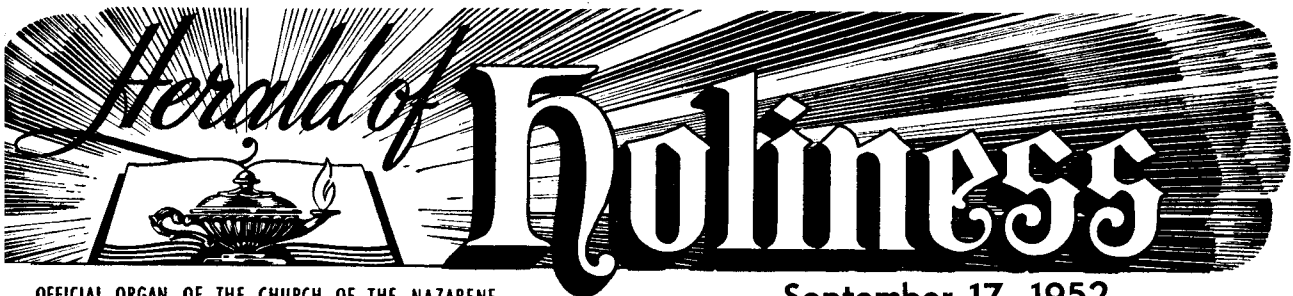


SEP 25 1952



OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

September 17, 1952

## In Appreciation

General Superintendent Williamson

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AT THIS season of the year millions of American youth enroll in school. In this great country of ours the most advantageous system of free education the world has ever known has been developed. Grade schools and high schools are within reach of all, or nearly all, who are of appropriate age. Private colleges and tax-supported universities place higher education within the grasp of a greater percentage of young people than anywhere else in the world.

For these proffered blessings we as citizens should be profoundly grateful. It should ever be remembered that illiteracy is a curse to the bodies, minds, and spirits of men. Education of the masses is a by-product of Christianity. It, in turn, is a handmaiden consecrated to the promotion of the gospel among men.

The people called Nazarenes should be especially happy that the church provides colleges for their boys and girls. In these institutions of higher learning they are permitted to acquire the best in education under the most wholesome spiritual influences. Association with other young people of like ideals is afforded. Professors

whose testimony to salvation is positive and whose consecration to their noble calling is unsurpassed teach their subjects with religious interpretation and Christian application. In this environment life's supreme choices are made. Ninety-five per cent of all youth who attend these colleges are saved to the church.

Nazarene colleges of today stand at an all-time high level. Through great handicaps and many adversities they have risen to a place of service to the church and the world that is beyond our ability to measure. Their greatest days are in the future.

The church is manifesting an increasing sense of appreciation. But we have allowed the many to profit by the sacrifice of a few all too long. Those who have given most in time and money to prepare themselves for their work—members of our faculties—are still the poorest paid servants of the church. This is a call for just consideration of those who have made our colleges what they are today. Here is a spontaneous salute to those who have dedicated their lives to this holy purpose.

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

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## TELEGRAM

*Indianapolis, Indiana*—Indianapolis District Assembly and camp meeting greatly blessed of God. General Superintendent Vanderpool at his best; Evangelist J. A. McNatt anointed of the Spirit; Keller-York Evangelistic Party were a blessing to all. District superintendent's report showed a good increase in all departments. Rev. J. W. Short re-elected with a strong vote. Mrs. Short re-elected W.F.M.S. president almost unanimously. \$47,000.00 raised for general interests. A wonderful spirit of unity prevails on the district.—B. L. WILSON, Reporter.

## NEWS IN BRIEF

Rev. N. A. Malmberg died on August 30 at Nampa, Idaho. He had been a missionary to the American Indians for six years.

Mr. Gene Berry, prominent layman of First Church of the Nazarene, Chicago, died suddenly of apoplexy, on September 2. He was fifty-six years old.

Rev. E. L. Looman has resigned as pastor of the Maine Street Church of the Nazarene in Enid to accept a call to pastor the church in Guthrie, Oklahoma.

After seven months' pastoring the church in Concordia, Kansas, Rev. J. M. Gleason is re-entering the evangelistic field.

After serving the church at Taylorville for three years, Rev. R. W. Meier has resigned to accept a call to pastor the church at Rantoul, Illinois. Chanute Airforce Base is located there, and he would be glad to contact your friends at the Base. Write him, 601 E. Grove Ave., Rantoul, Illinois.

Evangelist Ira E. Fowler writes to express his appreciation for the opportunity of working with the fine Nazarene pastors and laymen; he has now accepted a call to pastor the church at Chelyan, West Virginia, so is leaving the field of evangelism.

Mr. and Mrs. Frank A. Smith, members of the Church of the Nazarene at Plainville, Kansas, celebrated their golden wedding anniversary on July 23; they were married in 1902 at Stockton, Kansas. After a family dinner at noon, they had open house at the church from 7:00 to 9:00 p.m., with a

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## The Hazards

### Of Low Living

By E. D. Leavell\*

"I am going to keep one foot on the ground," is a common saying of those who hesitate to fly. But the truth is this, that if you do fly there is safety with altitude. A good share of the fatal plane accidents that occur every year are the result of failing to maintain a safe altitude. Low flying is hazardous. When you fly get both feet off the ground!

When it comes to soaring in the spiritual life some come up with the old trite saying, "I am going to keep one foot on the ground." "No sir, I don't want to become fanatic about this thing." Some people attempt to live for Christ while keeping one foot on the ground and continually subject themselves to the hazards of low living. The man or woman who attempts to live for God and at the same time fails to cut loose from evil habits and worldly companions and the pleasures of the world will inevitably crash.

If you are going to live for God don't risk the hazards of low living. Cut loose from the world and rise to soar with Him!

\*Terra Bella, California

*Keep thy tongue from evil, and thy lips from speaking guile (Ps. 34:13).*

Remember, my Christian friend, that the words that pass your lips may be true and right, yet your communications should be held in check by the stern discipline of your will and the censorship of the Holy Spirit because there is a right time and a wrong time to speak right things. Also, the malicious purposes of Satan may easily be advanced by your thoughtless gossip even though you might be innocent of any such intentions—which indicates that some right things might be said to the wrong person.

Remember, too, that it would add to your guilt if you should prove to be that "wrong person." For if the gossip that you have listened to should be untrue, or misconstrued by repetition, you would be acting as one of the devil's choicest agents—choicest be-

(Continued on page 20)

# "High and Lonesome"

By Haldor Lillenas\*

FOR AN hour or more we had been driving over the broad, black-top road under a brilliantly blue New Mexico sky. Toward the right a high mountain peak lifted its powder-blue head into the pink and gold sunset sky. Topping a long, gradual incline, we arrived at a lonely outpost along the highway from which could be seen a number of other mountain peaks touched by the glory of the setting sun. Atop the one lone building, situated near the road on this vantage point, was a sign bearing the inscription "High and Lonesome."

There are those who like best to live amid the hustle and rush of the great city where they may daily mingle with humanity and rub elbows with their neighbors. This type of living has many advantages. There are others who delight in the wide-open stretches; they love to feel the clean, sweeping breezes from the open desert, or to enjoy the tang of the pine forests, or to hear the song of the mountain torrent, far away from the clamor and dust of a crowded city.

In the land known as Finmarken in northern Norway the tillable soil is scarce. Traveling across the lonely stretches of this weird terrain in the year 1950, we could see, here and there, a small house surrounded by a small but vividly green plot of land. Here with infinite care and intense labor these farmers are wresting a living, under the most difficult circumstances, from this inhospitable territory. Many of these tiny farms are located on some steep mountainside. Truly their abode could be named "High and Lonesome."

May it not be said that those who live on a high plain must also be more or less lonesome? It is said that there are probably only three or four persons in our land who really understand our money system. There are not many Einsteins, not many Alexander Bells, only a few Thomas A. Edisons. The Luther Burbanks, the Henry Burroughses, the Abraham Lincolns, the Alfred Tennysons made their dwellings on the eminence known as "High and Lonesome."

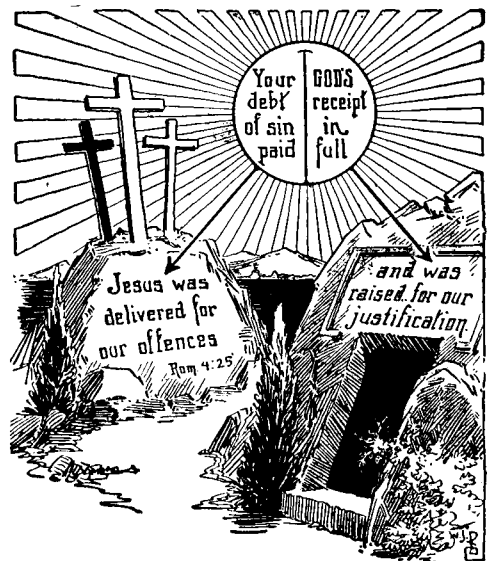
There have been many efficient and gifted painters, sculptors, and artists but the Rembrandts, Hoffmans, Raphaels, Michelangelos and Rodins and Vigelands dwell on the hill known as "High and Lonesome." There are, and have been, many wonderful composers and musicians who have left with us melodies and harmonies that never will die; but among them have been found but few Sebastian Bachs, George Frederick Handels, Joseph Haydns, Wolfgang Mozarts, or Edvard Griegs. These with others in their class have lifted music to a high level, but for the most part they have been so absorbed in their monumental works that they have lived lonely lives.

\*Elder, Pasadena, California

There were many disciples who followed Christ, but only twelve of them remained faithful to Him for any length of time and one of these finally betrayed Him. On the mount of transfiguration there were but three who saw Him when His face shone as the sun and "his raiment was white and glistening" (Luke 9:29). Those who live close to the heart of God cannot have a close fellowship with the world. The flowers of worldliness cannot thrive in the high and rarified atmosphere of deep spirituality; they will wither and die under the blazing light which shines from the face of the Son of God. He who lives close to Christ must at times feel the loneliness of separation from some of his own who have not followed into that better and more sacred fellowship with God which can be attained only by those who are willing to forsake all to follow Christ. There may at times be a sense of loneliness, but the holy fellowship with the King of Kings and the Lord of Lords is more than ample compensation for any apparent losses thus suffered. We may live on the hill called "High and Lonesome" and, in so far as this world is concerned, they may think we are living a lonely life, but such is not the case. We have fellowship with the One who is the source of all joy and satisfaction.

*Is not this the land of Beulah,  
Blessed, blessed land of light,  
Where the flowers bloom forever  
And the sun is always bright?*

Sanctification gives power to suffer the will of God, as Paul did at Philippi and at Rome. It puts holy zeal into a man or woman. Paul once burned for the devil; sanctification directed his fire into right channels for God.—Selected.



# FAITH

By Verla U. Gorham

*Faith, the substance of things hoped for,  
Evidence of things unseen!  
Faith can move the mighty mountain,  
Lift the lowly and the mean.*

*Faith, the gift of God the Father,  
By the Spirit, through the Son!  
Not by weeping, not by striving,  
But by faith the victory's won.*

This is a world of separation. We have our fathers and mothers with us for a while. We are blessed with their noble example and influence, and we feel that we cannot live without them—but soon they pass on. We grow up with our brothers and sisters, and the thought of separation brings a feeling of sadness. Death comes and takes our children from us. "One by one they went away." Yes, I know something of the newly made grave, the vacant chair, the half-worn-out shoes, and many other things to remind us of the one who brought joy and sunshine into our home. I know something of the hours of suspense before the death angel came. Over there no crepe will be on the door. The Apostle shouts, "For the former things are passed away."

There are many wonderful attractions in this painless country. Yonder is that grand army of patriarchs and prophets who stood on tiptoe peering down through the ages and rejoicing to see the coming of our glorious Redeemer. There is Moses, who talked with God amidst the smoking mountains, and had to put a veil over his face in order to remain among earthly mortals. There is the prophet Enoch, who walked with God for three hundred years, and was so close to heaven that the Lord took him without a funeral. There is Daniel, who laughed at roaring lions and was true to God. There come the three Hebrew worthies who defied fire and smoke and came out without the smell of fire. Yonder is Job, who elbowed his way through sorrows and afflictions and looked into the future and shouted that he saw the blessed Redeemer.

When we turn to the New Testament there comes Mary, the mother of Jesus, who was honored above all women. There are Matthew, Mark, Luke, and John. There is the impetuous and thundering Peter. There is the careful and conservative James, and the sublime and lovable John. Here comes the first New Testament martyr—the mighty Pentecostal preacher, Stephen. There is Brother Paul, the Lord's mighty signal-bearer. And space forbids me to tell you of those "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance, that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented."

Our own loved ones will add attraction to this tearless land. I read the story of a ship which left France for the East Indies on a voyage that extended over a period of several years. By and by, heavily laden, she started on her return trip. As the crew approached their native country,

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## The Painless Country

By W. B. Walker\*

THE WRITER of the Book of Revelation says, "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:4). John informs us that there are some things in this world that will not be in this tearless country. This world is filled with tears and heartaches. Tears are sometimes caused by temporal depression, but such depression cannot extend beyond the bounds of time.

Beyond the sorrows, afflictions, and misunderstandings of this life, there shall be no more poverty. "They shall hunger no more." Sometimes defective friendships are a prolific source of tears. Many are our friends as long as the sun of prosperity shines; but when our skies darken into gloom, their smiles are turned into frowns. Often the fingers of affliction fling open the sluices of our tears. These frames of ours are weak and frail. "All flesh is grass." But thank God, there are no tears in heaven!

In this world we have pain and sickness. Oh, the pain and suffering of this poor world! But the Apostle boldly declares there shall be no more pain nor suffering when we get to the other side. And there shall be no "more pain." Often our bodies are filled with pain, and our minds and souls pass through the horrors of suffering. In this life we are borne down with pain and disease. But there is a blessed day coming when pain and suffering will be banished away forever. There will be no heartaches and suffering in that blessed land.

In this fallen state, we have blighting sorrow. This world is filled with sighs, groans, tears, and heartaches. We never know the sorrow of people by the way they smile. Yonder is a home of plenty, but sorrow has entered it and brought sadness and heartaches. There is still another home where a son or a daughter has gone wrong. Oh, the brokenhearted people in this fallen world! Sorrow shows no partiality—there is no favoritism.

\*Pastor, First Church, Dayton, Ohio

their joy was so great that they almost lost control of themselves. When the vessel entered the harbor, and they saw their relatives and friends who had been waiting for them so long, many of the crew leaped from the ship and literally swam to the shore and fell into the open arms of their loved ones.

Beloved, the "old ship" is now on a long voyage, seeking immortal gems with which to enrich the Master's imperishable crown. "Staunch are her timbers, brave is her Captain, and trusty is her crew." She has made many trips and made them safely. She has landed millions, and they are waiting for us on the other side. The old ship will soon bear us over the storm-tossed sea to the native clime of our Fatherland.

While this world has much suffering, heart-aches, misunderstanding, and afflictions, yet the Lord has promised never to "leave us, nor forsake us." He will not forsake us while living, and He will not desert us when we come to the end of the way. Bless His name forever!

## Epistle to the Philippians

By H. Orton Wiley

### XIV. The Great Parenthesis

THE PERSPECTIVE of the third chapter of this remarkable epistle is again marked by a decided change. In the first our thoughts were turned inward to the spiritual Christ; in the second they were directed backward to the incarnate Christ as our great Example; here they are directed forward to the resurrected Christ as the supreme Goal of the Christian life.

From the words "Finally, my brethren" (3:1), to "Finally, brethren" (4:8), the subject matter appears to be parenthetical, and for this reason is called "The Great Parenthesis." And what a rich parenthesis it is! The Holy Spirit has here enabled St. Paul to deal with such vital subjects as (1) the nature of Christian worship, (2) the excellency of the knowledge of Christ, (3) the Christian race and its prize, and (4) warnings against false doctrines. The first part of chapter 3 may be analyzed as follows:

*Three Specific Warnings* (3:2). (1) Beware of dogs, or making holy things common. Dogs were the scavengers in those days, and the Apostle warned against allowing the Jews to snatch away their liberty in Christ. (2) Beware of evil workers—those who would add the Jewish law to Christian faith as a condition of salvation. (3) Beware of the concision. St. Paul does not use the term circumcision because of its sacredness as a symbol of the Abrahamic covenant. He uses instead the word "concision," which means simply "flesh-cutters," or the observance of the rite without its spiritual meaning. We may sum up these three warnings briefly for our spiritual good as follows: (1) Beware of making holy

things common; (2) Beware of the legalists; and (3) Beware of the ritualists.

*Three Specific Assertions* (3:3). (1) We worship God in the spirit. Empty forms, however beautiful, are not pleasing to God. He seeks those to worship Him who worship Him in spirit and in truth. (2) We rejoice in Christ Jesus. Inner spiritual life will manifest itself in holy joy. The attempt to repress all emotion in religion on the part of some of the larger denominations has led to the dry, barren, and unattractive character of much that is called worship. Rev. C. W. Ruth in speaking of the kingdom of God as "righteousness, peace, and joy in the Holy Ghost" often remarked that it was at least two-thirds feeling. (3) We have no confidence in the flesh. Whatever grows out of the carnal mind, whether ranting or ritual, is displeasing to God. Only worship offered in the Spirit is acceptable.

*Three False Trusts* (3:4-6). These false trusts the Apostle sums up as (1) pride of birth. The Jews looked down upon the Gentiles as dogs; and the election that was intended to be a blessing to the world had led to pride and exclusiveness. (2) Pride of denomination—a Pharisee, which represented the strictest religious sect of the Jewish people. (3) Pride of personal zeal and devotion. St. Paul was zealous above others in a mistaken but wrong cause. Someone has aptly said that there is "a face pride and a place pride, and a race pride and a grace pride." While all are objectionable, perhaps grace pride holds the most objectionable place.

*Three Firm Trusts* (3:7-9). Here St. Paul gives us the only sure foundations of faith: (1) the knowledge of Christ, or personal acquaintance with the Saviour; (2) the righteousness of God in Christ, resulting from the atoning Blood which cleanses from all sin (I John 1:7); and (3) fellowship with Christ, or a constant walk day by day in blessed communion with God in Christ.

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## Things Unseen

By Kathryn B. Peck

*We see a house, but cannot see a home;  
We see a brain, but cannot see a mind;  
A word is seen, but never an idea;  
A kindly glance, but not the love behind.*

*We see a deed; the motive is not seen.  
We see a rose, but growth we cannot see.  
We see a face, a smile, a tear—  
But can't see truth or prayer or sympathy!*

*Upon the things unseen I set my heart,  
For these have value of eternal worth;  
While things we see are fleeting—temporal,  
And fade like autumn leaves away from earth.*



## A Crown for Fatima

By Lorraine O. Schultz\*

**I**N THE little country of Portugal in western Europe stands a beautiful cathedral known as Fatima. Until 1917, when three shepherd children professed to have seen visions of the Virgin Mary as they were watching their flocks on the rugged hillsides of central Portugal, the name was only of local renown. Today, Fatima has grown to fame, until by many Catholics it is looked upon as the altar of the world.

Some years ago the women of Portugal promised a beautiful crown to their "Lady of Fatima," as the virgin came to be called, believing she had helped to keep Portugal out of the last war. It took some years to collect the jewels and gold for the crown. Women, rich and poor alike, found something to offer for the crown. They gave up cherished medals, their bracelets, and their rings, from which gold, and almost three thousand gems, including pearls, emeralds, diamonds, and rubies, were obtained for the crown. Men spent three months in working on the crown, and no charge was made by the designers. In 1946 the image of the virgin was crowned, with well over a half-million people present at the ceremony.

In another country, the little country of Palestine in western Asia, nearly two thousand years ago, shepherds heard the angel's message, as they watched their flocks on the hillsides. They left their flocks and went to the manger to worship the Christ, the Son of God, the Prince of Peace, the Desire of all nations. This Christ, who had come into the world of sin and shame to redeem mankind, walked the dusty roads of Palestine, called men to follow Him, spoke simple words and multitudes were healed. His earthly crown was a crown of thorns. He died on Calvary for a world in sin, but today He lives at the right hand of the Father, interceding for a lost world. And He lives in the hearts of many who have found Him as their Saviour.

Yet today there are thousands in this old world who have never met this Prince of Peace. Could

\*Nazarene Missionary, Coimbra, Portugal

it be that we who profess to know and love Him have forgotten that men are valuable, that man's soul is immortal, and that he will live forever? Could it be that we are failing to gather up the jewels from among the lost of this earth, to lay as treasures at the Master's feet? Do we put the value upon a living Christ that the people of Portugal put upon an inanimate image? Do we put the sacrifice into winning souls that the women of Portugal put into gathering gems for the crown of their "Lady of Fatima"?

One soul is worth more than the riches of this old world—more than the silver and the gold. What jewels will we have to lay at the Master's feet on that day when He is crowned King of Kings and Lord of Lords?

*Master, give to us a burden  
For the lost world at our door:  
Souls more valuable than rubies,  
Who will live forevermore.  
Help us gather up the jewels  
From among the lost today;  
Give us vision, give us passion,  
Help us win them, Lord, we pray.*

## "TOO FAT—ME?"

By H. M. von Stein\*

**P**ERHAPS no other people in this present age spend so much money, time, and study trying, mostly with indifferent success, to lose weight as the American people. There is no fear that this subject might need more meticulous explanation; everyone knows what I mean. More commonly than not, the husband of the family suffers while the wife combats the excess calories, although I suppose there are men also who have trouble keeping their weight down.

The reason for obesity in otherwise normal people is, I am told upon the best authority, quite simple—we eat too much of what we like.

There is more than a spiritual parallel in this matter. With people whose tendency it is to become too fat the physical fact is a serious religious matter. No one can be at his best for God or for himself who is not well; and to be too fat is to be, in varying measures, ill.

The spiritual parallel is just as pertinent. We allow ourselves to become overweight, mind, spirit, and body, through those things which appeal to us through the senses until we are spiritually ill and can hardly move. We get so tired! Just to think of praying all night long makes us tired. We never seem to get rested.

We read in the Bible, "Yet a little more sleep, a little slumber, a little folding of the hands to sleep" (Prov. 24:33)—and the time is past, the opportunity ended.

It is a great deal easier to do something about excess physical weight than it is about spiritual

\*Medford, Oregon

overweight. Someone is quite ready to say: "I doubt that. You have no idea how difficult it is for me to lose weight. Everything I eat goes to fat!"

It is surprising how easy it becomes for the individual if the physician says: "Sister, unless you lose some weight you are not going to be with your family much longer. That's right—you are going to die!" When the individual realizes the condition is really vital, it is almost no trouble at all to follow a certain regimen and the excess pounds vanish!

The same thing is true with spiritual discipline, for it is a discipline. It all hinges on the knowledge that the thing is vital!

The secret of the success of a good physician in prescribing for obesity is this: he gives you a diet—not of the things you may *not* eat, because in this enlightened age you already know that. If he knows his business he gives you a printed list of the things you may eat, and how much.

In the realm of spiritual well-being we long ago had a diet prescribed for us which, if we are puny and skinny in our spirits, will fatten us; and if we are oppressed with the "weight" which Paul told us to lay aside, along with the sin which doth so easily beset us, we will lose that, too. Here it is: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if [my! that little word 'if'] there be any virtue, and if there be any praise, think on these things."

When we become emotionally involved in the exploits doled out by the current soap opera, the latest novel, or the television program, we do not have a normal, full reaction to the spiritual needs of mankind or even of ourselves, *even if we have been sanctified and saved to the uttermost.*

And if we can watch, read, or listen to these things without becoming emotionally involved we are already dangerously calloused in our human spirits and are not normal human beings.

Let us feed on the Word of God as we know how, and let us work and eat and live with the freedom of spirit and body which is born of righteousness, which is born of God!

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The Apostle Paul exhorted the Colossian Christians to set their affections on things above, and not on things on the earth. There is an expulsive power that overcomes our affection for the things of the world, and sets our affection on things above. The expulsive power of this heavenly affection on the part of the Colossians had become so great that they were reckoned by Paul as being dead to the world. They were in the world, but their affections were not set on the things of the world. Paul said of them: "Ye are dead, and your life is hid with Christ in God." They were dead to the world because their lives were hid with Christ in God.—DR. J. C. MCPHEETERS, in *Pentecostal Herald*.

## October Thanksgiving

### To Nazarenes in Canada

**Y**OUR Thanksgiving date comes in October, about a month earlier than the date set in the United States. For all of us, the date is not so important as the *spirit* with which we observe this annual "feast of Thanksgiving."

In the Church of the Nazarene we not only associate home-comings and family gatherings with this event, but we look upon it as a time when we give abounding thanks to God for both temporal and spiritual blessings which we have received during the year. This calls for an expression of gratitude on our part. We feel that in no better way can we demonstrate our thankfulness to God than by giving an "offering of praise" for the extension of God's kingdom around the world.

This year our gifts should be more meaningful than ever. We have enjoyed bountiful harvests in many places. Our homes have been spared the ravages of war. We have had reasonable peace and security within our borders. For all of these blessings we are devoutly thankful.

Thanksgiving, for Nazarenes, has deep spiritual significance and carries with it world responsibility. Because of spiritual blessings we have received we are "debtors to every man to give him the gospel in the same measure as we have received it." That, in brief, sums up the reasons why the **THANK OFFERING** in **OCTOBER** should be the most generous the church has ever received. "For the night cometh"! We must work while it is yet day!

S. T. LUDWIG, *Stewardship Secretary*

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### Is Your Heart Polished?

**I** WAS brought up in a Christian farm home in Iowa and was privileged to have two brothers and two sisters. Having an old-fashioned mother, she believed in Sunday starting Saturday evening. Everything that possibly could be was prepared on Saturday, which included the food for the Sunday meals—for Sunday was an established day of rest at our house, even for the cook. Baths were given and taken and everyone's clothes lined up in readiness for the Sabbath day.

It became my duty each Saturday afternoon to polish the family shoes—seven pair—five for us children and those of my mother and father. Since there were shoes that necessitated various types of cleaning and polishing, it took a good deal of time and effort. What a gratified feeling to see the pairs of brown and black shiny leather in array on the floor at the side of the hard-coal heater!

I do not ever remember completing my delightful task without my mother mentioning this to me: "The outside we can always polish but be sure you shine on the inside. Is your heart

polished?" I never polish shoes but what this indelible truth recalls itself to me—the importance of keeping the inside of us polished—the need for inner cleansing of our hearts, which is just what we Nazarenes believe as the second definite work of divine grace.—MRS. RALPH E. SHAFER, *Liberal, Kansas.*

## "Ye Are the Temple of God"

By Sadie Agnew Johnson\*

**G**OD GAVE Moses explicit directions for the building of the Tabernacle, the purpose of which was: "And let them make me a sanctuary; that I may dwell among them" (Exodus 25:8).

Let us study some of the materials used in building the Tabernacle, that we may find God's ideal for the temple of our hearts, in which He now desires to dwell. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (I Cor. 3:16).

The colors of the curtains of the sanctuary were blue, purple, scarlet, and fine twined linen. Blue signifies the heavenly. God has made it possible for our hearts to be God-centered, to partake of His nature. "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33). Purple is the color of royalty and nobility. When we are redeemed, the King of the universe is our Father. "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light" (I Peter 2:9). "And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (II Cor. 6:18). "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ" (Rom. 8:16-17a). Scar-

\*Nazarene Elder, Nashville, Tenn.

let is the color of blood. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Hebrews 13:12). Linen is typical of purity and holiness. "Be ye holy; for I am holy" (I Peter 1:16).

Gold, silver, and brass were used in the Tabernacle. All three of these are malleable and ductile. The characteristics of these metals are very significant, specifying God's desires for the temples of our hearts. Gold is a most precious metal. We are redeemed with the precious blood of Christ, as of a lamb without blemish and without spot. Gold is the most malleable and ductile of all the metals.

God wants the temples of our hearts to be malleable, that is, when hammered by critics and the powers of darkness, we will not break, we will not fly to pieces, but we will expand and enlarge our borders, and thereby grow in grace, that God will be glorified; when we are pulled at by faultfinders and satanic powers, we will not break in pieces, but we will be drawn out with increased capacity to encircle the globe, yea, the vast universe, with God's marvelous grace.

When gold is hammered, its specific gravity is increased; likewise, when we are assailed by afflictions, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (II Cor. 4:17).

Gold is quite unalterable by heat, moisture, and most corrosive agents. In the many vicissitudes of life when the corrosive agents of worldliness try to attack our hearts, God's temples, by His wonderful grace, can gloriously resist all these satanic influences.

Gold stands for riches, wealth, and anything of great value; but our souls are worth more than all the wealth of this world. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36.)

Gold and silver and brass have each a valence of one. They are univalent, that is, they have the power to combine with only one element. Our hearts are the temples of one God. "One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all" (Eph. 4:5-6).

The priestly garments were designed for glory and beauty. "And thou shalt make holy garments for Aaron thy brother for glory and for beauty" (Exod. 28:2).

God has made it possible through the blood of Jesus that our garments may glorify Him and that the beauty of Jesus may be seen in us.

The Tabernacle altar of incense was overlaid with gold, and from it a continual aroma of sweet incense was ascending to God. The altar of incense in the temple of our hearts is intercessory prayer and praise, ascending without ceasing to God, who is on the throne of the universe.

The Tabernacle was sanctified by God's glory (Exod. 29:43). We are sanctified by the mighty baptism of the Holy Ghost, by which our hearts

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## Who Is a Pagan?

By Frieda S. Dause

*Who is a pagan? Is it he  
Who ignorantly bows his knee  
Only to gods that he can see?*

*Is she a pagan who tosses her child  
Into the raging river wild?*

*Or the naked black boy who runs with a cry  
Whenever the white man passes by?*

*Yes, these are pagans, we must say;  
But also many who day by day  
Store up treasures here on earth,  
Forgetting things of eternal worth!*



are made a fit temple for the indwelling Holy Spirit. May He abide with increasing fullness every moment of our lives, revealing the Christ to us as we grow in grace and revealing the Christ to a lost world through us.

The Tabernacle, with all its glory and beauty, cannot compare with the glory and beauty of the temples of our hearts when filled with the King of Glory, the Lord of Hosts, our wonderful Redeemer. Praise His holy name!

## No Holiness: No Fellowship with God

*Follow peace with all men, and holiness, without which no man shall see the Lord (Heb. 12:14).*

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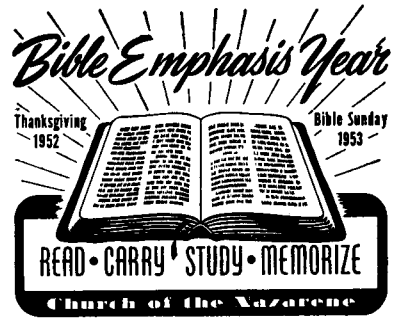
**A** HOLY God will keep company with none but those who are holy. Holiness is the bond that binds God and souls together. The Holy Spirit gives the lie to those who say they have fellowship with God and yet maintain familiarity and fellowship with sin (I John 1:6). There are many who cry out, "The temple of the Lord, The temple of the Lord," who have no communion with the Lord of the temple (Jer. 7:4-12). There are many who rise early and go late to ordinances, and yet there is no spiritual profit; their souls are poor and beggarly and threadbare still, like dry leaves, sapless and heartless and comfortless. Without holiness no man can have any spiritual communion with God.

Unholy persons are fools. The fool and the ungodly man are synonymous words, signifying the same thing in scripture. "The fool [or the wicked, the unholy person] hath said in his heart, There is no God" (Ps. 14:1). Fools despise wisdom and instruction, and the world is full of such fools.

A fool prefers toys and trifles in preference to the things of lasting worth. He prefers brass to gold, toys before a rich inheritance. The wicked prefer their lusts before the Lord, like Laban and Nabal in the Old Testament. A man is a fool to prefer the toys and trifles of this world before the pleasures and treasures that are at God's right hand.

How eager fools are for the latest thing—the thing that glitters—at the expense of neglecting the lasting thing! Hell is full of such people. One day they are crying out, "Oh, heaven! oh, that we may go to heaven!" and the next day they act as if there were no heaven or hell. One day they cry out with Balaam, "Let me die the death of the righteous!" and the next day with Saul you find them persecuting the righteous to death. One day they cry out, "What must I do to be saved?" The next they live as if they were resolved to be damned. Thus these spiritual fools, like natural fools, are always fickle and inconsistent.

(Continued on page 14)



## Making the Most of BIBLE-EMPHASIS YEAR

Two weeks ago we announced the launching of the good ship BIBLE-EMPHASIS YEAR. For twelve months all Nazarenes are being asked to take an excursion through the Word of God. Now we are offering some simple suggestions to help make this the greatest voyage of your life through Bible-land.

1. Determine right now to co-operate eagerly and fully in all plans announced for BIBLE-EMPHASIS YEAR, both locally and denominationally.

2. See to it that every one in your family owns a good Bible. All adults, especially, should have both a good study Bible (and be sure it has a good binding) and a small Bible or Testament of pocket or purse size for carrying at all times.

3. Discuss BIBLE-EMPHASIS YEAR among your friends and "talk it up" everywhere.

4. Be sure that a Bible is prominently displayed in your home.

5. Carry your Bible always. Make it the companion of your spare moments, the indispensable assistant in leading the unsaved to Christ. And be sure you carry it to church and Sunday school, for you know that the printed portion in the Sunday-school literature is but a small part of the entire lesson.

6. By committing passages to memory make the Bible the companion of your busiest moments and also your shield in the night seasons when the tempter would come to steal peace from your heart.

GENERAL STEWARDSHIP COMMITTEE

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*There is but a step between me and death (I Sam. 20:3).*

If we are to be sure of our relation to God in the hereafter, then of necessity we must attend to the important matter of our relation to Him here before we take our last step in life.

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*Go thy way for this time; when I have a convenient season, I will call for thee (Acts 24:25).*

The odds are stacked against anyone's becoming a Christian who is self-cursed with the sin of procrastination.—EARLE F. WILDE.

# Bravery—for His Sake!

By Edwin R. Anderson\*

**A** LOT of people would have called my friend Fred Barnes a very reckless fellow, to have done what he did that particular time. I suppose that others would have curled the lip for a sneer and muttered, "Religious fanatic!" I know many Christians who would have called him a very brave man.

But all of them would have been wrong. I think that Fred was simply giving a twentieth century demonstration of a first century truth as pictured in the Book of Acts, where it speaks of those who were so in love with the Lord for the needs of the souls of lost men that nothing could stand in the way. "Men that have hazarded their lives for the name of our Lord Jesus Christ" (Acts 15:26). I know that Fred himself would never have called it a "hazard." He would square his shoulders, and with a bright smile would reply, "Hazard? hazard? Why, it's an honor—that's what! And besides, what else could I have done?"

Let me tell you the story of "that particular time," and you can judge for yourself.

It was a warm summer evening back in the old town, and a number of us from the Gospel Chapel had gone down near the railroad station to hold a street corner gospel meeting. We had a good time. Of course, there were always the wisecracks and the "know-it-all's," with loud laughs and coarse words; but aside from that everything went smooth and well.

It was Fred's turn to get on the box and give his testimony for our blessed Lord. He had gotten only a few sentences through his lips when all at once a loud, bellowing roar came from the rear of the crowd. Hurriedly the crowd parted to make

\*Waterbury, Conn.



The Spirit itself  
beareth witness  
with our spirit,  
that we are  
the children  
of God. Rom. 8:16

way for a tall chap coming down the way towards the front.

I held my breath as I saw him. He was tall, and he was mean looking in more ways than one. He was powerfully built, like a railroad section hand—probably one of those working with the track gang, up the line. But even worse, he was more than half drunk. He swayed as he made his way, and I could see the awful blaze in those sin-glazed eyes.

Then I saw it! Some of the crowd saw it too, and whispers of fright ran through like brush fire. It glistened dangerously as the light from the nearby street lamp sheened across—held tight in the grip of a huge, fisted hand and raised with deadly intent, as he swayed nearer and nearer to Fred.

It was a large hunting knife. I can still see it in my mind's eye, as if the whole thing happened only a minute ago. I can still feel that cold chill that slammed against my heart. I still remember how I looked over that crowd, then looked at the other fellows on our team. I'll admit that my faith shook a bit, for I sincerely prayed for the sight of an officer in blue.

The mean-looking chap was facing Fred, who had stopped speaking to watch him carefully. You could feel the heavy silence that fell over that meeting. And then with a quick motion one of those arms whipped out and grabbed Fred's, while the other poised that glinting death-steel a few inches before his face.

"Cut out that fool preachin'! So help me, cut it out and get off that box as fast as you can and get out of here." The words bellowed like the roar of an angry bull. "So help me, if you don't, I'll—I'll drive this right into that face of yours!"

What a moment! There we stood, glued to the spot. And then—I suppose we'll never know how he did it until we get on the other side—Fred Barnes spoke to the chap. Calm and quiet, with no trace of alarm. His face had not a line of fright in it. Instead, a sort of sad smile, as if he were sorry for the sin-sodden soul.

"Go ahead if you want to, my friend. I'll just be home with my Lord, where I want to be. And when you send me there, I'll ask the Lord to forgive you and send somebody else to give you what you need more than anything else. You can depend on that."

Quick as a flash, I shifted my gaze, and I honestly wished I had a candid camera to catch that look! The chap just stood there. The sin-sodden anger drained away in that moment's flash, to be replaced by a look of surprise and, yes, of fright!

Then, without warning, the glittering knife came down! Right down and out from his grasp from the fingers which flew open, hitting the pavement with steelish ring. The other arm hurriedly drew back. And then with both arms flailing about, he cried, "Let me out of here! Let me out of here! I'm scared to stand here with this kid; somethin' might happen to me!"

A moment later he was gone, and the crowd drew together again, as if by some invisible force, and closer to the box upon which Fred was standing. All was silent now. The loud laughs and coarse words were lost. They all realized that they had come face to face with the real "go" of the "GO-spel." Especially when Fred leaned over and continued quietly: "Friends, don't report that poor chap. He really didn't do anything. It was the devil. The Lord is dealing with him and I'm going to pray for him. And I want to pray for you who have seen this. I'm sure that the Lord had a purpose in all of it, so that He could speak to your hearts about your own need of Him. Now then, how many of you will raise your hands to be prayed for?"

I was thrilled—and really, not surprised, to see the hands that went up here and there in that crowd, that memorable summer evening. And when I looked back to the box with Fred standing there, a tear filled my eye for the very glory of the whole business.

## The Crucial Decision

By Carl Bangs\*

*Yield yourselves unto God (Rom. 6:13). They . . . gave their own selves to the Lord (II Cor. 8:5).*

**I**N RETROSPECT, one sees the decision of surrender made in entire consecration as a *big* decision. It turned the whole course of the ensuing life and career. It had ramifications and consequences which have spread out down through the years.

When a young man, for instance, consecrates himself to God, he is making a decision affecting his choice of a wife, his occupation, his place of residence, and the disposition of all the resources which are his from then on.

It is doubtful, however, that the seeker for the fullness of the blessing sees all these things as he wrestles with the carnal self. They are not the issue. The issue is rather in the present, and it is often focused on one small area of present interests.

The issue is the self. The self is a problem because it is not yielded to God. This rebellion expresses itself in an attachment to some object, even a good object, which is not the will of God.

The decision of entire consecration, then, is not so much a *big* decision, involving many things, as it is a *crucial* decision, involving one thing. "One thing thou lackest," Jesus said to the young man. It is the decision to let God's will cut across self-will. It is the decision with a cross in it.

Paul exhorts his readers, "Yield yourselves unto God." He witnesses of the Macedonians that they "gave their own selves to the Lord." He testifies of himself, "I am crucified with Christ."

\*Chicago, Illinois

## THE EVANGELISTIC PULPIT:

### The Lost Christ

By C. C. Chatfield\*

**T**HERE are many tragedies in life that bring terror—to come to old age and lose material security, to lose one's health and be a burden, to have a dear friend and through misunderstanding lose him. These are tragedies indeed, but the greatest tragedy of all is to lose the Christ out of one's life.

In Luke 2:43 is the sad comment—"Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it." Here is the picture of two who lost the Christ, with three of the strangest facts revealed. Who would have expected the parents of Jesus to lose Him, the most unlikely persons to do so? Yet they did, and it is sad but true that many of the most promising of Christians are allowing the Christ to slip out of their lives. And, like these parents, often they go a day's journey, or more, before they realize He is gone! What a tragedy, a profession without possession!

These unlikely persons lost the Christ at the most unlikely place, in the Temple. Here where they should have drawn the closer to Him they let Him slip out of their lives; and others also are losing Him there. Working for Him? Doing? Yes! but good works are a poor substitute for His divine presence. Obedience is better than sacrifice.

These unlikely persons lost the Christ at the most unlikely time, the greatest religious gathering of the year, the annual camp meeting. Here when truth, prayers, and opportunities were multiplied they lost the Christ; where they should have grown and developed in Him, they lost Him, as many are doing. To walk in the light is victory; to back up on light is to leave Christ behind. They did not lose Him by doing wicked things, but by following the custom of the age. They supposed Him to be among their kinsfolk. Because it has become the custom to do things, people who once had strong convictions have turned aside and lost the Christ.

These parents did not miss the Christ while the sun was shining, but when the night shades came on they began to look for Him, but He was gone. You too, friend, may run well while the sun shines, but the dark night is near when you will want Him and need Him, only to find you have left Him behind. You left Him at that place where He told you to tithe, to preach, to do personal work, to be sanctified. And, remember, while it took these parents one day to lose Him, it took them three days to find Him. They had to retrace their steps, and they found Him just where they had left Him. So you, too, will find Him at the place where *you left Him*.

\*Nazarene Evangelist

## Heavenly Blue Morning Glories

**I**N GREAT profusion, heavenly blue morning glories cover the fence between us and one of our neighbors. As I look at them each morning, they greet me with a message from my Heavenly Father. They speak to me of God's love and care.

**A**ND WHY take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even

**They Are Cared For** Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" (Matt. 6: 28-30.)

If Jesus were teaching this lesson to me today in my back yard, He would say, "And why take ye thought for raiment? Consider the heavenly blue morning glories along that fence, how they grow; they toil not, neither do they spin: and yet I say unto you, The best-dressed man or woman in Kansas City is not arrayed like one of them. Wherefore, if God so clothe these flowers which will wilt and fade in a few days, shall He not much more clothe you, O ye of little faith?"

The same lesson is brought out as to food. "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" (Matt. 6: 26.)

Be not anxious, or worry, about food and clothes; your Heavenly Father will supply your needs. He who feeds the sparrows and clothes the heavenly blue morning glories will not leave you hungry and naked.

**L**AZINESS is not encouraged by these passages, even though the Master tells us that the sparrows do not sow, nor reap, nor gather into barns, and the heavenly blue morning glories do not toil nor spin. Their inability to help

**They Toil Not** God meet their needs only emphasizes the contrast between them and us. If God so bountifully blesses plants and animals who are on such a low level of existence that they cannot assist Him in what He does for them, how much more will He shower His gifts upon those who are created in His own image and can co-operate with Him in what He does! "Shall he not much more clothe you" who are of so much greater value? "Are ye not much better than they?"—the helpless birds whom He feeds, and will He not therefore provide food for you who are worth so much more?

In logic, this is called the *a fortiori* argument—from the stronger; that is, the lesser is contrasted with the stronger. Jesus also uses this argument in the last chapter of the Sermon on the Mount in giving one of His greatest lessons on prayer.

## EDITORIALS

The climax of this teaching (Matt. 7:7-11) is found in the last verse, where we have these words: "If ye then, being evil [human and finite], know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" Notice the *a fortiori* argument—"how much more shall your Father which is in heaven give good things . . . ?" Shall He not much more clothe and feed you if He clothes the flowers and feeds the birds?

**U**NDERLYING this wonderful promise of our Heavenly Father to feed and clothe us is a principle which we must never forget. It is given in Matt.

### The Underlying Principle

6: 33: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Only those who make His kingdom the chief end of their lives can claim these promises as to His love and care.

## The Light of Truth God Spells Out His Nature

**T**HIS IS election year! The candidates are being called on to "spell out" their position on various subjects. Just the other day, according to the papers, a certain candidate spelled out his view on civil rights. In other words, it was claimed that he told exactly—clearly or unambiguously—where he stood on civil rights.

**I**N HARMONY with this manner of speaking, it may be said that God spells out His nature in the Bible. There He reveals himself as a Father, Son, and Holy Spirit.

**Not an Absentee Lord** And whatever other conclusions one might

draw from these manifestations, he cannot hold that God is detached from the world. He is in the middle of things down here—He is no absentee Lord. An absentee lord, in the thought of the Middle Ages, was the holder of an estate who lived in another country. He never set foot on his possession. He not only didn't live on it, he didn't visit it. He dealt with those who had charge of his estate through his servants. Thus he knew nothing firsthand about his estate or those who worked there.

How different it is with God! He is an immanent as well as a transcendent God. As an immanent God, He lives on His estate; He breaks into time and manifests himself as Father, Son, and Holy Spirit. He knows His servants and has

# Stephen S. White

to do with them firsthand. He is also within reach of them—they can call on Him and present their needs.

The God of the Christian as He spells himself out in the Bible is very different from the God the deists of the seventeenth and eighteenth centuries believed in. According to them, God created man and the universe and then refused to have anything more to do with them until the time of judgment. On the earth they were left to work out their own destiny. The special revelation given in the Bible and the whole plan of redemption set forth there were excluded by the deists. As the redeeming God—Father, Son, and Holy Spirit—revealed in His Word, He is very much in this present world and not the God of the deists or an absentee lord.

**G**OD IS not the wholly-other to the extent that He cannot be described by words which are applied to man. Some who hold this view even

## Not the Wholly-Other

go so far as to tell us that God cannot be spoken of as a Person or as existing because these are temporal, finite, human terms. At best, they can only symbolize the reality of God. But again I affirm that the Bible does not set forth the existence of God in this way. It does not place Him so far above us that we cannot say anything about Him. It reveals Him as Father, Son, and Holy Spirit. Thus the reality and nature of God are spelled out for us.

In the whole Old Testament we have the Father's day, or dispensation. Further, God is *called* Father a few times in the Old Testament as well as many times in the New Testament. This makes me feel at home at once in my religion, for I had an earthly father. It spells out much to me. If I as a follower of Him can think of Him as my Heavenly Father, then my knowledge of Him is enlarged at once. God as my Father could not be so far removed from me that He could be thought of as the wholly-other One.

Not only is the God of the Christian faith God the Father; He is also God the Son. Here I am at home again. I have a son, and have known many other sons across the years. When God reveals himself as God the Son, He spells out much of His character to me. As God the Son, He could not be the wholly-other, One who is so far above me that I cannot know or say anything about Him. Father and son are words which are very rich in meaning for me, and if God can be thus described, He cannot be a stranger.

Then there is God the Holy Spirit, or God the Servant, as one Christian writer has suggested. He rightly points out that Father and Son as used

in connection with the first two Persons in the Godhead are descriptive terms, words which set forth the functions of the first two Persons in the Trinity. If a similar term is to be applied to the Holy Spirit he recommends the word Servant. Thus we would call the Holy Spirit, God the Servant, and by this name best describe His activities in the Godhead. His whole business is to testify of God the Son, or be His Servant. Such a name for the Holy Spirit spells out much about Him as the third Person in the triune God. I am acquainted with the term servant and cannot help but come to a better understanding of the Godhead when the Holy Spirit is spoken of as God the Servant.

## God Save Us from "Soft Heads"

"Soft heads" was the name Bishop Francis J. McConnell's mother gave to those who didn't believe that their religion had anything to do with politics. She met one woman in this class who said that she wouldn't vote because her "citizenship was in heaven." What a disgraceful excuse for not exercising the right of the ballot! God save us from "soft heads" today.

There are now many countries where fully qualified citizens do not have the free ballot. Thank God, this is not the case with most of those who will read these words. They can still vote, and vote as they please. In the United States we do not have to vote the Democratic, Republican, Prohibition, or any other party ticket because our forefathers voted it, or for any other reason. We do not have to cast our ballot as our employer does, our corporation chairman advises, or our labor boss recommends. Ours is a secret ballot, and we can vote as we please. Let's exercise our right as citizens of a free country and not be "soft heads."

To have the secret, or free, ballot and thus be able to vote as we please from the standpoint of men does not mean that we as Christians can cast our ballot as we wish. There is nothing hidden from God. He knows when we don't vote, and He is also fully aware of how we vote whenever we cast our ballot. From God's standpoint, there is no secret ballot. God expects us to vote and not be "soft heads." With Him it is a sin to make our religion an excuse for not voting. Besides, it is a sin before Almighty God in voting if we place an X before the name of any candidate for office except the one we believe stands first in the light of Christian principles. We are obligated to vote—not to be "soft heads"—and to vote according to the ideals of Christ's teachings.

But someone may ask, "Why all this fuss about voting, or why call us Christians 'soft heads' if we stay at home and refuse to vote?" There are two reasons I'll give in answering this question. They overlap what I have already said to some extent, but they will also enlarge on what I have stated. If our government or any other were all that it should be, then it would make little dif-

ference if we failed to go to the polls. But this is far from the facts—there is still plenty of room for improvement in all governments that I know anything about. Therefore, all of us who have the right to vote should cast our ballots every time we get a chance. This is especially true as to the followers of Jesus Christ. We owe it to Him and to our country to do all we can to change our government for the better. The second reason for urging people everywhere to take advantage of their right to vote is the fact that so many are neglecting their God-given privilege. When only about one-half of the eligible voters are taking the trouble to go to the polls—as is the situation in the United States—it is high time for something to be said. The need for better government and the failure on the part of so many to vote demand that somebody cry out for more and better voting. Christians everywhere should cast their ballots and not be “soft heads” and also perform this duty as they believe God would have them to do.

## A Parable from Panmunjom

By David J. Tarrant\*

**E**VEN prisoners have rights! At least, this is the contention of the United Nations delegates at the long-protracted Korean truce talks. The Communists, who know nothing of the meaning of human rights, lay claim to the multiplied thousands of Chinese and Korean prisoners as, though they were so many head of cattle. But the United Nations say: “No. Every man has the inalienable right of self-determination. If a prisoner does not wish to be repatriated, we have no intention of pushing him back through the bamboo curtain against his will.” Hence the deadlock which is as deep-rooted as the warring ideologies themselves.

We live in a world of prisoners. The Bible declares that the human race has been taken captive by the devil at his will. In the first phase of the great struggle of the ages, mankind suffered a serious reverse. By thinking that they had strength enough within themselves to steer their own course amid the shoals of life, our first parents foundered upon the rocks of temptation. Or, returning to the original metaphor, their defenses were pierced by the first frontal attack of the evil one, with the result that they and their children were carried off into a bondage more soul-destroying, more absolute, than even Nazi or Soviet ingenuity could perpetrate.

But into this world of prisoners came a Deliverer. He came to proclaim liberty to the captives, to fling open the doors of the devil’s prison house. This He did by His atoning death

\*Pastor, Portsmouth, England

upon the cross of Calvary, and by His triumphant resurrection upon the First Easter Day! One would have expected the prisoners to burst forth through the opened doors, into the glorious sunlight of God’s salvation. But sad to say, the eyes of the bondmen had grown so accustomed to the gloom of their dungeon, their limbs had become so used to the weight of the fetters, that they must needs be persuaded to claim their freedom. We beseech you, the pioneer ambassador of freedom appeals to them, “Be ye reconciled to God.”

The devil conscripts his captives—there is no contracting-out where he is concerned; but the Saviour will have no coercion for the extension of His kingdom. Every man must decide for himself. As the U.N. screening teams are taking great pains to interview every prisoner individually and secretly, so that his decision may be made in absolute freedom, so the Saviour meets every man in the secrecy of his own heart. There the perils of continued subservience to Satan are revealed, and the eternal benefits of freedom through the grace of God are declared. Christ does not hide from us that acceptance of His salvation may be costly for the time being; we may be misunderstood, derided, and cut off from our friends and neighbors. But from the angle of eternity the only sane decision can be, “I choose freedom.” Friend, have you made your choice?

### No Holiness: No Fellowship with God

(Continued from page 9)

What a terrible thing sin is! It is the poison of the soul, the nakedness of the soul, the cancer of the soul; and if mercy does not prevent, it will prove the bane of the soul. How great is the folly of the unrighteous and the ungodly, and yet the world is full of such. Fat bodies and starved souls, purple robes for the body, and not even fine linen for the soul; laying up treasures in the earth, adding land to land, house to house, bag to bags, and yet not rich toward God! They will exchange eternal for temporal. They will exchange God, Christ, the gospel, heaven, and their souls for the world’s smile. Without holiness there is no fellowship with God.—*Selected by* REV. JAMES IRISH.



In the ideal Christian home Jesus Christ is the central figure. He is worshiped and served and imitated. Where Christ is set before the eyes of a household as the pattern to be copied, and the Saviour to be enthroned, the home is safe from pettiness, jealousy, envy and covetousness. An ideal home can hardly be found unless it be a Christian home.—MARGARET E. SANGSTER.

# FOREIGN MISSIONS

*Remiss Rehfeldt, Secretary*

## Good News

**W**E ARE glad to report that Mrs. Ronald Denton of Montevideo, Uruguay, has fully recovered from the illness she suffered last year. She is able to carry a full load of responsibilities in connection with the mission.

## "Work . . . the Night Cometh!"

These are busy days with us. Each day is filled full and overflowing with activities—Bible school teaching (necessitating much study in Marathi, of course), regular work among the women in the village, district Sunday-school work, and now district W.F. M.S. work, together with the responsibilities of the home and other work connected with the Bible school. Each task is a cherished task, however, and we love our work. Pray that it may be fruitful for the Kingdom's sake.—**PAULA GREER, India.**

## Salaams from India

Greetings from the land of India, land of our calling, land of many people, land of tremendous need! After the first confused hour or so, it was as though we had never been away on furlough. We appreciate being back. We feel that the best thing for us to be in the world is to be Nazarene missionaries in India, called of God and sent out by our great church. May God bless you one and all. Do pray for us. Our address now is Mission House, Chikhli, Berar, M.P., India.—**MRS. JOHN ANDERSON, India.**

## Holiness—the Standard

My latest visit to the General Assembly has given to me a deeper impression of the right way the Lord has chosen for the spreading of His Word in Italy—by the faithful service of the Church of the Nazarene.

I was led to know this blessed church in a wonderful way when the Lord, in answer to our prayers, gave us the glorious opportunity to meet some Nazarenes in my home town, Florence, Italy. God then wonderfully led me to be a minister in the Church of the Nazarene, a holiness church that accorded the deep desire of our hearts. Here I was no longer opposed by other preachers, and I knew that to all members in the church holiness is the standard.

*Holiness is the secret of victory and revival.* Being in one of the general assemblies of our church confirmed me in my belief that God has led this missionary-minded church to come to the continent of Europe after touching

the British Isles and thus to conquer many precious souls for the kingdom of God.

Our beginning is small, but we are looking to the promises of God. We believe that the Church of the Nazarene, with its doctrines and organization, is qualified to conquer even in Europe many souls for Christ.

*Holiness is the divine flame fit to give the best results in revival.* I look to the old countries, especially to my country Italy, for a renewing of the Christian spirit of revival even as it

was when faithful soldiers of Christ like Paul preached the full gospel of holiness in Rome.

We greet sincerely the new Nazarene missionaries, Rev. and Mrs. Earl Morgan, who have consecrated their lives for Christ and the Church of the Nazarene in Italy, and we know the Lord will use them for this work.

With a large, holiness, and missionary church behind us, we believe the Lord will bless our testimony of salvation and holiness in Italy, reminding us that in holiness people are the light and the salt of the earth.

Holiness full and free! Holiness unto the Lord! Here is the standard of our work. It cannot fail to produce happy souls, saved and sanctified and ready to enjoy heaven!—**REV. ALFREDO DEL ROSSO, Italy.**

## THE QUESTION BOX

*Conducted by Stephen S. White*

**Q.** *Can a member of the Church of the Nazarene who is a public school teacher attend selected professional movies (those of obvious value as classical literature, particularly) in order to be able to teach or analyze them intelligently with her students? There seems to be a definite avenue of education in the teacher's guidance as to what is worthy and unworthy in motion pictures. If the teacher is not aware of what is involved in such motion pictures, that limits her helpfulness. However, our membership in the Church of the Nazarene is more important to us than professional capability. Would we, in the case described, be violating the vows we took in becoming members of the Church of the Nazarene?*

**A.** First of all, I want to express my appreciation of your excellent spirit—you definitely put your obligation to your church first. Thus you manifest a sincerity which all of us must have if we are to serve God as we should. But now as to your question. I judge from your statement of it that you mean moving pictures which are given in regular moving picture theaters rather than those educational pictures which are given in connection with public lectures or in institutions of learning. If I am right in this interpretation, then I would have to say that according to my understanding of the *Manual* you would be violating the vows you took when you joined the Church of the Nazarene. Not only is this the position of our *Manual* as I see it, but it is also my personal position. I believe that our church is right in taking this stand.

There might be advantages in going to these moving picture shows, but I believe the disadvantages would far outweigh the advantages. Experience does increase one's knowledge, but there is some knowledge which I would rather do without than to get that way. A religion which doesn't make demands upon us soon ceases to have any value as a religion.

**Q.** *After nearly twenty years in the ministry I am troubled that many of our good men have not learned that even Christians may be subjected to nervous disorders and mental depressions requiring treatment by well-trained psychiatrists. I have seen a loved one go through four years of mental torture, and then recover, only to be greatly troubled and embarrassed by having ministers make light of psychiatric counsel and treatment. Is not this form of medical science recognized by the church? If not, why not? And if so, should not our ministers be very careful not to wound those who have gone through the throes of such an experience?*

**A.** Yes, there are psychiatrists who know their business and really help people, and all of us—the writer included—should be careful that we do not denounce all psychiatrists and psychiatric treatment. However, a prejudice has grown up against such methods among us and in some other quarters due to at least three causes: the tendency on the part of some preachers to make too much of psychiatry or to pose as psychiatrists when they know little about it; the "quacks" among those who claim to

# Religious News and Comments

Edited by Delbert R. Gish

be professional psychiatrists (all new methods go through this stage); and ignorance on the part of some. Those who belong to the ignorant group just have not yet learned that there is a legitimate and valid science of psychiatry. Pray for and have patience with them. We'll hope that in time they'll stop hurting and embarrassing good people who have been helped by psychiatry.

Q. *At a regular business meeting of our Sunday-school class, the need for a cottage prayer meeting to be held once a week at different homes was brought up. Should this matter be settled by the class or should the Sunday-school superintendent and the pastor be consulted first?*

A. By all means take the matter up with your pastor and the Sunday-school superintendent before passing on it in a business meeting of the class. The pastor has general oversight of all of the work of the church and should be consulted about everything carried on in connection with it. Further, since it is a Sunday-school class that is considering having the prayer meeting, it would be the courteous thing to also take the matter up with the Sunday-school superintendent. No Sunday-school or church group can go wrong in properly respecting the general leaders of these organizations.

Q. *We take a collection each month at our class meeting to buy flowers, fruit baskets, etc., for those of our members who are sick. Are we allowed to have a class treasurer to keep this fund or must it be turned over to the church treasurer? This is not our Sunday-morning offering and, besides, nothing from that offering is retained for class uses.*

A. Unless some local custom, precedent, or policy would make it best not to do it, I see no reason why you should not have a class treasurer who keeps this money to be used for the sick. I have known of several Sunday-school classes which did handle this special money in this way.

*There was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully (II Kings 22:7).*

Treasurers of old among God's people did not have to post bond, nor have their accounts examined.—EARLE F. WILDE.

The only way to save ourselves from unavailing sorrow and regret is to let love always rule in our hearts and control our speech.—Selected.

THE LUTHERAN HOUR will celebrate its twentieth year of broadcasting Sunday, September 7, 1952. Its steady growth and eminent success is an encouragement to the gospel broadcasters who have been less long in the business. The Lutheran Hour now broadcasts in thirty-six languages, and the addition of still others is now being planned.

There have been some responses to the request for names of Nazarene pastors who have served or are serving as presidents of ministerial alliances or associations. We thank those who have responded and ask for others. Perhaps at some future date we shall be able to formulate some conclusions with the data.

Within the past half century, the death rate for Americans has decreased nearly 45 per cent. Babies under five years have had the greatest increase in chances for life. Cancer and heart disease take the greatest toll of adults. Only 8 per cent of polio patients die, and when they have modern treatment about 17 per cent will still be seriously crippled. These figures are interesting for a number of reasons, one of which is their relation to religious concern. As far as we can determine, the longevity or brevity of life has little effect upon concern for one's soul, except when a person has knowledge of his imminent death.

Dr. B. Y. Landis, editor of the *Yearbook of American Churches*, says in this publication that people turned to the churches during the decade from 1940 to 1950 in greater numbers than they did during the depression years, 1930-40. At no period for the last hundred years have people in this country shown a greater concern (judging by numbers) for the spiritual help offered by the churches.

This month marks the five hundredth anniversary of the printing of the Gutenberg Bible. If anyone has a copy of this Bible, he can count himself among the wealthy, for it is said to be worth half a million dollars.

Bishop G. Bromley Oxnam, controversial leader in Methodism, was appointed this summer over the area which includes the District of Columbia, Maryland, Delaware, and central Pennsylvania. Because of his interest in social betterment and former con-

nection with the Federation of Social Action, Dr. Oxnam has often been charged with being a Communist sympathizer. He has been extremely outspoken, even thunderous, in his opinion on political, social, and economic issues. For example, he speaks frequently against Roman Catholic practice, opposed vehemently the ambassador to the Vatican, speaks out against racial discrimination, and is concerned for union among Protestant churches.

Pan American World Airways is sponsoring a flight to six continents and around the world to give a picture of the influence of the Bible in world affairs. The investigator selected is Dr. Roland H. Sharp, a veteran news correspondent and religious research agent. Dr. Sharp will write human interest stories of the Bible in human life around the world which will be distributed and released through the Religious Research Society, a non-profit corporation.

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## FRUIT

(John 15)

By Grace Dawson

*Father, I long that I should bear  
Much fruit for Thee,  
The precious fruit that will remain  
Eternally.*

*The branch abiding in the vine  
Yields clusters rare;  
The sap of life flows through the  
branch,  
Supplying power.*

*I am united with my Lord  
And He has giv'n  
A Comforter, The Holy Ghost,  
To dwell within,*

*Whose fruit is love, goodness and joy,  
Meekness and peace,  
Long-suffering, gentleness and faith  
And temperance.*

*Lord, I could not this fruit produce.  
I can but bear  
What Thou thyself hast wrought in me  
By Thine own pow'r.*

*My only part is to abide,  
My Lord, in Thee;  
By faith to know I live no more—  
But Christ in me!*



# Home Missions and Evangelism

Roy J. Smee, Secretary

## WHITHER BOUND?

"Why should the Church of the Nazarene put such a great emphasis on home missions? Why should we invest such large sums in its advancement? Where are we going? Let us attempt to answer these questions.

"1. *We need home missions.* It is a part of the Great Commission, and of the marching orders for every Christian. 'Ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.' If we are to continue to be an evangelistic people and an evangelistic church, then home missions must continue in the forefront of our endeavor. It cannot be left to the district superintendent, the Department of Home Missions and Evangelism, the district board of home missions, nor even the pastors. Every layman has a stake in home missions. It is true that every church has a large evangelistic task in its own community; but if that evangelistic impulse is not to become ingrown and grow cold, it must also see the next community and the next town. We have learned there is no standing still in the things pertaining to the Kingdom.

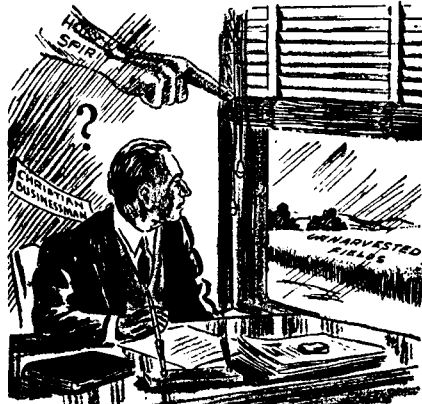
"2. *The church needs home missions.* It is the basis for the expansion of every agency of the church organization. Would we expand our foreign missionary fields and answer the call to new fields? Then we need home missions, to start some new churches that will soon be pouring money back into the General Budget for missions abroad. Are we interested in our schools and colleges? Then we need some new home missionary churches where boys and girls will find God and feel the need for a Christian education. These churches will soon be paying on the educational budget and supporting the colleges. Are we interested in the Nazarene Publishing House and spreading the gospel by the printed page? Every new church means new orders of Sunday-school literature, church periodicals, vacation Bible school materials, books, tracts, hymns, etc. Are we interested in young people who are called to the ministry and to Christian service? Home missions will provide churches for them to pastor and minister in. The church needs home missions as the basis for its normal expansion.

"3. *The nation needs home missions.* Every Christian who has a love and appreciation for his country realizes that in the momentous days in which we live our nation needs the influence of the gospel and the Church. In the Church of the Nazarene we have been happy that God has blessed us with rapid growth. Now we see that we have only begun to realize our opportunities. There is not a district in the Church of the Nazarene that is adequately reaching the people within its boundaries.

"4. *The lost need home missions.* Here is ample justification for every home missionary dollar raised and every home missionary sacrifice made by laymen, pastors, and district superintendents. As we become aware of the great population movements, the racial concentrations, the multitudes of children without religious education, the unreached lower and higher strata of our society, the isolated rural homes, and the transient, seasonal workers, we acknowledge that we have only begun to realize the great new responsibilities of our day.

"The churches pride themselves on their accomplishments in the increasing percentage of the population that have church affiliation. We are glad for that and do not disparage it. But the fact nevertheless remains because of our increasing population that *there are more people today who are lost and without God than there have ever been in our history.* Home missions was at the heart of the drive that made the United States as Christian as it is, and home missions must re-

The Spirit said unto Philip, "Go" Acts 8:29



And Philip ran thither. Acts 8:30

main at the heart of our efforts if we are to succeed in turning people to God."

The above is quoted from *Enlarge Thy Borders* (pp. 62-65), the new book that gives the story of home missions in the Church of Nazarene. If you haven't read it, order a copy today from the nearest branch of the Nazarene Publishing House.

*For his mother was his counsellor to do wickedly (II Chron. 22:3).*

Mothers who either by suggestion or by the lack of correction lead their children into sin are not worthy of the name of "Mother."—EARLE F. WILDE.

How grand the thought! To have a share with God in uprearing the soul which shall last through time and through eternity! Thank God every day that He has given you a work like this.—*Selected.*

## Autumn Song

By Norman C. Schlichter

*The gala flags of autumn  
Mark triumphs of the year,  
Like pageants of the flowers,  
Or filling of the ear;*

*Like leaping up of grasses,  
Or rising tides of grain.  
What else could be the meaning  
Of this glory on hill and plain?*

*Of oaks that don their crimson?  
Of ash trees purpling deep?*

*Of tulip trees, gold-hooded,  
On low lands or on steep?*

*This holy, golden glory  
Should wake in us true praise  
For these blessings of pure wonder  
Throughout our earthly days.*

*This wonder heightens visions  
Of the glorious heaven to be,  
Where the wonder of His presence  
Shines through eternity!*

# THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

**Topic for September 28: The Peril of Worldly Glory**  
**Scripture: I Kings 4:20-34; 7:1-8; 9:10—11:43 (Printed, I Kings 4:20-26; 11:4-8)**

**GOLDEN TEXT:** *A man's life consisteth not in the abundance of the things which he possesseth (Luke 12:15).*

In the life of Solomon we see drawn up in full array the battle between wisdom and prejudice. He was not the first nor the last to fight that battle, nor was he the only one who went down in dismal defeat. We have seen young people pray mightily for divine guidance in the choice of a life-mate, while they were already desperately in love with someone. And we have seen older people pray for God's leadership in home affairs and concerning certain moves that would affect the families deeply, while at the very time their mouths were veritably watering at the thought of

a substantial increase in salary. There it is: the battle against prejudice.

Solomon had asked for wisdom and was rewarded handsomely. But in actual practice he seemed to desire wisdom for dealing with everything except the affairs of his own heart. He stood as a mental giant in contrast to the national leaders around him (I Kings 4:30-34); he had keen insight when it came to settling the problems of scheming mothers (I Kings 3:16-28); but with all that he was pitifully dumb when he came to the discipline of his own heart (I Kings 3:1). He failed to see that his spiritual and moral flirtations were taking a heavy toll on the entire national life.

Yes, Solomon was waging war against prejudice, and he found, as we all do, that prejudice is a tough opponent. He who was so cool and deliberate in determining the path of wisdom for others found his own heart fumbling around spiritual secondhand stores. The pattern of his heart affections was clearly set: he had an insatiable hunger for goods and girls. And he heaped them both around himself until he had suffocated his own soul by shutting off the fresh air from heaven.

There is no brief for poverty in all this. It is a frank recognition that goods, in heaped-up abundance, can upset our spiritual balance until we permit for ourselves what we damn in others. It was so with Solomon. While he granted wise counsel for others, he was buying indulgences for his wandering heart, and the cost was high both personally and nationally.

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## NEWS OF THE CHURCHES

### NEWS IN BRIEF

*(Continued from page 2)*

short program. Their daughter, Mrs. Conema Holcomb, with her husband, of Sterling, Colorado, were present for the occasion.

Rev. Ernest E. Orton of Ardmore has accepted a call to pastor the Maine Street Church of the Nazarene at Enid, Oklahoma. If you have boys at the Vance Air Base, write him (at 1601 Maine Street), and he will be glad to contact them.

Rev. Jack L. Thompson has resigned as pastor of the church in St. Charles, Missouri, to accept a call to the church in Taylorville, Illinois.

Science Hill, Kentucky—We have been at this church for six months now, and God has blessed. We have recently closed a Sunday-school contest with two other churches, Somerset, and Lancaster; all three of the churches were greatly helped. We are off to a good start for the new year, with an average last month of 277 per Sunday, which is believed to be a record high per monthly attendance. We appreciate the good people at Science Hill. They are standing by and are accepting the challenge, and under God's guiding hand we are going forward.—Roy Wells, Pastor.

Evangelist R. C. Stephens writes: "I have been on the sick list since last March, and had to undergo a serious major operation. I am thankful to report I am now back on my feet again and working in the evangelistic field. I am open for calls and will be glad to go anywhere. I have just closed a fine meeting with Rev. J. O. Deal at Ft. Myers, Florida. Please pray for me that God will bless and use me. Write me, 221 E. Kirby St., Tampa 4, Florida."

Evangelist Lowell L. Yeatts reports: "In almost two years of work in the field of evangelism, God has wonderfully blessed my efforts. Twelve months of that time was spent in revivals in the Maritime Provinces of Canada. My last meeting there was at Summerside, Prince Edward Island, where Rev. David R. Morrison is the good pastor. Here God gave a wonderful revival. All records for Sunday-school attendance were broken; several found God at an altar of prayer, and the membership was doubled as a result of the meeting. Truly some of God's choice saints are found in the Maritimes. My next



meeting took me to West Plains, Missouri, where Rev. Leroy H. Reedy is the good pastor. This was a hard-fought battle but God gave victory at the altar of prayer. Next, I went to Royal Center, Indiana, with Pastor Arthur Wenner. God gave victory. Then to Peru, Indiana, with Rev. L. E. Tucker as pastor. This was a good week-end meeting. I thank God for His continued blessing on my effort for souls. I am certain that I am in the center of His will for me. I will go anywhere that He leads and will do my best to bring men to Christ. I have two open dates in this coming November. My address is 325 W. Sixth St., Peru, Indiana."

Evangelist Dave Hall writes: "I have some open time the remainder of this year. If you desire my services write to me at 629 E. Kansas Ave., McPherson, Kansas."

Cullman, Alabama—Evangelists Alva O. and Gladys Estep recently closed their second meeting with this local church. It was a great time of refreshing, God meeting with the people in the services time after time. The ministry of these evangelists was very much appreciated. Excellent crowds were in attendance night after night. Four members were added to the church. Brother Estep held the pastor's recall, resulting in a unanimous three-year recall for Rev. M. C. Garrison. He also raised enough money to help send four young people to the District N.Y.P.S. Institute, and purchase five highway signs to advertise the location of the church. Plans are now going forward to erect an addition to the present church building, so that the church may be of more and better service to this community.—Reporter.

Healdton, Oklahoma—During the past few years God has been working with us and helping in our Sunday school and church. He has been good to us. There were only a few, and forty-six was the largest attendance we had had until on August 3, during a week-end revival with Rev. and Mrs. Ernest Orton, when we had a record attendance of sixty-two in Sunday school. We thank God for His blessings. Rev. and Mrs. Odell Harris are our fine pastors, and God is wonderfully blessing them and meeting with us in our regular services.—Mrs. H. E. Burke, Reporter.

Dr. and Mrs. A. S. London report: "We can never forget the Bonnie, Illinois, camp meeting, where our work was with the young people. This was the sixtieth year for this camp; there were 1,500 people in some of the night services. Dr. James DeWeerd and Rev. Earl Starnes were the evangelists, and both of them are great preachers. Brother and Sister Paul Qualls were the good song evangelists. It was a real joy to be with all these friends. We had the privilege of speaking in

Dr. H. E. Burge's church on one Sunday morning; he is the Methodist pastor in Herrin, Illinois. The second Sunday morning we were with our Nazarene pastor, Brother Foster, in Mt. Vernon, Illinois. Mr. and Mrs. Will Lawson closed forty years with the Bonnie Camp, and a dormitory was dedicated to them during this year's encampment."

Selma, Alabama—Coming here the first Sunday in January, we found a fine group of people willing to put their hands to the task and work for God. As a result we climaxed all former Sunday-school attendance records on Easter Sunday with 269 present. The average attendance this year has increased 22 per cent over last year, also there has been a 10 per cent increase in membership. We have had two good revivals. One was with Evangelist Eddie Patzsch, and his fine singing and clear-cut preaching were enjoyed by all. The other revival was

with the pastor's brother, Rev. O. C. Rushing, and family, pastor at Oak Hill, West Virginia. In this revival we had overflow crowds part of the time with many good victories, closing the last night with nine at the altar—V. S. Rushing, Pastor.

Ventura, California—This church wishes to report that on August 13 we closed the most successful revival in our history. Our evangelist was Dr. H. B. Wallin. God was manifestly present in each service, and we witnessed the unusual in conversions and reclamations, also many were sanctified. We had better attendance throughout than in any previous meeting. More seekers responded to the gospel invitations, and these were marked by the number of young people who were among them. There were wonderful altar scenes, and shouts of victory rang out. This visitation from on high has done much for the church in every way. We thank and praise

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God for this gracious outpouring of His Holy Spirit.—Reporter.

### Missouri District Camp

The Missouri District Camp Meeting was held July 16 to 27, at Pine Crest Camp, Fredericktown, Missouri. This was the greatest camp ever held on the Missouri District. The special workers were Rev. Donald Snow and Dr. T. M. Anderson as speakers, and Mr. and Mrs. Dwight Meredith as singers.

Crowds came beginning with the first service, and God marked this camp with His presence, with numbers seeking Him in almost every service. The spirit of this camp was felt all over the district through the anointed ministry of these men. The experience of holiness, which marks our church, was preached and many sought and were happy and joyful finders of this wonderful experience. The Merediths endeared themselves to the camp as they were used of God in song, and also by their interest in seekers and work in the altar service.

Our district superintendent, Rev. E. D. Simpson, had everything well planned and organized until nothing was wanting. We appreciate Brother and Sister Simpson; praise God for old-fashioned holiness preachers, and for the love of a good and merciful God.

REPORTER

## IN HIS FOOTSTEPS

Be ye therefore followers of God, as dear children. Ephesians 5:1



### Indianapolis District N.Y.P.S. Convention

The seventeenth annual convention of the Indianapolis District N.Y.P.S. was held at the district campgrounds on August 22 and 23 under the chairmanship of the president, Mr. Charles Brouhard. Dr. Lauriston J. Du Bois, the special speaker, was better than ever before as he emphasized the N.Y.P.S. quadrennial theme. While he spoke out of his experience and from the Word, hearts were melted and souls were challenged.

The presence of the district superintendent, Rev. J. W. Short, was greatly appreciated; he loves young people. Olivet College was ably represented by the field representative, Rev. Charles Ide, the Viking Quartet, and the pianist. The Indianapolis District N.Y.P.S. believes in Olivet.

Each of the five zones on the district emphasized the various phases of the quadrennial theme: "By My Spirit—Stand, Speak, Share, Serve." There were also programs to emphasize other phases of the work, such as teenagers, the Juniors, and the Lamp-lighters' League. The district had sponsored a music contest throughout the year, and the finals were held during the convention. It proved to be a worth-while endeavor.

The presence of God was manifest throughout the convention. Through special songs, various devotional programs, and especially the special speaker and his ministry, God blessed the hearts of the people. One of the beautiful characteristics of the convention

was the note of victory in the reports. They showed the glorious results of a forward program carried out last year.

The program for the new year is no less aggressive. Another mark of God's presence was the harmony of the convention, which is best illustrated by the vote on the president. A godly and consecrated layman, Mr. Charles Brouhard, was re-elected with 98 out of 102 votes. Optimism abounds as the Indianapolis young people march forward for God and holiness.

SURGEON LYNN, Reporter

### Dallas District N.Y.P.S. Convention

The twenty-ninth annual convention of the Dallas District N.Y.P.S. convened at Scottsville camp-meeting grounds under the Young People's Tabernacle on August 19.

As the convention began it seemed that God moved in with us and blessed as the delegates gave their reports. It was very evident that the societies over our Dallas District are growing,

(Continued from page 2)

cause you would be belieing your profession of being a follower of Christ and would bring reproach upon His name.

The climax of it all amounts to this reminder: *There is never a right time to say or do the wrong thing.*—RILLA C. FOOTE.



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not only in members, but in spiritual ways also. As the district officers reported we all realized that God had truly blessed during the year.

The highest point of the convention was when our good district president, Rev. Corbie N. Grimes, gave his excellent report. Ballots were cast and Brother Grimes received a unanimous vote to remain our president for the coming year.

The convention has given all of us a greater desire to win souls through the N.Y.P.S.

KENNETH M. LUTHER, Reporter

#### Northwest Oklahoma District Assembly

The fourth annual assembly of the Northwest Oklahoma District was held in the beautiful air-conditioned Bethany First Church, August 13 to 15. This was the first time Dr. Samuel Young had presided at our district assembly, and all were delighted with his inspiring and stirring messages.

Rev. Mark R. Moore, who has served the district as superintendent for the past four years, received all but nine votes on the first ballot. A love offering of \$571.00 was given to him. His report showed a gain of 4,344 members; 3 new church organizations; and the total general interests giving, including General Budget and general specials, was \$53,075.00.

Dr. Evelyn Witthoff thrilled the congregation with inspiring messages of conditions in India. Rev. George Gardner brought a wonderful message on holiness.

Rev. John Roberts presented the needs of Rest Cottage at Pilot Point, Texas. In a few months they will celebrate the golden anniversary of the founding of this rescue home. An offering of \$477.00 was taken for this worthy cause.

Dr. R. H. Cantrell, president, spoke of the work of Bethany-Peniel College, and other members of the faculty reported. Pledges were made for thirty-seven new beds for the college dormitories.

An offering of \$1,015.00 was taken to buy a new Chevrolet for Margaret and Elton Wood, who will sail in a few days for Cape Verde Islands. A previous offering of almost as much by the faculty and students of Bethany-Peniel College added together was sufficient to buy the car.

On Thursday evening in a beautiful and solemn service Dr. Young ordained the largest class in the history of the district. One woman and fourteen men were ordained. Those receiving elder's orders were: Wilbur Brannon, Clay Cocannouer, Ernest Conrad, Alvin Bryce Cook, Lively E. Crawford, Harvey E. Finley, Norman Howerton, J. Walter Hall, Jr., Vernon Ledbetter, Donald C. Moore, Donald D. Owens, E. A. Rawlings, Mrs. Menelva Rawlings, Schauner Vance, J. Elton Wood.

JAMES R. GARNER, Reporter

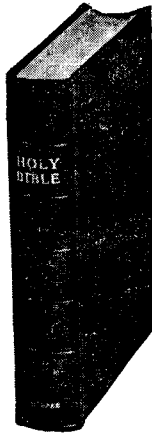
#### Illinois District Assembly & Camp Meeting

The Illinois District Assembly and camp meeting was held at Nazarene Acres, near Springfield, Illinois, August 4 to 10. Dr. D. I. Vanderpool presided in the assembly with grace and efficiency. His rich messages, both in the assembly and in the camp-meet-

ing services, blessed and inspired the people and endeared him still more deeply to our hearts.

Rev. W. S. Purinton, our beloved district superintendent, gave a most excellent report showing good progress and development on the district. He was re-elected by a nearly unanimous vote. He outlined a fine seven-

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## NAZARENE PUBLISHING HOUSE

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Toronto 9, Ontario

point aggressive program for the new year. Fifteen new churches were organized in the last quadrennium. The goal for this year is five. The district showed gains in both membership and finance in all departments. The General Budget was overpaid by \$3,666.00. The membership of the district now totals 5,487, a net gain of 236 for the year.

Rev. Walter Eichenberger ably represented the Nazarene Publishing House. The district ordered 30,000 copies of the special issue of the HERALD OF HOLINESS.

Rev. H. Poteet, missionary from Africa, stirred our hearts with his messages. Miss Agnes Willox of India and Rev. Morris Chalfant of Africa were also present and spoke of the work in their respective fields.

Dr. Harold W. Reed, Rev. Charles Ide, and the Viking Quartet presented a splendid Olivet Nazarene College service.

A fine class of five men and one woman was ordained, and one deaconess consecrated, in a beautiful and heaven-blessed ordination service conducted by Dr. Vanderpool.

The W.F.M.S. Convention, held preceding the assembly, was blessed of God. Mrs. Helen Britton was re-elected president on a nearly unanimous vote.

The camp-meeting services were blessed of God, shouts of victory and praise prevailed, and a goodly number sought and found God at the altar amid praying, tears, and shouts of victory. The able, anointed preaching

of Rev. Bernie Smith, the evangelist, and the anointed, efficient singing and choir directing of Warnie Tippet, song evangelist, were used of God to bless the people and move men toward God.

God's blessing is upon the district, and a wonderful spirit of love and unity prevails. We expect still greater things this coming year as we go forward with God's blessing upon us under the able leadership of Rev. W. S. Purinton, our district superintendent.

GEORGE H. D. READER, Reporter

#### Abilene District Assembly

The forty-third assembly of the Abilene District convened August 27, at First Church, Amarillo, Texas.

Unity of spirit with God's blessings characterized each service. Dr. H. C. Powers presided well, and as he spoke the blessings of God were upon us.

The way in which our district superintendent, Rev. Orville Jenkins, is being used of God to advance the work of the district was indicated by the

progress shown in his report. Something of the esteem in which Rev. and Mrs. Jenkins are held was indicated by an almost unanimous vote.

Many of our churches are accepting 10 per cent giving for the general church, and the greatest home-missions campaign of our history is being launched this year.

Dr. Powers conducted a very impressive ordination service, with the following receiving elder's orders: Robert Anderson, Sidney Knox, and Clarence Mosley.

We do thank God for His blessings and pray that the Holy Spirit will continue to lead us.

LEWIS PATTERSON, Reporter

#### San Antonio District Assembly

Another assembly has come and gone on the San Antonio District and with it has come the presence of God in special blessings upon our people. The note of the whole assembly was that San Antonio District is on the move. The assembly was held in the San Antonio First Church, August 20 and 21, with Dr. Samuel Young presiding. Dr. Young's messages were timely and blessed of God, and his efficient manner of handling the business of the assembly was beyond comparison. Rev. Fred Reedy, host pastor, and the people of the San Antonio First Church gave us a warm welcome.

Rev. Ponder Gilliland, our district superintendent, who is held in high esteem on the district, was re-elected with a splendid vote, receiving 176 out of 184 votes. God has helped Brother Gilliland to win his way into the hearts of the people here, and he has done an outstanding piece of work for the district this year.

In the W.F.M.S. Convention, Rev. Mrs. Pearl Keeton was re-elected president for the coming year. High lights of this convention were messages by Rev. and Mrs. Everette Howard.

The San Antonio District has shown an increase of 200 in membership down through this past year, which represents an 8½ per cent gain; our percentage gain in Sunday school was 9 per cent; and 8½ per cent of the giving was for general interests.

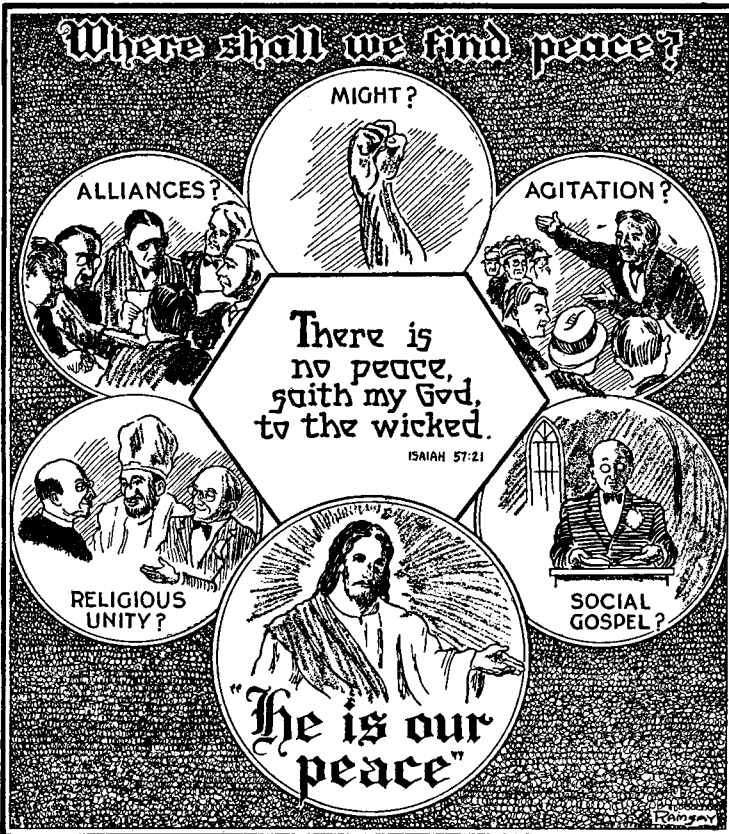
On Wednesday night of the assembly Dr. Roy Cantrell, president of Bethany-Peniel College, brought an inspiring message and presented the work of the college. Rev. Walter Eichenberger was the very efficient representative of our publishing house.

On Thursday night after an inspiring and challenging message by Dr. Young, two of our men were ordained: M. S. Burhart and S. D. Beeman.

With 15 per cent goals out before us for the coming year in Sunday school and membership, and a group of pastors and loyal laymen who want to see the Church of the Nazarene move forward in this great Southwest, we are expecting one of the best years we have ever known.

PAUL D. MANGUM, Reporter

# Are YOU Saved?



## DEATHS

CLARENCE E. DICKSON, born December 31, 1906, died suddenly on August 8, 1952, of a heart attack, while vacationing at his summer home at Patchogue, Long Island. He had been a faithful member of the Church of the Nazarene for eighteen years. Two years ago he became a charter member of the Valley Stream (New York) Church of the Nazarene, and was a faithful supporter of it until his death. A memorial organ fund has been established with which to purchase an electric organ in his memory. He served as a delegate to the recent General Assembly, and held many other positions of responsibility both on the district and in the local church. He is survived by his wife, two sons, and two daughters, all of whom are faithful members of the local church. Funeral service was conducted by his pastor, Rev. Samuel N. Smith, assisted by Rev. Claude Jones; service was conducted from the East Rockaway Church, with interment at Hempstead, New York.

MRS. MARGARET JOSEPHINE WILLIAMSON (nee Sibley) was born near Russellville, Alabama, February 12, 1876, and died April 20, 1952, after being in poor health for several years. In 1902 she was united in marriage to Rev. R. B. Williamson. To this union were born three sons and one daughter, all but one of whom preceded their mother in death. Mrs. Williamson was a devout Christian, loved her children and family, and stood by her husband through every trial. She was a missionary at heart and saved and gave to missions. She was a charter member of the missionary society of her church. She is survived by her husband, Rev. R. B. Williamson; one son, Clyde; one brother; and two sisters. The memorial funeral service was conducted in First Church of the Nazarene, Abilene, Texas, of which church she was a member, with her pastor, Rev. Odell A. Brown, in charge, assisted by Rev. Henry C. Cagle.

DR. H. C. DIXON, the last charter member of the Church of the Nazarene in Grants Pass, Oregon, died August 11, 1952. He was born May 25, 1878, in Indiana. He was converted at an early age and joined the Church of the Nazarene in Portland, Oregon, in its early beginning. He served the Church of the Nazarene as Sunday-school superintendent and church treasurer for over thirty years, and as lay member of the District Advisory Board for six years. He served God and his church well. He is survived by his good faithful wife, two sons, and three daughters; all his children are genuine Christians. One daughter, Kathryn, is a most efficient and loved missionary in Africa. We sorrow not as those who have no hope, for we shall see him "in the morning."

MRS. PERCY EUGENE BEARD was born January 31, 1882, and died suddenly at her home on June 30, 1952. She was converted at the age of ten and lived a consecrated life from that time on. She was a devoted wife and mother and loved by all who knew her. It was through her efforts and sacrifice that the Church of the Nazarene at Kingston Springs, Tennessee, was organized and built. She is survived by her husband, A. O. Beard, one son, and one daughter. Funeral service was conducted by Dr. C. E. Hardy and her pastor, Rev. Horace E. Duke, with interment in the family cemetery at Kingston Springs, Tennessee.

MRS. ELLEN K. JOHNSON, age eighty, a native of Sweden, died peacefully on July 21, 1952. She was a member of the Church of the Nazarene in Minneapolis, Minnesota. A service was conducted by Dr. Henry B. Wallin in Pasadena, California; then the remains were taken to Minneapolis, where another service was conducted by the Rev. Mr. Clay. She was confined to her bed only six weeks. In her early years, Mrs. Johnson was a successful businesswoman, but later in life was a part of the Johnson Evangelistic Party, consisting of her husband and two daughters. They traveled extensively for a number of years, conducting very successful meetings. She was a beautiful mother and a happy Christian with a delightful personality. She is survived by her two daughters, Rev. Nina and Miss Lucille Johnson; also a sister, Mrs. Tilda Norlin of Denmark.

## ANNOUNCEMENTS

NOTICE—Mr. Walter Emerson, Route 5, Gardner, Maine, who is taking the local preacher's course in the Church of the Nazarene, would like to contact those who may have books in this course to sell. Write him direct.

BORN—to Rev. and Mrs. Dean H. Wessels of Coffeyville, Kansas, a daughter, Vickie Ann, on August 28.

—to Rev. and Mrs. Adam M. Tingle of Milford, Indiana, a son, Larrle Adam, on August 7.

—to Rev. and Mrs. Dale L. Sievers of Watseka, Illinois, a daughter, Debra Lynn, on August 5.

## WEDDING BELLS

Miss Pauline Houk of Lima, Ohio, and Mr. Walter M. Hubbard of Kingston, Michigan, were united in marriage on August 8, at First Church of the Nazarene, Kansas City, Missouri, with Dr. L. J. Du Bois officiating, assisted by Rev. Virgil Sprunger of Lima.

Miss Evelyn Imel of Lawrence, Kansas, and Mr. Bill Prince of Altus, Oklahoma, both Bethany-Peniel College graduates, were united in marriage on August 24, in the Lawrence Church of the Nazarene, with the pastor, Rev. E. E. Reep, officiating.

Miss Frances Reep of Lawrence, Kansas, and Mr. Bill Draper of Alba, Texas, both Bethany-Peniel College graduates, were united in marriage on August 8, in First Church of the Nazarene, Bethany, Oklahoma, with Rev. E. E. Reep officiating.

SPECIAL PRAYER IS REQUESTED by a lady in Oregon, "so much trouble in my life, and an affliction also," that God will sanctify her soul and touch her weak body;

by a lady in Oklahoma for a special unspoken request.

## DIRECTORIES

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

### ASSEMBLY SCHEDULE

North Carolina ..... September 24 and 25  
South Carolina ..... October 1 and 2

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

### ASSEMBLY SCHEDULE

Southeast Oklahoma ..... September 24 and 25

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

### ASSEMBLY SCHEDULE

Georgia ..... October 1 and 2  
Mississippi ..... October 8 and 9

## District Assembly Information

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

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

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

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

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

The measure of a man's success is the influence which he exerts on other men. It is not merely in what he says, or thinks, or even in what he does. It is determined by the extent to which he moulds and models other men to his way of thinking and speaking and doing.—Selected.



CLAUDE DOWLING writes from French Morocco: "Just a few words in answer to your most welcome letter I received today.

"I appreciated the sermon of Dr. DeLong ('A Message of Hope'). It was a blessing to my heart. I remember hearing this message back in the States on 'Showers of Blessing.' You couldn't have sent me anything that would have helped me more spiritually, for I am looking to go to the desert in the near future and I'm sure this message will help me and possibly some others.

"I am in French Morocco now near Casablanca. I have found out that the Arabs have a strange religion. I'm so thankful today for my salvation. Praise the Lord! I've still got victory. He saved me and sanctified me, and I love Him with all my heart. My desire is to stay in the center of God's will.

"Pray for the men in Africa."

"After receiving the HERALD OF HOLINESS of June 11, 1952, and reading it through and receiving such a blessing from it, I am compelled to sit down and tell you of my thanks and appreciation for the fine literature I have been receiving since I arrived in Korea in April. The Lord has richly blessed me since I have been here, and has given me many opportunities to witness for Him. On the ship coming over we had no chaplain and after a little conference with some other Christians I was asked to do the preaching, and a Baptist friend had the singing. The Lord truly did bless. About two hundred men raised their hands in request for prayer. Please remember the boys over here in Korea in your prayers, that God may save many of them before it is too late.

"I especially liked the article in the June 11 HERALD by Mrs. Sadie Johnson, because I saw her life and I have never seen a more godly woman. I was in the last Algebra class she taught at Trevecca College."

CAREY L. FOSTER

Be generous in your talk about other people. Say the best as well as hope the best; and be ruled by that charity, that generous love which "thinketh no evil" and "rejoiceth not in iniquity."—Selected.

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## Life in a Nazarene Parsonage

By Paul Martin\*

### A Boy Tied to a Man Going Right Seldom Goes Wrong

I lived in a happy daze in the parsonage; for there were just as many days of fun and good fellowship as we could stand. The philosophy that pervaded our home seemed to be that it's just as religious to enjoy life as it is to endure it. Where, oh, where the spirit came from that tells the convert that when he comes to Christ, all his days of laughter are over—that he must look like he's been baptized in lemon juice, and rattle around, as T. H. Stanley says, "like rocks in last year's bird's nest"—where such a gloomy attitude originated I don't know—not from the Nazarene parsonage!

Father decided that since he had five husky youngsters on his hands, (no one ever called my sisters "little women") and since it is as natural for children to play as it is for men to work—he planned great days of fun, fishing, playing and hunting. Father could swim, box, hunt, fish, wrestle and play ball better than any of the boys. He could run faster, longer, puff less, and laugh heartier than any of them. I wonder if he knew what he was doing. Did he know that he was tying a little boy to

his heart? *Did he know that a boy tied to a man seldom goes wrong?* Yes, and he also knew that if you play with your boy, you can pray with your boy! I've always felt sorry for Nazarene boys whose dads were too busy to play, too busy to hike, to carve, to whistle a bird-tune, and then found the boy too busy to pray, to weep and confess.

Jails, correction homes, hospitals, and sanitariums are very expensive to build at the bottom of the cliff. But a fence of wholesome fun around home, of understanding, of love, costs much less, and will prevent a fall.

*Dad could hit and run and play hard ball,*

*About as good as all the rest.  
He could swim, box and wrestle too,  
But at praying, Dad was best!*

*He had a lot of facts at hand,  
Kept studying every day.  
But best of all the Lord drew near,  
When Dad began to pray.*

*I'm older now, and busy too,  
No time to do much playing,  
But I'm still trying hard to be  
Like Dad when he was praying.*

\*Pastor, Porterville, California