

Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

October 13, 1954

Evangelical Holiness

General Superintendent Williamson

EVANGELICAL holiness assumes that sin is twofold in its nature. It is the transgression of God's holy law by voluntary act. But it is also a defilement of the nature of man because he is the offspring of a fallen race. As a willful transgressor, the sinner may be justified by faith in the sacrifice of Christ upon the cross of Calvary.

Indwelling sin or "the carnal mind is enmity against God: . . . not subject to the law of God, neither indeed can be." Since it is not subject to God's law, it is incapable of justification. Therefore under the restraint of grace it remains a part of the nature of a justified Christian. In His infinite wisdom and goodness God has provided full and perfect deliverance from all sin in a second crisis experience known as entire sanctification.

John Wesley in his Journal, Thursday, September 13, 1739, said: "I believe justification to be wholly distinct from sanctification and necessarily antecedent to it. I believe sanctification to be an inward thing, namely, the life of God in the soul of man, a participation of the divine nature; the mind of Christ: or the renewal of our heart after the image

of Him that created us."

In his sermon, "On Working Out Our Own Salvation," Mr. Wesley also said: "By justification we are saved from the guilt of sin and restored to the favor of God; by sanctification we are saved from the power and root of sin and restored to the image of God. All experience, as well as scripture, show this experience to be both instantaneous and gradual. It begins the moment we are justified in the holy, humble, gentle, and patient love of God. It gradually increases from that moment; . . . till in another instant, the heart is cleansed from all sin, and filled with pure love to God and man. But even that love increases more and more, till we 'grow up in all things into Him that is our Head'; till we attain 'the measure of the stature of the fulness of Christ.'"

In that state of holiness into which one enters by the experience of entire sanctification, he may live without sin. Through moment-by-moment obedience to all his light, he may experience moment-by-moment cleansing by the blood of Jesus Christ, God's Son. To sin is possible. But not voluntarily to transgress God's law is also possible.

"Blessed are the pure in heart: for they shall see God" (Matt. 5:8).

TELEGRAMS

Columbus, Georgia—Dr. Samuel Young closed a great assembly in Fitzgerald, Georgia, September 23. District Superintendent Mack Anderson unanimously re-elected. Sunday-school enrollment increased 7 per cent; giving to general interests increased 8 per cent; 362 net gain in membership, making 12 per cent gain. Dr. Young dynamic and efficient. A high spiritual tide prevailed throughout the assembly.—BRYON E. LEJEUNE, Reporter.

Freeport, Illinois—Rev. Roger Williams, pastor of the Freeport church, reports the best revival and biggest crowds in the history of the church (twenty-five years) in the meeting closed September 26 with Evangelist Leila Dell Miller. Remarkable first-time conversions; seekers every night; capacity crowds with extra chairs brought in to accommodate the people. Plans for a new and bigger church to be erected within this assembly year are under way. Freeport is going forward for God.—LYLE E. ECKLEY, Superintendent of Northwestern Illinois District.

NEWS IN BRIEF

Pastor W. C. Wilcox of Lutes Mountain, New Brunswick, Canada, sends word: "The church here was completely demolished in hurricane *Edna*, September 11. Planning to rebuild."

Rev. John A. James has accepted the call to pastor the church in Red Oak, Iowa, after serving the church at Fithian, Illinois, for the past twenty months.

Rev. Travis J. Harrison has resigned as pastor of the church in Atchison, Kansas, to accept the call to the church at Claremore, Oklahoma.

Rev. John Lambert has resigned as pastor of the church in Aztec, New Mexico, to accept the call to the church in Minneapolis, Kansas.

Rev. Melvin V. Laws has resigned as pastor at First Church in Salt Lake City, Utah, and has accepted a call to pastor the church in Bellingham, Washington.

Rev. Edwin C. Martin has resigned as pastor at Glendora, California, and is re-entering the field of full-time evangelism.

Rev. Wayne M. Butchart has resigned as pastor of First Church in

Reno, Nevada, to accept the call to pastor the church in McMinnville, Oregon.

Rev. Giles M. Graham has resigned as pastor of the Walnut Hills Church in Huntington, West Virginia, to accept the work as pastor of First Church in Arlington, Virginia.

DID YOU READ YOUR BIBLE TODAY?

A Recent Survey

On Bible Reading

By A. S. London*

THE BIBLE is the nation's best seller, with an annual distribution of more than 3 million, and probably 200 million copies scattered throughout the country.

A recent survey reveals the fact that Bible reading is a common practice. About 34 per cent of all Americans, or more than 35 million adults, read the Bible at least once a week; 12 per cent read it every day. Thirty-eight per cent of Presbyterians, 34 per cent of Methodists, 34 per cent of Episcopalians, 29 per cent of Lutherans, and 22 per cent of Catholics read the Bible every week.

Of the 104 million people represented in the survey, 83 per cent believe the Bible to be the revealed Word of God, 10 per cent believe it to be a work of literature, and 7 per cent offer no opinion on the subject.

Fifty-two per cent of the people who do not profess religion still believe the Bible to be the revealed Word of God.

Are You reading the Bible?

*Sunday-School Evangelist, Oklahoma City, Okla.

HERALD OF HOLINESS

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Published every Wednesday by the NAZARENE PUBLISHING HOUSE, M. LUNN, Manager; 2923 Troost Avenue, Box 527, Kansas City 41, Missouri. Subscription price, \$1.50 per year, in advance. Entered as second class matter at the post office at Kansas City, Missouri. Printed in U.S.A.

My Joyful Shut-in

By Ernest Moore*

Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me (Matt. 25:40).

SHE WAS a frail little lady, having lived most of her allotted three-score and ten years. Now she was confined to her home. The previous pastor, my predecessor, had gladdened my heart when he told me of the wonderful hours of fellowship and inspiration that were awaiting me in making my visits to her home.

All that he said of her and more, added by members of the congregation, was true, as I found in my very first visit to her home. She had a gracious, disarming smile which greeted you as you were welcomed into her presence. There were always flowers, in season, freshly picked, that gave an aroma to the room of sweetly scented perfume. On the table were beautiful colored pictures and poems which she had written and pasted together to be sent later to loved ones and friends; and always, a stack of mail which she had received from some of her shut-in friends from all over the country—mail which she received regularly and which she carefully answered.

This handmaiden of the Lord would begin the first sentence of the visit with words of praise for the goodness of the Lord and continue to praise Him throughout the visit until one was aware that he was indeed sitting in a heavenly place with the Lord Jesus close by. "Sister Snyder," as she was known by all her loved ones and friends, had served the Lord for more than thirty years, and she was not letting up now. Indeed, one went away feeling that she had just come into her own in this matter of serving the Lord and being a blessing to others.

As her pastor, I went to see Sister Snyder often and always came away more determined to live a better life, to be more of a blessing to others, and to visit the shut-ins. I received a blessing in so doing and by my actions remembered the words of the Lord Jesus, who said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40).

*Evangelist, Bremond, Texas

For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ (II Cor. 4:6).

I Tried to Measure God's Love

By Harold M. Daniels*

I took the steel tape, fastened it to the corner of the building, and paced down the side of the structure. The tape, ticking as it unreeled, yielded ninety feet; another corner, and down the width of the building. The tape stretched out forty feet. A measurement of the height was twenty-three feet.

As the tape whined back into its container, I thought of some measurements that Paul suggested in a statement to the church at Ephesus: ". . . I bow my knees unto the Father . . . that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge . . ." (Eph. 3:14-19). He doesn't intend to put the yardstick to the love of Christ and set up its dimensions, but he does suggest that the love of Christ has proportions. Those proportions are infinite.

He speaks of the *breadth* of the love of Christ. It is broad, for it includes every son of Adam of every race and every age. Those drops of regal blood spilled on Calvary flowed that all might have eternal life. It is broad, for it also avails for every sin. There exists no sin so terrible but what the blood of Christ avails. For every sinner, no matter how vile and wretched, God is still "the Hound of Heaven," seeking his salvation. The breadth of Christ's love engulfs a world of iniquity and a world of lost men.

Paul speaks of the *length* of Christ's love. Again we face the infinite. Here is love without beginning, without ending. When we search for the beginning of Christ's love, we travel back, back, back beyond Calvary, back beyond the prophecy of His coming, back beyond the garden and creation, into the eternal councils where salvation was first planned before there was a shred of existence. And there, before the world was, with nothing except the absolute self-existent Deity, we see thoughts of love toward a people yet to be formed by himself. His love knows no beginning. It has continued without pause through the millenniums of time and is projected into the future, knowing no end. Forward throughout the endless ages of eternity, it shall never cease.

The *depth* and *height* are also suggested. The depth of the love of Christ is the distance from the eternal throne of equality with God the Father down to the depths of a human death on a criminal's cross. The Son laid aside the celestial robes of eternal glory, plunging down into the narrow limits of an earthly existence. The cross! The tomb! Here speaks the depth of Jesus' love. But we look, and there we see how high this love, for He ascended on high. He now sits

at the right hand of God the Father, there to intercede for us. How high above the earth and cross is the throne of His majesty! "Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-11).

How great the love of God! How broad! How long! How deep and high! Meir Ben Isaac Heherai, about A.D. 1050, illustrated the magnitude of God's love by writing:

*Could we with ink the ocean fill,
And were the skies of parchment made;
Were ev'ry stalk on earth a quill,
And every man a scribe by trade;
To write the love of God above
Would drain the ocean dry;
Nor would the scroll contain the whole,
Tho' stretched from sky to sky.*

The Contagion of a Vision

By Rob L. Staples*

PAUL was not alone that night on the shore of Troas when he had his Macedonian vision. There were Silas, Timothy, and Luke—Silas from Jerusalem; Timothy, half a Gentile; Luke, altogether a Gentile; and Paul himself—and these four men were to shake the wobbly wisdom of the Western world with the wonder of their Christ!

But what about the vision? As far as we know, neither Silas nor Timothy nor Luke had one. Luke tells us only that "a vision appeared to Paul." Why did God pick Paul as the one to receive the vision? Or why did He not give the other three a similar vision? We do not know for certain. Perhaps it was because Paul was the natural leader. Perhaps he was more "prayed up." Perhaps he was more capable of receiving a vision—after having the scales removed from his eyes and receiving the Holy Spirit at the hands of Ananias. At any rate we know that the vision appeared not to Silas nor Timothy nor Luke, but to Paul.

But the important thing is what follows. Luke says: "After he had seen the vision, immediately we endeavoured to go . . ." (Acts 16:10). One man had a vision and three others followed. A heavenly vision is always contagious!

Are you praying for the Church to get a vision? Perhaps you should pray that you will get one yourself—for if you really see the vision others will immediately endeavor to go with you.

Today we can hear the still, sad cry of hungry humanity as "men of Macedonia" call to us from

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Africa, from India, and from New Guinea. But remember also that your Macedonia may not always be across the sea. It may be just across the street. The "man of Macedonia" may be the man next door.

But if you will get a vision, scores of others will follow and perhaps the entire Church will say of you as Luke said of Paul: "After he had seen the vision, . . . we endeavoured to go."

Studies in the Epistle to the Hebrews:

By H. Orton Wiley*

XXXVIII. The Cloud of Witnesses

Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God (Heb. 12:1-2).

PERHAPS the meaning of this text may be best set forth by an experience which the writer had in his earlier ministry. At the old Beulah Park in East Oakland, California, one of the attendants was an elderly man, a local preacher in the Methodist church. His home was in San Jose, where I was then serving as pastor; and consequently, that being his home also, he felt free to talk to me about the conditions of the camp.

He said to me one day, "Brother Wiley, I do not like the way your people use the common style in prayer. It seems irreverent to me." I replied, "I like the solemn style far better also, but after all, they get their prayers through." He said, "Well, yes they do." At another time he said to me, "Brother Wiley, I do not like what you call concerts of prayer. They are very confusing to me." I replied: "We do not use this form generally, but in a camp meeting where there are about two hundred present at early morning prayer, have you ever thought of the time it would take if each person prayed only one minute? And whoever heard of a holiness person getting through in one minute!"

One morning he came into the early prayer meeting and asked to speak. He said: "Last night as I lay on my bed, in a vision I seemed to conceive of my soul as an attic, with cobwebs, dust, and cluttered items. I had never thought of my experience in that light. I went to the little attic window and looked out, and there in the distance were two objects approaching me. As they came nearer, I saw that they were two angels with brooms in their hands. They came in through my window, brushed away the cob-

webs, swept out the dust, and put everything in order. As they left I had such a sense of purity sweep through my soul as I had not experienced in years." From that time on, he had no complaints to make in the camp.

Later in the year at San Jose, he said, "Brother Wiley, I would like to preach for you." I said, "I shall be glad to have you. What time can you come?" He replied, "Sunday morning, for I am not able to attend at night." The arrangement was made and when the time came for him to enter the pulpit, he turned and preached to me. He said, "Brother Wiley, do you remember the vision I had at camp meeting?" I replied, "I recall it clearly." He said: "I have had another vision. I conceived of myself in a great stadium where I was a runner in a race. In the lower galleries there were people which I had known in childhood and youth. Higher up were others that I had associated with in mature life. Above that were galleries on galleries filled with those watching to see me finish my course. It was a sea of faces, a cloud of witnesses. And when I crossed the line, they arose with a mighty shout that made the heavens ring." And then he said, "I shall soon cross the line and I believe the hosts of the redeemed will welcome me with shouts of victory."

In a few days I was notified by his family of his serious illness and I was invited to call at the home. A little later I was notified of his death, and I fully believe that he heard those shouts of victory when he crossed the line. If our eyes could be touched like those of Elisha's servant, doubtless we too would see the mountains of the Lord covered with chariots and the horsemen thereof. Let us run the race with patience, looking constantly to Jesus as the Author and Perfecter of our faith.

AFTER MUCH RAIN

By Florence Schneider

*After much rain there comes at last a moment
When clouds begin to ravel in the west;
Small rifts of blue appear where there are
openings,
And fog rolls steaming from the mountain's
crest.*

*And now the world, so long depressed and
sodden,
Grows slowly brighter as the storm clouds
pass,
Until at last gold sunlight floods the valley
And sparkles in the drops upon the grass.*

*So, after sadness, there will come a lifting
Of leaden heart and thoughts weighed down
by pain;
For faith will heal all hurts, and life is richer
Because of them—like sunlight after rain.*

*President Emeritus, Pasadena College, Pasadena, Calif.

Bread That Has Returned

By J. Howard Sloan*

Cast thy bread upon the waters: for thou shalt find it after many days (Eccles. 11:1).

THIS comprehensive promise lifts the sky line of life, enlarging our vision of the vast possibilities and rich returns that await a consecrated life of faithful service. When one sows beside all waters he reaps the reward of fruitful labors for God and the Kingdom.

A recent issue of the *Preacher's Magazine* contained a fitting and worthy tribute to the life and ministry of Rev. C. E. Cornell. Brother Cornell was a dynamic soul winner, a flaming evangelist, a devout pastor, and one of the pioneers that blazed a trail of holiness in the formative days of our movement.

I first met C. E. Cornell in 1895 in Cleveland, Ohio, when I was a student in the Cleveland University of Medicine and Surgery. One Sabbath morning I visited the service of the Scoville Avenue M.E. Church and was met in the vestibule by an usher with a cordial greeting and a warm handshake. He inquired my name, and I told him I was a student in medical college; he seemed quite interested and told me he was president of the Epworth League and that he was to lead the evening meeting. He gave me a pressing invitation to come back. That evening he was waiting for me with a genial smile and a "God bless you," which made a lasting impression on a young man away from home in a big city.

Twenty-two years later, in 1917, Mrs. Sloan and I held a two-week meeting for Brother Cornell when he was pastor of old First Church in Los Angeles. We were graciously entertained in the home of Dr. P. F. Bresee, and the warmth and fellowship of those early days are cherished memories.

Mrs. Sloan (Carrie Crow) was sanctified in a meeting in the Methodist church in Kentucky, held by our former general superintendent, Rev. W. C. Wilson. She joined the First Church of the Nazarene in Chicago in 1907, when C. E. Cornell was pastor, and was active in the meeting in 1908, when the Pentecostal Church of the Nazarene was formed.

In 1920 when I was superintendent of the Pittsburgh District, Mrs. Sloan and I held a ten-day campaign for Dr. Porter, pastor of the Scoville Avenue M.E. Church in Cleveland, Ohio, where Brother Cornell was sanctified and president of the Epworth League. The aroma of his life still lingered there, and God gave us a sweeping revival and outpouring of the Holy Spirit. We met many of the holiness people who were interested in our movement, especially Dr. Brownlee,

a physician, and others who were potential Nazarenes in spirit.

That summer we held a tent meeting, built a large tabernacle, and organized the First Church of the Nazarene in Cleveland, calling Dr. C. Warren Jones as pastor. One of the families that joined as charter members was the Young family. Dr. Samuel Young, our general superintendent, was one of this group of charter members.

The Heart's Horizon

By John Riley*



ONE OF the reasons I believe so wholeheartedly in the missionary giving of our church, both systematic and seasonal, is that it saves the givers from littleness and blesses them with continually widening horizons. "Give, and it shall be given unto you," is a principle of life. Concentrating on material close at hand cuts the eyes' range of vision. Chaining the mind to a

round of petty details keeps it from great thoughts and the long view. Building high walls about the heart cuts off the circulation of love and understanding and brings a chill to all of life. On the other hand, reaching out in thought or action enriches life.

Missionary giving stimulates the whole person, the mind, the imagination, the affections, and even the body. Here sits a man in church listening to his pastor's announcement of the Thanksgiving Offering. It catches his attention and arouses his curiosity. He reads the *Other Sheep* and gathers some fresh information on the work of foreign missions. This information co-ordinates with world news he has picked up here and there. The overwhelming sense of the world's present smallness and oneness combines with the memory of the Great Commission to "all the world"; a great sense of obligation grows upon him. His imagination is stimulated as he thinks of specific areas of world evangelism. His daily prayers and even his momentary meditations become crowded with intercession for others. The horizons of his heart are enlarged, so that when the Thanksgiving Offering comes he gives from his heart—a bigger, warmer heart.

This story of personal enrichment applies to groups as well. One of the greatest blessings to a church, especially in times of difficulty, is to take a missionary offering. Faithful missionary giving will help to cleanse away from a congregation such poisons as self-pity, fear, and narrowness. Faithful missionary giving will stimulate circulation and heartbeat; it will capture the hearts and pocketbooks of nonmembers. In fact, it is a splendid tonic to peoples and denominations. "Give, and it shall be given unto you."

*Retired Nazarene Elder, East Liverpool, Ohio

*President, Northwest Nazarene College, Nampa, Idaho

BIRTHDAY TRIUMPH

By E. Wayne Stahl

(To a Nazarene on his eighty-ninth natal anniversary)

*Now resting after years of labor,
When, as yourself, you loved your neighbor,
You find God's Word your soul's bright saber.**

*In this, your time of life so olden,
Oh, may your spirit be enfolden
By God's great peace, all glad and golden!*

*And may you know the incandescence
Of His rich, sweet paternal presence,
Which of true gladness is the essence!*

*Eph. 6:17

There are some things—

The Bible Cannot Tell Me

By Jean Leathers Phillips*

THERE was nothing to do but let the fellow talk until his talking machine ran down. He was arguing that he was saved, safe for time and eternity. He had given assent to the theory of Christ's redeeming death and "accepted the Lord Jesus Christ as my personal Saviour" once some years back. But he was whistling past the graveyard now. The starveling ribs and hip bones of his poor, famished soul stuck out all over. He had no inner assurance, no communion with God, no joy, and no personal victory. But he would argue with the doorknob if need be. If he did not believe he was saved, then he made Jesus Christ a liar, because the Bible says if you do what he had done you are saved.

The Bible is a Book like no other book in this world. But there are some things it cannot tell us. Beside me is a road map of Michigan. There are all the cities and towns from the largest to the smallest. There are all the state and U.S. highways marked out and numbered, the number of miles from town to town all jotted down.

But that road map cannot tell me whether I am now in Lansing, Bay City, Manistee, or where. It can only tell me that if I start where I am and take the roads and turns it tells me to take I will arrive at the chosen destination.

The Bible is and contains the road map showing us how to go from the horrible city of Utmost Condemnation in the putrifying, pest-ridden, malarial land of Sin, to the beautiful city of Full Salvation in the high, clear, atmosphere of the Heavenly Hills, just outside the gates of the City of God. But I have to take its measuring stick and determine where I am on

that road. If I take that Guidebook to the divine Author, He will help me apply the tests in prayer. Best of all, His Spirit will witness in my heart when I have made the test successfully and come to a clear knowledge of the truth. And His ever-present help will bring me along my journey of repentance and rejection and renunciation of all my allegiances to the old country of Sin. But, wonderful as the Bible is, it alone cannot tell me whether or not my repentance has been sincere and acceptable to God. Only He, by His Spirit, can tell me that. The Bible alone cannot tell me whether I have really believed on Jesus or have merely believed that He was once a historical figure in this world. But when I have thrown myself entirely upon His mercy, His Spirit witnesses that I have believed upon Him to the salvation of my soul.

This legalistic, this theoretical accepting and believing, is becoming a deathtrap, a bog of souls of deadly tar and pitch in which a myriad of souls are becoming mired forever. The Bible tells me the way is by repentance, belief, and persistent following on after Him. But it cannot tell me whether I have truly repented or just shed a few tears over getting caught in my sins. Only the witness of the Spirit can do that. The Bible cannot tell me, twenty years after, if I am still in the way or on a siding facing a derail. It has shown me the way, but His Spirit alone can tell me whether I still have that communion that comes from being "on the beam," whether I have victory in my soul, or whether I have taken a deadly detour somewhere along the track.

God help us. Faith that has gone to seed becomes presumption, and that is a sin. The Bible is not a book of "wizardry" or fortune-telling, nor can we make of it the total authority. It is the perfect Instruction Book. But while the instruction book with my typewriter can tell me where and how to go about making a repair or adjustment, I have to look to the workability to know when that adjustment is satisfactorily made.

Legalistic acceptance on "dry faith," as we sometimes hear it said, purports to make the Bible the final authority; but in the final analysis it makes man that authority, deciding for himself when he believes he has fulfilled the conditions of the Bible and of God. It is dangerous in regeneration. It is doubly dangerous in the matter of holiness. God is the Physician. He diagnoses the case. He prescribes the remedy and provides it. Man must not only take the specific, but he must let the Physician be the final Judge as to when he has taken enough. He must answer his Physician's questions frankly and truthfully, and take His word for the cure.

We may not have enough money in our pockets to jingle, but if we have godliness with contentment in our hearts we are millionaires.—W. E. ZIMMERMAN.

*Manistee, Michigan

When these pastors offered the love,
understanding, and sympathetic guidance
of their churches—

The Teen-age Tide Was Turned

By Edith N. Lantz*

THE TIDE was an ebb tide in the churches of two young pastors as far as bringing unchurched teen-age youth under the influence of the gospel was concerned. There were teens in the town and surrounding community—plenty of them. But only a few, far too few, were in the Church of the Nazarene. For that matter, there weren't many teens in the other churches either.

The challenge of those unchurched teens, whose need to be reached with the message of salvation was so great, haunted the two pastors. They had to do something about the youth of the high schools near their churches who seemed to have time for everything but church.

A plan to direct the excess energy and time of these unchurched teens, as well as the teens of his own church, into Christian life channels and finally win them to the Lord began growing in the mind of one of the pastors. He talked the matter over with his friend.

Together the friends worked out a plan that would offer to teens love and understanding on the part of the church and give them sympathetic guidance instead of watching them drift until they got beyond the point where the church had much hope of reaching them—where correction rather than guidance had to be resorted to.

No doubt the idea that developed in the minds of these pastors, Jerry Johnson, who is also district N.Y.P.S. president, and Virgil Borden, district teen-age work supervisor for the Northwest District, seemed a little visionary even to them. But they had to do something about that challenge of unchurched youth. What they did resulted in the formation of the Pioneer Activity League, which they put into operation under the initials PAL.

The PAL program was in no sense to be an autonomous one. It was to be a definite N.Y.P.S. responsibility, a plan through which the Young People's Society could carry out its mission of evangelism among the great number of unchurched teens in the community. The program was launched by inviting the high schoolers to drop in at the Church of the Nazarene after school activities on Friday night.

If the teens who accepted the invitation came with doubts about what they would find to interest them at the church, they went away con-

vinced it was an experience they would like to repeat. The chance for getting together just to gab, then some eats, climaxed by a brief devotional period that was beamed straight to teen-age hearts appealed to them. It really had been more fun than hanging around the only places that had offered themselves as a rendezvous for teens. Most of all, they liked the preacher; he was a "swell fellow."

That was the beginning of the turn of the tide of teen-age attendance and participation in that church. Soon an increasing number of teens were in all the services, and many of them were finding an experience of salvation. More than that, they began bringing their unchurched moms and dads.



It wasn't long until the Pioneer Activity League was being promoted on a district-wide basis. Other districts saw the plan in operation and began using it. Then the General N.Y.P.S. Council voted to make it a general program and provide Pioneer Activity League materials through the General N.Y.P.S. Office. That the Pioneer Activity League is fulfilling the purpose for which it was designed is evidenced by reports such as these:

"We had an increase of eight teen-agers in our young people's society after we began PAL TIMES. Six of them have been saved."

"We didn't have any teen-agers until we started the PAL program. Now we have a newly organized Sunday-school class of six older teens."

"There have been four new teen-agers (in the local church) saved and sanctified since the Pioneer Activity League was started."

Through PAL TIMES (the designation for the week-night meetings) the N.Y.P.S. will find a way to intensify its efforts to—

Gain the interest of unchurched teens in order to win them to Christ

Guide teen-agers in Christian character development

Carry out Christian service projects

Offer to teens the love, understanding, and sympathetic guidance of the church.

Help for the organization and work of the Pioneer Activity League is available from district N.Y.P.S. teen-age work supervisors or from the Teens Department of the General N.Y.P.S. Office. The plan merits consideration.

*Director, Teen-age Work, General N.Y.P.S.

The Day of the Big Noise

By Fred Smith*

HOW WELL I remember the episode, though it is some years now since it took place! Someone was talking about the Fourth of July in the presence of my young son. Suddenly he broke into the conversation by saying, "Oh, I know what the Fourth of July means. That is the day of the big noise." I have often thought of that comment since that day—in this way:

Take the matter of Sunday. To some it comes enshrined in holy and happy associations. This is the day set apart whereon we meet with friends to offer praise and prayer to our saving God. We make a joyful noise unto the Lord. But there are others to whom it means none of these things. Their highest thought seems to be to make a big noise for their own enjoyment, without one thought of the disturbance it causes to others.

Last Sunday, as my custom is when we observe the sacrament of the Lord's Supper in our Sunday morning service, I went to the shut-ins connected with our church, that they might have the joy of remembering that they are in communion with their church and their Saviour, Jesus Christ. Returning from that errand, we passed a field from which a great cloud of dust was rising. Then I remembered that some people advertised as "motor maniacs" were evidently rushing their cars around the field for their own enjoyment as well as that of the crowd that had gathered to watch them. For these, Sunday was "the day of the big noise."

Then I found myself thinking of the meaning of "Halloween." To many young people in our day it seems not to have any other association than that it is a night of destructive revelry. They have not learned that fun can be associated with virtue. I am reminded here of the words of Donald Soper in his presidential address to the Methodist conference in England early in 1953.

*Ellis, Kansas

AUTUMN SANCTUARY

By Genevieve Thompson

*High on the crest of a lonely hill
Under the bright blue sky,
I listen to a late bird trill
And watch the clouds go by.
Far, far below lies the toy town,
The world of little men,
And soon I must go the long way down
And be small, too, again.
But now for a little while I lie
Here on the dead, dry sod
And reach right through the bending sky
And touch the hand of God.*

"Come with me," he said, "and we will hold our meetings maybe on church steps or in market places . . . We will have fun in the name of the Lord!" Happily, there are many in our communities and in our churches today who have realized how, at this season of the year just mentioned, fun need not be associated with vandalism, but with virtue. When it is remembered that Halloween precedes All Saints' Day, the observance of it becomes more than a "day of the big noise."

It is a good thing to give thought to this matter of noisemaking in our day. In many of its aspects our age seems to specialize on cacophony—harsh, disagreeable sounds. Christians can well afford to specialize in relating their Christianity more effectively to the matter of proper noisemaking. Usually this can be achieved by giving thought to the origin of the festivals. This achieved, we can then proceed to make a joyful noise unto the Lord, a noise that will be Christian and not cacophonous.

ARE WE LAZY?

By Mrs. W. E. Chandler*

A YOUNG Christian Arab speaking in our church last Sunday made a statement which startled me. He said, "I would have been converted a year and a half sooner, but the only Christian I knew was a lazy Christian." What an indictment against an individual who professes to know Christ! Yet I wonder how many Nazarenes fall into the category of "lazy Christians."

If an individual came to us for help, would we be prepared to help him? Is our experience up to date? Could we help him through prayer or would we first have to pray for ourselves? Would we be able to give a reason for the hope that lies within us? Could we present the promises of God in a manner which would inspire the faith of a seeking soul?

Don't be a lazy Christian. Webster's definition of lazy is "slothful," and a slothful person is "one who is inactive when he knows he should be active or who moves or acts with slowness when speed is essential." Never in the history of the Church have we needed more action and speed than we do today. The world is rushing on in sin. Time is swiftly passing. People are searching for something that will satisfy the deep need of their souls. We as Christians should be alert to the needs of those about us. We come in contact with people day after day who are hungry for someone to talk to them about salvation. We must live so close to God that we will be able to comprehend their needs and sense their hunger for spiritual things. There are many who will not approach us on the subject of Christianity, yet they are longing for someone to speak to them.

Don't be lazy! Be militant!

*Midwest City, Oklahoma

Kingdom Priority

By Allen A. Bennett*

PREOCCUPATION is merely placing things of lesser importance in the place of things of greater importance. This is a snare Satan has set for pastors, people, and churches.

We readily admit that soul winning is the greatest and most important task in which one can be engaged. It is the grand purpose for which Christ came, for which He gave His life, and for which He intercedes today. Soul winning is admittedly the goal and purpose of the Church, yet so often we side-step and let lesser goals have preference.

Unless all of our activities contribute in some way to the one central purpose of soul winning, we have lost our vision. Social life can be too selfish. Of course such must contribute to the personal need that is met in fellowship with other Christians, yet we must not lose sight of the fact that Jesus used social life as a means to draw non-Christians into the Kingdom. His closest friends were the disciples, but He was accused of eating with sinners. Pastors are tempted to engage in many activities that may be good, but must be foregone if they would keep spiritually fit and everlastingly at the job of seeking the lost. People may become involved in lesser obligations which they permit to pull them from the all-important need of placing God and souls at the top of their schedule. Churches are chilled and program wheels drag when prayer and soul-seeking are given anything but first place.

We must materially improve the church, we need social life, there must be some place for a little freedom in our lives to "just live"; and yet everything will fail unless Christ and His plan have first place.

When souls are won, budgets are less of a burden. When souls are won, it seems that programs more nearly run themselves. When souls are being won, the membership roll takes care of itself and we hear again the assurance of Christ, "My yoke is easy, and my burden is light." When souls find Christ, the machinery of organization ceases to groan and squeak and personality problems begin to melt away, for God's will is being done.

The requirement is for all, but so is the promise to all, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33). Let's read it again and let's read it correctly. The "all things" are added after the Kingdom has priority!

*Pastor, Kalama, Wash.

But my God shall supply all your need according to his riches in glory by Christ Jesus (Phil. 4:19).

NOTICE

Concerning the General Assembly

The fourteenth General Assembly of the Church of the Nazarene will convene in Kansas City, Missouri, June 17-23, 1956. The pre-assembly conventions will be held June 14-16, 1956.

Room reservations will not be available until late in 1955, at which time adequate announcement will be made through the **HERALD OF HOLINESS**.

S. T. LUDWIG, *General Church Secretary*

Personal Relations

By W. Shelburne Brown*

PEOPLE make problems. It is not the material items of life that create the problems that one faces. It is simply the people with whom we are in contact. The rough edges of our life rub on the rough edges of other lives. Out of this come the problem areas that make spiritual living difficult. For that reason, if we are to have spiritual victory, we must have such victory in interpersonal relationships. Perfect love must be put into action in the home, in the neighborhood, and in the larger area of fellowship, the church.

How easy it is to misjudge, or condemn another wrongfully! How easy it is to misunderstand the motives of the other person! How often are feelings hurt needlessly when we forget the simple statement that "man looketh on the outward appearance, but the Lord looketh on the heart" (I Sam. 16:7)! It is not too uncommon to see two or more persons carry hurt feelings one toward the other for a matter of years over some simple misunderstanding that five minutes' discussion would dissolve. The experience of perfect love involves charity and an understanding love toward all men. If there is one person in the world that is now excluded from your affections spiritually, then you have missed the way. In the way of Christ there are no barriers anywhere, "neither Greek nor Jew, . . . Barbarian, Scythian, bond nor free." And you may not erect barriers either, and still expect the love of God shed abroad in your heart.

It has been my experience to know persons who have harbored ill feelings one toward another over fifteen or twenty years. Though not verbally, yet in heart, they would exclude each other from God's house, yet both of them would expect the Lord to welcome them into His house.

Because we see so superficially into the other person's life, the Lord has given us the direction to "judge not" that we be not judged. If followed, such advice would save us much unnecessary heartache and would speed the kingdom of God

*Superintendent of Los Angeles District

in its advance against sin. It is not without good reason that the Bible records that they were all of "one accord" on the Day of Pentecost. Spiritual blessing comes then and then only. No group of people may expect anything from God when there is emotional distance between their hearts. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (I John 4:20.) In this verse our horizontal relations with other people are made the measure of our relationship vertically with the Lord.

The day was hot and tiring and as the train rolled across the country the crying of a baby, ineptly cared for by its father, more and more wore on the nerves of the fellow passengers in the Pullman. That which was annoying during the day became unbearable to one of the occupants after the berths were made up. A man's voice sounded down the aisle, "Take that baby to its mother." A moment of silence followed, then the father's voice responded, "The baby's mother is in the baggage car up ahead in her casket." Another deadened silence followed. Then there was the sound of a man putting on slippers and dressing robe and hurrying down the aisle to walk the aisle with the baby for a few hours while a heartbroken, distraught father got some needed sleep.

We never know what the other person is carrying on his heart. Burdens too heavy to bear alone are hidden behind a smile and a cheery "Good morning." Jesus saw it all and counseled us through His Word to let "love be without dissimulation."

GIVE ME STRENGTH, LORD

By Mary Alice Holden

*Lord, make my strength last longer,
That I may do Thy will;
Oh, make my weak back stronger,
That I may serve Thee still.*

*To do Thy work shall be my calling
Wherever Thou dost lead.
Help me to keep from falling;
Supply the strength I need.*

*Oh, make my slow hands faster
To do Thy work today;
And teach my heart, dear Master,
That work is more joy than play.*

*Although my spirit's willing,
My flesh is faint and weak—
I wait for Thy infilling,
So keep me always meek.*

*And, given strength, my hands shall hurry
At every blest employ,
And finishing without a worry
Thy work shall be my joy!*

Think on These Things

By F. Lincicome*

THE VALUE of your life does not necessarily depend on the length of it because there is more to life than length. Life has depth and breadth; therefore, one man may live more in forty years than another would in one hundred years.

Live as long as you can. Some people will have to live long in order to live much, for they have shortened their lives by being too slow to begin. The false notion that youth is the time for sowing wild oats has influenced many a young person to postpone the beginning of sane living until there is not much time for constructive living. The foundation of longevity is laid by the time we are twenty-one. To accomplish much, one must start early and continue long. Daniel entered King's College at sixteen years of age and was still prime minister at eighty. Yes, length is one of the dimensions of life, and too often it is the only dimension. It is said that Methuselah lived 969 years and begat sons and daughters. That is all that is said of him. His was a life of one dimension, namely, length. What will be said of you? Will it be that you merely lived and died?

Not only live long if you can, but live deep. Your life will be as deep as your convictions. Not many people have convictions; everybody has opinions. Opinions are about as numerous as the sands of the sea and many of them are about as worthless. Everybody has a belief, but a belief is not a conviction. A belief is what a man holds, while a conviction is what holds the man.

But length and depth are not all of the dimensions of a complete life. A complete life has four dimensions—length, depth, breadth, and height.

You would think by listening to some people who talk so much about broadmindedness that breadth was the only dimension. If their broadmindedness were properly labeled, it would be feeble-mindedness. Our boasted breadth has come to us at the expense of depth. We are branded broad and shallow, while our fathers were narrow and deep.

In speaking of breadth someone has said that your life will be as broad as your sympathy, love, and service. You won't have to search very long to find someone who needs your sympathy and service. There is the man of genius who is poor, you can pay for his dinner; the man who is frail in body, you can carry his luggage or shine his shoes; the one who has been bereft of loved ones, you can pray for him.

There is never a day passes that I don't have an opportunity to do some little thing, and Jesus said the little service would not go unnoticed nor unrewarded: "Whosoever shall give . . . a cup of water to drink in my name, . . . shall not

*Evangelist, Gary, Indiana

lose his reward" (Mark 9:41).

There is the cup of sympathy, cup of cheery greetings, cup of gentle tones, cup of appreciation, and the cup of helpfulness. John Newton said: "I see in this world two big heaps, one of human happiness and one of human misery. If I can take a little from one and add it to the other I have done something. If on my way home I find a child that has lost its penny and, by giving it another penny, dry its tears, I have done something."

Life not only has length, depth, and breadth;

it has height. Your life will be as high as the ideals you seek. A person with high ideals can't live on a low level, nor can he live on any level he reaches. If you have become satisfied with yourself, it is too bad. There may be times when a man should be content with *what he has*, but never content with *what he is*. If you have become satisfied with yourself, it may be that your goal is not high enough.

Christ has advocated a high ideal for us: "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48).

FOREIGN MISSIONS

PLEASE NOTE

DO NOT SEND PACKAGES for Indian missions to Rev. D. Swarth. He urgently requests that anyone desiring to send packages to Indian missions WRITE TO HIM FIRST and ask him where to mail them. In this way he can be sure that the supplies are distributed to the missions that need them most. Sending them to him costs him considerable money to forward them to the places needing them, and he can't afford to do it. PLEASE: WRITE BEFORE YOU MAIL A BOX! His address: NOTE: Rev. D. Swarth, 1207 DOMINION AVENUE, PASADENA 7, CALIFORNIA.

Some have been using the old address and this has created extra expense in forwarding also.

Thank YOU For Our Equipment

Brother Cochran's visit proved to be a blessing to the work. He held two revival meetings and God blessed in both places, especially in Marnoas. I cannot help but thank God for those at home who contributed to our equipment. If they could have seen a lady come to church for the first time and seek the Lord, they would have rejoiced. The first thing that she said to me was this: "I heard the chimes ring and I had to come to church."

What were the chimes? They were coming from the loud-speaker system donated to our field by a pastor in Ohio. A simple tape was being run through a tape recorder, which had been provided by the offering of our Nazarene people while we were on deputation. Beautiful music had been

REMISS REHFELDT, Secretary

recorded, free of charge, by a missionary-minded, openhearted person. Thus, the soul-stirring chimes were reaching the ears of many needy listeners. Would to God that thousands here in Uruguay could hear the chimes ring and come to hear the glorious, liberating message of full salvation.

Please thank those who had a part in sending us back to Uruguay. I would not trade places with anybody in the world, and want you to know that we are perfectly at rest in God's will here in this beautiful land.

Let me take this time, too, to thank the General Board and all those that have given their money in Alabaster Funds, for the lovely home in which we are now living. We feel that it is far more than we deserve, but we want you to know that we are grateful and determined to serve the church to the best of our ability.

Yesterday we inaugurated the new hall. We visited in the afternoon with the help of three of our Uruguyan Nazarenes, making three hundred contacts house-to-house, distributing gospels and tracts. I rejoice to tell you that twelve souls sought the Lord on the opening night, all being from this new neighborhood. We will be preaching here nightly for about ten days. Praise God for the way He has

opened this lovely hall, the nicest we have in Uruguay.

God is wonderfully blessing the work here. I feel, personally, that there are great days ahead for us, if we keep humble, holy, and enthusiastic about our work.—RONALD DENTON, Uruguay.

News Note

On September 6, 1954, Alison May Salmons arrived in Africa to brighten the home of her parents, Rev. and Mrs. Norman Salmons. She weighed nine pounds and six and a quarter ounces. Mother and daughter are progressing well.

Change of Address

The Churches, who are in Portugal for language study before returning to Africa, have moved into Lisbon to be closer to their school. Their address now is: Rev. and Mrs. Clifford Church, Rua do Arco, 95, 3°, Lisbon, Portugal.

Make note of this before sending Christmas cards or letters.

MY PRAYER

By Anna M. Gilleland

Lord, give me quietness of heart
In this tumultuous day.
Keep me restful in Thy love;
Let Thy Spirit have full sway.

Give to my mind an inner sight
Of the noble things and good,
That I keep step with valiant men
Of a world-wide brotherhood.

Help me amidst the strife of tongues
To guard the words I say
And, as a soldier of the Cross,
Press onward day by day.

TELEGRAM

Beals principal speaker tabernacle rally. Attendance nearly two thousand. Offering for proposed tabernacle, two thousand dollars. Sunday-school attendance day before, 2,600. Evangelist Beals greatly used in revivals. Victory climax with Pastor Paul.—JAMES JONES, Barbados.

A Blueprint of Entire Sanctification

IV. How May I Keep Sanctified?

LIVE IT

THUS FAR in my discussion of the blueprint of entire sanctification, I have considered three separate topics in as many articles: I. What is entire sanctification? II. How may I get entire sanctification? III. When may I get entire sanctification? Now I present a fourth question, "How may I keep sanctified?" It is one thing to get sanctified, but it is quite another to keep sanctified, yet nothing is more important than keeping this blessing. As much as one may want to obtain it, getting it is not the final end. The objective which stands above everything else is keeping sanctified. Therefore, I ask, "How may I keep sanctified?"

The only way to keep sanctified is to live it. This being the case, our subject resolves itself into this question, "How may I live entire sanctification?" One person, after having been told my first three topics, said, "He should tell us how to live it next." This is the question of all questions in connection with the blueprint of entire sanctification.

BELIEVE IT CAN BE LIVED

First, I would say that if I am going to live the sanctified life I must believe that I can live it. Skepticism at this point is very dangerous. If a person doubts that entire sanctification can be lived, he is bordering on doubting the truth of the blessing itself. Our *Manual* is clear on the fact that people who join the Church of the Nazarene must believe in the blessing of entire sanctification. They do not have to possess it, but they must be saved and believe in entire sanctification before they really have any right to join our church. But to doubt that you can live the blessing is very little different from doubting the blessing itself. He who says in one breath that he believes in entire sanctification and in the next that he doesn't believe it can be lived, or that anybody can live it, is really dealing in double talk. Perhaps he hasn't thought of it in this way, but that's the way it looks to me; a doubter as to the living of it is also a doubter as to the fact of it. First, then, a person must believe that he can live it before he can ever get to the place where he can live it. Nobody ever will live it who doesn't believe that he can live it.

At this juncture you may cry out, "What can help my faith here? What can help me to believe that I can live it, if that believing is the first move in the right direction?" I answer, Read the Bible, especially the New Testament. Don't take somebody else's word for it; read the Bible for yourself. Get a vision there of the blood of Jesus and its power to save and sanctify, of the might and power of the grace of God. Of course you can't live this blessing in and of yourself; it is only as God gets to you with His

Editorials

cleansing blood and all-powerful grace that you will be able to live the sanctified life.

WANT TO LIVE IT

The second truth I would emphasize in connection with living entire sanctification is that a person must want to live it. It is not enough for him to believe that the sanctified life can be lived; he must get to the place where he himself wants to live it. The first truth sometimes, if not often, grows out of the second. A lot of people, I suspect, do not believe deep down in their hearts that entire sanctification can be lived because actually they do not want to live it. They are not sure they want to pay the price to live the life of the sanctified. Therefore, they comfort themselves by playing with the idea that it can't be lived, or criticizing those who are trying to live it. Thus I emphasize the truth that those who would live the life of the sanctified must want to live it.

GET THE BLESSING

Third, a person must get the blessing of entire sanctification, pay the full price and obtain it, if he would live it. Ofttimes our altar work, I fear, is superficial. Some of those who come seeking the blessing of entire sanctification have little idea of the consecration it demands in order to possess it. They know almost nothing about the step of faith which one must take after he has consecrated his all, if he would be sanctified indeed and in truth. Yes, a person must really get the blessing of entire sanctification if he would live it.

LOOK TO JESUS

Fourth, he who would live entire sanctification must not only believe in, want, and obtain it; he must also keep his eyes on Jesus, not on people. I am not responsible for what others do, their shortcomings, how much they may profess and fail to live up to; the fellow I need to watch is myself. The best way to watch myself, after I have been sanctified, is to fix my eyes on Jesus. The scripture in Heb. 12:1-2 is relevant to the thought I am presenting now: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." "Looking unto Jesus"—that's the heart of this passage, and it is absolutely essential to the sanctified life.

READ THE BIBLE, PRAY, ATTEND CHURCH

Fifth, read the Bible devotionally. Remember, I am speaking to the sanctified now. Not only would I recommend reading the Bible to those who have trouble about believing in entire sanctification, but also I would exhort those who believe in and have received it, to read the Bible. Read it, as I have said, devotionally, that it may speak to you of its eternal truths. Pray. More important than praying in public is praying alone. Even a little time spent each day in talking with God will pay off in a wonderful way when it comes to living the sanctified life. God help you and me not to forget to talk to Him alone and directly! Also, at this point I would emphasize attending the regular church services; be a real part of the Christian group to which you belong. Don't seek for a position; but on the other hand, don't hesitate to accept responsibility when it comes. The sanctified life cannot be lived in isolation; it is a social as well as an individual affair.

BE SELFLESS

Sixth, be selfless; avoid sensitiveness, a craving for money or position. Do not criticize others—nothing can hinder your spiritual life more quickly than carelessness at this point. Do your best to have “a conscience void of offence toward God, and toward men” (Acts 24:16). Entire sanctification, I am learning more and more, will not live itself. It is not enough to get it. He who would live and thus keep it must work at the job. Under this general subject of selflessness, I would say, stand for something, have some principles of your own based on what you believe to be the Bible teaching and the standards of our church. Don't think you have to do everything that everybody else does who professes to be sanctified. On the other hand, don't think you have to criticize everybody who claims to be sanctified who may not exactly duplicate in his life your ideals or what your conscience demands.

DISCIPLINE YOURSELF

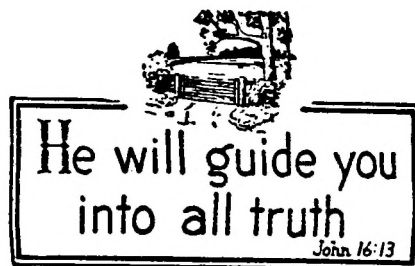
Closely akin to what I have just said is the seventh and last truth I bring to you in this article. You'll have to discipline yourself if you are going to live the sanctified life. Average living will not keep you sanctified. The lazy, or the weak-willed, cannot live the sanctified life. If you are going all the way with God—and the sanctified life demands that—you will have to take yourself in hand and demand something of the person who lives in your body.

There is also something else under this seventh point that I would mention. I believe in the habitual, especially when it has to do with that which is good. In order to live the sanctified

life we must get the habit of praying, testifying, tithing, attending church, prayer meeting, and doing many other Christian things. Such activities must become a part of our lives, or second nature, to such an extent that we do not think of omitting them. But even the good may become routine, a kind of treadmill affair. Therefore, he that would keep sanctified must, at times, go beyond the routine and the habitual. We'll have to do something daily, weekly, or at least monthly, which is unusual or exceptional. On certain occasions we'll deliberately double up on our giving until there is no doubt about the fact that it hurts. This will mean, in some instances, that we'll go far beyond mere tithing. Sometimes this unusual something may manifest itself not only in giving but in extraordinary praying—an all-night of prayer; or an unusually long season of prayer, accompanied perhaps by fasting. This will not be our regular habit, but it will be something that we'll do deliberately when some great need arises, and at real cost to ourselves. Again, this something I'm talking about which requires the unusual may be revealed in a special burden for the lost, or special activity for them—some week, or certain days, or during a revival meeting.

What I'm talking about is somewhat akin to that which William James mentions in his psychology—“Do something every day that you don't like to do.” There is no value in mere sacrifice for the sake of sacrifice, but there is value in giving ourselves at times to the unusual, to help God and our fellow Christians to meet some unusual need for money, soul saving, or some other spiritual undertaking. There is being developed over this country, I'm afraid, and in the Church of the Nazarene, too, a kind of chronic, or habitual holiness. We live a high standard, do a lot of giving, and engage in a lot of activity for God; but all of that has become so habitual and routine that it doesn't cost anything, or mean anything to us. If we would live the sanctified life, and thus keep sanctified, we must have seasons, or times, when we especially give ourselves to meet some need for the Master's sake. Sanctified living never can become a mere habit, however good a habit it might be.

As I close this last article on a blueprint of entire sanctification, I am conscious of my need of prayer. Please ask God to help me not only to talk about living and keeping this blessing but also to help me really to live and keep it. “It's not my brother, nor my sister, but it's me, O Lord, standing in the need of prayer!”



HOME MISSIONS and EVANGELISM

Your Church Can Be on The Evangelistic Honor Roll

Beginning with the 1954 assembly year, the requirements for the Evangelistic Honor Roll, sponsored by the Crusade for Souls Commission, have been changed. Churches are divided into groups according to their membership. To earn the beautiful certificate that will be presented to eligible churches, they must receive into the membership of the church during the year the number of new Nazarenes (not including transfers) set for their group. The requirements have not been set too high. About 10 per cent of the churches in each group are now winning new people equal to the number set. Many others may do so and qualify for the Evangelistic Honor Roll. These are the classes and requirements:

Group	Membership	Gain Required
I	1-24	9
II	25-74	12
III	75-149	18
IV	150-299	25
V	300-499	35
VI	500 and over	50

Pastors and local church membership committees should plan now to put their churches on the Evangelistic Honor Roll for next year. Revivals, visitation evangelism, and pastors' classes will help to make this possible. Others can; why not your church?

ROY F. SMEE, Secretary

For the assembly year that has closed during 1954, the former method of determining the Evangelistic Honor Roll will be used—all churches winning thirty or more new Nazarenes to the membership of the church during the year. This will be published as soon as all the district figures have been received.

Fall Visitation

There is a key in visitation evangelism that will unlock doors of new opportunities for growth in your church. Select a key and unlock doors that are before you: literature distribution, community enrollment, friendship visitation, soul winning. They are described in the visitation evangelism manuals, *First Steps in Visitation Evangelism* and *Soul Winning Through Visitation Evangelism*. The pastor's companion volume, *The Pastor and Visitation Evangelism*, will guide the leader. These books may be used for personal study, group training, or a Christian Service Training course.

For some additional ideas for Sunday-school visitation, read *Ideas for Sunday-School Growth*, just published this year.

All of these books may be ordered from the Nazarene Publishing House. The visitation evangelism manuals sell for 50c each; the *Ideas* book, for \$1.00.

"GRASS ROOTS" Crusade Conferences

North and South Dakota Districts
October 26-28
Ellendale, North Dakota
Dr. Roy F. Smee, Rev. Jerald D. Johnson, Rev. Milton Huxman

Wisconsin District
October 26-28

Richland Center, Wisconsin
Dr. Samuel Young, Dr. Edward Lawlor, Rev. Alpin P. Bowes

Eastern Michigan District

Detroit First Church—October 31—
November 1
Dr. Roy F. Smee, Rev. Jerald D. Johnson, Dr. Edward Lawlor

Flint First Church—November 1-3
Dr. Roy F. Smee, Rev. Jerald D. Johnson, Rev. Ponder Gilliland

Maritime District
November 2-4

Moncton, New Brunswick
Dr. D. I. Vanderpool, Rev. Robert Goslaw, Rev. Alpin P. Bowes

Louisiana District
November 9-11

Bossier City, Louisiana
Dr. Samuel Young, Dr. Roy F. Smee, Rev. N. A. Hull

THE SUNDAY-SCHOOL LESSON



By J. GEORGE TAYLORSON

Topic for October 24: Perfect Love in Action

Scripture: Rom. 12:9-21; Jas. 1:26 (Printed: same)

GOLDEN TEXT: *Be not overcome of evil, but overcome evil with good (Rom. 12:21).*

Christian love is barren if it embraces no more than our own personal interests; in fact, such emotion could hardly be termed love. As we look into the Primitive Church we see immediately that Christian hospitality was a very important feature. What belonged to the Christian be-

longed to all Christians. Homes were readily opened to the homeless, bread was shared with the hungry, and protection was offered even at personal risk. This active charity was the distinguishing feature of the Church, which was the most active social institution of its day. It was love in action.

As one studies the passage given in Romans for this lesson, he readily

understands that love is to be the regulating principle in our relations with others. These verses constitute a firm rebuke to all who might find it easier to accept the creeds and believe the dogmas of the Church than to practice the precepts of the teachings of Jesus. This is not a cheap, sentimental thing appearing as a gentle acquiescence to the forces of evil. We care too much for that. If

we become complacent, it will only indicate that we have ceased to care enough. There are times and situations when the world should hate us. Whenever we discover organized iniquity, then a ceaseless war must be waged.

Perfect love will provide us with a faith in God as our personal Vindicator. How prone we are to take the judgment seat and seek revenge, or at least hand down the verdicts! Remember, it is not our prerogative to judge at all, nor do reprisals have any place in right. This attitude of

superiority and censoriousness has done more to harm the Church and destroy its influence than the sins of the flesh within or without. It is so prideful and self-regarding. Love alone is our weapon; if it be not strong enough, then there is simply no other recourse, *but love never fails*. Keep well in mind, however, that the mark of a saint is his ability to wait on the Lord. Judgment is to be left to God, who in His own time will speak forth divine vengeance.

Love in action will move us to help our enemies—those who do not

like us. It is much easier to pray for the Russian Communist than for one in our own circle who has betrayed us—much easier and much deadlier. Perfect love comes to our aid at the point where the need is most acute. Paul tells us that if one is hungry you will feed him; and if one is thirsty you will give him drink. Perfect love will keep in mind that spiritual fare is poor sustenance for unsheltered and hungry folk. Perfect love will enable us to meet all hostility, all bitterness with active kindness and goodwill. This is the Church at its best!

THE QUESTION BOX

Q. What is your opinion about giving out bags of candy and nuts at Christmas time to the members of the Sunday school? Wouldn't the motive be less selfish if the church went out and distributed the bags to very needy people?

A. Many of our churches do give to the needy in various ways at Christmas time. Also, many of them no longer give candy and nuts at that time to those in the departments for older persons. Most of them, however, do still treat the children then. This, I believe, they should do. While we are giving to others, we should not forget our own families.

Q. Please explain Eccles. 9:5, which reads as follows: "For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten."

A. "But the dead know not anything" is a reference to *sheol*, the Hebrew word for the realm of the dead. One Bible dictionary describes *sheol* thus: "A dark, gloomy region, where the inhabitants pass a conscious, but dull inactive existence." Also, as one commentator says, these words do not mean unconsciousness, but a lack of knowledge of the affairs of this world. Almost anything can be proved from the Bible if a single verse is interpreted alone and without any reference to the teaching of the Bible as a whole. We must not only interpret a verse in the light of the teaching of the Old Testament as a whole, but we must also remember that the light of God's truth comes to its full meaning only in the New Testament, where we have the revelation of God through Jesus Christ. To take any other position is to disregard the teaching as to the only begotten Son of the Father.

Conducted by STEPHEN S. WHITE

Q. Another verse that I would like to know about is in I Cor. 14:34, where Paul declares that women should keep silence in the churches.

A. I would never refer to this verse in the Question Box if it were not for the fact that I still read after some who claim to be above the average in intelligence and yet try to deceive people about its teaching. Paul is talking about a local situation here, and not laying down a universal principle. If anyone doubts this, let him read I Cor. 11:5, where Paul clearly implies that it is all right for women to pray or prophesy (preach), just as he teaches the same as to men in I Cor. 11:4. The inspired Apostle would not say something in I Cor. 14:34 which contradicts what he had clearly sanctioned in I Cor. 11:5.

Q. Don't you think we should refuse to use Christmas cantatas or stories which do not give all of the facts concerning the birth of Christ correctly?

A. Not necessarily. Songs, poetry, and stories about the coming of Christ are quite often not as careful about the exact facts as they should be. Most of the time these discrepancies are unintentional, and, therefore, if the songs, poetry, and stories have a good message and do not deviate too much from the facts I would not feel that it is always necessary to bar their use. I have heard some preachers make mistakes about the Bible in their preaching, and I have plenty of reason for believing that I have not always been guiltless myself. Because of this, I cannot afford to be too hard on the other fellow who makes a few minor mistakes as to the facts of the Bible in some other fields.

Q. Can the devil quote scripture to confuse or trap one?

A. He did it with Jesus when He was tempted (see Matt. 4:6 and Ps. 91:11-12), and he might do it with you. Nevertheless, I certainly would not want to ascribe to the devil all of the scripture verses which have come to my mind when I was in a crisis. I believe that the great majority of them came from God.

Q. Would the Lord have you give up something just to test you, just to see if you would do it? It seems that He worked in this way when Abraham was called on to sacrifice Isaac. He seemed to be merely testing Abraham to see if he would really sacrifice his son. Please help me on this.

A. I believe that sometimes the Lord might test you by finding out if you really would give up something. He would at least bring you to the place where He could really find out if you were willing to make a certain sacrifice. However, He would do it usually without going so far as to cause you actually to make the sacrifice. That was what He did in Abraham's case.

PERFECT PEACE

By Lloyd Mitchell

*Joy bubbling in my heart,
Illuminating every part.*

*Present blessings, boundless grace,
Abiding love in every place.*

*Eternal joy of sins forgiven!
Darkness flown—Light of heaven!*

*Perfect peace, gift of God!
Heaven begun on this lowly sod!*



Religious News and Comments

By A. K. BRACKEN

NEWS

That religious news is news was clearly revealed in connection with the press coverage of the World Council Assembly. Three thousand reporters applied for accreditation to the assembly, but only six hundred could be accepted. They represented thirty-six countries. There were three pressrooms, special telephones, typewriters, reams of copy paper, and an ample supply of head-sets. There was fine coverage by the press and unstinted co-operation by the Council. Since that glad night when the angels were reporters and brought the glad tidings, "For unto you is born this day in the city of David a Saviour, which is Christ the Lord," Christians have known that religious news is news. (*Time*)

Flexible—Prophetic

Of a certain high churchman, in attendance at Evanston, it was said that a man of such flexibility could hardly be a prophet, nor could his church be a crusading church. It was also said that he brilliantly suits the World Council, which "if it exists must compromise." The high challenge to the Christian Church in these momentous days is not to flexibility and compromise but to prophetic preaching and to a mighty crusade for souls. The New Testament Church was a crusading Church and her

ministers were prophets. It is imperative that we keep this in mind.

Restored

Abraham Chasanow, navy employee, drawing a salary of \$8,360.00 a year, was suspended from his job in July of 1953. One security board refused to believe that he was a Communist sympathizer. A higher board ordered him fired. James H. Smith, assistant secretary of the navy, reopened the case recently and declared Chasanow innocent, apologized to him, and restored him to his job and awarded him his back pay. This action was indeed commendable. Honest mistakes will be made even in highest circles, so long as we are human. It is noble to acknowledge our mistakes and to seek to remedy them. We are unquestionably in perilous times, so that greatest caution should be exercised lest we be pressured into precipitate deeds.

Church in the Vale

The Little Brown Church in the Vale, located in a rural area, in Chickasha County, Iowa, will celebrate its one hundredth anniversary next year. It was founded November 4, 1855. Representative H. R. Gross, of Iowa, introduced a bill in the House of Representatives calling for the issuance of a stamp commemorative of the oc-

casion. Ten thousand couples have been married in this little church by the Rev. Fred. L. Hanscom, now retired. The world-renowned song, "The Church in the Wildwood," written by a physician, Dr. William S. Titts, and sung by millions, was written about this church. (*New Century Leader*)

Tercentenary

In the month of September, this year, the Jews of the United States began a nine-month round of tercentenary services. The first Jewish settlers in what is now the United States of America were driven out of Brazil by the Portuguese, were captured by pirates at sea, were rescued by a French privateer, St. Charles, and were put ashore at New Amsterdam (New York City) in September, 1654. They were twenty-three in number. They were given a cold reception by Peter Stuyvesant, the peg-legged Dutch governor of the city. One-half of the Jews of the world now live in New York. New York City has more Jews than Israel. Dr. Louis C. Gerstein, of the Manhattan Synagogue, at the opening service, prayed, "Lord God . . . gratitude wells up in our hearts . . . that three hundred years ago Thou didst guide our ancestors to these shores." Their life here in the United States has been a veritable "adventure in freedom."

THE HOME CIRCLE

Stay Right There!

IT WAS about seven-thirty the other night; I was seated in a chair beside a window. The wind had been gently blowing, so that the glass curtain had caught behind a magazine and there it stayed. I was in plain view of anyone who might chance to be looking out the window of my neighbor's house.

I was so engrossed in what I was reading that perhaps the voice had been calling me several times before I realized that our three-year-old neighbor girl was calling my name. She had been put to bed, but as is often the case, she had not gone to

Conducted by GRACE RAMQUIST

sleep. She had peeped from her window and there I, her good friend, sat. "Mez Ranquis," came the little voice, and I looked up.

"Why, hello there, Carol," I whispered back to her.

"You stay right there so in the morning I can say, 'Hi,' to you," the little girl said; and with a soft good night, she ran back to her bed.

This summer I have often arisen early in order to get my yard work done before the heat of the day. Some mornings Carol has called to

me about six o'clock, asking me all about the grass and the weeds and the water, all of which are so fascinating to her. She rarely awakens her parents, who like to sleep late, but she has leaned against the screen and visited with me.

This night, somehow I knew she was going to sleep confidently, believing I would stay there by my window with the lights burning all night. Of course, I couldn't, but I almost felt guilty when I did turn out the lights and retire for the night. She had wanted me to stay there so she could say, "Hi," in the morning. She wanted to be sure her friend would be right there, so she could talk to her.

After I had gone upstairs and the lights were all out, suddenly I remembered that I was alone. My parents were not downstairs as were Carol's. There was no one else in the house and no one would be there all night. The words came back to me, "You stay right there, so I can say, 'Hi,' to you in the morning." I understood the child's feelings a little better somehow. I also would like to have someone near to whom I could say, "Hi," in the morning.

No sooner had those thoughts passed my mind until I realized that Someone was there. I could speak to Him at any time. He never turns out the lights nor leaves the window. He is always near and seems to be waiting to hear me speak to Him. I am thankful for a Friend called Jesus! He stays "right there" all the time!

Too Many People!

Do you know that sometimes God has to divide His groups in order to keep them trusting in His might and in His power to do all things?

The great man Gideon made a call for warriors to enter a battle with him. About 32,000 men answered that first call. All the while the enemies of the Israelites, the Midianites, were camped in the valley below.

When the Lord saw what a great host of warriors answered the call to arms, He said, "Gideon, the people that are with you are too many for Me to give the Midianites into their hands." Gideon couldn't understand that, but the Lord continued, "If I should deliver the enemies into their hands, there are so many Israelites that they would say, 'Our own hands did this mighty thing,' and they would give Me no praise."

Well, Gideon didn't know what to do. But God said, "Tell everyone who is afraid to go on back to his home!"

Gideon made the announcement as the Lord directed him, and 22,000 of the warriors turned around and went home. That left only 10,000 warriors. When Gideon and the 10,000 men looked at the army of the Midianites, they felt mighty small. The Midianites numbered as grasshoppers!

I understand that a lot better after this summer. We had grasshoppers in our town. The evergreens were full of them and the little flower buds disappeared as soon as they appeared. If anyone held the door open for a minute too long, in hopped a grasshopper. Since there were as many enemies of the Israelites as grasshoppers during grasshopper season, I know there were a lot of enemies.

Gideon shook his head. He just knew that with only 10,000 men the

enemy could never be conquered. But the Lord said, "Still you have too many men. Take the men down to the water to get a drink." I think this was down to a river or creek. Then the Lord said, "Every man who takes water in his hand and continues to keep watchful, take with you. Every man who gets down on his knees to drink the water, send him back home."

When this test was over there were only 300 men left. Three hundred men against an army as big as a grasshopper crop! But Gideon didn't falter. He knew the Lord was going to do the fighting for them.

And the Lord did! By the time the 300 men reached the camp of the Midianites, they didn't have much to do, for the Lord had caused one man to tell his dreams and that dream frightened all the other Midianites.

The Israelites carried pitchers, trumpets and torches. When they got close to the camp of the enemy, they broke their pitchers, blew their trumpets, and held high their torches. It all sounded so loud and looked so frightening that the enemies began to run away and to kill one another.

God gave the victory. Everybody was convinced that 300 men could have done nothing. Let us remember to praise our God for His mighty works!

Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new (II Cor. 5:17).

Deserted Cottage

By Veda Group

*Deserted cottage! Friendly, fair,
I saw your walls a-building there;
Saw you painted; saw your door
With its welcome mat before.*

*How I did enjoy those three
Coming soon to live near me!
Mommy, Daddy, child at play—
Light their hearts seemed every day.*

*A change there came. To my surprise
Right before my very eyes
That little home to pieces fell.
Mommy—Daddy—separate dwell.*

*That little house, once friendly, fair,
So a-droop seems standing there.
Does such unhappiness need be?
Or could we all live happily?*

*If with God's love within the heart
We took our way and did our part,
In every way considerate, kind,
Then lasting homes might we not
find?*

A Thought for the Day

By Bertha Munro

"THE LAW OF THE SPIRIT OF LIFE"

Monday:

There is a law of the spirit of life in Christ Jesus—dependable, calculable, certain as the law of electricity. No guesswork, no hope-so, no beating the air, no rotten planks or shoddy material. Eternity is under my feet today (Rom. 8:2).

Tuesday:

The "means of grace" are the means of grace. The only inlets of divine energy: just plain sincere Bible reading, meditation, prayer, meeting with other Christians—and plain, sincere obedience (Heb. 10:25).

Wednesday:

A quickened soul is a quickened body. Ill? Perhaps. Weak? Often. Tortured by pain? It may be. But always the spirit of life at work. When you feel your body getting your spirit down, send up an SOS and release the current (Rom. 8:11).

Thursday:

It is our fears that make our walk unsteady. There is no fear in love, no place for fear in what seems the night of fear. Someday even death will be the inrush of a fuller life (I Cor. 15:54-55).

Friday:

Everywhere the trinity that fits our natures: we are mind, emotions, will; thinking, feeling, acting; we demand truth, beauty, right. So we are to be "quickened" according to God's judgment, His love, and His enabling Word. We are given the spirit of a sound mind, of love, and of power. We have a Christ who is Truth, Life, and Way; a Triune God who is all-wise Father, all-loving Christ, all-working Spirit. All praise for the marvelous adequacy of God-with-us! Is it enough for this day? (Ps. 119:149, 156, 159; II Tim. 1:7.)

Saturday:

We smile at the Spaniard's "Manana," but the attitude creeps up on us all. Tomorrow? It is today I need grace and victory. The devil would like us to think "Tomorrow" while he thinks and acts "Today" (Gal. 5:25).

Sunday

"One jump ahead" is the secret of success. Anticipate the enemy's tricks by accepting God's preparation, then paying attention to the Spirit's checks and promptings. There need never be a Pearl Harbor for you (II Cor. 2:11).

NEWS of the Churches



Bonham, Texas—This church recently enjoyed a profitable revival with Dr. A. L. Parrott as the evangelist. There were thirty-two seekers at the altar, the larger number of whom were new people. Four adults united with the church and the entire church was blessed by the Spirit-anointed messages of Dr. Parrott. We have never had an evangelist whose ministry we appreciated more, and the church has called Dr. Parrott to return for another revival. Finances came easily. We are encouraged over the future prospects for the work here as we begin our sixth year as pastor of this fine group. If you have friends whom you would like us to contact, send their names to us at 619 South Fifth.—Leon Martin, Pastor.

Concord, North Carolina—At the beginning of my fourth year as pastor of First Church here in Concord, I am resigning to accept a call to the Ensley Church in Birmingham, Alabama. God gave us a fruitful ministry in Concord. During this time, we received 40 members into the church. Our Sunday school has grown from an average of 72 to an average of 128. Our finances have nearly tripled; also, we have just added a \$25,000.00 annex to our building, as well as equipping our sanctuary with new pews and pulpit furniture, leaving an indebtedness of only \$11,000.00. The

people of Concord are truly a wonderful people and we predict a great future for this aggressive church. We desire the prayers of our friends as we begin our ministry in Birmingham, Alabama.—J. W. Burch, Pastor.

Evangelist Thomas Hayes reports: "I preached at our East Side Church at Bethany, Oklahoma, on Sunday morning and evening. We had two beautiful services with five people praying through, two of whom were young preachers that had lost out and came back to the Lord. Rev. Darrel Slack, the pastor, has done a good work in his church. I went to Oklahoma City with Rev. Roy Martin, and had two beautiful services with him. Thirty people prayed through in the good old-fashioned way. Then out to County Line, where we had a good service on Sunday morning with the fine pastor and his people. We had a good tent meeting at Duncan with several people praying through, one a man about seventy years old. We then had the most wonderful tent meeting at Bethany, Oklahoma—one of the best meetings that I have had in the last fifteen years. People came by the hundreds. Talk about shouting—we had it night after night! We had wonderful altar services, and some people were definitely healed. They shouted and testified so much

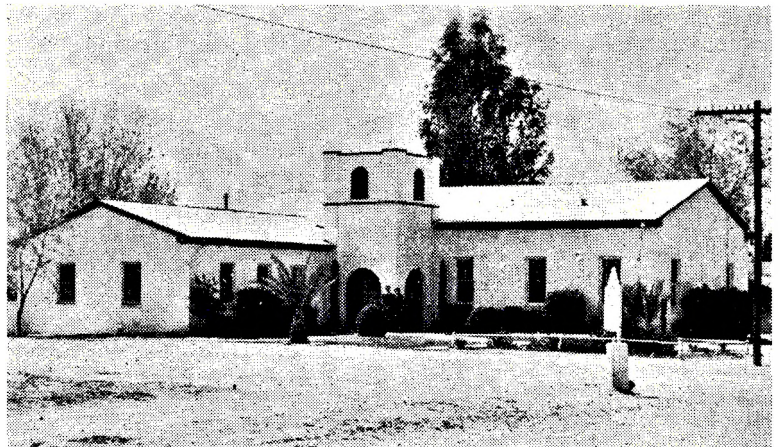
that one night I did not get to preach. I made an altar call and nine people came to the altar. I am now in a meeting in St. Louis, Missouri, at the Central Church, with Rev. Harvey C. Miller. Souls are praying through in almost every service. This is my sixth meeting with Brother Miller. We will close here on Sunday night and then back to Oklahoma for two meetings. It is wonderful what God is doing for me in the salvation of souls since I have been healed. I still have some open dates in 1955. Write me, P.O. Box 527, Kansas City 41, Missouri."

John E. Moore, song evangelist, writes that because of a change in his slate he has an open date, November 10 to 21. He would like to fill this time in Illinois, Indiana, or Ohio if possible. Write him, P.O. Box 527, Kansas City 41, Missouri.

Dr. Andrew Johnson, evangelist, reports: "I am available for dates the first and last of November. I have conducted courses of study in a number of the schools and colleges of the Church of the Nazarene and have assisted many of our pastors in evangelistic campaigns. I have been in ten camp meetings for the summer and am still on the firing line for revivals or week-end rallies. Write me, Wilmore, Kentucky."

We came to Northside Church in January of '53, to pastor a fine people who believe in a spiritual and progressive program. Our predecessor, Rev. Floyd Smith, gave years of faithful labor here and a good foundation for us to build on. The Lord has helped us to improve the appearance of property: the church stuccoed in white, adding a lifetime asbestos roof, install new heating units with suspended gas heaters, two new 5000 C.F.M. cooler units with vented ducts; a lawn and rose garden completed—our men donated many long hours to give us these improvements. Our Sunday school is now divided into two departments, and the N.Y.P.S. has doubled in membership. These departments have an active gospel team working regularly in hospitals, singing and distributing copies of the *HERALD OF HOLINESS*, and doing personal work. Our Sunday school has broken its record attendance on two occasions. Our people have worked faithfully, and our increase this year is 135 per cent over last year. Our church membership has doubled in these fifteen months. Much of our increase has been due to three revivals. The first was conducted by the pastor, with Bruce and Shirley De'bridge as special singers. Rev. Glen Roberson, pastor at Glendale,

Northside Church, Tucson, Arizona



conducted the second revival, with great anointing and faithful ministry. In these meetings we saw many souls saved and sanctified, some for the first time. The third revival was conducted by Evangelist Jacob Cope and wife. Their understanding spirit and soul-stirring messages helped to establish many of our people, and some new members have been added to the church. Sister Cope gave a

faithful ministry in song and children's work, which resulted in a great Sunday-school altar service. We are organizing a junior church for Sunday morning with Rev. Pearl Goodwin as the minister. In this way we trust to establish our boys and girls in doctrine and salvation and train them as future Nazarenes. Our property value is now \$33,500.00 with the present debt only \$4,100.00.—C. D. Holley, Pastor.

Hawthorne, Nevada—It was our privilege to have Rev. Joseph Gray for a ten-day revival in our church. The Lord truly met with us in the old-time way, giving thirty seekers at the altar of prayer for pardon or cleansing. There were also nine who received definite help in a healing service. The attendance was not as great as had been expected because the community was declared a polio epidemic center during the campaign. Brother Gray also had charge of our vacation Bible school. His flannelgraph of *Pilgrim's Progress* was very effective. We had the largest average attendance in the history of the local church.—Lawrence S. Rupp, Pastor.

Stigler, Oklahoma—We recently closed a revival meeting with Rev. L. M. Payne as our evangelist. Each night our determination to press toward the mark of the high calling of Christ Jesus gained momentum. We feel that our lives have been enriched from having had this earnest man of God with us. His preaching took us back to the days of brush-arbor Pentecost, but at the same time bespoke of an up-to-date contact with God. We are happy that God sent Brother Payne this way.—Reporter.

Andover, Ohio—Cherry Valley Church recently had one of the best revivals of its history with Rev. George R. Anderson as the special worker. God blessed and gave over ninety adult seekers. The Spirit was present in a special way, and seekers prayed through to good victory with confession and restitutions the order of the day. Brother Anderson preaches the Bible with the anointing of the Spirit, and God honors his ministry. We appreciated his work with us.—Raymond G. Taylor, Pastor.

St. Albans, Vermont—Last spring our church was greatly blessed by a short but spiritual meeting held by Rev. Fred Domina, one of our veteran preachers. His messages to the church were vital, and there was a great advance in spirituality and faith. Rev. and Mrs. Lloyd Ward have just closed what older members of the church tell us was the greatest revival St. Albans has ever seen. People came in from other towns and were converted, some of the towns having no Church of the Nazarene. The attendance was good throughout and the finances were easily cared for. The impact of the revival was felt all over the city and our church has been greatly publicized by the meeting. The Spirit of God was mightily manifest; altar filled time and again. Our church has a devoted, sacrificial group of laymen; every member works for the good of the whole church. God has been good to us along temporal lines also. Our church has been renovated inside and out in the last three years; the sanctuary has been remodeled and re-decorated, a new heating plant installed, and other repairs have been made. Our Sunday school is growing—having reached an all-time high.

"Showers of Blessing" Stations Canadian Nazarene College Zone

CKXL	Calgary, Alta.	1140 kc.	6:15 p.m.	Sunday
CJDC	Dawson Creek, B.C.	1350 kc.	8:15 a.m.	Monday
CKUA	Edmonton, Alta.	580 kc.	2:00 p.m.	Sunday
CKUA-FM	Edmonton, Alta.	98.1 meg.	2:00 p.m.	Sunday
CFOS	Owen Sound, Ont.	1470 kc.	5:15 p.m.	Saturday
VOCM	St. John's, Nfd.	590 kc.	*	
CJRW	Summerside, P.E.I.	1240 kc.	10:00 p.m.	Sunday
CKOX	Woodstock, Ont.	1340 kc.	6:00 p.m.	Sunday
CKOX-FM	Woodstock, Ont.	106.9 meg.	6:00 p.m.	Sunday

NEW "SHOWERS OF BLESSING" STATIONS

<i>Canada</i>				
CKXL	Calgary, Alta.	1140 kc.	6:15 p.m.	Sunday
<i>Illinois</i>				
WCIL	Carbondale	1020 kc.	11:15 a.m.	Saturday
WJPF	Herrin	1340 kc.	9:15 a.m.	Sunday
<i>Kansas</i>				
KIND	Independence	1010 kc.	3:00 a.m.	Sunday
KIND-FM	Independence	93.5 meg.	8:00 a.m.	Sunday
KJRG	Newton	950 kc.	1:15 p.m.	Sunday
<i>Missouri</i>				
KSTL	St. Louis	690 kc.	8:00 a.m.	Sunday
<i>North Carolina</i>				
WMPR	Monroe	1060 kc.	*	
<i>Texas</i>				
KTXJ	Jasper	1350 kc.	*	
<i>Wisconsin</i>				
WEKZ	Monroe	1260 kc.	2:30 p.m.	Sunday

*Consult local newspaper for exact time of broadcast.

The church has had a 33 per cent gain in membership and the pastor's salary was increased.—Vera Weightman, Pastor.

Pastor Bealer N. Berquist reports from Vermontville, New York: "Recently we closed a good revival here in the Adirondack Church with Rev. and Mrs. Harry Felter as the evangelists. They preached with the unction of God upon them. One service was broken up with God leading as a young man was singing—he fell on his knees, burdened for the blessing of a pure heart. The blessing fell, he was gloriously sanctified, the saints shouted; and as he finished singing his song, it seemed Heaven was very near. Many souls were saved and sanctified during these special services. I love the Lord and am thankful for the privilege of serving Him with these good people."

Birmingham, Alabama—As we near the close of two years as pastor of Cottage Hill Church we rejoice in the manifold blessings of God upon both the church and pastor. During this time we have installed new pews and pulpit furniture and carpets. God has blessed us and helped us to build a new, modern, eight-room parsonage easily valued at \$12,000.00. Our Sunday-school and church attendance is enjoying a steady growth, with Sunday-school attendance above 170. Our people love the old-fashioned, spiritual way of holiness, and God has proved His ability to still give old-time revivals, as we have recently closed one

of the most glorious meetings of our ministry. Evangelist L. L. Wheeler was the anointed servant of the Lord in this one-week revival. This young man very ably presented the message of our Lord from night to night, resulting in around thirty seekers at the altar of prayer. We appreciated the ministry of Brother Wheeler, and he was a great help to the church. As a pastor in our beloved church, I feel that our best days are ahead and the opportunities are greater to do something for God and the church than ever before.—Barney Brumbeloe, Pastor.

PRAISE and WORSHIP

✦ THE NAZARENE HYMNAL ✦

**Indexed by Titles
First Lines, Topics**

**\$1.65, delivered
12 or more, \$1.50 each,
plus delivery**

Pictured here is the newly acquired annex to the High Street Church in Springfield, Ohio. Built at a cost of \$13,000.00, this fine estate joins our church property on the west to give us a frontage of 330 feet on High Street by 380 feet depth on this choice corner in the growing east side of Springfield. The house has 18 rooms and 6 baths, together with a very large two-story garage for buses and recreational activities. The entire estate became ours by special concession for only \$20,000.00. Three years ago we had only an empty lot. On April 4 of this year, Dr. H. C. Benner dedicated our beautiful new auditorium unit measuring 100 x 50 feet and seating 700. Members of the congregation donated almost 5,000 hours of voluntary labor for its construction. We also have a beautiful eight-room two-bath modern parsonage situated on the Ludlow Avenue side of the church. Our official property appraisal is now \$175,000.00. God is

High Street Church, Springfield, Ohio



richly blessing spiritually, numerically, and financially as we continue in

our eighth year with these fine people.—Walter E. Vastbinder, Pastor.

Oklahoma City, Oklahoma—The Britton Church recently experienced a week of heaven-sent, God-inspired messages delivered by Mrs. Mendell Taylor of Kansas City, Missouri. The song services were under the direc-

tion of the local choir director, Don C. McDonald. Special music was rendered each service by the local church talent. In June, through God's divine leadership, the pastor, Rev. Dave L. Severin, conducted a prayer revival for two weeks in which the recent revival with Mrs. Taylor was born. God led; the people followed; plans were changed until Mrs. Taylor was God's woman for His place at His appointed time. Sister Taylor's inspiring messages were so filled with God's spirit, and the services were so filled with God's presence, that the Britton Church will never be the same again. Sister Taylor is a layman who allows God to completely direct her life. There were many who found a new place to live in God's grace and many found the victory at the altar of prayer.—Eugenia Patzkowski, Reporter.

Evangelist George H. Talbert and wife report: "After a nice vacation in Wisconsin, we began our fall tour of meetings at Rulo, Nebraska, where Rev. Walter Prichard is the pastor. This church has had a long, hard struggle; Brother Prichard is the ninth pastor there in five years. During the past year God has blessed him, he has made some improvements on the building, and the Sunday school is averaging in the fifties. God honored His Word as we preached and sang, prayed and shouted, and ten young people were saved, eight for the first time, with many of the adults sanctified, and some backsliders reclaimed. We had eighty-five in Sunday school on the first Sunday and ninety-one on the last Sunday. Also we raised over one hundred dollars in a love offering for the pastor, and received nine members into the church. We are now at Larned, Kansas, with Pastor McCollom in his new church building, and believing God for a revival. Due to a cancellation we have an open date in November; write us, P.O. Box 438, Abilene, Kansas."

Evangelists A. E. and Pauline Miller write: "Because of the illness of the pastor's wife, we have a cancellation November 17 to 28, and would be willing to slate this with any church desiring our services. We carry the whole program—preaching, singing, special music, chalk artistry, and children's work. We are in our eleventh year in the evangelistic field. We also have an open date in January, 1955. Write us at our home address, 307 S. Delaware Street, Mt. Gilead, Ohio."

Sterling, Illinois—First Church recently had a fine revival with Dr. A. L. Parrott as the evangelist. He did some outstanding preaching on the doctrines of our church, and was well received by our people. Dr. Parrott is a lifelong Nazarene by statistic, by beliefs, and by practice—and God is first in his life. Our church was helped and encouraged by his ministry. Sterling First Church marches on, under God, to greater victories.—H. C. Hatton, Pastor.

Independence, Kansas—Five years ago we began our ministry in this lovely southeast Kansas city of 12,000 people, following Rev. L. A. Bolerjack, who led the congregation in completing a beautiful native rock church 50 x 70 feet. During the past five years the Lord has continued to bless the work with an average per Sunday gain in Sunday school of 102, making this year's average 243. Also, 113 members have been received, 77 of which are living in our community now and are active; 34 members were received this past year, 26 by profession of faith, bringing the membership to 154, which is nearly 100 per cent active. Total giving for the church has more than doubled in the past four years, with last year's giving reaching \$19,933.00. A thirty-minute radio program has been sponsored by

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the church at 8:00 a.m. Sundays for four years on the local station with good results. The past two summers our church has been the only one in town to enjoy the blessing of a refrigerated air-conditioning system. Plans are now in the making to build a new parsonage on a recently purchased lot at the side of the church; this will release the present parsonage located at the back of the church for much-needed temporary Sunday-school rooms. An annex is to be built on this site in the future. As we begin the sixth year serving this spiritual and progressive church, the future looks bright for continued progress, spiritually, numerically, and financially.—Paul M. Sodowsky, Pastor.

Hawthorne, California—These are good days for this church. God is blessing, and souls are finding Him in saving and sanctifying grace. The building housing the Sunday school is bursting at the seams and more room is a necessity. Sunday, September 5, was a great day. In the night service the people started testifying, singing, and praising God. This they did spontaneously for about forty minutes. When it let up, the pastor called for an invitation hymn and a great altar service was experienced. The blessings of God make the problems seem small.—L. I. Weaver, Pastor.

Evangelist Ernest Moore, Jr., writes: "In the past few months since I entered the field of evangelism, we have worked with the following churches: Pine Bluff and Liberty, Arkansas; Galveston and Austin First, Texas; Sarasota, Florida; El Dorado, Hot Springs, Central, Arkadelphia, North Little Rock (Lifeline), North Little Rock (First), Little Rock (Pulaski Heights), Little Rock (Boyle Park), Little Rock (First)—all in Arkansas; East Waco, Houston (Denver Boulevard), Kirbyville, and Waco (Cumberland Avenue), Texas. We care for both the preaching and the singing, or either, and are available for week-end or ten-day revival meetings. Write me at Bremond, Texas."

Boone, Iowa—We recently closed the best revival in the history of the church with Rev. T. H. Stanley as evangelist and Rev. and Mrs. Vance Berg of Boone as singers. People received help from God in every service. Brother Stanley carried a tremendous burden for spiritually needy souls; he spent hours every day in prayer and fasting and then came to the pulpit night after night with the anointing of God upon him. He conducted a Bible study and prayer meeting each morning and called the church to a day of fasting and prayer twice a week. God really broke in upon every service. Pastor and people are enjoying wonderful fellowship. Some of the finest people to be found anywhere are the Boone Nazarenes.—Paul D. Beaver, Pastor.

NOTICE

To All Ministers

The Social Security program has been amended to include ministers on a self-employed, voluntary basis.

The change will not become effective until January 1, 1955, and the minister has until April 15, 1956, to enter the plan and make his first payment without penalty and with benefits retroactive to January 1, 1955. If he is to enter Social Security at any time he must make that choice by April 15, 1957. If he waits until that final date to exercise his choice to enter the plan and make his first payment, such payment and benefits would be retroactive to January 1, 1956.

Various rulings from the Department of Internal Revenue affecting the operation of this new legislation are promised within a few weeks. When they are available, they will be passed on to you.

The minister has no decision to make and no money to pay until he files his final Federal income tax report April 15, 1956. In the meantime we will make available to our ministers such information as may be needed to help them make their decision in the matter.

T. W. WILLINGHAM
Executive Secretary
Nazarene Board of Pensions

Evangelist J. W. Short writes: "One year ago our work as a district superintendent was terminated, having labored thirty-three years on six districts. Then with a burning desire to continue in the Lord's work, we entered the evangelistic field. We praise God for the open doors that have come to us, and God's many blessings through the year. We have conducted seven district tours. In all these tours, we have enjoyed working with our splendid and aggressive district superintendents. Pastors and laymen co-operated in a fine way. In nearly all of these tours, money was raised for home missions. We have also conducted fourteen revivals and holiness conventions, with gracious outpourings of the Holy Spirit and souls praying through at our altars. Our work from the Carolinas to California has taken us to eleven districts; and we have enjoyed the fellowship of the leaders of our districts, and the privilege of laboring with our good pastors and laymen. God's care and mercies have followed us while constantly traveling in our car. We have had the privilege of having Mrs. Short to accompany us

in most of our work. Our last convention was in Colorado Springs, where the three churches united for a very gracious time. Altar services were crowned with victory. As First Church was changing pastors, and the board desired us to supply the pulpit, we had a very enjoyable time of four Sundays, with good altar services every Sunday night. With the fields white unto harvest we look forward to the new assembly year with joyful anticipation."

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Northwestern Illinois N.Y.P.S. Convention

"Christ for Me" was the theme of the annual Northwestern Illinois District N.Y.P.S. Convention held at Peoria on August 16, with Rev. Harry Hatton, district president, presiding.

Rev. Mark Moore, superintendent of the Chicago Central District, was the special speaker for the day. His challenging and inspiring messages were a real blessing to everyone.

Brother Hatton was re-elected president for another year with a splendid vote. Other officers are: Rev. Riley Laymon, first vice-president; Rev. J. E. Hazelwood, second vice-president; Wendell Parsons, third vice-president; Esther Riley, secretary; George Poe, treasurer; Mary Darr, Conquest secretary; Shirley Anne Gravvat and Gerald Van Tine, Jr., teen-age members of the N.Y.P.S. Council.

An outstanding feature of the convention was the presentation of \$1,000.00 from the district N.Y.P.S. by Brother Hatton to Rev. Lyle E. Eckley, district superintendent, for home missions.

With "Christ for Me" uppermost in our hearts and lives and under the capable leadership of Brother Hatton, our district president, the young people of Northwestern Illinois look forward to another great year doing exploits for God and His Kingdom.

Mrs. RILEY LAYMON, Reporter

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you (II Cor. 6:17).

South Arkansas District Assembly

The second annual assembly of the South Arkansas District met in First Church, Little Rock, Arkansas, September 7 to 9, with Dr. Samuel Young presiding. The blessings of God were upon the assembly business sessions, as well as the inspirational services. Dr. Young's ministry was challenging, and his gracious spirit in handling the assembly was appreciated by all.

The assembly received with great appreciation the report of our district superintendent, Rev. W. L. French. Under his leadership, the district was able to report good gains in every department. Church membership shows an increase of almost 8 per cent. During the two years it has been a district, the South Arkansas District has made outstanding gains. The love that our people hold for our great leader was manifested in an almost unanimous vote, a wonderful response to his report, and a generous love offering. We thank God for the solid leadership we have in Rev. and Mrs. W. L. French.

On the last night, two fine young men, Harold Glaze and Harold Morgan, were ordained as elders in the church.

Rev. John Knight, superintendent of the Florida District, spoke on Wednesday evening and stirred us to even greater attention to home-mission

work. Bethany-Peniel College was represented by Rev. Curtis Smith.

Our district faces the challenge of our day with great optimism and faith.

PONDER W. GILLILAND, Reporter

Kansas City District Assembly

The thirtieth annual assembly of the Kansas City District was held at Lakeview Park, the District Center, September 8 to 10. The statistics, however good they are, do not tell the whole story. You have to feel the spirit and sense the unity of Christian fellowship and determination to carry on for God and souls in order to measure adequately the achievements of any given year.

The presiding general superintendent, Dr. Hugh C. Benner, was at his best. It was his home district, and with purpose and compassion his messages pointed the way to spiritual victory.

The re-election of District Superintendent Jarrette E. Aycock was an outstanding event. He received 264 votes out of a total of 267 cast, which bespeaks the unity which abides among us.

The district showed substantial gains with a net membership increase of 315 or 5.4 per cent, making our total membership over 6,000. The finances showed a gain of 12 per cent with a per capita giving for all purposes of \$132.29. Six new churches were organized during the year. With the organization of two more churches, the Kansas City District will have reached its goal for the quadrennium, although we intend to press beyond.

The educational interests were ably represented by Dr. Roy H. Cantrell, president of Bethany-Peniel College, and Dr. Lewis T. Corlett, president of Nazarene Theological Seminary. The assembly closed with a significant ordination service, at which General Superintendent Benner ordained twelve ministers.

The delegates and friends of the assembly were inspired to march on in the Crusade for Souls.

S. T. LUDWIG, Reporter

Canada Central District N.Y.P.S. Convention

Following the first Teen Camp on this district, Charles Muxworthy directing, we enjoyed the nineteenth annual convention of the District N.Y.P.S. at the District Center, Pefferlaw, Ontario, September 4 to 6.

While no outstanding, over-all gains could be registered there were gains reported from some societies. Increased activity among teen-agers and participation in the Lamplighters' League were in evidence. The report on the Teen Camp was most encouraging, having financed itself and received the enthusiastic approval of the forty-three first-year campers.

Rev. Roy Hall terminated his three years as district president and the convention elected Rev. Charles J. Muxworthy to succeed him. Other newly elected officers include, Wes Taylor, vice-president; Marion Smart, secretary; Ruth Lewis, treasurer.

Great crowds attended the Labor Day week-end services. The preaching of General Council member Rev. Timothy Smith, who had been camp chaplain, continued through the convention to be challenging and inspiring. Many young people found victory in the services. There were expressions of gratitude to Brother Hall for his work.

A communion service, held down by the river, on Saturday morning, under the direction of District Superintendent Martin, was a most unforgettable spiritual experience. On Sunday afternoon after the superb preaching of Brother Martin, the young people pledged a record amount of \$1,355.00 for district home missions. This was followed by a baptismal service, again in the open air by the river.

ROLAND STANFORD, *Reporter*

Northeast Oklahoma District N.Y.P.S. Convention

The Northeast Oklahoma District N.Y.P.S. Convention convened September 13, at Bartlesville, Oklahoma. President Robert Weathers presided over the convention, and presidents from each local society gave encouraging reports of the year's work.

As a district we had a 14 per cent increase in membership; for this we are thankful. Rev. Robert Weathers was re-elected president for the coming year; Rev. George Cargill was elected secretary, and Rev. Cleon Powell was re-elected as treasurer. Under the leadership of these capable men, we anticipate a wonderful year ahead.

BILL LIVINGSTON, *Reporter*

N.Y.P.S. Institute Eastern Michigan

The fifth annual N.Y.P.S. Institute of the Eastern Michigan District was held August 23 to 27 at School Lake, Brighton, Michigan. The inspiration and blessing of that week will be long remembered by the 101 young people and the staff members. The program of worship, study, and recreation was efficiently organized and guided by our director, Rev. Wayne Welton.

We had the best in messages from our speaker, Rev. Mark Moore. He preached with unction; God spoke and nearly forty young people found the Lord. The young people testified to a deep desire on their part to be all that God wanted them to be.

The musical program was arranged by Greg Larkin. Mr. Larkin used the members of his music class plus other instituters to give us music, both vocal and instrumental, that was really "tops." Truly God has given our district a group of unusually talented young people who will continue to use their talents for God and His glory.

Other classes were enjoyed and much benefit received because of the proficient teaching of Rev. Robert North, Ray Williams, our district president, and Rev. H. L. MacKay.

SPECIAL ANNOUNCEMENT

"Showers of Blessing" in N.Y. C.

Beginning October 10, 1954, "Showers of Blessing" will be broadcast over Radio Station WINS, 1010 kilocycles, in New York City at 8:00 a.m. each Sunday. This is a powerful 50,000-watt station and should give coverage to many millions in that great area. It is made possible by the special project of the N.Y.P.S. throughout the church.

Our recreation program was ably directed by Rev. William Varian. Our night watchmen, Mr. and Mrs. George Parsons, kept things peaceful and quiet throughout the night.

The real success of the institute was revealed through the lips of a young lady when she said: "God and the church can have all of me for time and eternity."

REPORTER

DEATHS

REV. GEORGE M. HAMMOND, retired Nazarene elder, died July 19, 1954, after an illness of ten days. He was born April 19, 1875, near Mayfield, Kentucky. He was wonderfully saved and sanctified in his early youth, and soon after was definitely called to preach. He was a dynamic and joyful preacher of full salvation. He was united in marriage to Lula Williams in 1899, and their early years were spent in active pastoral and evangelistic work. Before the union of the holiness churches at Pilot Point, Texas, in 1908, he pastored churches in Tennessee, Arkansas, and Missouri. As opportunity was given him he was very active in the work of Prohibition, and was blessed and used of God in helping to bring about national Prohibition. From 1922 to 1948 he served in the active pastorate. He loved the Church of the Nazarene. He attended the General Assembly at Pilot Point when the Southern Holiness Churches united with the Church of the Nazarene. Retiring in 1948 he supplied where needed and as opportunity was given him. He was at prayer meeting on Wednesday night before taking ill on Thursday, and gave a victorious testimony. He is survived by his wife, of Buhler, Kansas; two sons, Samuel M. of Wichita, Kansas, and Joseph M. of Albuquerque, New Mexico; two daughters, Mrs. Allen E. Bradley of Bronson, Michigan, and Mrs. Lois Yerkes of Buhler, Kansas; also one sister, Mrs. L. Orment of Mayfield, Kentucky. Funeral service was held in Bethany Church, Hutchinson, Kansas, where he was a member, with Rev. Ray Hance, district superintendent, and Rev. Milton Huxman, pastor, in charge. Burial was in Greenlawn Cemetery, Kansas City, Missouri.

FRANK A. GREER died on August 25, 1954, in Houston, Texas, after an illness of almost four months, leaving a testimony that "all was well." He had served as head usher in Houston First Church for many years. His broad smile and friendly handshake will be greatly missed. He is survived by his wife, Ruby; two sisters; and one brother. Funeral service was held in First Church at Houston with the pastor, Rev. L. P. Durham, in charge, assisted by the district superintendent, Dr. V. H. Lewis. Interment was in Brookside Memorial Park, Houston, Texas.

LONNIE A. WILSON was born June 24, 1887, near Shelbyville, Missouri, and died September 10, 1954, at his home in Pasadena, California. Converted as a young man, he was sanctified in 1915, and joined the Church of the Nazarene at Olivet, Colorado. He was united in marriage to Mary D. Bryan in 1908; to this union were born two daughters. In 1921 the family moved to California and he became a charter member of the Bresee Avenue Church of the Nazarene in Pasadena. He is survived by his wife, Mary; two daughters, Mrs. R. C. Frederick and Mrs. D. H. Penn. Funeral service was conducted by Dr. George Taylorson, assisted by Rev. I. W. Young, Dr. A. E. Sanner and Rev. B. Edgar Johnson at the chapel of Bresee Avenue Church. Interment was in Rose Hills Park at Whittier.

(Continued on next page)



SERVICEMEN'S CORNER

Corrected list of the Nazarene chaplains as of September 22, 1954
Chaplain (Lt) Col. Elbert L. Atkinson USAF

313 West Lewis Street
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Lt. R. A. Berry, CHC, USN
c/o Nazarene Servicemen's Commission
2923 Troost Avenue
Kansas City, Missouri

Chaplain (Major) Claude L. Chilton,
AO 513312
Base Chaplain
Headquarters, 3911th Air Base Group
APO 197, c/o Postmaster
New York, New York

Chaplain (1st Lt) Verl L. Churchill
3420 Wilmington Road
Montgomery, Alabama
(Stationed at Officers' School)

Chaplain (Major) John T. Donnelly
7350th Base Complement Sqdrn
Tempelhof Air Base
APO 742, c/o Postmaster
New York, New York

Chaplain Albert L. Gamble (1st Lt).
USAF Pre-Flight School
Office of the Wing Chaplain
Lackland Air Force Base, Texas

Chaplain (Capt) John Lowell George
USAF
Hqs. 21st Fighter Bomber Wing
George Air Force Base,
Victorville, California

Chaplain (1st Lt) Samuel R. Graves,
Jr.
Hq. and Hq. Btry
496th AAA Bn.
Fort Sheridan, Illinois

Chaplain (1st Lt) Clifford E. Keys,
Jr.
Office of the Division Chaplain
511th Airborne Infantry Regiment
Fort Campbell, Kentucky

Chaplain Albert S. M. Kirkland, USN
U.S. Naval Air Facility, Weeksville
Elizabeth City, North Carolina

Chaplain (Major) George C. Laurie
Hdqs. Btry 450 AAA (AW) Bn.
APO 937, c/o Postmaster
Seattle, Washington

(Continued on next page)

NAZARENE SERVICE MEN'S COMMISSION
Albois DIRECTOR

October 13, 1954

Chaplain Elvin D. Leavell
Marine Aircraft Group 15
Marine Corps Air Station
El Toro (Santa Ana), California

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USNR
U.S.S. "Jason"
c/o Fleet Post Office
San Francisco, California

Chaplain Archel Meredith
V.A. Center
Box 225
Wadsworth, Kansas

Chaplain Ladell H. Morgan 1st Lt.,
USAF
Hq. 1707 Air Transport Wing (Train-
ing)
Palm Beach Air Force Base
West Palm Beach, Florida

Chaplain (Major) James E. Morris
(Temporary Address)
219 W. Miller Avenue
W. Terre Haute, Indiana

Chaplain (Capt) Conley D. Pate
Chapel No. 4, Hq. and Hq. Co.—CC
"A"

5th Armored Division
Camp Chaffee, Arkansas

Chaplain (Major) Everett D. Penrod
533 Air Defense Group
Oxnard Air Force Base
Oxnard, California

Chaplain (Capt) Lyle W. Robinson
Office of the Division Chaplain
Hq. 44th Infantry Division
Fort Lewis, Washington

Chaplain (Capt) Claude A. Steele
Office of the Chaplain
Hq. Combat Command "C"
4th Armored Division
Fort Hood, Texas

Chaplain Henry W. Stroman, Lt. Jg.
(CHC)
c/o Nazarene Servicemen's Commis-
sion
2923 Troost Avenue
Kansas City, Missouri

Chaplain (Major) Herbert J. Van
Vorze
2nd Armored Cavalry, 2nd Battalion
APO 139, c/o Postmaster
New York, New York

Chaplain Lt. Col. P. E. Winslow
Post Chaplain
Army Chemical Center
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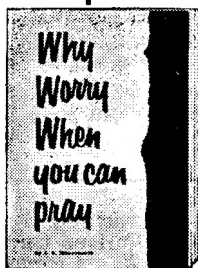
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DEATHS

(Continued from page 23)

MRS. CLEO FLEMING, the last of the charter members of First Church of the Nazarene, Dallas, Texas, died July 17, 1954. She united with Dallas First Church in 1908 when Dr. J. T. Upchurch was pastor. Through the years she had been a loyal, faithful, and exemplary member. Her optimistic faith, her triumph in the midst of many difficulties, her quick smile, and her deep devotion to God and His work endeared her to many thousands of people who knew her. Two daughters, Mrs. Henry Boll and Mrs. C. C. Stephens, and their families survive. Funeral service was conducted in Dallas, with Rev. Robert G. Nielson, pastor, officiating.

ANNOUNCEMENTS

RECOMMENDATIONS

This is to recommend Miss Winifred Halstead, commissioned song evangelist on our district, to our church in general as an excellent singer dedicated to the task of winning souls for the Lord. Miss Halstead is entering full-time evangelistic work. She is a good, clean girl, a student of Trevecca Nazarene College for four years, and would be a good example for the young people of any church. We trust that the churches will keep this young lady busy. Address her, Star Route, Box 228, Charleston, West Virginia.—Edward C. Oney, Superintendent of West Virginia District.

Rev. B. N. Wire has resigned as pastor of the church at Harrison to enter the evangelistic field. He has spent fourteen years as pastor and home-mission evangelist in the Church of the Nazarene, and has helped to organize and establish twenty churches during his ministry, the last being at Harrison, where he pastored for ten years. He will go to any place, big or little. He is now slating meetings for this fall and for the year of 1955. Write him, 518 N. College, Bethany, Oklahoma.—J. W. Hendrickson, Superintendent of North Arkansas District.

Rev. C. C. Brown terminated his pastorate at High Point First Church with the closing of the assembly year in order to enter the full-time evangelistic field. He has had marked success in this field, even while serving as pastor. His gifts and graces combine to give him a soul-winning effectiveness as an evangelist. Address him, 1217 E. Green Street, High Point, North Carolina.—Lloyd B. Byron, Superintendent of North Carolina District.

Rev. E. T. Harris and wife combine to make a balanced team of evangelistic workers. Mrs. Harris plays the piano, leads the singing, or sings solos, fitting into the campaign where needed. He is a sound Bible preacher, has a heart for souls, and has held successful tent meetings here on the district. Write them, 912 S. Park Ave., Burlington, North Carolina.—Lloyd B. Byron, Superintendent of North Carolina District.

Rev. H. G. Clayton was received into the church at our recent assembly, coming to us from a sister holiness denomination after a number of years of successful ministry there. He is an earnest preacher of the Word, a hard worker, and has a passion for souls. He will pray and preach and visit and do his best to see a revival. Write him, 128 Bradford Drive, Charlotte, North Carolina.—Lloyd B. Byron, Superintendent of North Carolina District.

WEDDING BELLS—Miss Gladys Erlene Ellen of Saginaw, Michigan, and Ronald N. McQueen of Chattanooga, Tennessee, were united in marriage on August 14, in First Church of the Nazarene, Saginaw, with Rev. A. W. McQueen, father of the bridegroom, officiating, assisted by Rev. H. T. Stanley.

Miss Elaine Hall of North Fryeburg, Maine, and Rev. W. Earle Magron of Salem Depot, New Hampshire, were united in marriage on August 28, at the Fryeburg Harbor Methodist Church, with Rev. C. Weston Jones, brother-in-law of the bride, officiating.

BORN—to Rev. and Mrs. Oakley Woodward of Portland, Maine, a son, James Darrah, on September 23.

—to Rev. and Mrs. Jay B. Budd of Celina, Ohio, a son, Philip Ray, on September 21.

—to Rev. and Mrs. A. C. Rowland of Nashville, Tennessee, a son, Terry Clay, on September 20.

—to Rev. and Mrs. Floyd A. Hess of Nevada, Missouri, a daughter, Joan Jeanette, on September 18.

—to Sgt. and Mrs. G. J. Gregory of Randolph Air Force Base, Texas, a son, Jim Arnold, on September 14.

—to Professor and Mrs. Koy W. Phillips of Nashville, Tennessee, a daughter, Lyla Kathleen, on September 2.

—to Rev. and Mrs. Gene Pool of Gaston, Indiana, a daughter, Candace Ann, on August 27.

SPECIAL PRAYER IS REQUESTED by a lady in Massachusetts for her unsaved husband, that they may be able to have a Christian home for the family; by a subscriber in Pennsylvania, that they may have a real Holy Ghost revival in their little country church, also for a special unspoken request;

by a sister in Colorado—well up in years and living alone—that she may be able to continue to work and have employment, that she may meet her bills, also for several unspoken requests;

by a Christian mother in Iowa for a son ill for a year with sinus and nervous troubles, that God may touch and heal him, also that she may have grace to stand and be able to go through the difficult places.

DIRECTORIES

GENERAL SUPERINTENDENTS

Hardy C. Powers
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