose carpet. A mahogany altar runs full length of the platform; the pulpit furniture, communion table, and pews are of white Eastern oak lacquered to retain their natural finish. Greatly appreciated by all are the consonata organ and the baby



grand piano—memorial gifts given by one of the faithful members. The sanctuary will seat 250, with modern-fold doors opening the youth chapel providing additional seating for 150. The basement is well lighted, and houses the various departments of the Sunday school with ample auditorium and classroom space. Office and pastor's study is ideally located near the front of the church, accessible from either street. A large parking area is reserved to the back of the

church. The people are united, and challenged by the fact that ours is the only holiness church in the community. Our pastor, Brother Ellis, after more than seven years of successful ministry with us, has resigned to accept the work of the Mt. Scott Church in Portland; and Rev. Wayne Butchart of Reno, Nevada, is our newly elected pastor. We praise God for all that has been accomplished here in McMinnville.—Helen Roemnick, Secretary.

Leverett Brothers, evangelistic workers, report: "We are happy in our work in the field of evangelism. We love the Lord and our people, and appreciate the kindness of our pastors and laymen to us down through the years. We carry the whole program for the meeting—song leading, special music, and preaching; also always feature something of interest to the children in the way of object lessons or novelty instrumentals. We play electric guitar, electric mandolin, and many others. Write us at Lamar, Missouri."

Rev. John Lambert writes: "After serving the Aztec church in New Mexico for one year, and after being given a unanimous call for another year, I have resigned to accept a call to pastor our church at Minneapolis, Kansas. During the fifteen months with the Aztec church, the membership has doubled, and gains were made in all departments. Three good revivals were held with Rev. J. V. Langford, Vaughn Wiggins, and the district superintendent, Rev. R. C. Gunstream. The church was painted, with more than \$500.00 worth of donated labor done on the church and parsonage. All budgets were paid and some overpaid. We leave loving

the good people, friends, and members who have stood by us and boosted the work. We are now heart and soul in our new pastorate. If you have friends or relatives who live in or near Minneapolis, please write us."

Urbana, Illinois—God recently gave us one of the most fruitful revival meetings we have had in the few years of our church's history. Rev. Alva O. and Gladys Estep were our engaged workers, carrying the full evangelistic program. The preaching of Brother Estep was rugged and heart-stirring, resulting in by far the greatest number of seekers we have had in any previous campaign. He is also an untiring altar worker, praying with, and instructing the seekers with the same type of earnestness that characterizes his preaching. The scene-of-felt pictures, showed nightly, helped to make the sermons even more impressive. The spirit of the meeting was wonderful throughout. Finances came easier than ever; crowds were good. The church is pressing forward and signified a desire to have the Esteps for a return meeting. Those having relatives or friends attending the state university here may contact us at 502 East Green Street, Urbana, Illinois.—R. B. Burton, Pastor.

Rev. Bernard Green, evangelist, reports that he will be in Oklahoma during October and has some free time. His family will be with him to take charge of the music (singing and playing the Hammond organ by his fourteen-year-old son). Anyone desiring this time write him, 2116 Washington Pike, Knoxville, Tennessee.

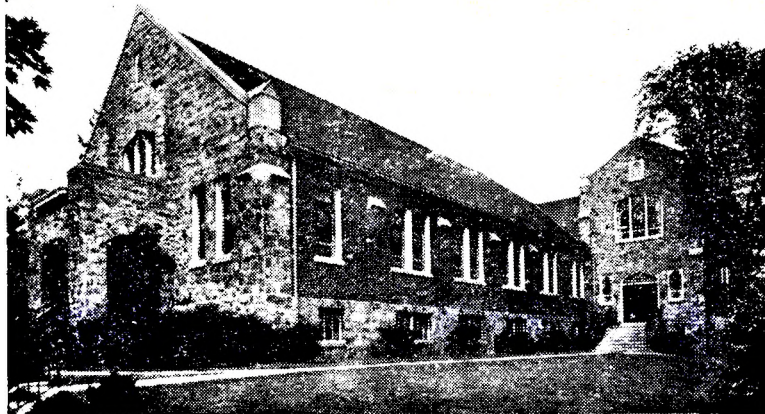
Home Missions and Evangelism

(Continued from page 16)

When Mr. William Conrad, owner of the Hilltop Bar and Dance Hall, located twelve miles west of Cheyenne, turned his property over to the First Church of the Nazarene in Cheyenne to be used for church services, it made front page news in the *Wyoming Eagle* last summer. The bar and dance hall had been closed for a year while Mr. Conrad was clearing out and remodeling. He has changed it into a neat chapel and made pews and pulpit and secured a piano. He said, "I just got tired of being a party to a lot of drinking and carousing." Now Rev. I. F. Rodeffer and the Nazarenes of First Church are conducting Sunday-school and preaching services in this new branch.

Calvary Church, Reading, Pennsylvania

The Calvary Church of Reading, Pennsylvania, reached another milestone in its history on Sunday, March 14, when we dedicated our new Sunday-school annex building, with Dr. G. B. Williamson as our guest speaker. Rev. E. E. Grosse, district superintendent, presided over the services. This was a climax of a building project which started in 1940 under the leadership of our present pastor, Rev. G. Thomas Spiker, who supervised and led members of our congregation in the erection of the church edifice, which was dedicated in the fall of 1943. Seven years later the annex was begun. It is a modern three-story stone and brick structure with 3 auditoriums, 13 classrooms, and the pastor's office. The building was erected at a saving of nearly \$60,000.00. It has been appraised by a reliable contractor at \$105,000.00, giving us a total church property value of \$225,000.00. Our present indebtedness is \$32,800.00, which is well financed. We were happy to be host to the forty-seventh annual Washington-Philadelphia District assembly this past May. Our Sunday-school has averaged 288 for the first two months of the assembly



year, which is an increase over the same period last year. The church honored the pastor on his fifteenth anniversary with the Reading church on June 20, by presenting a program of "This Is Your Life, Rev. Thomas Spiker." About forty out-of-town friends and relatives were present

to help pay tribute to Brother Spiker who has served so faithfully during this time of ministry. God has richly blessed our congregation and we want to press forward and fill our beautiful building with many souls for the Kingdom!—Marjorie Caunell, Reporter.

Evangelists Ralph and Lillian Mickel write: "Because of financial difficulties, a church has canceled our date, January 19 to 30. Any church interested in this time may write us at Alum Bank, Pennsylvania. Our program consists of musical numbers on the vibraharp, solovox, and accordion; also we have vocal solos and duets, and teach gospel choruses."

Evangelist Paul A. McGuire reports: "The Lord has been using us (wife and daughter travel with me) and blessing in the meetings, with souls seeking and finding Him. We were privileged to work on the Southern California District in three meetings; at Barstow with Pastor Sampson and his fine people; at Indio with Pastor Braswell and the good folk where we pastored a number of years ago; later at San Pedro with Pastor Hodges. We were with Pastor Leroy Story at Fillmore and also Rev. Leroy Baum at Ojai, both on the Los Angeles District. God gave souls at both places and these young men are leading their people ahead for the Lord. Then at Burns, Oregon, with Rev. John Vaughn and his good church, God helped us see a goodly number seek and find Him. We conducted a daily vacation Bible school in connection with the revival. We are in the beginning days of a meeting in Tehachapi, California, with Pastor George Knight. The folks are praying, believing, and working for a revival. Our slate is full in California, Nebraska, and Colorado until December 19. We have some dates following which we would slate wherever the Lord leads. We are prepared to carry the full program of the meeting. Write us, Box 14, Hammonton, California."

Rev. Giles M. Graham reports: "Sunday, September 5, our ministry with our friends of the Walnut Hills Church in Huntington, West Virginia, came to a close. God has blessed this church and progress has been made in spite of some difficulties. However, this last Sunday made our five-year term of service a day of rejoicing because of the fact that in the morning service we burned the mortgage on the parsonage. The church is now in a position where all buildings are free of debt, with a steady income pouring into the building fund. We appreciate God's help and the co-operation and prayers of our friends who have labored so faithfully with us here. We believe God has definitely led us in our move to our new field of labor at First Church in Arlington, Virginia. Our task here is great and yet we believe we can do all things through Christ. If you have friends or loved ones in military service or working in this area we would be glad to contact them. Write us, 2112 North Taft Street, Arlington, Virginia."

Evangelist James Robbins writes: "Due to a cancellation, I have the date, January 5 to 16 open. Any church or pastor interested in this time may write me, 1817 F Street, Bedford, Indiana."

Evangelists C. W. and Florence Davis report: "During the latter part of July and August we were engaged in three camp meetings in the state of Oklahoma. First was the Northwestern Oklahoma Holiness Association camp at Laverne. People came for many miles, were blessed as they prayed, testified, obeyed the word, and worked around the altar. Next we

were with the Vici, Oklahoma, camp, for our second engagement here. We went next to the Southwest Oklahoma District camp, where Rev. Roy Bettcher and Leon Cook and wife were the other workers. District Superintendent W. T. Johnson and his good men had everything in readiness for a great camp. God was there in much power, and gave victory and salvation in real old-fashioned camp-meeting style. We are now in the closing days of a good meeting with our church at Woodward, Oklahoma. Rev. Alden Grim and wife are the new pastors of this fine people. After one meeting in Kansas, we will be going back East for meetings until the holidays. God is keeping us well, and busy, and happy in the great field of evangelism. We do praise Him for the blessed ingathering of souls He is giving."

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SPECIAL ANNOUNCEMENT

Nazarene Theological Seminary
Iowa District, Rev. Gene Phillips, district superintendent, has paid their Seminary Building allotment, and now is on the Honor Roll of those districts who have paid or overpaid their allotment.

South Arkansas District, Rev. W. L. French, district superintendent, has paid their Seminary Building allotment, and is now on the Honor Roll of those districts who have paid or overpaid their allotment.

LEWIS T. CORLETT
President

In spite of the rain we had a good attendance at the joint rally of the El Paso and Pecos zones in the meeting on September 24, at the New Mexico District campgrounds in the Capitan Mountains. The Emmanuel Church received the El Paso Zone attendance banner, and the Artesia church won the Pecos Zone banner. With each zone contributing to the day's program in special music, papers, and devotional messages, it was a time of inspiration. The papers emphasized the theme "Forward Now" in the Crusade through the N.F.M.S., the N.Y.P.S., and the Sunday school. The heart-searching messages of Rev. Ernest Armstrong, pastor at Clovis, and our special speaker, will long continue to bear fruit in the lives of those present.—R. A. Herren, Reporter.

Sarasota, Florida—We recently concluded a good revival meeting with Rev. Ernest Moore as the evangelist. God blessed the ministry of Brother Moore as singer and preacher in the meeting. The revival was definitely a church revival in that it came just at the proper time to deepen the entire church in spiritual things. Souls found God in pardon and purity at the altar; vision was quickened for souls, and visitation enthusiasm was revitalized. Prospects now look the best in years for a greater church in this needy city.—Paul R. O'Brien, Pastor.

Charlottesville, Virginia—We came here as pastors in September, 1953, and feel that God has wonderfully blessed our labors. Our first month we averaged fifteen in Sunday school. Last month we averaged forty-three. Ten members were received into membership during this time, and God came and met with us regularly in our services. We had two good revivals during the year, Revs. P. L. Liddell and H. W. Meadows being the evangelists. In June this little home-mission church gave \$25.00 for the offering for New Guinea; we had a large map of the country on the board and covered it with dollars. We praise God for all the blessings of the past year.—Warren O. Holloway, Pastor.

International Falls, Minnesota—Recently we had a ten-day meeting with the Gospel Light Trio as the special workers. God wonderfully used the preaching of Rev. Lyle Leach and the singing of his capable assistants, Mr. and Mrs. Fred Findley. The group travel with eight musical instruments which proved to be an exceptionally fine attraction. The crowds were beyond our expectations, and we received a number of new contacts for the church. We greatly appreciated the ministry of these fine evangelistic workers.—Ray R. Glenn, Pastor.

Dr. Haldor Lillenas writes: "Mrs. Lillenas and I have recently completed a series of twenty-eight sacred music evenings in six states including Oregon, Washington, North Dakota, Minnesota, Missouri, and Kansas. In many respects this was one of the most successful tours of this type we have ever had. Generally speaking, the churches were filled to near capacity and the presence of God was indeed manifest. In connection with the service a color film of our tour in Norway or England was given. We solicit the prayers of all our people that the Church of the Nazarene may be established in Norway. It is a difficult but very needy field. We feel that we have been greatly enriched by our fellowship with the pastors and people of all the churches visited. That the spirit of sacrifice among our fine college and Seminary graduates, who served some of these churches, is still a living force is very evident. As long as we have men and women of this type with us the future of our beloved church is bright with promise. We had twelve services in as many towns in North Dakota and eight in Minnesota. To establish a Church of the Nazarene in these two states is not an easy task. The background and early childhood training of most of these people has been such that it is most difficult to win them to the cause of holiness. As a result, our churches are as a rule small, but the membership is of the sturdy and steadfast type, and God is blessing the pastors and people. We found a spiritual and forward-looking membership and devoted, efficient pastors in all of these churches."

Evangelists W. W. and Wilma Geed- ing write that due to a change in their schedule they have an open date, February 2 to 13. Any church or pastor interested in this time may write them, 376 W. Pine Street, Canton, Illinois.

Jacksonville, Florida—The Oakwood Villa Church had a good revival in September with Evangelist Bob Rutherford. He is a man of God, and the Lord used him in a special way in our midst. The Holy Spirit came, and people found God in saving and sanctifying power. Our Sunday-school record was broken with 132 present. Also, we baptized 8 and 17 joined the church on profession of faith. We give God praise for His blessings.—Jack Jones, Pastor.

Elmira, New York—Two years ago God laid on my heart the burden for a second church in this city of 75,000. After finding a place to live I took a job to support my family, and in December, 1952, the first service was held in the living room of our home. When spring arrived we organized, and the district helped buy some beautiful lots for a church building. Two months ago we held the first service in our new Calvary Church. It is a semi-basement unit, 38 x 64 feet, with nursery and four large classrooms. A revival was held this past month with Rev. and Mrs. Charles Laird as the special workers. We had a gracious meeting with seventeen saved for the first time. Brother Laird is one of the best workers I have met. He personally called on 160 homes, contacting many good prospects for the church. Truly I thank God for His guidance, blessing, and victory.—Norman Ford, Pastor.

Evangelist Daniel Stafford reports: "This is my first report since entering the evangelistic field eighteen months ago. God has kept me busy without one unfillable cancellation. I have had the opportunity of working on some fifteen districts, in both large and small churches, with God giving souls in every meeting. My two last meetings were two of the best. At Miamasburg, Ohio, where Rev. Wm. F. Fightmaster is the good pastor, God gave us a wonderful time. Night after night souls sought the Lord, and the Sunday services were times of real victory. At West Side Church, Indianapolis, Indiana, with Pastor W. H. Johnson, God moved again, giving us souls night after night, with unusual outpourings of His Spirit on Sunday. I go next to Princeton, Indiana. My slate for 1955-56 is filling nicely; have some open time in February of '55. Write me, Box 254, Vivian, Louisiana."

North Arkansas District Assembly

The second annual assembly of the North Arkansas District was entertained by the Fort Smith Central Church, September 14 to 16, with Rev. Tulis Tompkins as host pastor.

The pastors and good laymen of North Arkansas were challenged by the inspiring ministry of Dr. Samuel Young, who was at his best. The grace, poise, and efficiency with which he expedited the business of the assembly will make it one long to be remembered.

Following a most comprehensive report by Rev. J. W. Hendrickson, serving his first year as district superintendent, he was re-elected, receiving 143 out of 146 votes cast. Brother and Sister Hendrickson were presented with an offering in appreciation of their faithful service this past year. Most encouraging were the unity of the brethren and the wonderful spirit which characterized the entire assembly.

The reports were optimistic and inspiring. During the year two new churches were organized and choice

URGENTLY NEEDED

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property was purchased in a third city. Many churches reported extensive building programs, and finance was very good considering the severe drought in the area for the past two years. A total of \$20,029.00 was raised for general interests, \$19,848.00 for district interests, and \$190,007.00 for local interests, making a total of \$229,885.00 for all purposes. The assembly authorized the erection of a new three-bedroom district parsonage.

Rev. Norman Oke spoke to the newly organized C.S.T. Guild on Tuesday evening and delivered a home-mission message to the assembly on Wednesday. His ministry was informative and challenging. The assembly was climaxed by a beautiful and impressive ordination service on Thursday evening, at which time Harold L. Skoien received elder's orders.

BOYD HANCOCK, Reporter

Southeast Oklahoma District N.Y.P.S. Convention

The third annual district N.Y.P.S. convention convened at First Church in Ada, Oklahoma, on September 20. Rev. Paul Mangum, pastor of First Church in Corpus Christi, Texas, and also a member of the General N.Y.P.S. Executive Council, was the special speaker for the convention on Monday night. He brought an inspiring message on the theme of "By My Spirit—Share." This being the general theme of the N.Y.P.S., Brother Mangum challenged the youth of our day to evangelize the world.

Our district president, Rev. Thomas Gilham, presided over the convention with ease and efficiency. His challenging report showed both battles and victories, but it also proved that God was on his side in the accomplishments of the past year. Brother Gilham declined to accept the place as district president for another year, as his plans are to enter the Seminary in the near future. Our prayers will go with him in his new field of labor.

God has given us another good man to fill the place of district president in the person of Rev. Bill Butcher. Brother Butcher's humble spirit and willingness to serve God will challenge the youth of Southeast Oklahoma to do more for God and the Church of the Nazarene. Other officers for the coming year are: vice-president, W. E. Chandler, and secretary, Mrs. Elward Green.

God's presence was manifested and a spirit of fellowship was evident from the beginning to the close of the convention. With God's help and the leadership that we have, we can go forward to accomplish greater things for God and the church in the coming year.

RENA MAE COWAN, Secretary

Akron District Boys' and Girls' Camps

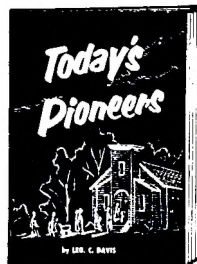
The girls' camp of the Akron District, July 26 to 31, registered 127 girls; while the boys' camp, August 2 to 7, registered 147 boys. This gave us a total of 274 for our first caravan camp at our new Nazarene Center on the Akron District. Our workers were the finest, and our boys and girls the best group we have ever had for all-around behavior. God met with us at chapel and campfire from time to time.

A. E. WOODCOOK, Director

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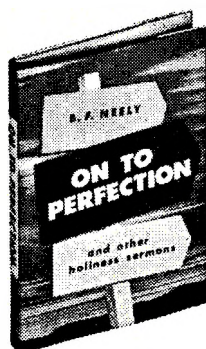
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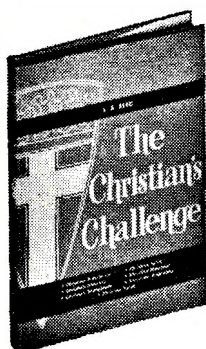
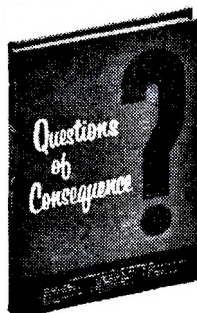
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Dallas District Assembly

The Dallas District closed a very fine year with its forty-sixth annual assembly, August 18 and 19, at Texarkana, Texas. Dr. G. B. Williamson, presiding officer, was forceful in his preaching and both wise and kind in the administration of affairs. He challenged the gathering to more intensity in evangelism and to greater faithfulness in our world-wide responsibilities. The members of the assembly will not soon forget the ringing challenge of his appeal for clear interpretation of the Bible and church standards.

The report of Dr. Paul H. Garrett, district superintendent, showed that the district had made substantial gains in most departments. One new church was organized; there was a net gain in membership of 168; Sunday-school enrollment showed a gain of 408, while average attendance increased 92 per Sunday. Total giving by Dallas District Nazarenes was \$433,560.00 with \$35,743.00 going to general interests.

The assembly expressed its confidence in Dr. Garrett by re-electing him as superintendent with a nearly unanimous vote. Further demonstration of the love and affection held for the Garretts was a \$700.00 love offering received for them.

In the missionary convention preceding the assembly, Mrs. Paul H. Garrett was re-elected president. Other leaders elected include: Rev. H. F. Crews, chairman of church schools department, and Rev. Lawrence Gholson, N.Y.P.S. president.

The ordination service was a sacred and heart-searching hour for the entire congregation. Four young men, well qualified for the honor, were presented for elder's orders. They were: H. B. Brooks, John Davidson, Robert Combs, and B. A. Patton, Jr.

ROBERT G. NIELSON, Reporter

Wash.-Phila. District Boys' and Girls' Camps

The annual Boys' and Girls' Camps of the Washington-Philadelphia District were held the first two weeks of July at the district camp-meeting site at Northeast, Maryland. Rev. Don R. Hoffman, pastor of the West Chester, Pennsylvania, church, was the able director. The enrollment in both camps was the largest ever had by the district, with 202 boys and 190 girls registered.

The daily activities of both camps were geared to the Nazarene Caravan Program. Tuesday was "First-Aid Day"; Wednesday, "Nature Day"; Thursday, "Field Day"; Friday, "College Day." These various themes were utilized in every part of the daily activities: worship, recreation, Bible study, handcraft, and campfire. Each day was brought to an impressive and thrilling close by the urgent campfire messages of Rev. James R. Bell, pastor of Baltimore First Church, boys' camp chaplain; and Rev. William C. Allshouse, pastor of First Church, Washington, D.C., girls' camp chaplain. Both of these men labored

diligently to present to our boys and girls the simple gospel of redemption. Their labors proved to be tremendously fruitful, with scores of the youth being converted and sanctified.

The variety of the daily program kept the interest high throughout the camp, thereby producing high camp morale. The boys and girls thrilled to the "scavenger hunts," hikes, pony rides, and the big softball game with a neighboring interdenominational camp. The activities were graded to the age levels of the campers, and a definite demarcation made between Junior and senior campers. Rev. Neil E. Hightower, pastor of Lavelle, Pennsylvania, church, led the Junior camps; and Rev. Paul Basham, pastor of East Baltimore church, led the senior camps.

Looking back now in retrospect, it certainly has been manifested again that "when the church pays attention to its youth, its youth pays attention to the church." The hard-working and zealous counselors and staff of the Washington-Philadelphia camps paid attention to our youth in such a way that once more the district motto, "Unction for Action," was realized.

REPORTER

Northeast Oklahoma District Assembly

The Northeast Oklahoma District Assembly met September 15 and 16, at our newly erected First Church, Bartlesville, Oklahoma, with Rev. Morris Chalfant serving as host pastor. This assembly had been prefaced by much prayer and holy expectancy. God was gloriously real in every session. Dr. Hardy C. Powers, senior general superintendent, presided over all sessions and was the night speaker. His tender spirit, timely messages, business efficiency, and homespun philosophy won the hearts of all delegates and visiting friends.

Chief high light of the assembly was the splendid report of progress by the district superintendent, Dr. I. C. Mathis. This was followed by election, when the delegation, with great enthusiasm, re-elected Dr. Mathis with 158 out of 159 votes cast. This was followed by a generous love offering. Dr. and Mrs. Mathis are loved and appreciated by both pastors and laymen of the district.

Gains were reported as follows: church membership, 11 per cent; N.F.M.S. membership, 14 per cent; N.Y.P.S. membership, 26 per cent; Sunday-school average attendance, 6 per cent. Two new churches were organized at Chelsea and Picher, with bright prospects for future growth. In pre-assembly conventions, Mrs. Mathis was elected N.F.M.S. president, Rev. Robert Weathers was elected N.Y.P.S. president, and Rev. Albert Neuschwanger, church schools chairman.

On Thursday afternoon the assembly was brought to a climax and conclusion by the impressive ordination service conducted by Dr. Powers. Ted Ingram and George Cargill received elder's orders. The publishing house

ANNOUNCEMENT

The thirty-second annual meeting of the General Board for the Church of the Nazarene will convene at 9 a.m., Friday, January 7, 1955, in the new Headquarters' building, located at 6401 The Paseo, Kansas City, Missouri. The Superintendents' Conference will convene at 9 a.m., Wednesday, January 12, 1955, and continue through Thursday, January 13. Services will be held at the First Church of the Nazarene, 41st and Harrison, Kansas City, Missouri.

S. T. LUDWIG,
General Church Secretary

was ably represented by Rev. Alpin Bowes, who presented distinctively holiness literature in each session. Dr. Roy Cantrell, president, and Rev. Curtis Smith, field representative, spoke in the interest of a new boys' dormitory for Bethany-Peniel College. A campaign is currently under way to make possible immediate construction. Among the visitors to the assembly were Dr. Jarrette Aycock, superintendent of Kansas City District, and Rev. Ray Hance, superintendent of Kansas District.

Northeast Oklahoma accepts the challenge for another year of conquest and victory.

H. C. THOMAS, Reporter

Northwest Indiana District Assembly

The twelfth annual assembly of the Northwest Indiana District convened at Gary First Church, August 18 to 20. Dr. Hugh C. Benner presided with his usual grace and dignity. His ministry was an inspiration and challenge to all.

Wednesday afternoon Rev. Arthur C. Morgan, our highly esteemed district superintendent, gave his first report. It was a thrill to hear of the gains and accomplishments of the past year. Following his report, Brother Morgan received an almost unanimous vote for re-election.

Other district officers for the coming year are: secretary, Rev. Kenneth V. Bateman; treasurer, Rev. U. D. Dibble; School Board chairman, Rev. Robert E. Ross; N.Y.P.S. president, Rev. Dwight Millikan; N.F.M.S. president, Mrs. Arthur Morgan; Advisory Board, Dr. Ralph Perry, Rev. M. K. Millikan, Raymond Walters, and Clarence Youngsma.

Thursday evening Dr. Benner conducted a gracious and inspiring ordination service at which Kenneth Hawkins and Robert Wank received elders' orders.

We thank God for His help and guidance this past year; and with the existing spirit of unity and enthusiasm, we are expecting great things from God in the year ahead.

ROBERT E. ROSS, Reporter



SERVICEMEN'S CORNER

FREQUENT questions arise regarding the concern which the Church of the Nazarene has for her service men and women. In our effort to answer these questions, we find that much of the responsibility for the maintenance of an adequate contact program lies with the civilian.

The Church of the Nazarene, through the Servicemen's Commission and the Nazarene Publishing House, tries to keep a contact with those in service, and help them spiritually and in making adjustments. The HERALD OF HOLINESS, weekly church paper, Conquest, monthly youth magazine, and Come Ye Apart, quarterly devotional booklet, are sent free of charge to every service person whose name we receive. To every new name for our files or upon change of address, a communication is sent giving the address of the nearest Church of the Nazarene with the name and address of the pastor. The name of the person in service is sent to the Post Pastor nearest the base or to more than one pastor, as in larger cities, that these may make contact with the service personnel. Names and addresses of our missionaries abroad are sent to those with overseas addresses.

"What is my responsibility, as a civilian?" you ask. We have no way of knowing those entering the service unless their names are sent to the Servicemen's Commission. It is necessary that someone—pastor parents, wife, or friend—take the responsibility for providing changes of address as promptly as possible that a minimum of delay occur in their receiving the periodicals.

There are billfold identification cards available, free, to home pastors to give to each young person as he enters the service. These serve as identification to pastors, chaplains and others as the service men or women have opportunity to use them.

Realizing the adverse influences brought to bear on a person in the service, the power of prayer cannot be stressed to excess. Pray with us that each young person in the service of our country may feel in his life the influence of the One who is able to make us "more than conquerors."

NAZARENE SERVICE MEN'S COMMISSION
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October 20, 1954

Northwest District Church Schools

The summer activities for the Northwest District church schools showed an increase in every way. The vacation Bible school brought the best results of any season. The annual church schools' tour with Rev. William McKee as speaker set the stage for a great fall emphasis. All nine zones were visited.

The summer camp program under the directorship of Rev. James Yount, district director of boys' and girls' camps, proved to be the most successful of any at our own "Pinelow" district camp. Statistics showed: Junior boys' camp, Rev. Paul Harris, director, an attendance of 73 campers with 14 workers, and 40 seekers; Junior girls' camp, Mrs. Orville Fender, director, 70 girls and 21 workers, and 27 seekers; Intermediate boys' camp, Rev. Wilbur Morgan, director, 112 campers, 16 workers, with 45 seekers; Intermediate girls' camp, Mrs. Jack Hawthorne, director, 100 girls and a staff of 20, with 41 seekers. This gives a total of 355 campers, 71 workers, 153 seekers.

There was a definite increase in the number of boys and girls who were Christians that attended camp, many of them dating their conversion back to previous camps—indications that the camps are "getting the job done."

Dr. E. E. Zachary, district superintendent, attended every camp and also was present in every service of the annual church schools' tour.

Present plans for Christian Service Training classes under Dr. Erwin G. Benson and the spring Sunday-school convention indicated Northwest District will see its greatest year in church schools.

J. PAUL DOWNEY, Reporter

New England District Boys' and Girls' Camps

The fourth annual boys' and girls' camps, August 23 to 28, sponsored by the New England District Church School Board, were a blessed success. One hundred thirty-three boys, with 36 counselors and staff members, met on "Cow Island" in beautiful Lake Winnepesaukee, New Hampshire, at Camp Idlewild. A thrilling week was simultaneously enjoyed by 129 girls and 35 leaders at Camp Kineowatha on Wilson Lake in Wilton, Maine.

The district camp director, Rev. Austin Wright, had things well organized and the camps ran smoothly under the direct supervision of "General" Neale McLain and "General" Dorothea Brown. The boys and girls enjoyed every imaginable athletic and camping activity. Many scores of credits were earned for the Caravan program, which will be certified to the local churches.



SPECIAL CHRISTMAS OFFER

In the November 3rd issue
Of your "Herald of Holiness"

Most thrilling to all were the chapel services and campfires. The chaplains, Rev. Lyal Calhoun and Rev. Claude Schlosser, were mightily used by the Holy Spirit. Only a scant half dozen, at the most, returned home without a definite testimony and over 140 knelt at the "rustic" altars to give their hearts to Christ!

The New England District, our beloved superintendent, Rev. J. C. Albright, the pastors, the laymen, and most of all the boys and girls, are completely sold on the annual summer camp. We look forward to another year.

R. E. HOWARD, Reporter

DEATHS

REV. HARRY JOHNSON, Nazarene elder of the Akron District, died April 21, 1954. He had been retired for several years because of ill health, but never lost the vision for souls, and only a few days before his death had told his pastor he didn't mind the suffering if only he could see a few more souls saved. He was born in England and came to this country as a boy; the family making their home in Ohio. He was converted in 1911, and in 1916 was granted a minister's license. He was ordained in 1929 at Troy, Ohio, by Dr. R. T. Williams. Brother Johnson held pastorates at New Brighton, Pa.; Power Point, Ohio; Parson City and Parkersburg in West Virginia; and at Barnesville, Ohio; also serving several years in the evangelistic field. For thirty-eight years he had been a faithful warrior. He was laid to rest at Byesville, Ohio, with his former district superintendent, Rev. O. L. Benedum, and his pastor, Rev. Ray E. Banks, in charge of the service. He is survived by his wife, Mary E. Johnson; a daughter, Mrs. Daisy Spencer; also three brothers and one sister.

MRS. EFFIE N. STOLTZ was born near Quaker Ridge, New York, February 20, 1887, and died August 2, 1954. She was converted early in life and served as class leader of a group of Christians until the Church of the Nazarene was organized in Corydon, Penna., in 1923. Since that time she was faithful to God and the church, serving in many capacities. She was president of the local missionary society for 29 years, and held both district and zone offices in the missionary society. She left a testimony that everything was all right between her and God. She is survived by two daughters and two sons. Funeral service was conducted in the Corydon church, with Rev. R. F. Heinlein, district superintendent, bringing the message; he was assisted by Rev. Viola R. Doverspike, pastor, and interment was in the Riverview Cemetery.

RALPH WILLIAM, son of Mr. and Mrs. Irvin Wm. Moore, of Friedens, Pa., died in a hospital in Pittsburgh on September 17, 1954. Ralph was born August 7, 1942. He took seriously ill last spring and was very sick all summer, having been in the hospital for some weeks. He was a patient sufferer. His parents are members of the Church of the Nazarene in Boswell, Pa., and Ralph was a member of the Sunday school. He is survived by his parents, one sister, and three brothers. Funeral service was conducted by the pastor, Rev. Elizabeth Dumann, assisted by Rev. Clarence Shaw and Rev. E. G. Moore, with burial in Bethany Cemetery.

E. W. ENGLAND was born November 28, 1898, and died August 29, 1954, at Chattanooga, Tennessee. A great loss to the family but a gain to heaven. The entire family thanks the church and friends for their kindness while Mr. England was sick and after his death.

ANNOUNCEMENTS

RECOMMENDATION—Rev. and Mrs. Allard W. Kuschner terminated their pastorate at Cleveland Brooklyn, Cleveland, Ohio, on October 10. They have had a very successful pastorate, but feel the Lord leading them to the field of evangelism. He is a good preacher and she is a lovely singer. It is a pleasure to recommend them to our pastors for revivals. Address them, 701 E. Schaaf Road, Brooklyn Heights, Cleveland, Ohio.—C. D. Taylor, Superintendent of Akron District.

WEDDING BELLS

Miss Helen I. Johnson and Mr. Russell F. Metcalfe, Jr., of Akron, Ohio, were united in marriage on August 27, in Akron First Church of the Nazarene, with the pastor, Rev. Kenneth H. Pearsall, officiating.

Miss Priscilla Eugenia Harvey of Lynn, and Mr. Wm. Lawrence Bouchard of Fairhaven, Mass., were united in marriage on August 21, at the Lynn Church of the Nazarene, with Rev. Nyles H. Eaton officiating.

BORN—to Rev. and Mrs. James C. Langford of Bethany-Peniel College, Bethany, Oklahoma, a daughter, Marlyna Suezon, on September 26.

—to Rev. and Mrs. Frank H. Oxenford of Brockton, Mass., a daughter, Eunice Elizabeth, on September 20.

—to Rev. and Mrs. Wm. S. Stone of Loudon, Tennessee, a daughter, Miriam LaRuth, on September 19.

—to Cpl. and Mrs. Robert E. Brown of Tacoma, Washington, a daughter, Patti Dianne, on September 16.

SPECIAL PRAYER IS REQUESTED by a Christian mother in Beirut for her married son—is in mental hospital—that God may touch his soul and body; he has three children;

by a Nazarene member in Beirut for a special matter, and for his health, that he may be more useful in God's service;

by a reader of the "Herald" in Pennsylvania for "the salvation of my father, and an unspoken request";

by a Nazarene preacher in Ohio for his daughter who has been operated on four times for cancer—she is only 32, a Christian, member of the Church of the Nazarene;

by a reader of the "Herald" in California—both she and her husband unsaved—they need God, have three small children, and he needs to find steady employment.

DIRECTORIES

GENERAL SUPERINTENDENTS

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

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

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

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

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