



OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

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## Strength for Our Day

General Superintendent Young

OUR LAST line of defense these days, so someone has observed, is the faithfulness of God. But why not make it our first line and meanwhile enjoy peace and security within? Why not live daily in that place of inner fortitude where we are overanxious in nothing because we have learned to make our supplications known to God and have found in Him the release for our tensions?

Life itself brings "hard weather." Tragedies come without warning. Suffering may be our lot even when we can trace its immediate source to no personal wrongdoing. Injustice abounds even in areas where we would expect something better. Death itself with its muddy boots stalks uninvited into the home. In our dismay the lights about us seem to go out. What to do then? Go directly to God without intermediaries and rest on the clear revelation of His Word concerning himself. He is altogether reliable, faithful. He will not deceive, for He cannot deny himself. He will not forget us, for He has a care for all His children.

"Ye are of more value than many sparrows." When we are at our wit's end, God is not perplexed. He is the changeless One. We may draw on His power in life's darkest moments and in our lowest moods if only we will trust Him. Let the weight of our care rest on Him now. "Your heavenly Father knoweth that ye have need of all these things."

Is this religious stoicism with a touch of fatalism? No, it is using Christian truth in all its practical implications to meet any crisis that life can bring. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Peace comes to us as we give primacy to spiritual values and put God first. Thus through His enabling grace we see all losses as temporary. May we find strength this day in the everlasting arms, and allow God to put an edge to our souls by the very providences that perplex us.

"It is God that girdeth me with strength, and maketh my way perfect" (Ps. 18:32).

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**"If ye then be risen with Christ, seek those things which are above."—Col. 3:1.**

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## TELEGRAM

*Santa Cruz, California*—Assembly reports show great advance on Northern California District. Rev. George Coulter re-elected superintendent, receiving 353 out of 356 votes cast; \$1,195,385 raised for all purposes. District giving for general interests \$107,645; increase of \$18,495 over last year. General Budget overpaid \$22,660, totaling \$72,660. Net membership gain 679; total membership 9,005; 24 new churches organized during quadrennium, meeting district quota. Dr. G. B. Williamson presiding with great blessing on assembly.—WILLIAM A. WELCH, Reporter.

## NEWS IN BRIEF

After five and one-half years in the pastorate at Jamestown, New York, Rev. John W. Poole has resigned to accept the call to the church in Owen Sound, Ontario, Canada.

After nineteen months in the pastorate at the Pioneer, Ohio, church, Rev. D. W. Lewis has accepted a call to pastor the church in Manchester, Ohio.

Rev. Paul J. Stewart is leaving the field of evangelism to accept the call to pastor the church in Union, Missouri.

Pastor Mark Smith sends word from Hutchinson, Kansas: "In May we had the greatest revival in the history of First Church. Rev. C. B. Fugett and the Rushings were the workers. Over two thousand homes prayed in; house filled to capacity, and altar filled at every call."

Rev. Edwin C. Martin has resigned as pastor of First Church, Indianapolis, Indiana, to accept a call to pastor the church in Glendora, California.

Rev. Wm. E. Wineberg has resigned as pastor of the church in Tallahassee to accept the call to pastor Emmanuel Church in Miami, Florida.

The following ministers graduated from the Nazarene Theological Seminary this year, and have accepted work on the Florida District, with Superintendent John L. Knight: Craig Blanchard to First Church, Gainesville; Samuel R. Brown to Lawndale Church, Orlando; George O. Cargill to Plant City; James Chambers to Uleta; Johnnie L. Douglas to Sarasota; Veldon Dobbs to Daytona Beach; Vincent Gennaro to Sebring; and Charles Wheeler to Hialeah.

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## Background Music

By G. Emery Pratt\*

"The trouble with life is that there is no background music," said a young woman to her companion as they came from a theater. If the children of this world would speak the truth as it is in their hearts, they would all agree that this is the way of life as they find it.

Long ago Moses chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." The pleasures of sin are reasonable and serve to satisfy only for the moment. Commercialized amusement is doing its best (or worst) to meet the insatiable hunger and thirst of humanity. But when the lights go out and the music stops playing, when those who never have learned the secret of true joy can no longer employ someone else to amuse them, then it seems that life is dull and monotonous. The common things of life become drudgery and grind. Because of this, life for many seems hardly worth living.

The result of this is that crime, divorce, and insanity are on the increase, as many who are frustrated in their search for peace, contentment, security, and joy are lacking in moral and spiritual stamina and fall victims to life's pressures. For them, life contains more grind than glory.

But life's true lessons are not learned in the theater, neither are its abiding blessings found there; and there are realities of life that have not been captured by the imagination of the playwright.

The truth of the matter is that there is background music for those who have turned from the ways of self to follow the way of the Creator. Jesus said, "I am come that they might have life." No one is really living who is without Christ as the indwelling Saviour, the unrivaled King upon the heart's throne. Then and then only will the "lame man leap as an hart, and the tongue of the dumb sing."

*Oh, my heart sings today, sings for joy and gladness,*

*Jesus saves, satisfies, banishes my sadness;*

*Guilt is gone, peace is mine, peace like to a river.*

*Jesus is wonderful, mighty to deliver.\*\**

This blessing is not for the privileged few. Whosoever will may come! All who truly turn from their sins to

\*Pastor, Danielson, Conn.

\*\*Nazarene Publishing House, owner of song

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## HERALD OF HOLINESS

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Contributing Editors:

HARDY C. POWERS

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D. I. VANDERPOOL

General Superintendents,  
Church of the Nazarene

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# Pentecostal Power for Action

By John Stockton\*

*Have ye received the Holy Ghost since ye believed? (Acts 19:2.)*

**T**HE PROBLEMS did not all disappear at Pentecost for those who tarried until they were endued with power from on high, but they did receive the power for action which was to be of great assistance to them in the days that were to follow. We can have this Pentecostal power in our lives today in accordance with the promise of Acts 1:8, "Ye shall receive power, after that the Holy Ghost is come upon you."

*Power for infilling in the face of ignorance:* One does not have to be intelligent or educated to receive the Holy Ghost, for the provision has been made, and Christ prayed that we might be sanctified. He promised that if He went away He would send us "another Comforter." All we have to do is to come in faith, believing, give up our own will, consecrate ourselves, and tarry until we receive the infilling. Thank God! there is no class legislation in His plans for us to be sanctified, and God is no respecter of persons. Provision has been made for all.

*Power for harmony within:* Those who become Christians are aware of a new spiritual life, but they soon also become aware of an inner conflict between the flesh and the Spirit. One is in no position to conquer the external battles of life until he has harmony within. Someone has said that harmony within is the natural result of having received the Holy Ghost.

*Power for action in the face of adversity:* When adverse circumstances arise, action taken by a Christian often will influence the unbeliever for or against Christ. It is, therefore, very important that the Christian be endued with power for proper action. If he has received the peace that passeth all understanding, he is in position to be calm in the face of adversity. If God can keep us calm, He can show us the way and give us the courage to act according to His will. Contrary to the thinking of many people, the Christian life is not a passive existence, and is not lived on a negative basis. If we are to be worth something to the kingdom of God, we must have positive action.

*Power to triumph in the face of temptation:* The Christian who tries to live for God without the Pentecostal experience will find that it is hard for him to overcome temptation because of the inner conflict. Those who tarry before God in complete consecration will find that after the infilling of the Holy Spirit they have been given power to overcome temptation. Because of the lack of inner conflict, they find themselves much stronger to overcome the temptations without.

*Power to obey:* "To obey is better than sacrifice" (I Sam. 15:22). It is not unusual for a

Christian who has not been sanctified to have trouble with his stubborn will. To do His will and not our own is a part of the consecration that must be made to meet God's requirement. Some have thought they could obtain God's favor by sacrifice and service; but by common reasoning, it follows that an all-wise God knows what is best for our lives; and certainly He knows better what we should do to build His kingdom than we ever could know without His instructions. When we receive the power from on high we have opportunity to commune with Him and know His will. When we yield our all to Him, we have power to obey.

*Power for the needs of this age:* "Silver and gold have I none; but such as I have give I thee" (Acts 3:6). After the disciples received the Holy Ghost they were better prepared to meet the needs of those about them. It is not silver or gold that people need most these days; it is spiritual help, and we are better prepared to meet that need when we have tarried and yielded ourselves fully, and have been filled with power from on high. It is this power that makes us a blessing to a lost world; it is the spiritual power that the world needs and not the feeble efforts of man.

If Christians would wake up and avail themselves of the power for action that has been provided for them, many of the ills of this age would disappear.

\*General Church Treasurer

## Sowing the Seed

By Ernest Moore, Jr.\*

*He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bring his sheaves with him (Ps. 126:6).*

**L**ABORING in this city with its thousands of servicemen, and trying to win some for the Master, one is tempted to become discouraged at the many obstacles to be overcome in order to deal with them adequately. However, it is right in the midst of this temptation to discouragement that the Lord many times gives us the victory. It happened that way last night.

After I had tried and failed to contact a young soldier boy who had manifested an interest in the church and the things of God, he later called on me and wanted to discuss his spiritual condition. After my explaining to him simply and carefully the way of salvation, we both got on our knees and bombarded the sky with prayer for his salvation. God heard our prayer and a new soul was born into His kingdom.

Today I am refreshed, having seen that victory won, and am ready to go back into God's great vineyard among the military personnel of the city, bearing precious seed, with the knowledge that doubtless we shall not come again empty-handed, but bringing our sheaves with us.

\*Pastor, Fiatfield Memorial Church, San Antonio, Texas

# Epistle to the Philippians

By H. Orton Wiley

## III. Paul as the Ideal Pastor

*I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the gospel from the first day until now. (Read Phil. 1:3-8.)*

**T**HE EXPRESSIONS of thanksgiving in this epistle are unusually earnest as is indicated by the repetition of words and clauses, showing the intensity of the Apostle's affection for his people, and his rejoicing in their fellowship. The studied use of the word "all" makes it evident that his affection extended to all the people regardless of persons or parties. The writer then gives us four brief statements which reveal the secret of true spiritual oversight. These for him were merely the expression of spiritual maturity; for us they are intended as guiding principles in the fellowship of the Spirit. The principles are these:

(1) *There must be a heart interest in others.* "I have you in my heart" (Phil. 1:7). The Apostle lived for, and in, his converts. His was a heart interest. Mere professionalism can never succeed. Methods, however efficient, prove futile unless a heart interest is present. We know pastors who perform their duties well, give attention to the most modern and efficient methods of pastoral work, and are pulpit orators of great ability. And for all this, their heart seems to be more in their work than in the people they serve. They delight in great congregations, in generous contributions, and in the beautiful conduct of their services. This is proper and right, and yet one consciously feels somewhere a lack. This lack is a heart interest in the spiritual welfare of their people—a lack for which there can be no substitute of merely personal or professional success. This is equally true of lay workers.

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## The Secret Place

By F. W. Davis

*There are times when every Christian  
Wants to be with Christ alone,  
To receive new strength and courage  
From His great celestial throne.*

*Here we find the wondrous secret  
Of God's love and conquering power;  
Here He gives us grace and glory  
To sustain us every hour!*

*Oh, what hallowed consolation,  
Just to know that Christ is there,  
And to feel the touch of heav'n  
In the secret place of prayer!*

The secret of spiritual success is this—"I have you in my heart."

(2) *The attention must be fixed upon the worth-while things of life.* "I thank my God upon every remembrance of you" (Phil. 1:3). A more expressive rendering is, "In all my remembrance of you" (Phil. 1:3, R.S.V.). This refers to the total memory, instead of the recall of isolated events. It is evident from the contents of the epistle that St. Paul must have had some annoying things at Philippi, and these could have been magnified into causes for dissension. Instead, the Apostle allowed to be erased from his memory by disuse all the petty and annoying things, and by focusing his attention upon those things that were true, honest, just, lovely, and of good report (Phil. 4:8-9); and he could write in truth, "I thank my God upon every remembrance of you."

(3) *Confidence must be placed in the Holy Spirit and in the people if there is to be spiritual progress.* "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6). St. Paul desired the spiritual growth of his people, and expressed his confidence that Christ, who had begun the work in their hearts, would continue it. He did not say, "I hope they will hold out faithful to the end." The Holy Spirit alone can lead His people into the deep things of God, and this only as they are obedient to His leadings. Many of the earlier Christians were slaves, day laborers, dyers, weavers, peddlers, old-clothes men, and brokers who were greedy of gain, and yet the Apostle committed them to God and put confidence in their integrity. The results were abundantly justified, for in ten years the church had grown until it had many bishops and deacons, and was able to supply the Apostle with missionary funds and monetary support while in the Roman prison. Perhaps more confidence in the leadership of the Holy Spirit and in the people would still yield the same rich fruitage.

(4) *There must be co-ordination on the part of pastors and people.* "Inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace" (Phil. 1:7). The Apostle, great as he was, did not take all the credit to himself for the success of the work in Philippi. The church is a unit and into its success there flow many streams of influence, lay as well as ministerial. Fellowship in the gospel, therefore, becomes the ground not only of joy but of success. The word "fellowship" is frequently used in this epistle and may be regarded as one of its key words. St. Paul therefore gives just recognition to those that have stood with him, both in the defense and in the confirmation of the gospel.

The Apostle closes with an appreciation expressed in the strongest possible terms. "God is my record, how greatly I long after you" (Phil. 1:8). Literally, "I call God to witness that I did

not exaggerate, when I spoke of having you all in my heart." The words "long after" or "yearn" may well be interpreted, "I am homesick for you." Thus closes a section which not only expresses the intense longing of the Apostle for the spiritual growth of his people, but gives us also the principles which underlie all true spiritual fellowship.

## You Can't Afford Not to Tithe (III)

By Leslie Parrott\*

**I**F YOU WANT some of God's finest blessings in your life, then you can't afford not to tithe.

"And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee" (Gen. 28: 20-22).

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts" (Mal. 3: 10-12).

We don't tithe because of law, although the Bible is emphatic on this point. "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone" (Matt. 23: 23).

We don't tithe for fear of missing heaven, although the Bible warns us, "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. 5: 20).

We do tithe as a part of our worship and love to God. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal" (Matt. 6: 19-20).

It's not through fear that we tithe any more than it's through fear that we go to church. We go to church and we tithe our money as a demonstration of our worship to God. So, if you want to enjoy some of God's finest blessings in your life, *you can't afford not to tithe!*

\*Pastor, Kelso, Wash.

## Summer Conference Prayer

By Norman C. Schlichter

*For Christians round the world we pray  
Wherever they may be  
In summer conference seeking help  
So better to serve Thee.*

*God, make Thy presence felt so sure  
In mountain or on shore  
That its sweet blessing may abound  
In each heart more and more.*

*God, fill each leader with desire  
Thy leading to obey;  
And may the Word's enlightening  
Be his through every day.*

*God, grant conferring hearts and minds  
Yield fully to Thy will,  
So Thou, through them, Thy perfect work  
May everywhere fulfill!*

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## "Travel at Your Own Risk"

By Mrs. R. L. Lunsford\*

**N**OT LONG ago while planning a trip into southern Indiana to join my husband, who was holding a revival there, I was talking over my plans with a friend who had formerly lived in the community to which I was going. Helping me to plan the best route, she told me to turn off the main highway, go through a certain small town, and then proceed from there. "But be sure to take the high road," she warned. "There are two roads, a high road and a low road. Remember to take the high road." I was curious about her admonition, but did not wait for an explanation.

Several hours later I came to the little town and stopped to ask further directions of a passerby. He told me to turn right at a certain corner, adding, "You can't miss it." But somehow I did miss it and, not finding the certain corner, I inquired of an old fellow who was lounging on a curb of the sleepy little village. He looked at me with a twinkle in his eye, then gave me another set of directions. I, trusting soul, followed them explicitly. I had gone but a short way when I began to suspect the twinkle in his eye. For I found myself, not on the high road, but apparently on the low!

Dismayed and weary after the long drive, I was tempted to turn around and try again. But the children begged me to go on and see what adventure lay beyond on this mysterious road. Evening was coming on and there was no time for long hesitation. I had no wish for darkness to overtake me out on a lonely, twisting, country

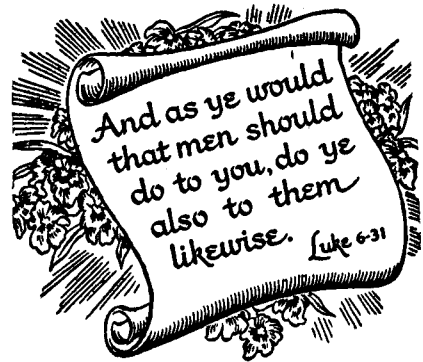
\*Bradley, Illinois

road, so I drove on. Looming up ahead, I saw an old covered bridge, a rarity in this modern age. At any other time I would have reveled in this picturesque sight and stopped for snapshots. I did almost stop—but not to take pictures, for high upon the bridge for one to read were these arresting words, “Travel at your own risk.” My heart failed me as I looked from the aged, rickety structure to the muddy, eddying waters below. Should I risk it? Surely God would protect us. Anyway, there was hardly a choice, for there was scarcely room at the river’s edge to turn around. Not until I had started over did I notice that a tractor was already on its way over from the other side. The driver saw me, however, and backed up to let me cross. He did not want to dare the old bridge too much, I thought. But as I carefully picked my way, I saw the reason for his generosity. Outside the planks stretched lengthwise for the wheels to cross upon, the old bridge was like a sieve. Once a car slipped off the planks it was possible it would make quick flight through the rotten boards into the depths below. I waved in gratitude to my thoughtful friend as I passed on by. Surely only the foolhardy would have risked passing another in that dangerous place. It was definitely one-lane travel.

The road beyond the bridge twisted and turned as it wound around those Indiana hills. Deep holes and treacherous ruts played havoc with my tires. Other roads and side paths beckoned, but I kept to what I hoped was the main road. I’ll have to admit the scenery was beautiful, but its beauty was quite wasted upon me at that time.

The miles seemed endless. I asked myself over and over, “Why didn’t I go back when I was first prompted and try again to find the high road?” But it was too late now. Though the children were glorying in this strange adventure, I was becoming more and more concerned—dusk was coming on and still no sign of the end of my journey. Coming up behind a slow-moving (but probably very sensible) driver of a pickup truck, I had to “eat his dust” for some time. The road was too narrow for normal passing, so I waited until in his own good time he pulled aside to let me by.

Suddenly on the hillside ahead I saw a house set back among the trees. What a welcome sight! My destination was near. I was reaching the end of my journey. I had made the trip safely. As I came to the top of the hill I glanced to my right down into a lovely green valley and saw a smooth ribbon of road winding its peaceful way. The road I had missed—the high road! Why did I have to miss it? Why did I listen to the mischief-maker? Why didn’t I turn back when I found myself on the wrong road? How much time, trouble, and worry I could have saved myself! “Travel at your own risk!” Sufficient warning. But I had hoped I was right, and had gone ahead at my own risk. Yes, it’s true that I reached my destination just the same. Shouldn’t



I, then, be content? No, for there was a better way, and I had missed it.

My mind flashed back to a day when a teen-aged girl faced the most important decision in her life—which way should she choose? The mischief-maker smiled and beckoned, “Come my way. It’s full of adventure, beautiful scenery, thrills, good times, gay companions.” Not a word of the pitfalls, the risks, the dangers, the rough roads. But the true Guide whispered, “Go My way, child. Take the high road. It is safe. I’ll go before you to show you the way. I’ll never leave you nor forsake you. Yes, there will be a few valleys, but you need fear no evil; My rod and My staff will comfort you. Though there will be mountains to climb, faint not, for My strength is made perfect in weakness. The high road will lead you home; and where I am, there you may be also.”

Twenty years later I am still rejoicing that I chose the high road of life. All the Guide promised is true. He has gone with me; He has crossed every bridge before me; He has protected me when the shadows in the valley have threatened; He has given me strength to climb mountains; He has led me ever on. He is, indeed, a wonderful Guide.

None can escape facing a day of decision. Each for himself must choose. Safe is the high road where Christ is the Guide! In the words of John Oxenham—

*To every man there openeth  
A Way, and Ways, and a Way,  
The High Soul climbs the High Way,  
The Low Soul gropes the Low,  
And in between, on the misty flats,  
The rest drift to and fro . . .  
And every man decideth  
The Way his soul shall go.*

The expression “on the beam” has come to have a very significant meaning. It means keeping in the proper direction. It means security and safety. It means assurance of reaching our destination. There is heavenly radar for the guidance of human lives. There is a divine beam which insures proper direction, security, and the certainty of destination to the souls of men as they journey from time to eternity.—J. C. MCPHEETERS, in *Pentecostal Herald*.

# Think on These Things:

By F. Lincicome\*

**A** SELF-SEEKER lives unrespected and dies un-lamented. A sentiment of Plato is worthy to be adopted by every Christian, "I was not born for myself alone; for my country claims a part, my friends claim a part, my relation claim a part of me." As we are not born *by* ourselves, so we are not born *for* ourselves. Baruch, the man of God, was forbidden to make self the center of his wishes, "Seekest thou great things for thyself? seek them not."

For saints to set their hearts upon that whereon beasts set their feet is as if a king should abdicate his throne for a plow, or as if a man should desert a gold mine to dig in a pit of gravel. When we search ourselves it denotes that we are virtuous, but when we seek ourselves it denotes that we are covetous. There is a proverb, but none of Solomon's, "Every man for himself and God for us all; but where every man is for himself, the devil will have all."

The public spirit of Seneca is a sharp censure to many private-spirited Christians. "I would so live," said he, "as if I knew I received my being only for the benefit of others." Self-seeking has been so long pulling the ropes that it has rung the passing bell of many nations. Queen Esther preferred the public to her private good. "If I perish, I perish." She could not endure to see the evil which would come upon her people. She did not prefer her own life to her people's, but her people's to her own.

David studied not so much to make himself great as to make his people happy. "For David, after he had served his own generation by the will of God, fell on sleep." His royal services were not swallowed up in the narrow gulf of self. He served his own generation, not the preceding, for that was dead before he was alive; nor the succeeding, for he was dead before that was alive.

The richest experiences cannot come to those who live for self. They can never come to the person who lives on the mean basis of appropriation, always getting and never giving. Our lives are not to be cisterns; they are to be channels. They are not to be reservoirs; they are to be rivers. Of what value to the world is the one who lives to get all he can, and can all he gets? He is as a fruitless tree that cumpers the ground. The world will not be any darker when his light goes out, nor will it be any colder when his selfish, covetous heart ceases to beat, for no one has been lighted by the radiance of his life or warmed or cheered by the fire of his friendship.

Don't live like that; put your life in italics and do more when you die than to fill a hole in the ground and be a banquet for worms. Do more than leave a tombstone at your head and an obituary in the daily paper to remind the

\*Evangelist, Gary, Indiana

world you have been here. We were not put here to amass, but to disburse; not to absorb, but to enrich; not to get, but to give. We must be exporters of spiritual good, as well as importers of spiritual blessing.

## Madmen Wanted

By A. M. Quick\*

**T**HE WORLD is apt to call for guards and a strait jacket when enthusiasts begin to turn it upside down.

Jesus was called mad by His enemies and those who did not understand His mission. Even His friends said He was "beside himself." Why? Because He gave himself entirely and completely to His great task of bringing salvation to the world.

The Apostle Paul had the same description from the lips of Festus, and seemed to be quite aware that he and his fellow workers were so considered by others; for he said to the Corinthians, "For whether we be beside ourselves, it is to God."

Listen to him in Phil. 3:7, "But what things were gain to me, those I counted loss for Christ." Everything thrown to the winds—possessions, education, position, future prospects, and even family ties—for Christ! Can you not hear the respectable advocates of easygoing moderation saying, "Mad, completely mad!"

But should not Christians count all things but loss that they might "know him, and the power of his resurrection, and the fellowship of his sufferings"?

A high purpose that defies a lethargic world can come to fruition only through death to all that interferes with that purpose. The consuming passion of the Saviour led Him to the cross of Calvary. The fervor of Paul led him to the headsman's block. Men called them mad. The world needs such madmen. General Wolfe, who later led the forces which captured the citadel of Quebec, had enemies who accused him to the British king. "The man is mad," they told him. "Then," replied the king, "I wish he would bite some of my other generals!"

How wonderful it would be if we who profess the name of Christ today could all be infected with the madness of Jesus, the insanity of Paul!

\*Galt, Ontario, Canada

Does  
Jesus  
**HEAL**  
today?

Jesus Christ the same yesterday,  
and to day and forever. Heb. 13:8

# Faith, Feeling, and Fanaticism

By Vernon L. Wilcox\*

**WE** ARE living in a very emotional age. "How do you feel?" is a very common question. It is put to us many times in the course of a month. Even in spiritual things we often ask this question that has to do with our emotions. And we must admit that there is a certain value in feeling, when it is kept in its proper place. If kept under control, so that we do not go on "emotional sprees," there is no harm, but rather great good, in religious feeling. But it must always minister to the greater and more permanent values in life.

Emotion in marriage is a very good thing, provided it ministers to love and self-denial in the interest of the loved one, but it is not made the deciding factor. The question is not, "Do you feel married?" but, "Do the documents say so?" We do not ask, "Do you feel like a citizen of a certain country?" but, "What does your birth certificate say?" Granted that there is a fine exhilaration to be felt when we look into the face of a loved one, or when the flag of our country is raised—yet that feeling is not the determining factor at all. It is a result, not a cause.

When it comes to this matter of our spiritual condition, we must not put our feeling of the moment in the chair of authority, but rather go to the Christian's last court of appeal, and ask, "What does God's Word have to say about it?" Following that question through to an adequate answer is a very interesting quest. The fact is that "feeling" is mentioned twice in the Bible, and neither time does it mean emotion as we think of it. Once it refers to the compassion of Jesus (in Hebrews 4:15), and the other time to moral sensitivity (in Ephesians 4:19). But "faith" is mentioned 232 times in the Bible, and its derivatives 103 times; "believe" 130 times, and its derivatives 163 times, making a total of 628 times in God's Word. This is a fairly good majority, 628 to 2 in favor of *faith over feeling*.

Our conclusion must be that, while we welcome all God-given emotion as a by-product or bonus in our religious life, we cannot trust our eternal salvation, our standing with God, to such an unreliable gauge as our unstable feelings, which are affected by weather, finances, physical health, nerves, and many other incidental factors. Not a one of us would contend that a two-dollar "turnip" watch is more reliable than the Naval Observatory when it comes to knowing the exact time; but that is no more foolish than we sometimes are when we consult our feelings as a determining standard for our experience of salvation. When the issue is as important as the destiny of my soul, I must go to the fountainhead—faith in the person of Christ, in the love of God, in the Word of God, in the Holy Spirit.

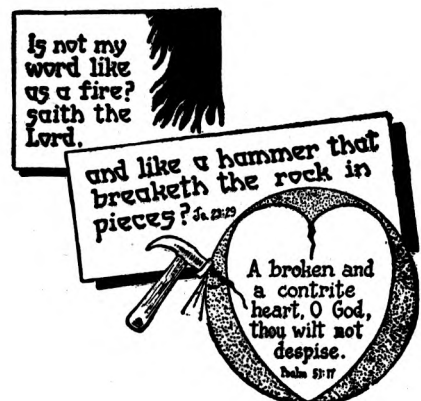
\*Pastor, Medford, Oregon

It may be well to give some simple definitions just here. Faith is resting on and trusting in the person of Christ and His Word for our salvation. Feeling is depending on the effervescent and transient emotion of the moment. According to Dr. J. B. Chapman, "Fanaticism is expecting results without giving proper attention to causes."

It is the incidence of fanaticism that we want to think about. Perhaps some have thought of fanaticism as some queer marginal teaching or demonstration that is outlandish in character (it does often include such); but it is a far more subtle thing than that. Such queer characteristics are symptoms rather than the root cause. To repeat Dr. Chapman's classic definition: "Fanaticism is expecting results without giving proper attention to causes." For instance, if I ask God to make it possible for me to make a thousand-mile trip in my car, and then fail to put gasoline in the tank, I am a fanatic. If I pray for good health, and then disregard His rules for health, I am a fanatic. If I ask for a bountiful harvest, but refuse to plant, cultivate, or irrigate, that is fanaticism.

By this definition, many sober, conscientious Christians are really fanatics at least to some degree. Note how good people can become victims of fanaticism. One way is by expecting to get the blessing others have received without going the same way and meeting the same conditions. How often we come up against this at the altar perhaps more than any other problem! Seekers insist on feeling the victory before claiming it. This is really putting more trust in the authority of feeling than in the authority of God's Word. In I John 5:4, 10 we read, "This is the victory that overcometh the world, even our faith. . . . He that believeth on the Son of God hath the witness in himself." Hebrews 11:6 says, "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Many other verses make the same emphasis.

We should ask ourselves, "In the day of judgment, which would I rather have on my side—a good feeling or the Word of God?" There is only one answer to such a question. It stands





to reason that we shall have to meet the same conditions of faith that others have had to meet. Would God demand full trust of some before saving or cleansing them from sin and then let me get the same blessing without this surrender and faith? How much more satisfactory it is to have a religious experience based on the unchangeable and unchanging Word of God than upon the very changeable and unreliable basis of feeling, which is affected by every wind that blows! After exercising faith, and while exercising faith, we will still feel the winds that blow; but we will not be deflected or wrecked by them, for our course is set by faith in Him, the true Polestar of our lives.

Another way in which good people can be fanatical is by underestimating the necessity of effort in living the sanctified life. There is a sort of "holiness brand of eternal security" that has captivated the thinking of many. The idea seems to be that when once a person is sanctified every problem will be eliminated, every temptation nullified, and the very devil himself muzzled. The fact is that sanctification is a subjective experience—it makes no change in the outward and objective circumstances and problems of life. Even our normal appetites and desires of the physical and psychological being will remain after the baptism with the Holy Spirit. Only sin will be taken out of our nature. Sanctification won't fill our bank account or give us a brilliant personality or a responsible position, unless sin has been the hindrance that has kept us from having those things. We still must face temptation—even Jesus was tempted in all points as we are. Thank God, sanctification will enable us to be strengthened in the inner man to live a victorious Christian life, but we must always recognize the fact that it takes an effort on our part.

Again, what saith the Word? One sentence from the Bible is better than ten thousand fanciful ideas. Paul, in Philippians 2:12, writes, "Work out your own salvation with fear and trembling. For it is God which worketh in you." There we have it. That is the winning combination. We work out our salvation, while God works in us. I can make it if God is working with me. There is no defeat when He and I co-operate. Very definitely, there is the need for our effort in the sanctified life. We are to work out our salvation; not work for it, but develop, exercise, and grow in the grace and knowledge of our Lord Jesus Christ. There is no place for letting up or letting down. This is a warfare to the death against the enemy of our souls. Our enemy is cunning and powerful, and it will take all there is of us, plus God's great power, to get us through victoriously.

We thank God for every blessing that is emotionally identifiable, but we rest our eternal hope on Jesus Christ, the Lord of glory. Our faith is in Him who will never fail us. This is the way of happy, useful, victorious Christian living.

## Thoughts from a Farmer's Son

By Spencer Johnson\*

AT COTTON chopping time, my dad used to say, "When you come to the strip of Johnson grass in the cotton, don't stop until you dig it out by the roots." Johnson grass was especially hard to kill; for, when the stalk was cut down, it would come again from the root. Digging was hard work, and we were anxious to get through and go to the welcome shade of the creek bank. In our haste, we would chop the grass off just below the surface. But alas! After the summer rain, when the sun shone hot again, sprigs of grass popped out everywhere. It then became our painful task to go over the field a second time and dig out the roots. When the roots were out, the only way the grass could come again would be for new seed to get into the field.

Johnson grass has its type in the spiritual realm, for sin is of a twofold nature. There is the stalk of committed sins that must be cut down by the knife of true repentance. Then there is the "root of bitterness" or the "carnal mind" that remains in the heart of the regenerate. The Bible says that the carnal mind "is not subject to the law of God." Consequently, as long as this remains in the heart, it causes frequent uprisings, making

\*Evangelist, Bethany, Oklahoma

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## Did He Set You Aside?

By Alice Hansche Mortenson

*Did He set you aside when the fields were ripe,  
And laborers seemed too few?*

*Did He set you aside and give somebody else  
The task that you longed to do?*

*Did He set you aside when the purple grapes  
Hung low in the autumn sun,  
While hands, not yours, just gathered them in,  
The trophies you'd almost won?*

*Did He set you aside on a couch of pain,  
Where all you could do was pray,  
And when you whispered, "Please let me go,"  
The answer was always, "Stay"?*

*Did He set you aside for no reason at all,  
No reason that you could see,  
And your heart cried out, "In this limited space,  
Lord, how can I work for Thee?"*

*Did He set you aside with a heavy cross,  
And were you filled with despair,  
Thinking He'd gone and left you alone,  
Till you suddenly found Him there?  
There in the shadows, the world shut out,  
Kneeling alone at His feet,  
Did you learn the answers? (Not all just yet.)  
But wasn't it—wasn't it sweet?*

the need for further repentance often felt by the child of God. The only successful way to deal with this "root of bitterness" is to consecrate oneself entirely to God, permitting the mighty Holy Ghost to apply the merits of the cleansing blood of Christ and thus burn out the offender that is within.

Paul tells us that it can be destroyed. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:6). To be rid of the sin nature, one must die to the world, the flesh, and the devil. "All bitterness, and wrath, and anger, and clamour, and evil speaking" must be put away, "with all malice." Digging in the spiritual realm is always hard and painful, and few are willing to submit themselves to the deep probings of the Spirit.

The Apostle further exhorts, "That ye put off concerning the former conversation [the former manner of living] the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness" (Eph. 4:22-24). Jeanette Palmiter expressed how desperate the soul must be in its seeking for a clean heart when she wrote:

*O God, my heart doth long for Thee;  
Let me die, let me die.  
Now set my soul at liberty;  
Let me die, let me die  
To all the trifling things of earth;  
They're now to me of little worth.  
My Saviour calls, I must go forth;  
Let me die, let me die.*

*Thy slaying pow'r in me display;  
Let me die, let me die.  
I must be dead from day to day;  
Let me die, let me die.  
Unto the world and its applause,  
To all the customs, fashions, laws  
Of those who hate the humbling cross,  
Let me die, let me die.*

*Oh, I must die to scoffs and jeers;  
Let me die, let me die.  
I must be freed from slavish fears;  
Let me die, let me die;  
So dead that no desire shall rise  
To pass for good, or great, or wise,  
In any but my Saviour's eyes!  
Let me die, let me die.*

Thank God! The sin nature can be eradicated and we can live a life of victorious service for Him. "Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled" (Heb. 12:14-15).

## Our Most Outstanding Means of Growth

By E. O. Chalfant\*

**T**HERE are many outstanding factors that enter into the growth of the Church of the Nazarene. These include doctrine, leadership, organization, general headquarters, colleges, seminary, prayers of God's people, preaching and teaching of the Word—the factors are innumerable.

But here is what I mean to say—the stress and emphasis which we put on home missionary propositions will have more to do with our growth than anything else. All other matters, activities, and endeavors are important. We must have good leadership, general, district, local. We must have good services in the church. We must have money to carry on our work. We must have the printed page. But the great hope of a large church must be in the realm of home missions.

One hundred thousand dollars or more spent in India, Latin America, South Africa, or in any other foreign field, will not in itself do the great task that needs to be tackled in our church. I am wholeheartedly for foreign missions. But the great problems now are: "Shall we push our church into the 10,000 communities which are completely unchurched? Shall we push our church into the 30,000 communities where there are no resident pastors? Shall we push our church into the 36,000 church buildings that are now vacated in our land?" This is the realm in which we should give unbounded emphasis to this most important work. This is a plan of potential enlargement. It affords a tremendous opportunity for our denomination.

With the great opportunity of 65 million unchurched people, and an annual population increase of 1½ million, we must go into every community and preach the gospel. The people will respond to truth. We must organize churches.

With the present denominational setup and with God's aid in preaching the gospel to meet the needs of hungry souls, we are bound to succeed in this great endeavor.

With money on every hand, and with our colleges and seminary turning out the finest of workers, there is no reason why we can't double the number of Nazarene churches in the next few years.

We have God backing us as we present what the world needs—holiness! Our job is to push the battle!

\*Superintendent of Chicago Central District

*Your Father knoweth what things ye have need of, before ye ask him (Matt. 6:8).*

God knows beforehand all that we need but, before bestowing them upon us, waits for us to ask Him for them.—EARLE F. WILDE.

# Reasons I Don't Smoke

*Pfc. Thomas J. Parent*

(1950 graduate, Otterbein College. Member, Second Church, Westerville, Ohio)

1. I read the ads. They always say, "Less nicotine, less throat irritation, less coughing, etc." Nothing brings out the disadvantages of smoking more than the ads. If there were anything good in smoking, the ads would play it up.
2. Smoking causes unpleasant breath and dingy, stained teeth, as evidenced by the ads of certain dentifrices.
3. Like the fruit and grain from which liquor, beer, and wine are made, tobacco has more constructive uses—the nicotine is the active agent in many commercial insect poisons.
4. Most smokers I have met have advised me, upon learning that I've never smoked, that I am fortunate.
5. Smoking costs the average smoker about \$70.00 per year.
6. Smoking contributes three things to the body—nicotine poison, which the kidneys must get rid of; carbon dioxide, which the lungs must get rid of; and water, which, I will admit, is useful to the body. However, the advised eight glasses per day is a more convenient way to get it.
7. An alarming percentage of the incredibly wasteful forest fires are due to smoking.
8. Like drinking, smoking is prohibited to athletes in training.
9. Smoking spreads germs.
10. Cigarette ashes and butts are a large and needless portion of the junk that clutters up city streets, floors, etc.
11. Not many smokers can go for very long without a

smoke and not feel very uncomfortable. If smoking isn't drug addiction, it's a close relative.

12. For countless millennia before the discovery of America, our ancestors got along very well without smoking.

13. A smoker can be told from a nonsmoker by a chest X ray. Why be branded?

14. I have been resented because I oppose smoking, but I have never been resented because I do not smoke.

15. Smoking involves a complex set of etiquette rules. The ones involved in eating, dressing, conversation, etc., are enough to occupy one's mind.

16. Smoking causes unpleasant odor to linger in one's clothing, one's skin, and even the walls of a room.

17. Smoking, like drinking, is a psychological crutch.

18. To buy tobacco is to help support an industry which lives by propagating an enslaving habit, uncleanness, etc.

19. The fingers of a habitual smoker are tainted yellow, because nicotine can enter the body even through the skin.

20. Smoking is widely recognized, even by smokers, as a vice.

21. In all sorts of places people are asked to refrain from smoking. I have never seen signs that direct people to smoke, except in trains, theaters, etc., when it told them where to go if they *must* smoke.

22. Smoking calms people—the ads claim. The only people that smoking calms are addicts who are restless because they haven't smoked for a while.

23. I have asked many people why they smoke. None of them has given me a reason I could apply to myself.

24. I am young enough to hope to see the new millennium in. Smoking would needlessly impair my chances.

25. I am in a position to influence countless other people. I wouldn't want it on my conscience to have caused anyone to become a victim of smoking.—*Builders.*

## FOREIGN MISSIONS

*Remiss Rehfeldt, Secretary*

**Furloughing Missionaries  
Stop in India**

**F**RIDAY, April 11, Mrs. Pitts and I were met at the Akola station by Brother Earl Lee, after an all-night train ride from Agra, where we saw the Taj Mahal. We arrived in Akola tired, dirty, and thirsty, so it was a joy and delight to see our own missionary there to meet us with a jug of cold water and a new, clean suburban wagon in which to travel the last fifty miles to the Basim station. It was noon when we arrived there, and Sister Lee had a sumptuous meal waiting for us.

At this time of the year, India is very hot. We passed miles and miles of hot, scorching, barren land. There is no hotter place, I think, in India than our mission field, for it is in the Central Provinces. The wells on the compound have gone dry, and they had dug one many feet deeper with no success, so they are hauling water from a distance with ox carts. Since we came from the Philippines, a tropical country, we could sympathize with them regarding the heat; but we thank God that our mission

station in Baguio City, Philippine Islands, is on a mountaintop.

The buildings and compound at Basim were bought from the Methodists some years ago. The walls of the buildings are very thick, built of mud and brick, with very high ceilings, which give some relief from the heat. On the compound are buildings for a Bible school and hospital, and two bungalows for our missionaries.

In the afternoon we visited Dr. Speicher and Miss Chappell and were served delightful refreshments with tea. They told us many things about their hospital and missionary work, and Miss Chappell told us of some of her experiences during the three and a half years she was interned in Manila in the Santo Tomas University.

The buildings of the hospital are too small, so we were glad to see that they were in a building program to enlarge their facilities. Every bed was taken, so they need more beds and more room. The relatives of the sick were camped on the front porch and in the yard, waiting to see how the sick would fare. Among them

were gypsies, Moslems, and Hindus—castes and outcastes—wearing their quaint, Oriental clothing, and the women decked in jewelry of all kinds: rings in their noses and in their ears, on their toes as well as their fingers; beads around their necks and around their heads and on their foreheads; and bracelets on top of bracelets around their wrists and around their ankles.

The next morning I spoke to the nurses in chapel. They looked clean and happy in comparison to the filth and wretchedness which is to be seen everywhere in India. Then I saw them go with light, cheerful faces to treat the sick and suffering, some who are filthy with loathsome diseases, some who are outcastes, and then the children—some with thin, emaciated bodies and some who are unwanted orphans. Yes, those nurses went cheerfully about their tasks, singing as they went. Tell the people in the States that their money for missions helps to train those nurses and to treat those sick and diseased people and unwanted children.

On Saturday afternoon Dr. Speicher brought us in her carryall to Mehkar, a distance of forty miles, where Mrs. Fritzlan and a driver met us with an army weapons carrier, and in it

(Continued on page 14)

## Just a Little Petunia

**T**HE OTHER day I turned on the radio and heard these words, "I'm just a little petunia in an onion patch." One time, Brother Elijah felt that he was "just a little petunia in an onion patch." This story is told in I Kings 19. In the preceding chapter (I Kings 18), Elijah had his wonderful victory over the priests of Baal on Mount Carmel. The latter were not able to get their gods to answer. They "called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made" (I Kings 18:26). Then "they cried aloud, and cut themselves" (v. 28). This was kept up until the time of the evening sacrifice, but nothing happened. With Elijah, it was very different. He prayed a prayer which was less than a minute long, and "then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God" (vv. 38-39).

After the triumph of Elijah's God, the priests of Baal were slain. This stirred up the devil in Jezebel, and she served notice on Elijah that he would be killed within the next twenty-four hours (I Kings 19:1-2). Elijah ran for his life, and finally found a haven in the wilderness under a juniper tree. Here he asked God to let him die. He much preferred for God to call him up higher than for Jezebel to take his head off. At this juncture, the angel of the Lord ministered to the discouraged Elijah. Next we find Elijah at Horeb, where he lodged in a cave.

At Horeb, God asked Elijah twice, "What doest thou here?" Both times Elijah answered with these words: "I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away" (I Kings 19:9-10). Poor Elijah! He thought he was "just a little petunia in an onion patch." But it was made clear to him that he was not "just a little petunia in an onion patch." For God said: "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him" (I Kings 19:18).

It is easy for the Christian of today, especially as he grows older, to conclude that he is "just a little petunia in an onion patch." The world is terribly sinful—in fact, it always has been exceedingly sinful since man fell; but there are other Christians in the Church of the Nazarene, and also in the other Christian churches. You are not "just a little petunia in an onion patch." For you to think or feel that you are in danger. Such thought or feeling might easily lead to a hopeless discouragement or a pride which would prove fatal to your spiritual life.

# EDITORIALS

## The Mighty God!

**I**N THE issue of March 26, I discussed the subject "God Is Absolute." In that article I emphasized the fact that God is self-caused and the Source of everything else, the all-powerful and infinitely perfect One.

God's absoluteness, more than any of His other characteristics, sets Him apart from man. It brings us face to face with God's superiority, transcendence, aboveness, otherness, or unlikeness to human beings. At this point, our attention is focused on those elements in God which tend to distance Him from man and make Him the mighty God.

When I think of this absoluteness of God, my mind turns to certain scriptures. The first one is Genesis 1:1, and the verses which immediately follow. In these verses we have the Creator creating. They read thus: "In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. . . . And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them" (Gen. 1:1-27). As I read this chapter and see God's creative power in action, I have no doubt about God's absoluteness and transcendence.

Another passage which fills me with awe and causes me to realize that our God is far above man in might and knowledge is found in Isaiah 40:12-26. Here are some verses from this reference: "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the Lord, or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding? Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. . . . It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: that bringeth the princes to nothing; he maketh the judges of the earth

# Stephen S. White

as vanity. . . . To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth."

The God Isaiah describes in these verses stands high over any earthly potentate.

## Finished, and Yet Not Finished

*I have glorified thee on the earth: I have finished the work which thou gavest me to do* (John 17:4). Another and more exact translation of this verse reads thus: "I have glorified thee on the earth: having finished the work which thou gavest me to do." If this verse is studied in its context, it is seen to refer to Jesus' death on the cross. The Master looks forward and sees His triumph in going through with the Crucifixion and victoriously speaks of thus finishing the work which the Father had given Him to do. In this verse Jesus anticipated the words on the cross when He said, "It is finished" (John 19:30).

Yes, the Son of Man and the Son of God, the God-Man, had finished dying. As the Lamb was slain for our sins, He had finished the climactic phase of the plan of redemption. In this sense He had a right to say, "It is finished." But from another standpoint, it was not finished. His blood must yet be taken into the holy of holies of the universe and be sprinkled upon the mercy seat. In other words, He must arise from the grave and ascend to the Father and there present His shed blood before the plan of redemption would be complete. In fact, there was still more to be done. He must send back to earth the Holy Spirit, who was to dwell in the hearts of His disciples and through them convict the world of sin, of righteousness, and of judgment. In John 16:7-11, we have these words: "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged." The true meaning of the statement, "And when he is come," is really, "And when he is come to you," then He will convict the world of sin, of righteousness, and of judgment. And even this is not all. The plan of redemption is still being unfolded as Jesus intercedes for you and me at the right hand of God the Father.

"By so much was Jesus made a surety of a better testament. And they truly were many priests, because they were not suffered to continue by reason of death: but this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:22-25). Jesus is at the right hand of the Father interceding for you and me. This ministry is a part of the redemptive plan, and it will continue until time is over.

## "Walk Circumspectly"

"See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is" (Eph. 5:15-17). *Walk circumspectly*—literally, walk looking around, or about, you. In other words, walk with your eyes open, and not blindly. Be wise, use your head, think when you act. Thoughtless action is dangerous. You have to keep your mind on what you are doing when you drive a car, and the same is true when you live the Christian life.

The house that I lived in until recently in Kansas City was on the side of a hill. My garage was in the basement, and I had to back out of it down hill toward a rather busy street which was not very wide. The view was also somewhat hidden by trees and houses. Thus every time I backed out of that garage I had to do it circumspectly, I had to look in all directions. First, I tried to keep on the driveway without hitting either side of the garage door. This demanded open eyes and care. Next, as I backed, I had to look to the right and left in order to be sure that no car was coming from either direction. Then I had to look to the rear lest I hit a parked car across the street or a tree which stood just inside my neighbor's lot. Since I don't have eyes on the sides and back of my head, it is fortunate that I can turn my head from side to side and that my car is so provided with mirrors and windows that I can see to the rear. Otherwise, it would have been impossible for me to safely back out of my garage.

Walking successfully and safely in the Christian way demands just as much circumspection, looking around, or about, as backing out of that garage without an accident. "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is." There is too much evil in the world for us to waste time by making mistakes and causing wrecks. We must be wise and understand the will of God for us.

This walking circumspectly, or in the will of God, is not only to keep us in the way of God and on the road to heaven, to keep us from wrecks and destruction, but also to prevent unbelievers from stumbling over our inconsistent lives. This

is emphasized in Col. 4:5, where we have these words: "Walk in wisdom toward them that are without, redeeming the time." In driving our cars, we are interested in the safety and welfare of others as well as of ourselves, of those without as well as those within. Certainly, I had others in

mind, as well as myself, when I was backing out of my garage. Likewise, as Christians, we are interested in so living as not to cause our neighbors to stumble as well as to avoid stumbling ourselves. "See then that ye walk circumspectly, not as fools, but as wise."

## THE QUESTION BOX

Conducted by Stephen S. White

**Q.** A young man that I met by chance from an independent Christian college said: "The Nazarene people think that what they believe is gospel, but that everyone else is wrong." Also, I knew a teacher from an independent Bible school who taught a men's class in the Sunday school of a Church of the Nazarene for a time. He insisted on teaching the Bible as he wanted to, without using the Nazarene quarterly. Some opposed this, and he was soon driven away—the best teacher we ever had. What the young man said and the rejection of the man as a Sunday-school teacher seem to me to point to narrowness on the part of the Church of the Nazarene; and I abhor narrowness in any form. How can anyone get the truth and be narrow?

**A.** As to what the young man said, I believe that Nazarenes should not think that they are the only Christians in the world, and, furthermore, I do not believe that the most of them take this position. The young man was just mistaken in what he said. On the other hand, I have little use for a member of the Church of the Nazarene who does not believe that its view of the teaching of the Bible is the best that there is. If I did not believe this, I would quit the Church of the Nazarene at once. I stand wholeheartedly for this which you mistakenly call narrowness.

As to the teacher who did not want to use the Nazarene quarterly, but wanted to teach his own ideas about the Bible, I would say that he was the narrow one, and not the people of the Church of the Nazarene. The Church of the Nazarene uses the scripture basis for its Sunday-school lessons that thousands of churches of other denominations use. Besides, these lessons are built around an orderly study of certain portions of the Bible, and the helps are written by Christian men and women of the highest type who have had special training for their work.

Jesus said that He was the Truth, and He also declared that if any man would follow Him, he would have to deny himself and take up his cross.

Such a procedure on the part of you and me will demand a lot of exclusion which will inevitably result in what some people will unfairly call narrowness.

**Q.** I don't belong to any church but am a subscriber for the HERALD OF HOLINESS. I'm a firm believer in tithing and have a part-time job and tithe my income faithfully and willingly. Since my husband is not a Christian, he handles his pay check as he sees fit, and, therefore, no tithe is paid from his income. But we are raising two orphan children besides our own family. These children receive a small monthly income through Social Security and the Veterans' Administration, and, since they are minors, these checks come made out to me for them—having their names on them as well as mine.

Now my problem is—Should I tithe these checks? On that day of the Judgment I do not want to be guilty of "robbing God"; but on the other hand this isn't my income, or money which I have earned. Please advise me in the HERALD OF HOLINESS.

**A.** I wish every Christian were as concerned about not robbing God as you are, and I hope that you will always feel as you do now about tithing. However, I do not believe that you are obligated to tithe this money that comes for the children. I am sure that you are not obligated to tithe all of it. If there is any part of it which might be thought of as pay for keeping the children, there would be ground for tithing it. On the other hand, this basis for tithing a part of this money would not exist if all of the money is spent on the upkeep of the children.

**Q.** Why did Jesus ask this question on the cross, "My God, my God, why hast thou forsaken me?" (Matt. 28: 46.)

**A.** Because for a very brief time God the Father turned His face away from Him. This was the deepest moment in Jesus' suffering for our sins. It was then that He particularly tasted death for every man. For a second Jesus was permitted to feel the alone-

ness from God that a lost sinner will feel throughout an endless eternity. This was the cup that Jesus shrank from drinking in the Garden of Gethsemane.

**Q.** How can we keep members of oath-bound lodges out of the membership of the Church of the Nazarene?

**A.** By following the Manual. On page 35 under (7) it prohibits, among other things, "membership in or fellowship with oath-bound secret orders or fraternities."

### FOREIGN MISSIONS

(Continued from page 11)

we came thirty miles farther to Chikhli. The Beales and Fritzlans are stationed here, and both have joined in entertaining us.

We are so glad to get to look in on their work. The coeducation school they are supervising is of untold blessing to this part of India. The three hundred or four hundred boys and girls they teach every year will go out to establish Christian homes all over this mission field. The heathenism, the idols, the caste system, and the superstitions are beginning to break down under the impact of this great missionary work. It gives us courage and hope and inspiration for our work in the Philippines to see what is being done by our missionaries in India.

On Easter morning I had the privilege of preaching to three hundred or more of the happy, smiling Christians who gathered in the school chapel. There were only a few chairs for us and the missionaries—the people sat on mats and on the concrete floor. The welcome they gave us was something we will never forget. A layman, a convert from a criminal class who is now their cook, gave a welcome address. Four young girls marched in with colorful garlands and hung them around our necks. Then a trio sang a welcome song. Brother Fritzlan interpreted for us, and I am sure he put meat on the skeleton of a sermon we had, for some got blessed during the service.

That evening they took us out to a village church some fifteen miles away. The first ten miles Mrs. Pitts and I rode with Brother Beals in his car. Then the other five miles we rode with Brother Greer in a jeep.

The whole village turned out to see the pictures. On the way back the Fritzlans got their jeep stuck in one of those ancient roads that was worn out so deep it looked like a gully and with a center too high for a jeep. Brother Greer was able to get out with his jeep and then helped pull Brother Fritzlan's jeep out. Nothing but a jeep with four-wheel drive could ever make it on such roads.

We thank God for the privilege of getting to visit this field and seeing how the work is carried on, for it will help us better to carry on our work in the Philippines when we return.

We soon will be on our way and expect to be in the United States for the General Assembly. Pray for us.

—JOSEPH S. PITTS

## Home Missions and Evangelism

*Roy J. Smee, Secretary*

### NEW CHURCHES

**D**ISTRICT Superintendent Paul H. Garrett organized the Lamesco, Texas, church on March 30 with eleven members. Rev. Doyle Wilson is the supply pastor. They have a church building, and averaged thirty-two in Sunday school for March. This is the tenth new church on the Dallas District this quadrennium.

A new church was organized at Haines City, Florida, by Rev. John L. Knight, the district superintendent. This is the thirteenth new church for the Florida District.

District Superintendent Elbert Dodd organized the West Bank Church in New Orleans on May 25. The Louisiana District has fifteen new churches this quadrennium.

We have two new churches in Northwestern Illinois. On May 10 District Superintendent Lyle E. Eckley organized the Marquette Heights Church in North Pekin, and on May 16 a new church at East Peoria. There are now fourteen new churches on the Northwestern Illinois District.

District Superintendent B. V. Seals has organized three churches on the Washington Pacific District. They are the Highland Park Church in Seattle, the Eleventh Street Church in Vancouver, and at Battleground, Washington. The Washington Pacific District has seven new churches for the quadrennium.

On May 11, District Superintendent Ernest E. Grosse organized a church at Bangor, Pennsylvania, with eleven adult members. Rev. John C. Foltz is the pastor. They are worshiping in their own church building. This is the eleventh new church for the Washington-Philadelphia District.

District Superintendent Edward C. Oney has organized a new church at

Quick, West Virginia. There are twenty new churches in West Virginia this quadrennium.

### A Big Day in Hawaii

Easter Sunday was a big day for the Church of the Nazarene in Hawaii. A new attendance record of 788 was set by the Island churches. In Honolulu, the Makiki Church led the way

with 210, and Kaimuki had 195 present. Elsewhere on Oahu, Kailua had 171, and Wahiawa had 137. On the island of Hawaii, there were 55 present in our new mission at Hilo. They gave \$580.00 in the Easter offering. Kaimuki and Wahiawa set new records in Easter missionary giving.

### Australia

An idea that could well be duplicated in many places comes from our Stafford church in Australia. They had a "Commando Night" at Christmas time, when about one thousand Christmas messages were distributed to Stafford homes. They also report an aggressive visitation program.

The revival spirit has continued at Adelaide. In a three-month period over one hundred souls were brought to Christ. A branch Sunday school has been opened in a home in Brayville.

During the past two months the district superintendent, Rev. A. A. E. Berg, has been in the United States, holding services in our Western states.

## THE SUNDAY-SCHOOL LESSON

*By Norman R. Oke*

### Topic for June 15: God Requires Truthfulness

Scripture: Exod. 20:16; Mark 7:14-23; Matt. 26:69-75 (Printed, Exod. 20:16; Matt. 26:69-75)

**GOLDEN TEXT:** *Thou shalt not bear false witness against thy neighbour (Exod. 20:16).*

The third commandment dealt with improper use of speech toward God; the ninth commandment deals with improper use of speech toward our fellow men.

Come on now, let's be honest as we read this little article. Let's practice what the Buchmanites call "Absolute Honesty." Just forget others and think of your own inner heart as I ask you some very personal questions. Isn't the ninth commandment the hardest one for you, as a Christian, to keep? Do you actually keep it? In your most serious moments before God are you not convicted more about the carelessness of your tongue than anything else? When you read in the *Manual* that we are to avoid gossip, slander, and surmises, doesn't that hit closer home than nearly anything else that you find among our General Rules? More of us than we like to think should confess guilt at this point of ethical conduct.

But does someone suggest that "false witness" refers only to testimony in legal affairs? My reply is this: Surely this means that our testimony about others must be true; but if Matthew 5:44 means anything at

all, it means that we must not only be truthful, we must also be kind in speaking of others. That is the New Testament "plus" that we find in the Sermon on the Mount.

A careless and harmful remark made about some person that hurts his ministry or his influence certainly cannot be too far away from "false witness" in the New Testament meaning of the term. I am told that Uncle Bud Robinson would walk away from a group if the conversation turned to gossip. As he went he would whistle in his own characteristic way, suggesting that it was more musical than the prattle of idle tongues.

To be honest with you, I confess that this whole matter is a severe temptation of mine. At times it seems that the most popular person in a gathering of people is the one who knows the juiciest morsels of gossip. But I also remind myself that popularity isn't everything; an inner spirit at peace with God is far greater in value.

O God, I pray Thee, help us all to bridle our tongues!

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# The Young People's Society

L. J. Du Bois, Secretary

## The Eye-Gate

I REMEMBER a schoolteacher when I was but a lad who told us over and over again that it was through the "eye-gate" that most ideas and thoughts entered the mind. We know that what we see makes a vital impact upon our minds. Modern education has shown us that visual aids are powerful in teaching. But we must remember that they are just as powerful to teach that which is evil as to teach that which is beneficial.

The person who wants to keep a pure mind must take account, then, of what enters into that mind through his eyes. It is not enough to desire to keep evil thoughts out of the mind; one must desire also to guard the gate, to keep out all unwelcome intruders. And this is not an easy job. Every appeal is being made to the eyes today, by advertisers, by propagandists, by entertainers, and all. And most of that appeal is to the baser senses, to the sensuous and the unclean. The Christian has to face a constant barrage of impure ideas every day that he lives.

But the proven method of keeping these ideas from finding lodgment in the mind is to select what we see. Some things we shall have definitely and purposefully to avoid. There is no sense in exposing ourselves where there is no need for such exposure. We should not feel we can look at anything that comes along and then by some miracle clean our minds from the resultant impressions. Some things we shall have to ignore. When those pictures come before us which we cannot avoid, on the billboards, on the streetcars, in advertising, etc., we must mentally pass them by. It is good to develop a habit of turning our heads or closing our eyes, absolutely refusing to allow suggestive pictures to make an imprint upon our minds.

Young people and older people as well must keep these gates of the eyes clear. We cannot hope to keep clean minds if the entrance is clogged with debris and filth. It is well to ask ourselves the question regularly, "What have I looked upon this day?" The eye is the opening to the mind and the soul. Let us guard it with our lives.

## News of Youth

Recent new and re-elected district N.Y.P.S. presidents are: Albany, George Douglas; and Northwest, Jerald D. Johnson.

## Prayer Tower Requests

June 1-7 Season's Graduates

We speak of graduation as "commencement." Indeed it is just that, for with these young people it is actually the beginning of a new day with new tasks, new surroundings, and a new outlook. Let us pray for the some 5,000 high school graduates and the 500 or more college graduates who come from the ranks of the church. Let us pray that God will direct them in planning further education and in finding a vocation. Let

us pray that with every step they shall find the will of God for their lives.

June 8-14 Summer Camps

Nearly all of our districts plan some sort of summer camp program for youth. This summer there will be about 12,000 of our young people in youth camps and 4,000 or more in boys' and girls' camps. Let us pray for the camp on our own district and for the leaders who are responsible for it. Let us pray that these camps and those throughout the church will be times of real salvation and times of Holy Ghost blessing. Let us pray (and work) to the end that a good group from our own church will attend camp this year.

# THE HOME CIRCLE

Conducted by Grace Ramquist

## The Physician Who Saves

DR. HOWARD HAMLIN spoke in our church last Sunday night. During the course of his speaking, he told of the following incident.

He was riding on a train recently when it came time for dinner. He found his seat in the diner and had no more than placed his order when another man came in and sat opposite him. Being a doctor, Mr. Hamlin at once became interested in the fact that the man across the table had only two fingers and a thumb on one of his hands. The man used his half-hand unconsciously and with great dexterity. After the conversation had passed the pleasantries stage, Dr. Hamlin said, "Pardon me, but, being a doctor, I am especially interested in how you lost part of your hand. Would you mind telling me?"

"Not at all," was the reply. And the man proceeded to tell the facts in words to this effect.

When he was five years of age, he was out in the Ozarks with his father, who set a stick of dynamite. Before the boy got far enough away, the stick went off and his hand was caught in the explosion. His father hurried him to the neighboring town, where there were two doctors. One doctor looked at the injured hand and said, "There's nothing to do except amputate at the wrist." But the older of the two doctors looked at the little five-year-old's hand realizing, as he beheld the damage, that, should the hand be removed, the child would never hold a ball, never play as other children, and always

would be hindered in carrying on his work. The old physician picked up the little hand and started brushing away a few broken pieces of bone. He pushed the skin aside here and there and then said, "I believe I can save part of the hand. It won't hurt to try, and we can always amputate later." So he went to work. Through his patient efforts the child's hand was partly saved. The boy grew up not noticing his handicap, for he learned to write, to work, to play, and even to cut his meat with the hand which was spared because the physician had pity and desire to save that which was seemingly lost.

When I heard the story, I thought of the loving Physician who looks down from heaven on His children here on earth. He sees the failures of their lives, but He patiently goes to work to save them from destruction. It would be easy for Him to cast aside those who seem hopeless; but instead, He loves every one and with tender compassion He reaches down, pushes aside the errors, the damages of sinful living, and mends the broken places. He is a loving Physician who cares for His own. Praise God, I am counted with those who have been mended by *this great Physician!*

## Learning to Walk

CAROL is a little eighteen-month-old girl who lives next door to me. She has just learned to walk. Not until watching her did I realize how difficult it is to learn to walk. Now for many years I have been taking for granted that everyone can



# NEWS OF THE CHURCHES

walk. I have seen no miracle in going down the street or about the house on my two feet. In fact, I walk without even knowing how I walk.

I am quite sure I have not been able to walk without conscious knowledge of my movements all of my life. At one time I was in the situation that Carol is now. Her parents have built a walled-in patio and the little girl walks around and around those walls. At first, she held on to the brick walls, but now when she is really walking and especially when her neighbor is watching her, she walks cater-cornered across the patio and watches to hear the exclamations which always come.

Carol walks with her feet quite wide apart. She holds out her hands at the exact angle needed to balance herself. She does not hurry nor does she try changing the position of her hands and feet. A few times she has fallen; but even though she gets skinned up a little, she gets up and tries again. Nothing has discouraged her in her learning. She is determined to walk and she is conscious of every step she takes. Each one is taken because the little girl wants to take it. I'm sure that before many more months have passed, Carol will be able to walk holding her hands down at her sides or even while eating a piece of bread or holding it in her hand and biting into it while she walks. Yes, she will walk without conscious knowledge.

I have never tried to get Carol to walk fast, or to hold something in her hands, or to walk with her feet close together. When she has fallen, I have never said to her, "You'd better not try again. You have failed so many times. You probably will never learn to walk, so you might as well quit trying." No, I have never said anything discouraging. I have encouraged her. I have bragged on her. I have ignored her failures. I have felt beyond a shadow of a doubt that she will soon learn to walk.

When boys and girls first start to be Christians, they sometimes have a hard time learning the way. They want to go the right way; they try as hard as they can; sometimes they even fall and need encouragement. I hope I am never guilty of saying, "You had better give up this Christian way. You make so many mistakes. You don't fit into the Lord's kingdom." I know that Jesus has never said that to a single soul. He has never chided one who tries, nor has He ever given up hope. He encourages everyone; He lifts them; He watches when it looks as if they will fall. For "it is not the will of your Father which is in heaven, that one of these little ones should perish."

Evangelist Lee L. Hamric writes: "Early this year I had two fine revivals in Indiana, and one in Tahoka, Texas, at our Grassland church with the fine people there. God gave some glorious victories after the pastor, a group of the members, and the evangelist had fasted and prayed three days and nights. In April I was at Denver, Colorado, for a meeting with Pastor P. C. Norton and the Eastside Church. They are building a fine, commodious brick church, which will have a seating capacity of more than four hundred. I go next to Georgia for meetings at Bainbridge and Valdosta. I thank God for His blessings."

Alexandria, Virginia—First Church recently closed one of the best revivals of its history with Evangelist L. W. Conway and wife as the special workers. Brother Conway's messages were anointed of God, and will live long in the hearts and minds of the people. All previous Sunday-school records were broken. More than twenty people sought and found the Lord on the closing Sunday and the revival spirit continues. If you have friends stationed at Ft. Belvoir or Quantic Marine Base, write us and we shall be glad to contact them.—Earnest W. McDowell, Pastor.

Jacksonville, Florida—The Northside Church recently closed a revival with Rev. R. J. Essary as the evangelist. We feel this has been one of our best in many ways. The spiritual condition of the church was lifted to a new level, and we received eight new young adults into the church. We are closing our fourth year as pastor of this fine congregation. God has given increases in every department of the church. The Sunday

school has grown from 50 to an average for the year of 108, and the church membership has grown from 31 to 72. The pastor's salary has increased from \$25.00 weekly to \$70.00. We had a small frame building valued at about \$3,000.00 three years ago, but since that time God has given us a fine new church building conservatively worth \$18,000.00. The people gave us a unanimous recall vote, but we feel God's leading to accept the pastorate at the New Smyrna Beach church. We leave with a feeling of love and appreciation for the kindness and co-operation that we have received from the fine people at Jacksonville Northside.—E. G. Blythe, Pastor.

Evangelist John R. Donley writes that he has an open date, September 30 to October 12. Address him, 2064 Bonnie Brae, N.E., Warren, Ohio.

Evangelist Joe Bishop writes that he has an open date, July 9 to 20, due to a cancellation; also he has an open date, August 6 to 17. Write him, Yukon, Oklahoma.

Rev. W. D. Croft writes: "I am now giving up the work of the pastorate to enter the field of evangelism. This concludes sixteen years of consecutive pastoral work in five pastorates, with the last four years in Live Oak, Florida. Mrs. Croft will travel with me. Write us, Hernando, Florida."

Plymouth, Michigan—We have been wonderfully blessed already in 1952. Beginning in January we had Dr. S. S. White for a two-Sunday convention which took on the life of a full revival meeting. Many hearts were blessed, and Dr. White was surely at his very best in presenting the Word of the Lord in a way which thrilled the hearts of the Christians and convicted those who were unsaved. We certainly did appreciate his ministry. Recently we closed a two-week meeting with Rev. and Mrs. J. Lester Seel. Attendance at this meeting was the best we can remember in our seven-year ministry with these people. The chalk work of Mrs. Seel is of the highest type and was used in a fine way for the promotion of the meeting. Her singing blessed our hearts nightly. Brother Seel is one of the finest-spirited men we have ever labored with, and God used him to help the church in every department. God met with us, and many sought and obtained victory. In appreciation for their fine work our people want them back again. This has been a good assembly year to all at Plymouth church. The people are wonderful to their parsonage family and have invited us to stay with them for the eighth year and we have accepted.—William O. Welton, Pastor.

**Wait for**

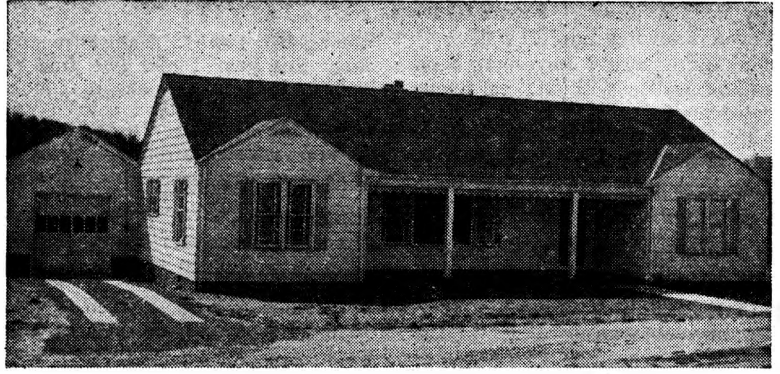
**PRAISE  
and  
WORSHIP**

+ THE NAZARENE HYMNAL +

**All New Music Plates**

**READY JULY, 1952**

## Nazarene Parsonage, Hurricane, West Virginia



In September of 1951, our pastor, Rev. Frank L. Spiker, and family moved into the new parsonage pictured here. The eight-room-and-garage structure is beautiful, commodious, and modern throughout. The building is valued at \$25,000.00 with an indebtedness of less than one-half that amount. Since the coming of our present pastor two and one-half years ago, the church has, in addition to building the parsonage, finished the Sunday-school rooms in the church basement, purchased a new heating system, new hymnals, and new pews for the auditorium. God has been good to our church, and we praise Him for His blessings.—L. L. Henson, Secretary.

Indianapolis, Indiana—The Ray Street Church is rejoicing over the wonderful progress made during the Sunday-school climb. The average attendance for last year was 280, and we ended the six weeks from March 2 through Easter Sunday with an average of 554. Our old record was 550, and with a wonderful group of people who "had a mind to work" that record was broken three times in the six-week period; with 553, with 675, with a grand total of 772 on Easter Sunday. May God have the praise. On Easter Sunday there were 52 babies present and 403 children in the basement department, from ages four to twelve. There is only one solution to our problem and that is a new building. This has passed the vote of the board and the church, and plans are now being drawn by the architect. We plan to be in our new home by October. Recently we closed a very fine and profitable revival with Rev. and Mrs. L. B. Mathews as the evangelist and singer. God gave us some 70 souls at the altar, and 10 new people were received into church membership. This last class gave us 35 new members since coming to Ray Street seven months ago.—M. W. Kemper, Pastor.

Borger, Texas—God is blessing the church here and giving some great times of victory. We had a revival in January with Rev. W. H. Barlow, and this proved to be a great time of victory. The messages were owned and blessed of God with souls praying through to victory, and the membership of the church was strengthened. Rev. C. B. Fugett came to us in March and this promised to be a great revival; but in the midst of the meeting he received a message of the death of his mother and he had to leave for her funeral. The last night he was with us there were more than thirty people at the altar. Brother Fugett is a great soul winner and blessed of God. The church voted for the pastor to continue the revival. God gave souls and a nice class was added to the church. The work is growing. The church has given the pastor a three-year extended call.—Amos R. Meader, Pastor.

Lansing, Michigan—This year has been the best of my three years as pastor at First Church. Our Sunday school has a very fine increase in average attendance; the past month's average was 415. We will have given \$6,000.00 to the General Budget this year, which is 20 per cent of our total giving. All departments will show an increase, including the membership. Much of the credit goes to my consecrated associates: Norman Jakeway, minister of music; Miss Jessie Bright, church worker; and also to a most considerate and consecrated people. We recently closed one of the best revivals in recent years with Rev. Paul Stewart and Paul Qualls as the special workers. They rendered extraordinary service under the anointing of the Holy Ghost. Over one hundred people knelt at the altar as seekers, and we received eighteen members into the church on the Sunday following the close of the revival. No pastor could hope for better personal treatment than has been shown to me by the people of First Church.—Bennie Morgan, Pastor.

Ashdown, Arkansas—We have recently had a very profitable revival with Rev. L. M. Payne as the evangelist. We feel our church has been greatly helped by Brother Payne's coming to us. He is a preacher of the old-fashioned type and the people responded well to his messages. There were a number of seekers at the altar, praying through for regeneration and heart purity. The last night of the services, the altar was filled and six united with the church.—W. W. Jernigan, Pastor.

Pryor, Oklahoma—First Church recently closed a revival with Rev. Mrs. E. L. Long. She uses sceno-felts with her messages, which proved to be of inspiration and blessing. The scenes and messages were in keeping with the Easter season. They were impressive and the Christians received new help and courage. God gave altar services with the presence of the Holy Spirit very near. It was a time of prayer and a general moving up. We ask an interest in the prayers of all.—Harold L. Skoien, Pastor.

Pastor S. Moody Campbell writes: "April was a red-letter month with our church in Claremore, Oklahoma. On Easter Sunday we broke the previous attendance record by having 138 present. The average attendance for April was 106, which was the highest ever. This assembly year will conclude five years in Claremore. On our first Sunday there were 22 in Sunday school, and the average for the month was 28. We have more prospects and the outlook for the church is the greatest it has ever been. On the third Sunday of April, the church gave us our second unanimous recall. We love and appreciate the good people here, and the church is on the upward march. The people are working and united; a beautiful spirit of harmony and unity exists."

King's Mountain, North Carolina—On April 20, First Church closed one of the greatest revivals which I have witnessed in the last fifteen years. Rev. Blanchard W. Horne, pastor of First Church of Orlando, Florida, did the preaching. Every night the services were filled with the presence of the Holy Spirit, and the place seemed to be electrified with the presence of God. The saints shouted, testified, and praised God. Sinners prayed through, backsliders were reclaimed, and others were sanctified. We give to God all the praise, glory, and honor for this wonderful revival. We greatly appreciate the old-fashioned Holy Ghost-anointed preaching of Brother Horne; he is a man of God.—C. E. McKenzie, Pastor.

### BACKGROUND MUSIC

(Continued from page 2)

seek the Saviour find that He takes their burden and gives them a song.

*There is music in my soul today,*

*A carol to my King;*

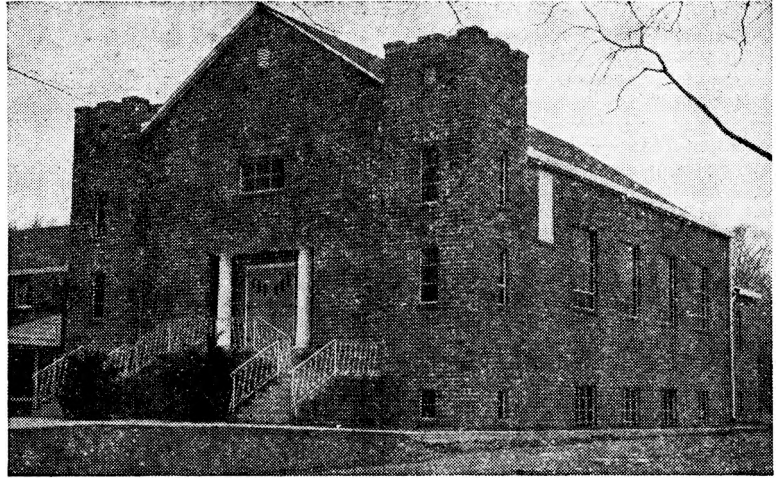
*And Jesus, listening, can hear*

*The songs I cannot sing.*

"Thanks be unto God for his unspeakable gift," and that in the midst of life's hustle and turmoil Jesus gives a song, and life does have background music for those who have put their trust in Him.

After being in the field of evangelism for some twenty-seven years, in April of 1948 I accepted a call to pastor this church. Coming on June 6, we found a fair percentage of the people were deeply spiritual and knew how to pray. From the first month of our coming, the Sunday-school attendance has increased—and now at the close of my fourth year we have had 1,500 more people in Sunday school this year than any other one year in the history of the church prior to 1948. Our total giving has increased from around \$8,000.00 to near \$19,000.00 per year. I built a miniature church just like the one I wanted us to have, placed it in the old ash-block tabernacle, and the idea caught fire. The one thousand dollars in the building fund had been used, before my arrival, for a new furnace and repairs on the old parsonage, so we had to begin without even a lot; but the people had a mind to work. Although our people are not rich, we just told them what we needed, and they never failed to bring it in—a miracle of God's grace! Now we have a beautiful church, 40 x 70 feet, with thirteen rooms in the basement divided with glazed tile, a soundproof nursery, aids for the hard-of-hearing, a balcony that will seat 100, and an elevated choir loft. Both the auditorium and basement ceilings are plastered throughout with

## Jefferson, Ohio



acoustic plaster. Some of the city officials have appraised the building at \$100,000.00. At the dedication it was not necessary to take pledges; we asked for \$500.00, passed the plates, and the money came in. We sold the old parsonage, building a fine new one by the side of the church (a portion of it can be seen at the left of the picture). The people prayed and worked, and God did the

rest. We now have a property valued at \$115,000.00 and owe only \$7,000.00 on both church and parsonage. To do that in four years is humanly impossible—God did it! In these four years, the church board has voted unanimously for every improvement and forward step—another miracle of God's grace! With new courage we attempt greater goals for our fifth year.—J. A. "Jimmy" Rodgers, Pastor.

Dr. and Mrs. A. S. London report: "Superintendent E. O. Chalfant, of the Chicago Central District, is to close his official work on the district, as he says, at midnight August 24, after having served in this capacity for thirty years. He has organized 250 churches that are functioning today, and has given 1,000 preachers their appointments. Out of the original district have come three other districts. A son is to come home from Africa, a daughter is to graduate from college, and he has reached his seventieth birthday. He is closing his thirty years as superintendent without a cloud or a shadow. What a record, a contribution to the cause of Christ! This last tour of three weeks was one of the best. Superintendent Chalfant has probably used more workers, put out more propaganda, used more red ink, and raised more money, than any other one man in the denomination. The pastors and laymen were responsive to our Sunday-school appeal, and hundreds pledged to win one each month to the Sunday school. We were with Dr. C. B. Strang, Chicago First Church, for a few days prior to the preachers' meeting. Dr. Strang has purchased a \$34,000.00 lot, and plans are made for the first unit of a new church building. He is a Christian gentleman, a strong preacher, a beautiful writer, and a lovable brother. It was a privilege to be associated with Dr. Hardy Powers and Mrs. Eva Gardner in the preachers' meeting. Sister Gardner loves God, believes in the Sunday school, is a

lovely Christian character, and speaks from her heart. Our tour closed with Dr. Lloyd Byron, Sunday-school district chairman, at Olivet College, Kankakee. He has more than \$60,000.00 on hand for a new church building. We cannot soon forget this last service. Visitation will lift us out of a rut. 'A desperate human effort, plus God, will bring success.'"

Clayton, Indiana—We recently closed a most profitable meeting with Rev. A. M. Wells. Brother Wells spent two weeks "unveiling the Book of Revelation." This was not the ordinary prophetic preaching, but was doctrinally sound, and was flavored with holiness. It was instructive as well as inspirational. Brother Wells has made a detailed study of Revelation and holds the crowds with his revealing messages from it. He takes each chapter and "unveils" it. He feels a definite call to this ministry in our churches, and his messages are timely. Brother Wells's ministry is especially directed to cause the "cold" and the "lukewarm" church to fire up.—Robert Liggett, Pastor.

San Diego, California, University Avenue Church—God's marvelous blessings through the Easter season were unsurpassed in all the history of our great Zion. The crowds were unusually large and spiritual interest and fervor ran at an all-time high. In recent weeks we have had somewhere between ninety and one hundred people forward for prayer.

Ninety-five per cent of these people were brand-new, many of them a direct result of our visitation program that we carry on every Tuesday night. Easter was a high day. A splendid missionary offering was taken, we christened 16 babies, and took in 14 new church members. On the following Sunday we baptized 33 people by immersion. The Spirit of God has been so manifest in these services that once there was no preaching, but under mighty, old-fashioned conviction people moved toward God. The revival fires are burning in the regular services, the glory is down, and God's chariots are rolling! The average Sunday-school attendance for the year is 332. We are starting our tenth year as pastor here. We recently completed our building program, but have grown until we must build immediately.—Nicholas A. Hull, Pastor.

Louisville, Kentucky—Recently we had one of the greatest revivals in the history of the Greenwood Church. The Holso Evangelistic Party were the special workers. Each night the church was well filled, the largest crowds in several years. There were seventy-five seekers, most of them praying through to definite victory. People from far and near came to hear the messages of young Miss Lillie Holso and her father, Rev. Jack Holso. God surely blessed in each service in music and sermon. Miss Holso will return soon for a young people's revival and the entire party will return in the fall of '53. A wonderful love

offering was given to the pastor and wife, Brother and Sister Arlie D. Goodwin; and on the last Sunday he was given a unanimous call for the third year. The Sunday school is climbing each week, and God is blessing at Greenwood.—Sarah Childers, Secretary.

Austin, Texas—First Church experienced a mighty outpouring of the power of God in our recent series of meetings during Holy Week. Surely God used our good district superintendent, Rev. Ponder W. Gilliland, in a gracious way. His messages were timely and anointed of God. Night after night the glory of God was manifested, and on Easter Sunday it seemed that God opened the heavens upon our hearts. The altar was filled to overflowing and there were shouts of victory such as is characteristic of the old-time Nazarene way. We have served this church as pastor just over one year now and surely God has helped in every department. We have seen increases numerically, financially, and above all spiritually. This church is laboring under heavy indebtedness and against great odds, but God is helping and blessing. The constituency has been and continues to be sacrificial in every aspect of the work. Our folk are one hundred per cent behind general, district, and local program with all that it involves.—F. W. Bartholomew, Pastor.

Merrill, Wisconsin—Great missionary service tonight (May 12), with Mrs. Norah Heslop as speaker. In a spontaneous overflow of the Holy Spirit, churches from Mercer, Mattoon, Rhinelander, Wausau, and Merrill pledged \$500.00 for missions to be paid by August 1. We plan to move forward for God, and have given Mrs. Heslop calls on this zone for six weeks in 1953.—Elmer Danner, Zone Chairman.

# Wait for

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READY JULY, 1952

Pastor J. Ottis Sayes writes from Fort Worth, Texas: "The Arlington Heights Church was organized on March 18 by District Superintendent Orville Jenkins, with twenty members. The church is an outgrowth of planning by the Abilene District Advisory Board, the three other Nazarene churches of the city, and also of the cottage prayer meetings conducted by the pastor in West Side homes since last November. Pastors McGraw, Clegg, and Douglas have been very co-operative. We averaged thirty in Sunday school for April. We are now making plans for the first unit of our new building. We have purchased a 150 x 122-foot lot on the service road overlooking the west end of the new East-West Freeway, which will be Hi-way 80 when

completed. At the present time we are worshipping in the living room of the pastor's home, with some classes meeting in the bedrooms and some in automobiles. I have been privileged to teach two daily classes of Bible in Paschal senior high school since December, and also to be chaplain of the Panther City Squadron of the Civil Air Patrol, one of the largest cadet units in the state of Texas. Also, I have completed one year's residence work toward the doctor's degree in religious education at Southwestern Seminary. If you have friends in Fort Worth, or at Carswell Air Force Base, contact me at 5220 Curzon St., Fort Worth."

Evangelist R. E. Griffith and wife report: "It is with gratitude to God that we send this report from seven thousand miles across the Pacific Ocean to greet our friends. While staying in a home in the South Island, we had a glad surprise; a Methodist minister had been a subscriber to the HERALD OF HOLINESS for several years. We were the first Nazarenes he had met, and we spent a joyful time together. For eleven months we have been in this little country of New Zealand, which is some three days by boat from Australia and fourteen from Honolulu. We came, not knowing one person in this land 'Down Under'; but God called us here, and from the first He has opened unto us a great door. We have traveled the length and breadth of both islands, and have held campaigns in nearly every major town and city. God has been with us in a wonderful way. We have held twenty-five campaigns, besides a number of conventions and single services, in which there have been more than one thousand seekers for salvation and holiness."

Manchester, Connecticut—We are now closing one of the most profitable and victorious years in the history of our church. God's blessing has been manifested in many ways, and each department is showing marked progress. Both the finances and the Sunday-school attendance are double what they were when we came here in 1947. The number of new people attending the Sunday services and the midweek prayer meeting is very encouraging. We enjoyed the ministry of Rev. Kenneth Pearsall, field representative of Eastern Nazarene College, in our fall convention; Rev. Neale McLain of Fairfield, Maine, in our Youth Week; and "The Musical Bertolets" in our spring revival. In the spring meeting the Lord gave us a large number of seekers and some outstanding victories. Nearing the close of our assembly year, we are receiving a fine class of new members into the church. The Manchester church is enjoying a steady and healthy progress. Our predecessors have wrought well and the personnel of the church is of the finest. We have accepted another unanimous call to serve this church for the coming year.—James R. Bell, Pastor.

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Evangelist Ira E. Fowler writes: "Just closed an outstanding revival in Bruceon Mills, West Virginia, with Pastor W. R. Dillon. In this country church, God moved in unusual power. As people packed the church to capacity night after night, the Holy Ghost came in such convicting power that sinners wept while in their seats, while the saints shouted up and down the length of the church. Seekers found victory at the altar. Men whom the church had prayed for, for many years prayed and shouted their way through to victory at the old mourners' bench. One old brother of about eighty years, who couldn't get through the crowd to the altar, fell on his knees in the center aisle and was sanctified wholly. At present I am in Farmland, Indiana, with Brother and Sister Taylor. This is the third night, and God can be felt in unusual power. Never have I enjoyed the sweet presence of Christ any more than I do now. I'm happy in the service of my King. My address is Hollywood, Maryland."

Moravia, Iowa—We have had a very fine week-end meeting with Rev. Norman Oke. He was a blessing to the church and town. His wonderful Christian spirit made an impression for our church here that will live on and on. We have put a new roof on the church and have painted the inside. The people are now talking and dreaming of adding another twenty-five feet to the church building. The

church is showing us every kindness as pastor, and have given us a unanimous call for another year. Just a short time ago we had Rev. Earl Hunter, missionary, with us. He gave us a wonderful service, and his ministry did a lot for us as a church.—Glen Cantrell, Pastor.

Evangelists Jack and Ruby Carter write: "On account of a conflict in dates we have September 3 to 14 open. Any church needing our services as singers and preacher, please write us in care of the Nazarene House. We would like to slate this date in the Midwest since we are to be in Potomac, Illinois, September 17 to 28."

Evangelist Lum Jones writes that he has an open date, July 1 to 13, and would be happy to slate this time. Write him at Ada, Oklahoma.

Ponca City, Oklahoma—The Westside Church has recently been in revival services with Rev. and Mrs. A. L. Cargill. They are wonderful evangelists. Sister Cargill is a great worker with the boys and girls; her flannelgraph work was very effective, and left a lasting impression upon the heart and mind of every young person. Brother Cargill did some of the best preaching we have ever heard. His inspiring messages were God-anointed, conviction was upon many of the people, and some found help for their souls. The Lord has

had His hand of leadership and blessing upon the Westside Church down through the years, and He has given wonderful victory in the past few months. A fine class of twenty-one members have been added to the church since last Assembly. Also, we have purchased a four-room modern house, and a beautiful lot adjoining the other church property. We are now using the house for a Sunday-school annex, which we greatly need. The Sunday school has made a 22 per cent gain over the average attendance of last year. We have recently painted the church, and will begin covering the parsonage with asbestos siding within the next few days. The people are very sacrificial and responsive to the great challenge that lies before us. We praise God for every victory.—Ralph G. Jared, Pastor.

Sidney, Illinois—On April 27, our church closed a very good revival with Rev. F. P. Cassidy as the evangelist. He is a man of God and carries a burden for lost souls. As a result of his old-time gospel preaching with the anointing of the Holy Spirit, there were a number of victorious seekers. A deep spirit of conviction prevailed in each service. Our pastor, Rev. R. V. Schultz, was given a unanimous call for another year. The church is moving forward under his leadership. On Easter Sunday we broke all Sunday-school attendance records with 150 present.—Beulah Wright, Secretary.

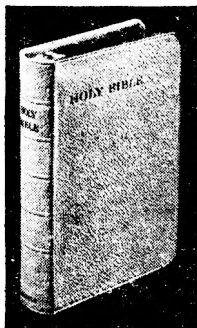
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Every rally on the Maritime District is "bigger and better," and the Good Friday holiness rally at Oxford, N.S., was the best yet. The blessing of God was on His people from the opening song of the afternoon service to the final shout of victory in the great evening service, when at least 250 people crowded into the church. Rev. Elmer Brewer, of Moncton, and Rev. David Morrison, of Summerside, preached in the power of the Holy Ghost to the responsive congregations in which almost every church on the district was represented. Rev. and Mrs. H. M. Burgess and the people of the Oxford church welcomed and entertained the visitors most cordially. It was good to see such a large percentage of young people in this holiness rally. Rev. J. H. MacGregor, our district superintendent, and his wife were greatly missed from the rally. He was in the hospital recovering from an operation on his knee. God is blessing the work of holiness in the Maritimes.—Reporter.

Providence, Rhode Island—People's Church observed the World Day of Prayer in February, and Holy Week in April. On Monday night, April 21, Dr. and Mrs. C. Warren Jones were guests in a zone missionary rally. This was a profitable service to all. The following night, revival services began with Rev. L. J. MacAllen and wife. Brother MacAllen's messages were strong, yet tender. Being a chalk artist, he illustrated a song at each service, and he and Mrs. MacAllen sang the song while he was illustrating. This proved very effective. In a healing service on the last Saturday night, a goodly number attended and several were anointed. We believe some were touched by the Master's hand. Some souls sought God at the altar, and many new contacts were made.—Lura Horton Ingler, Reporter.

### Rest Cottage Board Meeting

The annual meeting of the Board of Directors of Rest Cottage at Pilot Point, Texas, was well attended by a good representation of the members of the board and a fine group of visitors. All were made welcome by Rev. John and Grace Roberts, assisted by their fine staff of workers. Their hospitality was climaxed by a wonderful dinner served to all who were present. Mrs. Dell Aycock, special speaker for the hour, delivered a timely message to an attentive audience.

The business of the board was presided over by Chairman B. F. Neely. Reports given by John and Grace Roberts revealed that another year of service had been well rendered by them and this great institution of our church. Needy humanity had again received the kind and Christian ministrations of the Rest Cottage staff.

Rest Cottage is in good care under the splendid leadership of Brother and Sister Roberts. Everything is well done as each year passes, and

this forty-ninth year of Rest Cottage's service was no exception. The well-kept buildings, the fine organization of the workers, the high Christian service rendered with efficiency, the bettered lives of those who receive the care of this Christian home, give to the board the satisfaction that this is a work carried on with the distinct blessings of the Lord. It seemed that to verify this the presence of God was clearly felt during the sessions of the board.

All officers were re-elected for another year, with Dr. B. F. Neely, chairman; Rev. Orville Jenkins, vice-chairman; and Rev. Emma Irick as secretary. Rev. John and Grace Roberts will continue to give to Rest Cottage and the Church of the Nazarene their best as Rest Cottage enters its golden anniversary year.

V. H. Lewis, Reporter

### Trevecca Nazarene College

Dr. A. B. Mackey nearly unanimously re-elected as president of Trevecca Nazarene College, Nashville, Tennessee, on Wednesday morning, April 30, in the first session at meeting of Trevecca Board. Chapel announcement of re-election for three-year term received with greatest ovation in history of college. Faculty, students, Board of Trustees, constituency stand united behind a great leader. Trevecca's future brightest ever.

K. W. PHILLIPS, Reporter

### Vacation Bible School Workshop

On Wednesday, April 30, a vacation Bible school workshop was held on the Olivet Nazarene College campus, sponsored by the church school board of the College Church.

This fourth annual workshop was directed by Mrs. Boneita Marquart, and was the climax of a six-week course for vacation Bible school directors which met on Wednesday evenings.

Workbooks and materials from the Nazarene Publishing House were demonstrated in the workshop in an attempt to show the attending persons how their own school could be more successful.

Approximately 400 person registered for the affair from all parts of the Midwestern area, including seven states. Another 400 attended the event, making a total of 800 present.

Starting at 3:30 p.m., the workshop did not end until 10:30 p.m. and included six different sessions. In the first session Mrs. J. F. Leist demonstrated how inexpensive crafts could be taught in Bible schools. All crafts presented were made by Mrs. Leist, who has conducted these schools for twenty years. From five until six o'clock, dinner was served in the college cafeteria, and then for one hour visitors were permitted to purchase materials needed for their own schools.

At seven o'clock a service was held in Howe Chapel, directed by Dr. Lloyd

Byron, pastor of College Church. At this time Mrs. Marquart gave an illustrated lecture on "A Successful Beginning for Your Bible School." She was assisted in this by Mrs. Audrey Kamp and Mrs. C. T. Corbett.

Following this, at eight-fifteen, departmental sessions were held in the classrooms of Burke Hall. In charge of these groups were Mrs. Helen Rice, Miss Miriam Schwada, Mrs. Corbett, Mrs. Wanda Donson, and Mrs. Marquart. From 9:15 until 10:30 p.m. exhibits of vacation Bible school crafts, handwork, and co-operative activities were held on the first three floors of Burke Hall and Howe Chapel. In charge of these were Mrs. Ruth Donaldson, Miss Arlene Beyer, Mrs. Louise McGilvra, Mrs. Phyllis Wiss-troecker, and Mrs. Elda Featherston. Students from Mrs. Marquart's class helped in the conducting of the work-shop.

DARRELL W. HOLLAND, Reporter

### Abilene District Convention

The 1952 Midyear Convention of the Abilene District, which met at First Church, Lubbock, Texas, April 14 to 16, was a time of blessing, inspiration, and heart-searching for all who attended. Dr. G. B. Williamson and our well-loved district superintendent, Rev. Orville W. Jenkins, teamed together, set every heart aflame with a vital interest in the cause of home missions and soul winning.

Dr. Williamson's devotional messages were classics. While they were masterpieces of eloquence, they were so practical as to cause each pastor and lay person to feel the messages were especially for him.

The convention was marked by papers and forum discussions of a high order. Department heads, pastors, and splendid laymen spoke to the enlightenment and encouragement of all.

Dr. Roy H. Cantrell, in his efficient manner, represented Bethany-Peniel College and ably linked the work of Bethany-Peniel College and the Crusade for Souls. Mrs. Cantrell spoke to the preachers' wives in two closed sessions. Reports were that these meetings were well worth coming a long way to attend.

Rev. R. B. Kelly, host pastor, did a fine job of entertaining the convention. Among the many visitors were Rev. and Mrs. Ponder Gilliland, superintendent of the San Antonio District. A fitting climax was provided for the "Battle of the Brothers-in-law," a Sunday-school contest with the San Antonio District.

J. REYNALD RUSSELL, Reporter

### DEATHS

LEWIS—Mrs. Leo (nee Lillian Beatrice Hare) was born March 18, 1902, in Ontario, Canada, and died February 7, 1952, at her home in Colling, Michigan. At the age of fourteen she was converted in her Sunday-school class in the Colling Church of the Nazarene, and became a charter member. She was active in all church work, and was the Sunday-school superintendent at the time of her death. In 1921 she was united in marriage to Leo Lewis. To this union were born seven

children, one daughter preceding her in death. She was a kind, loving wife and mother, and a staunch Christian example to all who knew her. Besides her husband, she is survived by four daughters and two sons; also her aged mother, Mrs. Lena Hare, two sisters and four brothers.

BIGGS—George W. was born October 20, 1875, at Montpelier, Indiana, and died March 4, 1952, at The Dalles, Oregon. In 1899 he was united in marriage to Georgia M. Irby. They moved to The Dalles in 1946. He was a member of The Dalles Church of the Nazarene. Besides his wife, he is survived by two sisters. Rev. Robert Hempel preached the funeral message.

DENNING—Mrs. Girtha. On Sunday, April 20, while attending the morning service with her family, Mrs. Denning of Norphlet, Arkansas, and a member of Central Church of the Nazarene, El Dorado, prayed the morning devotional prayer, and within fifteen minutes had a stroke and died on the way to the hospital. She was born May 25, 1909, in Mt. Ida, Arkansas. She was a good woman, true to God and faithful to her church. She is survived by her husband, H. G. Denning, and three daughters; also her stepmother, Mrs. Lula Bates, and two brothers. Funeral service was held in First Church at El Dorado, with Rev. M. M. Snyder and Rev. Carl Prentice as the officiating ministers.

CLACK—Mrs. Martha, age fifty-eight, of King's Mountain, North Carolina, a member of the First Church of the Nazarene, died March 23, 1952, after suffering with cancer for almost a year. She was patient in her suffering, clear in her testimony, and faithful to the end. She is survived by her husband, William Clack, two sons, two daughters, one stepdaughter, also one brother and one sister. Funeral service was held in First Church of the Nazarene, conducted by Rev. C. E. McKenzie, pastor, assisted by Rev. Mr. Redmond.

THOMPSON—Roy Lloyd, was born June 4, 1897, and died February 29, 1952, after a five-day illness due to a heart attack. In 1917 he was united in marriage to Thelma Langdon. His son died in 1943. He is survived by one daughter and one granddaughter. He was a member of the Church of the Nazarene, also treasurer for about twenty-five years. Interment was made in Columbian Memorial Cemetery of East Liverpool, Ohio.

SENTZ—Mrs. Nina G. Butcher, was born February 24, 1911, at Blomingsdale, Ohio, and died March 1, 1952, in Crothersville, Indiana, after a long illness. In 1930 she was united in marriage to Richard Sentz; to this union three sons were born. She found the Lord and united with the Church of the Nazarene in Crothersville in 1948, remaining a faithful member until her death.

### ANNOUNCEMENTS

WEDDING BELLS—Miss Margery Ann Roth and Mr. William Ruth of Marion, Ohio, were united in marriage on April 12, at First Church of the Nazarene, with the pastor, Rev. C. L. Wooten, officiating.

BORN—to Rev. and Mrs. W. R. Ketchum of Salt Lake City, Utah, a son, Teryl Ray, on May 15.

—to Paul and Violet Wells of Schenectady, New York, a daughter, Carol Rose, on May 8.

—to Mr. and Mrs. Kenneth J. Potter of Seattle, Washington, a son, Byron John, on May 6.

—to 1st Sgt. Bill Hudson and wife of San Luis Obispo, California, a daughter, Nancy Vee, on April 10.

SPECIAL PRAYER IS REQUESTED by a lady in Florida for a Christian schoolteacher suffering with cancer, that God may heal her for His glory or that her suffering may cease—she has had a great influence in leading her pupils to Christ and it seems she is greatly needed;

by a Christian brother in Pennsylvania for the work he is doing in Bible school with young people;

by a lady in Missouri for a friend who has cancer, also for her unsaved brother;

by a lady in California for her husband to be delivered from an ugly disposition, that both of them may be sanctified; also for physical healing, that they may have a happy Christian home;

by a friend in Michigan that she may have a forgiving spirit for two people who have done her a terrible wrong—not once but several times; also for a Christian woman who is having a very difficult time keeping a Christian experience because of the taunts of her husband, and also for his salvation;

by a lady in Alabama, "for us; my husband is a brand-new Christian with a very wicked past, and the devil is giving him the usual trouble."



"I wish to express my appreciation for the wonderful literature that you have sent me from our publishing house. The ten months I was in Korea and while here in Japan, the literature has been a definite help to me in my Christian life.

"God blessed our small group which had prayer meeting regularly each week in Korea. Over there we had time for the Holy Spirit to talk to us. Many servicemen came to the realization that they needed salvation while serving in Korea.

"It was a wonderful privilege to transfer to Yokota Air Base, where there is an outstanding spiritual ministry under the leadership of Chaplain Miller (Baptist). The first Sunday I was there in October (1951), God came upon the scene. The whole altar was crowded with seekers. We have had many altar services regularly since that time.

"Our base has a fine group of godly men that meet often, pray much, and work in Bible classes among the Japanese. The chaplain backs up this work with transportation, finances, and supplies. There are presently eight Japanese Bible classes conducted weekly by the men from this base. Also we have two chapel services and Sunday school on Sunday. Thursday night we have prayer meeting and Bible study combined.

"I had the privilege of meeting Dr. and Mrs. W. A. Eckel and heard him preach in one of our Nazarene churches in Tokyo. We had a wonderful fellowship in the Davis home in Tokyo on Christmas Day, 1951.

"My family, which is residing at Rantoul, Illinois, should join me here in a few weeks—fifteen months' separation yesterday. Pray for us in Japan and keep sending that good Nazarene literature."

THURMAN DRAPER  
Captain, USAF

"I would like to thank you for the wonderful job that you and the Servicemen's Commission are doing in sending these publications to the boys in the different branches of the services. I know that they are definitely a help to men in finding the truer, surer way to the Lord.

"I know that with these to help me, and with the Lord by my side, the temptations, trials, and troubles of this world will fall away and I will emerge from these four years of navy life into a true Christian life."—LAV-VERNE A. AMES.

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- Rocky Mountain ..... June 11 and 12

## District Assembly Information

**ROCKY MOUNTAIN**—June 11 and 12, at Church of the Nazarene, Third Ave. at 33rd Street, North, Billings, Montana. Pastor, Rev. Murray J. Pallett, 444 Yellowstone Ave., Billings. Dr. D. I. Vanderpool, presiding officer.

**EASTERN MICHIGAN**—Assembly, July 2 to 4, at Pontiac First Church, 60 State St., Pontiac, Michigan. Entertaining pastor, Rev. R. C. Johnson, 46 Norton Street.

**NEVADA-UTAH**—Assembly, July 3 and 4, at Salt Lake City Church of the Nazarene, 5th South and 6th East, Salt Lake City, Utah. Entertaining pastor, Rev. W. R. Ketchum, 468 South 6th East, Salt Lake City.

**NEW YORK**—Assembly, July 3 to 5, at New York District Camp Grounds, Groveville Park, Beacon, New York. Entertaining pastor, Rev. James L. Collom, 73 W. Center Street, Beacon.

**WEST VIRGINIA**—Assembly, July 4 and 5, at the District Camp Ground, Summersville, West Virginia. Entertaining pastor, Rev. Chester Acton, Summersville, West Virginia.

## District Assemblies

### Summer Schedule—1952

Eastern Michigan	July 2 to 4
Nevada-Utah	July 2 to 4
New York	July 4 and 5
West Virginia	July 4 and 5
Canada West	July 9 and 10
Colorado	July 9 and 10
South Dakota	July 10 and 11
Alabama	July 9 to 11
Northeastern Indiana	July 9 to 11
Maritime	July 16 and 17
Michigan	July 16 and 17
Nebraska	July 16 and 17
Central Ohio	July 16 to 18

Pittsburgh	July 16 to 18
Minnesota	July 23 and 24
Eastern Kentucky	July 30 to Aug. 1
Southwest Indiana	July 30 to Aug. 1
Washington-Philadelphia	July 30 to Aug. 1
Western Ohio	July 30 to Aug. 1
Illinois	August 6 to 8
Kansas	August 6 to 8
Kentucky	August 6 and 7
Missouri	August 6 to 8
Virginia	August 6 and 7
Iowa	August 13 to 15
Northwestern Illinois	August 13 and 14
Northwest Indiana	August 13 to 15
Northwest Oklahoma	August 13 to 15
Wisconsin	August 14 and 15
Chicago	August 20 and 21
Dallas	August 20 to 22
San Antonio	August 20 to 22
Abilene	August 27 to 29
Houston	August 27 to 29
Indianapolis	August 27 to 29
East Tennessee	September 3 and 4
Kansas City	September 3 to 5
Louisiana	September 3 to 5
Tennessee	September 10 to 12
Arkansas	September 17 to 19
Northeast Oklahoma	September 17 to 19
Southwest Oklahoma	September 17 to 19
North Carolina	September 24 and 25
Southeast Oklahoma	September 24 and 25
Georgia	October 1 and 2
South Carolina	October 1 and 2
Mississippi	October 8 and 9

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Box 527  
Kansas City 41, Missouri

## IMPORTANT INFORMATION

### Concerning the General Assembly



**R**EGISTRATION of delegates and visitors to the General

Assembly will begin at 9:00 a.m. Thursday, June 19, 1952. This will include delegates and visitors to the pre-assembly conventions.



We have been informed by the Housing Committee that hotels in downtown Kansas City (within walking distance of the Auditorium) have been completely filled. A limited amount of space is still available in outlying hotels which can be reached by automobile or public transportation. Some tourist cabins are available. If interested, write to the General Church Secretary, 2923 Troost Avenue, Box 527, Kansas City 41, Missouri. A list of tourist courts will be sent to you and you can make your arrangements direct with the Motor Court.



All persons coming to Kansas City by automobile may have a bumper card advertising the General Assembly. This will be sent you FREE. Write the Publicity Committee, Nazarene General Assembly, 2923 Troost Avenue, Box 527, Kansas City 41, Missouri.



Excellent travel facilities are offered by America's railroads to Kansas City. Consult your local agent for specific routing and cost of round-trip fares.



The United States Post Office in Kansas City will have a postal substation in the Municipal Auditorium for the convenience of delegates and visitors. The mailing address for the Assembly will be as follows:

**Nazarene General Assembly  
Municipal Auditorium  
Kansas City, Missouri**

All mail can be addressed in this manner and it will be promptly taken care of by post office personnel.



To conserve time and avoid confusion there will be one official tape recorder for use of the General Assembly. Individuals are requested not to bring their own recorders with the expectation of using them in the Assembly sessions. For those who wish to take copy from the official recorder, opportunity will be provided for this service free of charge.



There will be official news photographers taking such historical pictures as may be necessary during the sessions of the Assembly. To save time these will be held to the minimum. Individuals will be requested not to take flash pictures during the business sessions or the evening services.

Your co-operation in the above announcements will be deeply appreciated by those responsible for the orderly and efficient conduct of the Assembly's business.

**ENTERTAINMENT COMMITTEE**  
Jarrette Aycock, Chairman  
S. T. Ludwig, Secretary  
John Stockton, Treasurer  
M. A. Lunn  
A. Milton Smith