



Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

August 13, 1952

A Call for Home Religion

General Superintendent Williamson

THE STRENGTH of any nation is in the home life of its citizens. The most sinister foreboding for the future of America is the threatened disintegration of the family. Infidelity of husbands and wives resulting in broken homes is one of the major factors in juvenile delinquency and crime. Absence of parental authority and discipline is caused by a lack of character and conviction among fathers and mothers. Being void of ideals and standards of conduct themselves, they are disqualified to teach their offspring by precept and example the right way of living. The problems of youth are caused mainly by the failure of adults.

A new realization of the importance of family religion is the only salvation of the home and of the nation. An appropriate question would be, "What have they seen in thine house?" There is an old story of a family of five sons, all of whom went to sea. The mother asked a visiting professor of psychology to tell her why her sons had followed that vocation. He asked, "How long has a picture of a ship at sea been hanging on your walls?" She said,

"Ever since our home was established." "That, then, is the answer to your question," was the learned man's reply.

How important that our children shall see good pictures, wholesome literature, and only carefully censored television programs in our homes! And how necessary that they see a personification of Christian ideals in their parents' lives!

"What have they *heard* in thine house?" would be another pertinent question. Have they heard words of love and kindness or harsh words of hate and bitterness? Have they heard comments which extol the virtues of others or biting criticism, gossip, and slander? Have they heard chaste and refined conversation or smutty stories, slang, and profanity?

And most important of all, have they daily heard the Word of God read and prayers offered around the family altar? No home is all it ought to be without family worship. A revival of home religion with all its implied accompaniments will bring back moral strength and integrity to our beloved country.

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"I will therefore that men pray every where"—I Timothy 2:8.

NEWS IN BRIEF

Rev. R. E. Zollinhofer has resigned as pastor of the church in Westminster, Maryland, to accept a call to the church at Royersford, Pennsylvania.

Although given a call to serve the church at Vernon, Texas, for the third year, Rev. H. G. Bohannon has resigned, feeling led of the Lord to return to the evangelistic field.

After serving as pastor for the past seven years in Tennessee and at present on the East Tennessee District, Rev. L. J. Scherrer feels the Lord would have him re-enter the field of evangelism.

What Kind Of a Sign Are You?

IN coming to and from work, I sometimes have opportunity to do a little window-shopping. Every merchant apparently vies with his competitor to excel in displaying samples of his wares. It usually is a fair presentation, as no merchant will place samples on display which do not measure up to what he has on the shelves. Neither is it a good policy not to be able to deliver merchandise which fully measures up to the samples.

I observe that the merchant lights up his display window to attract attention, and never draws the shades. In our homes we draw the shades to isolate ourselves, and to shield us from the public gaze. This is proper, but we should not follow this example in our Christian lives.

Paul, in writing to Timothy (and it's for the laymen as well as the preachers), said: "Be thou an example"—a model, a pattern. Every merchant places samples in the show window to induce customers to purchase. Also, he places a sign on his place of business, informing the public as to his name and the kind of merchandise he carries in stock:

JOHN HENRY, HARDWARE

If he were to draw the shades, we could not be sure that he had in stock merchandise in keeping with his sign.

So, every Christian hands out a sign—

JOHN HENRY, CHRISTIAN

He raises the shades and places himself as a model and pattern for public observation. *Are you and I able to deliver the goods?*

—by M. LUNN, *Manager*

Nazarene Publishing House

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

Talks to Laymen

By a Layman

By L. A. Bean*

THE Church is the greatest institution in the world. The reason why I say this, is because the greatest character in the universe, Jesus Christ, the second Person of the adorable trinity was the Founder; and He loved it so much that He gave His life for it. Not only so, but He made provision that each individual in the church might be baptized with the Holy Ghost, which is, being filled with all the fullness of God.

Filled with the Spirit: The first duty of every laymember of the church, if you are a born-again Christian, is to tarry until you receive the infilling of the Holy Ghost, and have that inherited sin principle destroyed. Did you know that a pastor's greatest burden is for his members? It would be different if his members were all filled with the Holy Ghost. There wouldn't be the murmurings and complaining; faultfinding and criticizing that is so prevalent among some of the laity. If this condition exists in your church, don't blame the pastor because you have not made progress. I know churches that were organized twenty-five or thirty years ago and have scarcely made any progress. You say something is wrong? Yes there is, but I am not willing to place the blame upon the pastor. If he were to blame, he would not be successful in his other appointments.

Confidence in the pastor: We, as laymen, should love and have confidence in our pastor. One of the most serious things a layman can do is to criticize and find fault with the pastor's message. You should remember that your pastor has spent much time in prayer that the Spirit might give him just the message that is most needed. Also, many of the church members are praying in the same manner. So, when you find fault with the message, it is quite probable that you are at the same time finding fault with God.

I don't feel capable of criticizing my pastor, because I'm sure I could not do the job as well as he is doing it. If I criticize someone that knows how to do the job better than I do, I am exalting myself.

Criticizing can and often does great harm. It often causes members to lose confidence in their pastor, also it causes the pastor to lose the good will of the people. Then again, finding fault, and criticizing the pastor causes division and that is about the most

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*Chanute, Kansas

One Man Prayer Revival

By Louis McCurdy*

Now when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God, there assembled unto him out of Israel a very great congregation of men and women and children: for the people wept very sore (Ezra 10:1).

EZRA'S prayer evidently had that burning passion and sincerity that aroused the consciences of the Israelites until they "wept very sore." They wept until they turned back to God and made confession of a law that was broken and many duties neglected.

One of the helps to the prayer of Ezra was a vision of the sinfulness of the Israelites. By intermarriage, and by associations with the pagans of the land, they had fallen to a low moral level. The evils of the pagans had become the sins of the chosen people of God. But not so with Ezra. He was living a godly life, and from that high standard of ethics, he could see down to the low level on which the people lived. This, plus a revelation from God, helped him to see sin as it was. The realization of the need must have fired his zeal, and increased his passion in prayer. The Holy Spirit must have been faithful, and the spirit of Ezra contagious, until the people too, mingled their tears with his at an altar of prayer.

Israel had been in a very sinful condition. Their pagan wives had brought into Israel all the vices of the pagan religions. They had not heeded the warnings of God's prophets, so they were blinded to the dangers ahead. But God saw what was ahead, and He was faithful to warn them. He even fulfilled His promise of punishment to them, and they had been placed under foreign tribute.

The people added another help to their prayers that day. Their spokesman admitted a transgression of God's law. They could see their sins more clearly against the background of God's moral law. They were as fortunate as we Nazarenes, for they had prophets who held up God's law as the standard of living. If our nation, too, would see its sin against the background of God's law, there would be a greater incentive for repentance.

Ezra's prayer started the people down the "sawdust trail," until the prayer meeting grew to be a great assembly of men, women, and children. Evidently it took his tears to water the good seed sown by the prophets of the past, until it brought about the spiritual harvest, which grew into a national revival.

God blessed this revival, and honored the people by giving them freedom of worship, and their own rulers under the king. Thus God modified their punishment for sin when they turned away from it.

One man's prayer started it all. Any one of our Nazarene neighbors could start something going for God and the church through the avenue of prayer. He could do it right where he lives. All of them may not have the responsible position that Ezra had in the nation's affairs, but each has a responsibility before God to use what time and ability he has. Who knows but what one person's prayer may be the start of a nation-wide revival in America. That one person may just as well be some of our good Nazarenes. The time to start it may as well be now!

For this new quadrennium, as well as for the last, we shall need prayer for the base of all of our church activities. We need Christ with us as much as we ever did, for He said, "Without me ye can do nothing."

Prepare for His Coming

By A. A. E. Berg*

TO THE Early Church the near return of the Lord Jesus Christ provided such incentives in their collective and individual testimony, which caused them to be such a force for God that they had the reputation of having "turned the world upside down."

If the present-day Church of Jesus Christ is to be a similar force, there must be not only a full understanding of the import of the second coming of Christ, but also the ranks of the believers should be filled with those who joyously experience the grace of heart purity and thus be in personal readiness for this glorious event.

Christ is coming again—this is certain! It is equally certain that those who "look" for Him are those who are the "pure in heart" who "shall see God."

Not the least of the incentives of a heart understanding of the Second Coming is the incentive of holy living. There can be no holy living apart from heart purity—that is fundamental.

The hope of His coming is often called a purifying hope. Why? Because that glorious world-shattering event demands "heart purity" as a vital and necessary condition to seeing the Lord (Heb. 12:14). To enjoy the hope of His coming is to enjoy the heart experience necessary as a preparedness for His coming.

If the second coming of Christ demands heart purity as a condition of readiness, let us not shun to declare the whole counsel of God and proclaim holiness of heart as an urgent necessity, within the reach of all who will come with a sincere, believing heart to the Saviour.

"We know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure" (I John 3:2-3).

*Pastor, Bowden, Alberta, Canada

*District Superintendent of Australia

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless" (II Peter 3:14).

The wedding garment of preparation and fitness for the presence of the King is available to all through the merit of His glorious atonement.

Are *you* prepared for His coming?

You Never Know!

By David J. R. Spittal*

IF IT were possible to plan ahead with any degree of certainty, it would be a wonderful thing. However, this is not possible. The songwriter said, "Tomorrow's sun may never rise, to bless our long deluded sight." These are some of life's truest words.

The farmer plans for next year, the businessman for next month, the student for spring and the final examinations—but then again, you never know. James says we should say, "If the Lord shall live, and do this, or that" (4:15).

A friend of mine recently died. The next day afterwards someone else was checking the books that he so faithfully kept for his firm. While living, he might have said, "I can falsify in these books a little and gain by it, then rectify them at some future date—next week or next month!" However, *you never know*.

I talked to a woman once who said that she had disobeyed her mother on a specific occasion when leaving the house; when she returned, her mother was dead. She thought that she would have many other chances to obey—but you never know. The remorse of her disobedience has haunted her many times during her life. *You never know*.

Many folks have suggested that they could stay home from church on frequent occasions. They thought the other members would be there, they wouldn't be missed; but you never know. Many so-called Christians have said that they will work for God at some future time; when their plans have matured then they will give God more time—but you never know.

The sinner suggests that he will become a Christian before he dies. He says, "Some other time I will serve God, when I have another opportunity"—but he does not know. Death may come, Jesus may return; the Bible says, "In such an hour as ye think not . . ."

The best way is to be ready at all times. We must be like the wise virgins who had their lamps trimmed and burning continually. The foolish thought they had plenty of opportunity for preparation, but *you never know*.

We read in Hosea 10:12, "For it is time to seek the Lord."

*Elder, Canada West District

Epistle to the Philippians

By H. Orton Wiley

XII. Holding Forth the Word of Life

Do all things without murmurings and disputings: That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain (Phil. 2:14-16).

SIR NOEL PATON has a picture in the Clare Street Gallery, London, which has been described as follows: "The scene is laid on the mountainside. Night has fallen and the stars give forth their feeble light. Fleecy clouds with dark portentous clouds in the background increase the gloom of the night. Above these clouds, yet with feet enmisted, two travellers appear. The eye is caught immediately by these aspiring travellers, and one is led to scrutinize their appearance and movements. One is the form of an angel whose whole appearance is revelatory. Her countenance beams with heavenly brightness, her eye is fixed on things distant and celestial, her expansive wings sparkle with the rainbow of hope, and her robe is white and glistening. By her side, a warrior advances. He is terrestrial and not celestial, human and not divine. His face is weather-beaten and careworn. He is clothed with armour, with shield and breastplate ready for attack; and fearing to trust his own judgment, he leans upon his companion for direction. The angel is faith; the warrior is reason."

The Apostle Paul is a word painter also. With a few strokes of his pen, he makes a picture live before us. The scene found in the above words of scripture is laid upon a level plain. It is likewise a night scene, the darkness being without the faintest scintillations of a star. The mind is drawn at once to a group of radiant ones who form the center of the picture, and from them there is shed forth illuminating beams of light. These radiant ones are not angels; they are the redeemed of earth, and like their Master, they shine as lights in the world. As the eye follows the beams of light, there appear in the shadows, crooked, bent, misshapen beings—"a crooked and perverse nation." They are groveling in sin, warped by false standards, bound by the chains of sin, without hope and without God in the world. The groveling ones and the radiant ones are not essentially different. The radiant ones once groveled in sin, but now they are redeemed, and hold in their hands the lamp of life that others may also be redeemed.

Here is seen the contrast between holiness and sin, as God gives it to us in His word. The re-

deemed ones are "blameless"—their sins having been forgiven. This is justification. They are harmless, that is, "without baneful influence," having been cleansed "from all unrighteousness" (I John 1:9). This we call entire sanctification. As such, they have indeed become the "sons of God," and they "do all things without murmurings and disputings." This is the scriptural standard of holy living.

These redeemed ones also have a mission. They not only shine as lights in the world, but also they hold in their hands the lamp of life—the gospel of Christ—that others may be brought out of darkness into light, and from the power of Satan unto God.

THE CRISIS

By John R. Donley*

We know that we have passed from death unto life (I John 3:14).

SEVERAL years ago as a lad twelve years of age, I was prevailed upon by neighborhood pals to go to the river for a swim. Aware of the fact that I could not swim, I debated the issue with the boys. However, they convinced me with the thought that I would never learn as long as I stayed out of the water. After much coaxing and pleading on their part, I at last consented. I sat on the bank and watched the boys for a while, as they dived and swam with shouts of joy intermingled.

Finally, one of the boys came to where I sat and proceeded to show me how to place my hands over my head, and how to manipulate them as you would a rudder on a boat. He eventually coaxed me to try just one dive, and get the thrill of the sport. After much bantering on the part of the

*Evangelist, Warren, Ohio

boys, I attempted my first dive. As I made impact with the water, a sudden fear seized me and I became panicky. Coming to the surface, I screamed for help. As I sank beneath the surface of the water, a hand from somewhere fastened itself in my hair, and I lost consciousness.

As I began to regain consciousness, I had the sensation of my body being propelled back and forth by the hands of someone, whom I learned later was one of the boys in the group. They had draped me over a nail keg, and started this motion with the purpose in mind to force the water from my body which I had imbibed in the death struggle. They kept this operation going until the water had been discharged, thus saving my life. Had this "second" operation not been performed, I would have perished. Yes, I have been saved from the river, but enough of the river had found its way into the inner man to have caused my death. Therefore, the "second" operation was necessary in order to save my life. Yes, I know by experience the feelings of a drowning man. "I was there when it happened and I ought to know."

Some years later, as a young man twenty-two years of age, I was nearly submerged in the sea of sin, going deeper every day, while at the same time my soul cry was, "Is there none to save?" Someone told me of Jesus, "mighty to save." He fastened a firm grip on my soul, and brought me to the shore line of His love. It did not take me long to realize that He had saved me from the sea of sin. But as I became more conscious of this fact from day to day, I also realized that I had enough of the sea of sin within to cause my spiritual death. Again I made my way to the altar for the "second" operation to secure scriptural freedom from this sin. It was not long until it was eradicated from my life, as in complete consecration I humbly submitted to the Master's will. Yes, I know by experience the feelings of a sanctified soul, for "I was there when it happened, and I ought to know."

Lift Up a Standard in Zion

(Isaiah 59:19)

By N. B. Herrell

*Though the world forget her Lord,
Let the Church with one accord,
Pray through and lift up a standard in Zion;
Let the Spirit like a flood,
Come upon the Church of God,
Have faith and lift up a standard in Zion!*

*Though the gates of hell assail,
Let the word of God prevail,
Pray through and lift up a standard in Zion.
Charge the host of sin and wrong,
With a gladsome joyful song,
Have faith and lift up a standard in Zion!*

*Though the foe seems strong and brave,
Christ alone has power to save,
Pray through and lift up a standard in Zion.
Let the Church now lead the way,
Bring in all God's tithes today,
Have faith and lift up a standard in Zion!*

*Though the fight be long and hard,
As God's royal chosen guard,
Pray through and lift up a standard in Zion.
Till the Church is mustered out,
With a mighty triumph shout—
Have faith and lift up a standard in Zion!*

Is Our Praying Getting Results?

By A. S. London*

THE DISCIPLES prayed at Pentecost, and the Spirit shook the house. James was murdered and Peter imprisoned. A prayer meeting was held, and Peter was delivered from his bonds. Paul and Silas prayed in jail at midnight, and the jailer found the true way of life. The early Christians prayed and the windows of heaven were opened.

Daniel prayed, and the lions were harmless. Nehemiah prayed, and a city rose from its ruins. Joshua prayed, and the sun stood still until the battle was won. Moses prayed, and a nation came into existence. Elijah prayed, and the heavens closed up and there was no rain. He prayed again and the rains descended. Hezekiah prayed, and his life was lengthened for fifteen years. Abraham prayed and received God's promise. Isaiah prayed, and received God's commission.

Jesus prayed all night before choosing the twelve apostles. After He fed the five thousand, "He went up into a mountain apart to pray." In the shadow of the cross, He prayed for those who drove the spikes into His hands. He had a hard day in Capernaum, "And in the morning, rising

up a great while before day, he went out, and departed into a solitary place, and there prayed." On the slopes of Mt. Hermon, "as he prayed, the fashion of his countenance was altered." Prayer brought results in the life of Jesus. It changed things in the lives of the disciples, and the early Christians.

Is our praying getting results? "Prayer is the soul's sincere desire, unuttered or expressed." It is, "the burden of a sigh, the falling of a tear, the upward glance of an eye, when none but God is near." Prayer is, "the sword of the saints." It is, "the soul's uplook, and outreach for help and comfort, for pardon and counsel." It is, "the invisible hand of faith," reaching up after God.

Prayer is opening the door to God, with our problems, our joys, our sorrows. "It is not overcoming God's reluctance; it is laying hold of His highest willingness." It is the cry of a child to his Father, of a citizen to his King, and the cry of a captive to his Deliverer.

John G. Paton, missionary to the South Sea Islands, stood face to face with vicious cannibals. He fell to his knees, closed his eyes and prayed. When he was through praying, he opened his eyes and the cannibals had slipped away.

Bloody Mary, Queen of Scots, said of John Knox, that she feared his prayers more than an English army. His petition was "God, give me Scotland, or I die." David Livingstone, who carried the gospel to the Dark Continent, died on his knees as he prayed for the African people.

George Mueller fed as high as twenty-five hundred orphans at one time, and expended over eight millions of dollars, and never asked for a cent. It came in answer to prayer. J. Hudson Taylor founded the China Inland Mission, and never begged or borrowed money. He spent two hours in the early morning in Bible study and prayer. He got results. Is our praying getting results? "Prayer is a powerful thing; for God has bound and tied himself thereto." It is a living force.

"Prayer is not eloquence, but earnestness." Before our praying will bring results, it must be a life-and-death proposition with us. "If I regard iniquity in my heart, the Lord will not hear me." "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." Wrong motives will nullify our petitions.

Carey prayed for the South Sea natives. He went forth and inaugurated the modern missionary movement. His praying got results.

"If Christians spent as much time praying, as they do grumbling, they would have nothing to grumble about."

Is our praying getting results?

Nothing glorifies the home like the family altar. It binds the family together and to God. Its memory becomes a polestar, guiding all who have worshiped there when they face decisions, temptations, and stresses on the way of life.

Translucence

By Martha S. Adams

*I would be translucent, Lord,
That through me light might shine,
And sinners bound by sin's strong cord
Might see Thy love divine.*

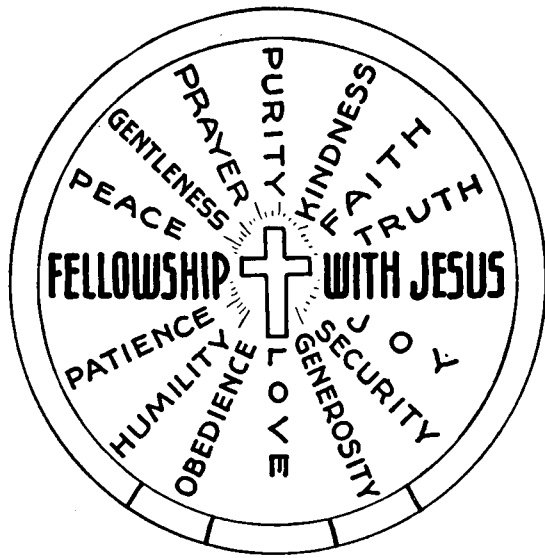
*I would keep my life so clear
A witness to the living Word
That men made blind by doubt and fear
Might seek and find my Lord.*

*I would have a heart that's true,
Like a window shining bright,
Which lets the glowing sun shine through
With warmth and cheer and light.*

*I would have my life so clean
That folks can see right through me
To the Christ on whom I lean,
And be drawn closer to Thee.*

*Please show me, Lord, when anything
Clouds or blurs the view
Which people see when they are trying
To learn from me, of You.*

*For I would be translucent, Lord,
And walk so close to Thee
That in my every act and word
Thy love might work through me!*



One Man and His Madness

By William H. Terry*

WE WERE students together, but after school days we drifted apart. Ten years later we met again. He knew something of the change in my life through the gospel and spoke sparingly. Somehow the drink question came into the open. He appeared more interested, for this was a subject which he knew something about. With a half-raised hand, and a twinkle in his eye, he halted my conversation. "Now steady," he began, "I take a drink of beer; it does me good. I like it in fact; I take it as a medicine."

I listened carefully and looked inquiringly. He did not look ill nor did he appear to suffer pain, neither was he distressed. My knowledge of the human anatomy or of medical science has never sparkled with brilliance, so I gave him the benefit of any doubt I may have had.

"I am sincerely sorry to hear you are ill and I do hope that things will go well with you," I said after making a special effort to be sympathetic. "Tell me," I continued as I warmed up to this all-important question of alcohol versus illness, "do you take one or two tablespoonfuls per dose, and is it before or after meals?"

He looked sideways at me, his half-raised hand dropped, and the knowing twinkle became overshadowed with a deeply corrugated brow. "Of course I do not take the stuff in spoonfuls, but in pints," he stammered.

"My," I gasped, "you must be suffering! You should see a medical specialist."

"For why?" he drawled.

"There is something radically wrong with you; you need a thorough examination, an overhaul complete with X-ray photos," I soberly suggested. He looked at me vacantly. "Well, now," I continued, "I suppose if you persist in taking your medicine in such huge doses, it will surely bring about a cure, don't you think?"

He was not at all sure about being cured, and I gathered he felt a joy in being ill and in need of this particular brand of medicine. "Now listen carefully," I pleaded. "No one takes medicine unless he is suffering, and when suffering ceases he no longer takes medicine."

At last he confessed he thought he would always need this medicine, and he thought he never would see the day when he could struggle along without it. With astonishment I said, "Surely this unique way, this unheard way, of taking medicine is bound to effect a cure!" I paused awhile. "You do not know the particular illness from which you are suffering. You gulp your medicine down in pints, totally ignoring the orthodox methods. If it does not cure you, you must be suffering from an incurable disease; failing that, the medicine you take must be mighty good for nothing. Only a fool would prescribe such stuff and rot for an in-

The Tears of Nehemiah

By William Griffin*

NEHEMIAH was a cupbearer in the palace of the king. He had learned to adjust to his surroundings without sacrificing his convictions. He was wise in his conduct, tactful in his movements, and a spiritual giant at heart. The past was almost forgotten in the blessings of the present, and he had no reason to be concerned for the future.

Then one day certain brethren from Judah presented themselves before Nehemiah and informed him of the deplorable conditions of the Jews in Jerusalem. The remnant was being persecuted, the walls of the city were crumbling, the gates were in the process of disintegration, filth had filled the market place, the streets were in confusion and the temple was in ruins.

Scalding tears coursed their way down Nehemiah's cheeks as he thought of the plight of his people; overwrought with emotion he "sat down and wept." Not only was he emotionally moved, but also he was physically activated. Upon receiving permission from the king, he set out for the broken-down city and recorded one of the greatest achievements of faith in the annals of Bible history.

Surely in this day of spiritual indifference, national self-sufficiency, awful apostasy, and worldly mindedness, we need once again to find the place of secret prayer, and "weep between the porch and the altar," and cry out to God for mercy. Nothing will take the place of the ministry of tears. To be emotionally moved and not have a definite plan of action in spiritual achievement is psychologically unhealthy. Not only must we be deeply moved, but also we must set ourselves once more to the task of building the broken walls, to the glory of God and for the salvation of never-dying souls!

*Evangelist, Camas, Wash.

*The Holiness Mission, Chesterfield, Derbyshire, England

valid to swallow. Beer is a corrosive liquid and plays greater havoc in the belfry than the death-watch beetle. Drink it if you wish, but do not persuade yourself that it is medicine. The day that occurs, that is the day you qualify for a cell in an insane asylum."

The words *malady* and *medicine* can be ruled out; this friend had neither. It was plainly *one man and his madness*.

The Gospel's Power

By Mont Hurst*

SOMETIMES it is comparatively easy to lose sight of the fact of the amazing power of the gospel. It is a fact that in many instances, non-believers will be tremendously impressed by some manifestation of power which may go unnoticed by Christians. But the power of the gospel is ever being manifested in new ways that are beyond the comprehension of many of us. The trouble with many who fail to realize and enjoy the power of God is that they are prone to think of Him in a human and material manner.

Jerrold said, "God said, 'Let us make man in our image.' Man said, 'let us make God in our image.'" This is the thought of bringing down the unlimited possibilities of God's power to the world's level. When this is done, the power of the gospel loses a lot of its glorious force and supernatural make-up. The greatest miracle in the world is still the power of the gospel to absolutely transform a person from one being into another. This is a divine manifestation that creates a tremendous impression upon the unconverted who can't help but see the change!

Nothing can remotely approach the change that the power of the gospel brings about. A good illustration is found in the story about Charles Darwin, the famous exponent of evolution. He visited Tierra del Fuego in 1833 and found a race of people who he thought were hopeless and completely incapable of being civilized. He wrote, "The Fuegians are in a more miserable state of barbarism than I ever expected to have seen any human being." On his second visit, thirty-six years later, he found those whom he had regarded as below domestic animals, transformed by the gospel into full Christians. In his utter amazement he wrote, "I certainly should have predicted that not all the missionaries in the world could have done what has been done. It is wonderful, and it shames me, as I have always prophesied a failure. It is a grand success." And, being convinced that a most revolutionary force rather than an evolutionary force had been at work on Tierra del Fuego, he sent a letter to the London Missionary Society which ended with "I shall feel proud if your committee shall think fit to elect me as honorary member of your society." In the

*Dallas, Texas

letter he enclosed a sizeable check for gospel mission work.

The gospel's power is still unlimited, and we have not fully drawn from its endless source. But we can use it as much as we like and as often as we like and, if our use of it has been prepared beforehand with seasons of prayer and determined faith, we can use it to transform believers in a way that would be as amazing as that which Darwin saw with his own eyes.

The only way we can bring the power of the gospel into our lives for service is by prayer and meditation. The Holy Spirit must empower our every move for Christ. It is the only force that can equip us to be transmission lines that will carry the power of the gospel into other lines to move souls from darkness into light. The power that changed the Fuegians into new creatures in Christ was a power which had first come into the lives of the consecrated missionaries. Without it they could never have been the means of causing the amazing change in the savages.

Everything must be cast out of our hearts, minds, souls and lives that would in any way slow or bar the indwelling of the Holy Spirit in His all-sufficient power. Thus filled with the power, we must also realize that we have the greatest responsibility in stewardship. God will hold us accountable in our use of the power, and if we do not use it constantly and with zeal, we will find ourselves losing out in our witnessing. We must never lose sight of the tremendous power of the gospel. It is far more powerful than the atomic or hydrogen bomb! These are the greatest material powers known, but they simply destroy. The gospel is the only power that can reconstruct, rebuild, and give new life.

There is no sight as beautiful and wonderful as to see a life which has been transformed by the power of the gospel. We love to be near people like this. We marvel at the amazing transformation. It is a known fact that even the features of an individual whose life has been changed by the power of the gospel will also undergo a change. We can see the glorious light of salvation glowing in his countenance. There is a confident walk in his steps and a different tone in his voice.

How marvelous is the power of the gospel! Never let us take it as a commonplace thing. Never must we discount this power. It is as plentiful and as great and as real as it was in the days of Noah. Let us redouble our determination to be transmission lines over which this power may flow into the lives of those who have never basked in the wonderful Light that constantly shines from the top of Zion's hill! The power of the gospel is the greatest miracle the world can feel, see, and experience; but it must be transmitted by us who say we are true followers of Jesus Christ.

Worry is a thief that robs man of his faith in God.—HENRY T. BEYER.

"... And for All of That!"

By Edwin R. Anderson*

THOSE of you who may have studied Shakespeare in school might remember this rather well-known quotation from the late bard of Avon, "A rose by any other name would smell as sweet." And, of course, he was quite right. In fact, he was more right than he knew, and for far more important things than roses!

Suppose that, upon some bright and sunny afternoon, you and I should go for a walk through a lovely rose garden. All about us would be the wonderful red of this wonderful flower, kissing our eyes with all the heavenly beauty which God poured into it; and to our nostrils would come that fragrant scent which is almost "too sweet" to be spoiled by words of expression.

Suppose now, that upon this afternoon, I should bend down, peer closely at the beauties, then say to you, "What ugly thorns these are!"

What would you say? Probably you would gasp in surprise, "Ugly thorns! Why, what's the matter with you? Can't you see that those are beautiful roses?"

And then what would you say if I should reply, "I don't want to call them beautiful roses! I want to change their names, for it suits me better. I want to call them ugly thorns!"

I know; you would probably shake your head sadly, turn away, and leave me alone with my foolishness. For, as Shakespeare said, "A rose by any other name would smell as sweet." Even if I should want to change the name, it would still be a rose. The very perfume of the flower would be the dead giveaway. After all, a rose is a rose, and that's that. Changing a name really changes nothing at all.

Do you know that there is a deep, spiritual truth running through that line from the bard? Do you know that there is a solemn gospel meaning to that foolish picture which I have just painted? It is this, and I trust that you clearly see it; *sin* is still *sin*. By whatever name you might want to call it, it is still *sin*. Twist the title, try to empty it with evasion—oh! what's the use? The thing with all its terror and tragedy is still there! And listen! Greater than the words of Shakespeare are the words of the Lord Jesus Christ. More important are the pronouncements of the eternal Son of God than the poetic penning of Avon's long dead bard. That is why the Bible pleads with that wonderful invitation, "Come now, and let us reason together, saith the Lord" (Isa. 1:18).

We don't need a new name for old *sin*—no indeed, and not at all! But what we do need in these days is a new name for our heart, written down in the Lamb's glory-book of life. We need to have that good "B.A." degree, of "born again" (John 3). We need to be re-classified as "new

creatures" in Christ Jesus (II Cor. 5:17).

And do you know that right here and now (II Cor. 6:2) is the best time to make that thrilling transfer. So then—about face, and face the right Person; He who is "the way, the truth, and the life" (John 14:6). That is the sensible, saving thing for that soul of yours!



Whosoever shall call on the name of the Lord shall be saved. Acts 2:21

"Beg to Differ with You"

By H. C. Hatton*

THE CHURCH of the Nazarene has a grand crowd of young people. In fact, you just can't beat them. Because of this fact, we as pastors and adult laymen are confronted, not necessarily with the *problem*, but with the *opportunity* of providing something wholesome, or some channel through which they may express themselves and put to a good use that abundant supply of energy, with which all young people are blessed.

If in some way we could harness every minute of wasted or idle time, of the youth of our church, for twelve months, our denomination would report for the year greater gains along all lines, than in any other two years in the history of the Church of the Nazarene. I'm afraid sometimes the efforts which are put forth in the interest of this vital matter could be used to a far greater advantage, if directed along different channels and planned with different aims in view.

What can we do for our young people is a question of long standing in our Nazarene churches. Some say, "We need to give them plenty of planned recreation"; some say, "We need to give them work to do with their hands, in order that they might see what we are doing for God," while still others say, "The old-time religion will do it."

It seems to me that there's a place for all of these in our church program. There's no objection to a good wholesome time and *proper* recreation. We believe in and appreciate what our young folk do in active work for God and the church, and certainly we're strong on a vital experience of salvation; but isn't there yet something very important, which we need? Doesn't someone have to be a living example of what we believe a finished product of old-time religion

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*Pastor, Sterling, Illinois

is? With the highest regard for our great band of Nazarene laymen, I still feel that our oncoming Nazarene youth need today, in a greater way than ever before, adult Christians to be living examples of what the grace of God can do in the individual heart.

I was standing, not long ago, in a place of business, which is somewhat of a hangout for high school students, with a preacher friend of mine of another denomination. As we entered, many of them recognized us, and started conversation. Finally, one of them, a member of my friend's church, asked his pastor this question, "What do you think of playing baseball on Sunday?" My friend turned to me and said, "What do you think?" I said, "He asked you." Here is the answer he gave that fine young man. He said, "I believe it would be all right, providing you do not allow it to interfere with your church life and keep you from church on Sunday morning." Then turning to me again, he said, "How about it?" I said, "Beg to differ with you." I further said, among other things, "I don't believe there's any place for such things on the Lord's day."

This experience is just one little example of what I'm trying to say. My heart was crushed, because there was an adult man, a minister, who was not willing to stand as a living example of what God can do for us.

I later thought of our own church and the thought came to me, "O God, give us Nazarene men, who are big enough as laymen, and godly enough as Christians, to be living examples before our great band of Nazarene youth, so when they take our places, You will be able to use them as holy men and women, because someone set the example." *Give us big preachers and laymen today and we'll have big preachers and laymen tomorrow.*

In Christ—Not Far Apart!

By L. M. Hearn

*My friends, how far you go,
Out there across the hills of space and time,
Till I can never hope to catch again
Each buoyant spirit with its gift sublime—
To double joy and halve my deepest pain.
O friends—how far you go!*

*My friends—I call to you,
From heart to heart, that I cannot forget.
The days we shared are etched in memory,
And in my inmost self I live them yet—
Till they become a living part of me.
And so, I call to you!*

*My friends, where'er you be,
I feel that you must somehow hear my call;
And so I pray with Love's unchained art
God's choicest blessings on you one and all,
That we—in Him—be never far apart—
Christ's friends, where'er we be!*

Thoughts from a Farmer's Son

By Spencer Johnson*

"Bell Cow"

IN THE brush pasture most farmers kept a bell on one cow so that the herd could be located by sound when it could not be seen. Usually a cow which all the rest would follow would be selected to wear the bell. Thus the "bell cow" set the pace for the rest of the cattle. If the bell cow was contented, the cattle would graze peacefully in the pasture; if she were an outlaw, then the fences would be broken and the crops damaged.

In the Bible, God likens his people to cattle; God has set His ministers to be leaders of the herd. There are some who have felt that they should be led in the paths of righteousness. It could not be truthfully said that all the difficulties and failures of the church in the world today are caused by its ministers, but much of it can, and justly, be laid at their feet. As the leader of the people, the preacher can do much in setting the standards, and in forming the whole attitude of a church. In prayer, in sacrifice, in his vision of the lost, the pastor must lead the way. His cry against sin and worldliness must be fearless, and his spirit of love and mercy must be limitless.

The task is so great that no inducement but the call of God should cause a man to enter such a holy and fearful office. It is to be feared that there are many hirelings in this age who have not felt the divine call of God. And, there are some who once had the burning passion to proclaim the whole truth, who have tampered with the message until it is far from meeting the need of broken humanity.

It was Rev. Mr. Armacost who said, "Men to match this hour are tragically lacking. Especially regrettable is the lack of great preachers. They are the ones to whom we naturally look for spiritual leadership, but too many of them are uninspired men merely holding jobs. The prophet note is not heard in their pulpits, nor leadership felt in their congregations."

The preacher who leads his people only in social things has not begun to meet the need of this distressful hour. It is far better for the church if its preacher spends most of his time seeking the blessings of God upon his soul and his people rather than catering to all the whims of each civic organization. Never in the sacred record were the prophets of God known as men whom society especially favored. They were not sought because of their language, but rather because they had a message from God to the people. May God send us more Nathans, Ezekiels, Jeremiahs, Isaiahs, and Amoses for this waning day of the Gentile age. God be praised for those whose voices we hear in the land, and grant that we

*Evangelist, Bethany, Oklahoma

may follow them as sheep follow the true Shepherd.

"And the word of the Lord came unto me, saying, Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own hearts, Hear ye the word of the Lord; Thus saith the Lord God; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing" (Ezek. 13:1-3)!

Crucifixion of Self

By Clyde W. Rather*

IT REQUIRES no little courage, coupled with the grace of God, to go to Calvary. There are many Christians who will follow Jesus so long as it is "Hosanna to the son of David," who will fail to follow Him to Calvary. Most persons love the sweets of grace, and thus many follow the Lord for the loaves and fishes. But when it comes to following Him for His own sake, even unto judgment, where our earthliness is revealed, then too often we follow "afar off." Many will serve for reward, who refuse to serve for the sake of righteousness.

Saints are like soldiers—many there be who enlist, but too few who dare to face death. Long ago Satan said to Job, "All that a man hath will he give for his life"—so a Christian's last surrender is his own earthly life. He loves the earthly, the dust; and to die to all that is not divine is a price that few will pay.

Many talk blandly of crucifixion, even claim to be crucified, who scarcely know the first step away from self. To let self perish, to draw from our veins the last drop of earthliness is a price that few will pay for the true life of God.

Wholehearted devotion to God is a rare quality, found only in the fewest of the few who seek it. An idol somewhere, a desire, a wish, a preference, a hope not of God, but of man, is and always will be the line of separation. To literally cease, that God may be the beginning and the end, means blood, and thorns, and nails in the hands. But more than this, it means Calvary and the tomb.

If we never reach the point where we literally hate our own life, we shall never know how much there is in us that is not divine. Yes, to hide away so that every act, every purpose, every hope, centers in God and points to Him and away from self—what a rare spiritual attainment! Be dead indeed to self, and let God live in you to His praise!

*Pastor, Coolidge, Arizona

An unbridled tongue is far more devastating than the modern implements of warfare.—HENRY T. BEYER.

Narrow and Deep!

By Arthur H. Townsend*

JOHAN SUTHERLAND BONNELL has stated, "No Christian today has the right to poke fun at the narrowness of our forefathers. Our boasted breadth has come to us at the expense of depth. We are broad and shallow; they were narrow and deep."

When we look upon present-day Christianity as represented by liberalism or refrigerated orthodoxy, we realize that John Sutherland Bonnell is right. We are broad and shallow. We should be narrow and deep.

Where the river flows over a broad, open plain, it cannot be harnessed for power. When it flows through a deep, narrow gorge, it becomes a potential source of power. There it turns dynamos, and generates "blessings" for mankind.

Jesus said, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7:13-14). The Christian way has ever been the narrow way of salvation, spiritual depth and blessing.

Christians may be criticized by man for a so-called narrowness of heart and walk, but God's Word is certain and emphatic for it says, "There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Prov. 16:25). God's way is the right way. The way that "seemeth" right is wrong. Deluded, blinded, sin-crippled humanity is taking the wrong way. Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

We enter the narrow gate—we need a personal experience in Christ Jesus—then we walk the narrow way. God keep us as narrow as His Word. Then we shall live deep and bless the world of men in the power of the Holy Ghost.

*Abbotsford, B.C., Canada



"Know God—Be Strong—Do Exploits"

LAST WEEK I discussed the slogan of the Department of Church Schools, "Go—Teach—Win: I Am with You"; the Nazarene Young People's Society, "By My Spirit—Stand, By My Spirit—Speak, By My Spirit—Share, By My Spirit—Serve"; and the Nazarene Missionary Society, "I Must Work: The Night Cometh." This week I bring to you the slogan of the Crusade for Souls Now! The Crusade for Souls Now, with its constant emphasis upon visitation evangelism and soul winning, should have significance for every member of the Church of the Nazarene and the Christian friends of our church who usually worship with us. It should also engage the attention and interest of every department of our church.

THIS slogan of the Crusade for Souls Now is "Know God—Be Strong—Do Exploits."

Knowing God in the sense of this slogan and the teaching of the New Testament

Know God means much more than that you have heard about Him and believe

that He exists. It carries with it the thought of a personal acquaintance with Him which involves forgiveness, friendship, and fellowship. It is an experimental transforming knowledge. Without it, life lacks depth—it is two-dimensional and weak. Or, to use another figure, without this personal acquaintance with God, one's life rests on a shifting, sandy foundation. It will not stand when the test comes. On the other hand, with this knowledge of God, man is so joined with the personal, eternal, and holy reality back of the universe that he can be strong in a world where there is change, sorrow, disappointment, confusion, and sin.

This knowledge of God is increased and intensified by the baptism with the Holy Spirit unto sanctification, for the Spirit of God is the Spirit of Truth. When He comes in His fullness, His chief purpose is to testify of Christ and bring us a revelation of Him and His love which especially fortifies us and makes us strong in the Lord. When the Comforter comes in to abide, He strengthens us with might in the inner man (Eph. 3:16). Thus we are so completely reconstructed that we can be strong in the Lord and in the power of His might.

BE strong! This follows as a result of an intimate knowledge of God. Paul was a physical pigmy, tradition tells us, but he was a spiritual giant. From the

Knowing God Brings Strength time of his conversion he

wrestled with and fought against the forces of evil. He was talking from experience when he gave us this exhortation about putting on the whole armour of God:

Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

EDITORIALS

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God (Eph. 6:10-17).

Yes, Paul was strong in the Lord, and he won in the battle against sin. On the eve of his departure from this world, while he was in prison in Rome awaiting the headsman's axe, he declared: "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (II Tim. 4:7-8).

But what was the source of Paul's strength? His knowledge of God. It was uppermost in his mind when he started out with Christ. After recounting his high standing as a Pharisee, in the first six verses of the third chapter of Philippians, he describes the change which came to him when he turned to Christ in terms of a new knowledge. Here are his words: "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead" (Phil. 3:7-11). "For the excellency of the knowledge of Christ Jesus my Lord," and "That I may know him," are the key statements in this remarkable passage.

In referring to a later period in his life, Paul gives an outstanding place to his knowledge of Christ. First, he reaffirms his loyalty to Christ thus: "For I determined not to know any thing among you, save Jesus Christ, and him crucified" (I Cor. 2:2). Then he gives us these encouraging words: "For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (II Tim. 1:12). Know God, and you will be strong. The former lays the foundation for the latter.

Stephen S. White

KNOW God—Be Strong—Do Exploits! *Do exploits*—the term exploit is found only twice in the Bible. Each time the word appears in the plural form

Do Exploits, and First Exploits and is located first in

Daniel 11:28, where it has little significance for this discussion. However, it is met the second time in the last part of verse 32 of the same chapter of Daniel, and there it provides the basis for the slogan which we are considering. This statement reads as follows: "But the people that do know their God shall be strong, and do exploits" (Dan. 11:32). In this connection, knowing God is clearly set forth as the source of being strong and doing exploits, as has already been indicated above.

But now we are especially interested in the exploits which are the climactic result in this chain of causes and effects. An exploit is defined as "a deed or an act; especially a heroic act; a deed of renown." Since Joshua is really the First Book of Exploits, Heroic Acts, or Deeds of Renown, let's turn to it and see what we can learn about crusading, or exploiting. The first exploit was the crossing of Jordan. The main part of this story is brought to us in Joshua 3:14-17. The priests bearing the ark of the covenant had faith and courage. They were strong and did exploits—stepped right into the waters of the overflowing Jordan. Then the waters of the river separated and the people went across on dry land, and the priests themselves were left standing on dry ground in the midst of the river as they bore the ark of the covenant.

In the First Book of Exploits we also read of the capture of Jericho. Specific directions were given as to how the king of Jericho, his mighty men of valor, and the city as a whole were to be taken. When this plan had been carefully executed by Joshua's men of war, the walls of the city fell, and the city itself was soon overrun. Then there was the victory over Ai, five kings, seven kings, diverse kings, and enemies on every hand, until the country of Canaan fell into the hands of those to whom it had been promised, the Children of Israel—God's chosen people. The First Book of Exploits tells about this unusual conquest. "But the people that do know their God shall be strong, and do exploits."

If you would understand the invasion and rapid conquest of Canaan as set forth in the First Book of Exploits (Joshua), you should read the first nine verses of chapter one. It is a combination of promises, exhortations to be strong and of

good courage, and commands to meditate upon and observe the law. Or, to reverse the order, there is knowledge of and obedience to the law, strength and courage, and then the assurance of astonishing victories—exploits. But the actual scriptures begin with the promises of triumphs which involve heroic deeds and end with the cause—meditation upon and obedience to the law of God. Listen to the words, for they should be music to the ears of every crusader for Christ:

Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses. From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast. There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I swore unto their fathers to give them. Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest (Josh. 1:3-9).

THE Second Book of Exploits is the Acts of the Apostles. In the First Book of Exploits (Joshua), there is the conquest of a land. The invasion of Canaan becomes a march of victory, or exploits. In the Second Book of Exploits, the victories are moral and spiritual, and are, therefore, much more significant than those in the First Book of Exploits. Nevertheless, in the First Book of Exploits the triumphs of the Second Book of Exploits are symbolized.

The events move fast in the Acts of the Apostles. The Holy Spirit is poured out on the waiting disciples, Peter preaches his great sermon, three thousand souls are added to the Christian fellowship that very day; the lame man is healed at the gate of the temple by Peter and John, Peter preaches again and calls on his listeners to repent, Peter and John are imprisoned and five thousand men alone believe. By this time we find ourselves in the fourth chapter of the Second Book of Exploits where Peter and John, released from prison, manifest a boldness which always has been the wonder of those who read this chapter. Then judgment sweeps in without any warning and Ananias and Sapphira are struck dead because they get in the path of the moving chariot of God. Next, the apostles are imprisoned again.

only to be released by an angel. And the time would fail me to tell of Stephen, Philip and the Ethiopian eunuch, Peter and Cornelius, the imprisonment of Peter once again and his deliverance by an angel, and of Saul or Paul, on his three-fold world crusade. On every page of the Acts of the Apostles we have proof of the fact that it is a Book of Exploits—the Second Book of Exploits. This is in harmony with the key verse of the Second Book of Exploits, which is found in Acts 1:8 and reads as follows: “But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.” All that we find in the Second Book of Exploits fits in well with the words in Daniel: “But the people that do know their God shall be strong, and do exploits.”

As we move from Joshua to Judges, we witness individuals performing personal feats with the help of the Spirit of God as He comes upon them temporarily.

First and Second Feats This is a promise and prophecy of the moral and spiritual feats which we meet in the Acts of the Apostles, or the Second Book of Exploits, where the Holy Spirit is poured out and comes into the hearts of men to abide. God is looking for crusaders now, men and women who will abandon themselves to the Holy Spirit so that He can perform moral and spiritual feats through them. Thus Joshua might be called the First Book of Feats—First Feats, and the Acts of the Apostles, the Second Book of Feats, or Second Feats. But the people who do know their God shall be strong and do feats. Crusaders, know your God, be strong, and do exploits!

CRUSADE FOR SOULS

Roy J. Smee, Secretary

The Secret of Success

REV. J. ERBEN MOORE, JR., pastor of First Church, Tucson, Arizona, wrote us a thrilling letter last spring, from which the following is quoted:

“Congratulations to you for printing the names of the churches that have made progress in membership for the past year. It was a source of joy to our people for they have worked hard last year and this year. We have received 166 members into the church during our sixteen months as pastor here. Sixty-six have been lettered out by transfer or have been deleted from the roll. We have a membership of approximately 300. The secret of this has been personal evangelism. One hundred twenty-six of these people have been received during this assembly year. I have baptized some

forty-five and have a class of approximately fifteen to be baptized Easter. We will pay over \$2,000.00 General Budget and this is an increase of \$500.00 over the previous year. Enclosed is a picture of part of the members received during the past year.”

This is the report of one church, but it can be repeated many times by other churches that have organized for visitation evangelism in the Crusade for Souls and have maintained an emphasis on reaching others through personal evangelism. We must all participate in these gains for Christ and His Church. It is not enough that one out of every four or five churches be doing something actively in visitation evangelism. If we are to reach the people for whom we are responsible we must *Crusade for Souls—Now!*

Never Heard A Gospel Message

More than numerical gain is involved in the Crusade for Souls. The spiritual need of people on every hand should help us in carrying to them the message of salvation from sin. This testimony from Mrs. Jean Parish of Adelaide, Australia, is an example of the desire for God in human hearts:

“As a young girl I sailed for England, seeking adventure. I returned eleven years later with a husband and three healthy young children. My friends thought I had had a wonderful life, but deep down I was as dissatisfied as when I left home.

“The Lord began to talk to me. I had never, to my knowledge, heard a gospel message, so had no idea of my need. Gradually I came to realize I was going to have an interview with God, and that somehow I’d be different afterwards. At this point a tragedy overtook my husband’s family, and one night, at my wit’s end, I cried to God to help us. He inclined to me and heard my cry. . . .

“The dreaded interview was a glorious experience with the Lord Jesus. He gave me—in a moment of time—what I had searched for all my life. Life was suddenly full of beauty, meaning, and purpose. I turned my back in disgust on pictures, dances, and other worldly pleasures. I had better things to take their place. I had Someone to show me how to bring up the children—Someone who was patient, loving, and always right. He did for them what I had failed to do. Then my husband was saved, and together we set out to follow the Lord.

“A few years passed, and I knew that, dearly as I loved the Lord, my life didn’t measure up to the Bible standard. I grew restless. One day the Lord spoke—‘Blessed are the pure in



Some of the new members received into First Church, Tucson, Arizona, during the 1951-52 assembly year

heart: for they shall see God.' If only my heart were purer, I thought, I'd see Him more clearly, and know Him better.

"One day I heard a stranger from Brisbane, named Mr. Berg, say—"Do you believe Christ can deal with the

sin principle in your life? That He can remove the root of sin?" As I sat there I had faith to believe He could. I remember saying to myself, 'Yes, I do.' Immediately God answered that faith and purified my heart.

"I met a few Nazarenes afterwards

and I knew they were my people. I loved them, and asked the Lord to let me join up with them. Permission was given. God has done great things for my soul. The joy is unspeakable, the freedom wonderful, the peace past understanding!"

The Young People's Society

L. J. Du Bois, Secretary

The Profane Mind

JESUS reminds us that the expressions which pass from the lips have their source in the heart and the mind. That being true, we have worlds of evidence around us that minds and hearts are filled with profane thoughts.

Profanity is defined as the quality which treats with irreverence or contempt that which is sacred and holy. This centers commonly of course around taking the name of God in vain, the using of the name of God or Christ and things holy in a blasphemous manner. There are several weaknesses of the mind from which profanity issues:

(1) It is a mind void of spiritual life. It is inconceivable that a person possessing the wonderful Saviour in his heart could possibly find a spirit to blaspheme Him or bring His name into disrepute.

(2) It is a mind uneducated in the finer qualities of life. Profanity is not only irreligious, it is contrary to all that is fine and noble in life. Culture and refinement alone should strip men's lips of profane phrases.

(3) It is a mind untrained as to the proper fitness of things. Common sense tells us that profanity is the language of the moron. Most of it is used totally unrelated to the content of the conversation. It is notably out of place, adding nothing to what is being said that would make it more intelligible. It darkens one's speech rather than enlightening it.

(4) It is a mind undisciplined to following what is right. The profane mind is a shiftless mind. It is the victim of a vicious habit and it does not rise up to break the habit. It is a mind following the path of least resistance and that path leads through the swamps of profanity and vulgarity.

It is the task of every earnest and sincere person, not only to watch his lips that foul language does not pass from them, but also to give his mind and heart a cleansing which will purify the fountain from which these phrases flow.

Prayer Tower Requests

August 17-23

Indian School

Last year twenty students were enrolled at the C. Warren Jones Indian Bible and Training School at Lindrith, New Mexico. Let us pray that God will bless as a new year soon opens, that this will be a center of holy fire and solid training for our Indian young people. Pray that the vision to take the gospel to their own people will burn in the heart of every Indian Christian.

August 24-30

India

Last year the Reynolds Memorial Hospital in Basim, Berar, India, and the three dispensaries treated 11,876 individuals. A new expansion program is under way in which a men's wing will be added to the hospital. Dr. and Mrs. Ira Cox are now on the way to India to open up this new work in treating men patients. Mary Harper and Esther Howard, both new missionary nurses, are also on the way to strengthen the medical force. Let us pray for Brother Fritzlan, the superintendent, and the other fifteen missionaries in these strategic and trying days in India.

Talks to Laymen by a Layman

(Continued from page 2)

hazardous thing that can happen to any church. Two or three influential members can cause a split that will do untold damage to the church, and only eternity will reveal the souls lost because of the division made. The devil often uses this method to get rid of a good pastor, before he has had a chance to prove his ability. Paul said to the Corinthians, where "there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?"

I care not how great the leader, if the foregoing conditions exist in the church, little will be accomplished. Take for example Moses, under his leadership the Children of Israel wandered around in the wilderness for forty years. Was it the fault of their leader? No! Was it because of their enemies? No! Then what was the trouble? The trouble was within themselves. What was true back there under the leadership of Moses is true today in almost every instance.

Meekness is the ability to bear, to endure, that great passive quality by which a man pursues his way regardless of difficulties. Back of it all is faith in God and love to all men.—
P. F. BRESEE.

The Blessed Man

Transcription of Psalm 1

By Ira E. Miller

The blessed man, the first psalm runs,
The evil crowd and counsel shuns;

And day and night
He seeks the light
In God's dear law, the Bible.

Just like a tree, by rivers full,
That from God's throne forever roll,
God's blessed man
Spends his life span
Sharing God's gifts with others.

And, more than feeling, fruit, such
bears,
In season; you will find it there;

His leaf stays green,
No wilt is seen,
Though blight and drouth assail him.

Such are God's blessed men, though
few,

They prosper now in all they do;
To men, they're poor,
Yet how secure
God's sons and heirs eternal.

What they shall be, not yet appears,
But hope is heightened with the years;
They know they'll be
Like Christ for aye,
Behold what love, and glory!

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

Willing Workers

WE HAVE just finished our camp meeting and annual conference. The Lord gave us a very good camp. There were about thirteen hundred people here and many were the victories.

Two permanent church buildings are being built at outstations. The walls of one will be finished today (July 9). While I, with the school-boys, put on the roof of this one, all the other workers will be working on the walls of the second one. These are both in bushveldt areas, and we need to rush to get the work all done before the first of October, when the heat and rains set in. The Lord has been good to us here in giving us those who are willing to put themselves so wholeheartedly into this work during this winter season. One European man who has charge of a large land settlement area came to me and asked when we would be finishing this work. He informed me that one of his best workers came to him and said, "I'm sorry, Boss, but I will have to leave your work for awhile. That missionary is starting to build a church and I *must* help her to get that done first before I can come back to you." I had not asked him to help us. Furthermore his regular job there pays him far more than I could give him for his work on the church.—H. IRENE JESTER, *Swaziland*.

Report from Peru

The Lord is blessing in the work of the Bible training school. We were able to begin the first of April with twenty-eight students, fourteen boys and fourteen girls. The girls' dormitory, the dining hall, the library, and the classrooms are on the same lot as the Chiclayo church. The boys' dormitory, out from the center of town in a new section, is not completed yet, but the boys are able to sleep there.

The church in Chiclayo is still progressing wonderfully. The Sunday school keeps over the two hundred mark. Our students hold Sunday schools every Sunday afternoon in four different sections of the city. In this we are reaching many who would never come to our regular church services.—HARRY AND HELEN ZURCHER, *Peru*.

Healing for the Body and the Soul

In the evangelistic services we have every day in the wards many patients accept Jesus as their Saviour. More of them ask us to pray for them, since

they want to think over what we had told them—many of the women have to ask for their husbands' permission before they dare *kolwa*, believe. There are others who just do not understand what we mean by sin; they fight for existence in a land made bare with drought and disease; they find the only relief to their hard life in drinking beer and in immorality; they are brought up in homes void of love. It is hard for us who have been brought up in a Christian home and country to understand just how dark is the darkness which clouds the African mind.

On the last doctor's visit here, Samuel brought with him an old woman. Let him tell you about it. "This old woman had been blind for some years

because of cataract. She had been saved at the little outstation church at Manyveni and has been very faithful. We brought her to the hospital and removed the cataract from one eye. I took her back with me and never have I had the thrill of seeing such joy as when we took her to her kraal (village) and she was able to actually see the place with her own eyes. What joy when she beheld her grandchild, who was about five years of age, and yet she had never seen her. She kept running her hands over the child and repeated over and over, 'Is it really you, my child?' We knelt and prayed with her before leaving, thanking God for opening her blind eyes. As we departed she was still clapping her hands and thanking God for what He had done for her. It surely was a thrill, and my inner prayer was that many in that area would have their eyes opened to the life that Christ could give them."—ROSEMARIE HYND, *Swaziland*

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for August 24: David Becomes King

Scripture: I Sam. 16; 18; 22:1-2; 23:15-18; II Sam. 1:1—2:4; 3:1; 5:1-5 (Printed, I Sam. 18:1-5, 14-16; 22:1-2; II Sam. 5:1-5)

GOLDEN TEXT: *Man looketh on the outward appearance, but the Lord looketh on the heart* (I Samuel 16:7).

It was Samuel who anointed David to be king of Israel, but in reality he was a king in Israel long before he was king of Israel. What I mean is this, he was possessed of kingly qualities and so the enthronement was not an accident but an inevitability. But while it is sublime to see a person who lives in the moral dignity of kingliness, yet it always brings conflicts that cannot be avoided. It was so with David.

In I Samuel 18:15, we read, "When Saul saw that he (David) behaved himself very wisely, he was afraid of him." And right here is the beginning of that bitter and unspeakable struggle that brought heartbreak to David and forced Saul to write disgrace across his later years. The battle of the armies was begun in the moral conflict that waged between backslidden Saul and triumphant David. Yes, it is God-blessed to live in the warm glow of spiritual victory, but we should not be surprised when that very spiritual triumph brings on bitter struggles that will test the very fiber of the soul.

Yes, David was kingly all right. True, his stature was not as imposing

as Saul's. It may have been Saul's handsome and striking appearance that bred the pride that became his downfall. In any case when God made choice of the second king he passed by the one that human wisdom would naturally have chosen to succeed such a man as Saul (I Sam. 16:7). In this case God was measuring man's heart and not his height; for there are more kingly qualities in the soul than in the stature.

Then when David started his life in the palace he made the diplomatic mistake of living too well. He refused to adjust his mode of life to the lower level of Saul's court and became a "speckled bird," and our lesson tells us that Saul "feared him." Soon this fear turned to jealousy, and jealousy became hate. But David's diplomacy was right in the sight of God, and even though it brought on tears and bloodshed, still it gave us some pages of history that are as noble as ever were written in the long annals of man's relationship with God.

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

THE QUESTION BOX

Conducted by Stephen S. White

Q. *Will Judas Iscariot, the betrayer of Jesus Christ, be the anti-Christ?*

A. I know of no reason to believe that he will be.

Q. *What good is a local preacher's license to one who is just entering the ministry?*

A. It places the stamp of the local church, the church of which the person is a member, on the individual's call to preach. In other words, it gives him some backing for his work. It makes the individual feel some obligation to begin his studies for the ministry. It gives the local church an opportunity to try out those who claim to be called to preach before it recommends them for district license. Finally, no one can be recommended to the district assembly for district license until he has had a local preacher's license for at least a year and has completed the course of study prescribed for local preachers.

Q. *What sacredness is there in the title of reverend? Finite persons are human and not divine.*

A. Reverend is a title of respect when applied to ministers and does not in any sense mean that they are divine. It does not even signify sacredness when applied to ministers. Of course, there are those who try to tell us that reverend is used only once in the Bible and then in reference to deity; but this fact does not prove anything. There are plenty of words which are used in connection with God that are also applied to man. Reverend when applied to God or man is an adjective and not a noun. We talk of God as being holy and personal, and do the same as to men.

Q. *What do you think of the ladies in the missionary society doing hand-work and selling it to pay the budget. They are doing this in the name of the W.F.M.S.*

A. If what you say is being done in the Church of the Nazarene just as you say it is, I am against it. It is wrong and opposed to the position that our church always has taken. Along with this, I must assert in all fairness, that after many years of traveling around in our church, I have never found what you tell of actually taking place. By this I am not saying that it is not occurring; but I am just declaring that in all of my travels I never have met it. You must remember and I must also that a person can engage in any kind of legitimate work and give of the proceeds from the

same into the church. In fact, I believe that they are guilty before God if they do not give a tithe of their income into the storehouse.

Q. *Jesus came in the likeness of men, that is, He was born of a woman and lived at first on this earth as a baby. Did He thereby divest himself of His deity? It seems to me that He could not have had the attributes of deity and have been tempted as He was.*

A. In your question you are dealing with the greatest mystery known to man, the Incarnation; that is, just how Jesus, the Eternal Word, and the Eternal Son of God, became man—the divine nature and the human nature united in one. I would say that, in doing this, Christ did give up His heavenly state, His glory in the heavenly world, but He did not give up His divine nature; His divine nature became associated with the human nature in one Person, and He lived in a human environment. I am not sure when He became conscious of the fact that He was the Son of God as well as the Son of man; but we do know that He was conscious of it at His

baptism, if not earlier. When He was twelve years of age, He seemed to imply His consciousness of the fact that He was the Son of God, when He talked with the doctors in the Temple at Jerusalem. Anyway, He was both God and man, and realized that fact somewhere along in His early life.

You are interested to know how He could have been tempted if He did not give up His divine nature. It is not easy to explain, except to say that the very fact that He took on human nature placed Him within reach of temptation and death—that is, experiences which human beings have. That is the meaning of the Incarnation, the meaning of taking on flesh, that is, He was thereby placed within reach of temptation and physical death. You might read the Gospel of John, chapter one, verses one through eighteen, which deals with this problem; and also chapter two, verses five through nine, of Philippians. This too deals with this problem. Jesus did become poor for our sakes; He did give up a great deal. But, let me say again, He did not give up His divine nature when He took on His human nature, and thus became a Divine-human Person. We shall have to wait until we get to heaven to know as much as we'd like to know about this great problem of the relation of the human and the divine in Christ Jesus.

THE HOME CIRCLE

Conducted by Grace Ramquist

It Fits All Our Needs—

Many years ago in Westminster Abbey, nameless and dateless, a description of the Bible was found. From this description come the following lines:

"A nation would be truly happy if it were governed by no other laws than those of this blessed book.

"It contains everything needful to be known or done.

"It gives instruction to a senate, authority and directions to a magistrate.

"It cautions a witness, requires an impartial verdict of a jury, and furnishes the judge with his sentence.

"It sets the husband as the lord of his household, and wife as mistress of the table—tells him how to rule, and her how to manage.

"It entails honor to parents, and enjoins obedience on children.

"It prescribes and limits the sway

of the sovereign, the rule of the ruler, and the authority of the master; commands the subjects to honor and the servant to obey, and the blessings and the protection of the Almighty to all that walk by this rule.

"It gives directions for weddings and burials.

"It promises food and raiment, and limits the use of both.

"It points out a faithful and eternal Guardian to the departing husband and father; tells him with whom to leave his fatherless children, and whom his widow is to trust—and promises a father to the former, and a husband to the latter.

"It teaches a man to set his house in order, and how to make his will; it appoints a dowry for his wife, and entails the rights of the first born, and shows how the young branches shall be left.

"It defends the rights of all, and reveals vengeance to every defaulter, over-reacher, and trespasser.

"It contains the choicest matter, gives the best instruction, affords the greatest degree of pleasure and satisfaction that we have ever enjoyed.

"It contains the best laws and most profound mysteries that were ever penned; and it brings the very best comforts to the inquiring and disconsolate.

"It is a brief recital of all that is to come.

"It settles all matters of debate, resolves all doubts, and eases the mind and conscience of all their scruples.

"It contains the most ancient antiquities and strange events, wonderful occurrences, heroic deeds, unparalleled wars.

"It will instruct the accomplished mechanic and the most profound critic.

"It teaches the best rhetorician, and exercises every power of the most skilful arithmetician, puzzles the wisest anatomist, and exercises the wisest critic.

"It is the best covenant that ever was agreed on, the best deed that ever was sealed, and the best that ever will be signed."

What Kind Of a Representative Are You?

While I was still a pupil in grade school, I was sent to a gathering, along with my younger brother, to represent our school. My brother and I were the only children in the group who went to present a program. We played duets on the piano and I was a member of the art class. So we played on the big program, and a picture of mine was displayed on the easel along with much better ones painted by adults of the school.

It was quite a ride to Arlington from Peniel. At the time, I didn't realize the reason for placing my brother in one car and I in another. As I look back over the whole affair, I'm quite sure the cars were full without the little kids and that we were stuck into the least crowded ones, just filling in the corners.

Naturally, riding along with adults, I felt quite grown and important. I remember tasting my first cold drink, a grape phosphate, which Hester Fisher, one of the young women in the group, who incidentally must have had an extra nickle, bought for me. I didn't run or play or even talk about dolls and such. I walked primly. My brother followed the same routine. We were well-behaved although we did not act like children.

It was most important that all who represented the school make good impressions. The object of the trip was

twofold. The school needed students and the school needed money. If our institution was not represented properly, then the two needs would not be forthcoming.

I never did hear any complaints about my brother and me, but I don't believe it was necessary for us to act like something we were not. We could have walked, and talked, and played like children, and really have represented the children of our school in a much better manner.

Evangelist L. B. Matthews and Wife report: "Within recent months it has been our privilege to labor in Hot Springs, Arkansas, with Pastor J. F. Hamm and First Church; at our Ray Street Church in Indianapolis, Indiana, with Rev. M. W. Kemper, and at Maryville, Tennessee, with Pastor Charles E. Oakes. In these three meetings, God gave a total of 136 seekers, and at Indianapolis, the pastor continued the meeting for another week, with an additional thirty seekers. We give God praise. Crossing into Canada on March 31, we labored in six revivals which had been arranged for us in the providences of Alberta and British Columbia. We were at Ferintosh with Rev. J. Watson; at North Hill Church in Calgary, with Rev. D. George MacDonald; at Claresholm, with Miss Olive Kilshaw, Alberta; then at Penitcton, with Rev. V. Williams, at Abbotstford with Rev. A. B. Patterson, and Port Alberni, B.C., with Rev. E. Ferguson. In each of these places, God gave us souls. We then returned to Kansas City to enjoy the wonderful spiritual atmosphere of the General Assembly, and the precious fellowship of the people of God. We have an unfilled date this fall, and a few scattered open dates in 1953. We appreciate the privilege of laboring for God with our churches and ministerial brethren. Write us 2208—18th Ave. South, Nashville, Tenn."

The Master Heals

By Gilbert H. Rogers

Some things psychiatrists now know
Were taught by Jesus long ago.

He used no complicated plan,
But knew the heart and mind of man.

He had no couch or shaded light,
But knew the health-filled power of right,

And found that often inner strife
Is fruitage of a sinful life.

The power of Christ is present still,
And we can have it if we will;

O Master, Saviour of the soul,
Come, make our wounded spirits whole!

No one need act one way in public and another way in private. He should be good, yes, but he can be natural in his actions at the same time. Sincerity comes from honest and true hearts.

You and I are representing our families when we appear in public. We are representing our church and our God wherever we go. Would you be happy to learn that your family, your church, and your God were judged to be good or adequate only on the basis of how you act?

NEWS OF THE CHURCHES

Golden, Colorado—We give thanks to God for His kindness to us here. Under the leadership of Pastor and Mrs. W. R. Glendening, the work has gone forward, and we rejoice in the blessings of God. The church has purchased a new Sunday-school bus, which has been instrumental in bringing about an increase in the Sunday school. Both church and parsonage have been given a new coat of paint. This year our people pledged and paid one thousand dollars for home missions, and overpaid the budgets; also, a five-hundred-dollar sewage bill was cared for. Recently we gave our pastors a unanimous call for three more years. There is harmony in the church not known before, and surely the Lord is blessing.—Louise Brewsaugh Els, Reporter.

Covington, Indiana—On July 13 we closed a revival meeting with Evangelists Dorrance and Esther Nichols as the special workers. The services were well attended, with new people coming each night. This is a new church, with Rev. Wm. Buesching in charge. A large house on a corner lot has been remodeled, and we now have a five-room apartment and a nice chapel. The future looks promising.—Mrs. Veda Strawser, Secretary.

Rev. L. C. Osborn writes, "For nearly four years we have served as pastor of First Church in Wellington, Ohio, and each year have received a unanimous call to continue to serve this people. Last year we were given a three-year call. The church is growing, our indebtedness has been greatly decreased, our budgets paid, and we have a nice sum on hand toward a new building. Having been a missionary for nearly thirty years, with our church in China, we feel led to resign our pastorate in Wellington and enter the evangelistic field. We believe that, with our experience, God can use us to help stir up missionary interest and also help to get people saved and sanctified in revival meetings. The Central Ohio District has granted us an evangelist's commission. We shall be glad to help where God may open the door. Write us, 201 Pasadena Ave., Elyria, Ohio."

Singer-Artist Kenneth J. Harris writes, "I will be in the camp at Port Matilda, Pennsylvania, closing on August 17, then have August 19 to 31 open. Also have September 2 to 14 open, and would be happy to slate this time with any church desiring my services. Write me, 583½ William St., Huntington, Indiana."

Evangelist A. G. Weiss writes that he was the special singer in a home-mission campaign recently conducted in Monticello, Iowa, under the direction of District Superintendent Gene Phillips. Evangelist Harold J. Willis and wife served as preacher and children's worker. God blessed and gave new people in the services, and a time of salvation. A new church will be organized soon, and Brother Weiss will serve as pastor; but for the present he will continue his meetings as slated. Already this new work has eleven subscriptions for the **HERALD OF HOLINESS** going to its people.

Cincinnati, Ohio—The Western Hills Church recently enjoyed a great revival with Evangelist Gillespie and Don and Frances Bowman as the special workers. They are a fine trio. Brother Gillespie is a rugged gospel preacher who preaches the essentials of salvation and carries a burden for the unsaved. His ministry blessed and helped our church, with many of our people "digging deeper," and three new members added to the church. The Bowmans do a fine job in the field of music and singing; they are wonderful singers, also play the piano and accordion. Brother Gillespie joined them in their singing, making an excellent trio. This meeting meant much to our church, and pastor and people are inspired to press on to greater victories.—Joseph McDaniel, Pastor.

Evangelists E. Everett and Irene Kimball report: "We are enjoying our work in the field of evangelism, and praise God for giving old-fashioned revivals. We began the year at First Church, Norwood, Ohio, with Pastor Paul Bassett; then to Sidney, for our third meeting with Pastor Kenneth Grandy and people; to Gibsonburg, with Pastor James McCaulla; at Grover Hill for our second meeting with Rev. Thomas Clendenen; at Kenton for our second meeting with Pastor C. H. Roberts, and at Roseville, Ohio, with Pastor Hanson Goin. Following this we went to Pottsville, Michigan, with Pastor Nancy Strickland and people for our second meeting; to Portage, Wisconsin, for our second meeting with Pastor Kenneth Burton, and on to First Church, Lincoln, Illinois, with Pastor J. L. Longnecker. Then to Elmdale, Michigan, with Rev. R. J. Beuthin, Jr., and to New Matamoras, Ohio, with Pastor J. W. Douds; to Anna, Illinois, with Pastor C. H. Green, and then a needed rest for a few days. We love God, souls, and the Church of the Nazarene. We enjoy preaching and singing the



gospel in the beauty of holiness. We carry the full program; Mrs. Kimball plays the piano, piano accordion, vibra-harp, sings solos, and we sing duets. We travel with house trailer. Write us, 331 W. Michigan St., Sidney, Ohio."

Rev. M. L. Turbyfill reports: "I came to pastor our church in Dodge City, Kansas, in January of 1949, and have enjoyed my labors here. We found a great group of Nazarenes who loved the Lord, and wanted to build a new church and parsonage; and the Lord has surely helped us. Under the leadership of Rev. Robert Morris they had been raising funds, and had \$39,000.00 in the bank. Two months after we arrived, we began digging the basement for the parsonage, and went from that into the basement of the church. The people prayed and worked, and we were able to build a new, brick-and-tile church, 48 x 73 feet, with full basement. It is completely finished, with new furniture, forced-air heating, cooling system, a Hammond organ, and a new piano. The parsonage is 29 x 51 feet, with three bedrooms, two baths, and a full basement, most of which is used for the church (it is connected to the church by means of a tunnel under the concrete driveway). The church's value is estimated at \$125,000.00 and the parsonage at \$25,000.00; the cost to us was a little over \$91,000.00. There is no debt on any of it. The Lord put it on the heart of Mrs. Ruth A. Stiles to leave some property in the name of

the church, and this the church has tried to use for the work of the Kingdom. We gave \$5,928.00 to the district for home missions, the Sunday school progressed all during the building program, and the Lord has given us many souls. Feeling our work is done here, we are entering the evangelistic field at the close of our district assembly, August 10. We will be glad to go anywhere; write us c/o our publishing house."

Evangelist R. D. Grubbs writes: "At present I am in a good Holy Ghost revival with our church in Tullahoma, Tennessee. Truly, God is giving us an outpouring of His Spirit. The Lord has given souls at the altar of prayer, including a fine group of seven young people, one of whom acknowledged a call to the mission field in last night's service. I am happy in His service. God still answers prayer. This has been the happiest year of my life, for which I give Him all praise. Write me, Route 3, Box 220, Covington, Kentucky."

New Bedford, Massachusetts—On last June 8, the basement unit of the Portuguese Church of the Nazarene was dedicated, with the message by Dr. Samuel Young. Rev. J. C. Albright, district superintendent, spoke in behalf of the district. Many pastors were present for the service, and His Honor, the mayor, brought greetings from the city, as well as a contribution for the building fund. This basement unit, one of the best on the

district, would have cost us more than \$22,000.00; but under the leadership of District Superintendent Albright, and the co-operation of the contractor, Alton F. Braley, Nazarene layman from First Church, we were able to build it for a little more than \$15,000.00, including pews and furnishings. This new unit constitutes a spearhead in the campaign we have for souls among our Cape Verdian people in the U.S. We request prayer for us in this work.—Manuel Chavier, Pastor.

Midland, Texas—It was our privilege to have with us for two services, Rev. Henry Poteet and family, missionaries from Africa. Brother Poteet brought the Sunday morning message under the anointing of the Holy Spirit, and gave us a splendid missionary service in the evening. All members of the Poteet family participated in the service, singing songs and choruses in the native tongue. The Poteet's young son, Jarrett, held the interest of the audience as he spoke with the dignity of an adult. Our church was greatly benefited by this missionary service.—F. W. Rogers, Pastor.

Rev. L. J. Scherrer writes, "After serving as pastor for the past seven years in the state of Tennessee, at present on the East Tennessee District, I feel led of the Lord to re-enter the field of evangelism. I believe in the old-fashioned way of holiness, and that we can still 'pray down' revivals. I will be glad to go anywhere, and will be available after September 7; write me, 211 E. Burwell Ave., Knoxville, Tennessee."

Bridgewater, Virginia—We are closing out a good year with our people of the Spring Creek Church. During the year we had three revivals; with Rev. C. E. Toney as preacher and Rev. Paul Hess as singer; in March with Rev. D. G. Matheny, preacher, and Rev. W. O. Holloway and wife as singers; and recently we had a gracious revival with Brother Toney again as evangelist, and Mrs. Bill Carey as special singer and children's worker. It would be hard to duplicate these workers when it comes to quality and spirituality. These meetings resulted in more than ninety seekers, and several additions to the church membership. Also, during the year we have made improvements on the church and parsonage amounting to near \$1,200. Our people have been co-operative, and we will close the year with budgets paid, and the General Budget overpaid. We are happy in God's service.—W. F. and Olive C. Farmer, Pastors.

A domineering nature does not necessarily signify one of executive ability. Kindness, tact, and a sincere concern for the welfare of our fellow men contribute a great deal more toward it.—MARY SANDERS.

YOUR CROSS

By Mrs. W. M. Franklin

*Do you ever think another's cross
To be lighter than your own?
You'll find that if you try his—
That your cross has lighter grown.*

*Do you think another's trial
Is far easier to bear?
Help your neighbor bear his trial,
And how light you'll find your care.*

*Does the cloud seem extra heavy
That hangs low upon your soul?
See, your brother's cloud is heavy
As the tempests 'round him roll.*

*Tho' you have a cross, or trial;
Tho' the cloud be dark above—
Lose your life, with joy, in Jesus
As you prove His constant love!*

Arkansas District Youth Camp and Convention

The Arkansas District Youth Camp and Convention was held this year at Camp Couchdale on Lake Catharine, Hot Springs, July 7 to 11. The Spirit of God permeated every service as over eighty young people sought and found God for the need of their hearts. Decisive spiritual battles were fought and real victories won.

The heart-warmed and heart-warming messages of our special speaker, Rev. Orville L. Jenkins, superintendent of the Abilene District, were an inspiration and challenge to all. The youth of Arkansas are thankful that he came our way. We had a great camp and are more convinced than ever of the importance of the Kingdom work in behalf of young people.
MARION O. GUY, Reporter

Alabama District N.Y.P.S. Convention

The Alabama District N.Y.P.S. convention met on July 7, bringing to a close one of our best years. Rev. C. L. Chilton, district president, had been recalled to the service as chaplain in the U.S. Air Force; and Rev. Gordon Winchester, vice-president, led us through a very successful year.

One high point of the year's work was the HERALD OF HOLINESS subscription drive last March, in which 3,500 subscriptions were secured. Brother Winchester took the lead, with over 1,000 subscriptions in his local church at Lanett. Because of his local responsibilities, Brother Winchester felt he could not accept the work for another year. The convention was united in the election of Rev. T. A. Shirley, pastor of the Sylacauga First Church.

Details were completed for the district institute to be held in August, at the District Center, under the leadership of Brother Shirley.

We look to God to give us a good year under the leadership of our new district president, Rev. T. A. Shirley, and our district superintendent, Rev. Otto Stucki.

LEON CHAMBERS, Reporter

Canada West District Assembly

The fourth annual assembly of the Canada West District was held in Red Deer, Alberta, July 8 to 10. Dr. D. I. Vanderpool presided, and won the hearts of all those attending the assembly with his kind, gentle, and understanding way.

The high light of the assembly was the report of our beloved district superintendent, Dr. Edward Lawlor, and his re-election for the coming year. During the year his work called for over 90,000 miles of travel; over 71,000 of it traveled on the district he loves and loyally serves. He was re-elected on the first ballot with a very nearly unanimous vote. The district expressed their love and gratitude with a generous love offering, with the expressed wish that it be spent on a much-needed rest.

The statistical report showed gains in all departments; we thank God for it. The total raised for all purposes was \$388,027.00, an increase of \$31,067.00, and a per capita giving of \$133.57. Five new churches were organized during the year—in Halkirk, Edmonton, Wainright, Moose Jaw, and Kelowna.

Three young men were ordained to the ministry in a very impressive and Spirit-filled service. Those ordained were Wesley Hall, James Watson, and Vernal Williams.

ARTHUR LOEBER, Reporter

Eastern Michigan District Assembly

The third assembly of the Eastern Michigan District was held in Pontiac First Church, July 2 and 3.

Our newly-elected general superintendent, Dr. Hugh C. Benner, in this his first assembly, endeared himself to the hearts of our people with his stirring messages, his winning personality, and his very excellent handling of the business of the assembly. Dr. Benner presided with grace, humility, and efficiency that presaged him as a great leader of our church.

The pastors' reports told of a great year of God's blessings. Many beautiful new churches and parsonages were completed during the year, and several churches made marked numerical increases.

The high point of the assembly was the report of our beloved district superintendent, Dr. W. M. McGuire, who was re-elected on the first ballot.

Summary of the statistical reports showed gains in every department, and overpayment of our General Budget of more than six thousand dollars.

In a beautiful service conducted by Dr. Benner, Albert McFarland was ordained to the ministry.

The district endorsed a liberal increase in the General Budget allotment for next year, striving to become a "10 per cent" district; a larger amount also was allocated for home missions. Eastern Michigan District is in the front ranks in the "Crusade for Souls Now!"

C. L. ELSTON, Reporter

Central Ohio District Assembly

The ninth annual assembly of the Central Ohio District met in Columbus, Ohio, July 16 to 18. Dr. D. I. Vanderpool, making his first official visit to the Central Ohio District, presided with grace and efficiency. His inspiring and stirring messages endeared him to all the delegates and visitors.

Dr. Harvey S. Galloway, who has served the district as superintendent for the past nine years, was overwhelmingly re-elected to this office on the first ballot. His report showed a gain of 279 in church membership, making a present total of 8,700 members; 5 new church organizations; and \$78,345.00 paid to the General Budget.

Other district officers elected were: J. Frank Simpson, secretary; W. E. Zimmerman, treasurer; Rev. R. B. Frederick and Rev. Carl L. Wooton, Mr. John E. Glass and Mr. Clark Leach to the Advisory Board.

On Thursday evening, in a very beautiful and solemn service, Dr. Vanderpool ordained as elders, Hanson E. Goin, Carl E. Harr, Dale R. Harvey, Jay Harold Keiser, Marshall C. Larimore, Daniel S. McNutt, Frank Roddy, and William A. Tolbert. In the same service, Rev. Clyde H. Harley and Rev. Mrs. Ruth C. Harley were recognized as elders from the United Brethren in Christ; and Rev. Vernon O'Brien, Jr., was recognized as an elder from the Church of Christ in Christian Union.

Central Ohio District is moving forward.

J. FRANK SIMPSON, Reporter

Houston District N.Y.P.S. Camp and Institute

We are in the fifth day (July 25) of one of the great N.Y.P.S. camps and institutes of the Houston District, with an enrollment of 175; all churches represented except two.

Dr. Remiss Rehfeldt's ministry is definitely meeting the need of the hour. He has a spirit that weaves itself tighter in our hearts with each message. The altar has been filled each night, with young people being saved and sanctified, and testifying to a definite experience.

The convention was held in conjunction with our camp. Rev. Charles Oliver of Texas City was elected president for the district N.Y.P.S.

Seven of our young people were baptized by Rev. V. H. Lewis, district superintendent. District Superintendent Lewis and wife are an inspiration to the young people of this district. Their leadership and efficiency are of the highest type; we feel we are fortunate to have them as our leaders.

DOUGLAS F. ROACH, Reporter

"The perfection of the gospel of the Lord Jesus Christ is not that it makes allowances for sin, but that it makes atonement for it; not that it tolerates sin, but that it destroys it."—*Exchange*.

Are YOU Saved?

South Dakota District Assembly

The South Dakota District Assembly, also the N.Y.P.S. and missionary conventions, was held in the church at Sioux Falls, July 8 through 11. Dr. Hugh C. Benner, presiding officer, gave some wonderful advice, preached some great messages, and won the hearts of the people.

Dr. Roy F. Smee, special assembly speaker, brought inspiring messages. He is always an encouragement to the people of this home-mission district.

Northwest Nazarene College, Nampa, Idaho, was represented by Mr. Wesley Johnson. We appreciate our school and what it is doing.

All of us were sorry to learn that Rev. W. H. Deitz, our faithful district superintendent for the past six years, had decided to accept a call to pastor the church in Henryetta, Oklahoma. The name of Rev. Wm. H. Davis was presented to the district, and we voted to co-operate with the plan of the general superintendents and accept Brother Davis as our district superintendent, pledging our wholehearted support to this man of God as he comes to this field of labor. Brother Davis was well received by the assembly. We pray God's blessings upon Brother and Sister Deitz as they go into the pastorate, and upon Brother and Sister Davis as they come to us.

Pastors' reports showed faithful work on the part of preachers and laymen. We believe our people are catching a greater vision of the work to be done in South Dakota.

The assembly was marked by the ready response of the people in recognition of those who have served so well during the years: Rev. and Mrs. W. H. Deitz and Judy; Brother Manley as district N.Y.P.S. president; Brother Hands as chairman of the district church school board; Brother Oda Wilson, district treasurer for thirteen years, and Brother John Strunk, laymember of the District Advisory Board for many years.

Rev. and Mrs. Raymond Montour of Norris were visitors in the assembly. They are young consecrated Indians working with their own people on the Rosebud Indian Reservation in South Dakota.

The business sessions, as well as the preaching services, were marked with the blessing of the Lord.

W M. FRANKLIN, Reporter

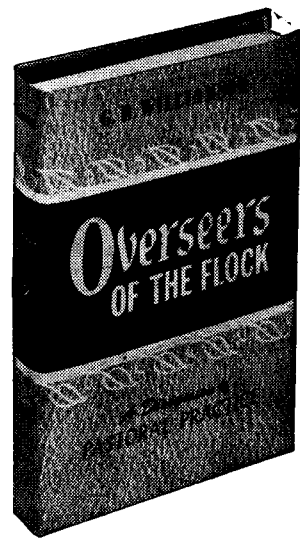
No life can be quite so empty and lonely as that life wholly devoted to self-interests.—MARY SANDERS.

A Discussion of Pastoral Practice OVERSEERS OF THE FLOCK

By G. B. Williamson

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Pittsburgh District Assembly

The forty-fifth assembly of the Pittsburgh District convened at the district center, Alameda Park, Butler, Pennsylvania, July 16 to 18.

This was more than an ordinary assembly, for it meant that our faithful and energetic superintendent, Rev. R. F. Heinlein, was rounding out a decade of fruitful service in that office. During that time he has organized 37 new churches that are now reporting 1,100 members. These 37 churches have given \$133,000.00, in the past twelve months. During the same period new churches have been organized at McDonald, Mahoningtown, Clearfield, and on the Alleghany Reservation at Salamanca, New York. Brother Heinlein was re-elected with an overwhelming vote on the first ballot.

Missionary giving has greatly increased on our district, until last year \$58,000.00 was given for the General Budget and specials. Membership on the Pittsburgh District now stands at over fifty-eight hundred.

Dr. Hugh C. Benner, presiding officer, demonstrated by every sentence and act that he is our God-appointed leader, as well as the choice of the delegates at the 1952 General Assembly. On the last night of the district gathering he conducted one of the most unique ordination services ever witnessed in forty-five years of Nazarene history. An hour before the meeting a very severe storm struck and plunged the whole campground

into total darkness. Dr. Benner rose to the occasion and conducted a highly impressive ordination service by the light of candles and flashlights. The following were ordained: Fred E. Drayer, Mayne Minich, Jr., Paul E. Black, and Seth G. Tidball.

The Pittsburgh District has set a goal of five new churches per year for the quadrennium, and has planned appropriate steps to reach that mark.

A. ALAN GILMOUR, Reporter

Boys' and Girls' Camp Northwest Oklahoma District

The Northwest Oklahoma District Boys' and Girls' Camp was held July 14 to 18, at Camp McFadden, eight miles east of Ponca City, Oklahoma. God's choicest blessings were poured out upon the camp, and it was felt by all the workers to be one of the most successful boys' and girls' camps ever to be conducted on the district.

This was the largest camp, with a total enrollment of 130. Though the camp facilities were able to accommodate only about 100 comfortably, yet last-minute adjustments were effected until all were cared for properly, and enjoyed the camp immensely.

All activities were under the able leadership of Rev. L. S. Oliver, who served so efficiently as camp director. The presence of our district superintendent, Rev. Mark R. Moore, was greatly appreciated, and provided inspiration for all who were present. Rev. F. J. Kemendo served as the

camp registrar, and Mrs. Katie Drewry, dietician for Bethany-Peniel College acted as the camp cook.

The high light of the camp was the messages and stories by Mrs. Melvin Riddle, chaplain for the encampment. Each chapel service was warmed by the presence of the Holy Spirit. Mrs. Riddle's messages were timely and adapted to the special needs of the boys and girls. God honored her ministry with nearly seventy-five souls saved or sanctified; for this we are grateful to God.

We do praise God for His blessings on the Northwest Oklahoma District Boys' and Girls' Camp. We pray the Holy Spirit to continue to direct and bless the youth activities of this district.

BOB LEFFEL, Reporter

Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them (Rev. 14:13).

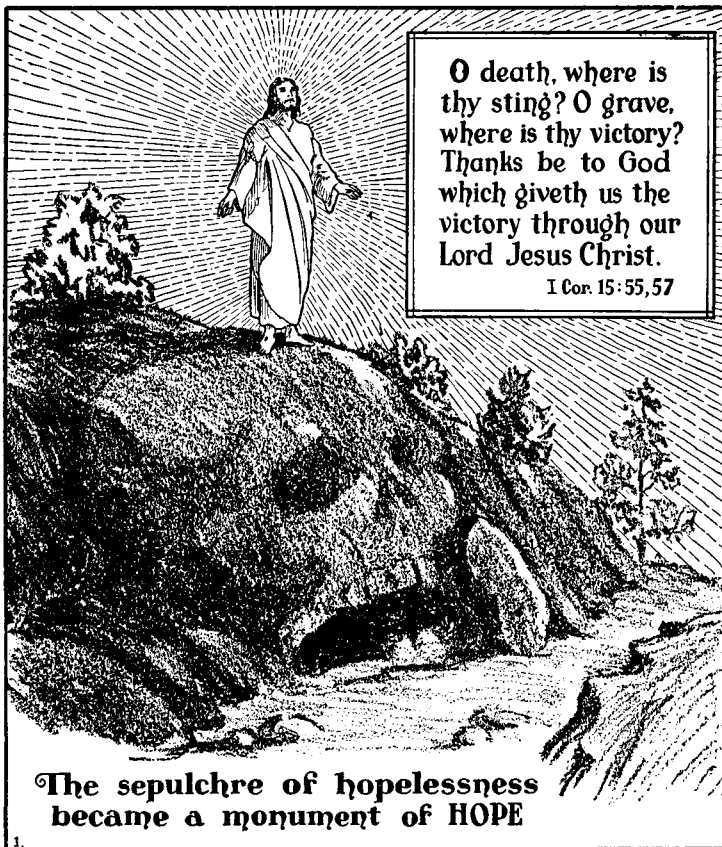
New York District Assembly

The New York District Assembly convened on July 4, at the district campgrounds at Beacon, with Dr. Samuel Young presiding. He was at his best, both in his messages to the assembly, and also in the dispatch of the business. It was a real pleasure to have Dr. and Mrs. Young, their son and daughter with us for the assembly and over the first Sunday of the camp.

Reports to the assembly revealed that the past year had been the best in the history of the district. All-time highs were reached in finances, church membership, church school enrollment, and in church school average attendance. The church schools, under the leadership of Rev. C. D. Withrow in the first half of the year, and Rev. Fred Fike in the last half, really made some notable advances.

The report of the district superintendent, Dr. Oscar J. Finch, showed progress in all departments of the work. The record of new churches established and contemplated, existing churches strengthened and revived, new buildings constructed or under construction, gains in finances and membership, were statistics that thrilled the heart of every Nazarene. Under the inspired leadership of Dr. Finch, the New York Nazarenes are taking great strides forward. Something of the esteem in which Dr. and Mrs. Finch are held was revealed by the near unanimous vote given Dr. Finch, following his report. After his re-election, Dr. and Mrs. Finch were given a fine love offering.

In all of the actions of the assembly this year, the people showed a united purpose to work together in the advancement of the Kingdom in this great center of population. Nowhere was this desire more evident than in the action of the assembly following the report of the commission on "Relocation of the District Center." This commission, set up at the last assem-



bly, after a year of study, recommended that we remain at the present location. The report was unanimously adopted by the assembly, and a strong program of building and improvement was then voted to be begun during this assembly year. A planning commission has been set up to prepare plans and a program of building which will work towards the day when we shall have on the grounds in Beacon one of the fine holiness camps of the East.

Under God, we expect to have another fine year on the district. Already the initial planning has been completed for the launching of two "brand new" churches during the first two months of this assembly year.

REPORTER

West Virginia District N.Y.P.S. Convention

The annual convention of the West Virginia District N.Y.P.S. convened at the district grounds, Summersville, July 1 and 2. The keynote address was given by Rev. Lawrence Hicks, pastor of First Church, Ashland, Kentucky.

Pastors and presidents from all over the district reported splendid progress for the past year, and pledged themselves to endeavor to make the new year the very best in the history of our district.

After giving a very splendid report, Rev. Giles Graham, district president for the past seven years, requested that he be not considered for re-election. Rev. H. H. Hendershot, pastor of First Church, Parkersburg, was elected as district president, with a fine vote. Our young people are united solidly back of the leadership of Brother Hendershot and, with the support and leadership of our fine district superintendent, Dr. E. C. Oney, the youth of West Virginia march on to greater victories.

J. C. WALLACE, *District Secretary*

Central Ohio District Boys' and Girls' Camps

Central Ohio District has had two wonderful camps for the boys and girls. The boys' camp, June 30 to July 5, was blessed by God. There were 97 boys enrolled, and 34 of the boys were saved at camp, 10 of these for the first time. One boy settled it in his heart to answer the call of God to work as a missionary among the American Indians.

There were 123 girls enrolled in camp the following week. There were 30 saved in the camp, 35 sanctified, and 4 answered the call of God for special work. It was during the camp that they settled this question in their hearts.

All except three of the 220 in the camps left camp with a testimony as to the saving power of God.

The chaplains, counselors, and other workers were the finest. The chapel services and campfire services were times of blessing. The climax in both camps was reached on Saturday morning during the communion service.

District Church School Chairman Ernest B. Marsh and District Superintendent H. S. Galloway were both at the camp to help in whatever way they could.

We feel that these camps were the best we have had to date on the Central Ohio District, and we give God the praise.

WARREN ROOD, *Director*
District Boys' and Girls' Work.

DEATHS

REV. CHARLES ROBERT SPEAR of San Bernardino, California, died on Sunday morning of June 22, while attending service in his son's church at Crestline. He had led in prayer, and as he concluded and sat down, he was immediately with the Lord. He was born August 16, 1867, in Michigan. He was converted in his twenty-sixth year, and sanctified in 1902. He was ordained to the ministry in 1901, became associated with the first "Holiness Band" ever organized in Michigan, and organized the second one himself. In 1937 he united with the First Church of the Nazarene in Pasadena, California, where he remained a faithful member until 1951, when he became a charter member of a new Church of the Nazarene in Crestline. This church was organized by his son, Charles, the present pastor. In 1899 he was united in marriage to Miss Virginia Lemon. They had celebrated their fifty-third wedding anniversary on Saturday before his death on Sunday. Four children were born to this union: Charles M., Herbert W., Mrs. Grace A. Frost, and Mildred Virginia who died in infancy. Funeral service was conducted by his son-in-law, Rev. C. Jack Frost, assisted by the Rev. J. E. Smith, pastor of First Church of the Nazarene, Riverside. Interment was made in Monticito Memorial Park near San Bernardino. Pallbearers were his four grandsons, and Rev. Mr. Urschel and the Rev. Mr. Rayburn.

REV. CHESTER FRANKLIN HURST died at his home in Newfield, Maine, after several weeks of illness in a hospital. He was born sixty-seven years ago in Pennsylvania, and was engaged in religious work most of his life. He was ordained in the Wesleyan Methodist church, later transferring to the Church of the Nazarene. Among the churches he pastored were Livermore Falls, Maine; Sandy Creek, New York; Derry, New Hampshire; and Wolcott, Vermont. Coming to Newfield in 1939, he was in business and preached in various places. He served as a missionary in Africa for two years. He is survived by his wife, Mrs. Laura Hurst, one daughter, five sons; two stepdaughters, and three sisters. Funeral service was conducted from his home on Sunday, July 13, by Rev. H. Blair Ward, Nazarene pastor at South Portland, Maine, assisted by Rev. Wm. Cole and Rev. George Staples. Interment was at Pine Grove Cemetery, Manchester, New Hampshire. Brother Hurst was highly esteemed by the churches where he served, and by his brethren on the district.

MRS. CORA McMURRY HUMPHREYS, the last charter member of the Church of the Nazarene in Blossom, Texas, died June 22, 1952. She was converted and joined the Methodist church in June of 1889 at Pattonville, Texas; had membership at Shady Grove church, until they moved to Blossom, and transferred membership to Methodist church in 1890, Rev. E. C. DeJernett being the pastor. In 1898, in a revival meeting conducted by Brothers DeJernett, C. B. Jernigan, and others, she with a number of others, was sanctified wholly, and united with the Church of the Nazarene in Blossom. She served God devotedly down through more than fifty years, and loved her friends and neighbors. Our hearts were saddened at the home-going of this true saint of God, and we shall miss her testimony. Rev. M. C. Fleming, her pastor, preached from the text II Timothy 4:6-8 at the funeral service; this scripture is a ringing testimony of the life she lived.

EVERITT A. MAYO was born July 6, 1903, at Wolverine, Michigan, and died June 28, 1952, at Owosso, Michigan. Most of his life was spent in Massachusetts. He was converted at the age of nineteen, and lived a Christian life until the time of his death. He was active in the Church of the Nazarene at New Bedford, Massachusetts, where he had his membership. His teaching days were spent in various private schools, where he always left a bright testimony. In 1948 he was married to Clara Sherman. Besides his wife, he is survived by two sisters. Funeral service was held in the Owosso Pilgrim Holiness church, with Rev. M. L. Goodman officiating. Interment was in Hillcrest Memorial Gardens.



SERVICEMEN'S CORNER

CHAPLAIN LLOYD HAIL writes: "In our regular Sunday worship service we have a German choir that does a very wonderful job with the music program. They handle solos, quartets, sing anthems, and assist in the song service. All in good (though broken) English; although only three of the members speak English. Singing with the choir are a number of service personnel, including my assistant, Pfc. Kenneth O. Sheesley of Harrisburg, Pennsylvania. He also directs the congregational singing and does solo work with the choir."

"I am writing to thank you for the publications with which you have kept me supplied. I have enjoyed them very much and have passed them on to other fellows.

"I will leave here in a few days to return home for release from active duty. You can discontinue sending me the publications and use them for some other person coming into the service. The HERALD OF HOLINESS goes to my home now."—JOHN T. HADDER.

"I am writing in regards to the nice letter I received from you, and to thank you for the magazines you are sending me. I am very thankful for them, and I enjoy reading them.

"The Servicemen's Commission is doing a very good thing. It shows us that we are not forgotten because we are in the service.

"I am attending the Central Church of the Nazarene here in Jacksonville. It is one of the best churches there is for servicemen that I know of. There is no resentment for servicemen at all in this church. The pastor, Brother Aubrey Ponce, likes to refer to the church as the servicemen's church and it is truly that. There are a lot of servicemen in this church. Brother Ponce spends a lot of time working with servicemen and making them feel that they are truly wanted.

"There is a lot of resentment toward servicemen in some churches. There is a very good opportunity for getting a lot of servicemen to God if the Nazarene churches of this country will open their doors a little wider.

"I want to say thank you again for the wonderful magazines you are sending me. I will let you know every time I move. I thank God that the Church of the Nazarene is a church that will always be there to help its people."—HARLAN M. ESKRIDGE.

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August 13, 1952

ANNOUNCEMENTS

RECOMMENDATIONS

Rev. M. L. Turbyfill has been a successful pastor for many years, and is now entering the evangelistic field. At Enid, Oklahoma, he served seven years, and at Dodge City, Kansas, four years; in each place he built a beautiful church and parsonage. He is a strong evangelistic preacher and a successful soul winner. I can highly recommend him for revivals and camp meetings throughout the country. Write him % the Nazarene Publishing House.—Ray Hance, Superintendent of Kansas District.

This is to recommend to our people Rev. and Mrs. J. W. South as evangelists. Brother South is a good preacher, and they both sing and are excellent musicians. God blesses their ministry and they have good revivals. Address them, 410 E. Arizona St., Ruston, Louisiana.—Elbert Dodd, Superintendent of Louisiana District.

BORN—to Ensign and Mrs. Robert E. Milburn of Mobile, Ala., a daughter, Janice Faye, on July 14.

—to Mrs. Margaret Joy Cole, wife of Donnell J. Cole, commissaryman first class, U.S.N., a son, Donnell Joseph, Jr., on June 24, at the U.S. Naval Hospital, Guam, Mariannas Islands.

—to Rev. and Mrs. Bill Johnson of Chandler, Okla., a daughter, Rebecca Lynn, on June 24.

—to Rev. and Mrs. Harlan Heap of Kansas City, Mo., a daughter, Denise Evon, on June 15.

—to Rev. and Mrs. Harvey Doud of Nazarene Theological Seminary, Kansas City, Mo., a daughter, Deborah Sue, on June 13.

—to Mr. and Mrs. Jesse Briles of Pontiac, Mich., a daughter, Brenda Sue, on May 25.

—to Rev. and Mrs. John A. Flowers of Nampa, Idaho, a son, Danny Bayard, on May 23.

SPECIAL PRAYER IS REQUESTED by a friend for deep conviction upon a boy and his mother that they may be saved;
by a friend in New Brunswick "unspoken request for two young people";
by a brother in Iowa for a daughter in a hospital in Missouri, also for her husband, for a sister-in-law in Nebraska who is very seriously ill, also that his wife may get to God.

Nazarene Camp Meetings

Akron District Camp, August 14 to 24, Sebring Campgrounds, Sebring, Ohio. Workers: Rev. Paul J. Stewart and Rev. George P. Woodward, evangelists; Professor Ronald J. Lush, song evangelist; Rev. Thomas Younce and wife, young people's and children's workers. For information write the district superintendent, Rev. O. L. Benedum, Box 54, East Liverpool, Ohio.

Inter-Mountain Nazarene Camp Meeting, August 14 to 24, Nampa, Idaho. Dr. Edward Lawlor and Rev. Bernie Smith, evangelists. For information relative to board and room, contact Rev. Wesley Johnson, % Northwest Nazarene College, Nampa, Idaho.

Scottsville Camp and District Assembly, Scottsville, Texas, August 18 to 24. Workers: Dr. Hardy C. Powers, Dr. O. J. Finch; Rev. and Mrs. Gilbert Rushford will be in charge of the music; Mrs. Roy Wolford, children's worker. For information write, Rev. Leon Martin, 508 Morgan, Bonham, Texas.

Los Angeles District Camp Meeting, August 21 to 31, Nazarene Memorial Auditorium, Pasadena, California. Workers: Rev. H. W. Sweeten, Dr. Mendell Taylor, Professor Bob and Madge Killion. Rev. Shelburne Brown, district superintendent, 1601 E. Howard St., Pasadena 7, California. For information write, W. C. Frazier, 1236 N. Sierra Bonita Ave., Pasadena 7, California.

Indianapolis District Camp, August 24 to 31, at District Campgrounds, one mile west of Camby, Ind. (Hi-way 67 South). Workers: Dr. D. I. Vanderpool, Rev. J. A. McNatt, Rev. Everette D. Howard; Keller-York Party, singers; Rev. C. G. Rife and Frances Hardin, children's workers. District Superintendent J. W. Short, platform manager. For information write, Rev. T. W. Stofer, 2002 N. Keystone Ave., Indianapolis, Ind. Annual N.Y.P.S.

Convention, August 22 and 23, with Dr. L. J. Du Bois, speaker; and Annual W.F.M.S. Convention, August 25 and 26, with Rev. Everette Howard, speaker.

District Assembly Information

CHICAGO CENTRAL—Assembly, August 20 and 21, at Olivet Nazarene College, Kankakee, Illinois. Entertaining pastor, Dr. Lloyd Byron, % Olivet Nazarene College, Kankakee, Illinois. Dr. G. B. Williamson presiding.

SAN ANTONIO—Assembly, August 20 to 22, at First Church of the Nazarene, 1418 W. Woodlawn St., San Antonio, Texas. Entertaining pastor, Rev. Fred W. Reedy, 1737 W. Mistletoe, San Antonio, Texas. Dr. Samuel Young presiding.

DALLAS—Assembly, August 20 to 22, at the Scottsville Campgrounds, Scottsville, Texas. Entertaining pastor, Rev. Elbert Labenske, 403 E. Burleson, Marshall, Texas. Dr. Hardy C. Powers presiding.

HOUSTON—Assembly, August 27 to 29, at Houston First Church, 46 Waugh Drive, Houston, Texas. Entertaining pastor, Rev. L. P. Durham, 1003 Heights Blvd., Houston, Texas. Dr. Hugh C. Benner presiding.

INDIANAPOLIS—Assembly, August 27 to 29, at the Nazarene Campground, one mile west of Camby, Ind. (Hi-way 67 South). For information write, Rev. Curtis Shook, Camby, Ind. Dr. D. I. Vanderpool presiding.

ABILENE—Assembly, August 27 to 29, at Amarillo First Church, 1924 Polk, Amarillo, Texas. Entertaining pastor, Rev. L. A. Ogden, 3609 Van Buren, Amarillo, Texas. Dr. Hardy C. Powers presiding.

LOUISIANA—Assembly, September 3 to 5, at the District Campground, five miles north of Alexandria, La., on Highway U.S. 71. Entertaining pastor, Rev. H. B. McBurney, 1700 Henry St., Pineville, La., Dr. Hardy C. Powers presiding.

KANSAS CITY—Assembly, September 3 to 5, at the District Center, 7600 Antloch Rd., Overland Park, Kansas. Entertaining pastor, Rev. Hiram Huff, 8609 Woodward, Overland Park, Kansas. Dr. D. I. Vanderpool presiding.

TENNESSEE—Assembly, September 10 to 12, at First Church of the Nazarene, 510 Woodland St., Nashville, Tenn. Entertaining pastor, Rev. Cecil D. Ewell, 1511 Eastland Ave., Nashville, Tenn. Dr. Samuel Young presiding.

DIRECTORIES

GENERAL SUPERINTENDENTS

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

ASSEMBLY SCHEDULE

Dallas August 20 to 22
Abilene August 27 to 29
Louisiana September 3 to 5
Arkansas September 17 to 19

G. B. Williamson:
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ASSEMBLY SCHEDULE

Chicago Central August 20 and 21
Southwest Oklahoma September 17 to 19
North Carolina September 24 and 25
South Carolina October 1 and 2

Samuel Young:
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ASSEMBLY SCHEDULE

San Antonio August 20 and 22
East Tennessee September 3 and 4
Tennessee September 10 to 12

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ASSEMBLY SCHEDULE

Indianapolis August 27 to 29
Kansas City September 3 to 5
Northeast Oklahoma September 17 to 19
Southeast Oklahoma September 24 and 25

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