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OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

September 10, 1952

The Bane of the Placid

General Superintendent Benner

THE PLAN of redemption involves two crisis experiences: justification for sinners, and entire sanctification for Christian believers. The Church of the Nazarene properly emphasizes these two works of divine grace, and there never can be too much emphasis at this point.

But there is more to Christian experience than beginnings. Beyond these crises there is a Christian life to be lived in service to Christ and the church. In this life of service there are varying levels of effectiveness. A genuine experience of heart holiness does not inherently or automatically guarantee the full realization of the possibilities of the sanctified life.

It is a tragedy when Christian living becomes "dead level," ordinary, colorless, and without issues; when an individual professing the highest spiritual experience possible in this life becomes passive and placid in his relation to God and to a lost world.

What is it that lifts the Christian life from a low level? What is the element that enables the sanctified life to reach its highest effectiveness? It is *spiritual intensity!*

Intensity is more than a loud noise, a buoyant enthusiasm, or a spectacular effort. Intensity is a quality of the inner spirit. It is the grip of a deep motivation such as characterized our Lord when He said, "I must work the works of him that sent me." It partakes of the spirit of the Master as He "stedfastly set his face to go to Jerusalem," and as He wept over that city and its people in their spiritual desolation. Intensity means fervency in service. It is the quality of "the effectual fervent prayer." Intensity involves concentration, focus, "drive," and deep emotional content.

Too few are willing to pay the emotional price of spiritual intensity. We need more of this intensity in the pulpit. Nazarene preachers must realize that effective preaching demands intensity of spirit and purpose. We need more of this intensity in the pew. Nazarene laymen must become unwilling to render a lackadaisical, mediocre service, and determine to pay the price in intensity for a high-level, effective service.

May God save us from the bane of the placid! May He help us to realize the glorious dividends on spiritual intensity!

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

TELEGRAMS

Sacramento, California—Rev. Harold G. Gardner, pastor of Sacramento First Church, died of heart attack on August 22; was on vacation at Fallen Leaf Lake.—*Office Secretary, First Church.*

Newport, Rhode Island—Organized new church at Newport, Rhode Island, with twenty-one good, dependable members on August 24 at the close of a successful meeting with Dr. and Mrs. Ralph Earle, Prof. and Mrs. Harvey Blaney, and Rev. and Mrs. Nathan Adams.—J. C. Albright, *Superintendent of New England District.*

Wiggins, Mississippi—Raised home-mission budget at Gulfport, Sunday morning; got loan, closed in new parsonage, at Biloxi, Sunday afternoon; organized new church at Long Beach Sunday night with substantial payment on property raised. Things are looking brighter for our district.—J. D. SAXON, *District Superintendent.*

NEWS IN BRIEF

Evangelists Russell and Naomi York have left the field to accept a unanimous call to pastor the church in Bicknell, Indiana.

Evangelist J. T. Myers writes that he has recovered from his automobile accident, and is now back on his evangelistic appointments.

Evangelist John Shoemaker writes that he has left the field to accept the pastorate of the church in Grover City, California, and is therefore canceling his slate.

Rev. Harry and Ruth Huff have resigned as ministers of music at Newport, Kentucky, and are now pastoring the church at Middlesboro, Kentucky.

Rev. D. D. Lewis has resigned as pastor of the Broadway Church in Louisville, Kentucky, to accept a call to pastor the church in Dodge City, Kansas.

After three and one-half years as pastor of First Church in Yonkers, New York, Rev. Edward W. Levin has resigned to accept a call to pastor the Community Church of the Nazarene at Freeport, Long Island.

In the shadow of thy wings will I make my refuge, until these calamities be overpast (Ps. 57:1).

The song, "A Shelter in the Time of Storm," is more than an inspiring hymn; it is a spiritual experience and a glorious reality.—EARLE F. WILDE.

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Talks to Laymen

By a Layman (4)

By L. A. Bean*

Paying the budgets: I remember a statement made by the late Rev. M. G. Jobe, "We can do just about anything we want to do if we want to do it bad enough." Suppose we ask ourselves this question, "Would I pay the budgets if my life depended on it?" Of course the answer would be in the affirmative. Remember, there are souls bound by the fetters of sin and dying without God, headed for a devil's hell. Will we deny ourselves some of the nonessentials in order to save the lost? If we are not willing to do this, we need a deeper experience.

When we were in World War II, we had to deny ourselves many of the essential things. But, brethren, we are fighting a far greater enemy, and there is so much more at stake. Jesus built His Church on love, self-denial, sacrifice, and service. If we have His Spirit within us, can we do less.

Will we accept the challenge given by our recent General Assembly and send out this splendid group of qualified young people who want to go to the mission fields around the world? We have more coming on—talented young people in our Seminary, our colleges, our nursing school, our local churches, and in our homes who say they have a call from God to the foreign field. As they become qualified, will we be able to send them? It is our responsibility. Will we shoulder it? It is our obligation. Will we meet it? God helping us, we can do it!

In closing, let us offer a prayer of thanksgiving and praise to God for His great love to a lost world:

O Lord God of heaven, Thou who art the Creator of the universe, Thou who hast loved us with an everlasting love, Thou who hast lifted us out of the quagmires of sin and set our captive souls free, and put a new song within us, even praises to our God—when we think of all Thy manifold blessings, the great provisions Thou hast made through the gift of Thy Holy Spirit, that we might be free from all sin and enabled to live a victorious life, we are caused not only to rejoice, but also to feel our great responsibility in sharing the gospel of full salvation with all people. Lord, give us more of the Spirit of love, self-denial, and sacrifice, that we might be a victorious church, a church, "fair as the moon, clear as the sun, and terrible as an army with banners." In Jesus' name, we ask it. Amen.

*Chanute, Kansas

Personality, The Sphere of Sanctification

By E. E. Spratt*

PERSONALITY is the great sphere of sanctification. This is forever settled by Paul's prayer for the Thessalonian believers when he says, "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless . . ."

Both the Bible and the dictionary clearly indicate the meaning of sanctification as being, not only the setting apart to a sacred or holy use, but the act of making holy by purification. This is as true of the Old Testament as it is of the New, though in the former sanctification is largely ceremonial and therefore imputed, while in the latter it is moral and imparted.

Pauline writings generally show personality to be the ultimate realm in which God delights to effect His sanctifying grace.

God in His provisions sets man as the subject of His sanctifying grace, hence the divine statute, "This is the will of God, even your sanctification."

About to suffer without the gate "that he might sanctify the people," Jesus, in His priestly prayer, certainly did not pray for the sanctification of things but for men.

The Holy Spirit does not cleanse and fill inanimate things but living men, nor can it be allowed that the blood of Jesus was shed for any other purpose than to cleanse the souls of men.

Sanctification in the Old Testament sense most often means ceremonial holiness, whereas in the New Testament it clearly expresses moral holiness.

Both ideas of separation and cleansing are embodied in the term sanctification as used in the Old Testament. For example, the Sabbath was set apart, "blessed . . . and sanctified," as God's special day; the Tabernacle was dedicated to God as His dwelling place; and Sinai was called the "holy mount" for the same purpose. The priesthood also were separated or consecrated to God's service. Some are inclined to overlook the fact that sanctification in the Old Testament carried with it the idea of cleansing. Examples abound, for instance, Exod. 29:21 tells of Aaron and his sons being hallowed unto the Lord by sprinkling of the blood, while in the same chapter we read of the altar being sprinkled with ram's blood. The house stricken with the plague was declared ceremonially clean after being sprinkled (Lev. 14:52).

However, it was not until Calvary that the full meaning of sanctification become clear. Jesus did not die to make us ceremonially holy, but to make us actually and morally holy.

The definition of sanctification in the New Testament is clearly the same as in the Old Testa-

ment, that is, separation (consecration) and cleansing. However, the sense of New Testament sanctification goes as much deeper than Old Testament sanctification as the power of "the blood of Christ, . . . through the eternal Spirit" goes deeper than the blood of "bulls and of goats."

There is a vast difference between ceremonial cleansing and actual moral cleansing. One has respect to an outward purity, the purifying of the flesh, which is at best a judicial cleansing. The other is an inward cleansing, the purifying of the spirit.

*Not all the blood of beasts
On Jewish altars slain
Could give the guilty conscience peace,
Or wash away the stain:*

*But Christ, the heavenly Lamb,
Takes all our sins away;
A Sacrifice of nobler name
And richer blood than they.*

John the Baptist, on the eve of the New Testament era, takes the people's eyes off "the blood of bulls and of goats," when he cries, "Behold the Lamb of God, which taketh away the sin of the world." It is in the taking away of the sin in the terms of I John 1:7 (which says that "the blood of Jesus Christ his Son cleanseth us from all sin") that we see the full scope of so great salvation.

We suggested that sanctification in both the Old Testament and the New Testament possesses the same elementary design.

Both express "the setting apart" or consecrating, and cleansing. This does not complete the pattern, however. One other important fact must be noticed. Without this we would consist of nothing more than spiritual vacuums, consecrated and cleansed, but devoid of power. Again the Old Testament only preserves the idea in type where the New Testament offers the experience in reality. In the Old Testament we find that typical sanctification was accompanied by the presence of God upon the altar and upon the Tabernacle, etc. But in the New Testament Jesus himself tells us that the order has been changed; for, speaking of the Holy Spirit, He says, "He dwelleth with you, and shall be in you."

This is why personality is the great sphere of sanctification. God actually indwells the heart that is separated in consecration, and cleansed by the Blood. What we consecrate He cleanses; what He cleanses He fills with His most holy presence, dominating the will, purging the conscience, purifying the affections, renewing the character, beautifying the spirit, quickening the mind, and balancing the appetites. Thus the whole personality is indwelt by God. This is the experience Paul craved for his beloved Thessalonians when he prayed, "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." And this is the experience we crave for all whom we love and serve.

*Pastor, Adelaide, Australia

Epistle to the Philippians

By H. Orton Wiley

XIII. Paul and His Helpers

Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. For the same cause also do ye joy, and rejoice with me (Phil. 2:17-18).

THE TEXT is an allusion to the pouring out of a cup of wine upon the burnt offering. This of course would evaporate quickly and be lost to view. So St. Paul says that he is willing to be the drink offering poured out upon the sacrifice and service of their faith, signifying that he regarded his part as but temporary and fleeting compared with the service and sacrifice of the church. Then with all courtesy he says of them that they too would be a willing drink offering poured out upon his sacrifice.

In this section (2:17-30) there is set forth one of the most interesting characteristics of St. Paul's writings—their perfect naturalness. There is nothing here of either strain or affectation. He passes easily and naturally from his loftiest doctrinal tenets to the homeliest of Christian duties; and from his highest flights of praise to God, to a sincere appreciation of his helpers in the gospel. Here he speaks especially of Timotheus and Epaphroditus, but in a later section mentions "those women which laboured with me in the gospel, with Clement also, and with other of my fellow labourers whose names are written in the book of life" (4:3).

Timothy, a Son in the Gospel (2:19-24). Paul found Timothy at Lystra. He was the son of a Christian Jewess, but his father was a Greek. This young man the Apostle took with him as they went throughout the cities delivering the Jerusalem decrees, and so were the churches established in the faith. Timothy was with Paul evidently when he went to Macedonia, and assisted in the formation of the church at Philippi. It is known also that he twice visited the church at a later time. St. Paul praises him as one who had served as a son with a father, and was by natural and spiritual qualifications well prepared for any duty that might devolve upon him. Now that St. Paul was in prison, he proposed to send Timothy to the church at Philippi, hoping to come later when he found out how it would go with him. Timothy and Titus appear to have had the full supervision of the Apostle Paul's work, and to them he wrote the pastoral epistles which are the standards for the ministry to the present day.

Epaphroditus, the Ministering Messenger (2:25-30). The name Epaphroditus means "favored of Aphrodite," the Greek goddess of love and beauty. In all probability, therefore, he was of a Greek family, for nothing is known of him otherwise. As a minister in the church at Philippi, he was chosen to bear the greetings of the church

to St. Paul in the Roman prison, and also to carry an offering which was to sustain him during his imprisonment. The Apostle calls him a "brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants" (2:25). Having reached Rome, he was taken sick, but in that sickness "nigh unto death" it appears that he thought less of himself than of the church which he represented. As soon, therefore, as he was able to travel the Apostle sent him back to Philippi, making request that the church receive him with all gladness, and "hold such in reputation." Doubtless it was this Epistle to the Philippians which we are now studying that was carried back to the church at Philippi by its devoted minister and St. Paul's fellow soldier of the Cross.

Seeker, Be Specific!

By A. M. Quick*

JESUS SAID, "Seek, and ye shall find" (Matt. 7:7). Genuine seekers know what they are searching for and go after it.

A group of preachers were discussing sanctification, and the subject was introduced of some who believed in a second work, but rather as a suppression of the sin principle than as cleansing from it. One person suggested that, while some might not hold the doctrine of deliverance, they might nevertheless actually obtain it in their seeking. An old preacher spoke up, "I don't think a person gets any more than he seeks for."

The mercy of God is as wide as His knowledge of the individual, but it would seem that logically the speaker was right, and that it is therefore important that we understand clearly what we are seeking.

We should tag the inner foe. What is inbred sin? How does it operate? Have we a clear picture of it as it exists in our individual lives? In seeking sanctification, do we desire earnestly to be rid of sin? We must recognize the sin principle, know the inner evil self, before we can take it before the Christ of Calvary and cry, "Deliver me from the body of this death!" There is still necessity for that rugged preaching that shows up carnality and reveals to men the inward evil that still exists in the unsanctified heart.

Some may feel that the positive aspects of the blessing should be emphasized: the Spirit's presence, perfect love, power for service, rather than dwelling upon the so-called negative aspect of inbred sin. Doubtless we should emphasize both, but there can be no positive infilling without deliverance from that in us which negatives the holiness the Spirit would impart.

If we will be satisfied with an indefinite "deeper experience"; if in our seeking we are thinking of "victory over" rather than "deliverance from" the carnal mind; if we are reckoning on keeping

*Nazarene Elder, Galt, Ontario

old Agag alive for a victory parade rather than delivering him up to death—then it is only reasonable that we stop at that objective and fail to obtain that heart purity which alone is consistent with the Holy Spirit's indwelling, with perfect love and power for service.

Step by Step

By Arthur H. Townsend*

WE RECEIVED a letter which came from one who has accepted Christ Jesus, the Saviour. He wrote to say:

"I was like many people, trying to find satisfaction in my own notions and convictions." There are hundreds who do likewise, following the same age-old, man-made, moss-covered trail. But our notions and convictions are not sufficient to impart life eternal to the soul. There is one true source to guide us—the Bible. God's Word is sufficient. We cannot follow our individual notions or convictions; we must obey the Book. It is God's Word.

Our correspondent said: "I don't blame anybody but myself that I ran the risk of losing my soul." That is right; we cannot blame others; individuals are responsible to God for the soul's welfare. One cannot blame husband, wife, sons, daughters, preacher, priest, or king. We are individually responsible to God. We cannot, now that Christ has died for us, so much as blame the devil. The door is wide open; God's grace is offered freely in Christ Jesus. Whether we accept or reject His grace, whether we choose to walk through the door of mercy or not, is for us to decide. Often we place the onus on others, on God, on the preacher. We should realize that we are privileged to accept eternal life or reject, individually.

Our correspondent also stated: "Thank God that He thinks more of man than man does of himself." That, too, is right. We place very little value on the soul; we think so little of the future state. Jesus said: "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. 16:26.) Thus our God valued the souls of men so greatly that He gave His Son to die a death of shame upon a cross of wood, crucified between two thieves. And God's Spirit is continually and continuously striving with men and women, to bring them to the place of repentance and acceptance. Let us not submit a perverted sense of values as an excuse. Let us give heed to the wooings of God's Spirit. Man's soul is of more value than the whole wide world.

This young man also wrote to say: "God's Spirit convicted me and drew me in desire for a better life." How true! God's Spirit does convict us of sin; His Spirit does give us desire to live a better life. If there is no change in the heart and life,

we have not been born of God. If we have never been convicted and felt desire to live a better life, we are still in our sins. The Spirit's work is to convict; we should desire to live lives pleasing to God. We read: "When he [God's Spirit] is come, he will reprove the world of sin, and of righteousness, and of judgment" (John 16:8). We need old-fashioned, Holy Ghost conviction today.

Our correspondent said: "I heard you preach Christ, the 'mediator between God and men,' and I was brought to the place of prayer." Jesus is the one Mediator. You understand, God is so great, so mighty, so powerful that sinful man cannot enter His presence. But God has provided the Mediator—Christ Jesus, our Saviour. He is the one Mediator in heaven above or earth beneath. No person, living or dead, can intercede for you before the Father's throne but Christ Jesus. "For there is one God, and one mediator between God and men, the man Christ Jesus" (I Tim. 2:5). You are privileged to go directly to God in prayer through Christ Jesus.

Our correspondent said: "I was brought to the place of prayer." That is necessary. It is essential. We must call on God ourselves. Don't leave the praying to others. Repent yourself; pray yourself; get right with God yourself!

Then our correspondent informed us that there was love born within him for the Scriptures, God's Word. He wrote: ". . . something I had not had before." Here is fruit of the Spirit; here is proof that a soul has been born of God. We cannot work up desire to read and cherish God's Word. Unless there has been a change within, the Bible holds no deep attraction for us. God's Spirit makes the Word live!

Our correspondent further stated: "There have been trials and many testings, but the Lord has

Divine Empowering

By Fred Scott Shepard

"Receive ye the Holy Ghost" (John 20:22)

*Is life with trials sore beset?
Dost thou despair almost?
Look to the promised Comforter—
Receive the Holy Ghost!*

*If understanding thou dost lack,
Let this be then thy boast,
That He thy Heavenly Teacher is—
Receive the Holy Ghost!*

*Dost seek for purity within,
And power o'er Satan's host?
The cleansing Spirit then accept—
Receive the Holy Ghost!*

*Wouldst thou be faithful to the end,
Lest precious hours be lost?
The promise of the Father take—
Receive the Holy Ghost!*

*Abbotsford, B.C., Canada

graciously stood by me." That is true. We shall have trials and testings, I believe that we make a grave mistake in telling new converts that everything, from the time one accepts the Lord Jesus as Saviour until we reach the other shore, will be red-rimmed, rosy, and bright. Ten thousand times, no! We shall have trials and testings, temptations and battles. When Barnabas and Paul preached, they exhorted the people "to continue in the faith, and that we must through much tribulation enter into the kingdom of God" (Acts 14:22). But there is one who is the Burden Bearer. He is sufficient in every time of testing, temptation, or battle. One day we shall meet in the land where trials and testings are not known. When we gather there, how wonderful it will be to know that we "overcame him [Satan] by the blood of the Lamb, and by the word of their [our] testimony" (Rev. 12:11).

Will you meet our correspondent on the other shore? By God's grace I'll be there. Will you?



The "Herald" Won a Man to Christ

IT WAS Sunday morning and the pastor was saying, "Perhaps you have already renewed your subscription to the HERALD OF HOLINESS, but how about that unsaved friend or neighbor? The HERALD would go into that home and preach fifty-two sermons for you and for only one dollar and a half. That would be a fine investment."

Mrs. Jones was listening, and like a flash the faces of Jed and Mary Blackburn came to her mind. But they were such an ungodly couple. In fact they were considered the worst in the community where they lived. They drank and used profane language until people just wouldn't bother with them at all. Mrs. Jones was still debating with herself but finally she decided, "Well, I don't believe either one of them will read a word of it but it is only a dollar and a half and I will send it to them."

A few weeks went by and one day Mrs. Jones went to see the Blackburns. To her amazement she saw a few copies of the HERALD stacked together on the table by the radio. She asked, "Say, Jed, where did these papers come from?" "I dunno," he said, "but one comes here every week and it's great. I read every word of it." Not wishing to identify herself as the sender, Mrs. Jones

quickly changed the subject; but in her heart she breathed a prayer of thanks, for at least Jed was reading the HERALD.

Winter set in and several months went by. Then one day a little boy rapped at the door and handed Mrs. Jones a note which said, "Please come at once, Jed is very sick" (signed, Mary Blackburn). Mr. and Mrs. Jones started over the hazardous roads and prayed all the way that they might be able to make it, and help poor old Jed Blackburn. Sometimes the road seemed impassable, but they managed to get through and finally drew up to the little house and went in. There they found Jed in a pitiful condition. His body was swollen almost beyond recognition and he was suffering intense pain. The doctor was summoned and he quickly advised that they take him to the hospital at once. The next thing was to get him there. They wrapped a blanket around him and after a struggle placed him in the car and started back over those treacherous roads to the hospital.

Mrs. Jones wondered if this was the end for old Jed Blackburn. She also wondered about his soul. What if he should slip away? Where would he spend eternity? She hesitated to say anything to him because he had been such a sinner, and what could she say *now*? The nearer they got to the hospital, the harder her heart pounded. She thought, What an awful thing to think that here is a man that might soon be in eternity, and here I am a Christian and I do not have the courage to speak to him about his soul's salvation.

The feeling grew stronger and finally she turned to him and said, "Jed, you know that you are a very sick man, don't you? And you realize that you may not be able to come home again. Wouldn't you like to know that your sins are forgiven and that you would be ready if you were called to meet the Lord?" At that moment, in spite of the suffering, a smile came over his face and he said: "Oh, yes, I do know. I read all about it in those papers that come to my house. They told me what it meant to be saved and one day I got down on my knees by the radio and confessed my sins. I believed on Christ and I know that I am ready to go if I am called. Everything is all right."

Jed Blackburn lived but a few days and then died in the triumphs of faith and went sweeping through the gates, washed in the blood of the Lamb.

Has the investment (of \$1.50) paid dividends? It has, and will through all eternity.—A true story as told to MRS. REITA DELONG RUNDLETT.

Happy is he that condemneth not himself in that thing which he alloweth (Rom. 14:22).

To allow the continued practice of wrongdoing in our lives, which we know to be evil, not only causes us much unhappiness, but far worse—the condemnation of God.—EARLE F. WILDE.

The Peril of the Petty

By Earl C. Wolf*

It is often difficult to determine what is insignificant. A spider web across a garden path was the beginning of the suspension bridge; a teakettle singing on a stove suggested the steam engine; a shirt waving on a clothesline was the beginning of the balloon; a lantern swinging in a tower suggested the pendulum; a child from a poor miner's home of Saxony became the Martin Luther who challenged a powerful and corrupt Church and saved Europe from superstition; a Babe born in a herdsman's stable changed human history and saved the world.

On the other hand, difficulties come from the improper handling of the petty, small, insignificant things of life. Phillips Brooks said, "Be more afraid of the littleness of life than its bigness." On Long's Peak in Colorado lies the ruin of a gigantic tree. It is said that during the course of its long life it was struck by lightning fourteen times, and the avalanches and storms of four centuries thundered past it but it was too strong for them all. In the end it was an army of beetles that destroyed it. It withstood the storms, but it could not withstand the petty beetles.

There are many people who fall prey to the petty things of life. They allow minor skirmishes to grow into major battles. They permit petty

criticisms to do them detriment. They withstand the great storms of life, only to succumb to the little squalls. They have met their Goliaths and won, only to be defeated by a band of pygmies.

In handling life's little things it is imperative that we have a sense of that which is significant. Think of that mother who failed to get the position she sought in the church and by her attitude changed the entire course of her family! Think of that board member who would have his own way on a nonessential issue, disregarding the rights of others, and doing much damage to the church. Think of that person who left the church because someone did not speak to him after the service. Think of that person who permitted a little misunderstanding to destroy a beautiful friendship. Think of the few dollars of an estate that have kept families apart for years.

Think of that one who stopped tithing because things didn't go her way. Think of that person who stains his soul by guile in order that a position in the church might be gained. Think of those parents who unjustly criticized their pastor but lost their children to the church. Think of those little worries that give us sleepless nights and take our strength for the vital tasks. Think of the great tasks left undone while the petty interests nibble away our days and years.

Someone has said, "It is only man's littleness which discovers no importance in trifles." Solomon wrote, "Little foxes, . . . spoil the vine." Life's day is filled with details, petty, insignificant things that must be rightly handled. However,

*Pastor, Oxford, Pennsylvania

THIS I KNOW!

By Grace M. Watkins

*I do not know the depth of love
It took to die on Calvary;
I do not know the shame and grief
He suffered there to set me free.
Nor can I tell how bitter was
His cup in dark Gethsemane,
The pain He bore—heartbroken, poor.
But this I know: He died for me!*

*I know not why that for my sins
His precious blood so freely flows,
Nor fathom why the Lord of all
Did not such cruel death oppose.
I cannot understand the power
Which triumphed over death and foes.
They sealed His tomb 'midst dark'ning gloom;
But this I know: for me He rose!*

*I do not know why oftentimes
The skies are dark and overcast;
Nor why, in grave temptations, all
My problems seem so hard, so vast.
I cannot tell what things may come—
Sore heartaches, all my hopes to blast.
The shades of night obscure the light,
But this I know: He'll hold me fast!*



we must never permit molehills to become mountains. We must ever keep a sense of what is significant and vital. We need to renew our aims, to clarify our vision, to see things in perspective, and to weigh values properly. We must handle life's petty things so that our witness is effective and our lives are happy and fruitful.

Calvary Was No Afterthought

By William H. Terry*

The precious blood of Christ . . . who verily was foreordained before the foundation of the world (I Pet. 1:19-20).

GOD IS not the author of afterthoughts, nor has He ever found it necessary to improvise. Creation and redemption were ushered into existence in God's perfect manner. They both contained all that God and man desired.

Before the Lord created a fish, He created waters wherein it could swim. A firmament was prepared to house the first bird that left His creative hands. Even the sparrow, whose value is but one farthing, enjoyed the comfort and foreknowledge of God; and we are of more value than many sparrows.

Long before Adam sinned, the Lord was ready with the sacrifice and plan and purpose of redemption.

The Bible tells us of the first Adam and the last Adam. The first Adam failed in a garden; the second Adam triumphed in an agony and said, "Thy will be done." Sin was sown in Eden. On Golgotha the Son of God pulled it up root and branch, and forever destroyed the sting of death.

For a little time three crosses stood out in bold relief, a silhouette between the world above and the world below. On the center cross Jesus died for sin; on His right hand the first thief died to sin; and on His left hand the second thief died in sin. This thief was the first modernist; he wanted Jesus to save him without shedding His blood—"without shedding of blood is no remission" (Heb. 9:22).

The Lord Jesus laid down His life a ransom for all. Now in perfect victory and power, He has entered into His rest to prepare a place of His own.

Before today becomes yesterday, let your first thoughts be on final events. One forethought is more than the whole combination of afterthoughts. Look unto Jesus, take refuge in Him. Only He can forgive and cleanse and keep from sin. Like the jailer who asked, "What must I do to be saved?" act quickly and "believe on the Lord Jesus Christ, and thou shalt be saved."

Your eternal salvation is not, nor was it ever, an afterthought. The Shepherd of your soul made strong and adequate provision through His beloved Son that we might have the privilege and the power of becoming a child of God.

*c/o The Holiness Mission, Derbyshire, England

Think on These Things

By F. Lincicome*

THE WITNESSING tongue is God's chief method of saving the world, and nothing can be substituted for it. The work of teaching, arguing, and persuasive appeals to reason can never be substituted for the witnessing tongue. One man with a glowing experience of the Lord is worth a library full of arguments. We are God's witnesses, not lawyers. People do not usually find God at the end of an argument.

There is a place for reasoning and theological instruction, but that is keeping on the level with the natural mind and the using of your human armor; and no amount of it, of itself, will make men feel in their hearts the divine reality of saving grace. But a clear, truthful testimony to an inward work of God is a trumpet blast to the conscience of the hearer; it puts you on a divine vantage ground, and he has no weapon to parry that sword of the Spirit. A silent life of perfect propriety and outward decorum can't be substituted for the witnessing tongue of fire.

The phrase so often heard, that we are to live the life and say nothing about it, is not so good. A dumb Christian is a dead Christian. Too many Christians are like the rivers that flow into the Arctic Ocean—frozen over at the mouth. They are tongue-tied—dumb when they should be vocal; fettered when they should be free; silent when they should be songful. No wonder so many of us are going to heaven at such a poor, dying rate, because we are not getting any fees from witnessing. If you have gotten off the wreck in the midst of the breakers, it is your duty to tell of the crew and lifeboat that landed you.

The pentecostal baptism was designed to give us speaking ability. "They were all filled with the Holy Ghost, and began to speak." It was designed to make witnesses out of us—"Ye shall be witnesses unto me." Trying to live an experience which we are not willing to confess is the very essence of moral cowardice. It destroys the spinal column of the soul; it makes us timid, easily frightened, excessively conservative, and turns us into miserable jellyfish sort of Christians.

Testimony in some form or other constitutes the larger part of the Christian life. The stale adage of living without talking is an absolute contradiction. Testimony is the principal way of spreading the gospel. To whom have you told it? Have you told the milkman, the laundryman, the insurance man, or a dozen other kind of men you meet almost daily?

Witnessing to our experience is what the draught is to a stove. Shut the mouth of the stove and the fire will die down—keep it open and the fire will burn. Testimony is the natural ventilation of the heart. It prevents the fires of holy love from choking. The heart is so con-

*Evangelist, Gary, Indiana

stituted that its affections are maintained and enlarged by being expressed.

Just as a fire will die unless it has a draft of air passing through it, so the fire of grace in the heart will die unless ventilated in speech. No organism, be it ever so perfect, can sustain itself. All life will die except it be fed. It is true of plant life, animal life, and just as true of spiritual life. When you were converted, God put the fire in your soul, but it will go out unless it has fuel.

A lot of people think it is bad manners to talk about religion. They are vocal on every subject but the subject of religion. There are many who never speak except in a whisper. They do not think it proper to be positive in regard to anything; to be positive is to be dogmatic, and to be dogmatic is to be old-fashioned!

I Saw a Flower Fall

By W. A. Carter*

IT WAS a hollyhock that had stood the heat of the summer, had grown tall and beautiful, and was well loaded with seed sufficient to reproduce itself many times over after it had fallen and had been forgotten. As I stood looking out my door I saw it tumble and fall to the ground. It caused me to think of all life and its purpose.

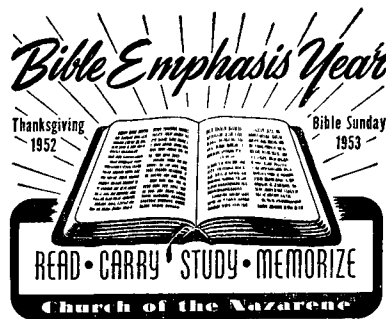
This lovely flower had decorated my yard and had drawn the attention and favorable comment of many friends who had entered my house, for it stood beside my door. I had protected it while it grew from a small plant to a stately blooming stem, filled with lovely blossoms, adding fragrance and beauty to my yard and commanding the admiration of all who passed by.

Now the summer is ended and it is fall. The stalk is heavy with seeds; the flowers have disappeared; it has served its purpose and has come to the end of the way. Soon the fragments of the stalk will be gathered and destroyed, but the seed will be left to reproduce and continue the good work of cheer and beauty when spring comes again.

I thought of our mortality and of our purpose in the world to cheer and bless humanity and to make life beautiful. Then I thought how soon "fall" will come for us and the "summer ended." And I wondered if when they gather up the fragments of our bodies to place them in the grave, will we leave behind us the "seed of influence" to reproduce the spirit of love and beauty and righteousness in the lives of others after we have been forgotten?

My prayer is: "Lord, make my life like that stately hollyhock with strength, beauty, and blessing to the close of my day; and, when I come to the 'end of summer,' may my life leave a heavy weight of influence to reproduce the spirit of my Master after I am forgotten."

*Pastor, First Church, Anderson, Ind.



Let's Read Our Bibles

Read the Bible through during BIBLE-EMPHASIS YEAR! This is not only a good slogan but a project that will bring wondrous blessing to many who have been reading their Bibles in a hit-and-miss fashion. Many of us have been reading "at" the Bible; let's set out to read it through during BIBLE-EMPHASIS YEAR.

The General Stewardship Committee voted to set this project before our people. The date set is Thanksgiving (1952) to Bible Sunday (1953). This will give the various departments of the church time to implement the *emphasis* in any way they see fit. And it gives the local church time to prepare for special observance as the program is launched in November.

During the last week of September, a great deal of publicity will surround the launching of the Revised Standard Version of the Bible among Protestant denominations. The Revised Standard Version will be one of several good versions available to Bible students and Christian workers. As an additional help in throwing new light on certain passages, this edition will have splendid value. But in no sense, with us, can it take the place of the established King James Version, with which all Christendom is familiar.

Therefore the Stewardship Committee urges that instead of emphasizing the Bible for a week or a month, we go in to make a year—BIBLE-EMPHASIS YEAR—one of fruitful and systematic Bible study. Oh, how worthy is the project! For many, Bible reading is a lost art, so a renewed emphasis is timely. No Christian is strong until he is grounded in the Word of God.

—GENERAL STEWARDSHIP COMMITTEE

A cheerful faith, a happy, joyous faith is a good advertisement of what Christianity can do in one's life. A gloomy Christian is missing an essential element of the message Christ has proclaimed. That element is revealed in His words, "That My joy may be in you, and that your joy may be full" (John 15:11, Revised Standard Version), and in many another of His sayings. Our faith, as He taught it, has in it love, joy, peace, hope, confidence, truth, and so on. Surely these make for a joyous faith, a joy that "no man can take from you."—*Christian Observer*.

God's Pioneers

By Lloyd M. Hearn

*Always the pioneers are striding on—
Today, as yesterday, they bravely go.*

*The man has something of the strength of iron;
The slender woman, in the tempest's flow,
Bends to and fro like springing, living steel!*

*There is a power that they seem to feel,
A courage flaming when all hope seems gone . . .
Always, the pioneers keep striding on!*

*Somehow, I think God's men are pioneers,
For ever onward they must strive to go;
A strength in weakness—courage more than
fears—*

*Draw ever forward in the sweeping flow
Of God's impelling love. The distant lamps
Of heaven seem but fires of cheerful camps,
Where other warriors wait, beyond all tears!
To me, God's men are marching pioneers!*

The Church of God at Work

By A. M. Blackmon*

Part Two

THE CHURCH AT WORSHIP

THE TRUE meaning of worship is to render divine honor to God. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matt. 22:37). If we are to honor God, we will be found at the place of worship, pouring out our hearts unto Him in adoration and praise. Our souls will be so engrossed in worship of Him that we will be out of this world. The mind filled with thanksgiving to God, who has provided the way of salvation, Jesus, our precious Saviour, brings happiness and peace to the individual.

John was so in the Spirit on the Lord's day that he was taken up out of this world. He saw and heard things that no man can tell. So if we are in the Spirit, the Lord will reveal things unto us that it will not be lawful to tell. For "the secret of the Lord is with them that fear him." Fear in this sense means the love and honor we have for Him. We fear that we might do something to break the beautiful fellowship between us.

Love for anyone will bring sacrifice on our part to prove our love for him. The disciples of Christ will be no less willing to make any sacrifice to prove their love for Him. Sometimes it may call for sacrifice of the things we like to do or places we like to visit in order to spend time in worship before God. The world sometimes thinks the children of God have no real enjoyment in life, but they do not know what great joy it is to be in worship with the Lord and to have the blessings of God on our lives. We have "joy un-

speakable and full of glory" that the world knows nothing about.

Worship, to the Christian, is his meat and drink. He would rather sacrifice all other things than to miss this essential element of the Christian life. A prayer, a song, a testimony, a sermon, and just to be in the presence of the Lord are his way of worship. The Lord will honor His child who will thus spend his time.

The church that will live in the presence of the Lord will be a mighty force for Him in this world. She will know no defeats, and victory will be written on her banners, for a church that will worship the Lord God will win.

THE CHURCH IN ACTION

Having spent considerable time in prayer and diligently studying the Word of God, giving Him praise in worship, we are now ready to go into action. This is God's way of training His children for service. At this point we are not to wait until the enemy attacks us, but we are to fight an aggressive war, carrying the battle right to the gates of the enemy; for no amount of training is thorough and complete until we have come up against opposition and overcome it. There can be no victory until we have won a battle; that is why we are to fight the good fight of faith.

The only sure way of success in the battle of the Lord is to have a real soul burden for the lost of this world. This soul burden is to be an all-consuming passion to see the unsaved brought to Christ. We must be willing to spend and to be spent, to be used or misused, for no man liveth unto himself. We are to furnish the channel through which the Lord can work, letting our light so shine that men may see our good works and glorify our Father which is in heaven.

Jesus, before completing His work on earth, had chosen twelve disciples to carry on the work which He had started. Suppose those twelve appointed disciples had failed to do their part in the spreading of the gospel. The spreading of true Christianity still depends upon the faithfulness of His disciples to carry the good news to the ends of the earth. The gospel is "Good News," and it must be told. If we fail, thousands upon thousands will never hear the gospel and will be lost forever. As disciples of Jesus, we are to become personal soul winners, for "we are debtors to every man to give him the gospel in the same measure as we have received it."

Multiply the efforts of each personal worker put forth to win the lost of the world by the number of disciples of Christ, and you will have a mighty force for righteousness, working for the salvation of the lost.

The true disciple of Jesus will shun no sacrifice; he will be willing to lay down his life to bring others to the knowledge of salvation. This spirit, and this spirit alone, will carry the Church of God to certain victory. When asked by Jesus, "Whom say ye that I am?" Peter answered, "Thou art the Christ, the Son of the living God." Jesus answered by saying, "Upon this rock I will

*Pastor, Yuma, Arizona

build my church; and the gates of hell shall not prevail against it." If we continue persistently to pursue the course of proclaiming Christ as the Son of the living God, we will not know defeat. When a church ceases to pray and study the Word of God and worship the living God, it will fail to be an active church and will have little excuse for existence.

He Sees All I Do

By John W. May*

THAT God "sees all I do" is an evident fact. His eyes are upon the world, keeping the elements in their proper place and course, fulfilling their duty. His eyes are upon the individual, not only in observation for the purpose of judgment, but also for mercy, establishment, and preservation. Behind the eyes that see all is the creative mind which is understanding, comprehending, and compassionate.

Humanity is observed by other eyes as well. The eyes of the evil one are upon men for temptation to evil. The eyes of their fellows are upon them, and not always kindly. They are often cold, calculating, critical eyes. They may be green with

*Pastor, Marmet, West Virginia

jealousy, envy, and covetousness. The tragedy is that human eyes can see no further than the characteristic features of the face or the attitudes of the body. What is seen through these may cause what you do to be misunderstood and misinterpreted, and may cause many to be misinformed concerning you.

Opposites are often seen by the holy eyes of God and the mortal eyes of man. Others see and make your reputation; He sees and strives to build your character. Others see the flashing eye; He sees the fiery heart. Others see the mistakes; He sees the motives. Others see the failures; He sees the faith. Others see the imperfections; He sees the intentions.

The attitudes and actions of both toward you may be opposites also. Others may berate; He will bless. Others may criticize; He will have compassion. Others may fight; He will forgive. Others may act on the principle of greed; He acts on the principle of grace and good. Others may judge; He will justify the penitent heart.

His omniscience reveals to Him the condition of need or act deserving reward; His omnipresence brings Him to the arena of action; His omnipotence provides the power to give "abundantly above all that we ask or think."

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

NOTICE

THE Armand Dolls and Miss Loraine Schultz plan to remain in Portugal continuing language study until the end of 1952, while awaiting for entrance permits to Portuguese East Africa. After October 1 they can be addressed at Rua das Amoreiras, 161, 2°D, Lisbon, Portugal.

New Missionaries Report

We felt a deep sense of responsibility rest upon us as we landed on the shore of Barbados, to which we feel definitely that God has called us. The need is so great that we feel a real challenge. I am trusting the Lord to help us to meet that challenge. We have had the opportunity to speak to large crowds and see souls seek and find the Lord.—REV. LAWRENCE FAUL, Barbados.

Cuban Jottings

The pastor at the Isle of Pines, a new work recently started in Cuba, reports good interest in the work there and good attendance. He also reports two new converts, one of them a man who is the head of a fine family of eight children. Three of the Isle of

Pines young people want to come to the Bible school this fall.

At Arroyo Hondo two new probationary members have been taken in and a good number of seekers have expressed interest.

Attendance at the Mantilla church is good and new people are coming right along. One of our new members died recently and we had the opportunity of burying her after a Protestant funeral service. Her last words were a request for an evangelical service, and her relatives, though Catholics, requested our assistance.

The Parcelacion Moderna chapel and parsonage are under construction. The walls are almost completed and the window frames are ready to be placed.

We wish indeed to thank the Lord for these signs of progress in the Cuban work.—REV. LYLE PRESCOTT, Cuba.

Good-by!

Here we go again to India! This is our third time. Because of illness among our missionary family, we are going in a hurry, and not according to our previous plans. This is to say good-by. You have all been wonder-

ful to us. It has been good to be in America among all of you, but India calls. Pray for us!—MRS. JOHN ANDERSON, India.

A Successful Camp Meeting

The camp at Winslow was something we have not seen very often. God came on the scene early every morning, when a church packed with Indians began a new day. We had seekers constantly; and when the camp was over, all the people on the grounds were either saved, or saved and sanctified. It was a tremendous camp with some 150 on the grounds all the time. We dedicated 22 babies, baptized 23 in the river, and took over 20 into the church. We had daily Bible and Manual classes attended by practically everyone. Our Indian preachers did the preaching during the day, and I brought the evening and Sunday messages. One family of twelve or thirteen grownups (a clan) was saved and later sanctified. They live sixty miles north from Winslow.—D. SWARTH, *North American Indian District*.

Don't look for flaws as you go through life;

*And even when you find them,
It is wise and kind to be somewhat blind,*

And look for the virtue behind them.—GOODMAN.

Twenty per Cent for Giving Exempted

BEFORE adjournment, the United States Senate and the House of Representatives passed a bill which makes it possible, when estimating income tax due, to deduct 20 per cent from one's net income for contributions to charitable, educational, religious, and other benevolent causes and organizations. This bill was signed by the President of the United States and will be effective for 1952 incomes. Thus we can now give up to twenty dollars of every hundred of our net income to charitable and religious causes instead of fifteen dollars, as it has been in the past, without paying income tax on it. This should be a cause for rejoicing on the part of Christians everywhere, and the members and friends of the Church of the Nazarene will be glad to take note of it, I am sure.

"Morals and Morale"

SOMEWHERE recently in my reading I met morals and morale together. Immediately my thinking was stimulated. What was largely a chance connection has become a close and important bond which I now pass on to you. Morale refers to the mental state of an individual or group which is usually described by such words as zeal, spirit, hope, or confidence. If the morale is high, the individual or group has plenty of zeal, spirit, hope, or confidence. On the other hand, if it is low, there is a decided lack of these qualities. In fighting on the battlefield or struggling against odds in everyday life, morale has much to do with determining whether the final outcome will be defeat or victory. Individuals and armies are more often vanquished by lack of morale than by shortage in numbers.

The story of the triumph of Gideon's valiant band of three hundred, as recorded in the sixth, seventh, and eighth chapters of Judges, illustrates the value of morale. There were other factors, but the chief one undoubtedly was morale based to a large extent upon faith in God. Gideon was given a plan whereby the cowardly and the lazy were eliminated. Only those who were "raring to go" remained. Napoleon's armies were able to win battles for a long time against great odds chiefly because their little general was able to keep their morale high. In the history of the wars of the past there have been plenty of examples of the triumph of morale over numbers. The same may be said as to the accounts of many individuals who have achieved success against numerous handicaps. Woe to the man or the army that is battling for any cause, whose morale is low. The chances are that such a man or army will be defeated.

BUT I must proceed to a discussion of the relation between morals and morale. It is one of cause and effect. Ultimately, there can be little

EDITORIALS

Morale Depends on Morals

morale without morality. The two words are not only akin to each other from the standpoint of origin; they are also bound together causally, or fundamentally. In the last analysis, the soldier must believe in the righteousness of his cause before he can manifest much in the way of morale. Likewise, an individual cannot maintain a high morale in his battle for success, in his life struggles, if he is hounded by the fact that he is not playing fair with God and himself. It is weaknesses within which cause the great majority of human failures. Nothing can so cool the ardor of men for the struggles of life as the knowledge that they are not what they ought to be. One authority in the field of ethics, or human conduct, insists that self-respect is the greatest of all of the virtues. This surely cannot be far from the truth, and it fits well into what I am saying about the relation between morals and morale. Self-respect depends upon our righteousness, and morale cannot be maintained without self-respect.

A certain leader in a Protestant denomination has had considerable experience in trying to re-establish men in the ministry, men who have been guilty of immorality. He confesses that he has not been very successful in this work and gives as the chief reason the fact that these men just can't trust themselves any more. They can't come back because they cannot get away from what they have done or the fear lest there be a similar lapse again. Their breakdown in morals or the fear of the repetition of the same keeps their morale at a low level continually. It is impossible to separate morale from morals.

OFTEN people are inclined to think of morals, or ethics, as having to do only with conduct, or something external. However, this is not the case. Ethics, or the science of the moral life, deals with character, what a person is, as well as with conduct, or what an individual does. A person cannot be holy in deeds unless he is holy in character. Holiness is a moral, or ethical, characteristic whether found in God or man. Therefore, he who would have morale in the highest degree must be holy in character and conduct. There is a dynamic relation between a holy nature and life and morale. This is just another way of saying that Pentecost, or the baptism with the Holy Spirit unto sanctification, intensifies one's morale as a follower of Christ.

Herein lies the main explanation for the tremendous morale the early Christians had. Read the Acts of the Apostles from the second chapter

Stephen S. White

on and you find exemplified there the most energetic type of morale known to men. Those Christians who are filled with the Holy Spirit are "raring to go," ready to do and dare. Their holy character stimulates them to a service marked by an unsurpassing zeal.

LOW MORALS mean low morale both for the individual and the group, as we have already emphasized. In connection with the group, let me mention the nation.

Nations and Low Morals As many historians have pointed out, nations fall when the moral life of their people takes a nose dive. One significant explanation for this, of course, is found in the relation between morals and morale which we have discussed. When morals drop, morale sags. Then it is easy for some enemy nation to attack and overrun. In the light of this truth, we can see the danger which threatens our country. The air about us is resounding with the news of scandals. There are scandals in government, in colleges, in business, and in the armed forces, along with the fact that individual immorality and crime have reached an all-time high in our country. Unless some way can be found to stem the tide of hell in our midst, there is no hope to keep the morale of our nation up to the point where it must be if our nation is to survive. Morals in the long run determine the morale of a nation as well as of an individual, and no nation can finally continue to live when its morale is nearing the zero point. Our only hope is God, who alone is the Source of the good life, or righteous works.

I Watched a Man Repent

SEVERAL years ago it was quite a fad for some liberal religious thinkers to make light of repentance. Especially was this true with reference to what they considered

Sin Is Sin trivial sins. They joked about people getting wrought up over watermelons which they had stolen in their teens. Thank God, this attitude toward repentance is not so prevalent today! Sin is sin, and I doubt that there are any trivial sins with God. He knows no venial sins—they are all mortal with Him.

If someone overpays me five cents and I know it and deliberately decide to say nothing about it, I am convinced that from God's viewpoint I am just as guilty of sin as if I had stolen a million dollars. The same principle holds good as to taking watermelons, peaches, or anything else which does not belong to you, provided you have been taught that such is stealing, as I was from my

earliest youth. Right and wrong are qualitative and not quantitative. In this enlightened country, where Christ has been preached and the Ten Commandments have been emphasized, it is not easy for any person to grow up without knowing that taking anything which does not belong to him is stealing, or a sin.

Doing anything which you believe to be wrong is a sin before God and the bar of your own conscience, and it tends to undermine your own sense of right and wrong. It never pays to willfully transgress a known law of God, however insignificant the transgression may seem to be. One reason we have such a crop of criminals today is the fact that the so-called little sins they committed in their youth were condoned. It is very easy for "little sinners" to develop into "big sinners," for the principle involved is exactly the same.

THEREFORE, sin is sin and must be repented of, and repentance is never a pleasant experience. I had this impressed upon me again recently as

Sin Is Confessed I watched a man repent. For two hours or more he struggled at an old-fashioned mourners' bench. He realized that it is never a light matter to sin against a holy God. He had to confess that he was a sinner. He had to admit that what his own conscience accused him of was true. Without any alibis, he got to the place where he cried out like the publican, "God be merciful to me a sinner." He recognized the fact that, if he were fair and honest, he could not put the blame on anyone else. He not only knew and confessed that he had sinned, but he also knew and confessed that it was the all-wise, all-good, and all-powerful God that he had sinned against. With David he said from the depths of his heart, "Against thee, thee only, have I sinned." This was bitter medicine, but every sinner who really repents has to take it.

HOWEVER, repentance does not stop here. This soul also had to come to the place where he was willing to quit sinning. At this point there was another battle. It was two-

Sin Is Forsaken fold in character—a determination not to sin in the future, and a promise that he would make right his past sins insofar as he could. Both of these things must be done by the grace of God if one is really to forsake sin. I watched the young man as he, with tears of sorrow, finally got to the place where he was willing to turn his back on sin. Restitution and a pledge to break with the past and to walk in the way of righteousness with Christ are a part of repentance in its larger meaning. This is not a pleasant task, as I have indicated, and much of the young man's battle at the altar revolved around it. The devil had caught him in the meshes of sin, and it wasn't easy for him to decide to break away, even with Christ's

help. It was a struggle to do it. I watched a soul repent!

THE NEXT and last step was exercising faith. At this point he came to a complete stop for a time. What does it mean to really trust God to save? He thought he had tried it before and had failed.

Faith in Christ

How does faith bring the witness, and what is the nature of the witness? How are we to be sure that God has answered our faith? Was it his or Christ's fault when he thought he trusted God before and yet didn't

stand? If he was to blame for the backsliding—as he surely must have been, for Christ never falls short on His part—what guarantee is there that he will not travel the same road again? His past experience had caused him to lose confidence in himself. There was a sense in which he was ready to trust Christ, but not himself. In the end, after weeping, praying, and battling for some time, he stepped out by faith and trusted Christ to save him. The burden of guilt was lifted and he was at peace with God. He came to know the truth of Paul's words: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1).

THE QUESTION BOX

Conducted by Stephen S. White

Q. *What do you think of a church having a chicken supper to raise building funds?*

A. I do not think much of it. It is a poor method for any church to use to forward any part of the work of God. No Church of the Nazarene should follow such a procedure. It should raise all of its money by means of tithes and offerings. It is definitely committed to this method, and I hope that it never deviates from it.

Q. *Will saved people who feel their need of entire sanctification but refuse to give up the use of snuff or tobacco ever get the blessing?*

A. They will not! Such a situation as this should never present itself in a Church of the Nazarene. A pastor who knowingly takes anyone into the Church of the Nazarene who uses tobacco in any form is guilty of violating a rule of the *Manual* which he promised before God and man that he would obey.

Q. *Is God a God of wrath and punishment, or a God of love and pity? I recently heard someone say that a certain person must be made to realize that she must suffer punishment for her sins. Are any of us so wise and good that we have not done things that are displeasing to God? Can we afford to judge others, when except by the grace of God we are all lost? Don't you think that sometimes people do things because they are puzzled or hurt by the attitudes of certain Christians? I firmly believe that no one profits by scolding, but rather it seems to me that we need to show our love and understanding to others.*

A. As I understand the situation, your question is stated first, and what follows is a rather lengthy comment

on it. In substance, you answer your own question, and your answer as well as your question is somewhat confused. Permit me to restate your question and then clear up your answer. I would formulate your question thus: Is God a God of holiness and justice or of love and mercy? My answer is that He is both. As a holy God He cannot tolerate sin, while as a merciful God He will gladly forgive the sinner who comes repenting of and forsaking his sins. Or, to state it in another way, God's holiness demands judgment and punishment both here and hereafter for the sinner who refuses to repent of and forsake his sins, and mercy and blessing both here and hereafter for him who repents of and forsakes his sins. Too much has been said in some quarters about the love and mercy of God to the neglect of His justice and judgment. God could not remain God and treat sin lightly. Men cannot escape suffering for their sins except through trusting in Christ and His blood.

Now to your comments. Certainly, all of us have sinned and come short of the glory of God. Besides, even after we are saved and sanctified, we

make mistakes, or commit sins of ignorance, which must be covered by the blood of Jesus Christ. These will be covered by His blood as long as we continue to walk in the light and thereby shun deliberate sin. You are right in saying that except for the grace of God we would all be lost.

Judgment by God is very different from judgment by us. The fact that a holy God will judge and punish does not mean that we have a right to judge and punish. On the other hand, sometimes we have to take a stand and let people know that they have done wrong. You are right in saying that there is no room for scolding; but righteousness, and even negatives, must at times be preached. In spite of all that I have said, however, I believe that there is a large place for love and understanding in dealing with the sinner.

Q. *In Ezekiel, chapters 40 to 46, we have a description of the future restored temple of Israel and the order in that temple. How do you explain the fact that burnt offerings and sacrifices will still be offered even after this temple has been accepted by Jehovah?*

A. This is a very interesting question, but I cannot go into it in detail. A very excellent answer is given to your question in the opening section on Ezekiel, chapter forty, in a *Commentary on the Whole Bible* by Jamieson, Fausset, and Brown. Almost any city library ought to have this volume, and the reference which I have given is very interesting reading. But back to your question: This description of the restored temple is a vision of the ideal temple, and is not to be taken literally. It is symbolical, and in a symbolical way deals with what Israel will do when the remnant finally worships God in spirit and in truth.

In the darkest hour, if we will turn prayerfully to God, He will give us new strength and will renew our faith. —Exchange.

A Morning Prayer

By Verla U. Gorham

*Thank You, Father, for the morning,
Fresh and clean from Thy dear
hand.*

*Help me keep it all untarnished,
Lead me, Lord, as Thou hast
planned.*

*Thank You, Father, for the morning.
Stay beside me through this day.
Bless me, that I may bless others
I shall meet along the way.*

Home Missions and Evangelism

Roy J. Smee, Secretary

Promoting Home Missions

A NUMBER of our districts are getting out folders to encourage and promote home missions in their areas. We recently received one from Southern California. It includes pictures of new churches, building sites, temporary quarters, and even a proposed area for a building site. The Southern California. It includes pictures of new churches, building sites, temporary quarters, and even a proposed area for a building site. The Southern California District has an aggressive home missionary program, and this sort of program is necessary on every district if we are to realize our goal of one thousand new churches during this quadrennium. In California all of the denominations put together have not been able to keep up with the surging population increase. But in every district it is true that there are many areas still unreached by the Church of the Nazarene. We must find these places, secure property, and go in for home-mission campaigns, branch Sunday schools, and every other method of home missionary development that will aid in answering our responsibility for the salvation of souls.

Alaskan Record

Our overseas home mission districts are making progress along many lines. We are glad to report that in our Alaskan District, now comprising four churches and one mission, the per capita giving for the last assembly year amounted to \$297.49. This is an outstanding record. Our Alaskan Nazarenes are behind the whole program of the church. They are 10 per cent givers for world-wide evangelism, they are interested in home missions, and they are building their own local program as fast as they can.

The population of Alaska is expanding rapidly. Your prayers are needed that we may be able to enter many new towns during this quadrennium.

Building The Rural Church

We are told that there are 30,000 towns and villages in the United States without a resident minister and 10,000 without church services of any kind. This is part of the challenge that comes to the Church of the Nazarene in our home missionary responsibility. Some districts have as many as fifty county-seat towns where we do not have a church. It is still true, as it has been for many years, that the greatest proportion of our minis-

ters are recruited from small town and country churches.

The rural church needs a ministry particularly adapted to its situation. The program for a city church cut down to size will not meet the needs. A pastor who is simply marking time in a country pastorate until he receives a call from a city church is missing opportunities for outstanding service, in many instances far greater than he would have in a city situation. The program for the rural church should not be the city program adapted to the rural location. Church services and preaching must be geared to rural life. For example, there is nothing sacred about the time of church services. Meeting time can be changed according to the seasons and work of the people. If the time for

service conflicts with necessary daily chores, then it should be changed to a time when everyone can attend. Revival services should not be arranged during the harvest period or other busy farm seasons but scheduled for the slack periods of the farm year.

The rural church's finances can be geared to rural income where it is seasonal. It is true in many areas that rural income is becoming much more distributed throughout the entire year. But the local church's budget can take into account seasonal income and enable people to give accordingly.

The rural church should plan to strengthen family life against disintegrating urban influences. There are great advantages in rural family life and these advantages must be strengthened and cultivated.

A strong rural church is not only an asset to the Church of today but also an insurance for the Church of tomorrow.

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for September 21: Solomon Begins His Reign
Scripture: I Kings 1:28-40; 2:1-4; 3:1-15; 6:11-14; 8 (Printed, I Kings 1:38-40; 3:5-9; 8:27-30)

GOLDEN TEXT: *Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths* (Prov. 3:5-6).

King David was somewhat careless in setting the stage for Solomon's entrance. Perhaps it was age plus the weariness of long and arduous years. However, when Solomon was finally appointed and anointed he was launched into what appeared to be a period of unusual prosperity. He was a young man (perhaps about eighteen years of age), but he plotted his course with wise strategy.

Right off he decided to give the nation a great spiritual center, so began construction of the Temple. Solomon seemed to realize that the best way to keep their eyes away from one another was to center the attention upon the house of God. The best way to cement any nation or home together is to have a great pull toward the center of worship. A young father stood and testified that the church had helped him save his family, and in gratitude he was glad to invest his money in it. Tie the children to the church and they won't have to be pruned away from the world.

Solomon also decided to spare no expense on the Temple. David had begun saving funds for the purpose and millions, perhaps billions, were already earmarked for the Temple. So Solomon did not spare the cash. The building was not large as such buildings go—inside measurements about ninety feet long, 35 feet wide, and 45 feet high. But the preparation was so carefully done that the stones and timbers were hewn and fitted far off in the quarries and the forests. Then when they arrived at the Temple site they could be fitted into place with a very minimum of noise and confusion. We can gather this lesson. Whatever ingenuity is shown in erecting secular enterprises, let us be just as wise in applying these principles to the house of God. Solomon's motto was, "Nothing slipshod for God." Ours can well be the same.

The climax was the great national prayer meeting with the entire populace bowed in penitence, seeking the favor of God. Ah, what a sunrise for a wondrous reign! If only we could report that the end was equally splendid!

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

LIBRARY
Nazarene College
MANASSAS, VA.

The Young People's Society

L. J. Du Bois, Secretary

The Shallow Mind

WE COULD discuss at length the qualities of mind which bring forth profanity and vulgarity. There is not too much question of the fact that such language comes from impure hearts and minds. However, we have before us another problem in this day, the problem of slang and "jive talk." Some of this, to be true, is intrinsically evil; other of it must be classified as "substitute profanity," finding its popularity in that it allows one to swear without "saying swear words." However, there is still other of it that is not so much either of these, but is rather merely senseless babble.

While steering away from the grossly evil forms of speech some of us have not been so successful with respect to this last form. We must remember, however, that as Christians our minds are to be kept deep as well as clean. We must not resort to talk about little things, or shallow things, just because the world follows that pattern of speech.

We must fear most the fact that a constant use of slang of this shallow sort is an indication of a shallow mind. And we must see that the things of God are of such depth and such breadth that they will be parched to death trying to exist in such shallows. We must earnestly set ourselves to the task of creating an enlargement of the mind and heart which can comprehend the great things of God. We must think upon those things so regularly and consistently that shallow thoughts will have no place.

News of Youth

Recent new and re-elected district N.Y.P.S. presidents are: Desmond Higgs, Australia; C. R. Moore, Florida; H. W. Mingleдорff, Georgia; Charles Oliver, Houston; Dean Galloway, Idaho-Oregon; and H. M. Burgess, Maritime.

Prayer Tower Requests

September 14-20

The Crusade for Souls

The General Assembly, meeting in Kansas City last June, laid down plans for a continued emphasis in visitation evangelism. Plans will be laid in your church this fall for some type of visitation emphasis. Pray that your group will catch the vision of the possibilities of this type of service for Christ. Pray that God will open doors of

opportunity to you and that you will become a better soul winner. Pray for the Crusade for Souls program throughout the entire church.

September 21-27 British Honduras

The immediate needs of this field center around the location of a hospital. Let us pray for our leaders as

they seek to find a place which will serve our work, the government, and also the most needy people. Pray also for the newly organized Bible school. Last year there were twenty students. Let us pray that the school may have a permanent location and that it may become a center of holy fire as young people train themselves to be Christian workers and preachers. Let us remember Rev. Ronald Bishop, the superintendent of the field, the seven missionaries on the field, the eleven native preachers, and the twenty-six congregations.

NEWS OF THE CHURCHES

Evangelist Charles E. Haden writes: "I am leaving the field of evangelism as of now to accept a pastorate. This is to inform all with whom I have meetings slated that I am canceling my entire slate. I wish to thank all of the pastors and churches for their many kindnesses to me during the years I have spent in the field."

Evangelist W. C. Raker writes: "I will be in California for meetings this fall and have an open date the first part of December for there or in the Middle West. Also, I will be closing a revival in Columbus, Georgia, March 15 and have the following two weeks open. Anyone wishing my services, write me, Astoria, Illinois."

Evangelist A. S. Howard reports: "God has been blessing our efforts and giving some wonderful revivals. I have some open time for September, also later in the fall, and would be happy to go anywhere. Write me, 4401 Classen Blvd., Oklahoma City, Okla."

Evangelist Marvin S. Cooper writes that, due to a change in his slate, he has open dates September 9 to 21, and November 3 to 17. Write him, 1514 N. Wakefield St., Arlington, Virginia.

Evangelists A. E. and Pauline Miller report: "As we enter our ninth year in the evangelistic field, we wish to thank all the pastors and people who have made the past years possible. God is blessing our ministry, and we give Him praise. We have an open date, November 25 to December 7 of this year; also January 27 to February 8, and March 24 to April 5 (Easter), for next year. We shall be glad to go anywhere. We carry the whole program—preaching, singing, chalk artistry, special music, and children's work. Write us, 307 S. Delaware St., Mt. Gilead, Ohio."

Evangelist C. R. Baldwin writes: "I have an open date, September 21 to October 5, and would be glad to give some church a tent meeting at this time. Write me, 1124 W. Texas, Durant, Oklahoma."

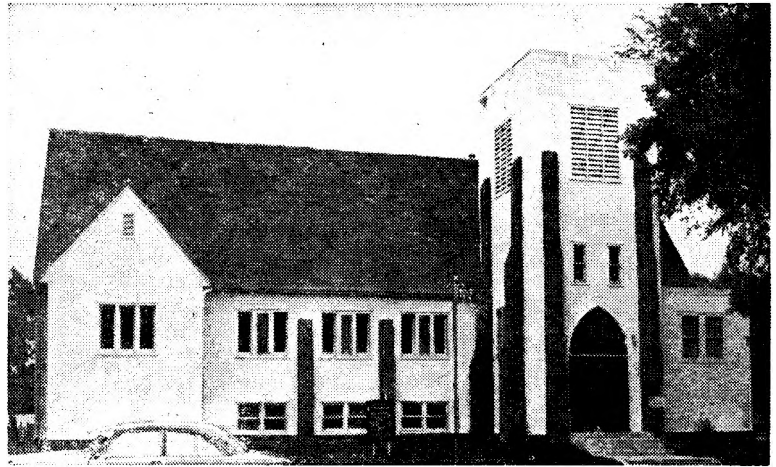
The C. C. Coolidge Evangelistic Party report: "God is wonderfully blessing and souls are praying through to definite victory. We are entering our tenth year of evangelistic work. In the past five years we have organized ten new churches, averaging twenty-five charter members. The average Sunday-school enrollment is sixty to date. We have a few open revival dates immediately after our Jacksonville, Florida, meeting November 4. We travel by house-car; can furnish full program, also large gospel tent. Write us % 286 So. Cypress Ave., Columbus, Ohio."

Sayre, Oklahoma—Our church recently closed a two-week tent revival under the splendid ministry of Evangelist and Mrs. J. L. Woolman. This was one of the greatest revivals in the history of the church. The Holy Spirit met with us throughout the meeting with many souls finding God in saving and sanctifying power. A number were baptized and united with the church. We made a number of new contacts and gained a host of friends in the community. Brother Woolman did a wonderful job in presenting the church to the town, which caused people to seek holiness of heart and life, and church membership. We are looking forward to another great year in His service with the fine people of Sayre.—W. O. Thomas, Pastor.

Rev. W. E. Carlton writes: "Since our announcing our plan to re-enter the evangelistic field, the Lord has wonderfully helped us, by opening the field. Our first meeting, at Collbran, Colorado, was one of the best—with more than seventy-five seekers, twelve new members, and a \$10.00 per week raise in pastor's salary. Most of the seekers were new people, largely brought in through more than five hundred contacts made during the meeting. We have some open time in January, and would be glad to slate anywhere the Lord may lead. My wife was my co-worker in the last meeting, and will be able to help me in several meetings through this year. Address us: 510 Bell St., Beatrice, Nebraska."

Dr. Hardy C. Powers delivered the dedication address at the formal dedication of our new church on August 3. Rev. Dwayne Hildie, of California, spoke in the morning worship service with emphasis on the needs of our youth. Our new building is a frame structure, finished with stucco and brick trim. The building is thirty-by-seventy feet, providing a spacious auditorium, prayer-meeting room, small balcony with "crying room"—in all, seating 275 people, with the choir. Pastor's study is also provided. The basement auditorium seats 125, also there are several Sunday-school classrooms. The facilities complete, with land, building, and furnishings, cost \$37,500.00, of which \$4,600.00 represents donated labor by sixty different members and friends; the debt is less than \$16,000.00. The sanctuary is furnished with oak pews, pulpit and chairs matching, electric organ, and piano. Dr. Powers preached in the evening evangelistic service, and the Lord blessed with a gracious altar service. As we begin our fourteenth

Osseo, Minnesota



year at Osseo, the folks are preparing to reach the community with the gospel message, and praying for a real revival. The quality of our leadership, as exemplified in the spirit and

demonstrated ability of Dr. Powers, added to the thrill of this day. During the day \$1,000.00 was placed in the offering plates for the building fund. —Edward J. Johnson, Pastor.

Vanceburg, Kentucky—We have recently closed a two-week revival with Evangelist A. G. Meadows, and God wonderfully blessed. Brother Meadows' preaching is the kind that is needed in most of our churches today. He stays with the Bible and gives God a chance to work through him. Souls sought God for help. God has wonderfully blessed us. Brother Meadows was a great blessing to our church. We are starting a radio program soon. We have a fine group of young people.—Robert Palmer, Pastor.

and songs with beautiful Scene-O-Felt pictures. These are oil paintings on felt, made even more beautiful by revolving colored lights. We still carry the full program of the meeting, including song leading, solos, and the preaching of the gospel. We have one late November date open, as well as one in January and one in the late spring. Write us at the home address, Box 238, Losantville, Indiana."

We recently closed one of the most outstanding camp meetings in its fifty-two years of history, of the John T. Hatfield Camp. The evangelists were "tops"—Rev. Mason Lee, Rev. E. V. Halt, and the Strader Trio. The great tabernacle was filled from time to time, and souls prayed through to victory almost every service.—Guthrie Hughes, President.

Evangelists Alva O. and Gladys Estep report: "We are now in the beginning of our eighteenth year of full-time evangelism. Our travels this past year have taken us from the Mexican border on the south to our Canadian border on the north; from the Atlantic Ocean on the east to the Rocky Mountains on the west. God has blessed in this assembly year with nineteen revivals, and more than one thousand seekers at the altar. In addition to this we have had some wonderful results in the healing services; and then in the stewardship services we have pledged and organized many tithers' leagues. Many Sunday-school records were broken, and many new church members were received as a direct result of these meetings. However, we look forward to greater things during the coming year; have a wonderful slate of meetings, with some of the finest pastors in the movement. Many of these will be return engagements. We are both feeling great physically, and certainly never enjoyed a greater spiritual experience than we are enjoying today. The fellowship and generosity of our pastors and people have been marvelous to behold. We illustrate our messages

The Albany District Church School sponsored the first Boys' and Girls' Camp on the district with the chairman, Rev. Glenn Tyner, as the director and Rev. Morris Wilson as the chaplain. A fine corps of workers kept over eighty boys and girls busy by games and religious training and good eats. On the last night (July 25) over fifty of the group bowed at the altar of prayer and found victory in Christ.—John L. Moran, Assistant Director.

Harvey, Illinois—Our church has advanced along all lines under the leadership of Rev. Robert W. Sheppard for almost three years. Our Sunday school has increased steadily and the W.F. M.S. has grown both in numbers and interest. Mrs. Sheppard had charge of both a young people's and an adult choir, and has proved a great blessing to our young people. Two years ago we voted to send 10 per cent of our regular income to the General Budget; one year ago we increased this amount to 15 per cent. Besides this, our Easter and Thanksgiving offerings have increased during this period. The Lord has blessed us financially as well as spiritually. Brother Sheppard started holding prayer meetings in a home in Tinley Park. Later a store building was rented, and he sponsored a Sunday school and held preaching services on Sunday afternoons. A church was organized there last Easter Sunday with twenty-five charter members. They began giving 10 per cent of their income to the General Budget before the church was organized. Rev. Neil Kamp is the good pastor of this healthy, young church. Brother Sheppard has accepted a call to pastor the church in Fairbanks, Alaska, and we predict for them outstanding success in their new field of labor. Rev. C. K. Sparks from the Northwestern Illinois District is our new pastor, and we look forward to growth in every department and the blessing of the Lord on our church. —Mrs. Alice Braselton, Reporter.

"Arriving here in Nashville, Tennessee, to take over the pastorate of the Meridian Street Church on February 17, we found a very small but loyal group of Nazarenes. Since then God has given us some wonderful services with His presence manifested in a very real way. Recently we had a very successful vacation Bible school and revival. The revival was conducted by Rev. Harold B. Graves, a recent graduate of Trevecca College and a wonderful preacher of God's Word. He preached every night under God's anointing, and also helped in the Bible school. On the last Sunday of the revival, we had a wonderful day in the Lord. All previous records of the Sunday school were broken with sixty-five present. Finances came in good for the size of the church. We thank God for His blessings upon our church, and with faith in Him we go forward."—Paul E. Hess, Pastor.

**Pittsburgh District
Youth Camp**

Rev. Timothy L. Smith, newly elected representative on the General N.Y.P.S. Council from the Eastern Zone, was the featured speaker at the Pittsburgh District youth camp held at Alameda Park, Butler, Pennsylvania, August 11 to 16. He won the confidence of the young people by his tender spirit and penetrating messages that came to grips with the problems that youthful Nazarenes face today.

Rev. F. Franklyn Wise, district N.Y.P.S. vice-president, served as the able director of the encampment. He had selected a competent and spiritual staff that seemed to anticipate every need even before it arose. The dean of the institute was Rev. Charles L. Coller, of Jerome. Over two hundred Christian Service Training certificates were granted for faithful classwork.

It was noteworthy that those who were leaders in the recreational program were also in most cases first at the evening intercessory prayer meeting. This resulted not only in good sportsmanship on the field but also in souls seeking God in each evening service.

A. ALAN GILMOUR, Reporter

Northwest Indiana Assembly

On August 13 the presiding officer, Dr. D. I. Vanderpool, called the tenth district assembly into session at San Pierre, Indiana, at the district center. The assembly was held in conjunction with the annual camp meeting, of which Rev. T. E. Martin, district superintendent of Ontario, was the guest evangelist. God's blessing was sensed in a very definite way in all the services in which the two speakers, Dr. D. I. Vanderpool and Rev. T. E. Martin, preached. Rev. Murray Morford, who acted as song evangelist for the camp and assembly, was appreciated by all for the wonderful manner in which he presented Christ through the medium of song. The South Bend and Crawfordsville churches also presented special numbers by their choirs during the evening services. The Olivet quartet, under the supervision of Dr. R. W. Gardner, presented an interesting and instructive program, which was most impressive.

Dr. George J. Franklin was again chosen with a fine vote of confidence for another year. According to the district superintendent's report and the statistical reports, the district has made substantial gains in all departments.

The assembly proper closed on Friday morning of August 15 with a soul-stirring ordination service with Dr. D. I. Vanderpool presiding. During a number of services, the large auditorium was filled to capacity. The camp meeting closed Sunday evening, August 17, with God's blessing to be carried from the district center to all parts of the district to have its positive influence toward building the Kingdom for the coming year.

REPORTER

**"Showers of Blessing" Stations
In Central Educational Zone**

Indiana

WBIW	Bedford	1340KC	7:30 AM Sunday
WTRC	Elkhart	1340KC	9:15 AM Sunday
WGL	Fort Wayne	1250KC	8:45 AM Sunday
WLOI	La Porte	1540KC	10:00 AM Monday
WSAL	Logansport	1230KC	10:30 AM Sunday
WLRP	New Albany	1570KC	7:00 AM Monday
WPGW	Portland	1440KC	4:15 PM Sunday
WJCD	Seymour	1390KC	7:45 AM Saturday

Iowa

KCIM	Carroll	1380KC	10:45 AM Sunday
KOEL	Oelwein	950KC	8:45 AM Sunday
KBOE	Oskaloosa	740KC	1:15 PM Friday
KAYL	Storm Lake	990KC	10:45 AM Sunday
KAYL-FM	Storm Lake	101.5meg.	10:45 AM Sunday

Illinois

WAVA	Ava	1580KC	10:45 AM Sunday
WRBI-FM	Blue Island	94.3meg.	12:15 PM Sunday
WMBI	Chicago	1110KC	1:30 PM Friday
WMBI-FM	Chicago	95.5meg.	1:30 PM Friday
WBIK-FM	Chicago	96.3meg.	*
WROY	Carmi	1460KC	5:30 PM Sunday
WLEY-FM	Elmwood Park	107.1meg.	4:45 PM Wednesday
WEAW-FM	Evanston	105.1meg.	9:00 PM Sunday
WGIL	Galesburg	1400KC	1:00 PM Sunday
WEBQ	Harrisburg	1240KC	3:30 PM Monday
WKAN	Kankakee	1320KC	7:45 AM Sunday
WKIL-FM	Kankakee	100.7meg.	7:45 AM Sunday
WSMI	Litchfield	1540KC	7:45 AM Sunday
WKAI	Macomb	1510KC	*
WVMC	Mt. Carmel	1360KC	*
WMOK	Metropolis	920KC	9:30 AM Sunday
WVLN	Olney	740KC	9:45 AM Sunday
WSDR	Sterling	1240KC	12:45 PM Sunday
WTIM	Taylorville	1410KC	9:15 AM Sunday
WKRS	Waukegan	1220KC	*
WKRS-FM	Waukegan	106.7meg.	*

Michigan

WEXL	Detroit (Royal Oak)	1340KC	9:45 PM Monday
WEXL-FM	Detroit	104.3meg.	9:45 PM Monday
WMRP	Flint	1510KC	4:15 PM Wednesday
WILS	Lansing	1320KC	9:15 AM Sunday
WMPC	Lapeer	1230KC	8:45 AM Sunday
WKLA	Ludington	1450KC	12:45 PM Sunday
WMLN-FM	Mt. Clemens	106.3meg.	4:15 PM Wednesday
WKNK	Muskegon	1600KC	8:45 AM Sunday
WKNX	Saginaw	1210KC	8:15 AM Sunday
WSTR	Sturgis	1460KC	5:00 PM Sunday

Missouri

KJCF	Festus	1010KC	8:15 AM Sunday
KSIM	Sikeston	1400KC	8:15 AM Sunday

Ohio

WVCO-FM	Columbus	94.7meg.	11:45 AM Sunday
WTNS	Coshocton	1560KC	11:45 AM Sunday
WFIN-FM	Findlay	100.5meg.	8:15 AM Sunday
WFIN	Findlay	1330KC	8:15 AM Sunday
WFOB-FM	Fostoria	96.7meg.	2:00 PM Sunday
WJEH	Gallipolis	990KC	8:45 AM Sunday
WIRO	Ironton	1230KC	1:15 PM Sunday
WMAN	Mansfield	1400KC	7:45 AM Sunday
WMVO-FM	Mt. Vernon	93.7meg.	3:00 PM Sunday
WWST	Wooster	960KC	9:30 AM Sunday
WWST-FM	Wooster	104.5meg.	9:30 AM Sunday
WCHO	Washington Court House	1250KC	*

		Wisconsin	
WATK	Antigo	900KC	10:30 AM Saturday
WRAC	Racine	1460KC	8:45 AM Sunday
New Stations			
KHBC	Hilo, Hawaii	970KC	12:00 Noon Sunday
WREV	Reedsville, N.C.	1220KC	11:45 AM Friday
KRBA	Lufkin, Texas	1340KC	*
WCAW	Charleston, W.Va.	1400KC	8:45 AM Sunday

* Consult local paper for exact time.

Iowa District N.Y.P.S. Convention

The annual Iowa District N.Y.P.S. Convention met on August 16, at the district campground outside of Des Moines. Rev. Aleck Ulmet, district president, presided efficiently.

"Crowned by honor and glory" was the inspiring devotional message of Gene Phillips, district superintendent.

In the devotional message, the business, the challenging report of Brother Ulmet, his re-election, and the District Talent Contest, the presence of the Lord was supreme.

Among the plans for the following year is the acceptance of the goal to shoulder the responsibility of District Home Missions.

Under the direction of our wonderful district president and his co-workers, with God as our Guide, we are looking forward to a new year. "By My Spirit" we shall "stand" for God and our church.

VIRGINIA PHILLIPS, Reporter

Los Angeles District Summer Camps

Once again God put His seal on the summer camp program as sponsored by the Los Angeles District. Hundreds of boys and girls knelt around the campfire confessing their sins in the old-fashioned way and praying through to glorious victory.

The day's activities were made up of competitive sports, swimming, hiking, craft, stunts, etc. The success of the camp was made possible by the following, who gave a week to this character-building and soul-saving program.

The supervisors were Velma Plies, Pathfinders; Iva Lowrey, Indian Maidens; Eugene McDowell, Braves; Perry Pults, Trail Blazers. As campfire speakers, Jean Williams, Ben Johnson, Andy Edwards, and Hugh Glass did a splendid piece of work. The others who did effective work on the staff were: Ethal Jones, Irene Deale, Hal Glover, Lois Hughes, Georgia Kline, Garvel Vaughn, Leatrice Pults, Lillian Reed, Ilene Floyd, Betty Jean Canary, Caroline Oler, Ema Heckart, Evelyn Ragains, Pearl Isham, Nancy Finch, Anna Lee Brown, Esther Smith, Nettie Jensen, Patricia Presley, Ruth Walsh, Coleen Baughman, Bonnie Haynes, Sandra Kline, Dorothy Price, Judith Anderson, Esther Haney, Jo Ann Jensen, Nellie Ramsey, Barbara Dickens, Neva Schlenz, Virginia Mathis, Juanita Rice, Alice Johnson, Cena Jones, Marie Griffith, Ruby Warner, V. P. Drake, Bob Woodroof, John Leih, Orian Burlison, John Dixon, Doil

Felts, Ray Foster, W. I. Gough, Lee Mansveld, Laurie Ransom, John Ramsey, Dave Barton, Andy Edwards, Eric Jorden, Telles Shamblin, Don Hughes, Joe Dickens, Elbie Breen, and Kelly Fox.

A total of 483 registered for the four camps held during July and August at Idyllwild Pines, California.

LYLE K. POTTER, Director

Kansas District Assembly

The forty-third annual assembly of the Kansas District was held August 6 to 8 at the District Center, Hutchinson, with Dr. Hardy C. Powers presiding. The assembly was blessed of God under the anointed ministry of General Superintendent Powers. The Kansas people are indeed grateful to God for our general leadership.

The high point of the assembly was the report and election of our much-loved district superintendent, Rev. Ray Hance. The report revealed gains along every line with an overpayment of \$17,000.00 on the General Budget. The Rev. Hance received 234 out of 238 votes cast, which proves the wonderful unity prevalent on the district. A generous love offering was taken and presented to the Hances.

Dr. Hardy Powers conducted a very beautiful ordination service in the closing session of the assembly, in which he brought to the attention of all ministers their responsibilities in the world. The presence of God was wonderfully manifested when Dr. Powers gave elder's orders to Irma Yvonne Green, Samuel Marvin Stearman, and Floyd Curran Everhart.

Rev. Curtis Smith, field representative of Bethany-Peniel College, and a trio of young men sang and spoke to the delegates and visitors of the assembly.

The assembly was preceded by the N.F.M.S., N.Y.P.S., and Sunday-school conventions. The speaker for the N.F.M.S. and the N.Y.P.S. was Miss Mary Scott, who thrilled the listeners with a very gracious message. Rev. Leon Jennings, president of the young people, and Mrs. Ray Hance, president of the missionary society, were re-elected with a nearly unanimous vote to lead on for another year. Rev. Norman Oke brought a forceful message to the Sunday-School Convention.

Concurrently with the conventions and assembly was held the district camp meeting. Rev. Gene Phillips and the Lacy Trio labored untingly as the workers of the camp. Large crowds were in attendance in each service, with many finding help at an altar of prayer.

Rev. Thaine Sanford ably represented our publishing house by challenging our people to continue to patronize their own publishing house.

The Kansas District marches on to aid the general church to accomplish its goals for this quadrennium.

CLIFTON NORELL, District Secretary

N.Y.P.S. Camp & Institute South Dakota District

The annual N.Y.P.S. Camp and Institute of the South Dakota District was held August 4 to 8 at the Methodist Camp on Lake Poinsett, ten miles north of Arlington, South Dakota. The presence of the Lord was felt from the first service and continued to the close of the camp. Some sixty young people received help in a definite way in the services.

Dr. and Mrs. Roy H. Cantrell were with us as special workers, Dr. Cantrell speaking each morning in chapel and again in the evening services. These were times of real inspiration and helpfulness. Sister Cantrell so wonderfully fitted into our program, teaching a class of older boys and girls. We surely appreciated these good folk.

Our district president, Robert Manley, assisted by many of the pastors and their wives, worked hard, handling classes and the recreational program. We definitely felt that, due to much prayer both at home and in the Camp and Institute, the Spirit of God prevailed, making the work easy and effective.

H. LA VERN SMITH, Reporter

Annual N.Y.P.S. Convention Chicago Central District

The Twenty-seventh District Convention of the Chicago Central N.Y.P.S. convened on August 18, in the Kelly Prayer Chapel at Olivet Nazarene College. Vice-President Wilford N. Vanderpool, acting in the place of President Robert W. Sheppard, who had assumed new pastoral relations in Alaska, had the program, as well as the agenda of business, carefully planned and carried out the details of both of them with dispatch and efficiency. Every phase of the youth program—local, district, and general—received special attention throughout the day.

At the time of election, Rev. A. T. Smith, pastor of Emerald Avenue Church in Chicago, was chosen president. A layman, Mr. Millard Potter of Danville, was elected vice-president.

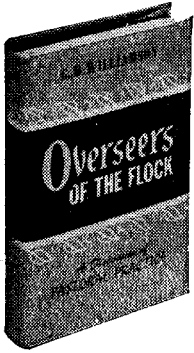
In a great service in the evening, awards for the Reading Contest and Honor Rating were granted. Dr. G. B. Williamson spoke to the youth with characteristic brilliance and eloquence.

Committee reports with their finely wrought recommendations, plus the enthusiastic and wholesome leadership chosen by the convention, point prophetically to a year of outstanding advancement of the youth work of the Chicago Central District.

WILLARD H. TAYLOR, Reporter

OUR 1952 TITLES

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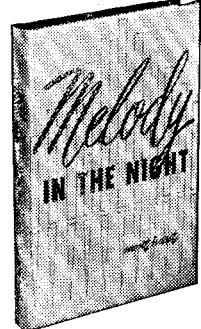


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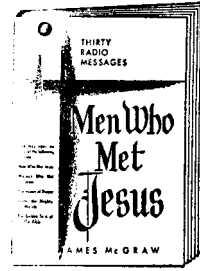


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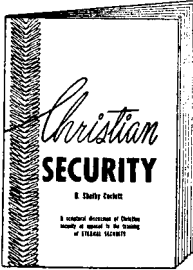
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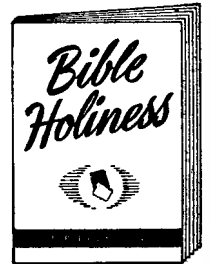
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Chicago Central District
"Thank You!"

I am now closing thirty years as superintendent of Chicago Central District and, thinking the situation over quite carefully, I think that the biggest thing that is in my heart right now is, "THANK YOU!" You say, "Thank whom?" Well, about everybody, and especially folks who have been near me—those who have been so kind and so patient, so long-suffering, and co-operative, in making it possible for me to remain so long in one place in our beloved denomination.

All the general superintendents have been wonderful to me, and I've known them all from Bresee to Benner. It is pretty much to their credit, what little success I have had. Then I say, "Thank you," to all the general officers in the church for the last forty years. I say, "Thank you," to all the district superintendents. I say, "Thank you," to the thousand preachers whom I've directly used, and 2,500 whom I have touched indirectly. "Thank you" to the laymen, in the Chicago Central District and all over the church. The **HERALD OF HOLINESS** has been unusually generous in putting in what I wrote, and I am grateful for this avenue of usefulness.

Now I am going into a new field. It shall be evangelism of every kind. I shall spend much time on my knees and in prayer, reading my Bible, preaching, visiting, holding revival meetings and every kind of meetings, and doing the good I can as long as God will let me live in this world. And now thanks be unto God the Father, Son, and Holy Ghost for permitting me to be associated with the Church of the Nazarene for thirty-seven years. Everybody has been kind to me, everybody has been good to me, so my heart is welling up with gratitude and thankfulness. My family are all on their way to heaven, my health is good, and I am not too bad off financially.

E. O. CHALFANT, *Evangelist*

ANNOUNCEMENT

After serving the Alabama District as superintendent for more than five years with blessing and success, Rev. Otto Stucki has resigned to accept the pastorate of the Tuscaloosa First Church on the same district. With the approval of all members of the Board of General Superintendents and the District Advisory Board, Rev. C. E. Shumake has been appointed to serve the Alabama District as superintendent. For six years Rev. Shumake has led the North Carolina District. He has established there an enviable record of accomplishment. Prayer is requested that he may do an even greater work in Alabama.

G. B. WILLIAMSON,
General Superintendent

District N.Y.P.S. Convention

The annual convention of the Northwestern Illinois District N.Y.P.S. was held at the Central Christian Church in Peoria, Illinois, on August 11. The special speaker for the convention was Dr. Howard Hamlin, of Chicago. Our young people greatly enjoyed Dr. Hamlin and appreciated his messages.

The convention was attended by many pastors, N.Y.P.S. presidents, and visitors from our district. Splendid reports were given by the presidents, showing the progress made by their societies during the past year, and there was much enthusiasm for making the coming year the very best.

Rev. Harry C. Hatton, district president, gave a wonderful report, stating that 1952 has been our best year spiritually and financially since the beginning of the Northwestern Illinois District. Our young people gave Brother Hatton a very good vote and elected a fine District Council. We

feel that with the support and leadership of Rev. Hatton, our District Council, and our good district superintendent, Rev. Lyle E. Eckley, the youth of the Northwestern Illinois District can accomplish greater victories in the coming year.

NANCY WEIGEL, *Secretary*

Wisconsin N.Y.P.S. Convention

The largest convention in Wisconsin N.Y.P.S. history convened August 16 at Camp Byron, Wisconsin. The district president, Rev. Charles Zink, presided efficiently during the day and brought to the convention a good report of progress of the N.Y.P.S. work. His optimism was reinforced by the fact that five societies told of their organization during the past year. In making his report our president asked that his name not be considered in electing the new president. In spite of his reiterating this request after the first ballot, the Wisconsin young people with an overwhelming vote of confidence re-elected Brother Zink. Conceding to what he humbly termed the will of the Lord, Brother Zink consented to take again for the fourth successive year the presidency of the district N.Y.P.S.

Rev. Ray Hance inspired us all as he urged us to seek the infilling of the Holy Spirit. The timeliness of the message was reflected in the spirit shown by the reports from the local level. An urgency of being Spirit-filled, a desire to participate in personal visitation and evangelism, a purpose to accomplish great things for God—these are the things that foretell greater things for Wisconsin Nazarene young people.

"By His Spirit" we are determined not only to "stand" but to move forward.

RICHARD HORNER, *Reporter*

Los Angeles District
N.Y.P.S. Institute

The spiritual tone of the 1952 Institute was unusually high as scores of young people were saved or sanctified. Many professed that they received a divine call to full-time Christian service. Our district N.Y.P.S. president, Jimmy Jackson, was certainly used of the Spirit as night after night he brought timely messages at the campfire services. The final campfire was climaxed with a candlelight communion service. Surely heaven bent low as many young people pleaded the blood of Christ and acknowledged themselves as followers of the Cross.

As always, the Institute was full of fun and frolic. Games of all kinds, competitive sports, crafts, swimming, stunts at campfire, etc., were enjoyed by the 150 instituters.

The following personnel made the 1952 Institute a wonderful success: Glenn Chaffee, Jimmy Jackson, L. A. Whitcomb, Lois Potter, Joe Mayfield, Rhodda Foster, Alice Jackson, Lois Brown, and Rachael Chaffee.

The following Christian Service classes were taught each morning:

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LYLE K. POTTER, *Director*

ANNOUNCEMENTS

NOTICE—Texas State Sunday-School Convention, September 29 through October 1; sponsored by Abilene, Dallas, Houston, and San Antonio districts. All day services and classes held at First Church of the Nazarene, 19th and Flint, Waco, Texas; all evening services held at Waco Campgrounds, three miles east of Waco. Special workers: Dr. Edward Lawlor, Rev. W. H. Davis, Rev. Robert Goslaw, and Rev. Dwayne Hildie. Preceding the convention, the four districts will be in simultaneous tours with one of the special workers, and then unite for the convention. If you desire rooms or information, write Rev. Dick Littrell, % First Church of the Nazarene, Waco, Texas.

RECOMMENDATIONS

Rev. H. G. Bohannon, after a successful pastorate in Vernon, is entering the evangelistic field. He has served well in the church, both as pastor and evangelist. He is a godly man, a good preacher of the Word, and should be kept busy. I heartily recommend him. Write him, 4519 35th St., Lubbock, Texas.—Orville W. Jenkins, Superintendent of Abilene District.

Rev. L. J. Dunham, our pastor at Oregon, Illinois, is entering the evangelistic field. He can hold a very fine revival in any church, and I am glad to recommend him. His new address will be 512 Gruger Ave., Eureka, Illinois.—Lyle E. Eckley, Superintendent of Northwestern Illinois District.

Rev. Austin Moore, pastor of our Amarillo San Jacinto Church, is planning to enter the evangelistic field, following our district assembly. Brother Moore has held a number of successful pastorates, is a spiritual man, and a strong preacher. I am happy to recommend him unhesitatingly.—Orville W. Jenkins, Superintendent of Abilene District.

BORN—to Mr. and Mrs. Thornton Clark of Melrose, Massachusetts, a son, Richard Thornton, on July 26.

—to Mr. and Mrs. Neil J. Stallings of Jonesboro, Arkansas, a son, Kenneth Neil, on July 20.

—to Rev. and Mrs. O. M. Milburn of Weatherford, Oklahoma, a daughter, Janice Louise, on July 20.

WEDDING BELLS

Miss Alfreda Christine Huhnke of New Rockford, North Dakota, and Mr. Terry J. Wuester, Jr., of Centralia, Kansas, were united in marriage on August 17, in the New Rockford Church of the Nazarene, with the pastor, Rev. T. H. Ova, officiating.

Miss Winnifred Angelina Jones of Gray, Maine, and Rev. Paul LeRoy Moore, pastor of the Church of the Nazarene in Shippensburg, Pennsylvania, were united in marriage on June 14, in the Church of the Nazarene, Auburn, Maine, with the brother of the bride, Rev. C. Weston Jones, officiating, assisted by Rev. James Hunton, brother-in-law of the bridegroom, and Nazarene pastor in Cleveland, Ohio. The couple returned to Shippensburg, Pennsylvania.

District Assembly Information

ARKANSAS—Assembly, September 17 to 19, at First Church of the Nazarene, Maryland Avenue and Battery Sts., Little Rock, Arkansas. Entertaining pastor, Rev. Melza Brown, Maryland Ave. and Battery Sts., Little Rock. Dr. Hardy C. Powers presiding.

NORTHEAST OKLAHOMA—Assembly, September 17 to 19, at Central Church of the Nazarene, Denver at Fairview Sts., Tulsa, Oklahoma. Entertaining pastor, Rev. J. Paul Tucker, 1441 N. Denver St., Tulsa, Oklahoma. Dr. D. I. Vanderpool presiding.

SOUTHWEST OKLAHOMA—Assembly, September 17 to 19, at Church of the Nazarene, 500 S. Rock Island, El Reno, Oklahoma. Entertaining pastor, Rev. J. Louis Emmert, 506 S. Rock Island, El Reno. Dr. G. B. Williamson presiding.

NORTH CAROLINA—Assembly, September 24 and 25, at the Belmont Park Methodist Church, Pegram and 15th St., Charlotte, North Carolina. Entertaining pastor, Rev. J. H. Eades, 1209 Pegram St., Charlotte. Dr. G. B. Williamson presiding.

NOTICE

After thirty years as superintendent of the Chicago Central District, Dr. E. O. Chalfant retired from office. His last assembly was his finest performance. He was happy, humble, loyal, and optimistic. By a decisive vote the assembly asked the chairman to appoint a superintendent. After conferring with all members of the Board of General Superintendents and the District Advisory Board, Rev. Mark R. Moore was chosen. When informed of the decision, the assembly enthusiastically and unanimously endorsed the arrangement. Rev. Moore brings vigor of young manhood, training, and experience as he accepts the challenge of an area with a population of five million people and an unlimited opportunity for the expansion of the Church of the Nazarene. Prayer for his success is earnestly solicited.

G. B. WILLIAMSON,
General Superintendent

SOUTHEAST OKLAHOMA—Assembly, September 24 and 25, at the Church of the Nazarene, 9th and Texas, Durant, Oklahoma. Entertaining pastor, Rev. B. H. Wooton, 302 South 9th, Durant, Oklahoma. Dr. D. I. Vanderpool presiding.

SOUTH CAROLINA—Assembly, October 1 and 2, at First Church of the Nazarene, corner of Tryon St. and Catawba Ave., Columbia, South Carolina. Entertaining pastor, Rev. C. E. McCracken, 401 Catawba Avenue. Dr. G. B. Williamson presiding.

GEORGIA—Assembly, October 1 and 2, at First Baptist Church, North Broad Street, Thomasville, Georgia. Entertaining pastor, Rev. Hugh R. Mincey, 407 N. Hansel St., Thomasville. Dr. Hugh C. Benner presiding.

MISSISSIPPI—Assembly, October 8 and 9, at the Church of the Nazarene, 21st and Pennsylvania Ave., McComb, Mississippi. Entertaining pastor, Rev. C. B. Carleton, 906 Witterman St., McComb. Dr. Hugh C. Benner presiding.

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ASSEMBLY SCHEDULE
 Southwest Oklahoma September 17 to 19
 North Carolina September 24 and 25
 South Carolina October 1 to 2

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SERVICEMEN'S CORNER

TOREN J. VAN MOSCH writes from Korea: "I would like for you to enter this change of address on your subscription list of **HERALD OF HOLINESS**, *Conquest*, and *Come Ye Apart*. In these trying days such publications mean so much to us servicemen that know the Lord. Here where I am there is not much danger from enemy fire but, being so far away from all my loved ones and unable to sit under the ministry of able ministers that hold the same religious beliefs I do, publications which bring those beliefs to us are very highly prized. There are many temptations encountered here every day and the devil, our adversary, is always looking to ensnare us in his traps. Everything in the way of Christian literature not only helps us to withstand temptation but also enables us to enjoy many hours of pleasurable reading."

"I received your wonderful letter today, along with a **HERALD OF HOLINESS**. Both are a blessing to me. I am truly thankful to your organization for supplying me with such helpful literature. I'm sure I speak for all the servicemen you are serving when I say I enjoy the literature, as it is helping me to live a better Christian life. God has really been wonderful to my twin brother and me, who is in the same outfit as I.

"We have found a nice church and attend service there regularly. We also attend chapel services and belong to a youth group which meets every Saturday evening. We really have good, clean fun there."—WAYNE B. BRICKNER.

"I want to express my appreciation for the nice letter I received a few days back. I certainly do enjoy getting such letters. I get such a blessing from them. I'm so happy that I belong to a praying church. I know my people at home are backing me one hundred per cent, and I know you are too. I try to leave a Christian testimony everywhere I go. I am so happy I found God one night. My main desire is to live for Him the rest of my life."—CLAUDE DOWLING.

Joy is the signature of the spiritual life. The most cruel suffering cannot restrain its welling up within the heart that loves God.—*Exchange*.

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September 10, 1952

Life in a Nazarene Parsonage

"I Have a Life Story Too"

By Paul Martin*

I SUPPOSE that everyone has thrilled with the story of God's grace to some needy heart that was steeped in sin—how God forgave sin, stirred up courage for restitution, gave victory in testimony, cleared away every formidable obstacle, called the young convert to preach, gave him a desire to proclaim the Word, put him in a tough place and supplied his every need. Ah, these glorious accounts have been a great blessing to me—"The Converted Cowpuncher"; "I Bailed Out for God"; "Forty-five Years a Fireman for O. K. and L., Now a Fireman for God"; "From the Gutter to the Pulpit"; and the "The Converted Ballplayer" are typical of these wonderful accounts.

I have a life story too. I've never turned down any contracts for the movies, opera, or professional athletics. One precious lady was heard to remark, "Why, he should be on the stage." But I soon found out that what she really meant was the first stage out of town. No, the only thing I have turned down is my trouser cuffs, so they would be longer for the next season. I wasn't born in Kentucky or Texas, for which I often mourn. I wasn't even born in a log cabin, but I have a life story! I've never been in jail, drunk, or peddled dope. I have never acted in community plays, or been lost in the woods (I spent quite a little time in the "brush" on Sunday), nor gone down with

a ship, plane, or canoe. I've never been to Carlsbad Caverns, Chicago, or Washington, D.C., let alone Europe or the Far East. *But I have a life story!*

I was born in a Nazarene parsonage. It has been rumored that the first words I said, as a bouncing baby, were, "What was our Sunday-school average last month?" This is not true! But the parsonage, family prayer, living by faith, shouts of victory, an ordained Nazarene preacher-dad, and an ordained Nazarene preacher-mom, revivals, camp meetings, four services a day, missionary offerings, college services, anointed singing, and Holy-Ghost preaching were my cultural environment. I was reared in a parsonage! Some of these parsonages were seven rooms and a bath, others were three rooms. They represented the love of God's great people, the best people in the world. There were the altars where I found God, the tables where I was fed, the temples where God came to own and to bless.

Here's a life story: Born in a Nazarene parsonage, followed a Nazarene dad toward God, attended a Nazarene high school and college, married a Nazarene girl, and began preaching full time in the church at nineteen; never have lived in any home but a parsonage! What a life! Wouldn't have missed it for the world!

*Pastor, Porterville, California

