

Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

September 15, 1954

Living in the Light

General Superintendent Benner

I MUST live "in the light"—the clear, pure radiance that shines "in the face of Jesus Christ." There must be no shadows, no mists, no miasmas. I must know the full light of His truth, so that I may walk untrammelled in His way, and revel in the vitality of His life. I must maintain a proper spiritual perspective, to the end that the eternal values of this life and the next—"the things which are not seen"—will not be subordinated to the transient values of sense and time—"the things which are seen."

I must live in the light of a pure heart. "If we walk in the light, as he is in the light," writes John, "we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

I must live in the light of love—divine love. I must love God with all

my heart and have love for all mankind. I must know the quality of the love of my Lord and share in the redemptive mission prompted by that love.

I must live so that the lovely things of earth, the joyous experiences of life, the most delightful visions of beauty, the most precious of human relationships are laid in full consecration and commitment at the feet of Jesus Christ, to be sacrificed at any time, if such a course is necessary for the realization of His highest will.

If I live in His light, I shall experience no embarrassment, I shall have no fear, when I meet Him. And having lived "in the light," it will be perfectly normal to take up my eternal residence "in that city where they need no sun"—that "better country," where "the Lamb is the light."

"Blessed is every one that feareth the Lord" (Ps. 128:1).

TELEGRAMS

Houston, Texas—Houston District unanimously re-elects Dr. V. H. Lewis as district superintendent at the seventh district assembly; he was given a love offering of \$700.00. Dr. Samuel Young presided with great blessing and inspiration. Dwight J. Bolton, Harold L. Maiden, and Paul E. Brown were ordained in an impressive service. More than 10 per cent gains in Sunday-school enrollment, average attendance, and in church membership. Houston District unitedly accepts the challenge that is ours today, and marches forward under God and our district superintendent.—G. H. MADISON, Reporter.

Centerville, Tennessee — Forty-second assembly and camp of Tennessee District in full swing (Aug. 27); largest crowds ever. Rev. David K. Wachtel re-elected district superintendent with a good vote. Gains in every department; 403 net gain in church membership; 1,623 net gain in Sunday-school enrollment; 859 net gain in Sunday-school average attendance; \$45,118.00 for missions or 8½ per cent of all finances. General Superintendent H. C. Benner and Dr. Edward Lawlor, camp evangelist, at their best. Tennessee District on the march forward for souls.—L. H. ROEBUCK, Reporter.

NEWS IN BRIEF

Rev. Ponder Gilliland, superintendent of the San Antonio District, has been appointed as pastor of First Church in Little Rock, Arkansas.

Evangelist E. M. Glover is leaving the field to accept the pastorate of the Cora Church, Alva, Oklahoma.

After pastoring for almost eight years in McAlester, Oklahoma, Rev. John Ellis has accepted a call to pastor the church in Kilgore, Texas.

Pastor T. O. Weatherby writes: "Our church in Hayward is located about fifteen miles from Parks Air Force Base. I understand they are starting basic training there again in September. If you have friends there, write me (21567 East 14th St., Hayward, California) and I'll be happy to contact them. Some of the boys from the base are attending our services now."

Rev. Edith and Paul Rodgers write that they are moving from Mt. Carmel to Evanston, Illinois, and ask for the prayers of the people as they begin work in this new church at Evanston.

Rev. V. J. Shetler is closing his pastorate at Pineville, North Carolina, on September 19, and is re-entering the evangelistic field. He will be available for meetings after October 1.

To Have Your Clothes Ready Is a Satisfaction

By Jessie Whiteside Finks*

I HAD to smile as my small guest said, "It is a satisfaction to have your clothes ready." I could fully understand what prompted the thought, for she was of a large family of limited means, and getting ready to go out was a scramble and not a leisurely indulgence in a variety of choices. To have her own closet and each garment ready to put on was, indeed, a satisfaction.

From this childish statement, however, I turned to a deeper contemplation of this thought and agreed with my little guest that to have your clothes ready is a deep satisfaction and that it should be expressed.

There is no earthly joy known like that of being clothed in His righteousness. To have on the "wedding garment" is satisfaction supreme; and when we put on the whole armor of God we know that we are clothed for any emergency and able to stand. Then we can claim that blessed promise, "He that overcometh, the same shall be clothed in white raiment; . . ." and can know that our names will not be blotted out of the Book of Life.

Yes, it is a satisfaction to have your clothes ready!

*Shelbyville, Illinois

Trouble Shooter

By Cpl. George R. Hayes*

IN THE pioneer days when rival railway construction companies were building railroads competitively, in a race against time, sometimes one company would use unfair means to sabotage or slow the progress of the other. When this happened the victimized company would usually call in their "trouble shooter," a man especially trained and gifted in the art of working out such difficulties, and bringing the culprits to justice. These men also had qualities of leadership and did much for the morale of the crewmen or laborers.

The Christian Church of today has much the same problem. We have a goal—that goal is to carry out the commission of our Christ and spread the gospel to all parts of the world. We have as our rival the most cunning, powerful, and formidable of all foes—the devil. He has many forces at work against us and knows our plans and weaknesses thoroughly. His plan and purpose is to thwart God's plan and cause the whole world to sin.

But as most organizations have capable trouble shooters, so have we—the greatest of all. Jesus referred to Him as the "Comforter" or Helper. We know Him as the "Holy Spirit." We need Him today as never before, to bring about a great revival and organize our forces into a concerted effort. He is ready, willing, and anxious to help us; but He must be contacted through prayer. So let us pray, pray as never before, the prayer of faith, and God will send our "Trouble Shooter" with the greatest, earth-shaking revival that has ever been known.

*With the U.S. Army overseas

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The Limits of Freedom

By W. T. Purkiser*

WE LIVE in an age that all but worships freedom. We glory in our political freedom, our economic freedom, our academic freedom, our religious freedom. We emphasize our right to freedom from want, from fear, freedom of the press, and freedom to worship.

True, there are those, even in the church, who deny the fact of any real freedom. The followers of John Calvin, for instance, claim that God predestines whatsoever comes to pass. They do not seem to be bothered by the fact that God predestines so many of us to become Arminians, and to believe God has given to us the real capacity for self-direction and moral choice. Why do not we who are predestined to believe in freedom have just as much right to claim that we are correct as the people who suppose themselves to be predestined to believe in predestination? It is rather difficult to take much stock in a theory so obviously self-refuting.

However, freedom has its limits. Choice is a two-edged sword. Freedom to build means freedom to destroy. Freedom to succeed implies freedom to fail. Freedom to win carries with it freedom to lose. All human evil, as well as all human good, begins in choice.

And the limits of freedom are rather sharply defined. You can choose the road, but you cannot choose the destination, or what lies at the end of that road. I may choose to travel west from Kansas City, but if I do, I cannot choose to arrive in Chicago. I may choose the path to follow, but I cannot choose what lies along that path or at its end.

So Jesus said, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, that leadeth unto life, and few there be that find it" (Matt. 7:13-14). There are two gates and two ways in life. I can choose the gate, the way—but there my freedom ends. I cannot choose what lies along the way, or at the end of the trail. That is *beyond* the limits of freedom.

Let no one console himself for the choice of the wrong road with the thought, I will turn around before the road ends. None of us know how soon the end may be reached; and few of us realize how life, like a runaway automobile, gathers terrific momentum. Our only possible safety lies in using our freedom to choose the right road.

Or again, you may choose the seed, but not the harvest. You can decide what to sow, but not what to reap. You can select between corn and wheat; but if you plant corn, you are no longer free to harvest wheat.

I remember hearing somewhere the lament of Pumpkin-head: "Oh, yes; oh, yes; oh, yes, he did—he sowed his field with pumpkin seed, and then he prayed for grain." Stupid, you say. Yes, almost as stupid as those who sow deceit, and expect to reap integrity; who sow license, expecting to reap purity; or who sow carelessness and pray for character.

Paul put it straight when he said, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:7-8).

You can choose the road, but not the destination.

You can choose the seed, but not the harvest.

Finally, you can choose the cause, but not the effect. You may select the chemicals to put into your test tube, but you cannot alter what happens then. You may decide to release a heavy object in mid-air, but you cannot control the direction in which it will go. You can choose the principle to govern your life, but you cannot choose the result.

Here again, Paul speaks to us, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). God gives us our choice of causes. The effects are beyond our power to change.

Note that sin is the cause, of which the effect is *death*. Too many have thought of this death as something remote, and far off. This verse tells us that sin causes death *now*. The term "wages" was the word used for the daily subsistence allotment of the Roman soldier, with which he bought his food from day to day.

It is not that the wages of sin *will be* death. The result of sin *is* death. Admit the cause, sin, into your life, and you suffer the effects, death

"And Jesus Seeing Their Faith"

By Grace Noll Crowell

*I would my faith were such a shining thing
That the Master looking down from heaven
might see
The illumination that would surely bring
The blessing I have sought so earnestly.
All through His Word faith was the instant power
That moved His hand and brought the seeker
peace.
Lord, Lord, look down upon me this dark hour
And bid my hurt heart's clamoring tumult
cease.*

*"And Jesus seeing their faith . . ." The words
ring out—
And instantly the ones who sought Him found
Their sight restored, or healing, without doubt,
And their gratitude became sound.
Lord, may my faith shine out so clear to Thee
That Thou wilt reach Thy healing hand to me!*

*President, Pasadena College, Pasadena, Calif.

—death to the finest and best within; death to personal happiness; death to character and the capacity to choose aright; and, inevitably, the death of the soul in eternal separation from Christ, the Source of life.

As sin causes death, so Christ brings life, the glorious gift of God. John explains this to us: "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (I John 5:11-12).

Let no one be deceived into thinking that there is some hope of eternal life outside a personal and constant relationship with Christ. Forsake Christ, and you forsake life. Without the Cause, the effect is impossible. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son" (II John 9).

These are the limits of choice.

We may choose the road, but are unable to change the destination.

We may select the seed, but cannot escape the harvest.

We may embrace the cause, but cannot alter the effect.

*I have made my choice forever:
I will walk with Christ my Lord.
Naught from Him my soul can sever
While I'm trusting in His Word.
I the lonely way have taken,
Rough and toilsome though it be;
And although despised, forsaken,
Jesus, I'll go thro' with Thee.*

Are You Halfhearted,

Doublehearted, or Wholehearted?

By Donald H. Strong*

WHAT the people of this age crave most in religion is to meet some people who really live a Christian life. Our need is not bigger churches, but bigger people; not better crowds, but better Christians. The fact is that every successful and important work on earth is the result of someone's complete abandonment to an idea.

Now there is no doubt that the work of God is surely hindered by halfhearted people, and that is nothing new. Of backslidden Judah the Lord said, "Judah hath not turned unto me with her whole heart" (Jer. 3:10); and of faithless Israel, "Their heart is divided" (Hos. 10:2). II Chron. 25:2 reports that Amaziah "did that which was right in the sight of the Lord, but not with a perfect heart"; and the Psalmist prayed in 86:11, "Unite my heart." Today there are those who,

like Gideon's crowd, are not wholly committed to the cause, who just endure their religion, who do not hold out long nor do much good while they last. It is possible to live with one leg, half a stomach, or one lung, but not with half a heart. Just so, you cannot be halfhearted and survive spiritually.

In addition to the halfhearted people, there are others who are doublehearted. I Chron. 12:32-33 tells us "of the children of Israel, which were men that had understanding of the times, to know what Israel ought to do . . . which could keep rank: they were not of double heart." And David wrote in Ps. 12:2, Men "speak vanity every one with his neighbour: with flattering lips and with a double heart do they speak." We all know that the "doubleminded man is unstable in all his ways." These people are the insincere and the carnal; a little religious and a little worldly; they have one attitude for God and another for the people. They sing the hymns on Sunday and snicker at shady jokes on Monday. Their loyalties are divided, for they try to love God, the world, and themselves. To a greater or less degree this is the condition of every Christian who is yet unsanctified, who has not yielded his all and found the joy of a heart made perfect in love.

The fact is that the Bible over and over exhorts us to love and serve God with all our hearts. "If thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart" (Deut. 4:29). "Thou shalt love the Lord thy God with all thine heart" (Deut. 6:5). "I will give them an heart to know me . . . for they shall return unto me with their whole heart" (Jer. 24:7).

Truehearted, wholehearted, Saviour all-glorious!

*Take Thy great power and reign there alone,
Over our wills and affections victorious,
Freely surrendered and wholly Thine own.*

The great people in every field have been men with a clear purpose and a single aim, traveling with one sure destination in mind, and this is no less true in the spiritual realm. To be effective we must be wholehearted and sincere, backing the church and its leadership, supporting its doctrines and standards.

It must be made clear that the only wholehearted Christian is the sanctified believer, who has learned the meaning of perfect love for God and man. Every other person must battle against unyielded ambitions and un consecrated desires. Shall we not say, "Not just a part or half of my heart; I will give all to Thee"?

The halfhearted man will die; the doublehearted is a monstrosity; only the wholehearted can live with the blessing and smile of God.

But every man shall be put to death for his own sin (II Kings 14:6).

Punishment for wrongdoing always is self-inflicted.—E. F. WILDE.

*Pastor, East Rockaway, New York

Family Worship Can Be Interesting

By Chester O. Mulder*

THE OTHER day a man said: "I don't like family worship. Here's my reason: When I was a child my parents had family worship every day. They always read one or two long chapters from the Bible. Then every one of us had to pray. Mother and Dad would pray long and loud. I'll tell you we kids actually developed a hate for that event!"

Such an attitude is not the mark of adulthood—it's a childish way to react. There needs to be a forgetting of the unpleasant things which are behind, and an accepting of present responsibility to make family worship so interesting for the children that they will love it. It can be done.

However, this type of testimony is heard too frequently. Someone in this man's childhood made the family worship a mere habit (a habit is something one does without thinking very much). Of course there is no objection to making the observance of family worship a habit. Everyone should make that event a habitual part of every day's activities. No one should have to do much thinking as to whether he will have family worship. The having of it should be a habit. However, the content of that worship should never be the expression of habit or thoughtlessness. Some of a person's best thinking should be done in behalf of family worship.

First of all, a person should diligently guard against letting the way family worship is conducted become a habit. If it is done the same way every time it becomes routine, habitual, thoughtless, and repulsive to active minds. Family worship can be and should be kept interesting for all who participate. However, it cannot be kept interesting if all participate in a set pattern day after day, week after week, month after month. (Would they do it year after year?) Such monotony breeds hatred for family worship, and that ought not to be!

The one who has charge of that sacred family event should plan in advance to make this family session a blessed time. Why not delegate a different member of the family to have charge of the worship each day? Let each one conduct it in his own way. Encourage individual initiative.

If the leader chosen wants the family to sing a song together, do it. Let him call upon the one or ones he wants to read the scripture. Read it responsively, in unison, verse by verse—any way.

*Richmond, California

But let there be a freshness and a reverence in doing it. Let him indicate who should pray first, second, etc. Perhaps he will choose a chronological arrangement so that the youngest prays first, and the oldest prays last; maybe that order will be reversed; maybe the ladies will be asked to pray first, then the men; maybe only one will pray and then close the prayer with all repeating, "Our Father which art in heaven, . . ." Perhaps each will be instructed to quote a scripture before praying—just do it some way which will indicate it isn't a thoughtless habit. Encourage the leader to plan definitely to make family worship a happy event.



A second consideration is that not only should one guard against making a habit out of the way family worship is conducted; he also needs to guard against letting family worship become a fetish. Family worship becomes a fetish when it becomes an end in itself. This sometimes happens when good people are more insistent upon the observance of family worship than they are upon having the Spirit of Christ present for the occasion. At such times the thing which seems important is to go through the ceremony as quickly as possible; it is one of the "musts" of the day. However, family worship, per se, isn't the "must." It is the refreshing of our souls in the presence of the Lord that is so very important. Family worship is a means to that end. It is for that reason that people must not develop a dislike for it.

Thus, here are two things to keep in mind when planning family worship: (1) Keep it interesting; (2) Keep it meaningful.

Faith is necessary in Christian experience before we can have knowledge. Faith has been defined as "venturing on a possibility that God's promises may be true." As we go forward we find that they are true, and faith grows stronger and stronger until at last we know from our own experience that "He is faithful that promised" (Hebrews 10:23). Such was Peter's experience. "You have the words of eternal life," he said to the Master, "and we have believed and have come to know, that you are the Holy One of God" (R.S.V.). First faith, then knowledge—so we come to know Him whom to know aught is everlasting life.—*Christian Observer*.

Studies in the Epistle to the Hebrews:

By H. Orton Wiley*

XXXVI. The Exodus of Faith

IT HAS been advocated by some Biblical students that the eleventh chapter of this Epistle was originally a separate document written for the encouragement of Christians suffering persecution, and added to this Epistle as an impressive supplement. Others regard it as the climax of that spiritual appeal which has been one of the foundation truths of the entire Epistle. I like to think of it under the symbol of a new and spiritual exodus which is comparable indeed to the exodus from Egypt to Canaan, but exceeding it in glory inasmuch as Christ exceeded Moses and Aaron. It is in fact the conjunction of the work of Moses and Aaron finding its fulfillment in Christ, who is at once the Captain of our salvation and our High Priest after the order of Melchisedec.

Christ and Moses. Moses led the people of Israel out of bondage toward the promised inheritance, where they were to rest and take possession of the land. But first he led them to Mount Sinai, where the law was given by the dispensation of angels amidst the thunderings and lightnings which marked the sanctions of nature. Then under the pillar of cloud and fire they were led to Kadesh-barnea, the law having been given and the Tabernacle set up. Here they were to enter the land; but the Exodus ended in wailings and wanderings and, through unbelief, their carcasses fell in the wilderness. Joshua brought the people of the next generation into the land; and yet when they possessed it, it was not a satisfying portion to them, for material things can never satisfy the spiritual needs of the soul. Hence, another day was appointed which should completely meet the spiritual needs of the redeemed.

Christ and Aaron. Aaron, the high priest, served in a material Tabernacle and ministered in outward ceremonies and washings; hence, the need of a greater and more perfect tabernacle, and the need of a new order of priesthood which should at once minister in things spiritual and eternal.

Christ as at once our Apostle and High Priest. There are conjoined in Christ the functions of both Moses and Aaron. Christ, our Passover, was sacrificed for us and thereby redeemed us from the guilt and power of sin. As our Apostle and High Priest, He leads us, not to Mount Sinai, where the outward law was given, but to Mount Sion, where as at Pentecost the law is written upon our hearts and minds. Here the heart is cleansed from inherited depravity by the blood of Jesus, and the Holy Spirit comes in as an abiding Comforter. Here we need no long journey to enter the Canaan rest, for in the moment of the

cleansing of the heart and the incoming of the abiding Comforter we enter into the "rest of faith."

The new spiritual exodus. The exodus from Egypt to Canaan was a wearisome journey with many defeats; the new exodus led by Christ, at once our Captain and our Priest, brings us immediately to spiritual rest of soul, and to the victory of faith over all spiritual enemies. There are two symbols involved here, each very significant—the Sabbath and the land. Of the first it is said that we enter into the "rest of faith" or the keeping of a Sabbath; of the second it is said, "Every foot of ground which your feet shall press shall be yours." Concerning the "rest of faith," this marks a deliverance from the carnal mind, a cessation of all carnal strivings, and a rest in God. What a wonderful rest to cease from our own carnal strivings and enter the Sabbath of God! But as under the symbol of the Sabbath we find the "rest of faith" in God, so under the symbol of the land we march on under the Captain of our salvation from one spiritual victory to another. Here we capture the kings in the cave and shout down the walls of Jericho. Here we march with the tread of a conqueror, until finally we shall enter the city of God, a city which hath foundations, whose walls are salvation, whose gates are praise, and whose Builder and Maker is God.

Life's Symphony

A Prayer

By Alice Hansche Mortenson

*Oh, time the moments of my days,
Dear Lord, in perfect rhythm;
Not measured by an earthly score,
But harmonized in heaven.
Oh, let me fix my eyes on Thee,
So I will understand
The meaning of Thy slightest nod,
Each gesture of Thy hand.
And may I hear each whispered thought,
So I will ever be
In readiness to play the part
That You have given me.*

*Forgive the times I've questioned this,
My small and humble score;
So oft ignoring "holds" and "rests,"
Alone I tried to soar
In swift allegro time and rushed
To carry out Thy will,
When suddenly the music stopped.
I heard Thy voice, "Be still."
Had I been watching carefully,
Dear Lord, I would have known
That no one plays sweet music in
Life's symphony alone.*

*President Emeritus, Pasadena College, Pasadena, Calif.

What Shall I Wear?

By a Woman

THE problem of dress is no small concern when we realize how much time and concern it consumes and how much division it has caused and still does in some places. Many churches have split over the issue by those who put too much importance on the subject—becoming faultfinding, critical, and censorious until people were confused and frustrated. Many preachers, wishing to avoid the extremes of legalism, have allowed their members to drift with the tide, lifting no standard and giving no advice.

Fashions and styles depend on the custom of the age, hemisphere, and country in which we live. We must concede that fashions today are far more simple than the multiple yards and frills of our grandmothers' day, or the curly wigs John Wesley wore. Jesus dressed according to the average custom of His day. He wore a seamless robe "woven from the top throughout," so lovely that the soldiers gambled for it. His appearance commanded respect and admiration. His only command on the subject was to take no thought what ye shall wear; other things are more important.

Our appearance should be such that it commands respect, brings no reproach or repulsion to Christ, nor discourages those of lesser means. The Bible does not teach that our peculiarity should be in offensive appearance. We should dress neatly and becomingly, following the custom of our age with a modest reserve that attracts no attention to self. Be a credit, not a contradiction, to holiness. Holiness means cleanliness. Dress is an expression of inner refinement or lack of it.

In I Tim. 2:9 Paul gives instructions on how to dress. The consensus of opinion by commentators on this verse is: "Modesty means not forward or boastful. No display. Decent, unassuming, virtuous. Be orderly and decorous. Sobriety means self restraint. Broided hair—probably with the gold and pearls intertwined, a characteristic of the spiritual harlot (Rev. 17:4). Do not be showy and costly. Have the blush of modesty on thy face instead of paint; moral worth and discretion instead of gold and emeralds."

Our great difficulty today is the perverted sense of beauty Hollywood has forced on us. Peter tells us that true beauty is not in outward adornment of expensive clothes and jewels, but Christ enthroned in the heart and manifested by beauty of spirit. True beauty is in sweetness, purity, unselfishness, tenderness, and a gentle and refined spirit (I Pet. 3:3-4). It is just the opposite from Hollywood's brazen, loud, hard-faced beauty (?), blatant with sex appeal and a cigarette between her scarlet lips—appealing to all that is cheap, sensual, and earthly. God's beauty appeals to all that is high, noble, and spiritual.

The carnal nature is the self-centered nature, a worshiping of self. The love of the world, the desire to be like it and please it, is put to death when we really know Christ. The love for display and extravagant adorning of the flesh testifies to a self-centered life. A humble walk with God and expensive, elaborate attire are incompatible. A heart dead to self and centered in God will take no pleasure in being on exhibition as a walking fashion plate. When the wardrobe represents a small fortune, is not "I" being worshiped? Beauty at sixteen soon fades, but at sixty there is a charm and distinction about those who have lived Christ-centered, unselfish lives.

THE BIBLE IS GOD'S WORD
Read, Study, Memorize,
Carry It

Help from the Sanctuary:

By B. V. Seals*

The Glorifying Influence of the Sanctuary

THE LORD said, "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me" (Ps. 50:15). Literally, "My glory is in thy salvation. When I glorify myself it is by saving My people."

The Lord is not glorified by having infinite tribute paid to Him because He is majestic. He is glorified when we say to Him, "Lord, I was lost and Thou didst find me. I was blind and You gave me sight, and I will tell the world about it." Then we can say that our song shall be, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul" (Ps. 66:16). Thus is God glorified—not in being offered the bouquets of His universe, but by our living so as to show men that all we are and have that is holy and good is from the Lord.

Joseph Parker said, "When the church would be considered by the world to have gone wild over religion, then it would be well on its way towards saving the world to its religion." It's not when we are cold and passive and indifferent, but when we are anointed and blessed and shouting happy, that we get the attention of the world and convince them that there is something to our religion. It is evident that the thing the Lord is supremely interested in is getting us to heaven. We hope for and perhaps claim a lot of exemptions and immunities for which we have no Bible grounds. I have known some very good people who have had a lot of misfortune. There is no substitute in God's house for God's glory. Dr. P. F. Bresee used to say, "Get the glory down."

There should be something in every Church of the Nazarene that makes it different from cold, formal churches. You shouldn't have to be a

*Superintendent, Washington Pacific District

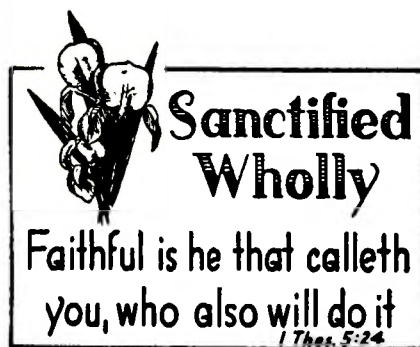
theologian to know that it is a holiness church. There should be a freedom in the singing, an earnestness in the testimony meeting, and a zeal in working for God that would identify our church as being different. Isaiah said that he saw the Lord "high and lifted up, and his train filled the temple." It was then and there that he got the proper perspective of life. He felt his own deep spiritual need and felt his own uncouthness. It's when we see the Lord high and lifted up and His glory filling the temple, that we see our own hearts as they really are.

I do not mean that we should be so heavenly minded that we are of no earthly use—and some are so earthly minded they would perhaps be of no heavenly use. Someone has said, "God does not only want us to love, but be lovely." Many places we need better buildings and equipment, and some places better programs, but everywhere we need more of God and more of His glory. There must come on us as we preach, sing, testify, and pray that unseen, indescribable something—the supernatural that makes our efforts no longer weak and human or carnal, but mighty through God to the tearing down of the strongholds of sin and the upbuilding of God's cause and kingdom. "Mercy drops round us are falling, but for the showers we plead."

Years ago I dreamed that I had died and gone to heaven. I was looking down from heaven and could see the beautiful little parsonage where I had lived, with the lovely roses climbing over the porch. As I was looking I saw someone coming up the sidewalk. I thought at first it was the postman, but then he was too large and looked more like the devil's secretary. He had a huge pack on his back and I could see that it was full of troubles—little ones, round ones, square ones, big ones, etc.—and they were all addressed to Rev. B. V. Seals, 120 East Pennsylvania Avenue, Escondido, California. He staggered up the steps and was startled to see crape dangling from the door and a kind voice said from within, "Rev. Seals does not live here any more. He went to heaven last night, and I am sure you can never get there with those troubles." I had a shouting spell in heaven.

But suddenly I awoke, and it was only a dream; and life had to go on. Although I have moved several times, the devil has always seemed to find my address and continues to deliver his troubles to my door with some degree of regularity. But someday, if I am true, I will go where he cannot come. Satan's darts will never fly, hearts will never be broken, and the Lord will wipe all tears from our eyes. I am not complaining, for I have probably not had more than my share of trouble, and I have always found help from the sanctuary.

And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him (Col. 3:17).



Dr. Munsey on Future Punishment

By P. P. Belew*

PERHAPS Methodism has produced no greater orator than Dr. William Elbert Munsey. The following paragraphs from his sermon on "Future Punishment" represent, in both style and subject matter, a type of preaching seldom heard now. Dr. Munsey said:

"Hell must be a place of dire disorder and dreadful ruin. The very idea of correspondence between the character of the place and the character of the inhabitants of the place suggests that hell is a place of horror. And when we remember that such an adaptation is characteristic of all the works of God, the suggestion amounts to a demonstration.

"It is called 'outer darkness.' The Greek word is used in a comparative sense—deeper darkness, uttermost darkness. It may be a dark and frightful sphere, isolated from all worlds, cursed of God, erratic and lawless, rolling beyond the confines of creation, with no sun or star to lighten up its darkness and chase away its infernal vapors, with rivers and oceans of liquid fire, continents of incinerated rock and scattered scoriae, and rent with awful chasms. Over it the lost may walk, and run, and grope, and stumble, and fall, and climb forever. It may have strange power over the lost answering to gravity, which binds them to its surface, and compels them to dwell there through all eternity. It may not be this.

"It may be a world riven and shivered by volcanic fires and smothered gases, where lurid darkness and hazy light mingle in dusky shades, where smoky flames ooze from a thousand cranies, and flicker and flash from a thousand fissures, where serpents hiss in every gorge, and goblins dance on every hill, and spectres creep from every rock, and phantoms ride on every wind, and demons sit upon every mountain—and where redoubtable horrors mounted on fiery dragons chase the ruined soul over smouldering plains, gloomy hills, mountains dingy, morasses foul, and abysses squalid, and chase it forever.

"It may not be this. It may be a gloomy, desolate, and barren world, whose rocks and moun-

*Evangelist, Atlanta, Georgia

tains are tumbled into anarchy; where there are no blushing flowers, nodding trees, dewy vales, grassy slopes, and running streams; and where there are no homes, no churches, no preaching, no morality, no religion, no friendship, no God. Religion is order, love, and light; and where it is not all is disorder, enmity, hate, and night. The world must be in harmony with its inhabitants. Then the best hell we can promise is a world of ugly ruins shrouded in night's blackest pall, where no one of the damned has a friend, and filled with cursings and strife, and where all ranks and sexes are herded into one promiscuous mob with foulest demons, and where every cave is inhabited with fiend and gnashing ghost, and on whose black crags the ravens of despair sit and croak, and where God's eternal justice plies its burning whip, and remorse lays on with his fiery thongs—the flashes of whip and thongs their only light, world without end.

"Or it may be some huge cavern hollowing out the center of some blasted, shattered, and God-cursed planet, in which the poison and stench of ages have gathered, and condensing distill on the walls—dimly lighted by sulphurous torches held by grimacing and howling fiends, and whose sickening flickerings render the darkness in all windings, pits, chasms, and corners but blacker; and where occasional blue flames breaking through the fissures overhead lick along the arches, and bolts of thunder crash through the grottoes and roar along the labyrinths, in which lost men and fallen angels may be driven from the judgment seat, the ponderous gates closing and locking behind them—the key fastened to the girdle of God, and the Divine Omnipotence installed as perpetual sentinel to guard the way.

"Or it may be an unquenchable lake of fire and brimstone, surrounded with precipitous shores of black and beetling crags over whose surface beat eternal storms, the fiery waves lashing and dashing and splashing and groaning around all the shores—bubbles dancing on every wave and swell, and bursting emit fumes and smoke threaded with serpent flames, in whose ascending volumes everlasting lightnings flash and cross, while the unfettered thunders of God upon hell's infernal drums roll the eternal bass in hell's uproar, and beat time to the ceaseless groans of the lost.

"The hell of the Bible is horrible beyond description, and the hypotheses of this hour cannot exceed it. Its miseries are as far beyond description as the joys of heaven are. Be it better or worse. Let us not go there. Oh, let us not go there!"

The Lord is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you (II Chron. 15:2).

God's gracious desire is to bless us; our gravest calamity is to compel God to leave us alone.—
EARLE F. WILDE.

A Tale of Two Churches

By Genevieve Thompson*

SEVERAL months ago I met a woman who had come with her family to our town to live over two years ago. She was a friendly, cultured, outgoing person who seemed genuinely happy to make my acquaintance. Not long after we met she telephoned to ask me to be her guest at the monthly Friendship dinner of the largest church in town and I accepted her invitation with pleasure. Though I had lived here longer than she, there were many women present who were strangers to me, a few I knew well, and some others only by sight. I was intrigued to see, here and there among the large group of rouged and bejeweled women, a few of serene countenance, quietly dressed, minus make-up and friperies.

As the hour progressed these women made it a point to seek out my friend and speak intimately with her, asking about her family, etc. Finally she turned to me and said, "My family and I are joining this church next Sunday, after being members of another denomination all our lives, and these women are the ones who won me." You can imagine I did not hesitate to show my interest, and this is the story she told me.

Two years ago they had come to our town from a nearby large city. They had been _____ all their lives; her husband had been a deacon in that church for twenty-five years. They came from a live, friendly church with a strong youth program which had done much to hold their two teen-age sons steady. (They had had more worry over the boys in the two years they had lived here than in all their lives previously.) Their former pastor wrote a fine letter of recommendation to the pastor of their denomination here and he promptly came to call. The first thing they told him was that they hoped his church had a strong youth program because their boys were all-important to them. To this he sadly shook his head and said, "I fear you have come to the wrong place. We have no youth program at all. I am a sick man and I have no people who will take responsibility." This was a shocking statement, for this church was one of the largest and most influential in town.

My friend said, "We attended that church every Sunday for two years and no one ever spoke to us except the pastor. Our thirteen-year-old son is a lively boy and his Sunday-school teacher finally said he did not want him in the class any longer, for he was such a disturbing element."

At this point the husband and father rebelled. He told his wife he was going to hunt a church where people were friendly, and against her horrified protests he began to visit other churches in the town. In just a few weeks he said he had found a place he liked (where we were now eating) and asked his wife and sons to go with

*Falls City, Nebraska

him. She and the sixteen-year-old refused but the younger son went and came home filled with enthusiasm. This went on for two months, a divided family, the wife and mother praying for wisdom and guidance. "I really thought I would have a nervous breakdown if I had to leave the church of my whole lifetime," she told me.

Then one of these women called on her and invited her to services, which invitation she refused. But the caller persisted and asked her to attend their Thursday morning prayer band. This was a midweek service she could attend and she eagerly accepted. "This little inner circle of godly women who really spend a half day a week praying and fasting, are so interested in my problems and those of my family that I know their interest is real. Next Sunday we are all four joining this church and I am so happy."

What is the moral of this story? Only this: neither of these churches in question was a Church of the Nazarene, but either might have been. Let us, laymen and pastors alike, take a good close look at our own churches. Could either of these churches have been ours if a stranger came knocking at our door?

Life with a Nazarene Evangelist:

By Paul Martin

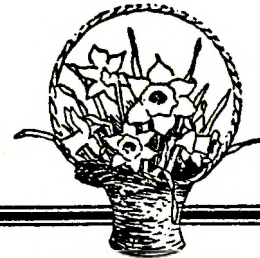
They Knocked at Our Door With Their Elbows

THEIR arms were full of good things, so they had to knock at the door with their elbows! And they came often, supplying every need, for our people believe that God's workman is worthy of his hire. In Eugene, Oregon, we lived in the home of a Methodist evangelist, Rev. Orville Kleven, with sweet Mrs. Rasmussen as our hostess; our home in Boise, Idaho, was the Capitol Motor Courts, whose kitchenette and bedrooms were first class all the way. But the Crandalls, Santos, Glovers, Baldings, Edwardses, Easons, Pooleys took us into their hearts and homes. In St. Louis we stayed with the Londons; in Oakland at the Coit-Ramsey Hotel. A home or a hotel, why should I care? Nazarenes make you welcome everywhere!

What prompts people to such kindness? No doubt they have not met Dr. Treat 'Em Rough. His theory is that, since he is God's messenger, the best folk can do is not quite good enough. He never receives enough offering; his accommodations are not quite up to par. His meals are never in order. He's a tired, weary man from afar! If they have met him or his school of thought, they have been able to distinguish between the man, his message, and his manners. Some fine sanctified men have so much to learn in courtesy and kindness! I am thinking of writing a book, "Ten Little Rules of Courtesy for

Great Evangelists." Some patient, wise pastor had much to do in this display of love. The people he served noticed his appreciative spirit. They loved to surprise him with their gifts. He inspired them to take good care of the ministry—and I got in on it too.

So whatever the rhyme or the reason, let's say a small "thank you" to those who plan and prepare for the care of the evangelist. May they never be disappointed, but say like Sallie Welch (Uncle Buddy's daughter), "It is always a privilege to have a preacher in our home."



Come, take up the cross, and follow me

Mark 10:21

Cranks, Compromisers, and Christians

By C. D. Faulkner*

JESUS was straightforward in His denunciation of the religious "cranks" of His day, the scribes, Pharisees, and other hypocrites. He lost no time in diagnosing their trouble. He pronounced their acrimonious emphasis on outward appearance without regard to inner experience as being like sepulchers—clean on the outside, but being full of dead men's bones on the inside! He said that they strained at gnats and swallowed camels.

It is sad to see people conforming to the outside standard of holiness in dress and behavior, whose lives have lost the sweetness, kindness, and mercy of the abiding presence of the Holy Ghost. A crank is one who has lost the spirit of holiness, and tries to compensate for his loss by holding to the strict standards of holiness, spending the time that should be used in soul winning in trying to convert the masses to his own opinionated notions. We find the crank searching like Diogenes trying to find someone who will measure up to his standards.

The Lord was just as quick in His denunciation of compromisers. He made it clear that he who tried to serve two masters would end up giving lip service to one and love service to the other. The compromiser would never be far enough from the world to lose its favor, nor close

*Pastor, Lovington, New Mexico

enough to God to gain His blessings. He would say that the positive side of holiness should be stressed. "If the heart is right, that is all that matters," he would conjecture. Yet He doesn't stop to think that if the heart is right, the face and fashion will confirm it. If the face and form are fouled with the pomp of the world, it is an indication that the soul is famished.

It is heartbreaking to see someone who once had victory, but has since gone back into the world, try to alibi by saying, "God knows what is in my heart." Let us not be deceived; the outward signs point to an inward work, or want of grace. The experience of holiness will show itself in the body, soul, and mind of man. The compromiser would take one hand and try to hold to the faith of our founders, and with the other he would grasp the desirable "plum" of "modernistic" trends. He would loudly acclaim, "I'm in the middle of the road." But is he? No—he is more on one side of the road than on the other. He is either a potential modernist or a probable old-fashionist. He gives lip service to one and love service to the other.

The Christian is neither crank nor compromiser. He loves and is led of the Lord. He looks and acts as though he has the experience of holi-

ness. He does not meditate on worldly things; neither does he major on the shortcomings of his fellows. He hates sin wherever it is, yet loves the sinner. He doesn't seek a diluted interpretation of old-fashioned convictions, because "his delight is in the law of the Lord; and in his law doth he meditate day and night." He is straightforward, yet charitable in his convictions. He holds the standard high and shows a sweet spirit, even in the face of strong opposition. He is afraid of bitterness and terrified by any trend toward worldliness.

The Christian is busy and burdened in the task of seeing people delivered from the power of Satan to the power of God. He wants to take the church into the world, yet keep the world out of the church; for he knows that the church could not long exist half slave and half free. He is afraid of world conformity, yet he labors and loves to bring about Christian unity. He had rather die than see his church divided. He uses neither the crank nor the compromiser for his scapegoat. He stands unflinchingly and bears the cross of his convictions, ready to take blame that is unjustified. He has no "ax to grind" nor fame to find—"His delight is in the law [and love] of the Lord."



ROY F. SMEE, Secretary

A By-product of the Crusade

VISITATION evangelism yields results in the local church in attendance and souls, but there are by-products of the Crusade for Souls that reach out beyond these immediate and practical results, important as they are. One of these by-products is in God's call to young people for full-time Christian service.

First Church, Tucson, Arizona, has an active organization in the Crusade for Souls. In a revival meeting last spring, about one hundred people knelt at the altar and twenty-one members were received into the church, most of them new people. In the past two years, eight young people have been called to special service. Three of these are to be in Pasadena College this fall.

Don Pellow will be working his way through college, studying for the ministry. To do so, he turned down a four-year scholarship to Yale University as an honor student. Another of the young men, Bob Conn, will be in Nazarene Theological Seminary this fall. He was president of the Student Religious Council at the University of Arizona for two years.

"Grass Roots" Crusade Conferences

NEVADA-UTAH DISTRICT

September 29—October 1

Las Vegas, Nevada

Dr. Roy F. Smee, Rev. N. A. Hull,
Rev. Andrew Young

TEXAS STATE

October 5-7
Houston, Texas

INDIANAPOLIS DISTRICT

October 12-14

Greenfield, Indiana

General Superintendent Young, Dr.
Roy F. Smee, Rev. Gordon Winchester

FLORIDA DISTRICT

October 13-15

Miami Central Church

General Superintendent Powers, Rev.
Robert I. Goslaw, Rev. W. A. Strong

When you move your furniture, move your membership. Be a part of the Church of the Nazarene where you live.

Visitation Pays!

In the August issue of the Northwest District bulletin, we saw this little notice: "Rev. Virgil W. Borden recently received eight new members into the church, all of whom were originally contacted for the church in one afternoon of visitation."

That is one of the extra dividends in the Crusade for Souls. Sometimes the visitation will seem like hard work with little results; but as we keep it up, week after week, results begin to show up. And then once in a while, the Lord heaps up an extra dividend of blessing for us, as in this outstanding result from just one afternoon of visitation. Keep it up, for visitation pays.

Said Jesus to His disciples, "Ye are the light of the world." When the light goes out, the world loses its sense of the holiness of God and also its sense of sin. Existing conditions show that people need to be restored to their "senses"—these two senses. Then they can see and feel the need of true repentance.—Selected.

A Blueprint of Entire Sanctification

II. How May I Get Entire Sanctification?

WHAT IS Entire Sanctification?" was presented as the first section of "A Blueprint of Entire Sanctification" in the last issue of the *HERALD OF HOLINESS*. Now I discuss the problem, *How may I get entire sanctification?* There is one word in this statement which must be explained. By "getting" entire sanctification I do not mean that it can be secured by one's own power. God is the source of entire sanctification; He's the One who sanctifies. No man can cleanse himself from sin. Nevertheless, he plays a part in the obtaining of this blessing. He has to meet the conditions. In that sense only he can "get" entire sanctification. Thus in the answer to this second question, we will consider what the Christian has to do in order to prepare the way for this gift.

First, he must be born again. I implied that in my discussion of the first question—the nature of entire sanctification—by emphasizing the fact that it is the Christian who gets sanctified wholly; the sinner never gets this blessing. If you are a sinner and want this blessing, you must first get saved; you must confess your sins, repent, and believe on the Lord Jesus Christ to remove the guilt of your actual transgressions.

When this has been realized, *the next step is to want this blessing.* No one ever gets sanctified who does not want to be sanctified. God doesn't sanctify a man against his wish. Man is like God most, perhaps, in his ability to make decisions. God never acts contrary to man's choices, from the standpoint of moral and spiritual advancement. Before you can get very far along the road toward entire sanctification, you must desire it, and desire it with all your heart. How well do I remember my hunger for the blessing! Getting saved was not enough; neither was it enough to be reclaimed after I had backslidden. I had seen people who possessed entire sanctification, and there was something about them which made me long for it. Esau sold his birthright for a mess of pottage. He was hungry for food, and the account implies that he was afraid he would starve to death if he didn't get it. He was ready to give up his most valuable possession in order to obtain food. If one gets sanctified wholly, he must hunger for it more than Esau hungered for the mess of pottage; he must long for it so much that he is willing to pay any price for it.

Another element in the answer to this second question, "How may I get entire sanctification?" is that *you must surrender your all.* Everything you have must be turned over to God, placed on the altar of sacrifice and service. Your loved ones, your friends, your time, your money, your ambitions, your hopes, and your future, yea, even your life, must be given completely to God. A

Editorials

stanza and the chorus from an old hymn sets forth this truth in these words:

*All to Jesus I surrender;
All to Him I freely give.
I will ever love and trust Him,
In His presence daily live.*

*I surrender all.
I surrender all.
All to Thee, my blessed Saviour,
I surrender all.*

This particular point in the blueprint is perhaps the most difficult of all to follow. I've seen people who were saved and really seemed to want the blessing, but they were not willing to surrender their all. Maybe 50 per cent of the total was surrendered, or 75 per cent, or even 95 per cent—but then they would run up against a snag; there would be something they would hold back, some reservation they would make in their consecration. But God will not sanctify you if there is any reservation anywhere in your commitment. You must surrender your *all*.

After you have met every condition laid down by the blueprint which has already been mentioned—you have been saved, you want this second blessing, and are ready to surrender your all—you cannot get the blessing until you add to these *faith*. *You must believe that God does it now.* You must trust God, believe that He who has promised the blessing will sanctify. This is a factor in the blueprint which isn't usually difficult to follow if the other conditions have been met. Nevertheless, we must not forget that faith is necessary. It is God who sanctifies. We can meet the conditions—in that sense we can *get* the blessing; but we can't get the blessing in the sense that we can sanctify ourselves, as we have already indicated. At last, we must trust God to send the sanctifying power. In one version of an old chorus this truth is set forth thus:

*Only trust Him, only trust Him,
Only trust Him now;
He will sanctify you, He will sanctify you,
He will sanctify you now.*

God's Directional Lights

LAST WEEK I briefly presented two introductory considerations: absolute readiness to follow God's will, and the fact that God doesn't hurry us with our major decisions. Next I discussed two of God's directional lights—the Bible, and the inner voice, or the direct communication of the Holy Spirit. In this issue I shall deal with two more of God's directional lights: divine providences, and the Church.

STEPHEN S. WHITE

What is meant by divine providences? Here I refer to God's leadership by means of open or closed doors—circumstances. This has been God's usual way in making known His will to me. I prayed earnestly about my major moves or decisions and then entered the doors which opened. At times I have been almost envious of those who seem to have the direct leading of the Holy Spirit spoken of in the preceding paragraph. They seem to live on that level all the time, but not so with me; I've had to go the more difficult way.

For instance, I would have been very happy indeed if the Holy Spirit had spoken to me when I was a young man in college or seminary and told me that my life was to be spent in the active ministry, that is, as pastor or evangelist. He didn't do that; neither did He tell me that I was to spend my life in teaching in our holiness schools, although I was much interested in that work. My feeling is that I would have achieved more for the kingdom of God if I had concentrated either on the active ministry or on teaching, but God never saw fit to tell me that I was to do specifically one or the other. Part of the time I've done one and part the other and occasionally I've done both together. My decision to do whichever I have of these two possibilities was largely dependent upon the providences of God—the doors that opened, or closed, or what the leaders of the church advised me to do, or thought I should do in the light of the circumstances. Again, I say that I would have preferred to know more directly about this, but God didn't see fit to lead me in that way or else He couldn't because of my lack of understanding.

My call to preach was somewhat similar. As a boy, I got the idea of preaching in my mind—I don't know for sure where it came from, but I think from my mother. I was her youngest son, and she was anxious for at least one of her boys to preach. Since the other two sons had entered other occupations, she looked to me to fulfill that desire. I judge that her hope and the fact that she mentioned it at times had something to do with my getting the idea. Anyway, the thought of preaching was there as I grew up, and even before I was saved I felt that if ever I got right with God I would have to preach. This was not a definite, or clear-cut, impression; it was just a kind of feeling I had. I got saved, backslid, was reclaimed, then sanctified, went to a holiness college, and one day while there I gave public expression to this feeling that I'd had across the years. Then I began to study in that direction, and asked for and was granted a license to preach. Later I went to seminary to prepare more fully to preach. I never possessed, it seemed to me,

as strong an inner impression that I should preach as some men have had, although I went on and prepared for that work.

After finishing seminary, and while I was teaching at Pentecostal Collegiate Institute in Rhode Island, the question of ordination faced me. I liked teaching, and was especially interested in working in our holiness schools. I was opposed to a man's being ordained who didn't plan to devote his whole time to the ministry; therefore I decided that I wouldn't be ordained. I thought that the license I had was enough if I were going to devote the major part of my time to teaching. Immediately I got into darkness; there was an uneasiness that came into my soul. For the first time, I felt that I was not moving in the right direction as to my call to preach. In view of this situation, I changed my mind and decided to be ordained; immediately I felt easy again. No voice had said, "You go on and be ordained," but my feelings about the whole situation had been transformed. From that time on, as I have already indicated, I have pastored and taught as the doors opened and have felt perfectly satisfied in my heart as to my calling.

I am not mentioning my experience as the pattern all must follow. I am only witnessing to the way God has led me. That is the instance of divine leadership with which I am best acquainted. I know this, it is the only sort of divine leadership I have had in most of the decisions I have made. The leadership which God has given me has been largely through divine providences, as they have been supplemented occasionally by what might be called direct communication from the Holy Spirit, or other aids which I shall consider later.

I am a great believer in the church and its place in divine leadership. If I felt I was called to preach, and the church I belonged to and wanted to preach in, after considering my case carefully, was not convinced that I had a call, I would be inclined to accept their decision and find my place as a layman. I might even go further and say that if I felt called to preach, and if after doing my best, no place opened up for me where I could labor in the ministry, I would be inclined to work as a layman. After all, I am called first to be a Christian; that stands above everything. Next, I am called to be a minister of the gospel. If for any reason, external to myself, I could not fulfill my call to preach, I would do my best not to lose my soul over it. I would get a job and support my family, and do all I could to be the kind of layman I believe every layman ought to be.

I would say the same as to any other special call a person might have. If providences, circumstances, or the church did not make it possible for me to fulfill that call, or some external condition (like health) should rule it out, I would not backslide because of that. I would make a good layman in a church where someone else especially called to Christian work would take

the lead. Thank God for the church! I am glad that it sanctioned my call to preach, gave me a license, and then ordained me to the ministry. If it had refused to do either of these, after carefully considering my situation and my talents, that would have had much to do with helping me to decide that God did not want me to enter

the Christian ministry. I do not intend by what I have just said to make it easy for anyone to ignore or refuse to obey the call of God to special Christian work. Nevertheless, I still believe that God's directional lights do not contradict each other. The church's voice and the inner voice should not conflict.

THE QUESTION BOX

Conducted by
STEPHEN S. WHITE

Q. If a person is born again, sanctified, and backslides, then comes back to the Lord, is he born again or reclaimed?

A. If you mean by reclaimed that the one who backslid after he was born again and sanctified is placed where he was before he backslid when he comes back to the Lord, I would answer your question in the negative. He is only born again. He is not restored to the standing he had with God before he backslid, that is, to the experience of entire sanctification. In taking this position I do not mean to imply that all of the leaders of the holiness movement across the years would agree with me, but I believe that the majority of them would. Furthermore, I believe that an opposite answer leads to confusion and misunderstanding.

Q. Is there any way to eliminate that compelling need, which stands so firmly in my way, of finding proof for things which cannot be proved?

A. You are caught with the rest of us in the circle of man's finiteness. Dr. Rheinold Niebuhr, one of the greatest religious thinkers of our day, explains the fact that all men sin thus: Man belongs to two worlds—the God-world and the animal, or creature, world. He transcends time on the one hand and lives in the midst of limitations on the other. He is like God in certain respects, and he is far less than God in others. In this dilemma sin arises out of his refusal to trust God when and where he should. Man wants to be God and know what he cannot know with his finiteness. I don't agree with this view as to how sin arises in each individual person, but I believe there is value in thinking along this line. If finite beings are going to fellowship with God and live as they should in this life, they will have to learn to trust where they cannot understand. They will have to believe things which they cannot coercively prove. Mystery and faith, as well as knowledge, must have a place in all of our lives. A recently published book on systematic theology, or Christian beliefs, closes with a brief chapter headed as follows:

"Knowledge, Mystery, and Faith." It emphasizes the fact that there is much mystery surrounding our knowledge, and that if we are going to be Christians, we'll have to make room for faith. It should be added that we are beset by mystery in the natural world as well as in the realm of religion. Edison, the famous inventor, was once asked to define electricity. He arose and said: "Electricity is, electricity is, electricity is," and sat down. No one can readily define electricity. If you turn to the dictionary, you will find that it says electricity is a force, or power, which does certain things. The term force, or power, covers up our ignorance. William Jennings Bryan used to say that mystery bothers us in the church house but not in the kitchen. There is much that we do not know about foods and their transformation into body energy through the processes of digestion. If you are going to make it in this present world and life, you will have to exercise faith. My answer, then, to your question is that you must have more faith in God, the Bible, and Jesus Christ if you would overcome your difficulty.

After the Storm

By F. W. Davis

*After the storm is over,
And the skies have turned to blue,
After the clouds have vanished,
And Jesus has come to you,
Your trials will turn to victory
And the darkness turn to day.
Your soul will be filled with sunshine,
When the storm has passed away.*

*After the flood, the rainbow;
Peace will follow the pain.
After the heartbreak, happiness,
For Jesus will come again.
God's sunshine always follows
Each storm for the Christian true.
He has promised a home in heaven,
Where the skies are always blue.*

Q. The Bible states clearly that it is only through hearing the Word of God that one can find the full degree of faith needed for salvation. It is also stated clearly that it is only through having complete faith that we can hear the Word of God. Since one must have that full faith before he can contact God, since he must contact God before he can have that kind of faith, and since it is not possible to gain both simultaneously (short of the miracle of God imposed upon Saul on the Damascus Road), how does one proceed to get either as the basis for the other?

A. People can't believe on a Christ of whom they have never heard, of whom they have no knowledge. But to believe on Christ doesn't mean that we know everything about Him. However, having heard some truth about Him, we have enough knowledge about Him on which to build a superstructure of faith. First, some knowledge, then faith followed by an experience—a miracle. After this experience, or miracle, comes enlarged knowledge which lays a foundation for more faith. This process goes on and on without any end as one grows in the grace of God. The Apostle had some knowledge about Jesus Christ before he met Him on the road to Damascus and said, "Lord, what wilt thou have me to do?" And his remarkable experience that day brought an enlargement of knowledge which laid a wonderful foundation for an enlarged faith. This is the true pattern of the interaction of knowledge and faith.



To be in a storm of distress and sorely tempted and tried in many ways, and yet not to advertise it, but tell it all out to God in secret prayer, and keep a calm, peaceful spirit, and walk calmly before our fellows, and give them the sunshine even when the heart is bleeding and the mind is perplexed with many trials—this is proof of a truly humble, loving heart.—G. D. WATSON.

THE SUNDAY-SCHOOL LESSON



By J. GEORGE TAYLORSON

Topic for September 26: Living Witnesses

Scripture: Matt. 5:13-16; Acts 4:13-16; 8:4-8, 26-40; II Cor. 5:11-20;
I Pet. 3:13-16 (Printed: Matt. 5:13-16; Acts 8:4-6; II Cor. 5:14-20)

GOLDEN TEXT: *Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven* (Matt. 5:16).

At this writing, President Dwight D. Eisenhower has just announced and urged support of the annual financial drive for cancer research. A vast multitude of stricken people in their anguish are hoping, praying that a remedy will soon be discovered and released. Presume with me that in one of the research laboratories the long-sought discovery is made. Can you imagine the crescendo of public ire if this knowledge were to be kept alone in the mind of the discoverer, or released only to a favored group?

In the eyes of God no disease equals that of sin, nor is so destroying and so prevalent. A Christian is one who has made this great discovery—he has found the remedy. Now let us ask ourselves if we are witnessing. If Christ really does mean everything to us, if we have entered into a joyous experience that saves from sin

and fills our hearts with eternal hope, can we possibly do anything less than pass it on to others?

Should the claim be made by one that he could cure cancer but still did nothing to alleviate the agonizing torture of the sufferers, then certain conclusions could safely be reached. First, his boast might well be doubted and he be listed as a "quack." Second, we might consider him lacking in human kindness, mentally unbalanced, or at best a sorry exhibitionist. Third, we might conclude that in spite of his claim, he himself was uncertain and really not willing to put to the test his discovery. Fourth, we could draw the conclusion that for one who actually possessed the remedy to live unmoved in the midst of unrelieved suffering, he must be no less than a devil of the lowest order.

The logic of the above is disturbing, especially in view of our gilded claims and the world's condition. Do we in all honesty believe what we testify to? Have we a remedy that is tried and sure? Do we believe

that man—all men—are hopelessly lost without Christ? Do we? Are we vague, fumbling, and unsure? Are we whistling in the dark? Have we actually experienced our Lord in saving grace? "We cannot but speak the things which we have seen and heard" (Acts 4:20).

Could it be that our alleged state of grace is more memory than present possession? Something was done ten or twenty years ago, but the vitality is gone and the light hidden. No man has really made the discovery of Christ whose eyes do not light up and whose full personality is not reaching out to bring others from death to life. May the knowledge of Christ be so gloriously real that all fear and reticence will give way and we will let our light shine before men, that they might see our good works and glorify our Father which is in heaven. It is not the lamp that is important, but the Light is everything.

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FOREIGN MISSIONS

Prayer Requests

Please pray for the Blaauwberg area. Our greatest need is for native workers. "The harvest truly is plenteous, but the labourers are few."—REX EMSLIE.

Mrs. Norman Salmons is still waiting for her permit to enter Portuguese East Africa and join her husband at Tete. Continue to pray that this permit shall be granted.

Earl Hunter writes from Bolivia: "We just organized the church at Tiquina with twenty charter members and twenty-two on probation. We are praying for a lot on which to build a church in this town." Let us join our prayers with those of the missionaries

REMISS REHFELDT, Secretary and pray this lot into availability. "More things are wrought by prayer than this world dreams of." Prove God. He will not fail you.

Echoes from the Coast-to-Coast Conventions

The special District Missionary Convention held at Conway, Arkansas, with Rev. Harold Latham, host pastor, was the outstanding event of the year on the North Arkansas District.

We can never be the same after attending this convention. Many expressed the opinion that these were the most informative and revealing missionary services they had ever attended. Surely our heart's cry from now on will be "others." We hope for

another convention soon to keep us stirred and willing to sacrifice for others.—Reporter.

News Flashes

The following missionaries have returned to the field and may be reached at the addresses given below:

Miss Dorothy Ahleman, Donato Alvarez 884, Buenos Aires, Argentina
Rev. and Mrs. Ronald Bishop, P.O. Box 175, Belize, British Honduras, Central America

Miss Joyce Blair, Benque Viejo, British Honduras, Central America

Recent returnees home on furlough: Lydia Wilke, from the Cape Verde Islands

(Continued on next page)

Rev. and Mrs. Spurgeon Hendrix,
from Argentina

Rev. Robert Chung, from Korea, in
States for rest, for a few months

Rev. and Mrs. Doyle Shepherd,
Japan

Mail for these who are on furlough
should be addressed to Kansas City,
Department of Foreign Missions, for
forwarding.

"The Book of Acts is at last printed
in the Kekchi Indian dialect and will
be sent to the field soon. We are pray-
ing that they will soon finish printing
the dictionary in that language, also."
—BETTY SEDAT, Guatemala.

Peru's Thirty-fifth Annual Assembly

God is faithful; His love is boundless.
He knows His own throughout the
universe and showers His blessings
down upon them, even here in Peru.


During our assembly this year more
delegates were present than we have
ever known before in our annual ses-
sions. Reports show also that more
funds have been raised during this
past year than in any previous year,
and new mission stations have been
opened.

God used the special speaker in a
very real way as he brought his Spirit-
filled messages.

There were many people at the altar
night after night during which ser-

vices new souls were born into the
Kingdom. Our evening crowds aver-
aged around five hundred every night.
The last Sunday morning of the assem-
bly there were 472 in Sunday school.
One hundred and seventy-six partook
of Communion, and the farewell mes-
sage at night brought all the brethren
to an altar of consecration, asking
God's blessing and guidance for an-
other year of service.—MRS. JULCA,
Reporter.

At another jail service a while ago,
the Lord gave us seven men and seven
women converts. It blessed my heart
to see a man who had been saved
previously still holding true and now
promoted to a trusty.—C. GOLLIER,
Peru.



Religious News and Comments

By A. K. BRACKEN

Why Churches Burn

A study of 152 cases of losses of churches by fire is reported to have been made to determine the causes contributing to these burnings. Five causes account for more than 50 per cent of them as follows: heating plants 31; defective chimneys 18; defective wiring (not including organ) 17; organ wiring 7; lightning 12. The cause of forty of these cases studied was unknown. The location of the heating plant under the building without fire-resistant enclosure was contributory. Maintenance neglect is partly responsible, together with incompetent janitor service.

Methodists Speak

In an annual conference in Michigan the Methodists spoke out on current issues. (1) They praised the court decision against segregation in the public schools; (2) They vigorously opposed gambling in all its forms; (3) Called for support of the United Nations; (4) Urged their ministers "fearlessly to inform their people on the evils of drinking"; (5) Condemned unfair investigative methods and attempts at "thought control"; (6) Spoke in behalf of a guaranteed annual wage for auto workers; and (7) Branded McCarthyism as a "surface expression of a deadly disease" (*Christian Century*).

Migrant Laborers

It is estimated that, annually, nearly two million "migrant" workers follow the various harvests in season, taking their families with them.

Many children are taken away from home, from school, and from church. A fruitful ministry is being carried on by various agencies in behalf of the health, education, social and religious interests of both children and adults that are thus plucked up from their roots. Ministers, teachers, nurses, social workers, and seminary students are enlisted in these services stretching from coast to coast. Child care, health, reading and writing, language study, elementary business principles and transactions, scouting, and religious teaching are emphasized. Also, by some, evangelistic services are held. "Go out into the highways and hedges, and compel them to come in, . . ." (Luke 14:23). "Cast thy bread upon the waters: for thou shalt find it after many days" (Eccles. 11:1).

"Signs of the Times"

In a clipping from a magazine or paper with the above caption were some of the results of a study made, purportedly by State Farm Insurance Company of Bloomington, Illinois, concerning loss ratios for private passenger cars by occupational classes. Ministers ranked fifty-fifth, "barely ahead of peddlers, amusement workers, entertainers, and liquor distributors." Oh, surely not!!

BRIEFS

Unique. Brandeis University is in some respects unique. It is only six years old, was founded by Jews, and is nonsectarian; graduated its first class in 1952; obtained accreditation from New England Association of

Colleges in 1953. Jews predominate in both faculty and student body, though many faiths are represented in the school. Grouped around a pool in a sylvan setting are three chapels—Catholic, Jewish, and Christian.

Sabbath. The Washington (D.C.) Federation of Churches has sent a letter to twenty-one business and trade associations calling attention to the trend toward "Sunday business," urging their assistance in curbing such a trend. They said, "We are eager to curb further encroachment on a day of rest and worship."

Atomic Scientist. Addressing the annual convention of the Protestant Episcopal Church, Edward McCrady, vice-chancellor of the University of the South at Sewanee, Tennessee, and formerly chief of the biology division of the atomic energy plant at Oak Ridge, said, "Unless Christianity can be revitalized there is no prospect for the survival of civilization."

Prayer. The President has set apart September 22 as a national Day of Prayer, to reaffirm our "reliance on divine support and our faith in the power of prayer."

Christ makes us partakers with himself in His prayer power and prayer life. We understand that our true aim must not be to work much and have prayer enough to keep the work right, but to pray much and then the power and blessing obtained in prayer will find its way through us to men.—ANDREW MURRAY.

THE HOME CIRCLE

Where to Look—

WE WERE riding through the state of Colorado when we came to a little community where sugar beets are raised. Everything seemed to center on the making of sugar. On the country roads outside the village, huge beets lay. These beets had no doubt fallen from the trucks which were on their way to the refinery. On we drove.

"Do you know for what this town is famous?" my husband asked our daughter, who was riding beside him in the front seat.

"Rocky Ford? No," came the reply.

"You should know that. Rocky Ford cantaloupes are the best-known cantaloupes in the country," came the quick information.

There were sections of Colorado where potteries were located; there was the little city of Golden known for its mines; there was the potato country and there were the great fields of waving wheat as we entered the state of Kansas.

One expects to see the product for which any section of the country is famous. As we rode through Rocky Ford, I could see no cantaloupes at all. The baskets were turned upside down, the stalls were closed. Somehow I felt cheated. No cantaloupes where cantaloupes were supposed to be.

In some of the wheat fields, the wheat was gone and the farmers had already plowed up their fields preparing for new plantings. The one product for which Kansas is known was not in evidence at times. I was disappointed.

I have gone into churches and expected to feel the presence of God. He is supposed to be there, you know, but sometimes I have been disappointed. I have visited in homes, and have come away disappointed, for there was no love or confidence evident. These are supposed to be there, you know.

How many have come toward you expecting to see the fruit of a Christian and have gone away disappointed? For what is a Christian known? Mainly he is known for his love for humanity. "By this shall all men know that ye are my disciples, if ye have love one to another." He is known for his joy, peace, long-

Conducted by GRACE RAMQUIST

suffering, gentleness, goodness, faith, meekness, and temperance.

How many of us show the characteristics expected of Christians? Are those who look at us often disappointed?

A BIBLE STORY:

The Dry Fleece

HAVE you ever heard of anyone's "putting out a fleece"? In our home, as I grew up, often I heard the phrase used. Of course, the words would have no meaning unless one knew the story from which they came. For fear you may not remember the story, I'm going to tell it to you.

It was away back in the times of the children of Israel. Sometimes it looked pretty black to them. The armies of the people of the surrounding countryside would completely encircle them. When this happened, the Lord always seemed to raise up a leader who believed that, with the Lord on his side, no one could conquer the people of God.

Gideon was one of these leaders whom the Lord raised up. The enemies were all around the Israelites. Gideon felt that God wanted him to lead the children of Israel against the

enemies. He wanted to be very sure, for the dangers were great. He knew that if God did not go with him, all would be lost, for he did not have enough men nor ammunition to fight alone.

Now in the part of the country where Gideon lived, heavy dews come at night. Often one's clothing is soaked when he arises in the morning and everything near is wet. Especially is this true of wool.

Gideon took a wool fleece—this usually meant a whole sheep's skin—and spread out this fleece on the dry floor at night. He prayed to God saying, "If You desire that I go out against the enemies and, You will go with me, please give me a sign. In the morning, grant that this fleece be wet and the floor all around it be dry."

When the morning came, the fleece was so wet that Gideon wrung from it a whole bowlful of water. The floor all around the fleece was completely dry.

Gideon was still a little doubtful, even as you and I are sometimes. No doubt he said, "Well, that might have just been the nature of the ground and the dew last night." So he went before the Lord once again.

"Dear Lord," he prayed, "please forgive my doubts. But I'd like to put out the fleece one more time. This time, if You desire me to lead the children of Israel against the enemies,

(Continued on page 18)

BIBLE BRAND

By L. M. Hearn

Not all the merchandise that's made, in any place or age,
Lives up to all the promise of the advertising page;

So, if you seek a product pure, and one that will not fail,
Just check the Holy Bible, where the Lord describes His sale.

You talk about a cure-all for the sum of human ills—

You'll find a cure for every one among the Bible pills:

For worry, weakness, grief, and pain, for hopelessness and hate;
The cure is there, the cure is sure—and it is up-to-date!

If you need a man to do a job, a man who will not shirk,
The Bible brand of Christian is guaranteed to work!

Is it a friend that you would find, one that you know is true?
Much closer than a brother is the one God sends to you!

Whatever you are seeking, if you really want the best,
Remember that the Bible brand will always stand the test.

Lord, warm my heart, and clear my eyes, when I don't understand,
That I may render measure full—a Christian, Bible brand!

NEWS of the Churches



Bessemer, Alabama—We recently closed a ten-day revival with Rev. Lewis Posey, Jr., as evangelist and his eleven-year-old daughter, Janice, as song evangelist. We had a glorious revival with thirty seekers. The Lord blessed in a wonderful way and we expect a great year in Bessemer. Praise the Lord!—Edward Smallwood, Pastor.

East Liberty, Ohio—At the beginning of '54 we saw that our present building would no longer house our expanding Sunday school. The board of our church negotiated with the local school board, and was able to rent the entire facilities of the local school building. This step of faith proved to be the leading of the Lord, for our attendance immediately exceeded the 200 mark, climbing to 258 for the month of April. Easter Sunday broke all records with 334 present. Miss Mary Latham was with us for a Sunday morning service in the spring and gave us a good "shot in the arm" in preparation for our Bible school. When we held our school in June, boys and girls came by the score; our V.B.S. attendance for the ten days was 212. We are in a suburban area, and found it necessary to add another school bus to the two we already had. Each day the three buses rolled in loaded with children, teachers, and assistants. The Younce Family were with us in July for a great tent meeting on the lawn of our church. We thank God for the souls that prayed through in this meeting. Last Sunday I baptized many of them in the lake at our new District Center. Our plans to build a new church have been postponed until next spring because of the very serious strike conditions in the Akron area. Our completed building will be 87 x 40 feet. It is a privilege to serve God here in the East Liberty church.—J. Donald Freese, Pastor.

Evangelist Wilma Jean Inghland writes: "I'm reporting that God is still on the throne, and has been with me this summer. I've enjoyed holding meetings for Brother Diehl in McDonald, Pennsylvania, Rev. Harry Hall in Sharpville, Rev. Clarence Neiderhiser at Washington, Rev. Franklin Wise in Homer City, and Rev. Robert Inghland in New Castle. God has blessed with many souls this summer, backsliders being reclaimed, sinners being saved, and believers being sanctified. I received my evangelist's commission and minister's license at our last Pittsburgh District assembly, and am available for meetings. I am twenty-one years old, saved and sanctified, and enjoying this old-time religion. Write me at 322 Meadow Avenue, Charleroi, Pennsylvania."

In August a very successful boys' and girls' camp was held on the British Columbia Zone of the Canada West District. It was the first such camp for this area, and there were seventy-nine attending. Rev. Dwayne Hildie was the camp director and, with the help of the counselors and other leaders, most of the boys and girls accepted the Lord as personal Saviour.—W. Bahan, Reporter.

Rev. W. A. Peck reports: "For the past four years Mrs. Peck and I have been engaged in the field of evangelism. The good pastors have kept us busy from the time we entered the field, for which we were thankful. June 13 we accepted the church at Lanett, Alabama, under the appointment of District Superintendent C. E. Shumake and General Superintendent Samuel Young. The people have fully accepted us, and we are well satisfied with them. There have been from three to twenty praying through every week since my coming here as pastor. Every department of the church is making good progress. We recently closed a successful revival with Evangelist Nettie A. Miller preaching and Mrs. Peck directing the choir. The workers were well accepted. The house was filled in about every service, with souls praying through for forgiveness and heart purity. One of the high lights of the meeting was the combined service of the Sunday school and worship service the last Sunday morning of the revival, when 1,084 people were present. The auditorium was filled, with people standing around the walls, the basement filled, and people around the outside of the church. A new building program is being planned as soon as funds will permit. Rev. Gordon Winchester, the previous pastor, with the help of the visitation group in the church, has done a work second to none. Our people not only have a time set for visitation, but some of them visit throughout the week."

Wellington, Texas—Sunday night, August 15, we closed one of the best revival meetings in the history of the church, with Evangelist W. T. (Thurman) White preaching and John F. Whisler, blind singer, as song evangelist. These men were greatly used of God. People received help from God in every service. Brother White is one of our strong preachers and preaches with a burden for a lost world. Brother Whisler was loved by all; he is a great musician and singer and a great soul winner. Our church is united; the people love God and one another and are deeply concerned about the lost that need to be reached for Christ.—John R. Ferguson, Sr., Pastor.

St. Louis, Missouri—Goodfellow Boulevard Church, organized in 1949 in a beautiful section of North St. Louis, reports gains along all lines. For the most part, the membership of the church and Sunday school consists of families not previously connected with the Church of the Nazarene. Easter Sunday, with 168 in Sunday school, members of 26 new families were in attendance. In the year just closed, almost \$10,000.00 was raised for all purposes. The pastor, beginning his sixth year with the church, received a unanimous recall for another year. We have been blessed with a number of good evangelists during these five years, the most recent being Alva O. and Gladys Estep, coming to us for the second time. Brother Estep is a good evangelist; his flannelgraph stories are to the point and have a message for all ages. There were 27 people at the altar during this eight-day meeting. We are calling the Esteps back for a third meeting in 1956.—Albert Wideman, Pastor.

Bay City, Michigan—We are getting a good start in our fifth year in this lovely city. We had two good revivals this past year with the Van Impes and Bertollets. We have renovated the church basement at a cost of \$8,000.00; also bought a good bus to replace one of our old ones. People and pastor are looking forward to a better year. We received a nice raise in salary. We had the largest General Budget ever paid this past year. Praise God for His manifold blessings!—Earl Van Houghton, Pastor.

Ashdown, Arkansas—We recently closed a good revival with Rev. R. F. Lindley as the evangelist. There were seekers in most of the services with several praying through to experiences of regeneration or sanctification. On the last Sunday of the revival we broke the attendance record in Sunday school.—Jack Lowe, Pastor.

THE HOME CIRCLE

(Continued from page 17)

grant that in the morning this fleece be perfectly dry, but that all the floor around it be soaked."

When the morning came, sure enough, the floor was soaked, but the fleece was perfectly dry. Gideon then went out and, with the help of his men and the guidance of God himself, won the victory for his people.

When you hear about someone's putting out a fleece in order to know the will of God, be sure to remember that it all started with Gideon away back in the time of the Book of Judges.

Evangelist C. V. Holstein reports: "Since my last report it has been my privilege to hold meetings in five districts. The last two weeks of January, I spent with Pastor Pittman and his good people at the second Pilgrim Church in Battle Creek, Michigan. God gave some blessed victories. We had a youth meeting for one week with Rev. H. John Heiftje at Ludington, Michigan, and the Lord was present to save and cleanse. At Dover, Ohio, with Pastor McGrew, God blessed and we feel much good was done, with a good number finding definite victory. Then we went to New Hampshire, Ohio, for a revival with Pastor James D. Holstein. The people of this fine church and their pastor worked earnestly together, and the Lord rewarded our efforts. The next four meetings we conducted in Michigan: at Gaylord with Brother Morris; at the Tower Garden Church in East Lansing with Rev. and Mrs. Forbes; two weeks with one of our fine churches in the Eastern District at Howell, where Rev. and Mrs. R. C. Johnston are doing splendid work. We were privileged then to work with Pastor Weitz and his fine people at Reading. We really enjoyed working in this meeting. My next meeting was with Rev. Kenneth Matheny at a new church on the outskirts of Kansas City, Missouri. While this church is new and having some testing times, we do believe that God blessed the Word as it went out to the people. Following this meeting we labored with Rev. Nathan Hawks at Shafsbury, Michigan, a farming community. God was able to get to some people with real victory. Our last meeting closed August 8 at Mineral City, Ohio, with Rev. Floyd Williams and his fine church. This was a tent meeting, and we believe quite a few new people were reached in behalf of the church. The Kuhn sisters were our co-workers, and did a fine job with the music."

Charleston, West Virginia—Coming to the North Side Church one year ago in July, we found a wonderful group of people, zealous, spiritual, and praying. Soon after coming I preached in a three-week revival that gave us a wonderful boost for the year. Also the church has been blessed with two other revivals which brought results. With Evangelist Harold Runyon and the Joy Beams, Vernon and Luzetta Hicks, the house was filled to capacity night after night. We had to borrow chairs to take care of the overflow crowds. Night after night the altar was lined with seekers, and several nights the evangelist did not even get to preach. God was faithful, and many souls prayed through. In April, Rev. William Deal, a good evangelist, blessed our hearts with his great Bible messages, and several people sought and received help from God. During the year, in revivals and regular services, more than 150 people have sought help from God. Our church led the

G O D M A K E S A D I F F E R E N C E

BY SAMUEL YOUNG

Fifty-two brief, inspirational messages with a personal touch that goes direct to "our" particular problem—Our God . . . Our Need . . . Our Commitment . . . Our Redemption . . . Our Devotion . . . Our Testings . . . Our Service . . . Our Prayer.

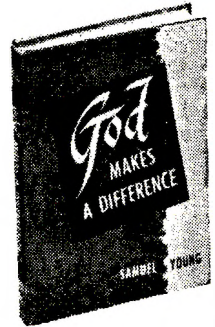
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West Virginia District in membership increase last year; we reported 39 new members. We were again in the lead with an increase of 75 in Sunday-school enrollment. Finances are far above what they were one year ago. I feel it has been the most wonderful year of my ministry, in twelve years of pastoring on the West Virginia District, under the good leadership of Dr. E. C. Oney. The spiritual condition of the church is wonderful. During the past year there have been only a few Sundays without seekers at the altar. Sunday after Sunday the Spirit of the Lord visited us, and many times the pastor did not get to preach, but souls found help—God was there. Several people have been saved during the midweek prayer meeting, in the young people's meeting, and during Sunday school. The church has given the pastor an increase in salary, also a unanimous three-year recall. In June the Leverett Brothers were with us in a revival, and God blessed. On the last Sunday 17 candidates were baptized, 7 of whom united with the church. North Side Church has a people who have a vision and know how to pray.—C. F. Beckett, Pastor.

Electra, Texas—We came to this church following our assembly in May, and found a very congenial, spiritual, and co-operative group. We thank God for our people. August 8 closed a very fine revival with Evangelists Paul and Hallie Smith as special workers. They carried a burden for the church and lost souls; they fasted and prayed much. The Holy Spirit was present in each service night after night, and the Smiths' ministry in sermon and song was uplifting to our church. Mrs. Smith is a very fine children's worker and choir director. The pre-prayer service was well attended each night; we have 26 members in the Prayer and Fasting League, out of 40 church members. There were 100 in Sunday school the last Sunday of the revival and over 58 the first Sunday. Finances

came easily, with a \$10.00 weekly raise for the pastor. Our people stood by also with supplying good food and cash offering to entertain the evangelist. We are looking up and trusting God for great things in His service this year.—C. F. La Ferney, Pastor.

Nady, Arkansas—We recently closed one of the greatest revivals in the history of our church. Ours is a new church, only about four years old. The preaching of Rev. R. F. Lindley, the evangelist, was filled with the Holy Ghost and fire. His preaching blessed the hearts of many people, and forty-five souls were saved or sanctified. The people all carried a burden for souls. There was not a dry service, for every night souls found their way to God. There was a baptismal service the last Sunday. We broke all records in our Sunday school the last Sunday of the meeting.—Paul W. Long, Pastor.

Evangelist C. W. Henderson writes: "Having served in the Church of the Nazarene for thirty years—twenty-three years as pastor and seven years as an evangelist—I find myself appreciating the church more and more. The movement has given me some of the finest pastorates and kept me very busy while doing evangelistic work. For the past two years we have pastored the Colorado Springs First Church, where some of the choicest Nazarenes are to be found. Last year we received into the church 57 members and a total of 105 for the two years. The Sunday-school average this year was 318; we raised over \$32,000.00 for all purposes; we are a 10 per cent church for foreign missions. We were called back for our third year, but after much prayer and consideration felt led to re-enter the field of evangelism. We are lining up a fine slate beginning this September, for which we are grateful. Our mailing address will be P.O. Box 527, Kansas City 41, Missouri. We solicit your prayers that we might be a soul winner."

Evangelist Joe Norton writes: "I have now been engaged as an evangelist for 6 years and have labored in 131 meetings on 11 districts. Besides witnessing many victories around the altar, I have been happy to see a good number of folks unite with our church in many places. I deeply appreciate the fellowship of pastors and people, and especially am I thankful for the faithfulness of the Holy Spirit. I desire to be a channel of blessing through which God can work. I have some open time in December and January; write me, Box 143, Hamlin, Texas."

Edmonton, Alberta, Canada—We are grateful to God for evidence of His help and blessing in this new Parkallen Church. During this past year the Sunday school has almost doubled in attendance and enrollment, and God has given an increase in church membership. Recently we concluded a wonderful revival with "The Musical Mickels," with twenty-seven seekers receiving spiritual help during the campaign. The church board voted a 13 per cent salary increase for the pastor. We recently concluded our V.B.S. with an average daily attendance of seventy-four. The new church building was crowded to capacity at the closing program. We are optimistic about the future. Please pray that God may continue to bless the ministry of His Word at Parkallen Church.—Bruce M. Fleming, Pastor.

Evangelist Joe Bishop reports: "On last December 30, we began a meeting with our church at Hennessey, Oklahoma, where E. A. Rawlings is pastor. God gave us a good meeting with about forty seekers at the altar. After we attended the evangelistic conference in Kansas City we had a good meeting with Brother Bud White at Sallisaw, Oklahoma; and then went to Crown Point, Indiana, with Brother O. A. Shrout at Independence Church. This was a good meeting with several souls receiving help. Next we went to Hobart, Indiana, with Pastor Van Ness; to East Gary, Indiana, with Rev. Paul Ray, where we had about fifty seekers; to the Northwest Indiana preachers' convention at Frankfort; then up to Waukegan, Illinois, with Rev. L. C. Brown. Next we went to the Garden Homes Church in Gary, Indiana, and then home to our own Southwest Oklahoma preachers' convention. From there we went to Ardmore, Oklahoma, with Rev. H. C. Emmert, where God gave us a real old-fashioned meeting. We went to Ponca City West Side Church, where the Floyd Akins are doing a good work; and on to Allerton, Iowa, with Rev. Carl Green for our first meeting in Iowa. From there we went to Elgin, Illinois, with Dr. George Franklin, and our co-worker was Rev. Walter Tink. We enjoyed working with him as he sang the gospel in song. Our next meeting was in

Rensselaer, Indiana, with Rev. C. T. Fleetwood; to Grand Saline, Texas, with Rev. Henry Poteet; and a week with our Indian work at Clinton, Oklahoma, where Rev. Betty Miller is doing a good work. We then went to Wichita Falls, Texas, with our old friend, Oliver Newsome, who has built a beautiful Sunday-school annex. Our next meeting was at Mishawaka, Indiana, with Rev. Ford Miller; then with Rev. John Crane at Bresee Church in Hammond, Indiana, where God gave us a good meeting. Our last meeting was at St. John's Church near Dublin, Georgia, with Rev. James Frost. God has given us about 500 seekers since January 1; we are enjoying our work which we feel God has called us to do. I love God and the Church of the Nazarene."

Winnsboro, Louisiana—I am reporting for the first time the progress of our home-mission church here. We had two wonderful revivals, one with Brother and Sister Paul Pumpelly and their fine son, who did a wonderful job in winning souls through their fearless preaching and beautiful singing. We recently closed a ten-day meeting with Brother Hoye Harvey and wife, in which we received, through the goodness of God, eleven new members who prayed through to victory in Christ. We will start digging our foundation in a few days for our new church on a lot that we already have paid for in a new housing project where we believe God wants a Church of the Nazarene. Pray for us, that God will use us here.—L. G. Milburn, Pastor.

Chicago Central District Assembly and 50th Anniversary Celebration

The fiftieth annual assembly of the Chicago Central District convened August 11, in Danville First Church, with Dr. Hugh C. Benner as presiding officer. Delegates to this historical gathering of Nazarenes in this area were royally entertained by the pastor of First Church, Rev. L. S. Oliver, and his people, who also were assisted by the other churches of Danville.

The morning messages of our general superintendent were outstanding presentations of spiritual truth. We all felt encouraged and strengthened after listening to the God-anointed ministry of Dr. Benner. The pastors' reports all indicated faithful work and, in most cases, good progress this past year. Some faced more difficult problems than others, but all were true to their mission.

On Thursday evening an ordination service was held, with Dale Sievers, outgoing missionary to Bolivia, receiving elder's orders in a beautiful and impressive service.

Olivet Nazarene College was represented by Dr. H. W. Reed, president, Dr. John Cotner, and the Crusader male quartet.

The two high points of the assembly were the special order of the day on Wednesday—the report and

election of district superintendent—and the anniversary services on Friday. After two years of faithful service on the Chicago Central District, Rev. Mark Moore gave a report of remarkable achievement. Twenty-six of the 55 churches on the district either completed or were engaged in major building programs this last assembly year, the most outstanding of which was the completion and dedication of the first units of the new Chicago First Church. The district showed a net gain of 263 members with 44 of our churches showing additions by profession of faith. For special recognition in this area the following were mentioned: Chicago First with 51; Chicago Emerald Avenue, 27; Aurora, 20; Chicago Heights, 18; Kankakee College, 17; Danville First, 15; Danville Southside, 15; Danville Northside, 14; Bradley, 12; Des Plaines, 12; Hoopston, 12; Chicago Mt. Greenwood, 11; Kankakee First, 11; Chicago Midwest, 10; Kempton, 10; Chicago Austin, 9; and Kankakee Fairmount, 9. Some of our newer churches, including Clifton, Gray's Siding, Lansing, and Sheldon, all showed a high percentage increase in members by profession of faith.

Four new churches were organized this past year by Superintendent Moore—Clifton, Kempton, Braidwood, and Libertyville. In addition, three new fields are being worked right now with prospects bright for new churches this coming assembly year.

The Chicago Central District stood by the general program of the church in a fine way. In this eleven-month year the district raised a total of \$586,935.00, and of this amount gave \$51,255.00 to the General Budget and other specials for world-wide evangelism, or 8.7 per cent of our total. The following churches were outstanding in their missionary giving: Kankakee College, 14 per cent; Argo, 13 per cent; Chicago Northside, 13 per cent; Danville First, 12 per cent; Harvey, 11.4 per cent; Chicago Austin, 10 per cent; Chicago Heights, 10 per cent; Bradley, 10 per cent; Elgin, 10 per cent; Milford, 10 per cent; and Waukegan, 10 per cent.

Following his report, Brother Moore was re-elected to his third year on the district, receiving all but 5 of the 190 votes cast. A liberal love offering was received for the Moores.

This being the fiftieth year of the Chicago Central District, Friday was set aside as a day of celebration. In the morning service Dr. Benner brought a splendid anniversary message. Following the message, District Superintendent Moore presented the book *Fifty Years and Beyond*, a pictorial and written record of the first fifty years of the Chicago Central District. This beautiful book, which is excellently prepared, takes us back to the fall of 1904 and brings us along through the days of Dr. Bresee, all of our general superintendents, and such men as I. G. Martin, C. W. Ruth, L. B. Kent, C. E. Cornell, A. B. Riggs, H. N. Brown, J. N. Short, T. H. Agnew, W. G. Schurman, E. P. Ellyson,

L. Milton Williams, a host of others, and down to the more recent leaders such as T. W. Willingham and the late Dr. E. O. Chalfant, superintendent of this district for thirty years. The celebration closed Friday night with special messages brought by Rev. C. T. Corbett, Dr. W. S. Purinton, Rev. Lyle Eckley, and the final message by Dr. Benner.

Fifty years ago the Chicago Central District included all of the United States east of the Rocky Mountains. In 1907 it was designated to be everything between the Rocky and Allegheny Mountains. From 1908 until 1911 the district included all of Iowa, Illinois, Indiana, and during this time also Michigan, Wisconsin, Minnesota, Nebraska, North and South Dakota were at one time or another a part of the Chicago Central District. From 1914 to 1935 the district was comprised of all the state of Illinois, Wisconsin, and upper Michigan. In 1935, Wisconsin was set off as a district, leaving just the state of Illinois. In 1943, the southern part of Illinois was set off as a district, and in 1948, the Northwestern Illinois District was organized, leaving

today just eleven and one-half counties of the northeast part of Illinois as the Chicago Central District.

In 1904 the Church of the Nazarene east of the Rocky Mountains was all of one district, made up of a few scattered churches and a few hundred members. God has blessed the work so that today in this same area there are fifty-three districts, four colleges, hundreds of churches, and thousands of members. To God be all the praise. In the words of the chorus of a song written by Byron Carmony for the occasion, we say:

*God of our yesterdays,
Now and tomorrow
Lead on in holiness.
We'll follow Thee.*

L. GUY NEES, Reporter

South Arkansas District Sunday-School Convention

The annual Sunday-school convention of the South Arkansas District convened August 9 and 10, at First Church in North Little Rock. The convention was entertained by Rev. W. Raymond McClung, host pastor,

and his fine people, in their lovely, air-conditioned auditorium. Church School Chairman J. Frank Hamm presided over the proceedings in a very fine manner.

Dr. V. H. Lewis, guest speaker, thrilled and challenged the great group of ministers and laymen who were present. His wit and practical ministry caught the attention of the people and gave them a vision of the great thrill in working for the Sunday school.

The reports given by the Sunday-school superintendents showed a notable increase of 200 in attendance over the average for last year. The average attendance for this year will approximate 4,000. Splendid gains were also reported in all other departments of the church school work.

The convention also enjoyed the presence of Dr. and Mrs. Roy H. Cantrell and the Ambassador Quartet from Bethany-Peniel College.

The final service of the convention was thrilling to witness as God's presence moved in, and everyone felt the determination to build the Sunday school in his particular area.

HAROLD R. MORGAN, Reporter

INDIVIDUALS!

GROUPS!



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Toronto 9, Ontario

Iowa District N.Y.P.S. Convention

The annual convention of the Iowa District N.Y.P.S. was held at the Iowa District campgrounds at West Des Moines on Saturday, August 14, with Rev. Aleck G. Ulmet, president, presiding.

During a brief period of devotions, our camp evangelist, Rev. Glenn Griffith, brought a heart-stirring message that challenged the youth of our great district to closer fellowship with God.

Reports were given by the leaders and delegates of the local societies. God seemed to move in close as each report was given. How we praise God for the spiritual crusade that prevails on the district!

Brother Ulmet, who has consistently led our district N.Y.P.S. to new and greater achievements each year for the past eight years as president, gave his final annual report, at which time he resigned. He was presented a new portable typewriter as a token of love and appreciation for his years of capable and Spirit-filled leadership.

Our district superintendent, Rev. Gene Phillips, was present to conduct the election of a new president. Rev. Forrest Whitlatch, pastor of Waterloo First Church, was elected. Rev. A. D. Foster was elected vice-president; Miss Irene Greenlee, secretary; and Rev. D. O. Bell, treasurer.

At the conclusion of the various committee reports and remaining local society reports, the annual district talent contest was held. We report an inspiring district convention.

WALTER W. ATTIG, Reporter

Eastern Kentucky N.Y.P.S. Institute

It was a thrill to be at the Eastern Kentucky N.Y.P.S. institute in Corbin, Kentucky, August 4 to 9. Rev. George Woodward, widely known chalk artist-evangelist, was special speaker. His illustrated song pictures were excellent; his eye-catching way of "drawing the gospel" was dynamic and forceful. This, coupled with his penetrating preaching powers, and the prayers of the people, was a definite means through which the Holy Spirit worked to bring salvation to about 130 young people.

Brother Woodward's cartooning and masterful drawings caught the attention of the young people and directed them to Jesus Christ.

REPORTER

Wisconsin District Camp and Assembly

The nineteenth annual assembly of the Wisconsin District, held at Camp Byron, was characterized by a spirit of unity and deep gratitude for God's particular blessing upon our district.

Dr. Hardy C. Powers presided over the assembly sessions. His wisdom, kindly spirit, and challenging messages made him more beloved by the Wisconsin Nazarenes. We appreciate our general leaders and hold them in high esteem.

Dr. Charles A. Gibson, who has been superintendent of the Wisconsin District for the past nine years, was re-elected by a unanimous vote, minus one. His report was characterized by a spirit of optimism, and showed much concentrated hard work on a widely spread out district. A gain was shown, numerically and financially, in nearly all departments. The paying of our Olivet Nazarene College budget in full by October 31 for the fifth straight year was a joy to our people. We believe in our Olivet and will continue to support it with our prayers, money, and students. Three new churches were organized this year: Broadhead, Monroe, and Stevenson; reports from these new works are very encouraging.

Floyd Pounds was re-elected district secretary, and Melvin Hansche as treasurer. Mrs. Charles Gibson was re-elected unanimously to the office of N.F.M.S. president; A. E. Gerdes, as church schools chairman; and Edwin Simmons, as N.Y.P.S. president. Willis T. Colestock was ordained to the ministry in the closing moments of the assembly.

Our annual camp meeting was held in conjunction with the assembly and conventions, with services each night of the week. Dr. Remiss Rehfeldt, foreign missions secretary, was our camp evangelist. God used him in a marvelous way; his anointed preaching and his humble appeal filled the altar from time to time with earnest, seeking souls. James and Rosemary Green, singers and musicians, were a blessing to our people, and had much to do with the success of the camp. Don J. Gibson and Sidney Church assisted them with the music.

Dr. Rehfeldt also spoke in the Sunday-school and young people's conventions. Dr. and Mrs. T. H. Jones and Mrs. David Jones were with us during the missionary convention. Their messages and testimonies filled our hearts with a burning desire to "girdle the globe with salvation." Mr. Stanley Whitcanack represented the publishing house and was a capable salesman and a fine booster for our services. His son, Eddie, was with him.

For the presence of the Holy Spirit, the faithfulness of our workers, and the support of our fine laymen and pastors, we humbly thank God.

D. J. GIBSON, Reporter

Rocky Mountain District N.Y.P.S. Institute

Clydehurst Christian Camp, southeast of Livingston, Montana, in the Rocky Mountains was the scene of one of the greatest youth camps the Rocky Mountain District N.Y.P.S. has experienced. From August 2 to 9 was a week of inspiration, instruction, recreation, and evangelism.

Dr. John E. Riley, president of Northwest Nazarene College, spoke each morning and evening to the 225 registered attendants. His messages were on a pointed, practical level of understanding and helpfulness that our young people needed, and in the evening God gave an evangelistic un-

tion and conviction which brought scores of young hearts to the mourners' bench seeking pardon and purity.

Mendal Collins, who had served the district as N.Y.P.S. president for five years, was the able institute director. Murray Pallett did excellent work as dean. Raymond Friberg, our new district president, assisted in many ways and was the music director for the camp. Classes were taught by Mrs. John Riley, Mrs. Murray Pallett, Mrs. Clifford Green, Rev. John Theissen, and the writer.

On Sunday afternoon the annual home-mission service saw the young people of the district pledge almost \$1,000.00 toward the beginning of a new church in Newcastle, Wyoming. The inspiration and presence of our good district superintendent, Rev. Alvin L. McQuay, was felt in the services and many camp activities. Thank God for great spiritual triumphs and another victorious Rocky Mountain District camp and institute.

BERNARD W. CULBERTSON, Reporter

West Virginia District Boys' and Girls' Camps

Two of the outstanding weeks of the assembly year on the West Virginia District are the weeks of boys' and girls' camps. The camps are sponsored by the Church School Board, under the direction of Rev. C. Glenn Bowling, who pioneered this work on the district, and has been the director of the camps from their beginning. He is greatly loved and appreciated by the boys and girls.

The camps open on Monday night with a get-acquainted service, the election of the governor and his council, or the queen and her council, introduction of the personnel, and a review of the camp schedule and activities. The boys and girls are divided into squads of ten with a counselor over each squad.

The day's activities begin with breakfast at 7:30 a.m., devotions at 9:00 a.m., classes from 9:30 to 10:30 a.m., and chapel at 11:00 a.m. The afternoon is given to recreation and competition between the squads under the supervision of the recreation director. Softball, volleyball, and horseshoes are the most popular activities. Squads are also given points for their good sportsmanship, neatness of dormitory rooms, decorations, dining room conduct, and co-operation with the camp leadership.

The high light of the day's activities is the evangelistic service under the big tabernacle at 7:30 p.m. Each night the long altar is lined with sincere boys and girls.

On the last night of the girls' camp this year the Lord moved in on the service while Rev. John Hancock was singing a special song. The girls started for the altar. Chaplain J. Lester Seel encouraged them to come on, and without any preaching there were 67 at the altar. They prayed and shouted just like grownups. There were over 300 boys or girls at the altar during the camps this year. The day's activities close with the campfire service at 10:00 p.m.

ANNOUNCEMENTS

RECOMMENDATIONS

This is to recommend Rev. Robert W. Taylor and wife for the field of evangelism. Brother Taylor is an excellent preacher and his wife a good singer. He is a former student of Olivet Nazarene College, and was granted evangelist's commission at our last district assembly. He is open for revival meetings, holiness conventions, or week-end meetings. Give him a call. Write him, 19 Huffman, Dayton, Ohio. W. E. Albea, Superintendent of Western Ohio District.

This is to recommend Rev. Dayton Lockard, who is a commissioned evangelist on our district and is entering the evangelistic field. Brother Lockard is a fine young man, a good preacher, and we are glad to recommend him to our churches for youth meetings and evangelistic campaigns. Let's keep this young man busy. Address him, Route 2, Box 312-C, Charleston, West Virginia.—Edward C. Oney, Superintendent of West Virginia District.

This is to introduce Rev. W. D. (Dale) Huffman and wife to our Nazarene family. They are fine young people and have a variety of talents; they sing well together, play a number of instruments well, handle both music and preaching in a wonderful way, and have a beautiful spirit. No church, large or small, would be disappointed in these fine folk. Give them a call. Write them, 138 E. Hazelton St., Richland Center, Wisconsin.—Charles A. Gibson, Superintendent of Wisconsin District.

BORN—to Orville and Katherine Smyth of Grayling, Michigan, a son, Kelly Michael, on August 26.

—to Ernest and Vesta Walden of Waco, Texas, a daughter, Janet Ruth, on August 18.

WEDDING BELLS—Miss Doris Jean Stone of Columbia and John Q. Dickey of Brosley, Missouri, were united in marriage on August 22, at Kansas City, Missouri, with Rev. V. B. Curless, pastor of Grace Church of the Nazarene, officiating.

SPECIAL PRAYER IS REQUESTED by a lady in Tennessee "for my unsaved husband, and that we may find a place to live near a Nazarene church."

DIRECTORIES

GENERAL SUPERINTENDENTS

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

Assembly Schedule

North Carolina September 22-23
South Carolina September 29-30

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

Assembly Schedule

Southeast Oklahoma September 22-23

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

Assembly Schedule

Georgia September 22-23

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.

District Assembly Information

GEORGIA—Assembly, September 22 and 23, at First Church of the Nazarene, 323 N. Main St., Fitzgerald, Georgia. Entertaining pastor: Rev. James A. Foreman, 411 N. Main, Fitzgerald, Georgia. Dr. Samuel Young presiding.

NORTH CAROLINA—Assembly, September 22 and 23, at Northside Church of the Nazarene, 1201 Pegram St., Charlotte, North Carolina. Entertaining pastor: Rev. J. H. Eades, 1209 Pegram, Charlotte, North Carolina. Dr. Hardy C. Powers presiding.

SOUTHEAST OKLAHOMA—Assembly, September 22 to 24, at the First Baptist Church, 15th and Broadway, Ada, Oklahoma. Entertaining pastor: Rev. R. S. Ball, 311 N. Oak, Ada, Oklahoma. Dr. G. B. Williamson presiding.

SOUTH CAROLINA—Assembly, September 29 and 30, at the West Main Church of the Nazarene, 832 W. Main St., Rock Hill, South Carolina. Entertaining pastor: Rev. Mrs. Vivian H. Pressley, 717 Jones Ave., Rock Hill, South Carolina. Dr. Hardy C. Powers presiding.



SERVICEMEN'S CORNER

Chaplain Herbert J. Van Vorce, now stationed in Germany, sends this note about the work there: "The Lord has blessed us and we are making some progress. We have had an increase each Sunday in Sunday-school attendance. The Lord sent us a fine Nazarene lady, wife of a sergeant in a nearby unit, and she has taken an active part in our work and has been a wonderful blessing. We elected her as our Sunday-school superintendent and she is doing a wonderful job. She has a beautiful voice and has brought several messages in song in our chapel services. The Holy Spirit has been very manifest in all our services in great convicting power, but the response to our altar calls has been few in number. We ask a continued interest in your prayers for these young men."

Cpl. Don. Lively writes from Pusan, Korea: "I am now departing for the United States. It has been my privilege to serve thirteen months as chaplain's assistant in Pusan, Korea. God has blessed our work by giving us chaplains that believe in the Bible. We have had the opportunity to deal with many souls at the 21st Station Hospital. God has blessed our efforts.

"Our Nazarene work is progressing here in Pusan. We had a meeting on the anniversary of the church. Dr. Chung was with us, and also our new missionaries, Brother and Sister Don Owens. God is blessing in this work in Pusan. The church is filled with a wonderful group of Korean people who have come to hear about Jesus.

"When I visited Tokyo, Japan, it was my privilege to visit our Bible school and some of our churches in the Tokyo area. I visited with Dr. Eckel, Harrison Davis and his family, and later with Rev. and Mrs. Bennett and family. These missionaries are doing a great work for the Lord in Japan. It was a great blessing to visit our Bible school and see the Japanese students. They are sincere and on fire."

For our encouragement, Chaplain Everett D. Penrod reports from Oxnard, California: "Two definite conversions of men with no 'church' background—one of whom was an alcoholic. Much home visitation has been done to very good advantage."

NAZARENE SERVICE MEN'S COMMISSION
Albois DIRECTOR

It is the feeling of the director and those who assisted that the 1954 camps were our very best. Rev. T. James Boshell was the chaplain for the boys' camp, and Rev. J. Lester Seel for the girls. Rev. Carl Light led the singing and Rev. John R. Soloky was the recreational director for both camps.

Dr. Edward C. Oney, our good district superintendent, is one of our very best camp boosters. He was one of the first to catch the vision and see the importance of the work, and each year he attends and speaks to the boys and girls. Many of the boys and girls return to their churches saved and sanctified to join the church. We feel it is one of the most important projects on the district.

HADLEY HALL, Reporter

DEATHS

MRS. EUGENE EMERSON was born in Iowa, October 19, 1867. As a young girl, she moved with her parents to southern Kansas, where she grew to womanhood, the second of a family of ten children. She was united in marriage to Eugene Emerson on January 22, 1901. In 1902 they located in Nampa, where Mr. Emerson went into business. Through Rev. Bud Robinson and other holiness people the Emersons came into contact with the Nazarenes, and during a part of two school years the family resided in and near Pasadena. God led the Emersons into the experiences of salvation and holiness; then came the call to help in opening a Nazarene work in Nampa. In 1913 First Church of the Nazarene opened its doors and Northwest Nazarene College enrolled its first students (under the name Idaho Holiness School). During these early, formative years of Nazarene history in Nampa, Mrs. Emerson stood loyally by her husband and the work of the church and school. The Emerson home became a sort of center of activity for the church program, with many preachers, evangelists, and missionaries sharing the hospitality and fellowship. Mrs. Emerson was active in Sunday-school work; for years she served as Sunday-school treasurer, and also served on various boards and committees. She was a cheerful and capable worker, always friendly and kind. For some time she was district treasurer of the W.F.M.S. and her home was headquarters for the district missionary society box work. She carried on an extensive correspondence with missionaries on every field. The Emersons had three children: a daughter who died in infancy; and two sons, Calvin, who lives in Nampa, and Earl, whom the Lord took home while he was a freshman in high school at N.N.C. In 1936, Mr. Emerson died, while Mrs. Emerson was ill. God helped her greatly and she continued to carry on with her church activities as strength permitted. She was injured in a fall in 1947 and since then had been bedfast. On August 7, early in the morning, God reached down and took her hand and she slipped quietly away to be with Him to whom she had so completely dedicated her life many years before. She would have been eighty-seven in October. She is survived by six brothers and sisters living in Kansas and Arkansas; her son, Calvin; a grandson, Earl; two granddaughters; and four great-grandchildren. Funeral service was held in Nampa First Church, of which she was a charter member, with her pastor, Rev. Raymond Kratzer, officiating, assisted by the College Church pastor, Rev. Eugene Stowe, and a lifelong friend of the family, Dr. T. E. Mangum, Sr.

JOHN LOGAN SPROWL was born May 4, 1884, in Princeton, Indiana, and died June 21, 1954, in Kansas City, Kansas, at his home. He became a Christian early in life, and joined the Church of the Nazarene more than forty years ago—Quindaro Boulevard Church of the Nazarene in Kansas City, Kansas. He was a faithful and loyal member, loved his church, and attended as long as his health permitted. He is survived by his wife, Mrs. Jennie Sprowl, and many friends. Funeral service was conducted in the Quindaro Church of the Nazarene, with the pastor, Rev. Jerald Locke, in charge.

MRS. SARAH HANNAH RAMBO died August 19 at the age of eighty-six years. She had been a member of First Church of the Nazarene in Hutchinson, Kansas, since 1925. She lived a wonderful life and always had a testimony for her Lord. She gave a glowing testimony just before she died. She is survived by one daughter, Mrs. J. R. Morgan of Hutchinson; two sons, Charles E. of Hessville, Indiana, and Rev. Lowell M. of Kennewick, Washington. Funeral service was in charge of Rev. E. W. Klemel, assisted by Rev. Wilson R. Lanpher.

September 15, 1954

This Was—and Is—My Christ!

By Ovella Satre Shafer

My Christ was a Man of humblest ways;
Talking to God, He opened His days.
The Saviour needed what prayer conveys,
Mingling with men in constant affrays—
This was my Christ!

My Christ was a Man of tenderness
As He held the children there to bless
And added a smile to each caress;
That the youngsters loved Him, one could guess—
This was my Christ!

My Christ was a Man of bleeding heart,
Crushed for the souls in the motley mart,
Broken by sin, with its dev'lish dart,
Bruised until lifeblood flowed—as His part—
This was my Christ!

My Christ was a Hater of sin and wrong.
He healed—forgave—in the press of the throng;
The Temple coin-grafters felt His prong.
“Ye whited sepulchers!” He voiced strong—
This was my Christ!

My Christ was a Lover of good and right.
He came to deliver from sin and blight,
To lift from below to heaven's height—
This holy Fluorescent—Light of Light—
This was my Christ!

Yes, humble, lowly, meek, sincere,
A bleeding, wounded, lonely career,
Tender, loving, passionate, kind—
My Christ not only was, we find—
But *is*—this *is* my Christ! May He ne'er grow dim,
But may I ever still learn from Him!