

Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

April 21, 1954

Love Inspires Fair Judgment

General Superintendent Williamson

LOVE is not blind, but it is fair. One whose heart is filled with love is quick to see and recognize wrong. But he does not withdraw kindness and mercy from the wrongdoer. He has an automatic reaction against rumor and gossip. He will have no part in starting or "spreading surmises injurious to the good names of others." "Love thinketh no evil."

Suspicion may rise up in the mind of a Christian in whose heart "the love of God is shed abroad." But he will base no conclusions upon his unfounded misgivings. Love will cause him to argue against his mistrust until proof is established. Many good persons have suffered character assassination by those too eager to believe and repeat scandal. The principle that all are innocent until proved guilty is a dictum approved by love. The Bible standard for establishment of guilt is "in the mouth of two or three witnesses." Another method is upon confession of the guilty, without threats or coercion.

The Christian who shares the compassion of Jesus is reluctant to accept the proof even when it is established.

When he can no longer protest that he is not convinced, he grieves that he must admit the evidence is sufficient. Jesus knew well the long record of rejection of God and willful transgression of His law by His loved city of Jerusalem. But His admission of her wickedness came in a heart-breaking lamentation. "Love rejoiceth not in iniquity." Love forbids repeating a damaging story even if terribly true, except to save an innocent person from being misled.

Can love render judgment upon the guilty? Yes, because justice administered in love is redemptive. It leads to repentance. Love allows final condemnation to come only to the finally impenitent.

Love rejoices in the truth. A mind enlightened by that Spirit whose fruit is love accepts the truth with all its implications even if its sharp, cutting edge brings self-condemnation. Such a Spirit-guided person will not defend himself by clever rationalization. He will admit he is wrong and amend his ways. The truth makes men free and whole.

"Jesus saith . . . I am the way, the truth, and the life" (John 14:6).

TELEGRAM

St. Louis, Missouri—Just closed (April 2) wonderful tour with Dr. E. O. Chalfant; he was at his best. Wonderful crowds, wonderful fellowship. Raised money for home missions, Olivet College, and on Saturday night, March 27, raised \$1,600.00 for new church at Lodi, Missouri. Missouri District back of the whole program of our great church.—E. D. SIMPSON, *Superintendent of Missouri District.*

NEWS IN BRIEF

Pastor Nicholas A. Hull sends word from San Diego, California: "University Avenue Church closed good revival with Dr. Jarrette Aycock and wife. Large crowds each night; 114 seekers Sunday through Sunday; 29 united with the church, 26 by profession of faith. Church moving on."

After serving as pastor of First Church in Fairmount for five years, Rev. C. Glenn Bowling has resigned to accept a call to pastor Spring Hill Church in Charleston, West Virginia.

Pastor C. R. Lee sends word from Richmond, Indiana: "First Church had wonderful youth revival. Rev. N. E. Roland, pastor of Fort Wayne First Church, at his best. Around sixty seekers. Sunday school averaged 534 for March."

Rev. H. C. Ross has resigned as pastor of the church in Elkins to accept a call to pastor the church in Fairmont, West Virginia.

On April 11 at three o'clock in the afternoon Dr. E. E. Zachary, district superintendent, was the guest speaker at the dedication of the completely remodeled sanctuary of the church at Harrington, Washington, where Rev. Wallace W. Roseboro is the pastor.

Revs. A. W. and Lillian Wilson, in their sixth year as pastors at Howard, Kansas, have resigned to accept the call to pastor the church in Prospect, Oregon.

Members of the Christian Medical Society considered it a "dream come true" and a direct answer to prayer when they were granted exhibition space at the coming American Medical Association Convention. The annual A.M.A. convention, which 18,000 physicians are expected to attend, will be held in San Francisco, June 21 to 25. The CMS's purpose in attending the convention is twofold: (1) to present a positive witness for Christ to

the medical profession; and (2) to acquaint the visiting physicians with the work and aims of CMS. The CMS was organized over twenty years ago, and its chapters now meet in 55 medical schools. The total membership of these groups and graduate chapters composed of practicing physicians and dentists now number over 1,200. Of this number, more than one-sixth are serving as missionaries on the foreign field. Mr. Ray Knighton is the executive secretary of this group.

Rev. and Mrs. Peter J. Wolpe send word from Pasadena, California: "We have been out of the active ministry for nearly six years now due to sickness in the home. Our oldest son has undergone two brain operations, due to an accident he received at school while we were pastoring in Illinois. On March 30 he had the third major operation, being on the table for almost seven hours. The surgeon states the operation was a success and they think they have located the source of the trouble. We thank the church and all our friends for their prayers, and ask a continued interest that our son may have a complete recovery."

Evangelist Eugene Wood has left the field to accept the pastorate of the home-mission church in Marysville, California.

Golden Wedding Anniversary: Jules D. Cushing and Miss Sadie Lombard were united in marriage April 27, 1904, at East Rochester, Vermont. Three children were born to this union, and all are living; there are nine grandchildren and four great-grandchildren.

HERALD OF HOLINESS

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Published every Wednesday by the NAZARENE PUBLISHING HOUSE, M. LUNN, Manager; 2923 Troost Avenue, Box 527, Kansas City 41, Missouri. Subscription price, \$1.50 per year, in advance. Entered as second class matter at the post office at Kansas City, Missouri. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 19, 1918. Printed in U.S.A.

They joined the Church of the Nazarene at Montgomery, Vermont, forty years ago under the ministry of Rev. J. E. W. Turpel. Mr. and Mrs. Cushing are members of Keene, New Hampshire, Church of the Nazarene. Mr. Cushing works every day and teaches a Bible class in the Sunday school.

Take It and Pay for It

By Harry L. Mann*

THERE is an old Spanish proverb that says, "Take what you want, but you must pay for it." Spiritually speaking, we are free moral beings. We can make our own choices. Good choices bring good results, and bad choices bring bad results. The average person today just likes to take the first part of this proverb, "Take what you want." We don't want any restrictions on our lives. This is our privilege; we can live just about as we please—we can eat what we want, and go where we want to go. But let us stop long enough to consider the last part of the proverb, "We must pay for it."

Jesus says, "For whatsoever a man soweth, that shall he also reap" (Gal. 6:7). Reaping always follows sowing. We are all sowing today, but let us remember we must harvest our own crop.

As an illustration, we went into a large cafeteria a few months ago. As we went in the door we took our place in the line of patrons and were given a large tray. As we walked along the counter, we were not told what we could take. There was an abundance of food and it was very attractive. It was our privilege to choose what we wanted. We made our selection without any interference from anyone else. But when we came to the end of the counter there was a man standing, waiting to figure up how much we owed him.

So it is in life; we all are in line marching through a short span of years, not knowing when we will come to the end of the line. We are making choices each day; but let us remember that there is one waiting at the end of the line with a book. We read in Rev. 20:12, "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." And then we read, "And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:15).

*Pastor, Van Buren, Indiana

New Recruits

General Superintendent Young

THE HOPE of our world enterprise as a church lies largely in the number and quality of the new recruits that we enlist in our world Crusade for Souls Now. During this past week I have had occasion to rejoice in Chiclayo, Peru, as we conducted the Missionary Council meeting that God is still sending forth young laborers into His harvest field. The high caliber and deep devotion of these added workers is indeed refreshing.

Since I visited this field some two and one-half years ago, Miss Norine Roth and Rev. and Mrs. Clyde Gollither have been the new recruits for Peru. Miss Roth is a heroic nurse, conducting a pioneer dispensary in the mountainous region of Chota, and carries on singlehanded except for the assistance of a Peruvian nurse. She lives three days' journey from Chiclayo—and what days they are! One day via bus (*not* Greyhound), one day via truck, and one day on horseback. Miss Neva Lane—a veteran missionary to South America—summarized Miss Roth's outlook thus: "She's a real pioneer missionary."

Likewise the Gollithers have been giving a good account of themselves in Piura, the place of their first assignment. Also, Brother Gollither took on the extra assignment of getting Gospel portions to the Peruvian soldiers. In less than a year, he has given out more than eight thousand such portions. I also watched these young people accept an appointment to Chota so Miss Roth would have a missionary couple nearby, and to serve these needy people.

These new recruits have heard and answered the Master's call, "If any man serve me, let him follow me."

Tonight, Dr. Rehfeldt and I go on to Lima and after that to La Paz, Bolivia.

God is a Spirit: and they that worship him must worship him in spirit and in truth (John 4:24).

First Glimpses of Bolivia

By Remiss Rehfeldt*

PANAGRA'S flight No. 333 circled beautiful Lake Titicaca forty-five minutes before flying south-east to Arica, Chile. Low clouds over the world's highest commercial airport prevented a landing in La Paz at 10:45 a.m. on March 27 as scheduled. However, by 4:30 p.m. after a few hours in Arica, the plane rested in the Alto Airport of La Paz and we began a one-thousand-foot descent to the city from an altitude of 13,400 feet.

After clearing with customs officials and local

*Foreign Missions Secretary

police officers, we were driven through the arched Alto gate which overlooks the city. Nestled between the Andean peaks with a population of almost 400,000, La Paz offers a panoramic view which is breath-taking. Of course the altitude may have something to do with the shortage of breath, but it is indeed a beautiful scene. From the city's street markets Aymara Indian women, dressed in highly colored clothes and carrying burdensome bundles on their backs, trudged up the mountain trails like ants emerging to the earth's surface.

The Indians are extremely poor. Though the chilly atmosphere caused an overcoat to feel very comfortable, these people walked through muddy streets with no shoes or, if they were more fortunate, homemade sandals. Women, seated in long rows on the cold earth, sold their meager produce in the streets. We learned later that some of them walk ten miles from the more tropical lowlands, bringing their tunas (a cactus fruit) and garden vegetables to the market.

Presently Rev. Earl Hunter stopped the jeep station wagon. We were told that the Buenos Aires Street Day School had been waiting to give a welcome and to receive our greeting. The modest building not only housed the day school, which is one of seventeen schools operated by our church in Bolivia where approximately six hundred boys and girls are enrolled, but it provided temporary quarters for the Bible Training School which was opened in 1953 and now trains nine young men for the ministry. Dr. Samuel Young, who has made two previous trips to Bolivia, was warmly received by Raul Villareal, director of the school, as well as the splendid group of attentive students. These well-disciplined boys and girls were amazing. Their singing, response in prayer, and general deportment, even after several hours of waiting, were a tribute to their teachers and a testimony to the home church. Mission schools like this are worth every dollar the church has invested.

Bolivia presents a spiritual challenge. Its people are eager and responsive. Sunday, March 28, proved this beyond any doubt. In Huarina, two hours by jeep from La Paz, there was a grand crowd and a truly glorious service. It was my privilege to speak to three congregations that day, and Dr. Young held three services. These meetings were enough to convince one, even though it was a first glimpse, that Bolivia is a whitened harvest field.

What a feeling of relaxation and satisfaction accompanies the completion of a difficult task—well done! How much greater will be that feeling of contentment when once our life's work is done and we have earned that blessed assurance: "Well done, thou good and faithful servant . . . enter thou into the joy of thy lord" (Matt. 25:21)!
—MARY SANDERS.

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*Do you have troubles and burdens to bear?
There's One who understands and cares—
The mountains so high, the valley so deep,
Your soul and body He longs to keep.
So trust Him today
As you go on your way;
The load He will lighten,
The path He will brighten,
As you travel this pilgrim way.*

*This race you will not have to travel alone
Jesus stands by to calm the storm;
His strength, His grace, His mercy and love
Will carry you thro' to the home above!*

(SUBMITTED BY MRS. ATKINSON)

Think on These Things:

By F. Lincicome*

THE AGE in which we live aims to rob religion of its inflammatory touch, an age that looks on all signs of emotion and devotion with distress. Everywhere people are crying down emotion and intensifying intellect. The trend of the time in which we live is for a Christianity without any Christ, and a Christian experience without any emotion, which is impossible. You may know about God without any emotion, because knowing about God is merely intellectual; but you can't know God without having emotion, for knowing God is experiential.

Never tell one who is seeking God just to take it by faith and never mind feeling, for faith and feeling are inseparable. You cannot have faith and not have feeling. "Therefore being justified by faith, we have peace with God" (Rom. 5:1). "Peace" is emotion. Faith brings the fruit of the Spirit and the first three are emotional—love, joy, and peace. When we ignore and belittle emotion in religion, we are at once at war with human nature because man is essentially an emotional being.

Christianity addresses the entire man—man's intellect, sensibilities, and will; a real experience in the grace of God will affect all three.

Why all this high-brow objection to emotion in religion? There is no cool dignity at a football or baseball game. "Our emotions are being overworked in every phase of our American life, except in religion." It is the loss of the emotional element that has made the modern pulpit stale, stiff, and mechanical. Yes, I know the danger of a rampant emotionalism, but I also know the danger of a cold, barren intellectualism. The way to heaven is narrow; it is bounded on one side by formalism and on the other side by fanaticism.

Many of God's children in their honest endeavor to steer clear of any fanaticism have run into formalism. The devil does not care so much on which side he gets you. You can find ten

thousand formalists in our churches to one fanatic. I wish we were half as afraid of formalism as we are of fanaticism. I know the danger of a rampant emotionalism, and I am not making a plea for such; but I am making a plea for a joy and a peace and a love in our religion, and you can't have love without having emotion.

The religion without emotion is too dry to kindle a fire, saying nothing of saving a sin-captured, devil-enslaved world. The people who do not want any emotion in their religion don't want religion at all, for there is no other kind. A religion without emotion is like a river without water—it is dry. It is said of Zacchaeus that he received the Lord joyfully. If the religion you received did not have joy with it, I would advise you to change your religion. What kind of joy would it be that does not affect our emotions? Yes, there is joy in religion if you get enough of it. Some people don't get enough of it. They don't get enough to keep and yet have too much to throw away. Some don't get enough to keep them on speaking terms with their neighbors. Did you ever see two fussy neighbors meet in the aisle of a church? Well, when they do, one of them becomes an astronomer and the other one becomes a geologist; and yet they stand and sing, "Glory to God, we are on our journey home."

The world has nothing to hope for, nor the devil has nothing to fear, from a religion bereft of emotion. Pentecost was ushered in with a sound from heaven. From Pentecost until now the great epochs of church history have been distinguished by waves of emotion, storms of feeling, and tempests of tears. We are in need of more sounds from heaven. The sounds are fast dying out. Did you notice that Pentecost was its own publicity? There was noise at Pentecost and it served a good purpose. "When this was noised abroad, the multitude came together" (Acts 2:6). That was God's method of getting a crowd, by filling the people with the Holy Spirit until they acted like drunk men.

The people came together, but first they asked, "What meaneth this?" Then they asked, "What shall we do?" I think we are expecting sinners to cry out and say, "What must I do?" when they have not seen enough going on in our churches to ask, "What does this mean?"

When we make a plea for more sounds from heaven, we are not making a plea for the racket of an empty wagon. We are not making a plea for something that is worked up, but for the supernatural; for anything that comes from heaven is supernatural.

The best advertising campaign any church can put on is more fire in the pulpit, more fire in the pew. God set the church of Jerusalem on fire and the whole city turned out to see it burn.

With all our theorizing, organizing, catechizing, baptizing, intellectualizing, advertising, popularizing, socializing, systematizing, and sermonizing, our greatest need is fire-baptizing.

*Evangelist, Gary, Indiana

Have You a Good Conscience?

By Ross W. Hayslip*

Holding faith, and a good conscience (I Tim. 1:19).

A SANCTIFIED conscience is the greatest safeguard against the worldliness of our day. It is said that when William Penn, shortly after his conversion, asked George Fox about the continued wearing of a sword, the answer of Fox was: "Wear it as long as thou canst, William." Within the framework of this simple exhortation may be seen the principle of the Christian conscience in operation.

Dr. Oswald Chambers defines conscience as "the innate law in nature whereby man knows he is known." Conscience then, being natural, must be brought into subjection to the transforming power of God's grace before we can safely trust its guidance.

The closer we walk to God, the more sensitive become our consciences to both the great principles of Christianity and the little things that we sometimes label nonessentials. The heart that daily pants after God and His goodness will find it increasingly easier to distinguish what is right and wrong for that person's spiritual welfare.

The sanctified conscience appeals to our personality by pointing out the danger of a certain course of action as far as our love for God is concerned. "To do this will weaken your affection for your Lord and your Christian testimony," is all that is necessary for the sanctified conscience to say for guidance in our course of action, and we will desist from such action. "To do this will strengthen your character and make you a better witness for Jesus," is the signal for positive action.

The carnal conscience is drugged by the atmosphere in which it dwells, just as men oftentimes become heady in wine vaults even without actually tasting. The conscience then becomes degraded, perverted, and conventional. The natural moral sense, our own intuitions and inspirations are clearly unreliable. Mere religious idealism is not enough of a control upon our conscience, for many and varied are the crimes associated with religion. Paul shed blood in the name of religion. The Inquisition slaughtered thousands "for the greater glory of God." Too often we slay character with the malicious sword of gossip, and yet blanket the action with sanctimonious attitude.

A position of humble watchfulness that recognizes that our only confidence is in God will help us to keep the blue summer skies of the soul when we can look up in the consciousness of a good name and with a calm bosom. This is a "conscience void of offence toward God, and toward men" (Acts 24:16).

*Pastor, Carthage, Mo.



AS CHRISTIANS, we observe Christmas, the day when Christ was born, and Good Friday and Easter, commemorating His atoning death and resurrection, as days of special significance. Particularly dear to the Church is the Day of Pentecost, for it is the birthday of the Christian Church and the anniversary of the advent of the Holy Spirit.

Let us make Pentecost Sunday, 1954, more than just an anniversary of a great event—it must be a present reality. Let every Nazarene prepare his own heart in complete consecration, so that it may be said of us, "And they were all filled with the Holy Ghost" (Acts 2:4). We have no greater need today.

THE GENERAL STEWARDSHIP COMMITTEE

Abraham's Prediction Comes to Pass

By E. Wayne Stahl*

IN A RECENT editorial in the HERALD OF HOLINESS, December 16, Dr. White called attention to the unconquerable unbelief of Bertrand Russell. This renowned agnostic had said that if a voice from the sky were heard predicting that an improbable event would take place within twenty-four hours, and if this would come to pass, he would accept "the fact of God."

Dr. White declared his conviction that, even in case of such a fulfillment, Russell would persist in his agnosticism. Our editor buttressed his declaration by quoting Abraham's word to the rich man in torment, who requested that the beggar Lazarus be sent back to the living world to warn Dives' five brothers to avoid the unutterable anguish of the damned. Abraham replied that, with the light they already had, this fraternal quintet would not change their attitudes and actions, even though one came to them from the dead.

Reading the aforesaid editorial, I thought how the patriarch's word had fulfillment, though the rich man's requested desire was denied. For one did rise from the dead in the time of Christ's earthly ministry; and this resurrection was known to the Hebrew hierarchy in Jerusalem. Also it is interesting to note that this risen one had the same name, Lazarus, as that of the beggar who

*Nazarene Elder, Lowell, Mass.

went to paradise, and whom the wealthy one wished to revisit the earth with words of warning.

Did the return of the brother of Mary and Martha to terrestrial existence bring those ecclesiastics to an acceptance of Christ? By no means! We read, "But the chief priests consulted that they might put Lazarus also to death" (John 12:10). Even when One greater than Lazarus rose from the dead, were they "persuaded"? (Read Matt. 28:11-15.)

Oh, the infernal, unbelievable possibilities of unbelief! It is the supreme sin (see John 16:8, 9). It excludes from the spiritual Canaan (Heb. 3:19; 4:11).

REMEMBER

By L. Dow Wright*

Remember . . . (Exod. 20:8).

THIS WORD brings with it a train load of thoughts which occupied attention in the yesterdays. Some of them had a great bearing on our lives; others were of less importance. It is by far better to forget some; while others are good to remember. In this case it is good to be reminded, for it is God speaking to men this side of eternity, in respect to a divine law which He breathed at the dawn of the world's creation.

It is in respect to that sacred and hallowed day which God blessed and gave to man as his first day in the garden of God. By this fourth commandment in the immortal document of God's basic, fundamental, and irrevocable laws governing this world, we are reminded of its purpose. It did not become a law at the time of God's penning it on the flinty rock, but it did become an eternal reminder to all mankind to keep the day for the purpose for which God created it.

Too many have thought that this commandment was born on Mt. Sinai and died on Mt. Calvary. But "as it began to dawn into day one of the sabbaths" (Greek), as each Gospel writer puts it, we are still reminded by the note of remembrance that was struck on the tuning fork of divine justice on old Mt. Sinai, when man talked face to face with God, that this is a day to be kept holy. It is an arrow, yea, even the very finger of God, pointing to that sacred day as man sat under the cooling shade of the evergreens at the feet of his Maker on that first Sabbath and there received instructions as to how to order and govern the affairs of life so that his might be a successful and happy one.

In this commandment attention is called to both its negative and its positive observance. Some think because they do not plow their corn and harvest their wheat on this day they have kept the commandment; but the fact is that they have kept only the negative part of the commandment by refraining from labor. The negative of any-

thing is worthless apart from the positive. The eternal reminder is to *keep it holy*. The only reason for the negative is to give opportunity for the positive. This is God's day of classroom instruction for His children. It is necessary for each pupil to have that classroom touch in order that he might know how to live a successful and happy life the following six days and receive a diploma of eternal life at the end.

Let us remember this day in respect to the sad results of those who failed to remember it. Israel's captivity was so often attributed to her pollution of the Sabbath. No nation or individual who has failed to remember God's day has ever come out at the big end of the horn; such always come out at the small end, if they come out at all.

Let us remember this day as allotted time for preparation to live in eternity. The antediluvians were given so much time to prepare to live; but they squandered it some other way and were lost in the swirling waters of the flood. Remember that God-given time is precious.

Let us remember this day in respect to those in eternity who failed to remember. Remember that one can remember too late. There is a great gulf fixed so that no one can crawl out of the misty stretches of eternity back into the yesterdays and rectify this sad mistake. Remember the torture of remembering that one has remembered too late.

Remember our place on God's day is not in our place of everyday business, or a picnic in the park, or an outing in the hills, or the easy chair with the Sunday paper, but in God's house. Remember the *day* is holy—not just the hours from 9:45 a.m. to 12:00 noon.

Remember the day. Remember its purpose. Remember that merely abstaining from labor is not keeping the day holy. Remember the disappointment and tragedy of peoples and nations who failed to remember. Remember the eternal unchangeableness of the tragedy of those who cross the line of worlds failing to remember. Remember—remember—remember the Sabbath day to keep it *holy!*

ODE TO TIME

By Ruth W. Crooks

*The years reveal much
Which the days do not know,
Things do work together
For good here below.*

*No slips in His providence;
His will does prevail.
So trust Him completely
In today's heavy gale.*

*And lift up your eyes,
Though blinded with tears;
There's healing tomorrow
In God's sure years.*

*Pastor, Grants Pass, Oregon

LITTLE THINGS"

Make Up the "Big" Things

By Katherine Bevis*

A WRITER once said: "The best things are nearest: breath in your nostrils, light in your eyes, flowers at your feet, duties at your hands, and the path of God before you. Then do not grasp at the stars, but do life's plain common work as it comes, certain that daily duties and daily bread are the sweetest things in life."

God says in His Word, "Be content with such things as ye have." People who are so busy grasping for money and power very often do not have time to see all the little things that go together to make the big things.

It was Alexander Pope who said; "All are but parts of one stupendous whole." We need to have a sense of proportion. Someone has said, "Think naught a trifle, though it small appears; small sands make mountains, moments make the year, and trifles, life!"

Someone may ask then, "What is important?" Nothing that adds simply to the physical well-being of man can be regarded as something which conduces to man's mental and spiritual welfare.

Things which happen in that area of human life which Jesus called the "heart" are of supreme importance to the individual and to the nation. A heart was "strangely warmed" one night in Aldersgate Street, and soon all England was aflame with a spiritual and moral revolution which changed the life, not only of all Great Britain, but of other lands also. Yes, just a strange heart warming, but John Wesley felt its importance.

On the edge of a little country town, a young lawyer stood one day. Nearby some trees had fallen, forming a little secluded spot. Into this woodland sanctuary this young lawyer went for a time of prayer. Kneeling humbly before his God, he prayed, and as he prayed God spoke to his heart. Thus it was that Charles G. Finney considered the voice that spoke to him that day so important that he went out into the world to become the master evangelist of his generation. He was professor of theology at Oberlin College, and later president of it.

We have all heard of Duke University in the pine forests at Durham, North Carolina. One day a private car pulled into the railroad siding of this small town. Inside the car was a millionaire, James Duke. Coming down the steps of his private car, he was encountered by a great crowd of people there to greet such a noted man.

Through the vast group pushed a ragged little boy. Edging his way to the important guest, he said in a little, sad voice, "Mister, please, can you cure fits?" A peal of laughter went up from the crowd near enough to hear him. But James Duke did not laugh. Instead he took the boy by

*Houston, Texas

the hand and together they entered the private car—the millionaire and the pitiful little urchin.

Inside the car, the little fellow poured out his heart to the wealthy man, telling him the pitiful condition at home, because of his father's illness. From this question, "Mister, please, can you cure fits?"—just six little words from a little boy—rose the great Duke University.

Someone said (I wish I knew who):

*Drop a stone into the water;
In a moment it is gone,
But there are a hundred ripples,
Circling on and on and on.*

Nazarene Colleges Helped Save Our Family

By Eugene W. Moore*

IT HAS been our high and happy privilege to pastor in the Church of the Nazarene for more than twenty-five years. God has wonderfully blessed our home with six children, who have grown up in the fertile soil of a holiness church. Each of them was converted early in life and made the personal choice of joining the Church of the Nazarene. It was in the tender years of childhood that they fell in love with the whole church, its doctrines and standards.

The leaders of the church were their ideal. Especially did they hold in high esteem our colleges and their representatives. Whenever the college representatives would visit our church, anticipation and excitement were always at high tide in the parsonage. The seed was sown early and with much watering it blossomed into fruition.

In 1943, the oldest daughters, twins, were enrolled in one of our Nazarene colleges. Since that date all the others have followed. This year the youngest son is a junior in college. The value and influence of the church college upon our family is inestimable. Our Nazarene college has been a stabilizing factor in each of their lives. It was in a Nazarene college that they became settled and established in Christian experience. It was here that they found the best of associates, their life's companions, and their life's work. We owe much to our Nazarene college for the fact that three sons and a son-in-law are preparing for the ministry in the Church of the Nazarene.

It has been a joy to help the children obtain a college education in a spiritual atmosphere. We feel no sacrifice has been too great. Thank God for Nazarene colleges and the wonderful work they are doing. There is sincere appreciation in our hearts for the contribution that Nazarene colleges have made to our family.

*Pastor, La Junta, Colo.

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me (John 5:39).

Hebrews 2:3

When one departs this old earth
We should consider it but another birth—
Exchanging the physical for the spirit life,
Leaving behind all trouble and strife.
How we may envy those who have passed!
But our time is approaching, and that very fast;
So let's be very patient, and wait,
Knowing our Saviour, not fearing our fate.
—J. C. PARKER

The Saints of Earth

By Grace Noll Crowell*

Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus (Rev. 14:12).

"Here is the patience of the saints," we read. A saint is ever patient as he awaits the will of God. He desires nothing but that will in his life, for he is confident that, whatsoever it may be, it will be good for him.

Nothing moves him, nothing makes him afraid, for he is abiding in the will of God, which is always safe, always right, always best. The faith of a true saint shines out like a beacon light as he follows wherever the Lord leads. He moves on, steadfast and unshakable, for he has a Leader he can trust.

A saint is a holy and goodly person. We have all seen such at times. They are unforgettable in their shining armor. These are the ones who would not willfully sin, for the desire to sin has been uprooted from their lives, and they go their way free because "they keep the commandments of God, and the faith of Jesus."

They are human and, being so, they possibly may make mistakes; but a mistake is not a sin, and the Lord ever makes allowances for human frailty when the erring one is eager to rectify any mistake he makes as he studies to be approved of his Lord.

St. Paul had his own desperate struggle in striving to upheave the taproot of sin. "O wretched man that I am!" we hear him crying, "who shall deliver me from the body of this death?" (Rom. 7:24.) Then he gives his own answer: "I thank God through Jesus Christ our Lord" (v. 25). He it is who works the deliverance of mankind. He alone is the moving force back of any true victories, and triumphant Christian living.

Before a man becomes a saint he must sit long at the feet of Jesus to learn of Him. He must follow the commandments issued that far-off day on Sinai. His faith in the Son of God must be a workable and stable thing, and he must be willing to minister to mankind.

To become a saint one need not belong to some holy order. The holy order exists in life itself.

One sets his own house in order, and if he lives "by every word that proceedeth out of the mouth of God" (Matt. 4:4), his sainthood is assured as certainly as if he were duly canonized.

One Sunday morning two young girls were walking arm in arm down a village street. One was a Protestant and the other a Catholic. The girl who belonged to the Protestant church had invited her friend to visit her church, and her friend had agreed to do so.

As they entered the doors, the visitor looked about her in wonderment. She saw no altar candles, no holy water fount, no sign of the cross being made at the pews' entrances. She looked along the walls and saw no images of the saints, and at last she could wait no longer, and she whispered to her friend, "But where are your saints?" and her friend whispered back, "We haven't any."

Then all during the singing of the hymns and the preaching service, she felt troubled because of her denial. She thought of the dear old lady who had belonged to the church whom she had known lifelong—one who had all but given her life to others in useful service, going wherever there was need, ministering to the sick, comforting the sorrowing, and, now that she was no longer able to attend church, she stayed at home in her wheel chair and prayed the prayer of faith for her pastor and her people, and the entire community was blessed and strengthened by her prayers.

She thought of a man who was a staunch pillar of the church, never failing to reach out a helping hand to those in need, ever saying the kindly word—a man who went about doing good as did his Master, and who was instrumental in bringing many to Christ. She recalled her beloved teacher in the church school, who, never strong physically, yet was strong enough spiritually to lift Christ up before the class Sunday after Sunday, thereby drawing them to Him with a great fervor of love. Yes, her teacher was a saint if there ever was one.

The girl looked about her. There was her own mother sitting serenely in her pew—a mother who was patience and goodness itself, a mother who trusted God and who lived according to His will day by day. She saw her as she sat there, her face shining with an inner radiance, her life a marvel of strength and goodness. Yes, she thought, we do have our saints—many of them. They are not set in high niches and alcoves, dressed in gold and purple and crimson robes, but they are among us, gowned in the plain garments of service. I must tell my friend when the service is over. And she did.

Perhaps the friend from another church and of another creed, who lifelong had associated sainthood with the molded figures of the ancients, who knew well the history of many of them, was able to catch the glimpse of the everyday saints of earth as her friend pictured them, and she may have caught a new picture of a zealous and working religion.

*Dallas, Texas

The saints of old were good and worthy men and women—none better than St. Anthony, “the saint of small things”; none more devoted than the “Singing Pauper,” Francis of Assisi; none more ardent in high and holy purpose than St. Joan of Arc. But the unsung everyday saints who humbly serve the Lord, who go about, even as did He, doing good, are quite as pleasing to Him as are the canonized ones of old whose fame has gone abroad through the centuries as sacred memories.

Oh, that more of us might strive for sainthood! The world has need of its saints: saints so Christ-like that they take on something of His likeness, and who follow Him so closely that they seem to be one with Him. Would it not be good to join that innumerable company of the ages?

An Address in My Pocket

*By H. C. Hatton**

SHORTLY after my coming to Sterling several years ago, my predecessor sent me a list of names and addresses of people whom he felt were definite prospects for our church. Some had attended the church, others had not, but were individuals about whom he was concerned and felt might be won to our loving Saviour if given proper consideration.

I checked the list carefully and started working on it, as time permitted. This particular afternoon I shall never forget, as I drove down the street with that list in my pocket. I've long ago forgotten where I was going; however, as I turned south on Eleventh Avenue and came to the middle of the block, I noticed an address on my list. God said, “Better stop there—today.” I quickly pulled my car to the curb and soon found myself at the door of the home of Roger Hedrick.

I was invited into the house by Mr. and Mrs. Hedrick, and there lay their little four-year-old daughter, deathly ill. I can yet see those beautiful little brown eyes as they looked up at me that day. After paying them what I felt was a reasonable visit, I urged them to call upon me if I could assist them in any way, and I bade them good-by.

Later that same afternoon they rushed the little girl to the hospital for an emergency operation. While she was on the operating table, they also found that she was a victim of scarlet fever. This dreadful fever being very contagious, her father had to carry her back home in his arms, shortly after the surgery.

I kept in close contact with them from that moment on. Just four days later she slipped away to be with the Christ, who said, “Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven” (Matt. 19:14).

*Pastor, First Church, Sterling, Ill.

It was an unusual funeral, as the family was not permitted to leave their car at any time because of the scarlet fever. After the little casket was placed over the grave and relatives and friends had gathered, I excused myself and walked back to where the family was parked, some distance away. There at the side of the car, I read from God's holy Word. I then spoke a few words of encouragement and prayed, after which I returned to the grave side for the committal.

Several years have passed by since that August afternoon, but that address in my pocket opened the door to one of the most pleasant relationships which I have ever enjoyed in the ministry. Since that day, by God's help and by the help of our fine Sterling people, we have seen the Holy Spirit about His office work in this family. Brother and Sister Hedrick, along with their three other children, are all in the fold today and Brother Hedrick is serving as the head usher here in our First Church. Besides these, God has helped us to win Mrs. Hedrick's mother and two sisters, along with their children. The husband of one of these sisters we have sent to join the little daughter, on that bright and happy shore.

As I think of it yet today, I'm not only thankful for these already in, but I'm thrilled with the potential that lies out ahead, of their children and children's children helping to make up the congregation of the righteous in the city of God.

However, I'm also reminded of what a tragedy it would have been had I missed the Spirit's leadings that day on Eleventh Avenue. All these likely would have missed heaven had I not obeyed.

God can do great things with little, when permitted to use that little. In this case, it all started with an address in my pocket.

FAILURES

By Frances B. Erickson

*How comforted our hearts would be
If we could truly say
That we had never failed our Lord
Since we have known the Way;
That we had never faltered
In the sacred task at hand,
Or cringed before the giants
At the gates of Canaan land!*

*But if our sins are covered
By the blood of Calvary,
And all the failures of the past
Lie buried in God's sea;
Then we can lift the shield of faith
And, passing through the foe,
Possess the land of corn and wine
Where blessings overflow.*

"I Never Had It So Good"

By E. E. Crawford*

ONE Sunday night we had a good song service and were having many good testimonies when one of our young men stood up to testify. He did not start out in the usual manner of saying, "I am so glad," but almost startled us with the idea borrowed from the last election. Substituting "I" for "We," he said, "I never had it so good." With the radiance of his face and the enthusiasm of his voice it was easy to see he really meant what he said. Yet he did not have an oversupply of this world's goods nor had any great fortune come to him. He explained that it was the transformation that came into his life when he became a Christian.

This testimony is in harmony with the Word of God; for we read, "But the path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. 4:18). The life of a Christian is a life of progress. Every day should be better than the day before.

The question comes, "How can we live in this manner?" There are four requirements:

Be saved: That means to confess our sins to Jesus Christ, whether it be at an altar of prayer, beside your bed, or in a foxhole. The place is not important, but it is important that we confess our every sin to Jesus and then ask Him to forgive us, for the Word declares: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). Not only must we confess our sins and ask forgiveness, but we must go out of the sin business and stay out. "Whosoever is born of God doth not commit sin" (I John 3:9). We must stay out of the sin business or we will not have it so good.

Be sanctified: It will be necessary to come to Jesus the second time and ask Him to cleanse our hearts, to take out the inward warfare; and then our part is to consecrate our whole body and soul to Him for time and for eternity. Everything we have belongs to Him for service, whether it be the service of going, praying, and giving; or staying, praying, and giving. When we reach this point in our Christian experience we will say, "I never had it so good."

Walk in the light: It is not enough to be saved and sanctified, but we must travel on from there, for walking in the light is the condition of maintaining our saved and sanctified experience. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7). Walking in new light will bring new joys and thrills to our souls; not walking in the light will bring condemnation.

Learn the meaning of one word: The word that should be the first to be understood by the

Christian is *obedience*. It means the habit of obeying, submission to authority. Get the habit of obeying the voice of the Holy Spirit. Always be submissive to His divine authority. If we will do these four things, then our testimony next Sunday night will be, "Pastor, I never had it so good."

Triple Pledge

By Veda Group*

"I was only about eleven years old when I signed this pledge," my middle-aged friend told me as she showed me the worn, yellowed little paper she had kept so carefully from her childhood.

I took it and read it.

"Trusting in God's help," it ran, "I faithfully promise to abstain from the use of alcoholic drinks, including wine and cider, from the use of tobacco in any form, and from profanity."

Had she kept that pledge?

Why, of course she had—faithfully, all those years. Everybody who knew her knew that her life was a good and pure one.

"I think it's a good thing for children to sign a pledge like this," she said with conviction. "Do you know where I could get some copies of this made? I'd like to have each one of my grandchildren sign one, as fast as they get big enough to understand about it, you know—to know what they're doing when they sign it."

The copying could be easily managed, of course. And it might be a good idea, I thought, to type this pledge on a light card, with some pleasing illustration to appeal to the youngsters.

"I've always been glad that the pledge I took wasn't just against beverage alcohol," she said. "That's the most important, of course, when you think about pledging—the first thing you expect to be included—but it looks like tobacco is getting such a hold on people, I think it's a mighty good thing to take a definite stand against using that too; don't you?"

Yes, I did.

"And it's a mighty good thing to take a definite stand against profanity, too," she added. "I'd hate to think of any one of my sweet little grandchildren growing up to talk the way some people do, and especially the little girls. You know, I hear some grown women using words I didn't think I'd ever hear a woman say."

"I like this triple pledge; just the way it was presented to me for signing, in that little country church, when I was just a little girl—against beverage alcohol, and against tobacco in any form, and against profanity."

I agreed with her. I liked that triple pledge too; and the signing of it should be a force for good in any young life—or any older life, for that matter.

*Pastor, Kirkland, Wash.

*Sherman, Texas

Those Tomorrows That Never Come

So, WHY WORRY WHEN YOU CAN PRAY?

Here's a small book on a big subject—WORRY. The Bible warns against it, for you can't worry and trust at the same time. And when you don't trust someone you indicate a lack of confidence in that person. Our common sense tells us that worry is futile; it can't avert trouble or tragedy. All worry can do, if disaster is impending, is to drain our resources, weaken our resistance, and incapacitate us for fighting the dreaded phantom

(This book may be ordered direct from the Nazarene Publishing House, P.O. Box 527, Kansas City 41, Mo.)

if it should come to life and attack us. But in spite of this we worry about our health, our finances, our families. We spoil the pleasures of today worrying about the evils of tomorrow. We know we shouldn't do it but we haven't the strength and stamina to stop.

A veteran preacher with lots of experience and good religion, Rev. E. E. Wordsworth, has written a book titled *Why Worry When You Can Pray?* It is packed with good advice and sound sense. There are only thirty-one pages. You can read it in a half-hour. The results may change your attitude for the rest of your life. Get it, read it, pass it along to a worrying friend or neighbor. And it costs only 25c. Better invest that small amount; you may be amazed at the returns.

THE QUESTION BOX

Q. Will you explain, please, why we do not stress Holy Week and Palm Sunday in our Nazarene churches?

A. I believe that the Church of the Nazarene is placing more emphasis on Palm Sunday, Holy Week, Easter, and Pentecost than it used to. This is fine and as it should be. However, I don't want us ever to get to the place where we give so much attention to special days and seasons in the Christian year that we forget about the rest of the days and seasons of the year. Being a Christian and going to church is an every-day and an every-week affair. The person who follows Christ must do it around the calendar, or throughout the whole year.

Q. Please explain Matt. 5:19, which reads as follows: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." What I'd like to know is how a man can get into the kingdom of Heaven if he breaks one of the commandments?

A. The next verse in the chapter declares that our righteousness must exceed that of the scribes and Pharisees if we would enter into the kingdom of Heaven. This means that the law must be kept, not only outwardly, but from the heart. This teaching is emphasized time and time again in the remainder of Matthew five. Thus verse nineteen could not mean that you can deliberately sin at all—transgress any part of the law knowingly and make it to heaven. In verse nineteen Jesus is talking about those Jew-

Conducted by
STEPHEN S. WHITE

ish leaders who would annul, or throw out, some part of the law—teach that it is invalid. In other words, He is teaching that the law is a unit, and no part of it can be thought of as being ruled out.

Q. In the Church of the Nazarene when electing the trustees, stewards, and the church school board, it is suggested by the "Manual" that the number of trustees may vary from three to nine, the stewards three to thirteen, and the church school board from three to nine. Does the size of the church determine the number of each? If not, who decides the number of each to be elected? Should the number on each board be an uneven one?

A. The *Manual* does not specify how the number of persons on these boards is to be determined, that is, within the limits stated. This being the case, according to parliamentary procedure it would be left to the church itself to decide the number to be elected on each board. This would, of course, be settled by a motion and vote. This means that if the church wants to have more than the minimum on any one or all of these boards, it should have a vote to do it. The *Manual* does not say that the smallest church could not have the maximum number on these boards, but it seems to me that it would be illogical for such a church to have the maximum. The minimum would be the best for it. This is the natural conclusion to draw from what the *Manual* says. On the other hand, the larger churches may

deem it wise to have more than the minimum. The church should make this decision, and of course would do it by a vote. The *Manual* implies that the number on each of these boards should be uneven, although it does not specifically state that this must be the case. A nominating committee is often used in connection with the annual church elections, and I believe that generally it is best. It speeds up the process as a rule. The number to be nominated for each board is usually decided by the voting body unless there is a nominating committee and this power is delegated to it. The number nominated may be one or two more than the number to be elected, twice the number to be elected, or even more than twice the number to be elected. However, not many would nominate more than twice the number to be elected. Above everything else, people in a holiness church must keep their religion, even at the annual church meeting. It is much better to maintain the right spirit at a time like that than it is to have your own way or be contentious about the correct parliamentary procedure.

Q. Is verse 21 of chapter 21 of Revelation a figure of speech?

A. Some good men think that it is a figure of speech and some claim that it is not. I am sure that it could be literal; but if it isn't, the precious metals spoken of in this verse symbolize something about the heavenly state of the righteous which will far surpass anything that they represent. Heaven will measure up to the fondest dreams of the best saint that ever lived, and then some.

Lessons from Matthew Ten

A Rescue Party

A FATHER and mother and four children were crossing the country by automobile. One night they camped near a wooded section of hundreds of acres. In the morning while the mother prepared breakfast and the father was busy about the camp, a five-year-old boy strayed away. When the morning was far spent and the child had not returned, a rescue party was organized. The search began at once and after about twelve hours the child was found.

Verses 1 to 15, the first section of the tenth chapter of Matthew, where Jesus sent out His apostles, reminds me of this story. Those who were here commissioned by the Master had business which was even more urgent than finding a lost child. They were perhaps the most important rescue party ever sent forth.

The apostles who made up this group were charged with the responsibility of healing the sick, cleansing the leper, raising the dead, and casting out devils; but their main job was to preach repentance and the coming of the kingdom of God. They did not go forth untrained for their all-important task. Days, yes, even weeks and months, had been spent with Jesus, the great Soul Winner. The Son of Man had trained them by both precept and example.

More important, however, than being equipped to be a part of the rescue party is readiness to make the start at once. Whenever the storm is on and the S O S comes to the Coast Guard, it is ready to get into action immediately. The Master had this in mind when He said: "Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves: . . ." (Matt. 10: 9-10). He who is going out to rescue someone doesn't have time to bother with secondary matters. He gives himself to the main task without delay.

Jesus gave these instructions as to those who were to be rescued: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel" (Matt. 10: 5-6). The lost sheep of the house of Israel were at hand. They were the nearest of those who had gone astray and must be rescued first.

Those who belonged to the rescue party were given no promise that all to whom they preached repentance and the coming Kingdom would respond and be saved from the fire of sin and hell. "And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet" (Matt. 10: 14). But if the apostles did their best and proclaimed the truth faithfully, then the blood of those who refused would be upon their own heads. This is implied by the following words of Him who sent forth the twelve: "Verily I say

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unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city" (Matt. 10: 15).

A Tough Assignment

NO RESCUE party or regiment of an army ever was given a tougher assignment than the twelve apostles when the Master commissioned them. If you doubt this statement, read Matt. 10: 16-39. There the missionaries were given little comfort as to what they would have to face and the success of their efforts. Note these words from this section of the chapter: "Behold, I send you forth as sheep in the midst of wolves: . . . But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. . . . And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: . . . But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come. . . . And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell" (Matt. 10: 16-28). The twelve were given a tough assignment! They didn't have to look for trouble; they would find plenty of it at once. Those whom they were sent to rescue would not even feel the need of being saved, much less want to be. What more difficult undertaking could be handed out to men?

Let's suppose that a fire alarm is turned in. When the firemen arrive at the scene, they discover that one corner of a large wooden structure is in flames. They also learn that there are a number of people in the building who must be brought out quickly. But to their consternation they find out that the inhabitants of the house are devoid of sight, hearing, or feeling. They are not in the least aware of their danger. They are at home, and they care for nothing but to stay there. Instead of calling on the firemen to help them, they fight those who would take them from the burning building. In a situation like this, all would admit that the firemen were up against a tough assignment.

Again, let's imagine that an ambulance is called to take an emergency case to the hospital. When the driver gets to the home and the stretcher is taken in, the man who is ill and those about him do everything they can to prevent the hospital attendants from getting into the house.

Stephen S. White

You may say that these are extreme illustrations, but wait, my reader, before you speak too vehemently on this. From the moral and spiritual standpoint, the twelve apostles were to face many who would not even think they were in need of repentance. This was true or else Jesus' words as given above overstated the facts. The soul winner bears a message to many who must be awakened to their sinfulness and lostness before they will have any desire to be rescued. It took plenty of moral stamina in Christ's day to rescue sinners from the jaws of sin and hell, and the same is true today. Promoting the kingdom of God in the hearts of men and society is the most difficult assignment ever given to men. Those who belonged to the rescue party that Jesus commissioned in Matthew ten and those He sends out today must be ready to be spurned by many and yet go right on working at the job assigned as if nothing of the kind had happened.

Bringing in the Sheaves

JESUS sent His rescue party of twelve men into a sin-cursed world. Much of the picture of their work He gives in Matthew ten is dark and unpromising. Nevertheless, the chapter has some bright spots in it—especially is this true of the last three verses. Some light breaks through them. There will be those who will see their need and accept salvation. Some sheaves will be brought in. Jesus says: "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me" (Matt. 10:40). There will evidently be some who will receive Christ. The efforts of the twelve, the rescue party, will not be altogether in vain. God will see to that! Also, those who receive Christ will receive the Father who sent Him.

"He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward" (Matt. 10:41). Those who are found out on the bleak mountains of sin and brought to safety will receive a prophet's reward. Why? Because they have received a prophet in the name of a prophet. In other words, they that open their hearts to the call of a righteous man shall receive a righteous man's reward.

Another suggestion of success is found in these words: "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward" (Matt. 10:42). It pays to serve Jesus. It pays to be a soul winner. It pays to be sent out by the Master. It pays to enlist in Christ's rescue party. Therefore, let us not be weary in well-doing. We must do our best for those who are playing with the fire

of sin, even though many of them will turn our Saviour down. The demand to rescue the perishing and care for the dying is ever with us. The Master, during His lifetime, was finally forsaken by all, and yet He did not turn back; He carried through with the work which the Father had given Him to do. He did not refuse the Cross; He accepted it, and made it possible for man to be rescued from sin, death, and hell, even though those for whom He died were at that very moment cursing and crucifying Him. As His disciples, we are sent forth as He was, and there will be rewards here and hereafter if we are faithful unto death.

Soundscribers Don't Lie

IT WAS early Thursday afternoon. Friday morning I must leave for another state to be gone for a few days. The editorials for the next issue of the HERALD OF HOLINESS had not been written. I prayed, I read my Bible, I got what I thought was an inspiration. Then I faced the Soundscriber and began to talk. What I did, I must do quickly. In thirty or forty minutes, I had dictated what I considered was about enough for the two pages of editorials, that is, sufficient material for five pages of double-spaced typewritten copy.

I turned the disc over to the office editor, Miss Knight, and she began to transcribe what I had recorded. Before I left for home that afternoon, the typewritten copy of my editorial was given to me. Thursday night I read it carefully, but didn't like it. In fact, I had to rewrite practically all of it, and then it didn't suit me too well.

The trouble wasn't that the Soundscriber had lied. No, it had given out just what I had talked into it. The disc was still in perfectly good condition. Further, no charges could be brought against the typewriter nor the typist. No one was responsible for the content of the typewritten pages passed back to me but S. S. White. He couldn't pass on the blame for any of its shortcomings to anything or anybody else. If a dozen different people, experts in that kind of work, had typed off what had been recorded by me, the result would have been essentially the same. Soundscribers don't lie!

This truth gave me some sober thoughts when I connected it with the Judgment. Each of us is making a record on God's soundscriber. If that record isn't what it ought to be, it will witness against us when we stand before the Judge of all the earth. There the books will be opened; and remember, they don't lie. Also, there'll be no way for you or me to "pass the buck" on to someone else. What has been recorded will have been recorded!

"But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God" (Rom. 14:10-12).

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccles. 12:13-14). "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened,

which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:11-15).

CRUSADE

for SOULS



ROY F. SMEE, Secretary

Eastern Michigan Crusade Conference

A CRUSADE for Souls conference for the Eastern Michigan District was held at the Zion Church of the Nazarene in Pontiac, Michigan, March 17 to 19. The attendance, especially in the night services, was excellent with the church well filled. The workers were General Superintendent D. I. Vanderpool, Rev. W. A. Strong, pastor of Maryland Avenue Church in Dayton, Ohio, and Rev. Alpin P. Bowes, representing the Crusade for Souls Commission. Nearly all of the pastors of the district were able to get to at least part of the conference, and there was a good representation of laymen.

District Superintendent W. M. McGuire presided and kept the conference running smoothly. The pastor of the local church, Rev. W. E. Varian, helped to make everyone feel welcome.

There was an excellent response to the messages and information given during the conference. In fact, there were several inquiries about the possibility of having such a conference sponsored by one or a few of the churches of a single city. We are convinced that the more we are able to get the message of the Crusade for Souls across to our laymen, the more effective will be the results in our churches. We trust there will be days of greater advance ahead on the Eastern Michigan District. There was genuine interest in the Crusade for Souls and an indication of an increased emphasis on home missions throughout the district.

Rocky Mountain Crusade Conferences

I have just returned to the office from a very unique Crusade for Souls

conference held on the Rocky Mountain District, where we "leap frogged" from a church in the south to one in the north, covering a total of five days. The vast area of the Rocky Mountain District made this arrangement very practical. A very high percentage of the pastors and many of the laymen were present in spite of one of the worst snowstorms of the season.

In a very real sense this "leap frogging" business was more literal than I could fully enjoy, for in our leap from Casper to Billings, the Studebaker which Brother McQuay, the district superintendent, and I were riding in hit a sheet of ice and, after spinning around on the pavement, "leaped" off the highway. We landed on our side. Fortunately, the worst that happened to either of us was the nice soft bed I had with Brother McQuay as a mattress. In ten minutes' time, with the help of those nearby, we had the car back on the highway and made it to Billings in time for the opening session there.

With me on this Crusade it was my privilege to have Rev. Leslie Parrott of Flint, Michigan, First Church and the general secretary of our church, Dr. S. T. Ludwig. They both contributed greatly to the success of the conference, and I have every reason to believe that the pastors and people of the Rocky Mountain District have a new vision for their responsibility in the matter of personal soul winning.

Objective Holiness

Throughout the Church of the Nazarene we have had a primary emphasis upon subjective holiness for almost a generation and little or nothing concerning objective holiness. We need to put into the hearts of our people

a proper concept of objective holiness, and this may take another generation. Thank God for what entire sanctification does for one subjectively. We know it works. One can be cleansed and filled with the Holy Ghost and that is worth shouting about. We should enjoy this marvelous grace. But the majority of our people stop there. We must have it put upon us that sanctification also carries an objective imperative. It unharnesses us from sin and harnesses us for service. "Ye shall be witnesses."

Frankly, we who have preached this message are responsible. "These ought ye to have done, and not to leave the other undone." I believe our people will practice holiness (and that is what the Crusade for Souls is) if the practice of holiness is preached and demonstrated by our preachers as faithfully and enthusiastically as we urge the initial grace of heart holiness.

It has been thirty-six years this coming summer since I took my first pastorate. I joined the Church of the Nazarene as a lad of eleven years. I attended two of our colleges and think I know something of the history and spiritual progress of our church. I believe with all my heart that we are having greater and more far-reaching revivals today than ever before; and the majority of these revivals are coming where personal evangelism has been stressed before and during the meeting. Our people must fast and pray and agonize before God, but they must be urged to put feet to their prayers. Nehemiah fasted and prayed with anguish of soul concerning Jerusalem. When he got his prayer through, God put His hand on him and sent him to answer his own prayer. It works the same today.



The Young People's Society

L. J. DU BOIS, Secretary

N.Y.P.S. on Target

By Paul Skiles*

OUR N.Y.P.S. is not a *Secret Mission*. Our "Target" has been clearly assigned in the words of our Constitution:

"The object of the society shall be to build up its members in Christian experience and in holy character, and to instruct them in the doctrines of the church, and to bring about the salvation of other young people. The activities of this society shall be distinctly religious and spiritual."

In the "briefing room" of the General Council, our true duty became clear. Prayer-filled sessions led to the conviction that the solution to the uncertainty of attack in many cases was to be found by re-empha-

*Council Representative

sizing the simple object of our society: (1) Every member a Lamp-lighter, a winner of souls personally; (2) Every member established in a pattern of vital, aggressive churchmanship.

The next step is to plot the course. The "Flight Plan" is to increase the emphasis on the training series through the *Young People's Journal* and *Teen Topics*. We dedicate ourselves to the task of equipping our youth for soul winning and strong churchmanship through serious training during the regular meetings of the society.

Every society leader must see these simple objectives. On his knees each must ask God to help him to make it live. He must challenge every member of the society to see and feel the

real purpose for our existence. He must highlight the objectives at regular intervals. Honest acceptance of them will cause N.Y.P.S. members to reach out for a more adequate foundation in scripture memorization, personal evangelism, church history, and doctrine. A stimulating period of training with these definite goals in mind is the answer.

So, "Man the Planes," Mr. President. Stay on the beam. Do not bypass the "secondary targets" of district and general requests and projects, for they are important and part of the "Battle Plan." Fly a straight course to the true target and we'll not be "Coming in on a Wing and a Prayer" . . . but we will be receiving your signal of Victory . . . "Mission Accomplished!"

FOREIGN MISSIONS

REMISS REHFELDT, Secretary

Prayer Request

REV. Lester Johnston of Argentina writes: "We were planning to leave on a much-needed vacation in January when Mrs. Johnston took suddenly ill with a severe liver attack. It was a disappointment not to be able to have this long-needed time of rest, but God has a plan in it all, we are sure. Would you help us pray for Mrs. Johnston's complete recovery? She has been especially well these two years and has carried a heavy load. We want to carry on the work of the Lord to the best of our ability, and we do need your prayers for strength and restored health if we are to be at our best for Him."

Answered Prayer

Mrs. Sedat is greatly improved in health. (Continue to hold this missionary up in prayer that she shall be completely restored to health and strength and able to carry on the work to which God has called her.)

Location Revival

We had a wonderful quarterly meeting and rally with our coloured people this last week end. There was an altar full of seekers at the close. They had the first breaking of seals of their

Alabaster Boxes and brought more than \$50.00.

This last week Brother Hetrick assisted Brother and Sister Strickland in a tent campaign in the new native location at Witbank, where they had the finest meeting we have ever had in Witbank. The tent was packed from night to night in spite of the rain. Scores sought the Lord, including many men.—W. C. ESSELSTYN, Africa.

Where Is the "Early Morning Watch"?

Where, where is the early morning watch of the past, so fraught with prayer and tears? Could it be that the late night hours with television and other modern interests are robbing the Church of the early morning watch and sapping our very life-blood?

The mission field, which has counted on the burdened, agonizing prayers of the home church, is starving for a Holy Ghost revival! Yes, it is true that souls are being saved and sanctified, and here and there God graciously pours out His Spirit as in the days of old. Great blessing has come by the generous giving of our people at home, through the General Budget

and Alabaster offerings. New doors have been opened. Never have missionaries worked harder, and perhaps I might say prayed harder, than today. But we are *hungry! hungry!* for a heaven-sent, Pentecostal outpouring upon our people!

Will the home church join us in the "early morning watch" and around the family altar in one mighty volume of prayer that God will visit our mission fields anew during 1954?—A MISSIONARY.

Cape Verde Islands

God continues to bless the work here in the Islands. In January our Sunday schools averaged over three thousand—a thousand more than a year ago. February 28, twenty-five persons who have passed the probation period were baptized and received as full-fledged members here in the S. Vicente church. Last Sunday night, in just an ordinary service with one of our Bible school students preaching, God came on the scene with some fifteen or more seeking either conversion or sanctification. God is helping in the construction of our church here, too—as well as in other places on the Islands. During this last year the local church com-

posed of poor folk has given right around \$900.00 in cash to help pay for the building. Most of the folk have been unable to give more than

fifty cents or so in an offering—very few could give as much as a dollar at one time, but putting all the gifts together they have given

quite a sizable sum.

We thank and praise God for our fellow missionaries. He has given us a great group.—GLADYS MOSTELLER.

THE HOME CIRCLE

The Enlarged Circle

FOR THE last several days there have been many and varied reports on the H-bombs which have been exploded in the Pacific. Last night a radio reporter calmly said that even the scientists themselves know not what the outcome will be each time they explode a bomb. He said that, for instance, for twenty-one days radioactive rain has been falling in Boston. Right now I am out on the West Coast. After the rain report, I heard the same reporter add, "And even in the Los Angeles water area, jellyfish which are radioactive have been floating around."

Now, by nature I am easily frightened. It was not the easiest thing to get those reports off my mind last night. When I had about reached the limit as far as my imagination was concerned, a question presented itself to me. "Why are you so concerned? What can you do?" Then I realized I could do nothing about slowing the destruction of mankind by the machinations of man himself.

I do not fear death for myself. I do fear death for some of my friends and for the peoples of the earth who know not our God.

Somehow I know the H-bomb can do me no real harm. I feel like the pioneer families of Kansas and Texas must have felt when they prepared to meet the fires which so often swept across the prairies in those early days. They knew that neither men nor beasts could run fast enough to get out of the path of fire, so they took safety in setting fire to all the grass and brush near them. They burned huge circles around them and their houses and families; then they stood in the center of the burnt-out circles while the fire swept by, leaving them safe and sound.

I, too, am prepared for the destruction which may come my way by means of the dreaded bombs of today. I have turned myself, my family, and all we have over to God. I know that, should the bombs come our way, we will be safe in the arms of Jesus.

But what of the days before the destruction? There are souls all about who need to be told of this safety measure. Only by each of us being faithful in testimony and prayer can

Conducted by GRACE RAMQUIST

they be safe in the circle of the arms of Christ. The circle I have around me must reach out to others. The days are getting fewer! The dark clouds of destruction are coming closer!

BOYS AND GIRLS— Hold Fast That Which Is Good

In a current magazine, a statement somewhat like this was made, "Those who have been strict followers of Christ are the last to turn against their country in times of testing and persecution." This statement was made in answer to the question as to why our soldiers sometimes give in to persecutions through which the Red Communists put them when they are taken as prisoners of war.

Often have Christians asked themselves if they would have joined the ranks of the Christian martyrs had they lived in the times of the Christian persecution. We all like to believe that we would gladly have gone to death for the cause of Christ. Some were burned to death, some were thrown to the wild beasts and their bodies were torn apart, some were forced to live in dark dungeons where eventually they died because of foul air and poor food, while still others were tortured by having their fingers and toes pulled off one at a time.

It is easy to blame those who fail to stand up for what they have been taught and do believe. Yet we who might be tempted to condemn must not be too sure of what we would do under the same conditions. Many times those who fail suffer more mentally because of their failure to hold out to the end than they would have suffered physically had they held out.

There was once a queen of England who was called Bloody Mary. She was a strict follower of the Catholic Church of Rome. She made a declaration that all in her kingdom who did not follow her faith would be killed.

There were many protestants at that time and, during the reign of Bloody Mary, many horrible ways

were thought of whereby the Protestant believers were killed. There was one leader of this group whose name was Cranmer. This man would not give in to the desires of the queen.

Queen Mary determined in her heart to destroy the man. But she was such a cruel woman that she decided to first have her cohorts work on the great man until he finally gave in to her beliefs before she ordered his death.

Prominent men were chosen to flatter Leader Cranmer. They promised to give him wonderful positions if he would but renounce his faith. Above all else, they promised that he would be allowed to live.

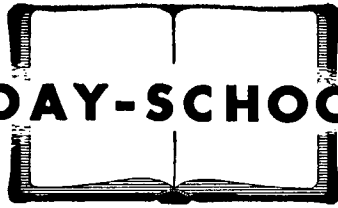
Finally the good man gave in. He signed a letter in which he denounced the Protestants. He declared that the church of Rome was right and that he was willing to follow its precepts.

Almost immediately after he signed the letter, the leader Cranmer was sorry and repented. He sent statements to his people apologizing and telling them of his weakness. Soon he was taken to the stake and tied to it while a fire was built at his feet. As he stood at the stake, he stretched down his hand until it reached the first flames. It was the hand with which he had written the unfortunate signature. The flames licked at it. The good man did not once pull it back, but watched it burn until it was entirely gone. Every once in a while he would exclaim, "That unworthy hand!" He then gladly allowed the flames to creep up his body. He flinched not but, for the sake of his love for Christ, he gave his body a burnt sacrifice.

How sad is the fate of those who realize they have failed to stand up for Christ in spite of all difficulties! Even fire is not enough to ease the pain of the heart of one who fails to stand up for Jesus. It means something to hold fast that which is good!

Let us place our confidence in the power and in the might of God. He is trying to save us, not damn us. He is interested in the details of our lives. If we trust in Him He will carry us through.—JOHN H. CHAMBERS.

THE SUNDAY-SCHOOL LESSON



By J. GEORGE TAYLORSON

Topic for May 2: Judgment on Jeroboam

Scripture: I Kings 12:25-33; 14:1-20 (Printed, I Kings 14:5-10a, 12-16)

GOLDEN TEXT: *Beware that thou forget not the Lord thy God, in not keeping his commandments (Deut. 8:11).*

Jeroboam, the first king of Israel, will long remind us that a glorious beginning may result in an inglorious ending. An insurance statistician asserts that of 100 normal young men averaging twenty-five years of age, forty years later will reveal 39 dead, 51 financially dependent upon friends, 5 with ability to make their own way, 4 well to do, and 1 rich. Whether this is of any real significance or not is debatable, but it well illustrates the truth that a good start does not assure a noble finish.

Jeroboam was a man with the natural kingly instincts—"born to be a leader." Recognized by the people and acknowledged by the prophet of God, he had every reason to be successful in his reign of Israel.

His great failure was due to the idea that religion was an instrument to be used for his own end. This concept led him to regard religion

as a restraint and a useful political instrument in his government. He wanted a god as the source of his authority, but what god he cared very little; something visible and tangible, mixed with a little mystery. There is no graver sin than that of idol worship, which is using created gods for one's own end rather than to be used by God. Even the soul can be looked upon as a reservoir rather than a channel. How dreadfully tempting to see how much of God we can use in our own way rather than how much of God can flow through us to the needs and hearts of others!

Jeroboam was perfectly willing to be religious, but on his own terms. He established national sanctuaries at the ancient shrines of Dan on the north and Bethel on the south. In each of these he set up the golden image of a bull with the elaborate rites of dedication. He was a total demagogue, allowing nothing to stand in his way, neither the convictions of

his people nor God himself.

Time measures every man by the slide rule of character—Jeroboam is listed throughout the Word of God simply as the man "who made Israel to sin." No man lives to himself alone. In the Chronicles of the Northern Kingdom it is recorded no less than twenty-three times, he "walked in the way . . . of Jeroboam the son of Nebat, who made Israel to sin."

God was faithful in his warnings and just as sure in His judgments. The denouncement by the prophet of God brought only rebellion; the death of his son left him untouched in his soul. What a tragic end! All earthly prosperity gone—his son dead, then the awful finale—"The Lord struck him, and he died." Write his epitaph clearly: The man who caused Israel to sin! The man who attempted to use God rather than to be used by Him!

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NEWS OF THE CHURCHES

North Middletown, Kentucky—We recently closed one of the best revivals in the history of the church, under the ministry of Evangelist U. J. Herren. Night after night the altar was filled with seekers, all receiving definite help from the Lord. This revival was sponsored by the young people, and they co-operated in a wonderful way, carrying a burden for their unsaved friends, and working in a way to help answer their prayers. As a result, there were thirty-five young people at the altar, and on the closing Sunday morning six were received into the membership of the church. During the revival the Sunday school reached an all-time high for the midwinter season. This was Brother Herren's second meeting with our church, and his ministry was appreciated by our people. We are beginning our fourth year as pastor here and are thankful for the way God has blessed the work. We have been in our present building only five years and have already outgrown it; we are making plans to enlarge the structure to take care of the increasing congregation.—Paul Vickers, Pastor.

Ft. Smith, Arkansas—February 28 marked the close of one of the best one-week revivals at the South Side Church, with Rev. Glen Jones, evangelist. His presentation of the gospel was unique and convincing, and his Bible messages were timely and clear. There were fourteen seekers for pardon or sanctification, all claiming the victory. Our pastor, Rev. Ralph Miller, and people were all helped by this revival. We love and appreciate Brother Jones, who is the superintendent of Southeast Oklahoma District.—Mrs. Arley Harris, Reporter.

Evangelist A. L. Parrott writes: "Owing to a change in dates, I have an open date, May 26 through June 6. The meeting before this will be in Kansas, and the one following in Houston, Texas. If interested, write me, % the publishing house, P.O. Box 527, Kansas City 41, Missouri."

Evangelist E. L. Carter writes: "Due to a change in dates I have an open date in May; also open dates after June 15. Write me at Kincaid, Illinois."



Ellendale, North Dakota—Our revival with Evangelist L. T. Edwards and wife closed in a blaze of glory. About fifty seekers sought and found victory, backsliders were reclaimed, and the church was set on fire after many seasons of prayer and fasting. Crowds were very good and finances came easy. Brother Edwards is an old-fashioned, holiness preacher, who presents the truth in a sane, sensible, and fearless manner.—John H. Kern, Pastor.

Evangelists Dorrance and Esther Nichols report: "Within the past month it has been our privilege to hold two fine revival campaigns at the South Euclid Chapel in Cleveland, Ohio, and at our First Church in Kitchener, Ontario, Canada. Brother and Sister James Kus are the fine pastors at the South Euclid Chapel and are doing excellent work in leading these wonderful people on to new heights in service for God and the church. God moved in the revival in a mighty way and many sought Christ at an altar of prayer. The meeting at Kitchener had the blessing of God upon it in every service; victories were won at the altar and many new contacts were made. Brother and Sister Ross Crowder are doing a fine job of pastoring these people. At this writing we are in our second revival with the good folk at First Church, Brantford, Ontario. We are expecting God to give a good harvest here as we labor with Brother and Sister L. E. Sparks and their wonderful people. We find we have three open dates, due to a complete revision of our slate a month ago. They are June 16 to 27, July 14 to 25, and July 28 to August 8. We would be happy to slate these in the states of Ohio or Indiana or states bordering these, for revivals, home-mission meetings, tent meetings, or camp meetings. We carry a full program of special music, singing, and preaching. We travel by house trailer. Our home address is 849 Poplar Street, Bloomsburg, Pennsylvania."

Jacksonville, Florida—Our eight churches recently closed a very successful simultaneous revival campaign, February 23 through March 7. There was an evangelist in each church for the night services. We had a half-hour broadcast over two radio stations; also advertised extensively in the newspapers and had spot announcements on the radio. We had eighty 3 x 5-foot revival signs scat-

tered around the eight churches at convenient intersections. All pastors, evangelists, singers, and people met in a different church for a unified service each day at 10:00 a.m. God came on the people and preachers alike. People were saved, sanctified, healed, and restitution was made. The spiritual tide is high in Jacksonville. Plans are under way to have a half-hour daily radio broadcast. We plan to follow up our revival effort with a week's service in each church of our zone, with pastors and people meeting at 10:00 a.m. in one church for prayer and then all going out for personal evangelism into the homes of the community. The pastors will take turns preaching in the night services. We closed with a great Sunday afternoon rally. This was all made possible because of the unity of pastors and people and the good leadership of our zone chairman, Brother Thomas Ream. Truly God has met with us. Many souls found the Lord and many new Nazarenes were added to our churches.—H. A. Casey, Reporter.

Indianapolis, Indiana—It was our privilege at South Side Church to enjoy the rich and profitable ministry of Dr. W. M. Tidwell and the Ashbys in a meeting closing February 14. These wonderful workers enjoyed a response from our people that was far beyond the ordinary. This meeting was one of the best in this church since we came as pastors in 1949. A beautiful spirit of holy anointing bathed every service, and there were seekers at the altar at nearly every call. We have not seen this people more unitedly behind a ministry. We praise God for answered prayer. Day services were held, and attendance grew until the closing service, which had a record crowd on the last Saturday. Dr. Tidwell's ministry proved a great blessing to our people in these day services, too. In December we had

a meeting with Rev. Sammy Sparks and the Keller-York Party. This seven-day revival seemed to be the instrument in God's hands to open the door of true revival in this church. We had not yet seen such mighty manifestations of God during our ministry here. God's manifest power seemed overwhelming; souls sought God, and victory crowned this revival, for which we are thankful.—Harley A. Downs, Pastor.

Evangelist Andrew Johnson reports: "I am busy in the evangelistic field. I recently conducted a fine meeting in Belfast, Ohio, and at this writing am engaged in a meeting in Lima. I have two meetings in Michigan and a pre-Easter revival campaign in Salem, Illinois."

Cabot, Arkansas—We recently closed a revival with Rev. R. F. Lindley as the evangelist. We had record attendance during the meeting. This was our third and most profitable revival since beginning this new work September 3, 1953. Our Sunday-school record attendance was broken.—George T. Lampkin, Pastor.

Baker, Oregon—We recently closed another wonderful revival upon which God came and placed His smile of approval. Forty hungry hearts sought and found help. In service after service the altar was bathed with penitent tears—some people were reclaimed, some sanctified, and many drawn nearer to Christ. God gave us a brand-new family—a fine young couple with two lovely children. Restitution is being made, and the way is being cleared for greater things in the Kingdom. We praise the Lord for all His goodness to us. Evangelist W. E. Carlton was mightily used of the Lord. He is blazing a trail of holiness ministry that plows deep and holds secure. Our people are encouraged and united, our purpose is clear, and the church marches forward.—Howard Mansfield, Pastor.



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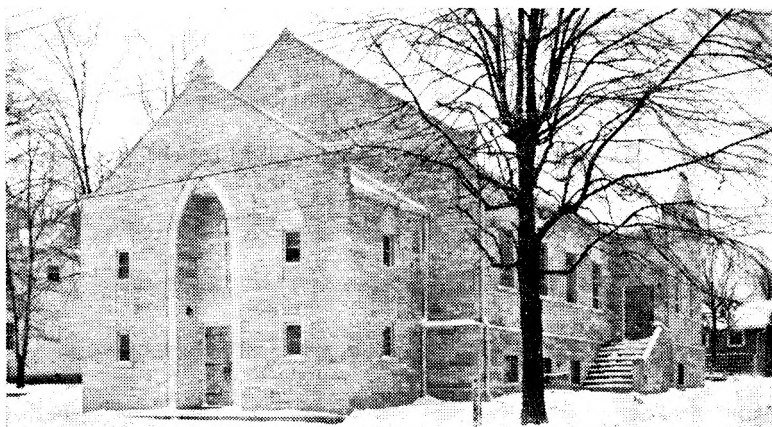
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Mayfield, Kentucky

On January 31 strains of the beautiful "Amazing Grace" filled the air as members and friends of the church in Mayfield gathered in their new building for the dedication service, conducted by Dr. L. T. Wells, district superintendent. The pastor, Rev. T. E. Jones, came to Mayfield in June, 1949, when there were only 8 members worshipping in a basement. We now have 60 loyal and sacrificial members. The church is of modified Gothic design, constructed of Indiana cut limestone, with art-glass windows, a sanctuary seating 300 people, a youth auditorium, eleven Sunday-school rooms, two observatory sound-equipped nurseries, two rest rooms, a baptistry, a superintendent's office, and pastor's study furnished with gray metal furniture. The building is heated with two forced-air gas furnaces and the sanctuary is equipped for air-conditioning. Pews and pulpit furniture are of solid mahogany. The property is valued at \$90,000.00, with an indebtedness of less than one-



fourth of this amount. The pastor acted as contractor, and members and friends gave sacrificially of their money and labor. The people are

united in every respect and cooperating with the whole program of the church with an aim to win the lost to Christ.—Rob Staples, Reporter.

After almost a year of illness, surgery, etc., Evangelist Thomas Hayes is now coming along fine, and writes: "I have been busy for the Lord for several weeks now, with short meetings in California: at Placentia, with Rev. Charles Little; at El Monte, with Rev. William L. McKee; at Compton, with Rev. Thomas J. Crawford; and others. I am now ready for full-time revivals, and am enjoying better health than I have for twelve years or so. I give God all the praise and glory; He stepped in and healed me completely. I have been active and happy in Nazarene evangelism for many years, and shall now be glad to receive calls from pastors and churches again. Write me, % our publishing house, P.O. Box 527, Kansas City 41, Missouri."

Evangelist Russell Bush and wife write: "We have an open date, May 18 to June 7, that we would like to slate in the Midwest. We close a meeting in Dawson, Minnesota, on May 16 and then go to Billings, Montana, for our assembly. We would be glad to divide this date with several churches en route. Write us at Box 527, Kansas City 41, Missouri."

Evangelist Charles W. Weagley and wife report: "Since we entered the field of full-time evangelism last September, we have enjoyed the privilege of working with our fine pastors and people in Nebraska, Illinois, Indiana, Iowa, Wisconsin, and on to Maine. In every place, souls have been saved and sanctified, the church people blessed, the Sunday-school attendance boosted, and new souls added to the church. We are glad to be Nazarenes, and thank God for the privilege of presenting the doctrine and experience of holiness to a needy world. Along with the regular services, we conduct children's meetings where desired, and God has greatly blessed these services with as many as sixty children seeking and

finding the Saviour. We have some open time for this fall and are willing to slate meetings anywhere; we will be in Nebraska in October. Write us, 312 Brad Street, Waukesha, Wisconsin."

Pastor Oren A. Deboard writes from Hughson, California: "I would like to report the most wonderful revival meeting we have ever had in our church, with Dr. W. I. Deboard, evangelist. Thirty-nine souls were saved or sanctified; many for whom we have been praying were gloriously sanctified. There were ninety-six people in Sunday school, and overflowing crowds nearly every night including Saturday. We received four members into the church Sunday night. I have never seen a sweeter spirit manifested among the congregation. We raised \$435.00 toward the windows and floor of our new edifice; God was truly in that service."

College Park, Maryland—On Sunday afternoon, March 28, we dedicated our new chapel. The dedication service featured a violin solo by Mr. Henry H. Grosse, a vocal solo by Mr. Joseph Songer, and special music by the choir, under the direction of Mr. Millard Garvin. The speaker for the occasion was Rev. E. E. Grosse, district superintendent, who used for the basis of his theme Ps. 90:17. In closing, Brother Grosse stated the object of the church, and charged the pastor and membership to support the program and love one another. Pray that God will enable us to meet the challenge that presents itself in the hundreds of new homes in our church area.—Dorothy M. Rossion, Reporter.

Song Evangelist Marjorie Granger writes: "I have two open dates, May 18 to 30 and June 2 to 13. Write me at 4322 Manchester Avenue, St. Louis 12, Missouri."



This Date Important

April 30 is the deadline! This closes our general church fiscal year. It is important that Easter Offering gifts reach our General Treasurer before the deadline. Pastors and church treasurers—will you help us? Thank you for your cooperation!

—General Stewardship Committee

Evangelist George P. Woodward writes: "This is my *silver anniversary* in the Lord's work; twenty-five years of full-time service—seven years a pastor and eighteen years an evangelist. I was a political and editorial cartoonist, but got fired because I would not draw against prohibition. The comic field was wide open, but I started to draw for the Lord. Many talked against the use of art in church services and told me there was no place for it, but the Lord opened the doors. For twenty-five years I have been continuously using chalk-talk art to illustrate songs and sermons. My whole ministry has been in the Church of the Nazarene, which I deeply love, but also the Lord has given me the privilege of holding campaigns in some of the largest churches in different denominations. This year I must praise the Lord for the victorious revivals and over two thousand souls that have bowed at the altar seeking definite experiences of salvation. I love my Heavenly Father, who first loved me; I love my precious Saviour, who died for

me; and I love the blessed Holy Spirit, who abides in me. I have received only a fraction of the money that I would have gotten in the cartoon field, but I have treasures that all that money could not buy. My home is the happiest on earth, I believe, with a wife who was converted when she was five years old and never broke with God; a daughter nineteen years old, preparing to be a medical missionary; a boy fifteen, president of the Bible Club in high school, called to be a preacher; and a daughter thirteen, who says the Lord called her to be a preacher's wife. Also a blind aunt, ninety-one years of age, who loves the Lord too. Praise the Lord for years of service and His rich blessings upon us."

Evangelist Lawrence Walker reports: "We are now in our ninth meeting since leaving our pastorate in Cleveland, Ohio, last fall. God has been blessing in a wonderful way and we feel we are being definitely led of Him. Recently we were

privileged to be with Rev. LeRoy Hasie, in the East Liverpool, Ohio, LeCroft Church. In the eight-day meeting God gave us fifty-six seekers, many of them teen-agers. We recently closed a meeting in Reed City, Michigan, with Pastor Houghtaling; we enjoyed working with him. Despite snow and storm the meeting was well attended and more than thirty-five people responded to the altar calls. At this writing we are in a meeting with Brother Weaver at St. Johns, Michigan, and there is a spirit of revival. On May 16 we will close a meeting in Newark, Ohio, and have an open date immediately following, May 19 to 30; also some time in the fall. Write us at 223 Ray Avenue, N.W., New Philadelphia, Ohio."

Dodson, Texas—We closed a wonderful revival on March 7, with Evangelists A. E. and Pauline Miller. Brother Miller preached the old-time religion and the chalk work of Sister Miller was excellent. Eighteen people prayed through to definite victory, and thirteen joined the church. Six people were baptized; five others were baptized a short time before the revival. Truly the Lord is with us. We give Him all the praise.—Fred Lee Patterson, Reporter.

Evangelist Fred W. Fetters writes: "I will be in New Mexico for a meeting November 17 to 28, and have the date following this open—December 1 to 12. I would like to slate it somewhere in the New Mexico area. I also have April 28 to May 9 open. Address me in care of the publishing house, P.O. Box 527, Kansas City 41, Missouri."

Morenci, Michigan—February 28 was the closing day of a very successful revival with Evangelist A. L. Parrott. There were eighty-three seekers at the altar; some were saved for whom we had prayed for years. Backsliders were reclaimed and others sought the blessing of holiness. Many gains have been made during the last fourteen months in all departments of the church. After worshiping in our old church for nearly twenty-five years, a lot was purchased and we broke ground for our new church in April, 1952. This building was completed in less than nine months and we dedicated it on January 4, 1952, with Dr. Howard H. Hamlin bringing the dedicatory message, and Dr. W. M. McGuire, district superintendent, giving the invocation, delivering the keys to the trustees, and offering the dedicatory prayer. This building, a two-story structure, 40 x 72 feet, is cinder block and brick-veneered, with adequate Sunday-school, N.Y.P.S., and Junior Department facilities. With the members doing most of the work, the cost was kept down to \$21,000.00. With pastor and people working together, the indebtedness has been reduced to \$11,000.00. Rev. Harvey Schoonover is serving in his twenty-first year as pastor of this loyal people.—Reporter.

*Just
off the
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By W. D. McGraw

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Minnesota Sunday-School Convention

The Minnesota Sunday-school convention was held at St. Paul First Church, with Rev. H. B. Hughes as host pastor. History was made on March 19, as it was the best-attended convention in the history of our district.

Pastors, laymen, and Sunday-school workers came from far and near with an earnest desire to find out the how and why of "Win More in '54." The convention was conducted very efficiently by our district chairman, Rev. S. Frank Moss; and our splendid district superintendent, Rev. Roy F. Stevens, made a most wonderful contribution to its success.

Papers, panel discussions, question hour, and seminars proved to be informative and very inspiring. The convention was highlighted by the challenging, stimulating, and encouraging messages of Dr. E. E. Zachary, superintendent of the Northwest District. He sent us back to our fields of labor with a greater determination to do better and greater things for God and the church.

The convention closed with a great group of pastors, laymen, and church school officers gathered around the altar for a prayer of dedication. The convention is history, but its effects will be felt until Jesus comes.

JOHN T. SAPP, *Secretary*

DEATHS

MRS. DORA M. LUCAS, age sixty-nine, died at Santa Cruz, California, February 7, 1954, after a one year's illness. She was born in Flanagan, Illinois, married Thomas Lucas in 1907, and the next year they moved to Kansas, where they farmed for over thirty years. Mrs. Lucas joined the Church of the Nazarene in Kansas over forty years ago, and had been an active member until death. Funeral service was conducted by Rev. J. Paul Alexander, assisted by Rev. Robert Sutton.

MRS. EMILY FRANCES TERRILL was born March 25, 1861, in Coffee County, Kansas, and died January 9, 1954. She came with her parents to Vernon County, Missouri, when about seven years of age. She was converted at the age of twenty-two, and later was led into the experience of sanctification, and lived it ever after. After moving to Bethany, Oklahoma, in 1916, she united with the Church of the Nazarene, of which she was a member until her death. In 1883 she married Patrick Henry Terrill, and to this union were born four children. Birdie, the oldest child, died when not quite six years old. Mr. Terrill died December 8, 1927, at Bethany. Mrs. Terrill is survived by three sons, Guy, Ray, and Lee. Her testimony was: "I have no fear of death; it is a release from all infirmities and heartaches. The open door leads into the palace of my King and I shall see Him face to face." Funeral services were held at the Bethany Church, with Rev. J. Walter Hall, Sr., and Dr. Fred Floyd officiating.

MR. JOHN J. KITE died December 9, 1953, at the age of seventy-five. He was a charter member of Central Church; also the last of the charter members of the Nazarene work in Seattle, which was started forty-eight years ago. He lived a wonderful Christian life for fifty years without a break. He leaves his wife, Mrs. Anna Kite; a son, Walter; and a daughter, Lois Marble.

HENRY HAMMOND, son of Elmer and Carrie Hammond, was born December 9, 1886, and died February 2, 1954, at the age of sixty-seven. Brother Hammond was a salesman, and was found dead in his car about 11:00 p.m. He was a faithful member of the Church of the Nazarene at Hillsdale, Michigan, had attended both services the Sunday before his death, and was rejoicing in the blessing of the Lord. His body was laid to rest in Quincy, Michigan, cemetery.

DUANE, nineteen-month-old son of Mr. and Mrs. Allen Tolle, was born in ill health on May 4, 1952, and died on December 16, 1953, at the Higgins, Texas, hospital. He was greatly relieved of his affliction through many prayers, much faith in God, and the assistance of a brain specialist at Tulsa, Oklahoma. Besides his parents he is survived by one brother, Larry. Funeral services were conducted from the Harmon, Oklahoma, Church by the pastor, Rev. W. I. Poteet. Burial was in Harmon cemetery.

EVISA JANE BOHANNAN was born in Arkansas, October 6, 1870, and died on December 13, 1953, at her home in Comanche, Oklahoma. She was converted at an early age, and later was sanctified. She married W. C. Bohannan on November 27, 1887, and to this union were born nine children. Her husband passed away on June 9, 1945. The seven children surviving are Rev. C. W., Mrs. Bertha Wade, J. E., Rev. J. F., Rev. Ivy, Rev. Grady, and Mrs. E. B. Wofford; also one brother, D. W. Russell. Mother Bohannan lived a consistent Christian life, and was a blessing to all who knew her. The funeral was conducted in the Comanche church, with the pastor, Rev. E. R. Houston, Sr., officiating. Interment was in Fairlawn Cemetery.

MRS. BEULAH MAC DONALD, age seventy-two, died January 4, 1954, after a short illness. She was born in Marcelle, Illinois, and was the grandniece of Sir John A. Macdonald, first prime minister of Canada. She is survived by two sons, Donald and Robert; two daughters, Mrs. Harold Laughlin and Mrs. Gordon Severson; three stepsons, Guy, James, and Earl Macdonald; two stepdaughters, Mrs. Alice Bloss and Mrs. Evangeline Fraley. Funeral services were held in First Church of the Nazarene, Seattle, with Rev. Roy J. Yeider officiating.

(Continued on page 24)

ANNOUNCEMENTS

RECOMMENDATION—Rev. Hoye Harvey, pastor of our church in Ruston, has announced his plans to enter the evangelistic field following our assembly, September 1. Brother Harvey has served our church well as a pastor. He is a young man, a fine evangelistic preacher, and a soul winner. He plans on giving his full time to evangelism, and I wholeheartedly recommend him to our people as an evangelist. His address, 511 E. Texas St., Ruston, Louisiana.—Elbert Dodd, Superintendent of Louisiana District.

BORN—to Rev. and Mrs. Gordon Wickersham of Harlingen, Texas, a daughter, Judy Ruth, on March 31.

—to Rev. and Mrs. Robert Styers of Middleport, Ohio, a son, Carl Robert, on March 30.

—to Mr. and Mrs. M. Francis Reeves of Nampa, Idaho, a daughter, Deborah Gail, on March 21.

—to Rev. and Mrs. Herbert Merritt of Plainview, Texas, a son, Mark Herbert, on February 2.

—to Mr. and Mrs. Elwin D. Holmes of Caldwell, Idaho, a daughter, Cynthia Elaine, on January 31.

WEDDING BELLS

Miss Carolyn Hartman of Langdale and James Dabbs of Fairfax, Alabama, were united in marriage on March 27, at the Langdale Church of the Nazarene.

Miss Bernice Read of Ontario, Canada, and Charles H. Bruce of St. Marys, West Virginia, were united in marriage on March 20, at First Church of the Nazarene, in Chicago, Illinois, with Rev. J. E. Bruce, father of the groom, officiating, assisted by his brother, Rev. Wm. Bruce, of Buffalo, New York.

Albra Clapsaddle of Vernon and David R. Humble of Durand, Michigan, were united in marriage on March 19, at the Durand Church of the Nazarene, with Rev. Verne E. Darling officiating.

SPECIAL PRAYER IS REQUESTED by a sister in Christ in Virginia that her husband may be saved, also a very urgent unspoken request:

by a mother in Georgia for a son who has lost his job—has a wife and two small children—that God may help and save the family from embarrassment;

by a lady in Ohio who is so mixed up and confused that there seems no way out—feels she can't go on;

by a friend in Iowa for an elderly lady, that God may give her the victory she has had in the past, and that she may be filled with the Spirit;

by a young man in B.W.I. whose wife has left him to come to the States, that God will get hold of her heart that she may return, and that he may have courage and faith.

... May 9—Mother's Day

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Specimen of Clear-Black Type

See Ps. 51, 17
 Prov. 16:19 & 29:23
 Is. 57:15 & 66:2
 & Ia. 61:2, 3
 Luke 6:21
 John 16:20
 2 Cor. 1:7
 Rev. 21:4

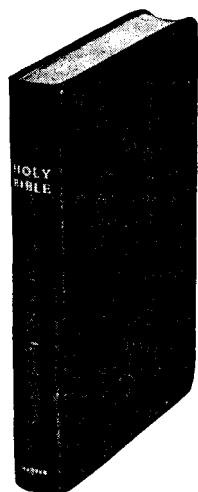
Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan.

CHAPTER 5

AND seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:
 2 And he opened his mouth, and taught,

... just two weeks
 Till Mother's Day!

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20 ¶ Go ye forth of Babylon, flee ye from Chäl-dē'-äns, with a voice of singing declare ye, tell

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District Assembly Information

AKRON—Assembly, April 28 to May 2, at the Akron Armory, Bowery and High Streets, Akron, Ohio. Entertaining pastor: Rev. Kenneth Pearsall, 569 Schiller Avenue, Akron 10, Ohio. Dr. Hard C. Powers presiding.

ALBANY—Assembly, May 5 and 6, at First Church of the Nazarene, 240 Main Street, Binghamton, New York. Entertaining pastor: Rev. Arthur Fallon, 66 Grand Blvd., Binghamton. Dr. Samuel Young presiding.

SAN ANTONIO—Assembly, May 5 and 6, at First Church of the Nazarene, 1418 W. Woodlawn, San Antonio, Texas. Entertaining pastor: Rev. Wallis Korngay, 1737 W. Mistletoe, San Antonio. Dr. D. I. Vanderpool presiding.

ABILENE—Assembly, May 12 to 14, at First Methodist Church, Mineral Wells, Texas. Entertaining pastor: Rev. J. E. Perryman, Box 225, Mineral Wells. Dr. D. I. Vanderpool presiding.

CANADA CENTRAL—Assembly, May 12 to 14, at First Church of the Nazarene, 92 Ottawa Street, N., Hamilton, Ontario. Entertaining pastor: Rev. R. F. Woods, 83 Ottawa St., N., Hamilton. Dr. Hardy C. Powers presiding.

IDAHO-OREGON—Assembly, May 12 to 14, at College Church of the Nazarene, Nampa, Idaho. Entertaining pastor: Rev. Eugene Stowe, 411 Ivy Street, Nampa. Dr. G. B. Williamson presiding.

NORTHERN CALIFORNIA—Assembly, May 12 to 14, at Beulah Park Campgrounds, 100 Beulah Park Drive, Route 4, Santa Cruz, California. Entertaining pastor: Rev. J. Paul Alexander, 4210 Gladys Avenue, Santa Cruz. Dr. Samuel Young presiding.

OREGON PACIFIC—Assembly, May 19 and 20, at Central Church of the Nazarene, 116 N.E. 29th Avenue, Portland, Oregon. Entertaining pastor: Rev. Harold E. Priddy, 6315 N.E. Alameda, Portland. Dr. G. B. Williamson presiding.

WASHINGTON PACIFIC—Assembly, May 19 and 20, at Church of the Nazarene, 4th and Alder, Kelso, Washington. Entertaining pastor: Rev. Elwood S. Smith, 714 S. Fifth St., Kelso. Dr. Samuel Young presiding.

ARIZONA—Assembly, May 20 and 21, at First Church of the Nazarene, Fifth and Monroe Streets, Phoenix, Arizona. Entertaining pastor: Rev. Harold Daniels, 3131 North 17th Avenue, Phoenix. Dr. D. I. Vanderpool presiding.

WASHINGTON-PHILADELPHIA—Assembly, May 20 to 22, at Calvary Church of the Nazarene, Centre Avenue and Fourth Street, Reading, Pennsylvania. Entertaining pastor: Rev. G. Thomas Spiker, 1209 N. Fifth St., Reading. Dr. Hardy C. Powers presiding.

The Great Commission is carried out not only by those who go but also by those who give.—RUPERT CRAVENS.

DIRECTORIES

GENERAL SUPERINTENDENTS

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

Assembly Schedule

Akron	April 28—May 2
Canada Central	May 12-14
Washington-Philadelphia	May 20-22
Florida	June 2-3
North American Indian	June 11
South Dakota	June 23-24
Canada West	July 6-9
Southwest Indiana	July 28-30
Kentucky	August 4-5
Wisconsin	August 11-13
Northwestern Illinois	August 18-19
Mississippi	September 1-3
Northeast Oklahoma	September 15-16
North Carolina	September 22-23
South Carolina	September 29-30

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

Assembly Schedule

Idaho-Oregon	May 12-14
Oregon Pacific	May 19-20
Nevada-Utah	May 26-27
Northwest	June 16-18
North Dakota	June 23-24
Northeastern Indiana	July 7-9

Missouri	July 14-15
Cincinnati	July 21-23
St. Louis	August 4-6
Virginia	August 11-12
Dallas	August 18-20
Indianapolis	August 25-27
Southeast Oklahoma	September 22-23

Samuel Young

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

Assembly Schedule

Albany	May 5-6
Northern California	May 12-14
Washington Pacific	May 19-20
New Mexico	May 26-28
Southern California	June 2-4
Alabama	June 30-July 1
Central Ohio	July 14-16
Minnesota	July 21-22
Eastern Kentucky	July 28-29
Illinois	August 4-6
Houston	August 25-27
South Arkansas	September 8-9
North Arkansas	September 15-16
Georgia	September 22-23

D. J. Vanderpool

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

Assembly Schedule

San Antonio	May 5-6
Abilene	May 12-14
Arizona	May 20-21
Los Angeles	May 26-29
Nebraska	June 2-3
Rocky Mountain	June 10-11
West Virginia	July 2-3
Colorado	July 7-8
Eastern Michigan	July 21-23
Western Ohio	July 28-30
Kansas	August 4-6
Iowa	August 11-13
Louisiana	September 1-3

Hugh C. Benner

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Assembly Schedule

British Isles:	
North	June 2-6
South	June 9-13
New England	June 22-25
New York	July 2-3
Michigan	July 14-16
Northwest Oklahoma	July 28-30
East Tennessee	August 4-5
Chicago Central	August 11-12
Northwest Indiana	August 18-20
Tennessee	August 25-27
Kansas City	September 8-10
Southwest Oklahoma	September 15-17

District Superintendents

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 NORTHWESTERN ILLINOIS—Lyle E. Eckley, 1706 Second Ave., Peoria, Illinois
 NORTHWEST INDIANA—Arthur C. Morgan, 405 Elmhurst Ave., P.O. Box 350, Valparaiso, Indiana
 NORTHWEST OKLAHOMA—Jonathan T. Gassett, 305 South 8th, Ponca City, Oklahoma
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 PITTSBURGH—R. F. Heinlein, Route 7, Box 367, Butler, Pennsylvania
 ROCKY MOUNTAIN—Alvin L. McQuay, 346 Wyoming Ave., Billings, Montana
 SAN ANTONIO—Ponder W. Gilliland, 434 Furr Drive, San Antonio, Texas
 SOUTH AFRICA—(European)—C. H. Strickland, P.O. Box 48, Florida, Transvaal, Union of South Africa
 SOUTH ARKANSAS—W. L. French, 4412 Maple St., North Little Rock, Ark.
 SOUTH CAROLINA—D. W. Thaxton, 511 Dogwood Street, Columbia, South Carolina
 SOUTHERN CALIFORNIA—R. J. Plumb, 1423 Westwood Ave., Santa Ana, California
 SOUTH DAKOTA—W. H. Davis, 315 Second Avenue, East Mitchell, South Dakota
 SOUTHEAST OKLAHOMA—Glen Jones, 1020 East 6th, Ada, Oklahoma
 SOUTHWEST (Mexican)—Ira L. True, 1490 N. Wesley Ave., Pasadena 7, California
 SOUTHWEST INDIANA—Leo C. Davis, 1223 13th Street, Bedford, Indiana
 SOUTHWEST OKLAHOMA—W. T. Johnson, Box 249, Duncan, Oklahoma
 TENNESSEE—D. K. Wachtel, 1342 Stratford Ave., Nashville 6, Tennessee
 TEXAS-MEXICAN—Everette Howard, 1007 Alamo Street, San Antonio 1, Texas
 VIRGINIA—V. W. Littrell, 1409 Riverview Terrace, Alexandria, Virginia
 WASHINGTON PACIFIC—B. V. Seals, 2542 Second West, Seattle 99, Washington
 WASHINGTON-PHILADELPHIA—Ernest E. Grosse, 528 Baer Ave., Hanover, Pennsylvania
 WEST VIRGINIA—Edward C. Oney, 5008 Virginia Ave., Charleston, S.E. West Virginia
 WESTERN OHIO—W. E. Albea, 4301 Midway Ave., Dayton, Ohio
 WISCONSIN—Charles A. Gibson, 201 North 73rd, Milwaukee 13, Wisconsin



SERVICEMEN'S CORNER

Corrected list of addresses for Nazarene Chaplains as of March 29, 1954.

Ch (1st Lt) E. Drell Allen AO 2251019
 Hq. 843rd Engr. Avn. Bn.
 APO 83, % Postmaster
 New York, New York

Ch (Lt. Col.) Elbert L. Atkinson
 USAF
 313 West Lewis Street
 Canastota, New York

Lt. R. A. Berry, ChC, USN
 USNS "General E. D. Patrick"
 (TAP-124)
 % Fleet Post Office
 San Francisco, California

Chaplain (Maj) Claude L. Chilton
 AO 513312
 Base Chaplain
 Headquarters, 3919th Air Base Group
 APO 129, % Postmaster
 New York, New York

Chaplain (1st Lt) Verl L. Churchill
 Box 96
 Ellsworth Air Force Base, South
 Dakota

Ch (Capt) Charles M. Crouch
 O-515179
 % Post Chapel
 6th Infantry Division
 Ft. Ord, California

Chaplain (1st Lt) Boyd W. Davis
 02264222
 34th QM Bn.
 Sharpe General Depot
 Lathrop, California

Chaplain (Maj) John T. Donnelly
 7350th Base Complement Sqdrn.
 Tempelhof Air Base
 APO 742, % Postmaster
 New York, New York

Chaplain Albert L. Gamble (1st Lt)
 Office of the Hospital Chaplain
 Lackland Air Force Base
 San Antonio, Texas

Chaplain (Capt) John Lowell George
 USAF
 Base Chaplain
 George Air Force Base
 Victorville, California

Chaplain (1st Lt) Samuel R. Graves,
 Jr. 02270609
 496th A.A.A. Bn.
 3rd Army Anti-Aircraft Training
 Center
 Camp Stewart, Georgia

(Continued on next page)



April 21, 1954

Chaplain (1st Lt) Clifford E. Keys, Jr.
 % Nazarene Servicemen's Commission
 2923 Troost, Box 527
 Kansas City 41, Missouri

Chaplain Albert S. M. Kirkland USN
 Office of the Division Chaplain
 Second Marine Division, FMF
 Camp Lejeune, North Carolina

Chaplain (Capt) George C. Laurie
 O-553095
 Hdqs. Btry., 450 AAA (AW) Bn.
 APO 937, % Postmaster
 Seattle, Washington

Chaplain Elvin D. Leavell
 Marine Corps Air Station
 El Toro, California

Lt. jg Benjamin J. McClain CHC, UNR
 USS "Jason"
 % Fleet Post Office
 San Francisco, California

Chaplain Archel Meredith
 Box 225
 Wadsworth, Kansas

Ch Ladell H. Morgan 1st Lt., USAF
 Hq. 1707 Air Base Wing
 Palm Beach Air Force Base
 West Palm Beach, Florida

Chaplain (Maj) James E. Morris
 1169th Eng. Combat Group
 APO 358-1, % Postmaster
 San Francisco, California

Chaplain (Capt) Conley D. Pate
 Chapel No. 4, Hq. & Hq. Co—CC"A"
 5th Armored Division
 Camp Chaffee, Arkansas

Chaplain (Maj) Everett D. Penrod
 AO 515 057
 566 Air Def. Group
 Hamilton AFB, California

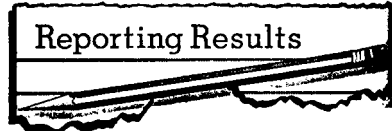
Chaplain (Capt) Lyle W. Robinson
 0931415
 Office of the Division Chaplain
 Hqs. 44th Infantry Division
 Ft. Lewis, Washington

Chaplain (Capt) Claude A. Steele
 O-445276
 7th Med Bn., 7th Inf. Div.
 APO 7, % Postmaster
 San Francisco, California

Chaplain Henry W. Stroman, Lt jg
 (CHC)
 First Marine Air Wing
 Marine Aircraft Group 12, FMF
 % Fleet Post Office
 San Francisco, California

Chaplain (Maj) Herbert J. Van Vorce
 2nd Armored Cavalry, 2nd Battalion
 APO 46, % Postmaster
 New York, New York

Chaplain Lt. Col. P. E. Winslow
 Post Chaplain
 Army Chemical Center
 Edgewood, Maryland



From the 1953 Statistics

The distribution of giving by the church and its auxiliary organizations for the 1953 statistical year is as follows: Paid by the church—\$26,249,587; paid by church schools—\$2,184,401; paid by Junior Society—\$49,251; paid by the Nazarene Young People's Society—\$522,112; paid by the Nazarene Foreign Missionary Society—\$1,538,927. This makes the grand total giving for all purposes amount to \$30,544,278. This represents \$118.33 given by each member of the Church of the Nazarene.—Office of the GENERAL CHURCH SECRETARY.

DEATHS

(Continued from page 21)

MRS. BELVA C. LUTZE was born July 20, 1896, at Greenup, Illinois, and died January 6, 1954, at Davison, Michigan. She was a faithful member of the Richfield Church of the Nazarene, was patient in suffering, and departed triumphant in the faith. Besides her husband, Melvin Lutze, she is survived by two sons, Rev. William DeCoe, pastor of our church at Torrington, Wyoming, and Dale, in the air force; a daughter, Mrs. Donald Gobb; four stepsons, Frank, A. D., Gerald, and Harold Lutze; a stepdaughter, Mrs. George Welsh; and her mother, Mrs. Joseph Reynolds. Funeral services were conducted by her pastor, Rev. C. L. Elston, in the Richfield church, assisted by Rev. Hugh Putnam. Interment was in Smith Hill Cemetery, Otisville, Michigan.

**" BECAUSE HE LIVES . . .
 I, TOO, SHALL LIVE "**

In grateful recognition of Christ's redeeming love, I send my gift of \$ _____ for world evangelism.

 Name Address

 Church District

Send to: John Stockton, General Treasurer
 2923 Troost Ave., Box 527
 Kansas City 41, Missouri

